



## WISDOM QUIZ

Matthew 7:28-29

*"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."*



*How well do you understand the concept of speaking with authority?*

True/False

**1** Jesus spoke with authority because He worked out His own doctrine, rather than using the doctrines others taught.

(Read John 7:14-16.)

• Christ's authority did not come from Himself, since He laid aside His glory when entering the world. Whatever He spoke was given to Him directly by His Heavenly Father. He spoke nothing by His own will or intellect; therefore, His authority came directly from God.

The scribes copied out the Scriptures; therefore, they had the authority of God's Word behind their teachings.

(See Mark 7:1-13.)

**2** Because of Jesus' ability to appeal to the minds of the hearers, they were astonished.

(Read John 4:6-42.)

• Christ spoke directly to the consciences of His hearers, not just their minds. They were convicted of their sin and challenged to deeds of repentance. Paul also spoke to the consciences of His hearers.

(See II Corinthians 4:2.)

Those who heard Jesus were astonished because of His wisdom and His deeds.

(See Matthew 13:54.)

**3** Because the people were astonished at Jesus' teaching, they were eager to believe Him.

(Read Mark 6:2-3.)

• Christ's teachings required a total change of life, and many of His hearers were not ready for this idea. Thus, their astonishment caused them to try to figure out where Jesus learned such wisdom, not how God was speaking to them through Him, and they became offended at Him.

People of the world are more ready to hear a teacher if he has received his education from recognized institutions.

(See Acts 22:3; 26:24.)

**4** The words of Jesus caused astonishment because they exposed the secrets of human nature.

(Read John 2:25.)

• Because God created man and knows every motive in the heart of man, His teachings are thoroughly consistent with an understanding of human nature. Jesus also knew what was in the heart of His hearers and, therefore, spoke with powerful clarity.

Christ was not impressed with those who believed in Him after seeing His miracles.

(See John 2:23-24.)

Total Correct 8

## All Hail the Power of Jesus' Name

Edward Perronet (1726-1792)  
Alt. by John Rippon (1751-1836)

Oliver Holden (1765-1844)



# WISDOM WORKSHEET ON MATTHEW 7:28-29



*"And it came to pass,  
when Jesus had ended  
these sayings, the people  
were astonished at his  
doctrine:*

*For he taught them as one  
having authority, and not  
as the scribes."*



Courtesy of Norman Rockwell's Estate

The boy in this picture is not just seeing farther out to sea than he ever has before; he is viewing sights through the exciting experiences of the seasoned sailor.

In the same way, Jesus gave a view of life to His listeners that they had never seen before, but He gave it through His wisdom and understanding.

## The Astonishment of Truth

We have heard the phrase "truth is stranger than fiction." It is also accurate to say that truth is more astonishing than fiction.

This is certainly the case when it is pure truth from the very mind of Christ.

In I Corinthians 2:16 we read the amazing statement that we as Christians "have the mind of Christ." As we fill our minds with Scripture, we have the potential of speaking with the same authority as Jesus did.

## Linguistics

Languages,  
Grammar, Vocabulary,  
Communication



### CAME TO PASS

Greek: γίνομαι (GIH-naw-my)

DEFINITION: To cause to be done.

### HAD ENDED

Greek: συντελέω (soon-teh-LEH-oh)

DEFINITION: To finish completely.

### SAYINGS

Greek: λόγος (LAW-goss)

DEFINITION: Words; treatise; reasoning.

### PEOPLE

Greek: ὄχλος (OKH-loss)

DEFINITION: Stirring throng; multitude.

NOTE: The same word is used in Matthew 5:1 for "multitude."

### ASTONISHED

Greek: ἐκπλήσσω (ek-PLAY-so)

DEFINITION: From ἐκ: "out of," and πλήσσω: "to strike; to flatten." The tense implies a "buzzing." (People were shocked by what they heard.)

Do Resource A.

### DOCTRINE

Greek: διδασχί (dih-dah-KHAY)

DEFINITION: Teaching; what was taught; i.e., practical direction vs. theological speculation.

### TAUGHT

Greek: διδάσκω (dih-DAH-skoe)

DEFINITION: To give instruction.

### AUTHORITY

Greek: ἐξουσία (ex-oo-SEE-ah)

DEFINITION: Jurisdiction; from the verb ἔξεστι: "to be empowered and have liberty within one's jurisdiction."

### SCRIBES

Greek: γραμματεὺς

(grahm-mah-TYUCE)

DEFINITION: A man of learning who interprets the Scriptures. At age thirteen, a scribe became a "son of the law" (Bar Mitzvah). At thirty, he became a teacher.

Do Resource B.

## History

Archaeology,  
Geography, Prophecy,  
Music, Art, Literature



How was a dance turned into a revival when a Godly man spoke with authority?

Peter Cartwright was a rugged frontiersman and circuit-riding preacher. His single purpose in life was to know Christ and to make Him known to others.



The Granger Collection

**Peter Cartwright**  
1703-1758

One evening, he stopped at an inn. As he ate his meal, a group assembled and began to dance.

While Peter was wondering what to do, an attractive young lady asked him if he would dance with her. Not waiting for an answer, she took his hand and led him to the dance area.

He dropped to his knees and, in a loud, clear voice, began to pray to his Heavenly Father. When he finished, the young lady and many others in the hall were on their faces crying out for salvation.

Peter Cartwright's authority came from his Godly character, which was affirmed by all who knew him, including Abraham Lincoln, whom he once defeated in an election.

How did a common man speak with uncommon power by the "dynamite" of the Beatitudes?

Oswald Chambers said that the basis of faith is always Jesus Christ Himself and that we must go beyond believing our *beliefs* about Jesus to believing *Jesus* in the midst of life's trials.



**Oswald Chambers**  
1874-1917

Do Resource C.

# Science

Chemistry, Biology,  
Astronomy, Geology,  
Physics, Mathematics



How does the roar of a lion illustrate the authority of Christ's message?

A lion's roar can be heard for over five miles. Christ lifted up His voice and was heard by a multitude in the open air.

As a lion establishes its kingdom with its roar, so Christ established His Kingdom by the message He preached.



The lion's roar calls family members together, and Christ's message calls believers together.

The roar of a lion comes from deep within, in the same way that Christ's message came from the depths of His heart.

The lion's roar strikes fear in those who are not part of its family. So does the message of Christ to those who are unsaved.

How does creation illustrate the astonishing nature of Christ's character?

Do Resource D.

How do fiber optics illustrate the power and accuracy of Christ's Sermon on the Mount?



Fiber optics

Fiber optics transmit messages accurately because they avoid the problem of outside interference and preserve the intensity of the messages.

Do Resource E.

# Law

Government,  
Economics, Logic



Why did the scribes of the Law in Jesus' day lose their ability to speak with authority?

The scribes originated with Ezra. He began the "Order of Sopherim," which ended about 300 B.C. The scribes' purpose was to protect the Scriptures while making copies of it.

Their successors were the Tanaim (those who repeat or teach the Law). Tanaim were also known as lawyers, elders, and rabbis.

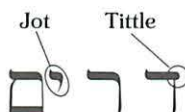
Tanaim not only taught the Law but also interpreted it and made additional laws, based on human reasoning and tradition.

Soon these laws voided the Law of God, instead of protecting it.



Popperfoto

A modern-day "sopher" (scribe) makes copies of God's Law with great care for every jot and tittle.



How has the pattern of the Tanaim been repeated in the law system of America?



Supreme Court

When the United States began writing laws based on legal precedent rather than Biblical principles, our society fell into the pattern of the scribes of Jesus' day.

Do Resource F.

# Medicine

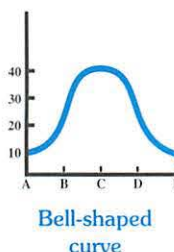
Health,  
Nutrition, Behavior,  
Counseling



Why is it impossible for medical science to speak with authority in our day?

The medical science of our day relies on research which is based almost exclusively on probability. Researchers rely upon a hypothetical, standardized curve to describe the chances that their conclusions are right or wrong.

The researchers' use of the bell-shaped curve in measuring results implies that nothing is absolute. Instead, the curve suggests that data is distributed around a central point, and that deviation from that central point is the normal condition.



Without a firm foundation of truth, medical researchers must rely upon information collected from hundreds or thousands of individual cases and then statistically calculate probable cause and effect.

This means that modern medical research is rarely conclusive. Instead of speaking with authority, researchers are limited to their statements of probability.

How did Jesus demonstrate authority during His death, burial, and resurrection?



Reattaching an ear is a major medical task.

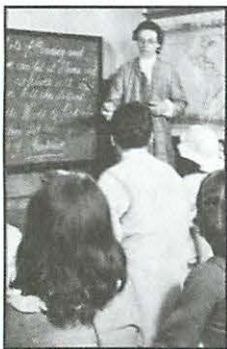
The medical factors connected with the crucifixion are awesome in themselves. Yet, they also demonstrate the authority which Jesus Christ maintained throughout the entire ordeal.

Do Resource G.



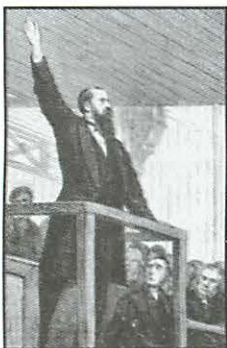
How many of these questions can you answer before studying the Resources?

### WHAT BROUGHT JESUS AUTHORITY?



- What does it mean to be a schoolmaster?.....2979
- How are Christians divided over the place of the Old Testament?.....2979
- What is the purpose of Old Testament Law? ....2979
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### HOW CAN WE SPEAK WITH AUTHORITY?



- How does a good conscience help a person speak with authority? ...2981
- What does God guarantee to anyone who focuses on Scripture? .....2982
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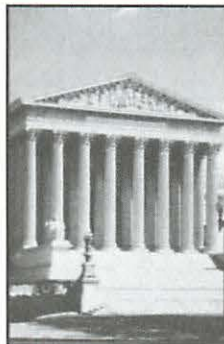
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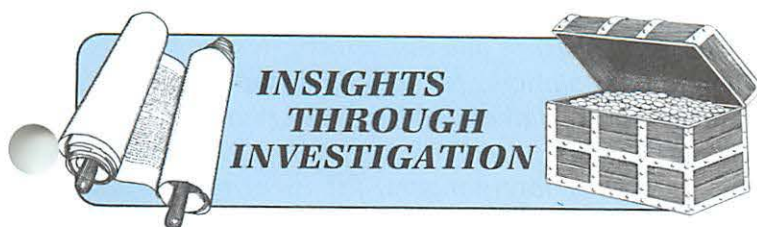


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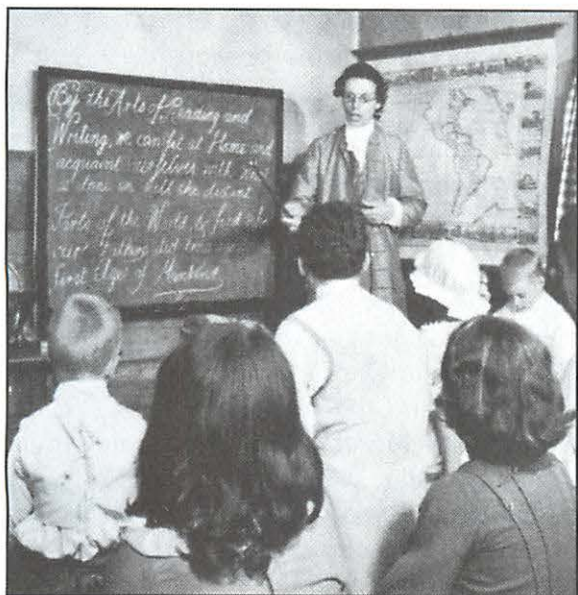
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## HOW DOES THE MEANING OF "SCHOOLMASTER" REVEAL THE BASIS OF JESUS' AUTHORITY?



The Colonial Williamsburg Foundation, Williamsburg, Virginia

The term *schoolmaster* brings to our minds the picture of a teacher in front of a class of children giving out instruction and discipline. Is this an accurate description of the word which is used of the Mosaic Law—"a schoolmaster to bring us to Christ"?

### Confusion over the Mosaic Law

Christians today are sharply divided over the place of the Mosaic Law in the believer's life. On the one hand, there are those who claim that Christ did away with the Mosaic Law, and therefore, it has no application to the Christian life, except those parts which are repeated in the New Testament. In their minds, any use of the Mosaic Law would be to bring Christians under the bondage of "legalism."

On the other hand, there are those who point out, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"

(II Timothy 3:16). They emphasize that this verse includes both Old and New Testaments. Which group is correct?

### The place of the Law defined

Galatians is the book most often used by those who reject the Mosaic Law. They cite such verses as the following:

"Christ hath redeemed us from the curse of the law, being made a curse for us . . ." (Galatians 3:13).

"But if ye be led of the Spirit, ye are not under the law" (Galatians 5:18).

However, the key to understanding the place of the Law is found in the verse in Galatians which describes the function of the Law:

**"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24).**

The term *schoolmaster* in this passage opens up a whole new dimension of understanding about the place of the Law. Therefore, it is vital that we understand its precise meaning.

### The function of a schoolmaster

The Greek word for "schoolmaster" is:

παιδαγωγός  
(pie-dah-go-GOSS)

This word is defined by *Strong's Concordance* as "a boy-leader, i.e., a servant whose office it was to take the children to school."

The word παιδαγωγός is derived from two words. The first is παῖς, which refers to "a slave or servant (especially a minister to a king)." The second is the word ἄγω, which means "to lead; to bring; to drive."

In the English language, we have the word *pedagogy*, which originates from παιδαγωγός. It has come to mean "the art or profession of teaching." However, this development of the Greek word obscures the rich understanding and application of the function of a schoolmaster in relation to the Law and Christ. Other resources clarify the Biblical meaning of this word. Here are a few:

## ***The schoolmaster as a trusted slave***

Today's *Dictionary of the Bible* (Bethany House Publishers) states the following on Galatians 3:24: "[The schoolmaster] was entrusted with taking children to and from school. He was responsible for their safety and manners."

The *Bible Knowledge Commentary* (Victor Books) adds, "The word *paidagogos* is difficult to render in English. There is no exact parallel to this position in modern society."

"The *paidagogos* was not a schoolmaster, but a slave to whom the son was committed from age six to puberty. These slaves were severe disciplinarians. They were charged with protecting the child from the evils of society. They also gave moral training."

A further confirmation of this interpretation is found in the book *The New Manners and Customs of Bible Times* (Moody Press): "The schoolmaster in this passage is not the teacher, but the slave whose job it was to take the son to school and to stop him from getting into mischief."

## ***The son's relationship to slave and father***

Galatians 4:1-2 declares that during the time that the son is under the slave or schoolmaster, the son is no different from a servant: "*Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.*"

The relationship between the son and the slave is one of fear. This relationship is for the purpose of instilling disciplines and building Godly character, which the son will continue to demonstrate when he is no longer under the schoolmaster.

C. I. Scofield confirms this idea in his footnote on this passage, "The adult 'son' does voluntarily that which formerly he did in fear of the paidagogue. But even if he does not, it is no longer a question between the son and the paidagogue (the law), but between the son and God, his Father."

When the father is satisfied that the work of the schoolmaster is finished, the son enters into a new relationship with his father. This relationship is one of love, not fear. The son lives by a higher standard out of love and respect for his father.

Those who refuse to come to the teacher (Christ) or to apply what they learn will continue to be warned by the schoolmaster, as Paul states in I Timothy 1:8-11.

*"But we know that the law is good, if a man use it lawfully; Knowing this, that the law [schoolmaster] is not made for a righteous man,*

*but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

*"For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust."*

Paul explains the value of the Law in Romans 7:7: "*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*"

Paul indicates in the previous verse how we are to keep the Law: ". . . in newness of spirit, and not in the oldness of the letter."

## ***The relationship of the slave to the tutor***

The schoolmaster brought the son to the tutor of the father's choice. For us, the tutor is Christ. In every way the slave pointed to the tutor, and this is exactly what the Mosaic Law does for us, pointing us to Christ. On the road to Emmaus, Christ opened up the true meaning of the Law, beginning with Moses and all the prophets, and explained how they were speaking of Him.

The scribes totally missed Christ in the Law. Jesus rebuked them by saying, "*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me*" (John 5:39).

Because the scribes rejected Christ, they failed to comprehend the Law of Love, which is also reflected throughout the Old Testament, as Jesus explained in Matthew 22:37-40.

Throughout the New Testament, Christ's Law of Love is emphasized. It perfectly fulfills the Mosaic Law because it exposes the motives of a person rather than simply regulating his outward actions.

**After the slave fulfills his responsibilities, he turns from a schoolmaster into a friend of the son.** Now the verse in Proverbs becomes applicable: "*Thine own friend, and thy father's friend, forsake not . . .*" (Proverbs 27:10).

## ***PROJECT***

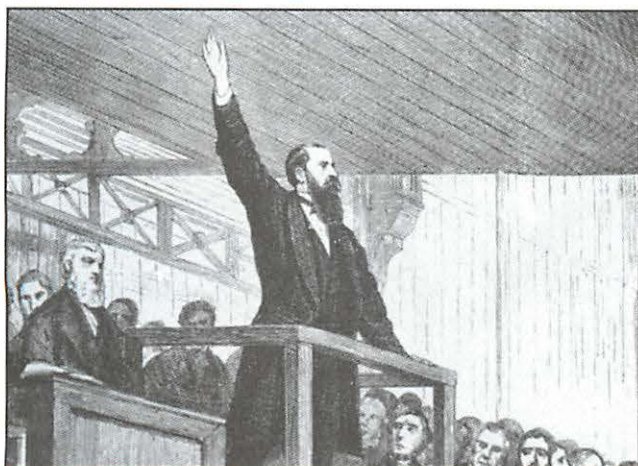
The Lord Jesus Christ explained the whole Law from the "New Commandment of Love." Make a study of the Law of Love in the New Testament.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## POWER THROUGH PRECISION

### HOW DOES THE SERMON ON THE MOUNT TEACH US TO SPEAK "AS ONE HAVING AUTHORITY"?



Taken from Moody, by J. C. Pollock. ©1963 Moody Bible Institute of Chicago. Moody Press. Used by permission.

Many considered Dwight L. Moody an uneducated man. He was not an eloquent speaker and often "murdered the King's English." Yet, hundreds of thousands of people came to hear him, because he spoke as one having authority.

#### How Can We Actually Speak With Authority as Christ Did?

The Lord Jesus Christ informed His disciples that as the Father had sent Him into the world, even so He was sending them. (See John 20:21.) He also assured His disciples that they would be able to do greater things than He did, because He was going to His Heavenly Father and would send the Holy Spirit to them. (See John 14:12-17.)

Christ told His disciples not to be concerned about what they would say when brought before kings and magistrates, "For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:12).

Amazingly, we as Christians have the mind of Christ. (See I Corinthians 2:16.) When we speak the words of Christ, under the direction of the Holy Spirit, we will speak with authority.

## 1 Speak out of a good conscience.

The Lord Jesus Christ had a perfectly pure conscience. No one could point an accusing finger at Him, or condemn Him for evil things He had done against God or people.

There is power in the spirit of a person who lives with a good conscience. On the other hand, one who lives with guilt grieves the Holy Spirit and quenches His power.

Paul warned Timothy that if he did not have faith and a good conscience, he would make shipwreck of his faith. (See I Timothy 1:19.) This condition would certainly damage the ability to speak with authority.

Nothing stops the mouth like guilt in the life. The fear of being found out will hold a man's tongue in chains and restrain him from speaking openly and powerfully for the Lord.

If a guilty person does speak, his message tends to be distorted. He is usually too strict or too lenient toward others who experience similar failures.

Guilt also brings fear of public discovery and exposure. Such guilt will distract the mind and hinder the person from speaking with authority.

The speaker who lacks a good conscience will also be hindered in eye contact with his listeners. The brightness and clearness of his eyes are very important to communicating authority. Guilt darkens and clouds the eyes.

A person with a good conscience and a pure heart is able to see life as God sees it. This viewpoint will enable him to speak with authority.



When Simon saw the authority and power by which Peter spoke, he desired it for himself but was unqualified because of a guilty conscience.

When Simon the former sorcerer saw the power and authority in Peter's speaking, he was amazed and impressed. It was more effective than anything he had ever experienced, even before he was a Christian.

Simon knew he needed and wanted that power so he too could speak with authority. However, his life was filled with guilt and bitterness, which confused his thinking.

He offered Peter money in order to buy this power. Peter had a good conscience so was able immediately to recognize the guilt and confusion in Simon's life, and he warned him to repent. (See Acts 8:9-24.)

### ***Can you speak with a clear conscience?***

- Is there anything in your life that you know is displeasing to the Lord?
- Can anyone point a finger at you and say that you wronged him and never tried to make it right?
- Is there any reason that you cannot stop right now, confess these sins to the Lord, claim forgiveness, and then ask those you have wronged to forgive you?

## **2 *Speak the words of Scripture.***

The Sermon on the Mount is a powerful example to us of gaining authority by speaking God's Word. Every word that Christ spoke was not His own word, but that which He received from His Heavenly Father.

Jesus emphasized this point in John 12:49: *"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."* If the Lord Jesus Christ taught only the words that He received from God, how much more should

we fill our hearts and minds with the Word of God so we can speak with authority.

Old Testament prophets spoke with authority by beginning their messages with "thus saith the Lord." The listeners then knew that they were hearing not the ideas of men, but the wisdom of God.

It is for this reason that we are instructed in I Peter 4:11 to speak in accordance with the Word of God whenever we do speak. *"If any man speak, let him speak as the oracles of God. . . ."*



**Ahithophel** was a trusted counselor of King David. Whenever David wanted to know the wisest plan to follow, he would ask Ahithophel, *"and the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God . . ."* (II Samuel 16:23).

As we use Scripture in our speaking, we are wielding an awesome force, because *"... the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart"* (Hebrews 4:12).

Not only is there authority in the words of Scripture, but God guarantees success to anyone who will memorize and meditate upon them.

*"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest*

observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

Scripture can be misinterpreted and misapplied. Therefore, each of us is instructed, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*" (II Timothy 2:15).

There is no situation or circumstance in life to which we cannot find a counterpart in the Bible. These are called *testimonies* in Scripture. They were written for our instruction. (See Romans 15:4 and I Corinthians 10:6, 11.)

As we study these testimonies, we find wisdom for our own situations, for "... *the testimonies of the Lord are sure, making wise the simple*" (Psalm 19:7).

Principles of Scripture are just opposite to our own natural inclinations. That is why it is so important for us to think and speak in terms of Scripture, and not to lean on our own understanding.

God confirms the importance of speaking the words of Scripture in Isaiah 55:8-9: "*For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*"

### ***Do you speak with the words of Scripture?***

- How much Scripture could you quote from memory right now?
- Do verses of Scripture or Biblical illustrations come to your mind when you face a decision or situation?
- What would hinder you from setting up a program of memorization now, and asking someone to keep you accountable each week?

## **3 Speak to a person's conscience.**

Christ began the Sermon on the Mount by identifying character qualities. When He emphasized the importance of character, He motivated His listeners to determine whether those qualities were in their lives. In this way, He appealed to their consciences.

After setting the standards of character, Christ directed their attention to basic weaknesses that are common to every person: anger, lust, and greed.

For those who thought they were above these sins, He went on to talk about the hypocrisy of doing good deeds to be seen of men.

Then He warned them that if they judged others, they condemned themselves as hypocrites. Thus, throughout the sermon, Christ made powerful appeals to the consciences of His hearers.



When the Pharisees brought in the woman taken in adultery and asked Jesus to judge her, He wrote on the ground and then spoke words that appealed to the consciences of her accusers. The results were dramatic. Every accuser quietly left, beginning with the oldest man. (See John 8:1-11.)

We appeal to the conscience of a person by defining God's holy standards of living and realizing that God has written His laws for these standards in the heart of every person.

When someone hears God's holy standards, there is a ring of truth in his heart, and he knows he must either agree with what is being said or react to his own conscience.

Not only did Paul appeal to the consciences of his hearers, but he and his fellow workers presented their lives and words to the consciences of those to whom they spoke.

Paul emphasized this vital approach in II Corinthians 4:2: “. . . By manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”

When Peter reproved Simon for wanting to buy the power of the Holy Spirit, he appealed to Simon’s conscience with the following words:

“. . . Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts 8:20–23).

The powerful effect that these words had in appealing to Simon’s conscience are seen in his response. “Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me” (Acts 8:24).

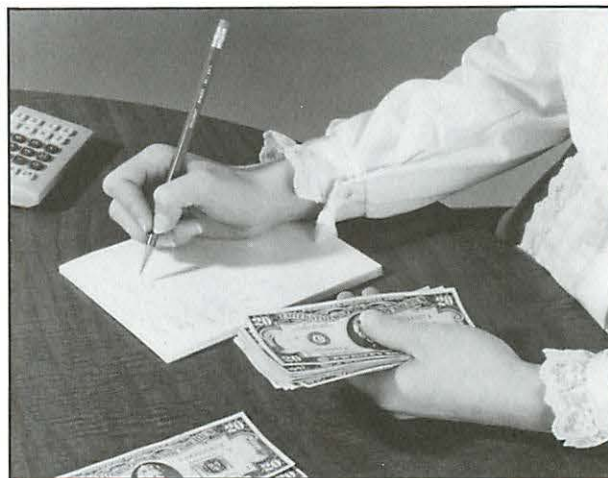
When Peter identified the root problems in Simon’s heart, he appealed with great authority to Simon’s conscience. With his secret failures exposed, Simon desired victory over them and pled with Peter to pray for him.

### ***Do you appeal to the consciences of your listeners?***

- When you want to convince someone to do right, do you tell him how his offenses make you feel, give him logical reasons why these offenses are wrong, or explain God’s standards?
- How will you know if you have appealed to the conscience in love?

## **4 Speak from personal experience.**

Jesus Christ understood human nature and had many dealings with it during at least eighteen years of business experience in His earthly father’s carpenter shop.



Ernst Gellowsky

**The traits of human nature are most obvious when people deal with money and business matters.**

Jesus’ experience in making and selling products also brought Him in contact with a variety of people and situations in His community, providing ample illustrations for future teaching. He then effectively used these illustrations to reach hearts, because He understood the thoughts and motives of people.

The Sermon on the Mount was spoken with authority because it came out of the rich background of Christ’s experiences and the wisdom in which He grew throughout His years on earth. (See Luke 2:52.)

When we illustrate truth out of our own experiences, we can speak with double authority—the authority of God’s Word and the authority of what actually happened to us. No one can deny either one.

When the Pharisees rejected the truth of the blind man whom Jesus healed, the blind man then gave personal experience: “. . . One thing I know, that, whereas I was blind, now I see” (John 9:25).

A person with a genuine experience with God is never at the mercy of the person who has an argument against God.

The importance of using personal testimony is clearly demonstrated in Scripture, in that so much of the Bible is biography.

Various ones in Scripture were told by God to keep written records of the events they experienced. It is wise for us to keep a book of remembrance and a journal of God's faithfulness to us.

How to Organize and Present

## ***Your Life Message***

### ***1. Describe a personal struggle.***

If your struggle is common, your listeners will identify with it and want to hear what you have to say. If it is important, they will be eager to learn how you solved it.

### ***2. Explain how you tried to solve it.***

As you describe your solutions, which seemed logical, and the resulting problems, your listeners will agree that that is how they would have responded as well.

### ***3. Present God's solution to it.***

Explain the Scriptural principles that relate to your struggle and how they differ from the approach you tried. Describe your feelings and fears about whether God's ways will work.

### ***4. Report the results.***

God's ways often result in immediate personal loss, but then they produce supernatural results and rewards that we never could have imagined.

## **5 *Speak with clear, factual words.***

Jesus used words that everyone could understand. He did not try to impress people with His large vocabulary or use technical terms that only a few would comprehend.

Translated into English, the Beatitudes that Jesus gave contained 142 words. Of these, 106 are one-syllable words. Thus, over 70 percent of the words Jesus used in explaining the Beatitudes were only one syllable.

When we use simple but precise words, the listener is not distracted or confused by language he does not understand, and he is free to concentrate on the true message of what we are saying. This concentration strengthens our authority.

Often the person who listens has a set of words that cause strong emotional reactions. These words may be slang words, racial slurs, or theologically incorrect terms. They are like mental roadblocks which hinder the true message from getting through to him.

In order to speak with authority, we must choose words that will convey an accurate message without causing unnecessary reaction in the minds of our listeners.

The words we use must also be factual. If we give information which is not accurate, the listener will lose confidence in our authority and doubt everything else we say—especially those truths which appeal to his conscience.



Nebraska State Historical Society

**William Jennings Bryan was a great orator, but he lost credibility in a critical trial when Clarence Darrow pointed out errors in his speech.**

## 6 *Speak with grace.*

*“Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians 4:6).*

Grace is the desire and the power that God gives every person to do His will. (See I Corinthians 15:10 and Philippians 2:13.) To speak with grace is to motivate your listeners to want to do God’s will and to know how to do God’s will.

Motivating your hearers to do God’s will is most effectively accomplished by appealing to each person’s motivational gift. (See Romans 12:6–9.)

For example, a prophet will be motivated to action by knowing that sin needs to be defined and sinners exposed. Servers are challenged by practical needs that must be met. Teachers are stirred when truth is validated and new information is based on accepted resources.

Exhorters are motivated when they hear precise steps of action for spiritual growth. Givers are prompted to act when they are instructed about riches and how to invest them wisely.

Organizers are directed when they are given a large task to accomplish and told who will help them carry it out. Those with the gift of mercy are encouraged to do God’s will when they learn how it will relieve emotional pain in others.

Jesus appealed to each one of these spiritual gifts in His sermon. Can you identify passages in His sermon that would appeal to each gift?

### ***Do you speak with grace to your hearers?***

- Do you know the characteristics of the seven motivational gifts in Romans 12? (See the *Advanced Seminar Textbook*.)
- Write out a chapter in your life message. Then see if you have appealed to each motivational gift. Determine how a person with each gift will respond to your message.

## 7 *Speak by the Holy Spirit.*

In the final analysis, the Holy Spirit gives us the ability to speak with spiritual authority. Jesus gave His sermon after His Heavenly Father had given Him a special anointing of the Holy Spirit. (See Matthew 3:16–17.)

The Apostle Paul did much speaking. It is therefore significant that he asked the Christians at Ephesus to pray “. . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel” (Ephesians 6:19).

The term “utterance” in this verse is λόγος (LAW-goss), which means “the Word.” Paul knew that if the Holy Spirit did not give him the words to speak and the power to speak them, he would have no authority.

### ***Do you speak with the direction and power of God’s Spirit?***

- Are you sure you are a Christian? If so, the Holy Spirit indwells your spirit. (See Ephesians 1:14.)
- Have you asked the Holy Spirit to fill your soul, and do you ask for daily wisdom? (See Ephesians 5:15–18 and James 1:5.)

## **PROJECT**



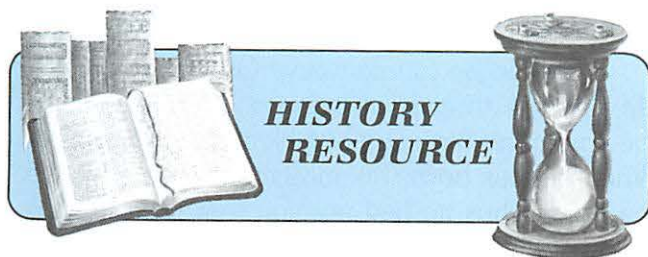
© Providence Lithograph

**He spoke with authority.**

Stephen was “a man full of faith and of the Holy Ghost” (Acts 6:5). When evil men debated with him, “they were not able to resist the wisdom and the spirit by which he spoke.”

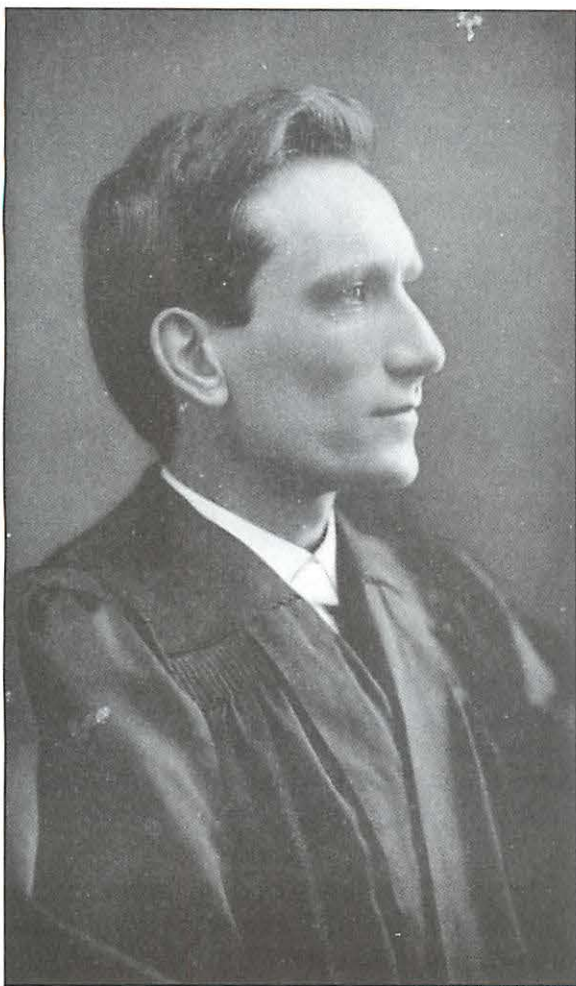
Study Stephen’s message in Acts 7, and list how he illustrated the points of this Resource.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HISTORY RESOURCE

### **HOW DID A COMMON MAN SPEAK WITH UNCOMMON POWER BY THE "DYNAMITE" OF THE BEATITUDES?**



Oswald Chambers: His Life and Work

**Oswald J. Chambers**  
1874–1917

Thousands of Christians today make the statement, "Next to the Bible, the most important book I have is *My Utmost for His Highest*, by Oswald Chambers."

What makes this book so significant is that it was written not by Oswald Chambers, but

rather by one who observed Oswald's walk with God on a daily basis and experienced the consistent love and spiritual authority by which he lived and spoke. That person was his wife.

In preparation for this biography, several men who are doing research on the life of Oswald Chambers were contacted. Each one made the same statement: "There is amazingly little information about this man whose speaking has had such a profound impact on so many lives."

One biographer in Denver said, "Putting together the life of Oswald J. Chambers is like putting together a puzzle, but the pieces are all over the world."

Those pieces are the men and women whose lives were transformed by the wisdom and spiritual authority which came from the lectures given by Oswald Chambers. They took the meticulously prepared lecture notes and produced a series of profound books about the Christian life. Among the twenty-two books written by his listeners was one entitled *Studies in the Sermon on the Mount*.

The life of Oswald Chambers became a living demonstration of the Beatitudes taught by Christ. The drive of Oswald Chambers' life was to know Christ in an intimate way.

At each stage of his journey, he would destroy the journals and writings of his previous years which were tainted by the philosophies of men. It is for this reason that biographers today are frustrated—they are not focusing on the key to the life of this great man.

The spiritual authority by which he spoke cannot be explained by the experiences of his early childhood or the schooling which he received, but by the ever-growing splendor of Christ which filled his heart and mind. Mr. Chambers understood what Paul meant when he said, ". . . *Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Philippians 3:13–14).

The highest goal of Oswald Chambers was to take Christ's yoke upon him and learn of Him. Accordingly, there are striking similarities between the ministry of Christ and the work of Oswald Chambers.

Little is known about their early lives; those who heard them speak became living epistles of their messages and wrote their books; and they both finished much of their work in their thirties.

One of the best ways to study the life of Oswald Chambers is to view it through the character of Christ as outlined in the Beatitudes.

# 1 **BLESSED ARE THE POOR IN SPIRIT.**

*"Beware of placing Our Lord as a Teacher first. If Jesus Christ is a Teacher only, then all He can do is to tantalize me by erecting a standard I cannot attain.*

*"What is the use of presenting me with an ideal I cannot possibly come near? I am happier without knowing it. What is the good of telling me to be what I never can be—to be pure in heart, to do more than my duty, to be perfectly devoted to God?"*

*"I must know Jesus Christ as Saviour before His teaching has any meaning for me other than that of an ideal which leads to despair. But when I am born again of the Spirit of God, I know that Jesus Christ did not come to teach only: He came to make me what He teaches I should be.*

*"The Redemption means that Jesus Christ can put into any man the disposition that ruled His own life, and all the standards God gives are based on that disposition.*

*"The teaching of the Sermon on the Mount produces despair in the natural man—the very thing Jesus means it to do. As long as we have a self-righteous, conceited notion that we can carry out Our Lord's teaching, God will allow us to go on until we break our ignorance over some obstacle, then we are willing to come to Him as paupers and receive from Him.*

*"'Blessed are the paupers in spirit,' that is the first principle in the Kingdom of God. The bedrock in Jesus Christ's kingdom is poverty, not possession; not decisions for Jesus Christ, but a sense of absolute futility—I cannot begin to do it. Then Jesus says—Blessed are you.*

*"That is the entrance, and it does take us a long while to believe we are poor! The knowledge of our own poverty brings us to the moral frontier where Jesus Christ works."*

These significant words spoken by Oswald Chambers in his series of messages on the Beatitudes (and transcribed by his wife) are the hallmark of his very *real* way of life. To him, Jesus Christ was much more than a pietistic ideal—He was, is, and ever will be the only True Reality in a world filled with frauds and shams.

God began to interweave Oswald Chambers' life with the threads of being poor in spirit from the time of his birth in a humble home in Scotland. When he was born, his mother dedicated him to the Lord. Thus he had nothing that he could call his own; his very life was cast appropriately at the feet of the Master from before the time he could acknowledge Him with his own lips.



©The Curtis Publishing Company

Young Oswald was not a particularly somber boy. Like all boys, he loved to romp and play and undoubtedly even get into a certain amount of mischief. In fact, it is noted that he suffered an unusual number of "mishaps" during his childhood years!

In the Chambers family, home life was considered far more exciting than outside amusements. Oswald's father, a minister ordained by C. H. Spurgeon, made sure that his family had priority over the urgencies of his constantly busy schedule.

As a boy, Oswald always prayed to God with a particular directness. When he prayed for two guinea pigs, he had no doubt that God would provide them for him. When they *did* come in answer to his petitions, he was thrilled but not surprised. Had not he asked for them from the Lord?

It was in his teen years that Oswald came to the point of realizing how truly poor in spirit he

was before the Holy and Almighty God. Returning from a meeting with his father where they had heard Reverend Spurgeon preach, Oswald said that he would have given himself to the Lord if the opportunity had been given.

Without a moment's hesitation, his father replied, "You can do it now, my boy." There on the street at his father's invitation and by the call of the Lord, Oswald Chambers gave his life to the Lord Jesus Christ.



Following through on his end of the commitment he made to the Lord, Oswald threw himself wholeheartedly into the work of the church. Teaching in Sunday school, working in the Y.M.C.A., and speaking to destitute men about their need for Christ consumed much of his time.

Oswald invested much of his early years in the pursuit of art. He was awarded the Art Master's Certificate when he was only eighteen years of age, which allowed him to earn a living through teaching and illustrating.

"Art for art's sake," a popular theme of his time, was found to be utterly false and unfulfilling to this young man. He saw with his own eyes the twist of moral depravity which was becoming consistently more characteristic of the arts in his day. Men's lives were being ruined through the use of the medium he had studied so diligently.

Ultimately, through the call of God upon his life and his own realization of the state of the arts, Oswald rejected a scholarship which would have

wasted two valuable years of his life visiting major art centers around the world.

Further training in God's institute for being poor in spirit was provided through the manner of Oswald's particular call to the ministry. This call was startling in its vividness, almost as if Oswald actually heard the Lord say to him, "I want you in My service—but I can do without you."

God knew that Oswald needed a challenge bigger than life itself if he were to spend his life in usefulness for Him. The knowledge that God wanted him but was perfectly capable of accomplishing His tasks without him started Oswald down the path of humility and poverty of spirit, which clearly marked the rest of his life.

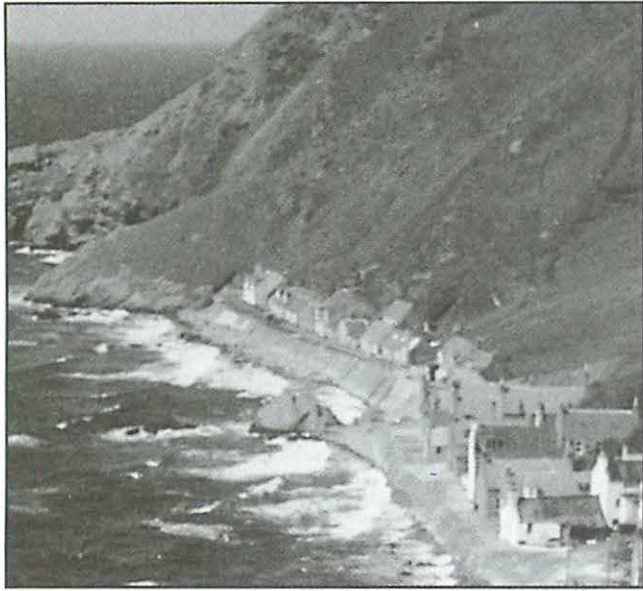
Oswald took God at His word and immediately plunged into training that would prepare him for the work God had for him. Dunoon Training College, at the Lord's clear direction, was Oswald's choice. Some felt that he was throwing his life away by forsaking his long-term investment in the arts, but he knew that life was not worth living outside the will of God.

Dunoon Training College was faith-operated and required students to pay only if they were able. Hard work in the school's garden was expected from all the students as a part of their training for work at a foreign mission station.



One of God's most important classrooms for any man who will follow Him is prayerful dependence upon the Lord for funds. Funds do not make a man rich, but faith gives a man access to all the wealth of the God of the Universe.

One of the foundational elements of Mr. Chambers' life message was the school's practical dependence in faith on the Lord for funds. Once, when only the produce from the garden was in supply and no money was on hand to purchase more, it was evident that there was some reason that God was withholding His blessing.



Courtesy of British Tourist Authority

**It was against the beautiful hills and heather of Scotland that this man of God was cast. If God could be trusted to sustain so great a world, why should He not be trusted with life itself?**

Meetings were held on the campus to urge complete surrender to God, but to no avail. Finally, late one night, two young men confessed to Oswald that they had been drinking. Then, humbling themselves before the whole school, the young men pled for forgiveness. After a day of prayer and fasting, the atmosphere was cleansed by God's Spirit. The next morning a check came to the school for fifty pounds!

In Oswald's personal life, God was making him a man poor in spirit but rich in faith. Oswald's surety of God never wavered, and he confidently believed that God would meet his every need according to the Scriptures.

This trust in God and the experience of His power gave Oswald the ability to speak with authority from the message of his own life.

Staying at the home of some friends while on his way to preach in Dundee, he was asked to paint a fanlight for the payment of a half-crown. He did the painting, but his hosts forgot the half-crown.

The following morning, the lady of the house remembered the oversight and placed the appropriate coin on his plate before breakfast.

"What's this?" asked Oswald.—"For your painting," she replied. "Praise God, it will just pay my fare to Dundee," was his reply.—"Do you mean to say you had nothing at all?"—"I do, but why trouble? I knew it would come."

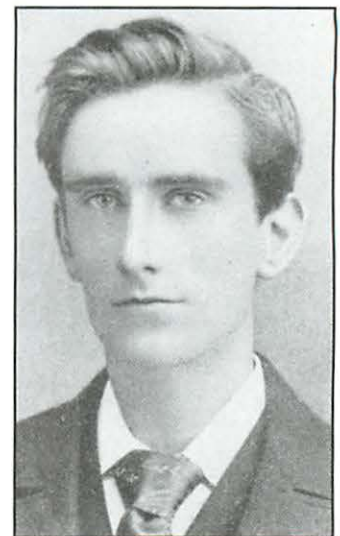
"But supposing you had gone off to the station without it, how would you have got to Dundee?"—"I am quite sure God Who called me to preach in Dundee would not fail to see I got there. He would probably have sent someone to the station. He never fails."

This example of the child-like faith of a man who was truly poor in spirit but rich in God never left the minds and hearts of his hosts.

Another time, Oswald felt that a certain book would be very helpful in his studies. His brother mentioned to him that he also would like to have a copy but was unable to afford it. Oswald replied that *he* was anticipating one to be sent to *him* shortly.

Naturally curious about Oswald's mysterious benefactor, his brother asked him who would be sending it to him. "I don't know," Oswald responded, "but I have asked God to send me a copy, as it would be of untold value to me." Shortly, the expected book arrived, asked for only from God.

A friend wrote a recollection she had of Oswald's believing prayer. "He was essentially a man of prayer. He came to speak at my women's meeting in Bermondsey, and after the meeting one woman told him of her spiritual difficulties. In the most natural way, he said, 'I will put you on my prayer list,' and that woman has been kept true to Jesus Christ, I am sure, through his prayers. He dared to believe Our Lord's words, 'If ye shall ask anything in My Name, I will do it.' " (See John 14:14.)



Oswald Chambers: His Life and Work

**Oswald Chambers at twenty years of age**

From these rich experiences of the faithfulness of the Lord, Oswald was able to record these thoughts in his journal dated November 23, 1896:

"Brighter, clearer, and more exquisite is the spiritual within becoming, and my whole being is ablaze and passionately on fire to preach Christ. All my art aims are swallowed up in this now.

"It is the almighty love of God that constrains me, and in the midst of a keen consciousness of complete unworthiness, my soul cries out within me—Here am I, send me. By the grace of God, when the way is clear, I will go, obstruct what may. It is Christ Who suffered so inconceivably to redeem men, Who bids me go.

"I am completely at rest now. I feel God nearer to me than ever. I will wait on Him, and He will open the way. Hudson Taylor said last night that Our Lord's words 'Have faith in God' really mean 'Have faith in the faithfulness of God,' not in your own faithfulness."

To the end of his life, Mr. Chambers clung to the reality of his relationship with Christ, and Him alone. All other people and things paled into insignificance against the brilliant glory of his Savior and Friend.

Mr. Chambers' power came from his simplicity of trust and faith in the Lord Jesus. One might expect an eloquent epitaph upon his tombstone in Cairo, Egypt, where he died in service to the Lord. However, only a few short words of self-description and a Scripture reference are to be found there:

### ***A Believer in Jesus Christ***

Luke 11:13

## **2 BLESSED ARE THEY THAT MOURN.**

Mr. Chambers was a man who knew sorrow deeply and intimately but accepted it from the hand of the Lord.

Because he knew the Man of Sorrows and lived in His ways, Mr. Chambers did not flee from mourning, but embraced it. He acknowledged its supreme value when he said, "One of the greatest emancipators of personal life is sorrow. . . . The most delightful saint is the one who has been chastened through great sorrows."

This welcoming of trials and friendship with sorrow did not mean that sorrow was somehow less sorrowful for this man of God, as evidenced in his following words:

*"It is a farce to make nothing of death; the natural expressions of the heart are not suppressed, but tempered and transfigured. It is not part of faith to affect insensibility to sorrow, that is stoical humbug.*

*"In certain stages of religious experience we have the idea that we must not show sorrow when we are sorrowful. That idea is an enemy to the Spirit of Jesus Christ, because it leads to heartlessness and hypocrisy. Not to sorrow is not even human, it is diabolical. The Spirit of God hallows sorrow.*

*"Tears are not going to be wiped away by our receiving pettings from God; the revelation is that through the marvel of the Redemption, God is going to make it impossible for there to be any more crying or sorrow, all will be as satisfactory as God Himself.*

*". . . Sorrow does not necessarily make a man better; sorrow burns up a great amount of unnecessary shallowness, it gives me my self, or it destroys me. If a man becomes acquainted with sorrow, the gift it presents him with is his self.*

*"If I have received myself in the fire of sorrow, then I am good stuff for other people in the same condition.*

*"Suffering either makes fiends of us or it makes saints of us, it depends entirely on our relationship towards God."*

Oswald Chambers knew how to mourn, because God had put him through the purifying fire of suffering, that He might draw him forth more like His Son, the Lord Jesus. At one point in his life, Oswald experienced four years of what he called "hell on earth."

It all started after he heard a message from Dr. F. B. Meyer on the Holy Spirit. What Mr. Chambers referred to as the "baptism of the Holy Spirit" is the exchange between God and man, at which point self dies and Christ becomes all-in-all.

"After I was 'born again' as a lad, I enjoyed the presence of Jesus Christ wonderfully, but years passed before I gave myself up thoroughly to His work. I was in Dunoon College . . . when Dr. F. B. Meyer came and spoke about the Holy Spirit. I determined to have all that was going and

went to my room and asked God simply and definitely for the baptism of the Holy Spirit, whatever that meant.

"From that day on for four years, nothing but the overruling grace of God and the kindness of friends kept me out of an asylum. God used me during those years for the conversion of souls, but I had no conscious communion with Him.

"The Bible was the dullest, most uninteresting book in existence, and the sense of depravity, the vileness and bad-motivedness of my nature was terrific. I see now that God was taking me by the light of the Holy Spirit and His Word through every ramification of my being."



Jo Berger

**God says that His Word is a lamp to our feet and a light to our path. (See Psalm 119:105.) When it exposes a chasm in our lives, we are forced to look to ugly depths of darkness and deal with what we find by the power of the Holy Spirit.**

"In the last three months of those years, things reached a climax; I was getting very desperate. I knew no one who had what I wanted; in fact I did not know what I did want. But I knew that if what I had was all the Christianity there was, the thing was a fraud.

"Then Luke 11:13 got hold of me—*'If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?'*

"But how could I, bad-motived as I was, possibly ask for the gift of the Holy Spirit? Then it was borne in upon me that I had to claim the gift from God on the authority of Jesus Christ and testify to having done so.

"But the thought came—If you claim the gift of the Holy Spirit on the word of Jesus Christ and testify to it, God will make it known to those who know you best how bad you are in heart. And I was not willing to be a fool for Christ's sake.

"But those of you who know the experience know very well how God brings one to the point of utter despair, and I got to the place where I did not care whether everyone knew how bad I was. I cared for nothing on earth saving to get out of my present condition."

A meeting was held in Dunoon, and Oswald Chambers knew that his time to take a stand had come. He continues:

"I had no vision of God, only a sheer dogged determination to take God at His word and to prove this thing for myself, and I stood up and said so. That was bad enough, but what followed was ten times worse.

"After I had sat down, the speaker, who knew me well, said, 'That is very good of our brother; he has spoken like that as an example to the rest of you.'

"Up I got again and said, 'I got up for no one's sake, I got up for my own sake; either Christianity is a downright fraud, or I have not got hold of the right end of the stick.' And then and there I claimed the gift of the Holy Spirit in dogged committal on Luke 11:13. I had no vision of Heaven or angels; I had nothing. I was as dry and empty as ever, no power or realization of God, no witness of the Holy Spirit."

Seemingly there was no dramatic transaction between this man and his God. Had God failed him?

"Later I was asked to speak at a meeting, and forty souls came out to the front. Did I praise God? No, I was terrified and left them to the workers, and went to Mr. MacGregor [principal of the school] and told him what had happened, and he said:

"*'Ye shall receive power. . . .'*" This is the power from on high.' And like a flash, something happened inside me, and I saw that I had been wanting power in my own hand, so to speak, that I might say—Look what I have got by putting my all on the altar."

God does not entrust His power to those who desire to use it for their own profit or to those who would make it an occasion for prideful boasting. Our Lord is far too loving to allow us to condemn ourselves and destroy others by the improper use of His power.

Like Simon the Sorcerer, Oswald Chambers had to learn the important lesson that the power of God's Spirit is not to be purchased, nor is it for personal use. (See Acts 8:9-24.) It was when he traded his desire to *have power* for God's desire for him to be a *channel of the Spirit's power* that he experienced what fulfilled the deepest longings of his heart.



New York State Department of Economic Development

The awesome power of Niagara Falls does not come from the hard rock channel through which it flows; the power is in the mighty river which thunders over that course. The channel simply provides a showcase for the world to see the power of the water.

"If the four previous years had been hell on earth, these five years have truly been Heaven on earth. Glory be to God, the last aching abyss of the human heart is filled to overflowing with the love of God. Love is the beginning, love is the middle, and love is the end."

Oswald Chambers had learned what it means to weep with those who weep. Having experienced the comfort God gives to those who mourn, he now could give comfort to others. (See II Corinthians 1:4.)

"After He comes in, all you see is 'Jesus only, Jesus ever.' When you know what God has done for you, the power and the tyranny of sin is gone, and the radiant, unspeakable emancipation of the indwelling Christ has come. When you see men and women who should be princes and princesses with God bound up in a show of things—oh, you begin to understand what the Apostle meant when he said he wished that he himself were accursed from Christ that men might be saved!"



Ewing Galloway

Like princes and princesses, we should live with our God under the shadow of His wings. All too often, we are imprisoned behind the castle walls of our own pride and the strongholds of the enemy.

It was his own realization of this vital truth that gave Oswald Chambers the ability to speak with the effectiveness of a fellow-soldier to the men to whom he ministered in Egypt during World War I. His authority in speaking came from the power of Christ within.

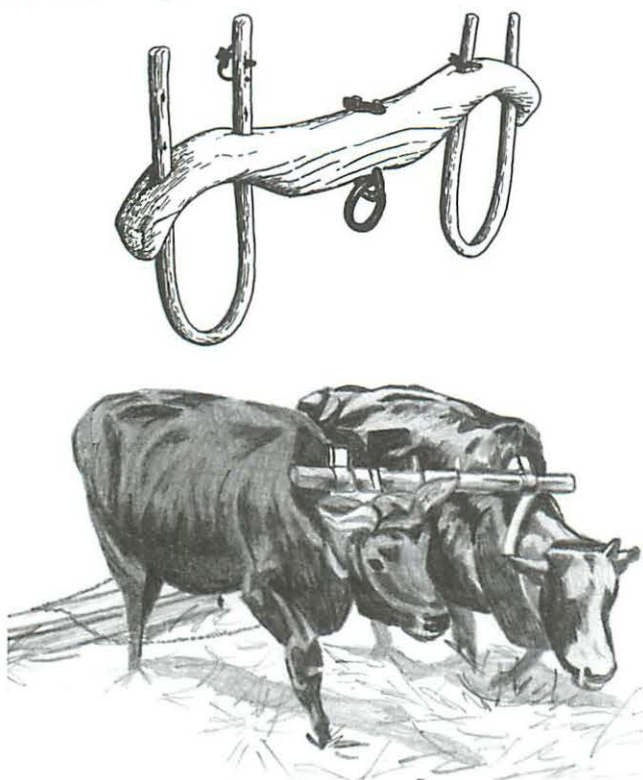
### 3 BLESSED ARE THE MEEK.

Meekness has been defined as "power under control." With all the power Oswald Chambers discovered now at his disposal by the Holy Spirit, he needed to learn the lessons of *meekness* which would keep him from losing his balance in life.

Our Lord Jesus describes Himself as being "meek and lowly in heart," but this does not in any way indicate that He was not filled with power. To the contrary, He was so controlled by zeal for the Lord's House that the disciples instantly remembered (upon watching His actions) that it was written of Him, ". . . *The zeal of thine house hath eaten me up*" (John 2:17).

One of the greatest joys of the life of meekness is stepping into the yoke of Christ. It is significant that Matthew 11:28-30, which deals with meekness, does so in the context of the yoke:

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*



**When two oxen are not yoked together, the results are an inability to work together and crooked furrows. When we accept the yoke of Christ, we become one with His Spirit and plow the straight path of His will.**

The yoke of the Lord Jesus was one of the most important ingredients which gave Mr. Chambers the *power under control* to speak with authority wherever he went.

"The Spirit of God in you," said Mr. Chambers, "will not allow you to bow your neck to any yoke

but the yoke of the Lord Jesus Christ. When you stand on this platform of God's grace, you see instantly that the bondage is in the world.

"The etiquette and standards of the world are an absolute bondage, and those who live in them are abject slaves, and yet the extraordinary thing is that when a worldly person sees anyone emancipated and under the yoke of the Lord Jesus Christ, he says they are in bondage, whereas exactly the opposite is true.

"Take My yoke upon you, and learn of Me.' It seems amazingly difficult to put on the yoke of Christ, but immediately [when] we do put it on, everything becomes easy."

The words of Oswald Chambers were confirmed by his actions. He was a man of great control. This did not mean that he had himself in control, for such would certainly constitute terrible disaster. He left all the controls of life to his Yoke-Fellow, the Lord Jesus. Out of this relationship flowed a natural and very real Christlikeness that was noted by all those acquainted with him.

In meekness, he learned the secret of the first commandment with a promise: "*Honour thy father and mother . . .*" (Ephesians 6:2). He continually was seeking to benefit his parents through fulfilling responsibilities to them and making sure they knew of their vital role in his life. One letter written to his mother just before he sailed for Japan provides a powerful illustration.



Japan National Tourist Organization

**One of Oswald Chambers' important fields of early training and ministry was in Japan.**

". . . If it is possible, I love you more than ever for being so robust and strong in your mind.

I thank God for you and upon every remembrance of you. God surely has wonderfully answered your prayers for your children. The memory of Mother's doings and managings are to me a growing stimulus and an amazement, while her detestation of cant and humbug also seems to have left in me not a little of the same spirit.

"I, as your youngest son, see you both transfigured in the light of years and life. I thank God for you, and praise Him that neither of you ever offered any obstacle to my following out what appeared to me God's calls, for the ways and turnings have perplexed you much; but, thank God, He has allowed you to live to see that when He leads, all is well."

Writing in his journal from Edinburgh in October of 1895, Mr. Chambers gives us an inside glimpse into what helped him take up the yoke of Christ: "I feel traits in my character I knew not of before, and it causes me to bow in deeper gratitude for that *home training* which I have now left, for the training and discipline of life.

"Oh, what a mighty influence home life has on us! Indeed we do not know how deep a debt we owe to our mothers and fathers and their training."

Oswald Chambers was used of the Lord when he spoke authoritatively on the matter of ordinary people. His conviction was that great things are possible through ordinary people, when those people are consumed with the Lord Jesus Christ.

In this vein, the yoke of meekness constrained Mr. Chambers always to do his best for the Lord, regardless of how obscure the service he rendered might seem. At a service he once conducted, only five people attended. The memory of one of them was, "He led the singing, played the organ, and preached to those five, and **I never heard him preach better.**"

For Oswald Chambers, being in the yoke of Jesus meant serving others. "When the realization comes home that Jesus Christ has served me to the end of all my meanness, my selfishness and sin, then nothing I meet with from others can exhaust my determination to serve men for His sake.

"I am not to come among men as a superior person, I am to come among men as the love slave of Jesus Christ, realizing that if I am worth anything at all, it is through the Redemption."

Perhaps one of the most remarkable aspects of the meekness of this man was his thorough submission to the Lord Jesus in practical areas of living. On the subject of rising early (he was known for this important discipline), he gives us

a clue to real success: "Get out of bed and think about it afterwards!"

The test for a man of meekness is his "unconsciousness" of himself while God is forming in him the image of His Beloved Son.

*"The true character of the loveliness that tells for God is always unconscious. Conscious influence is priggish and un-Christian. If I say—I wonder if I am of any use—I instantly lose the bloom of the touch of the Lord.*

*"He that believeth in Me, out of him shall flow rivers of living water.' If I examine the outflow, I lose the touch of the Lord.*

*"Which are the people who have influenced us most? Not the ones who thought they did, but those who had not the remotest notion that they were influencing us.*

*"In the Christian life the implicit is never conscious. If it is conscious it ceases to have this unaffected loveliness which is the characteristic of the touch of Jesus. We always know when Jesus is at work, because He produces in the commonplace something that is inspiring."*



H. Armstrong Roberts

The beauty of the lilies of the field, as our Lord described them, is in their complete dependence upon their Maker. They do not remark about themselves or think of how they could look better; they simply do what they were designed to do! This is how they outshine all the glory of Solomon.

Oswald Chambers was kept meek throughout his life by his sense of God's call on him: "I feel I shall be buried for a time, hidden away in obscurity; then suddenly I shall flame out, do my work, and be gone."

#### **4 BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS.**

King David understood what it means to hunger and thirst after righteousness, and he expressed it in Psalm 63: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. . . . My soul followeth hard after thee: thy right hand upholdeth me. . . ."

All true hungering and thirsting after righteousness has one focus: the Lord Jesus Christ. He is not the source of righteousness; He is righteousness, and all our righteousness in comparison is but filthy rags. Christ is the consuming passion, the burning drive, and the fiery zeal of all those who truly want to live right with God.

Oswald Chambers also understood this passion to know the Lord Jesus Christ. *He* was the central theme of his life. Mr. Chambers said the following:

*"Sects produce a passion for souls; the Holy Spirit produces a passion for Christ. The great dominating passion all through the New Testament is for our Lord Jesus Christ.*

*" . . . The one great passion of the saint is that the life of the Lord Jesus might be manifested in his mortal flesh.*

*"The one mainspring of the life is to be personal, passionate devotion to Jesus Christ. . . . A disciple of Jesus Christ is devoted to a Person, not to principles.*

*"It never cost a disciple anything to follow Jesus; to talk about cost when you are in love with anyone is an insult.*

*"The romance of the life of a disciple is not an external fascination but an inner martyrdom."*

Writing to his brother in November of 1909, Oswald Chambers expressed the personal hunger and thirst of his soul for the Lord Jesus.

*" . . . One Being has absorbed me, and I love Him personally, passionately, and devotedly, and I love Him more now than ever, and He is my Lord and Saviour Jesus Christ. . . . What the future days hold of sorrow, or suffering, or sacrifice, I care not, but meet with glad alacrity. I do know I love Him first, foremost, last, and all in between."*



**One of the most beautiful pictures in the Bible of hungering and thirsting after righteousness is that of a deer panting after streams of water. (See Psalm 42:1.)**

It was the singular desire to know Jesus Christ that served as a compass throughout Mr. Chambers' life. Decisions were made not on the basis of what would be most pleasing to his flesh but on the basis of what would bring the greatest delight to his Savior.

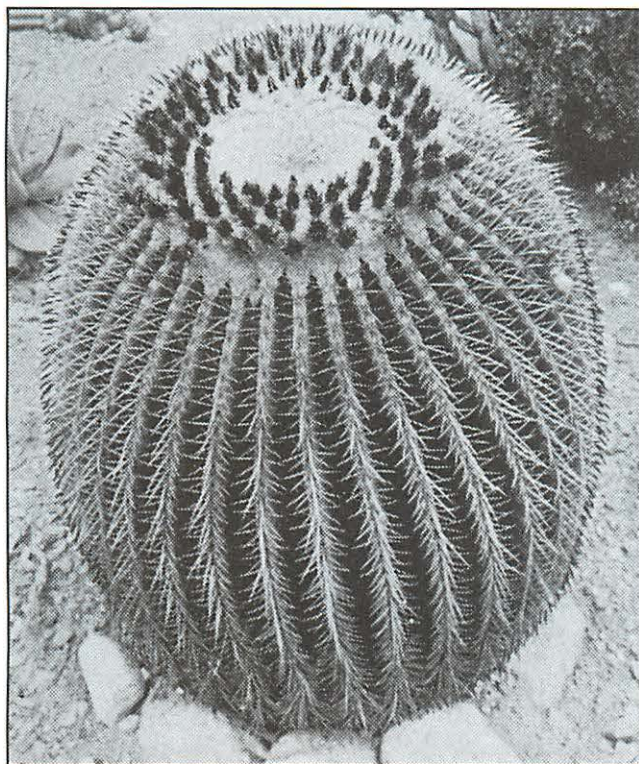
In his journal on April 26, 1896, Oswald Chambers, in his early twenties at the time, wrote, "The Holy Spirit must anoint me for the work, fire me, and so vividly convince me that such and such a way is mine to aim at, or I shall not go, I will not, I dare not; *I shall just be content to earn my living—but, no, that cannot be.*

"From my very childhood, the persuasion has been that of a work, strange and great, an experience deep and peculiar. . . ."

A little more than a year after the journal entry written above, he made this entry: "Nothing worth attaining and nothing attained is without an agony, a long suffering, and then an overwhelming joy."

The joy that makes the sorrow of life “worth it all” was waiting just around the bend, where time would lapse into eternity. Oswald Chambers was willing to endure that he might attain.

“Hungering and thirsting” is not a pleasant or enjoyable proposition. If you have ever spent a time in fasting in order to seek the Lord, you will agree that abstinence from fleshly desires is far from pleasant. If you have ever suffered thirst in a place where water was unavailable, you know the agony of body and soul that produces fervent searching for any source of life-giving liquid.

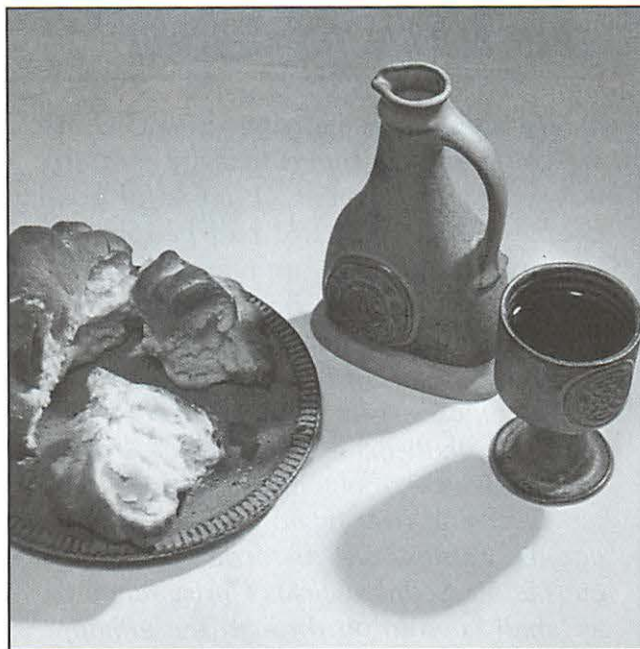


Huntington Botanical Gardens

**Men in the desert have found that the cactus can provide the necessary water to maintain survival when no other liquid is available.**

The thirst for water is a picture of the way Oswald Chambers walked with God. He was inseparable from his Master in the same way that a man cannot be separated from water for long without dehydrating and ultimately dying.

This was the design of Jesus, Who is the Living Bread, and “. . . he that eateth of this bread shall live for ever . . .” (John 6:48-58). Jesus is also the Living Water: “. . . The water that I shall give him shall be in him a well of water springing up into everlasting life . . .” (John 4:10-15).



©Scripture Union, used by permission

**Bread and water are essential to life; apart from them, man dies. So the man who does not have the Living Bread and the Living Water of Christ is spiritually dead.**

The hunger and thirst for righteousness which God gave to Oswald Chambers directed him to a disciplined study of the Word of God—the basis for all authority in speaking.

“‘The Word’ is Jesus Himself (John 1:1). Therefore we must have an experimental knowledge of Him before we understand the literal words of the Bible. . . . The reason some of us are not healthy spiritually is because we don’t use the Bible as the Word of God, but only as a textbook.

“The Bible does not thrill; the Bible nourishes. Give time to the reading of the Bible, and the recreating effect is as real as that of fresh air physically. . . . Beware of reasoning about God’s Word; obey it.”

Rising early for time with God was a part of Mr. Chambers’ routine. He devoted himself to prayer with the reality that he was talking with God, hearing from Him, and acting accordingly.

“Prayer,” he said, “does not fit us for the greater works; prayer is the greater work. We think of prayer as a common-sense exercise of our higher powers in order to prepare us for God’s work. In the teaching of Jesus Christ, prayer is the working of the miracle of Redemption in me which produces the miracle of Redemption in others by the power of God. . . . Only a child gets prayer answered; a wise man does not.”

## 5 **BLESSED ARE THE MERCIFUL.**

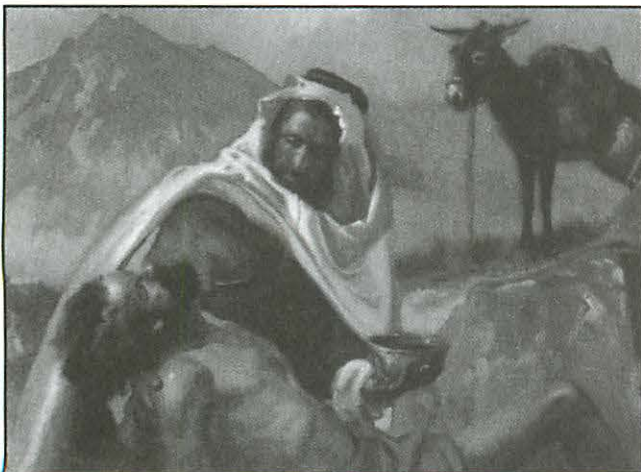
*"As soon as we get right with God, we are going to meet things that are contrary, we are going to meet un-merciful good people and un-merciful bad people, un-merciful institutions, un-merciful organizations, and we shall have to go through the discipline of being merciful to the merciless.*

*"It is much easier to say, 'I won't bother my head with them;' then we shall never know the blessedness of obtaining God's mercy.*

*"Over and over again we will come up against things, and in order to get the eternal blessedness Jesus Christ refers to, we shall have to go through the unhappiness of doing something that the standards of men will be contemptuous over."*

One might not ordinarily picture a prophet of God who spoke with such power as a man of mercy. And yet, as Oswald Chambers states above, showing mercy is the prescribed method by which we obtain God's mercy.

It sounds agreeable enough to be a person of charitable mercy until we get right down to the people who really need it. Somehow they are just the ones that God uses to cut across the grain of all our prejudices and preconceived ideas of mercy-showing. They force us to the point of a decision: will we show mercy to these people, or will we let them pass on by?



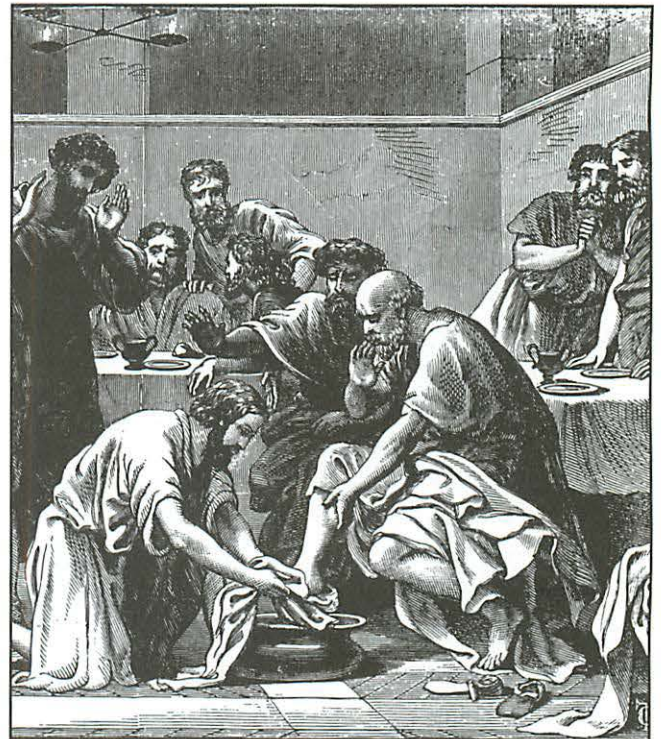
Bible Art Series, Standard Publishing, Cincinnati

**The story of the Good Samaritan provides rich insights into the mercy we are to extend to others from God. It also illustrates the reaction of the religious leaders of Jesus' day to such a call for mercy.**

The Lord Jesus was no respecter of persons in the mercy He showed. He did not ask to know a person's class or social status or financial ranking before He would heal him. He had only one qualification: Was this His Heavenly Father's will?

Jesus not only dealt with these who could have been considered the "dirt" of His society; He ate with them, drank with them, talked with them, made friends with them, and even touched them.

His mercy to "publicans and sinners" was, in fact, one of the points for the Pharisees' reaction to His ministry. They felt the sting of their own guilty consciences as they watched this humble Teacher take on the lowliest of roles.



Doré Bible Illustrations

**When Jesus removed His outer robe and began to wash the disciples' feet, He provided the perfect demonstration that merciful service requires great humility.**

In the pattern of his Master, Mr. Chambers learned the important lessons of humble mercy-showing. Involved in mission work since shortly after the time of his conversion, Oswald Chambers continued to work with derelict men for the rest of his life.

One story particularly stands out as an example of his care for those who needed mercy. He wrote about it in a letter to his sister.

"We had a very touching incident in the mission last Sunday. A dreary, dirty, desolate, drunken Scotsman came in, about thirty-four

years of age. He was deeply convicted of sin, and he staggered to the altar and in strong Scotch tones poured out his woe."

Was this to be considered a disruption to an orderly, well-planned service? Was the man's contrition "real," or was it just the uncontrollable moans of an intoxicated man who was out of his mind? Mr. Chambers continues:

"As I knelt down by him, he turned his bloodshot eyes and tortured face to me with a look of unutterable pathos. I had spoken to him in broad Scotch—'What ails ye at the Lord, mon? Let Him hae His way wi' ye, or ye'll hae to dree yer weird.'

"The mother tongue touched him; he grasped my hand, 'I'm frae Glasgie—dae ye think He'll save me?' 'I'm frae Aberdeen away' and He's saved me,' and down we went on our knees, and after beating the altar in an agony of conviction, God saved his soul. I have seen him since, unrecognizable, a handsome-looking young fellow, splendidly built and well educated."

Like the Master, so should the servant be. The Master Himself told the story of the proud Pharisee and the sinful publican. We can imagine the contempt with which the Pharisee saw that publican standing at a distance, looking toward the ground, and beating on his chest as the cry escaped his lips, ". . . *God be merciful to me a sinner*" (Luke 18:13).

The Lord recorded that the repentant publican was the one who went away justified that day rather than the self-righteous Pharisee. At the end of the parable, Christ left this lesson: ". . . *For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted*" (Luke 18:14).

One who visited Mr. Chambers' station in 1916 while he and his family were serving with the Y.M.C.A. forces during World War I in Egypt recalled the spirit in which he conducted himself:

"As I shut my eyes and think, I can see so much of him. His earnestness and enthusiasm, that were ever on the alert for helping someone else, or eliciting help from anyone and anywhere. Plenty of ideas of his own—his books are proof enough of that—he was always ready for other people's.

"It may have been his interest in little things and little people that kept him from criticizing, or rather from a critical spirit, for criticize he could at times, but he never had a critical attitude towards any. I see him always busy, but never flurried.

I see him superintending the building of that fine hut there right in the middle of the Canal Zone, where with his devoted wife, he laboured lovingly, brightly, and wisely all through those hot, sandy months in 1916. . . .

"I see him in the heat of the day, denying himself the rest that was his due and coming out to a canvas hospital on a visit to someone laid aside."

"Interest in little things and little people"—that spirit of mercy, even at the cost of energy expended, was what kept him spiritually vibrant and rich all those "hot, sandy months."

The blessing of being merciful followed Oswald Chambers wherever he went. In the fall of 1908 he visited Ireland and left the stamp of Christ's likeness among those people as well.

One who met him there wrote of his ". . . wonderful gentleness and tenderness in so young a man, that made him able to deal with such varied men and women in the crises of their lives without wounding the spirit, and without deviating by a hair's breadth from the sternness of the standard set by his Lord."



Bible Art Series, Standard Publishing, Cincinnati

**As with the Lord Jesus, children were naturally attracted to this man. Oswald Chambers was just as real and unaffected in their presence as he was in every other aspect of his life. He was known for romping and playing with them.**

It is in a man's own home, however, that the greatest test of mercy often comes. While in Egypt, the whole Chambers family participated in the ministry. In fact, some of the most lasting impressions of the soldiers who visited were not of his speaking alone, but of a voice more authoritative than words—a radiant, joyful family.

"The verandah at the Bungalow [the Chambers' home] on Sunday nights—with the memory of the service lingering like the grip of a friendly hand—was a haven of rest and utter contentment. It was here that one found the wealth of O. C.'s [Oswald Chambers'] personality lavishly spread, and one drew close to the warm fireside of his friendship with a grateful heart.

"At the Bungalow officers and men of the Expeditionary Forces—modern crusaders whose regiments were breaking the yoke of Turkish oppression in the Holy Land—were privileged to join the family circle of those near and dear to him, and of those, too, who loved and served him in his great work."



Oswald Chambers: His Life and Work

**The true test of a man's merciful character is in a joyful, loving wife and obedient, respectful children. (Pictured above are Mrs. Chambers and their daughter, Kathleen.)**

"No formal meeting place this—no distinction of rank, class, or creed—nothing but warm-hearted fellowship at the table of

O. C. What a wonderful family it was, and how splendidly all its members radiated Christian service in that vast camp on the desert's edge!

"Mrs. 'O. C.' helping to bear with eager hands, and with the tender smile of understanding, precious gifts of spiritual healing to the minds and hearts of men seared by the sordid side of war.

"Kathleen (their little daughter), whose happy laughter and winsome ways made her a child beloved, daily adding to her court of devoted admirers, and touching with her wee hands the vibrant chords of father-love that made melody in the hearts of men long-separated from their little ones."

The seeds of mercy Oswald Chambers sowed around the world have sprung up to an abundant harvest of God's blessing on the work of his hands. Both his wife and daughter continued to follow the Lord as well, some of the fruit being the riches of books filled with his transcribed messages.

## 6 **BLESSED ARE THE PURE IN HEART.**

*"What do we mean by 'pure in heart'? We mean nothing less and nothing else than what the Son of God was and is. When God raises us up into the heavenly places, He imparts to us the very purity that is Jesus Christ's.*

*"That is what the sanctified life means—the undisturbable range of His peace, the unshakable, indefatigable power of His strength, and the unfathomable, crystalline purity of His holiness. There is plenty of room in the heavenly places to grow into the realization of the unfathomable depths of the purity of Christ's heart."*

*"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matthew 23:27-28).*

These words of Jesus at first appear to be merely a stinging reaction to the cutting remarks and evil plans of the religious leaders of the day.

Looking one step deeper, however, we see the discernment, holiness, and love of God for lost men as He warned the Pharisees, His disciples, all those present, and all those who would ever read those words of the tragedy of a heart that is not pure.

A pure heart was one of the most noticeable aspects of Oswald Chambers' life. So earnest was his passion for knowing the Lord Jesus Christ that nothing else could remain in his life. Isolated purity is not the goal to strive for; if we know Christ Jesus, purity will be a by-product.

In a lecture to his students, Mr. Chambers emphatically stated, "The wonderful thing is that if we will hand our lives over to God by a voluntary choice and receive His Spirit, He will purify us down to deeper depths than we can ever go. Then how foolish people are not to hand over their lives to Him!

"He will keep the feet of His saints.' He will keep your heart so pure that you would tremble with amazement if you knew how pure the Atonement of the Lord Jesus can make the vilest human heart, if we will but keep in the light, as God is in the light.

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1:7).*

"We use this verse much too glibly; it is simply God letting the plummet right straight down to the very depths of the experience of a redeemed heart and saying, 'That is how I see you'—made pure by the marvellous Atonement of Jesus, the last strand of memory purified through the blood of His Son."

The process of working out the reality of our purity through Jesus Christ was what Mr. Chambers called "identification." He said, "There is only one kind of holiness, and that is the holiness of the Lord Jesus. There is only one kind of human nature, and that is the human nature of us all, and Jesus Christ by means of His identification with our human nature can give us the disposition that He had.

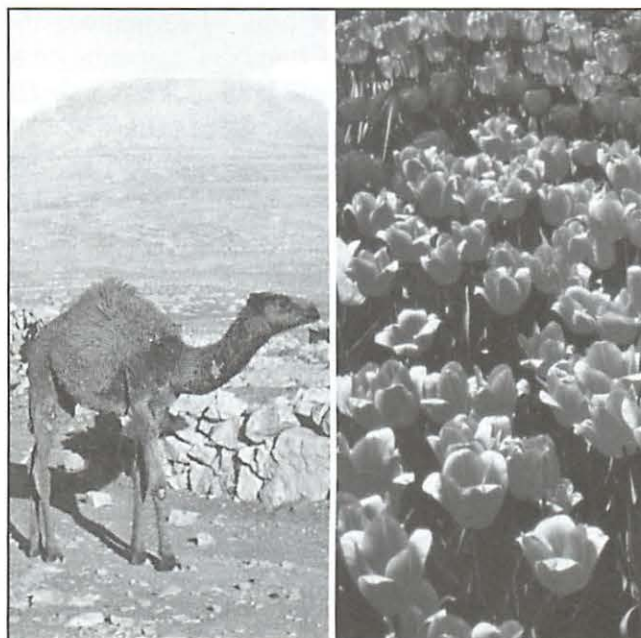
"We have to see to it that we habitually work out that disposition through our eyes and ears and tongue, through all the organs of our body and in every detail of our life. The apostle Paul has been identified with the death of Jesus Christ, his whole life has been invaded by a new spirit, he has been 'baptized by one spirit into one body,' and now he has no longer any connection with the body of sin. . . .

"Our life is drawn from the Lord Jesus, not only the spring and the motive of the life, but our actual thinking and living and doing. This is what

Paul means when he talks about the 'new man in Christ Jesus.'

"After sanctification, that is where the life is drawn from. 'All my fresh springs are in Thee.' Notice how God will wither up every other spring you have.

"He will wither up your natural virtues, He will break up confidence in your natural powers, He will wither up your confidence in brain and spirit and body, until you learn by practical experience that you have no right to draw your life from any source other than the tremendous reservoir of the resurrection life of Jesus Christ. *Thank God if you are going through a drying-up experience!*"



Landscapes of the Bible, Georg Exibits

Gettels Hampter

**God delights to pour out Living Water in the desert life of a person and make that life bud and bloom. In fact, the Blossom which He grows there is none other than the Rose of Sharon, the Lily of the Valley, the Life of His Own Son!**

Oswald Chambers was not merely speaking words; he was living out those words in his daily life. One of his well-known personal sayings was, "I refuse to worry!" "Worry," he said, "is nothing in the world but personal irritation with God because I cannot see what He is after—only I don't call it that, I talk about 'an overwhelming burden of care.' . . . All our fret and worry is caused by calculating without God.

"The purity of Christ is not a winsome thing, it hurts perilously everything that is not pure. 'For our God is a consuming fire.'"

For this reason, in every area of Mr. Chambers' life, that which did not agree with the life of Christ within him was discarded.

His life was measured in phases. When he would reach the end of one phase and begin a new, he destroyed all that he produced before.

One person remembers “seeing him spend a whole morning destroying his diaries, short stories, and poems. I told him I thought it was a pity, but he was wholehearted in his belief that the time had come to forget all about them and pass on to new things. He seemed to realize when one phase was finished and the time had come to pass on.”

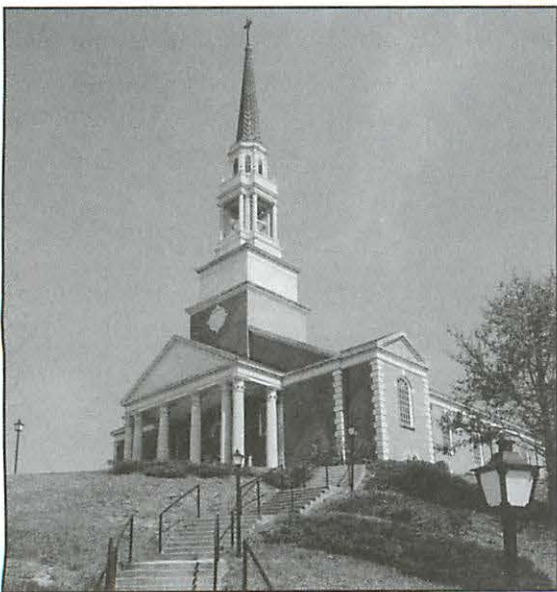
Mr. Chambers’ purity in heart flowed out through sincerity and authority in his speaking. When people heard him, they felt that they were hearing directly from the Lord.

One man wrote of him, “I remember the first occasion of Oswald Chambers’ appearance at the Exeter Hall League meetings. Like many others, I was gripped with his message. There was no attempt to be effective; his message was clothed with an indescribable sincerity, a telling conviction that what was being uttered was from God Himself.”

Watching a man in action is proof of the purity of his heart. People who saw Mr. Chambers commented on how “real” and unaffected he was.

“He was so very human and without a trace of ‘religiosity’ about him. He was absolutely real, and there was no division in his life between the sacred and the secular.”

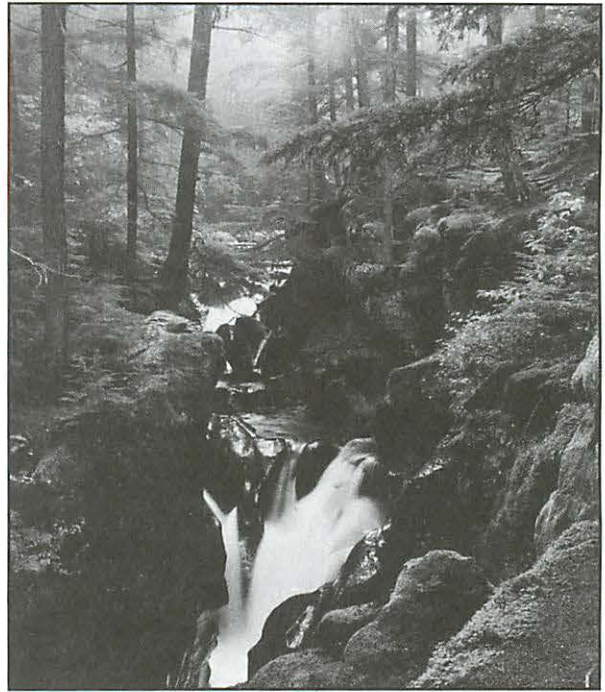
“Whether he was fishing, or picnicking, or preaching in some wayside chapel, the evidence of the immense reality of his life with God was unmistakable; to use his own words, he was ‘ever playing in God’s presence as well as praying in it.’ ”



**Being in a church building is not what makes real and unaffected Christians. Being “real” means that Jesus Christ must be our *all*.**

Mr. Chambers’ purity of heart gave him the rich ability to enjoy life to the fullest. Whatever he did, he did it with all his heart. Every perception of his senses was made keen to the Creator. When he saw a sunrise or sunset, he could revel in its spectacular beauty because he saw in it the hand of the Master Artist.

Especially during his time in Egypt, Oswald Chambers recorded in his journal the beauty he saw in the skies. Like the Psalmist, he noticed that “*the heavens declare the glory of God; and the firmament sheweth his handiwork*” (Psalm 19:1).



Richard W. Brown

**The beauty of God’s creation lies hidden to those who do not know the Maker. We have the privilege of knowing the Artist personally and seeing His signature on all His work.**

Is such purity possible for anyone? There is one secret to having this freedom of identification with Jesus Christ and all the abundance that He promises.

Mr. Chambers said, “‘*Blessed are the pure in heart*’ literally [means] ‘Blessed are the God in heart’ . . . [those] in whom the nature of God is.

“I am convinced that it is not holiness nor goodness that makes me blessed of God, but absolute abandon. I am concerned for only one thing—that Jesus Christ shall have His way.”

One who wrote about him recalled, “The salient thing in my memory . . . is the way in which there emerged all the time and every time, his own personal, passionate devotion to Jesus Christ.

"That, and the strange way in which his own self was absent; indeed, that was one of the strangest things about his personality, he inwardly was so intensely there and yet so absolutely absent. There was not self to consider. I recollect well how for long enough I really doubted the possibility of such a thing in him, or in any man or woman, until, watching his life, I became convinced."

On his forty-third birthday (July 24, 1917), only months before he actually saw His Lord face-to-face, Oswald Chambers made the following entry in his journal:

"Just lately the sense of Our Lord has been wonderful, in fact, the only term I could use is 'sight,' not vision, but sight, one just knew that they saw Him.

"This is difficult to make explicit and sensible, but so imminently near is He that just in a dawn, or in the middle of the day, or at evening, the features of the ordinary things or people suddenly become luminous, and there is a sudden catch at your very heart with delight, and the thought—'Why, it is the Lord!' takes possession of one, and the joy of it is the very purest I have ever experienced in my life."

Another time he said, "Jesus Christ demands that the heart of a disciple be fathomlessly pure, and unless He can give me His disposition, His teaching is tantalizing. If all He came to do was to mock me by telling me to be what I know I never can be, I can afford to ignore Him, but if He can give me His own disposition of holiness, then I begin to see how I can lay my account with purity."

"Jesus Christ has undertaken by His Redemption to put in me a heart that is so pure that God can see nothing to censure in it."

What Oswald Chambers had is totally impossible from the human standpoint; that is why we must see from God's perspective. God has already made a way for the purity of every believer through the atoning blood of His Son. Though it may sound too simple for us, remember how much it cost the Lord Jesus!

The more we see Jesus, the more distant all other things become, and we take on an eternal view. The values of eternity are measured by our knowing God. It is when we see Him that we will be like Him, ". . . for we shall see him as he is" (1 John 3:2).

Oswald Chambers summarized it this way: "The whole of Eternity will be taken up with understanding and knowing God, and, thank God, we may begin to know Him down here."

## 7 BLESSED ARE THE PEACEMAKERS.

*"Men of good taste are averse to the teaching of Jesus Christ,' because if He is right, they are wrong. Take up any attitude of Jesus Christ's and let it work, and the first thing that happens is that the old order and the old peace go.*

*"You cannot get back peace on the same level. If once you have allowed Jesus Christ to upset the equilibrium, holiness is the inevitable result, or no peace for ever.*

*"The coming of Jesus Christ is not a peaceful thing; it is overwhelming and frantically disturbing, because the first thing He does is to destroy every peace that is not based on a personal relationship to Himself."*

The peace that Oswald Chambers had in his own life was the peace that he sought to impart to others. It was his ministry of peace that gave him a hearing with men of many lands and cultures. All men want peace; it is a universal need.



National Archives

**Men are deceived by the enemy of their souls into believing that if only they were in the right place, if only they had the right position, or if only they had the right possessions, they would have peace. Peace is not a place, position, or possession, but a Person.**

Tragically, men often spend much of their lives trying to have peace with themselves and making peace in their world. This peace, however, is never satisfying. It can serve only as a placebo in place of the real peace which comes from God.

The thinking of man apart from God is that if only he could come to terms with himself, he will be at peace. This very thought of "self-realization" is the enemy of Christ, for it creates in us a total self-reliance and independence from God.

Oswald Chambers said, "Our Lord always preaches anti-self-realization; He is not after developing a man at all, He is after making a man exactly like Himself, and the measure of the Son of God is self-expenditure."

Mr. Chambers spent his life leading men to the Prince of Peace by speaking words which disrupted their counterfeit peace. People who came to hear him (and the thousands who have read his books in many languages) felt the sword of Christ in their hearts. The truth Mr. Chambers declared to them was that the only answer for the pain of their newly discovered guilt is "Christ-realization."

It was because he was a person living under the rule of the Prince of Peace that Mr. Chambers had the authority to speak so boldly to men of every rank and creed.

Throughout his forty-three years on this earth, Oswald Chambers was noted for his quiet sense of humor. He loved to laugh and had a consistently cheerful disposition.



**A radiant smile is one of the most effective witnesses to the peace of Christ within.**

One commented: "The more one reflects on Oswald Chambers, the more one is constrained to associate his conduct with close union with his Lord. His boundless gift of humour, with which one was more familiar in personal contact, was amazing. The reminder of the wholesome fun brings tears of joy even to this day.

"On first coming in touch with Rev. Oswald Chambers, I was shocked at what I then considered his undue levity. He was the most irreverent Reverend I had ever met! This was entirely due to my own ignorance concerning the experience of sanctification. He was indeed the 'savour of life unto life' to my soul."



Library of Congress

**Through the days of his service in World War I, the soldiers were able to see in Oswald Chambers the joyful peace that Jesus offered them.**

The true peace of Christ is received through actions which are in accordance with His Word and through seeing Him as the central and final authority for every decision.

Mr. Chambers summarized his goal as God's peacemaker: "There are times when our peace is based upon ignorance, but when we awaken to the facts of life, inner peace is impossible unless it is received from Jesus. When Our Lord speaks peace, He makes peace. His words are ever 'spirit and life.'

"Have I ever received what Jesus speaks? 'My peace I give unto you'—it is a peace which comes from looking into His face and realizing His undisturbedness.

"When you really see Jesus, I defy you to doubt Him. When He says—'Let not your heart be troubled'—if you see Him, I defy you to trouble your mind, it is a moral impossibility to doubt when He is there."

## 8 **BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE.**

Persecution was not something that was unknown to Mr. Chambers. God allowed horrible misunderstandings, insults, and slanders to be hurled against him during his years as a student, so he would come to see his own need for the life that is Christ.

When he finally crossed the barrier of self and unreservedly yielded to the Lord, the accusations and evil speaking ceased. This does not mean he never again faced any kind of persecution; it does mean that he could now face it for the right reason.

"Many of us are persecuted because we have crotchety notions of our own, but the mark of a disciple is suffering 'For My Sake.'"

"People are not persecuted for living a holy life. It is the confession of Jesus that brings the persecution. Today a great deal of social work is done that does not confess Jesus. If you confess Him there, you will find the ostracism Jesus mentions: 'Keep your religion out. Don't bring your jargon here.'"

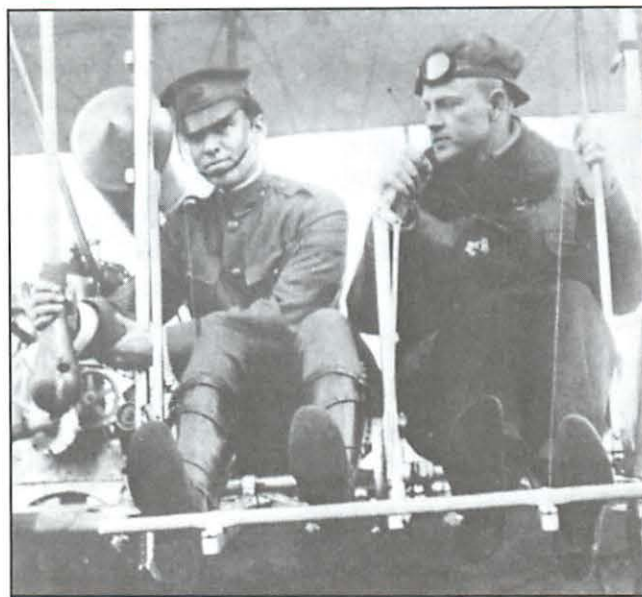


The Granger Collection

**Over the years, many organizations have failed to be a light for the Gospel because they determined that it was more important to carry on social work and avoid persecution than proclaim the cross of Jesus Christ.**

"You must take it there, and when you do, the opposition will be tremendous. The reason for the opposition is that men have vested interests which philanthropy and kindness to humanity do not touch,

but which the Spirit of Jesus testified to by human lips does touch, and indignation is awakened against the one who dares to carry the cross for his Lord there."



Library of Congress

**We do not have to be in a military battle to have the opportunity to be persecuted for Jesus Christ. A business meeting at the office may be our place to stand for the Lord Jesus.**

Often the greatest and most difficult persecution for Jesus' sake comes from those who are closest to us. They react to Christ's standard which we are establishing in our lives, families, businesses, and ministries. Well-meaning friends, family members, fellow church members, and others will misunderstand and criticize what we are doing. Oswald Chambers identified this challenge, stating:

"Try and work your home life or your business life according to the rule of Jesus Christ and you will find that what He said is true: you will be put out of court as a fool, and we don't like to be thought fools."

"That is the persecution that many a man and woman has to go through if they are true to Jesus Christ, a continual semi-cultured sneering ridicule; nothing can stand there but absolute devotion to Jesus Christ; a creed will never stand it. Christianity is other-worldliness in the midst of this-worldliness."

Our honorable duty in the face of this form of martyrdom is not to react, recoil, and withdraw; our joy as those who bear the standard of Christ is to ". . . withstand in the evil day, and having done all, to stand" (Ephesians 6:13). We are wrestling against not the evil of men, but the wickedness of principalities and powers which are by nature opposed to everything and everyone who names the name of Jesus Christ.

We can avoid the tragedy of suffering for our own sakes by knowing God's Word and understanding human nature. Mr. Chambers had a firm grip on both of these vital areas and thus spoke with power and authority. He was able to avoid unnecessary reaction, as can be seen by the following portion of a lecture to his students:

"What is insanity? One of the greatest mistakes being made today is the statement that the cases of demon possession in the Bible were cases of insanity. The distinction between the two is made perfectly clear; the symptoms are not even the same.

"Insanity simply means that a man is differently related to affairs from the majority of other men and is sometimes dangerous. Paul was charged with madness (see Acts 26:24-25), and the same charge was brought against Jesus Christ—'For they said, He is beside Himself.'

"Have you ever noticed the wisdom of the charge? Both Jesus Christ and Paul were unquestionably mad, according to the standard of the wisdom of this world; they were related to affairs differently from the majority of other men, consequently, they must be got rid of. Our Lord was crucified, and Paul was beheaded.

"When we are imbued with Jesus Christ's Spirit and are related to life as He was, we shall find that we are considered just as mad according to the standard of this world. . . .

"Read the expositions of the Sermon on the Mount today and you will find some of the cleverest dialectics that have ever been written. The writers try to prove that Jesus is not mad according to the standards of this world; but He is mad, absolutely mad, and there is no apology needed for saying it.

"Either the modern attitude to things must alter, or it must pronounce Jesus Christ mad. '*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*' Volumes have been written to prove that the Lord did not mean that; but He did.

"Common sense says, 'That is nonsense, I must seek my living first, then I will devote myself to the kingdom of God.' In I Corinthians 1, Paul reasons that in the view of God, it is the world that is mad, and that man only becomes sane in God's sight when he is readjusted to God through the Atonement."

Our goal is to "readjust" as many people as possible to God's standard of sanity through the Person and work of Jesus Christ. In the process, we must be willing to rejoice in the persecution that comes from a world that identifies us as insane!

The authority with which Oswald Chambers spoke came from his application of God's Word to every aspect of life. From learning how to be poor in spirit to experiencing persecution, Mr. Chambers let God's truth sink into his heart, expose error, explode with new meaning, and build a "new" way of life.

Speaking on the Sermon on the Mount, Mr. Chambers presented these important thoughts:

"When we first read the statements of Jesus, they seem wonderfully simple and unstartling, and they sink unobserved into our unconscious minds. For instance, the Beatitudes seem merely mild and beautiful precepts for all unworldly and useless people, but of very little practical use in the stern workaday world in which we live.

"We soon find, however, that the Beatitudes contain the dynamite of the Holy Ghost. They explode, as it were, when the circumstances of our lives cause them to do so. When the Holy Spirit brings to our remembrance one of these Beatitudes we say—'What a startling statement that is!'—and we have to decide whether we will accept the tremendous spiritual upheaval that will be produced in our circumstances if we obey His words."

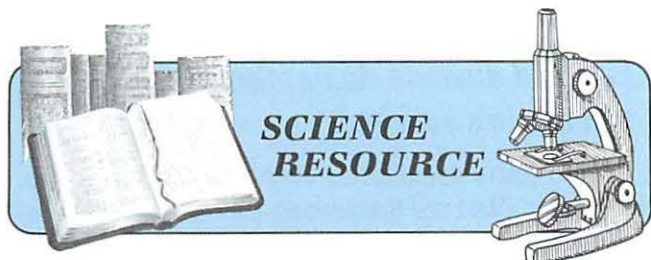


Defense Department/Austin Powder Company/Ward & Natural Science Establishment, Inc.

**The dynamite of God's Word, when allowed to explode in the inner recesses of the heart, reveals the gold of Jesus Christ.**

Oswald Chambers took God at His word and acted upon it. Through it, God revealed Himself. Because he saw so much of the Lord Jesus Christ, Who became the center of his life, Oswald Chambers spoke with an authority that few men have had in the history of Christianity.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HOW DOES CREATION ILLUSTRATE THE ASTONISHING NATURE OF CHRIST'S CHARACTER?



U.S. Forest Service

Every aspect of Christ astonished the people and served as an example for the lives of His disciples. Likewise, every aspect of Christ's creation astonishes those who study it. Just as a clay vessel reveals attributes of the potter who made it, creation reveals astonishing attributes of the One who brought it into being.

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*"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20).*

## 1 The giant sequoia exhibits the magnitude and grandeur of God.

The picture of a giant sequoia reaching upward from its base and then spreading outward to form a crown staggers the mind's ability to comprehend its scale. Only personal experience can offer an appreciation of its astonishing magnitude and grandeur.

### GIANT SEQUOIA

A giant sequoia dwarfs a person standing under its graceful crown. This particular tree, known as the General Sherman Tree, is about 3,500 years old, stands 272 feet tall, and is 101 feet around at its base.



Sequoia and Kings Canyon National Parks

### • Giant sequoia trees are the largest of all living things.

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A pika which fails to gather its own supply of hay for the winter is likely to starve to death. While pikas often live in groups, each individual has its own territory and individual storage pile of hay. During the summer, paired males and females each prepare their own separate hay piles and defend them against any intruder, including the mate. However, during the winter months, mated pairs share each other's private pantry.

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Jeff Foott

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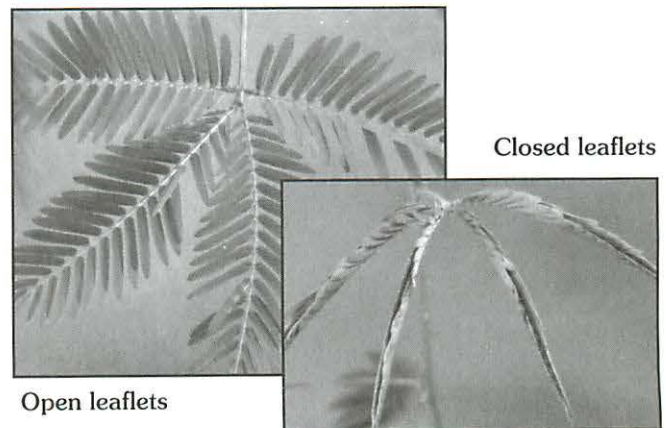
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Pikas, like rabbits, are correctly said to chew the cud, because they re-ingest their own droppings. Thus, Scripture classifies them as unclean, "... because he cheweth the cud, but divideth not the hoof; he is unclean unto you" (Leviticus 11:6).

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Astonishingly, many plants can move, and some of them can move quite fast. For example, the *Mimosa pudica* folds its leaves and bows its stems at the slightest touch.

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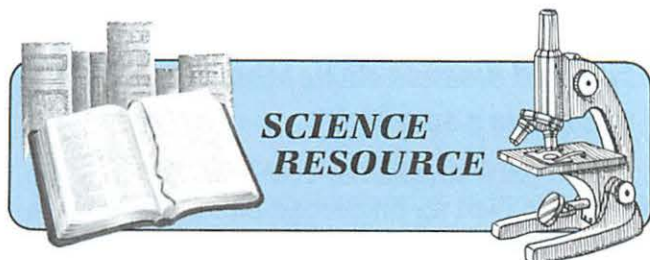


Open leaflets

Closed leaflets

Bensley Barabidge/Nature Photographers

The slightest touch prompts a mimosa leaflet to fold up and its stem to bend downward.



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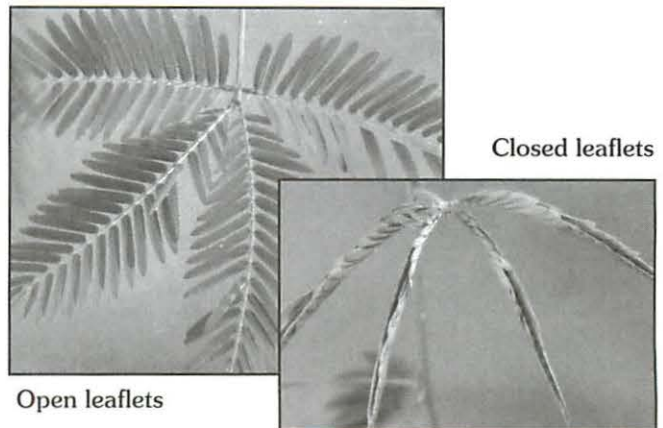
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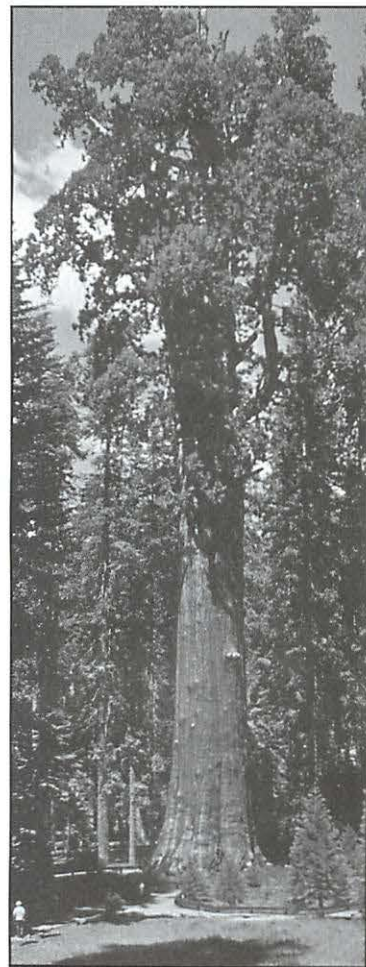
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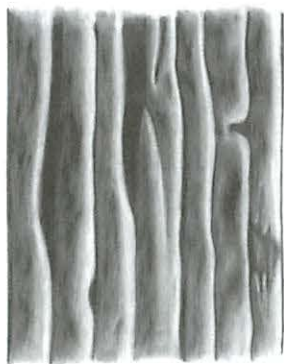
Sequoias are so large that one tree may contain enough wood (600,000 board feet) to build a small village of fifty, six-room houses, and the roots of a single tree may cover three to four acres.

- ***Humble beginnings do not limit a sequoia's potential.***

Unlike other trees (such as the redwood) which can renew their growth from sprouts that grow from their own bases when cut, giant sequoias sprout only from seeds. Between four and six of these seeds are hidden under each scale of a sequoia cone.



Needles    Cone



Bark

The cones of the giant sequoia are only about three inches long. The tiny seeds hidden inside do not reveal their potential. The needles are very short, but the bark may be almost two feet thick.

A delicate golden membrane less than a quarter-inch long surrounds the exceptionally tiny seeds. These seeds are so small that several thousand would equal the weight of a single acorn. It takes 50,000 sequoia seeds to weigh a pound.

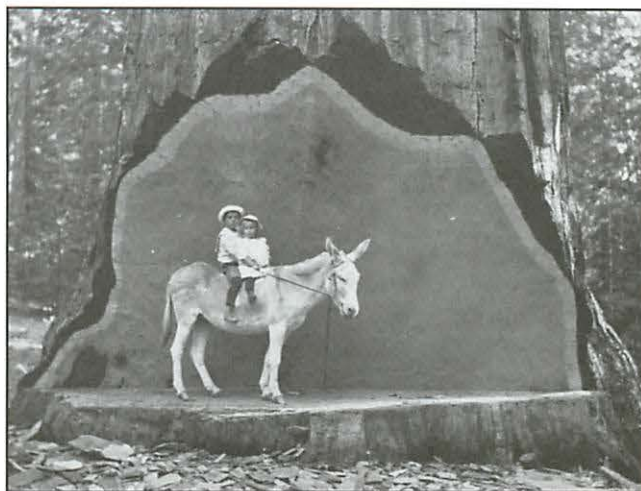
Sequoias do not begin to bear seeds until they are at least seventy years old and do not reach maturity until about three hundred years of age. When mature, however, they rain down millions of seeds with kernels the size of a pinhead.

These delicate seeds have little chance of sprouting in the shade of their parents. Yet, because they live so long, only one in a billion has to survive in order to replenish the forest.

- ***Fire and disease do not threaten a sequoia's survival.***

No giant sequoia has ever been known to die of old age. Next to bristlecone pines, sequoias are among the oldest of all living things. The only potential threats to mature sequoias are severe changes of climate, earthquakes, and erosion. The latter may upset the tree's balance, causing it to topple over.

Loggers estimate that the ages of the largest sequoias approach 4,000 years. Therefore many of the trees still living today were alive at the time of the birth of Christ, and some of the larger sequoias cut down in the 1800s may have germinated shortly after the Great Flood of Noah's time.



Sequoia and Kings Canyon National Parks

A donkey and its riders fit in the undercut of a huge sequoia. It might take two men a week to chop down a tree this size. This tree was 250 feet tall, with a trunk of about 25 feet in diameter.

Fire is generally viewed as an enemy of living things, but this is not the case with sequoias. Fire is actually a necessary part of their lives. The sequoia's soft, spongy, two-foot-thick bark provides a covering which protects the tree against even the most intense forest fires. In fact, sequoia bark is as effective as asbestos in resisting heat.

Fires actually prepare the way for future seeds to sprout by clearing out dense underbrush and opening up paths for sunlight for the young trees.

As an added benefit, the sequoia's thick bark contains high concentrations of tannic acid. Tannic acid protects sequoias from attack by insects and disease, making it immune to many of the dangers which threaten other trees. The bark is so impenetrable that fallen trees may lie on the

ground for hundreds of years without showing any signs of decay.

On one occasion, lightning struck a tree in July and started a smoldering fire without seriously affecting the tree. The fire burned for several months until an October snowstorm put it out.

- ***Pressure is necessary for a sequoia's success.***

Giant sequoias are limited to the western slopes of the Sierra Nevadas at altitudes of 4,500 to 8,000 feet. A sequoia's wood is an attractive salmon-pink color which turns a dark maroon as it weathers. The wood, however, is quite brittle and apt to splinter when the tree is felled.

In the case of the giant sequoias of California, some of the water collected must travel a distance of nearly 450 feet to reach the highest leaves of the tallest trees. That requires a pressure of about 195 pounds per square inch—more than ten times the natural atmospheric pressure. By contrast, a suction pump can raise water only to a height of about 33 feet.

## **2 *The mountain pika thrives in an alien and barren world.***

Barren mountain summits provide inhospitable living quarters for the small but astonishing *mountain pika* (PEE-kuh). The sparse vegetation and harsh climate not only appear uninviting, but they also seem to rule out any possibility of survival for such a small and vulnerable creature. Yet, the pika thrives where others cannot.

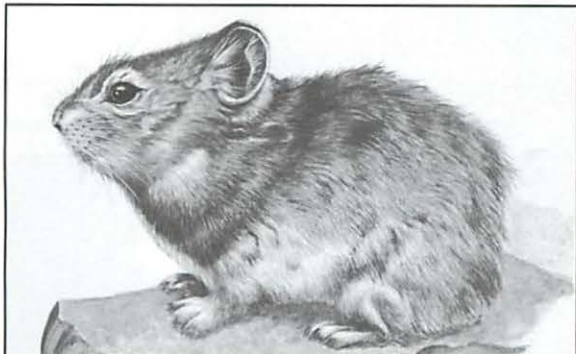


Illustration by Alcum C. Dorrich from *Prey Animals* by Nathan Aspin. ©1987 by Lerner Publications Company, Minneapolis, MN. Used with permission. All rights reserved.

**There are fourteen different kinds of pikas. Some live in the protection of rocky slopes; others live in burrows or wander the frozen wastelands of Siberia.**

The mountain pika, also known as a *calling hare*, looks much like a rabbit and is about the size of a guinea pig. It lives well above the tree line, at altitudes where no other mammal in the whole world can exist.

Mountain climbers have found pikas living on the slopes of Mount Everest as high as 17,500 feet, which is over three thousand feet higher than the highest mountain peaks in the continental United States.

- ***Pikas seek out the protection of a rocky foundation.***

Pikas prefer piles of rock fragments and rock slides that accumulate at the base of rocky cliffs. These barren wastelands, called *talus* (plural, *tali*), provide crevices and hidden recesses under which the agile pika can hide. Talus slopes also offer safe access to adjacent alpine meadows, with a minimal exposure to predators.

These alpine meadows provide plenty of food during the summer. However, the passage of time brings the inevitable return of winter and an end to the availability of tender plants. Because pikas do not hibernate or migrate, they must store enough food for the long, cold winter.

- ***Pikas redeem the time.***

In order to survive, pikas do not wait for mountain temperatures to begin to drop or the winter winds to howl before they prepare for winter. Pikas collect leaves, stalks, lichens, mosses, and flowers all summer long.

Time is one of the pika's most precious resources. The warm summer months are refreshing and relaxing with plenty to eat, but pikas avoid the temptation to become slothful. For the pika, summer is not a time for vacation; it is a time to lay up stores for winter. Because winter arrives without warning in their mountain environment, pikas must be ready long before the first storm clouds appear in the sky.

However, before provisions can be properly stored for the winter, the harvest must be dried. Everything is carried to carefully selected rock ledges where it is meticulously laid out to dry. As the harvest dries, pikas regularly monitor its moisture content and systematically turn each blade of grass so it dries evenly and thoroughly.

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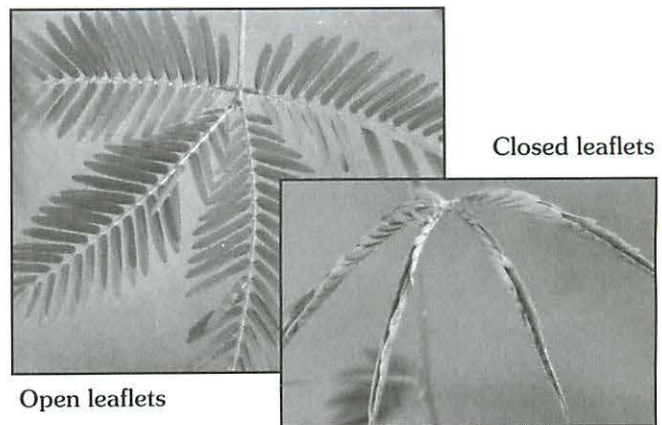
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Open leaflets

Brinsley Burbidge/Nature Photographers

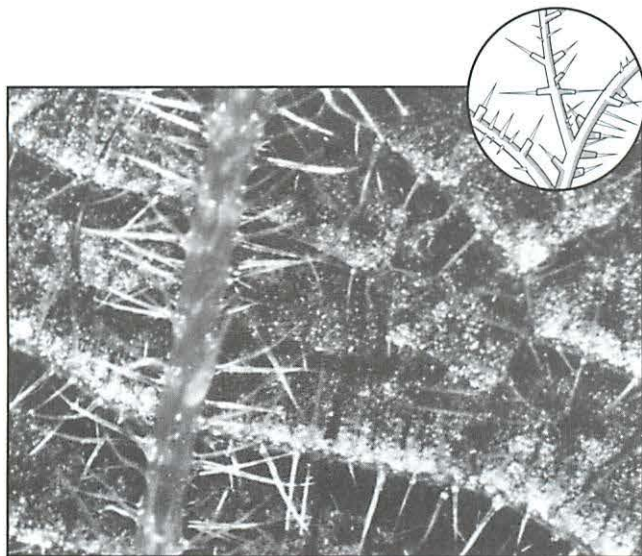
**The slightest touch prompts a mimosa leaflet to fold up and its stem to bend downward.**

base of each leaflet. *Turgor* is a measure of a cell's stiffness caused by fluid inside the cell. A loss of turgor is like letting the air out of a tire.

These electrical impulses travel considerable distances, at a rate of about one centimeter per second.

### • ***Stinging nettles deliver a swift rebuke.***

Another plant, known as the *stinging nettle*, can also move. Tiny, hollow hairs on each leaf and stem are filled with a powerful histamine. Because the walls of each hair are made of brittle silica, they break quite easily. Any touch breaks the hair and releases the pressurized histamine. The extremely sharp edges of the broken hair act like hypodermic needles to penetrate and inject the histamine into whatever touched it.



The hollow needles and venom-filled sack of the stinging nettle break open when touched, causing a "sting" as painful as that of a bee.

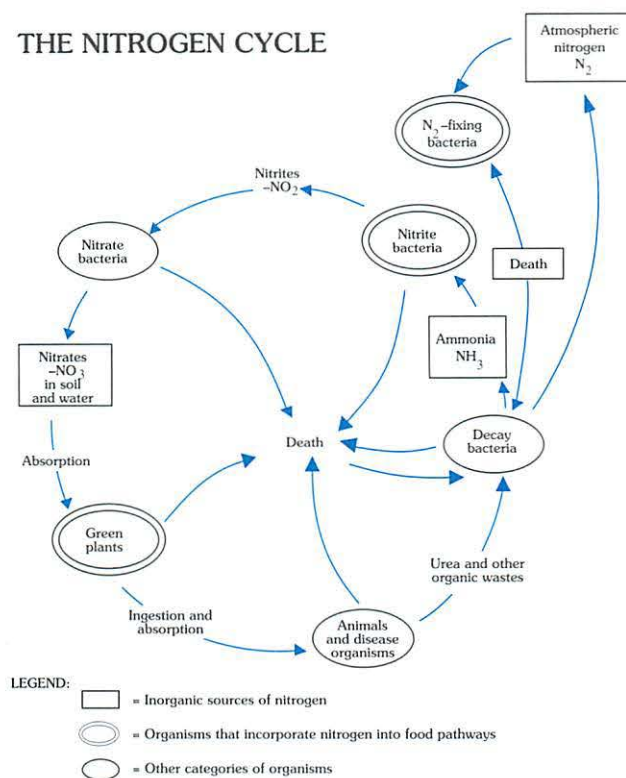
The base of each hair also contains a bulb-like reservoir which is pressurized. When squeezed, the bulb injects even more histamine into a wound.

The result of brushing against a stinging nettle is an immediate and intense burning sensation. The wound then begins to itch and the itching may persist for up to an hour. One particular specimen, known as "devil's leaf," found only in Malaysia and Australia, is capable of producing burning pain for up to a year.

## 4 ***Nitrogen-fixing bacteria release energy to quicken growth.***

*Monera* (muh-NEER-uh) is the name given to the smallest of all single-celled organisms. This group includes the *nitrogen-fixing bacteria*. These bacteria have the ability to take nitrogen out of the air and convert it into usable fertilizer in the soil. Each year these bacteria produce well over three times as much nitrogen as factories produce commercially throughout the entire world.

### THE NITROGEN CYCLE



### • ***Nitrogen-fixing bacteria prepare non-living elements for a life of service.***

Trillions of bacteria cells work simultaneously to set nitrogen free and make it available to plants. Some kinds of bacteria "fix" atmospheric nitrogen continually, but other kinds can "undo" only one molecule of nitrogen in a whole lifetime.

Both kinds of bacteria are present in almost every type of soil. Free-living bacteria fix atmospheric nitrogen continually; it is the *Rhizobium* genus of bacteria that is limited to one molecule of nitrogen per living cell.

*Rhizobium* bacteria move slowly through the soil toward plant roots and actually enter the plant through its root hairs. *Rhizobia* are especially fond of legumes, which contain small nodules, where the bacteria congregate. Inside these nodules, the bacteria take nitrogen molecules and convert them into usable fertilizer for the plant.

Nitrogen is in short supply, because plants are unable to obtain it from the atmosphere. Atmospheric nitrogen exists as  $N_2$ , which is a molecule made up of two nitrogen atoms attached to one another. This combination is relatively stable and does not readily form new molecules—especially organic (carbon-containing) molecules.

For nitrogen to be available for plant growth, it must be converted to other forms such as *nitrite* ( $NO_2$ ), *nitrate* ( $NO_3$ ), *ammonia* ( $NH_3$ ), or *ammonium* ( $NH_4$ ). Nitrogen-fixing bacteria break apart the  $N_2$  molecule and chemically recombine the individual nitrogen atoms with oxygen or hydrogen to form beneficial fertilizer.

As nitrogen-fixing bacteria remove enormous amounts of nitrogen ( $N_2$ ) from the atmosphere, these nitrogen atoms become trapped in the organic molecules of living tissue. While this life-giving process is vital for survival, if allowed to get out of balance, it could deplete the nitrogen level of the air we breathe.

According to God's design, another kind of bacteria returns trapped nitrogen to the atmosphere after an organism dies. These bacteria, called *de-nitrifying bacteria*, release nitrogen from dying plants, freeing it to recombine as  $N_2$  and allowing it to return to the atmosphere.

These bacteria provide the only route by which nitrogen can be released from organic molecules. De-nitrifying bacteria are capable of metabolizing a great number of natural chemicals, and they can break down almost any organic matter. De-nitrifying bacteria illustrate the principle that the only route to newness of life is through death.

## **5 Mallee fowl utilize balance to ensure proper maturity.**

The interior of Australia presents a challenging environment for many animals. With its hot days and cold nights, this arid bush country is the home of an astonishing bird called the *mallee fowl*. This ground-dwelling bird devotes its whole lifetime to being a paternal "thermostat."

### **• Mallee fowl are sensitive to the slightest imbalance.**

The mallee fowl, *Leipoa ocellata*, prepares the largest nest of any bird. To build the huge nest, the male and female work together to dig a pit about three feet deep and fifteen feet in diameter. Then they immediately fill the hole back up again with vegetation which they gather from the surrounding area.

This nest-building activity is carefully timed to coincide with the fall rainy season in Australia. The perpetual rains thoroughly soak the vegetation, causing it to begin to rot. Unlike pikas, who dry their hay, mallee fowl purposely allow their nests to decay. As de-nitrifying bacteria break down the organic matter contained in the pit, the rotting mat of compost releases a considerable amount of heat.

Mallee cover their rotting nests with sand in order to trap the heat and keep a constant temperature within the nest throughout the Australian winter.

Several months are required for the fermenting compost to reach the perfect conditions for a nest. Periodically, the mallee fowl digs a hole into the nest in order to check the temperature. If it is too hot, the bird digs ventilation tunnels to cool the nest. If the nest is still too hot, the bird removes a portion of the rotting vegetation.



The Birds from Scientific American, Barry Wilson, W.H. Freeman

**The male mallee is the one which maintains the proper temperature balance for his young. The female usually approaches the nest only to lay her eggs.**

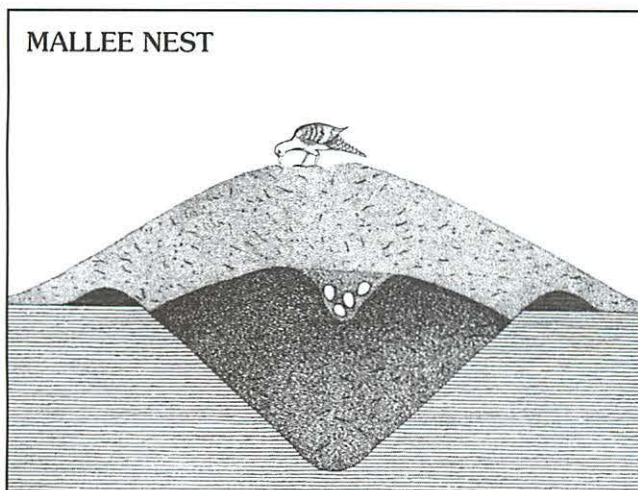
- ***Mallee invest their lives in their families.***

When the temperature is just right, within one degree Celsius of the optimum incubation temperature, the male digs a series of small holes in the pit, and the female lays a single egg in each one. The male then covers each egg with sand to keep it warm.

During the incubation period, the male constantly monitors the temperature of the nest, covering, uncovering, ventilating, and insulating the eggs to keep the temperature within one degree of perfection. At the peak of the summer heat, sand is cooled at night and cools the nest during the day.

At the peak of the winter cold, the process is reversed, and sand warmed in the light of day heats the nest at night. Each morning, the male removes sand from the top of the nest, spreading it out in the sun to keep warm. At night he replaces the warm sand over the top of the nest to protect the nest from the night's cold. This process takes him up to five hours each day.

A mallee father continues this routine for seven months. When the eggs finally hatch, the new chicks find themselves buried alive and must dig their own way to the surface. Remarkably, the chicks are able to leave the nest immediately and fly within a few hours.



The Birds from Scientific American, Barry Wilson, W.H. Freeman

The father mallee invests a total of eleven months out of each year in caring for his young. The fruit of his labors is an amazingly mature and healthy set of offspring. Where other birds raise fewer than 25 percent of their young to maturity, more than 90 percent of mallee young reach maturity and are able to reproduce future generations.

## 6 ***The amanita mushroom is recognized by a discerning spirit.***

Identifying mushrooms accurately is exceptionally difficult for even the most dedicated mushroom hunters. It requires the highest level of knowledge and patience. Those who study mushrooms (*mycologists*) estimate that approximately 3,000 kinds of mushrooms exist in North America alone.

- ***Mushrooms contain powerful consequences for those who fail to discern evil.***

Many mushrooms contain substances that are extremely poisonous. Some are legendary in their power and deception. For example, the deadly *amanita* produces poisons which are absorbed into the body before any symptoms occur. That means that once symptoms develop, it is already too late to prevent damaging effects of the poisons.

### DESTROYING ANGEL



USDA

The "Destroying Angel" is one of many poisonous *amanita* mushrooms. Identification of a similar, but deliciously edible *amanita*, known as the table mushroom, requires a discerning eye.

With *amanita* poisoning, the first indication of poisoning may not appear for as long as four hours after eating. Victims complain of a sudden onset of extreme abdominal pain, accompanied by vomiting and diarrhea. Death occurs six to eight days later in 50 to 90 percent of the cases.

- ***Mushroom toxins allow impurities to build up in the members of the body.***

The virulent toxins of the amanita attack and destroy liver cells, preventing them from filtering out wastes and manufacturing vital clotting factors. As wastes accumulate in the blood and are not removed, a person may die from the contamination of his own impurities.

The lack of clotting factors may allow a person to bleed to death from an otherwise minor wound.

Popular folklore and “old wives’ tales” for identifying poisonous varieties are unreliable at best. Even experienced collectors are occasionally fooled. To make matters worse, a few members of the *Amanita* group of mushrooms are not toxic at all and are highly prized by mushroom connoisseurs. Accurately distinguishing between these varieties is literally a matter of life and death.

## **7 *Salmon follow diligently the only right way.***

Fish appear to be lacking in intelligence. They fall prey to the deceptive lures of fishermen and appear to have little or no family or social structure. However, both the chinook and the Atlantic salmon accomplish one of the most astonishing navigational feats known to man.



**Chinook salmon accomplish a navigational feat that greatly surpasses finding a needle in a haystack. For salmon, it is more like finding a certain grain of sand on a beach.**

These salmon begin their lives in the gravel beds of cold, clear rivers, hundreds of miles from the ocean. Shortly after hatching, they leave these native tributaries and begin a long and dangerous journey to the ocean.

During the course of their lifetimes, they travel more than 10,000 miles through vast uncharted seas. Then at an appointed time, they return to precisely the same gravel bed where they hatched.

- ***Salmon are “imprinted” with information while they are very young.***

Normally, salmon live in the ocean for four years before returning home. During that time, they mingle with fish from many other places and grow fat on a diet consisting primarily of shrimp. When they are mature enough to reproduce, each individual fish responds independently to a call to return “home.”

Researchers believe that salmon find their way by detecting subtle differences in the temperature, electromagnetic fields, and chemical concentration of the water in which they swim. It appears that each salmon is “imprinted” at birth with these variables and uses them to “home in on” the unique characteristics that identify its birthplace. Rocks, soil, and vegetation contribute to the unique characteristics that help salmon distinguish one gravel bed from another.

As salmon retrace the roots of their heritage, they follow a course which looks much like the trunk of a tree, and their destination is a single tiny leaf somewhere near the top. At each fork, they have to decide which branch to follow. Because only one leaf meets the requirements of their earlier imprinting, only one choice is the right choice.

By carefully examining each “crossroad,” a salmon eventually works its way upstream to the exact gravel bar where its ancestors spawned for hundreds of generations.

## **PROJECT**

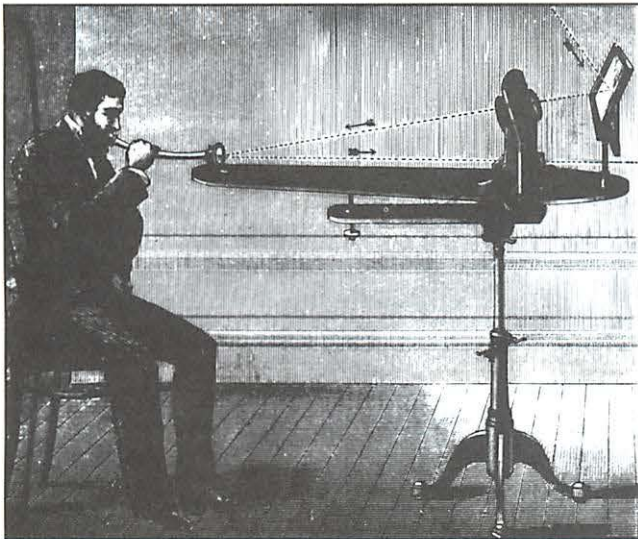
Because the character of Christ is reflected in His creation, take another look at each of the seven titles in this Resource.

Draw analogies between the characteristics of the plants and animals and the character of Christ.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HOW DO FIBER OPTICS ILLUSTRATE THE AUTHORITY OF TRANSMITTING TRUTH WITHOUT ERROR?



AT&T Bell Laboratories

**"I have heard a ray of sun laugh and sing!"**

With these words, Alexander Graham Bell wrote to his father in 1889, enthusiastically describing his latest invention, the photophone.

Four years earlier, Mr. Bell had invented a system to carry sound over copper wires using pulses of electricity. This invention would revolutionize communications between individuals and even nations.

Now, over one hundred years later, we cannot imagine life without the telephone. Mr. Bell's discovery of using light to transmit information is causing a communications revolution of even a greater magnitude.

The photophone (from Greek: *photo*, meaning "light," and *phone*, meaning "voice") was impractical in its day, but its potential was well known. Scientists like Mr. Bell knew that light and electricity travel as vibrations, or waves. They also knew that of the two, far more information could be transmitted on light waves than on electrical waves.

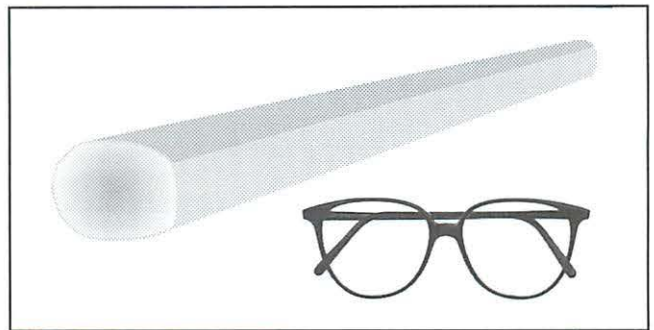
Mr. Bell considered the photophone the most significant of all his inventions. He envisioned the

day when people would use beams of light to talk to each other. However, that day would have to wait a century for two other inventions: lasers and optical fibers.

### 1 **The conductor must be pure.**

An optical fiber is actually a thread of clear glass which is thinner than a human hair and flexible enough to be wrapped loosely around a finger.

Optical fibers are manufactured to be nearly flawless, so that the light is perfectly transmitted. By comparison, most of the glass we use for other functions contains impurities such as iron, chromium, and cobalt, all of which absorb and scatter light.



**Although a typical eyeglass lens looks perfect, a three-foot section would block an ordinary beam of light.**

Many of today's high-tech electronic and computer components must be manufactured in "clean rooms." These rooms must be near environmental perfection. The air is filtered to remove micron-sized particles of dust. Temperature is controlled to within a fraction of a degree. Even the humidity is carefully monitored.

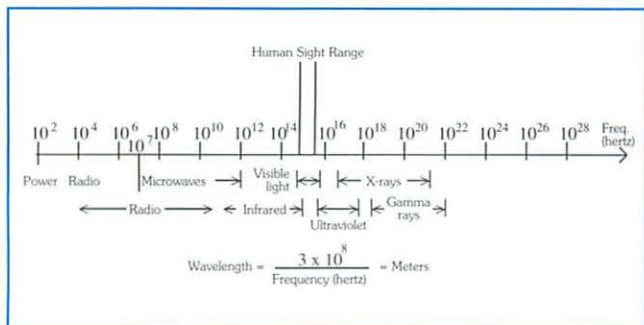


Evans Galloway

**Industrial "clean rooms" have less contamination than the cleanest hospital operating rooms. Workers in "clean rooms" wear caps, gowns, and shoe coverings made from lint-free fabrics.**

Any impurities in the air or from workers' clothing would contaminate the optical fiber as it is being made. If the temperature and humidity are allowed to vary, then conditions which produce optically pure fibers cannot be duplicated. Humidity control is important because water will cause minute imperfections in the fiber which will result in stress cracks and ultimate failure after installation.

- **Pure fibers are needed to transmit pure light.**



Colors are determined by frequencies of the electromagnetic spectrum. Fiber-optic light is *monochromatic*. That is, it is a single color.

The natural light we see is often referred to as "white light." This visible light spectrum is made up of frequencies ranging from 4,000 to 7,000 angstroms, with colors ranging from red to violet. Light wave communications are carried on specific, carefully modulated frequencies.

The light that is transmitted by optical fibers is focused, highly directional, and all of one frequency and wavelength. If the light is to be transmitted accurately from the source to the intended receiver, the medium of transmission must be as pure as the source.

- **Optical fibers are made using intense heat and pressure.**

Optical fibers start out as glass rods the size of broomsticks, called "preforms."

In one process to make "preforms," workers feed a special gas into a hollow tube and use a torch to heat the tube to nearly 1,600°C (2,912°F). This process causes a fine layer of glass to be deposited on the inner wall of the tube.

When the deposition is completed, the temperature is raised to 2,000°C (3,632°F), and the hollow tube collapses to form a solid glass rod or preform.

After cooling and careful inspection, the preform is heated to 2,200°C (3,992°F). Next the preform is drawn through a small orifice, which results in a hairlike fiber called the *core fiber*.



The temperatures required to make pure glass are higher than the temperature needed to melt iron.

At the same time the core is being drawn, an outer glass covering is added called the *cladding*. The cladding is made under similar conditions and with slightly different optical characteristics. The heat causes the cladding to bond to the core fiber.

Finally, a protective plastic coating is added to protect the optical fiber from damage. The fiber is then wound onto a spool for handling and later use. A single fiber can be up to six miles long.

- **Optical fibers must be made from pure compounds.**

Optical fibers can be made from different materials, depending upon the desired light-transmitting characteristics. The basic ingredient is *silica* in the form of *soda-lime silicate* or *sodium borosilicate*. Silica is the same material that is used to make glass.

Because of the extremely high temperatures involved, any impurities in the silica can change the characteristics of the final product. To ensure the purity of the fiber, the basic components themselves must be what chemists call "super pure."

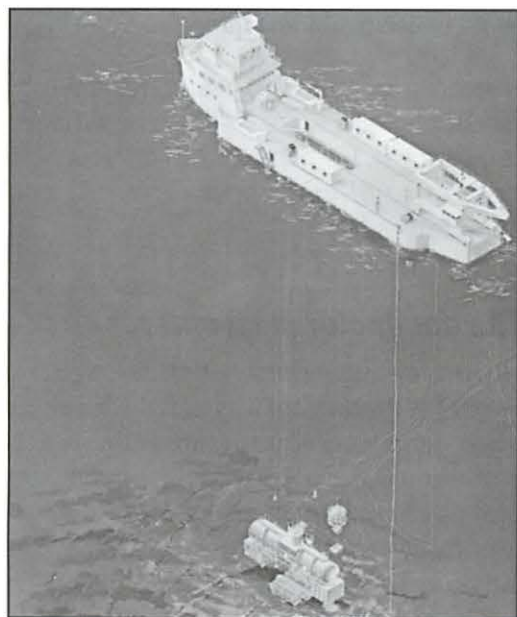
Molten glass is referred to as a "melt." Often other mixtures are added to the melt, such as germanium oxide, thallium oxide, or sodium carbonate. This process, called *doping*, will affect the way light is reflected inside the fiber. Therefore, the purity and amounts must be carefully controlled.

Often platinum crucibles and paddles are used to heat the silica and stir in the added components. In the heating process, care must be taken that the melt does not absorb impurities from the crucible walls.

## 2 ***The conductor must be transparent.***

**Light does not "pass through" glass. Instead, light is transmitted through glass by way of a series of complex interactions, in which each molecule of the glass passes on the light it receives to the next molecule, until the light emerges from the other side.** (See *Wisdom Booklet 39, Authority through Accuracy.*)

Light must be able to be transmitted through the length of the fiber without being diffused, distorted, or dimmed.



**The glass in an optical fiber is so transparent that if the ocean were as clear, we could see the bottom of the Mariana Trench, over 32,000 feet below the surface of the Pacific Ocean.**

Just as a lighthouse sends out a very bright and highly directional beam, so does the light source used for fiber-optic communication. While the light beam is not much bigger than a pinpoint,

if a person looked at it directly, it would result in permanent damage to his eye.

This beam of light must be transmitted from one end of the fiber to the other. Of concern to communication specialists are the losses of the signal during transmission. These losses are less important in short-range applications than in long-range applications.

For example, in some automobiles, fiber optics are used to convey a beam of light from the headlights or taillights to an interior panel so the driver can tell if they are functioning properly. There are similar applications in airplanes, ships, and buildings in which the signals are used for control purposes. In these situations, some losses are tolerable.

However, for long-range communications, losses from all sources must be minimized. Losses can occur due to impurities, defects, scattering, interference, and bending, as well as the frequency and wavelength of the light.

Using the lighthouse analogy again, on a foggy night, the guiding beam becomes so absorbed and scattered by the droplets of moisture that it cannot be seen from more than a few hundred yards away.

In days of old, ships could not confidently navigate close to the shore at night without lighthouses. They had to match their schedules to their ability to receive the light.

Similarly, fiber optics are designed to match the light source in order to minimize diffusion so that the intensity of the single point source of light is not weakened. Using light of the proper wavelength can bring the losses due to dispersion in the glass to near zero.

Special care must be given to the connections used to join optical fibers together so that the message of light is faithfully transmitted from one fiber to the next. If the ends of the fibers are not smooth, when the light comes to the end of the fiber, it will be diffused and scattered.

From an astronaut's point of view, the earth's surface looks as smooth as a bowling ball. However, we know that the surface is not smooth at all. It is quite rough, with mountains and valleys.

From our point of view, glass looks smooth. However, it is not smooth enough to accomplish the functions of fiber-optic communication. The ends of each fiber must be highly polished to make a good connection. If the earth's surface were as "smooth" as glass, it would consist only of gently rolling hills.

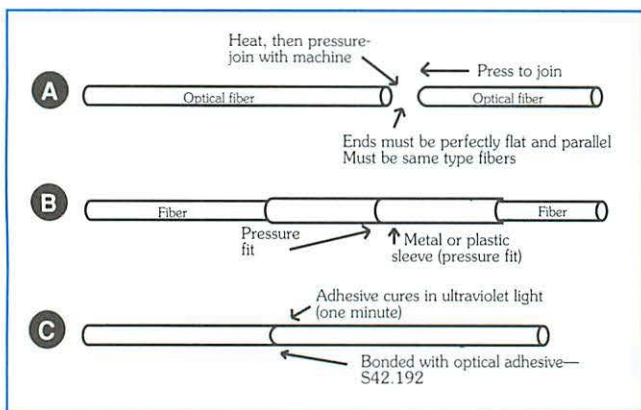
When the optical fibers are coupled, these precision surfaces are aligned to be exactly parallel. In one method of mechanical joining, the flat, polished ends are brought very close together, but they do not touch.

If they were to make contact, there could be wear and abrasion as the fiber moves in response to outside forces, such as heat or physical stress.

Another method is to join the fibers by gluing them together with epoxy. Great care must be taken to ensure that the epoxy has the same light-transmission characteristics as the fiber.

Yet another method involves fusing. In this process, the glass fibers are heated until they melt, and the fibers flow together, forming a single strand.

### 3 The conductor must be tested first.



Various methods of joining optical fibers. The ends of the fiber must be polished before they can be properly joined together.

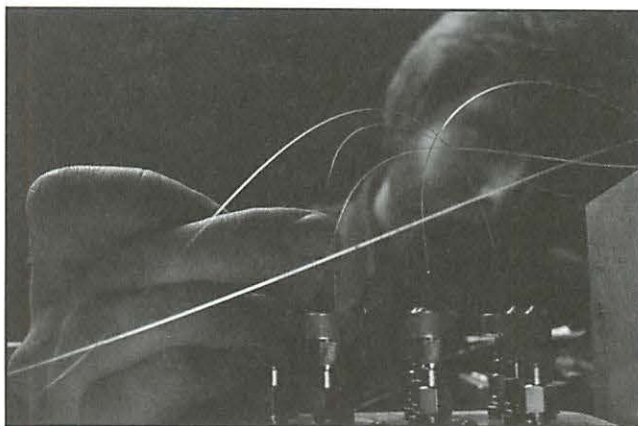
One of the characteristics required for fiber optics is strength. Pure silica has a tensile strength of about one million pounds per square inch. This is four times that of steel. Fiber optics need to be strong so they will not break under installation and use.

After manufacture, fibers are placed under stress to test their strength. Each newly manufactured fiber is subjected to a pulling force. For high-strength applications, the preform is fire-polished to remove surface flaws which might not have been evident earlier.

The newly made optical fibers are also tested with high humidity and temperatures, water immersion, and exposure to acids and other types of solutions that may be encountered.

The purpose of this series of trials is to confirm that once installed, the optical fibers will give years of uninterrupted, accurate communication.

Any cable may be subjected to tension, twisting, crushing, and vibration. In wilderness areas, there will be extremes of cold and heat. In a factory there will be chemical pollutants. Under a city street there will be changing pressures, stresses, and strains.



Quality-control inspectors look not only for breaks, but also for cracks and other imperfections that could cause problems later.

Because of the rigid standards for physical endurance, engineers have determined that the life expectancy for these hair-sized threads of glass will be equal to that of the copper wires now used for telephone cables.

### 4 The conductor must correct error.

In the conventional telephone system, the voice signal is transmitted as an electrical analog. A wave is generated which mimics the voice. The shape of the wave depends upon such qualities of the voice as pitch, loudness, and tone.

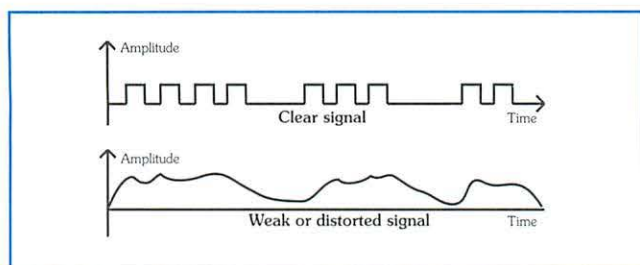
As these electrical waves travel across the wires, they can lose some of their information as the signal crosses connections, junctions, and switches. Stray signals can add unwanted information, called *noise*.

Finally, after many miles, the electrical signals become weak. Therefore, at certain intervals the signal is intercepted by "boosting" devices. Unfortunately, noise or distortion is also boosted, and of course, any lost information is not repeated. All this interference results in hissing, snaps, crackles, and pops.

Light systems overcome all these obstacles by eliminating chances for error. They take full advantage of the binary code, a system of one and zero combinations.

An encoder measures the electrical waves and converts them to ON-OFF pulses of light. These ON-OFF pulses make up a code for the height and length of the electrical waves. OFF has the value of zero, and ON has the value of one.

The light system is highly resistant to stray signals. Copper lines are subject to interference generated by surrounding equipment. In fact, the copper lines themselves generate noise and cause false signals.



**When the signal becomes weak or distorted, repeaters and boosters can actually re-create the ones and zeros that have lost their sharp, well-defined pulse identity. Engineers have even developed fault-sensing and reporting devices.**

With light systems, however, the cladding which surrounds the fiber optic protects the light cable from stray light and also keeps the light from leaving the channel and becoming lost. The light is instead reflected back into the conduit.

Metallic systems require *repeaters* to boost weak analog signals. Light wave systems also require such devices, but with two important differences.

First, the repeaters are much farther apart. Some metallic systems have repeaters about every two miles; light wave systems about every twenty-five miles. The fewer such devices, the less noise and chance for error. One experiment demonstrated the possibility of transmitting over six hundred miles without a repeater!

Second, light wave systems do not just repeat the signal; they regenerate it. In addition to amplification, the regenerators produce sharp, well-defined pulses, rather than just a stronger version of the incoming signal.

Because the original signal is in a “true-false” mode, (1 = true, 0 = false), the regenerator can actually recreate the original code, eliminating stray signals by making 1 to be 1 and zero to be zero. Light wave regenerators detect, amplify, refine, and regenerate the pulse and then repeat it using a light source.

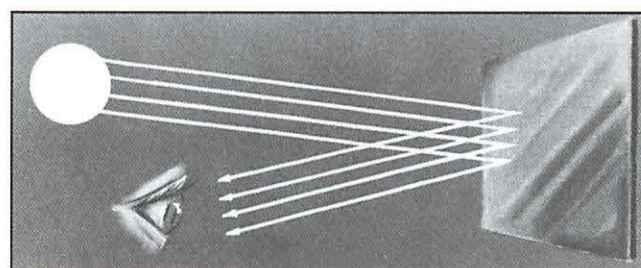
## 5 The conductor must guide the light.

Light cannot be bent but rather travels in straight lines. This is a serious limitation for light-based communications. In order to make light communication practical, a method was needed to bend or guide light around, over, and under obstacles.

Mirrors could be used but would have to be highly polished to reduce diffusion and dispersion as light strikes the surface. Also they must be perfectly aligned; otherwise the light will be reflected away from the target.

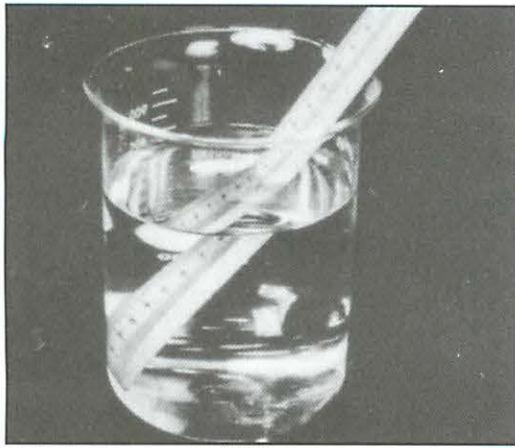
The secret to bending light comes from careful observation of an everyday occurrence. When a pole, or even your arm, is placed into a pool of water, it appears “bent” at the point where it enters the water. While the object is certainly not bent, the light waves are. This phenomenon is known as *refraction*.

Refraction is the bending of a beam of light as it is transmitted through two dissimilar media, such as air and water.



**Mirrors can reflect light but cannot guide it.**

Reflection is an abrupt change in direction of a light beam at an interface between two dissimilar media, so that the light beam returns to the medium from which it originated. This is what happens with a mirror. Using the example of a pool of water, not all the light enters the water. Some light is reflected; hence we see ourselves in the pool of water.



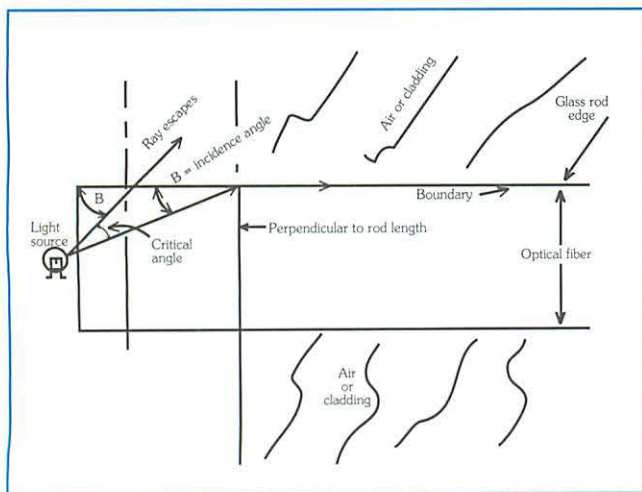
Fiber optics are designed to control both refraction and reflection.

The laws of refraction were first discovered by Dutch mathematician Willebrord Snell van Royen, in 1621. By these laws, it is possible to calculate if light will be lost from the light guide (refracted) or reflected back into it.

Mr. Snell van Royen discovered that when light approaches the surface of a certain medium, for example, water, it will be reflected or refracted, depending on the *angle of incidence*. The angle of incidence is the angle at which a light ray strikes a surface.

The maximum angle at which light can strike the surface and still be reflected back into the fiber guideway is known as the *critical angle*.

Light guides are designed to channel light along the fiber, minimizing the amount of refracted light and maximizing the amount of reflected light. The amount of light that is internally reflected is controlled by the cladding which surrounds the fiber core.

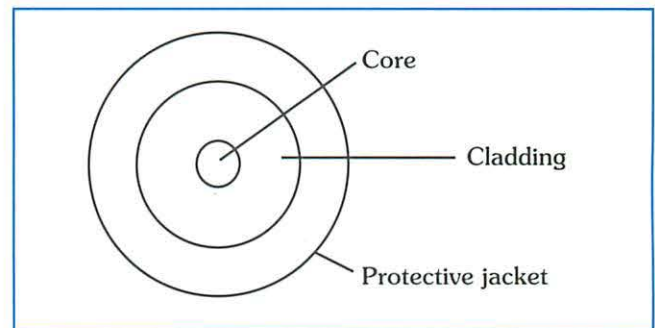


There is a critical angle at which light is reflected instead of refracted.

Empty space has an index of refraction of 1. Water is 1.33, crown glass has an index of 1.41 to 1.61, and diamond is about 2.4. The index can change with varying wavelengths. Therefore, the optical fiber materials and the light source must be matched to each other.

Total reflection occurs when light is introduced at an angle greater than the critical angle. The goal is to design the fiber core and the cladding to maximize the difference in the reflective indexes. This allows for the smallest critical angle, with the result that more light is able to "graze" the surface and be reflected back into the light channel.

Despite best efforts, some light is refracted into the cladding, and this partial signal is also transmitted. Sometimes stray light enters the cladding, where it could possibly be refracted back into the core. These partial and mixed signals interfere with the true message.



The typical optical fiber is actually composed of three layers.

To avoid the consequences of a "mixed message," the cladding and jacket are designed so that instead of maximizing reflection, they maximize refraction. Thus, whatever light enters the cladding is soon refracted harmlessly out of it. This keeps the protection surrounding the material free from its own signal and able to do its job of keeping the light core pure.

## 6 The conductor must transmit quickly.

To copy the Gutenberg Bible by hand would probably take months, maybe years of effort. Using computers and normal telephone cables, it has been said, the Bible could be transmitted over wires completely in one hour. In 1985, the technology was developed to allow the same amount

of material to be transmitted over an optical fiber system in one second!

- **Unusual capacity**

With the development of lasers in 1960 came the ability to produce a single beam of almost pure light. Through the use of lenses, special lasers small enough to fit in the eye of a needle can be coupled to an optical fiber. Messages are sent by turning the laser on and off at a very rapid rate.

The faster a signal generator can be turned on and off to generate pulses of electricity, the more information can be sent. Not only must the generator be turned on and off quickly, but it must be done in such a manner that little or no time elapses while the “door” is opening or closing. It must be either open or closed, not in between. Otherwise noise and spurious signals will also be sent.



Photo courtesy of Boeing

If the increases in capacity which have been achieved since 1985 in the communications industry had been matched by the airline industry, the super airliners that carried 400 passengers in 1985 would carry 14,000 passengers today!

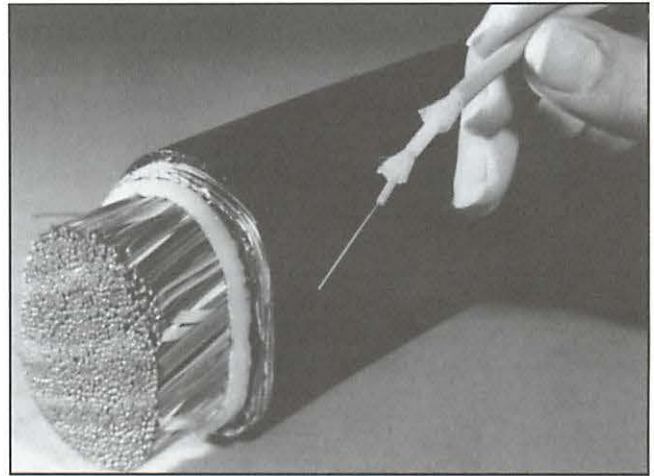
- **Unusual speed**

Unlike wire systems, which send a few million signals each second, lasers are switched on and off billions of times each second! These series of on-and-off pulses, called “bits,” are put into groups or bundles of eight known as “bytes.” Today’s high-speed systems are transmitting at 1.7 gigabits per second. (The prefix *giga* means “billion.”)

The receivers, which are a type of switching device, receive these light pulses and convert them into electrical signals. They must recover quickly from each pulse and be ready for the next “impact” of light. Researchers are now designing systems which are entirely optical, making electrical

conversions unnecessary. Such a system has almost limitless possibilities for the amount of information and speed at which it can be transmitted.

Optical fibers allow the transmission of several noninterfering channels in the same fiber, due to high-frequency light waves. A *channel* refers to a frequency band, or in optic systems, a light color, usually in the near infrared zone. Just one such channel could carry all the telephone conversations on the North American continent simultaneously.



Corning Inc.

A cable as thick as your arm and containing 256 pairs of copper wires would be needed to transmit the same number of phone conversations as two thread-like glass fibers.

Not only can these light systems carry more information and conversations faster than copper wire cables, but they are also smaller, weigh less, and therefore cost less.

A single 4 ½-pound spool of optical fiber can carry the same number of messages as 200 reels of copper wire that weigh over 16,000 pounds!

- **Unusual mode**

What makes this high-speed, high-volume mode of communication possible? The key lies in the effective use of the true-false, or ON-OFF means by which information is transmitted.

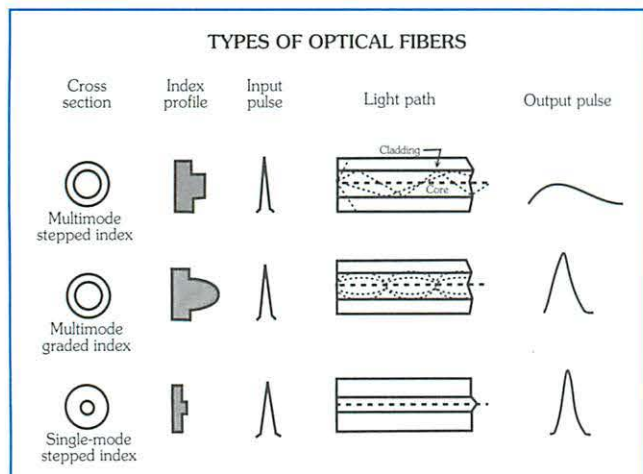
Light can be transmitted optically through a light guide using either a multimode or single-mode fiber. The multimode fibers can accept a wider light spectrum, such as that from an LED (light-emitting diode). However, they are subject to a phenomenon that causes pulse widening, and therefore signal loss at higher transmission rates.

LEDs cost less than lasers, due to easier manufacturing, and produce more consistent light than lasers as the temperature changes. Lasers provide a more focused beam, produce a more pure light, and put more power into the fiber. Higher transmission rates require more energy.

A single-mode fiber takes full advantage of the laser's capabilities. Therefore, single-mode fibers are free from dispersion interference.

### • Unusual application

A thousand senior managers from U.S. corporations were asked if they would rather have a 25 percent increase in their line of credit at their commercial banks or 25 percent more accurate instant information on the needs of their customers. Ninety-nine percent chose the information.



**Single-mode fibers permit only one mode of propagation for the light: straight down the core.**

Fifty billion checks are processed in the United States each year with a slow, manual method. If the checks were processed electronically, the amount of information would equal that carried by the largest telephone network in the world.

Not only are banks automating with teller machines, credit cards, and financial networks, but individuals and corporations are expanding with cable television, FAX machines, computer linkages, and even videoconferencing and training featuring full, interactive video. All this activity is putting tremendous pressure on existing national and international communication systems.

Fiber-optic technology, with its high speed, high performance, and high reliability, is finding more and more applications in overcrowded and

overutilized long-distance situations. Light systems are now linking the nations through less costly undersea installations.

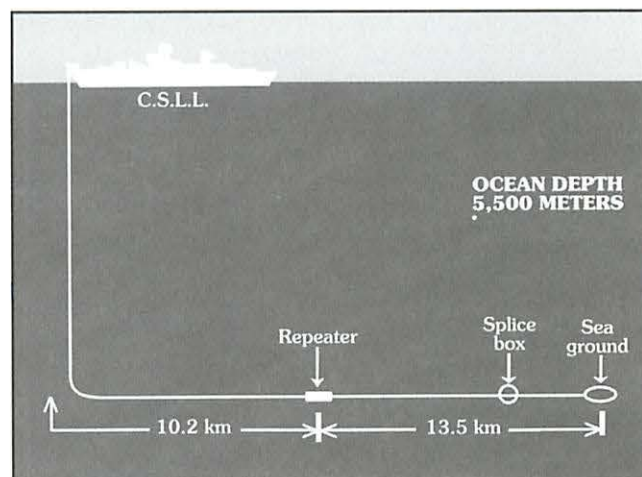


**Do modern corporations have a need for more credit or more information?**

In 1988 the C.S. Long Lines (Cable Ship) installed TAT-8 (TransAtlantic Transmission cable No. 8) connecting North America with Europe. TAT-8 uses a light guide cable that will have five times the capacity for telephone conversations as the conventional copper of TAT-7.

TAT-1, installed in 1956, could carry fifty-one calls at the same time. TAT-8 carries over forty thousand calls. The new light guide cable has repeaters spaced at 30 miles, much farther apart than the copper cables.

The cable employs a new method of connecting the continents—undersea branching. On the European continental shelf, the cable will have the potential to be branched to England, France, Spain, and Portugal.



**TAT-8 is one-half the size and one-third the weight of TAT-7, resulting in lower costs. It is installed at depths of up to 3.3 miles.**

Meanwhile, in the Pacific, California is being linked to Hawaii with a 5,000-nautical-mile fiber-optic system, which then branches an additional 2,000 miles to Guam and Japan.

## ***The need to protect the optical cable***

**For undersea applications, special care must be taken to protect the optic fiber.**

"The fibers are embedded in an elastomer and are helically wound around a central copper-clad steel wire called the *kingwire*.

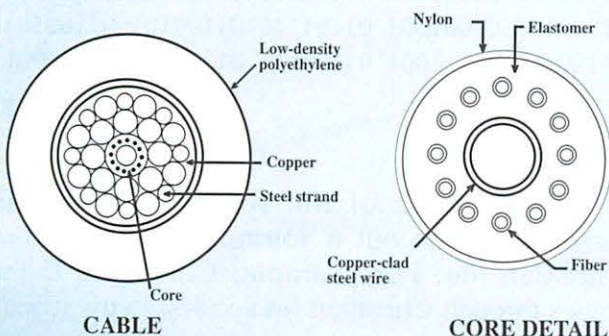
"The *elastomer* is used as a cushion for the fiber and to reduce cabling-induced microbending losses. The *elastomer core* is surrounded by a thin covering of nylon and a series of steel strands which provide cable strength.

"Surrounding these strength members is a continuously welded copper cylinder which acts as a hermetic seal for the fibers and as a power conductor for the undersea repeaters.

"Surrounding the conductor is a layer of low-density polyethylene, providing cable insulation and abrasion resistance."

("Future Undersea Lightwave Communications System," by Dr. Peter K. Runge and Patrick R. Trischitta, *Signal*, June 1983)

### **EMBEDDED-FIBER-CORE CABLE**



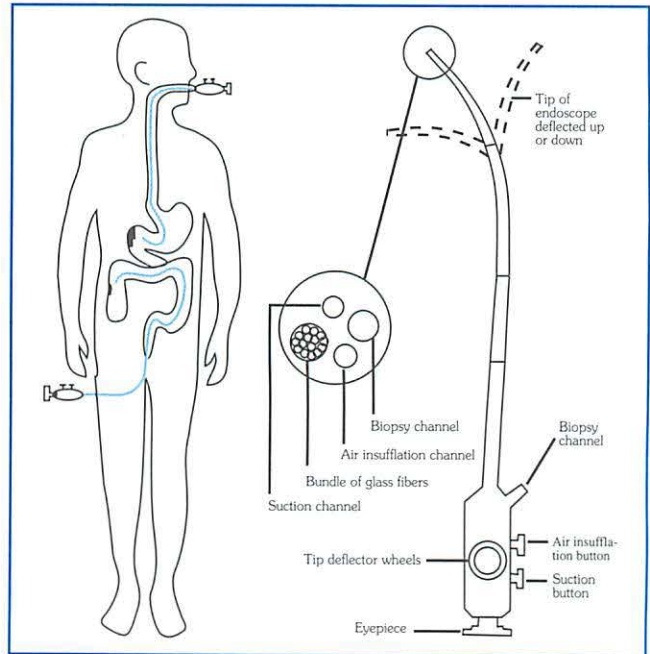
## **7 The conductor must travel to otherwise inaccessible places.**

The key to the creative use of fiber optics lies in the fact that the fiber's small size allows access to otherwise inaccessible places. One area in which the use of these micro fibers has caused an astonishing change is in the field of medicine.

Physicians' ability to diagnose disease by noninvasive means has been greatly enhanced. Optical fibers can be used to measure such properties as pressure and temperature in specific areas inside the body.

Optical fibers can be inserted into blood vessels to provide quick and accurate analysis of blood chemistry. Another application is to direct intense laser light to stop bleeding or to cauterize abnormal tissue in the body.

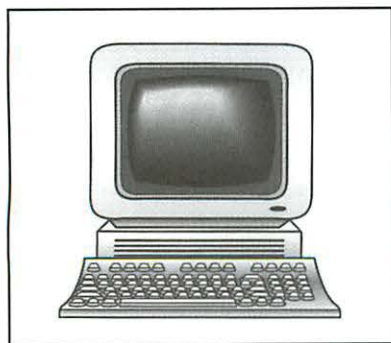
Devices such as the endoscope work by utilizing bundles of fiber optics. One bundle, connected to a light source, directs light into an area inside the body, illuminating it. The other bundle is connected to the eyepiece and carries the reflected light back to the physician.



**By using an endoscope, doctors can actually see inside the body.**

These devices have been used to look not only inside humans and animals, but also inside such things as jet aircraft, where tight cableways are filled with wires and hydraulic lines, making normal observation impossible. Fiber optics have

Today's light wave systems are characterized by what engineers call *fungibility*. This term refers to the ability of the components in use now to be exchanged for better technology in the future. Of critical importance is the fiber-optic cable itself, which stays in place. It must be designed to function under conditions which have not even been proposed yet, such as more focused and intense light sources or higher-rate sending and receiving devices.



## A black and white illustration depicting a scene from a Native American story. In the foreground, a Native American man is riding a horse, galloping towards the right. He is wearing traditional clothing, including a feathered headdress. In the background, a group of seven men are standing on a grassy hillside. They are dressed in traditional Native American attire, including tunics and leggings. They are gathered around a large, tall tripod structure made of wooden poles, which appears to be a traditional method of drying or smoking food. The hillside is sloping upwards, and there are some small trees or bushes in the distance. The overall style is that of a classic children's book illustration.

## American Morse Code

S P C H -

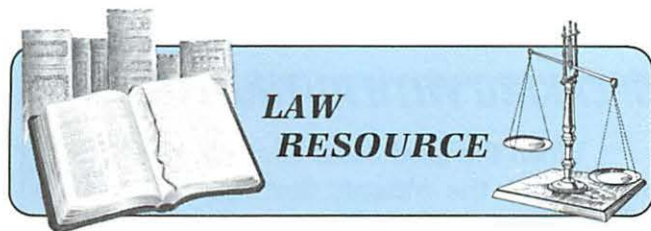
T F T R F

F W A N T Y O L I

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01010111 01100001 01110100 01110011 01101111
01101110 01000100 01100011 01101111 01101101
01100101 01101000 01100101 01110010 01100101
01000100 01001001 01101110 01100101 01100101
01100100 01111001 01101111 01110101 00100001
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## PROJECT 2

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## WHEN DO JUDGES SPEAK AS SCRIBES, RATHER THAN WITH AUTHORITY, AS JESUS SPOKE?



National Archives

The Ten Commandments of the Mosaic Law are centrally displayed in the inner chamber of the U.S. Supreme Court building. Unless the Justices understand Christ's higher Law behind these commandments, their rulings will lose the authority which God intended for them to have.

Spectators whisper quietly as they wait for the day's proceedings to begin. They gaze at the white marble walls, the long mahogany bench where the nine Justices preside, and the thick burgundy curtains draped behind the tall, black leather chairs.

At precisely 10:00 a.m., The Marshal of the Court rises from his seat and announces, "The Honorable, the Chief Justice, and the Associate Justices of the Supreme Court of the United States. Oyez [pronounced oh-YAY]! Oyez! Oyez!"

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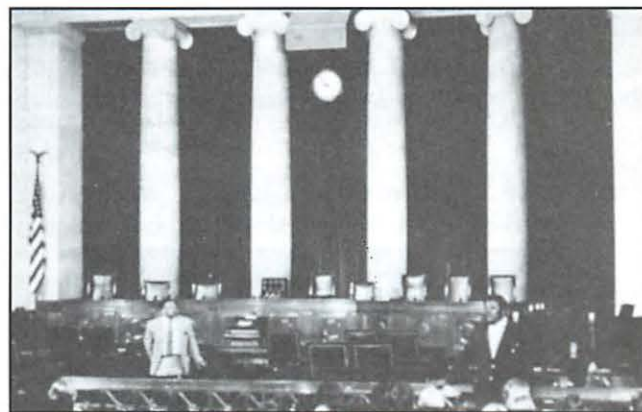
"All persons having business before the Honorable, the Supreme Court of the United States, are admonished to draw near and give their attention, for the Court is now sitting. God save the United States and this Honorable Court!"

With a whack of the Marshal's gavel, everyone is seated. The Chief Justice sits at the center of the bench, directly under one of the two carvings depicting, among other law-givers, Moses and the Ten Commandments. The eight Associate Justices sit on either side of him, alternating in order of descending seniority.

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The Clerk extends a Bible toward the lawyers, figuratively demonstrating that they are taking the oath of admission with their hands on the Bible. Each lawyer agrees to the words stated by the Clerk, including the final ones, "so help me God." The lawyers again take their seats, and the Justices listen to the first of the oral arguments.

The opening ceremony of the Supreme Court is repeated each day the Court is in session. It demonstrates the source of true authority: God and the Bible. Historically, early American leaders developed these traditions to reflect the rich Biblical foundation of American and English law.



Supreme Court of the United States

### The inner chamber of the Supreme Court

The Biblical principles that form the basis of English Common Law (adopted in America by the early colonists) and the U.S. Constitution have imbued the Supreme Court with true authority—as long as the Court stays true to the spirit of its Biblical foundation.

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The Law is a trusted slave who leads us to Christ.

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God holds us to our vows.

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"For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37).

All the important functions of a society are based on the ability to count on a man's word.

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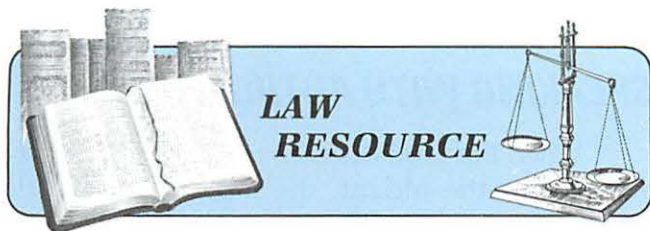
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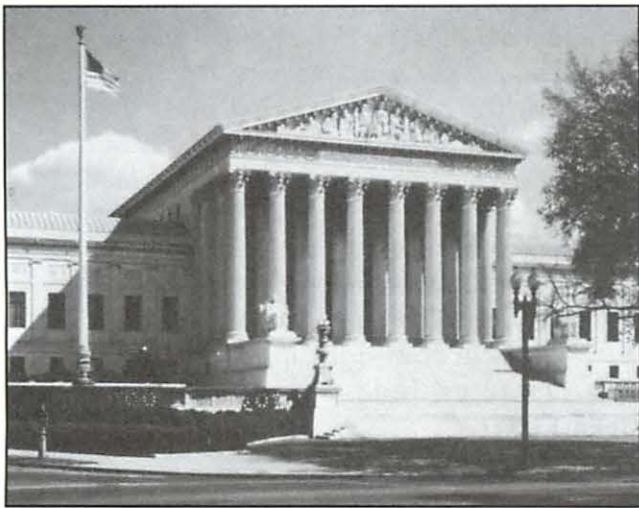
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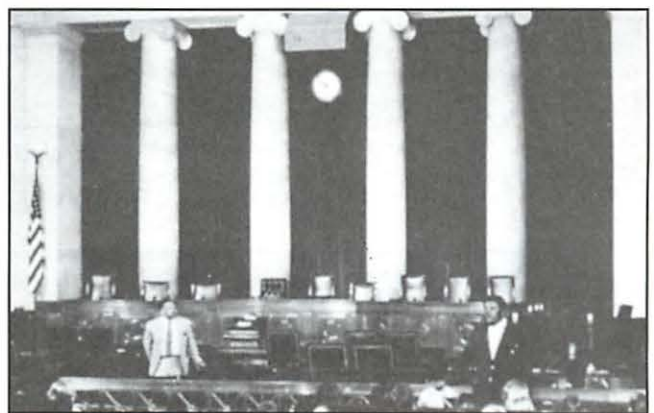
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## ***SPEAKING AS THE SCRIBES:***

The awesome respect which is given to the United States Supreme Court Justices in our day is similar to the reverence that was given to the scribes in Jesus' day.

The scribes of Jesus' day were entrusted with the Mosaic Law. They were responsible to make laws that would help the people accurately apply its message. Because the scribes did not understand the spirit of the Law, they soon developed voluminous rules and regulations which were contrary to the very message of God's Law.

They did not understand that the Mosaic Law is a schoolmaster (trusted slave) to bring us to the higher Law of Christ's love.

In the same way, the Supreme Court Justices have been entrusted with the responsibility of basing every decision on the Biblical principles upon which our nation was founded. They will be able to fulfill this responsibility only as they understand how the Mosaic Law brings us to Christ and as they understand His Law of Love.

## ***SPEAKING WITH AUTHORITY:***

When the Lord Jesus Christ finished His Sermon on the Mount, the multitude was ". . . *astonished at his doctrine: For he taught them as one having authority, and not as the scribes*" (Matthew 7:28-29).

Both the scribes and Christ taught out of the Mosaic Law, and we know that all Scripture is given by inspiration of God, and that the Word of God is quick and powerful and sharper than any two-edged sword.

Why, then, was Christ's teaching so astonishingly superior to that of the scribes?

The answer is in understanding how the Law is a trusted slave to bring us to Christ. The entire Mosaic Law testifies of Christ (see John 5:39). It is only as we see the character and purpose of Christ in the Mosaic Law that we discover the spirit of the Law and comprehend the "new commandment of love" that Jesus gave and John described in his Gospel.

***"A new commandment I give unto you, That ye love one another . . ."***  
(John 13:34).

### ***The Mosaic Law:***

- 1** *"Thou shalt have no other gods before me"*  
(Exodus 20:3).



The Law is a trusted slave who leads us to Christ.

### ***The "New" Commandment of Love:***

- 1** *". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew 22:37-38).*



In 1963, the Supreme Court misapplied this command by outlawing prayer in the public schools.

It is possible to reject all other gods and yet still not fully worship the Lord God Almighty. By following Christ's higher Law of Love, we will not be in danger of violating the first commandment given to Moses.

If we do not love the Lord in accordance with the Law of Love, we will inevitably begin worshiping other gods in a futile attempt to fill the void that only Christ can fill and which He intended to fill.

## The Mosaic Law:

## The "New" Commandment of Love:

**2** "Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them . . ." (Exodus 20:4-5).



The Law is a trusted slave who leads us to Christ.



**2** ". . . The second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:39-40).



Engraved on U.S. coins is the statement "In God we trust." Yet many people have made money a graven image and worshipped it.

God knows how prone we are to attach our affections on material possessions.

The consequences of doing so are further explained: ". . . I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. . . ."

To hate someone is to cut him off, and that is precisely what our nation has done to God concerning the education and training of judges.

The Biblical principles which have formed the basis of English Common Law (adopted in America by the early colonists) and the U.S. Constitution have given to the Supreme Court the foundations of true authority.

William Blackstone articulated the Common Law in his famous *Commentaries on the Laws of England*, written between 1765 and 1770.

By 1775, more copies of Blackstone's *Commentaries* had been sold in America than in all England. Blackstone, a Christian, wrote that all human law must be derived from "the Holy Scriptures and the law of nature" and that "no human laws should be allowed to contradict these."

One would expect that American law schools would train their students in the teachings of Blackstone. Unfortunately, most law school graduates today have never even read his works, much less the Bible on which they were based.

When these graduates become judges, they base decisions on conflicting and changing legal precedents, rather than on Biblical principles.

The connection between the second Mosaic commandment and Christ's second commandment is the fact that "things" compete with Christ and other people for our affections.

Jesus explained that ". . . where your treasure is, there will your heart be also" (Matthew 6:21), and where a man's heart is, there he will worship.

The Apostle Paul understood this important point when he wrote the following passage: "But what things were gain to me, those I counted loss for Christ."

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:7-8).

Christ also suffered the loss of all things for our redemption. He lived a simple life, was not encumbered with earthly possessions, and gave Himself fully to His earthly ministry of dying to Himself daily and meeting the needs of people.

Jesus' lack of focus on things was clearly emphasized when He said to a would-be follower, ". . . The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head" (Matthew 8:20).

We are to "set [our] . . . affection[s] on things above, not on things on the earth" and to "mortify therefore, [our] . . . members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Colossians 3:2, 5).

If we expect from money or things what only God can give us, we make gods of money and things and rob others of the affection that God wants to give them through us.

## The Mosaic Law:

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## The Mosaic Law:

**5** “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (Exodus 20:12).



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Paul reaffirmed this commandment in Ephesians 6:1–3: “Children, obey your parents in the Lord; for this is right.

“Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.”

There is a reason that this is the first commandment with a promise attached to it. If the family breaks down through the rebellion of youth, the whole structure of a society will collapse.

Thus, the Mosaic Law provided severe punishment for those who broke this commandment:

“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; and that, when they have chastened him, will not hearken unto them,

“Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place.

“And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

“And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear” (Deuteronomy 21:18–21).



When judges explained away the death penalty, they spoke as the scribes, and crime increased.

## The “New” Commandment of Love:

**5** “. . . Honour thy father and mother: and, He that curseth father or mother, let him die the death” (Matthew 15:4).



Jesus clarified the fuller meaning of this commandment when He affirmed the need for the death penalty and later explained how honoring parents includes caring for them when they are old.

He condemned the Pharisees for working out a clever scheme to avoid financial responsibility for parents when they were not able to care for themselves. (See Matthew 15:5–9.)

Paul repeated the seriousness of this commandment when he stated that if a man would not care for his own widowed mother, he had denied the faith and was worse than an infidel. (See I Timothy 5:8.)

Supreme Court Justices who have claimed that the death penalty is “cruel and unusual punishment” and therefore unconstitutional, base their conclusions on the Fifth and Fourteenth Amendments. Note the error in their reasoning.

### Does the Constitution Prohibit the Death Penalty?

The Fifth and Fourteenth Amendments state that no one may be deprived of “life, liberty, or property without due process of law.” This means that the government can deprive someone of his life only if the government follows the proper court procedures, or “due process.”

The Fifth Amendment further requires persons charged with “capital crimes” (crimes punishable by death) to be indicted by a grand jury. Therefore, the Eighth Amendment’s ban on “cruel and unusual punishment” cannot include the death penalty, because the very text of the Constitution permits states to use it.

**6** “Thou shalt not kill  
[do murder]” (Exodus 20:13).

The Mosaic Law never gave to an individual the authority to kill another person unless it was in self-defense. (See Exodus 22:2–3.)

The Law does give to the government the responsibility of punishing evil doers—even with death. This authority of “bearing the sword” is affirmed by Paul in Romans 13:1–7.

When the majority of Supreme Court Justices legalized abortion on demand in 1973 through their infamous decision, *Roe v. Wade* 410 U.S. 113 (1973), they blatantly violated this Sixth Commandment.

Their tragic decision had no precedent or authority from either the Constitution or the Scriptures. They tried to reason that an unborn child was not a person. The Mosaic Law clearly affirmed the personhood of an unborn child in the matter of harming a mother with child.

*“If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life . . .”* (Exodus 21:22–23).

“Losing the fruit of the womb” refers not to miscarriage, but to premature birth. The one who caused it will simply pay a fine.

However, if either the mother or the child dies, then the penalty of life for life is brought against the one who caused it.

The word “fruit” is in the plural, because of the possibility that the mother could have twins.

**Those who deny the personhood of an unborn child would thereby deny the personhood of Christ between the time He left Heaven and the time He was born in Bethlehem.**

God has severe punishment for judges who “. . . [frame] mischief by a law. . . . and condemn the innocent blood” (Psalm 94:21).



The Law is a trusted slave who leads us to Christ.

**6** “. . . Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire” (Matthew 5:22).

Jesus directed this command to its source: despising another person. Despising leads to hatred. John affirmed that “. . . whosoever hateth his brother is a murderer” (1 John 3:15).

Christ’s Law of Love demands that we are responsible not only for our actions, but for every thought of our hearts. Such accountability would totally rule out the legal precedents of our day which excuse a man for murder if he claims he was not in his right mind.

This “insanity defense” violates the Law of Love, which requires that a person take precautions so as not to harm someone else.

Under the Mosaic Law, if a man were warned that he had a dangerous ox, and he took no steps to confine it, and the ox killed a man, the owner of the ox was to be put to death, even though he was not there when the attack happened.

How much more under Christ’s Law of Love is a man worthy of death who is warned of the danger of drinking and driving, but disregards the warning and kills a person on the highway!

In regard to the *Roe v. Wade* decision on abortion, Justice Byron White spoke with authority when he wrote in his dissenting opinion, “As an exercise of raw judicial power, the Court perhaps has authority to do what it does today; but in my view, its judgment is an improvident and extravagant exercise of the power of judicial review that the Constitution extends to this Court.” (410 U.S. at 222)



Justice Byron White

## The Mosaic Law:

**7** “Thou shalt not commit adultery” (Exodus 20:14).



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The first mention of marriage in the Bible is in Genesis 2:23–24: “And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*”

The sacredness of marriage was clearly understood even by Pharaoh when “. . . the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife.” (Genesis 12:17). Pharaoh rebuked Abraham for not telling him that Sarai was his wife.

Later, when Abraham deceived Abimelech in the same way, God warned Abimelech before he could defile Sarah, “Now therefore restore the man his wife . . . and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine” (Genesis 20:7).

The penalty in the Law for adultery was death: “. . . The adulterer and the adulteress shall surely be put to death” (Leviticus 20:10).

God designed marriage to be a lifelong relationship; thus the vow, “Till death do us part.” There was, however, a provision in the Mosaic Law for husbands to divorce their wives if they found “some uncleanness” in them.

The scribes and Pharisees focused on this provision and used it far beyond the intentions of the Law. Those who seek to justify divorce today on the basis of this provision in Deuteronomy 24 often are unaware of the prerequisite in chapter 22. If a man has a physical relationship with a virgin, and the father agrees that they should be married, “. . . She shall be his wife; because he hath humbled her, he may not put her away all his days” (Deuteronomy 22:29).

God’s final word on divorce in the Old Testament is in Malachi 2:13–16: “For the Lord, the God of Israel, saith that he hateth putting away [divorce]. . . .”

## The “New” Commandment of Love:

**7** “. . . Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. . . . Whosoever shall marry her that is divorced committeth adultery” (Matthew 5:28, 32).

It is with this commandment that Jesus is especially clear on the distinction between the Law of Moses and God’s Higher Law of Love.

When Jesus reestablished the permanence of marriage, and the scribes and Pharisees tried to justify divorce with the special provision of Deuteronomy 24, Jesus said:

**“. . . Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so”** (Matthew 19:8).

Paul further explained the violation of the Law of Love when he talks about a Christian going to law against another Christian. His admonition is applicable, because a marriage partner must go before the world’s court system in order to secure a divorce.

“Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren” (1 Corinthians 6:7–8).

Because Jesus pointed out that adultery begins with lustful thoughts, any laws which protect or encourage pornography would be violations of the Seventh Commandment. Anyone who uses pornography or other sensual material or engages in lustful thoughts would be violating this commandment.



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**A nation reveals which commandments it believes are most important by which ones are accompanied by the death penalty. God does the same in His Law.**

## The Mosaic Law:

### 8 “Thou shalt not steal” (Exodus 20:15).



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who leads us to Christ.

This commandment includes any false or deceptive dealings in business, especially unjust weights or measures in buying or selling. (See Leviticus 19:11, 36 and Deuteronomy 25:13–16.)

Stealing can be carried out in many different ways. Employees can steal from employers by not giving a fair day’s work. Employers can steal from employees by not giving a just wage.

A government can steal from its citizens by creating inflationary conditions which reduce the value of the money the people have earned and saved. Citizens can steal from their government by not paying taxes.

We can steal from God by withholding His portion of our increase. (See Malachi 3:8–11.)

### 9 “Thou shalt not bear false witness against thy neigh- bour” (Exodus 20:16).



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Bearing false witness against a neighbor is endangering his life, reputation, or possessions by false or unfounded information.

Violating this commandment takes place not only in a courtroom, but in any context in which falsehood is communicated through what is said or the way in which it is said.

The Law requires that every truth be established by two or three witnesses. Witnesses must tell only what they have seen and heard.

In a legal context, the procedure of *stare decisis*, which means “let the decision stand,” has become a false witness. *Stare decisis* is based on the idea that once a case is decided, all similar cases in the future should be decided in the same way. Authority was thus transferred from Biblical principles to changing legal precedent.

## The “New” Commandment of Love:

### 8 “Lay not up for yourselves treasures upon earth . . . But lay up for yourselves treasures in heaven . . .” (Matthew 6:19–20).

God made us with a “collector’s instinct.” He just wants us to collect for the right world.

If our motive is to store up riches on earth, we will steal from God and others. However, if our motive is to collect riches for Heaven, we will be generous with God and others.

Jesus pointed this fact out to the rich young ruler when He said, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me” (Matthew 19:21).

The focus of one who steals is building up his own assets. By telling the rich young ruler to sell his assets, Jesus was directing him to look to God as his source of provision.

### 9 “. . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despite- fully use you, and persecute you” (Matthew 5:44).

Jesus emphasized that there is no greater love possible than that of a person’s laying down his life for his friends. (See John 15:13.) Yet, Christ laid down His life for us when we were His enemies. He came into the world for that purpose, and He has commissioned us to follow in His steps.

When we are committed to the goal of giving our lives so our neighbors can find eternal life, there will be no motivation to protect our lives, reputations, or assets or to get even by bearing false witness against a neighbor.

A witness in a courtroom is required to swear on the Bible before giving testimony to demonstrate his accountability to God.

## The Mosaic Law:

**10** "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exodus 20:17).



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## The "New" Commandment of Love:

**10** "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42).

The underlying principle of the Law of Love is that of looking for ways to meet the needs of others. The Lord allows us to experience needs and desires in our own lives so we can understand how others suffer in similar circumstances.

The Greek word for "give" in this verse has general application, but its strongest connotation is that of returning or paying something that is due.

The word for "borrow" can be defined as "taking an item on loan," but its root is in the Greek word for "gift," and therefore denotes something that is given with the possibility of return, but without personal attachment.

Under the Law of Love, we are to respect others' property and give them all that is due them, and we are to relinquish personal rights in order to be generous with the resources God entrusts to us.

This Tenth Commandment is a summary commandment, because every sin against one's neighbor springs from covetousness.

Coveting a man's house refers to the entire household, including his position in life. We can also covet various aspects of a person's life; thus, the commandment goes into more detail.

This commandment establishes the principle of private ownership and contradicts the political philosophies of socialism and communism.

Coveting what a neighbor has is a form of murmuring against God, even as the Israelites did when they lusted after the things of Egypt.

### PROJECT

Explain how the following commandments from the Mosaic Law bring us to Christ and teach us the Law of Love:

**1** "So they shall wash their hands . . . that they die not . . ." (Exodus 30:21). See also Matthew 15:1-20.

**2** "And all the tithe of the land . . . is the Lord's: it is holy unto the Lord" (Leviticus 27:30). See also Matthew 23:23.

**3** "And thou shalt make holy garments . . . that he may minister unto me in the priest's office" (Exodus 28:2-3). See also Matthew 23:27-28.



The Law is a trusted slave who leads us to Christ.




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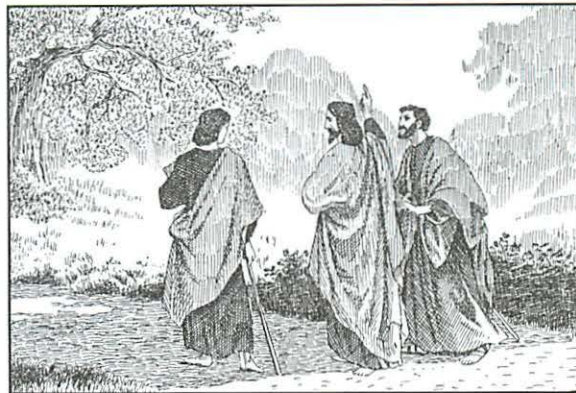
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## HOW CHRIST FULFILLED THE LAW DURING HIS EARTHLY MINISTRY

While Christ was on earth, He perfectly fulfilled the Mosaic Law. At the same time, He emphasized how the Law was fulfilled by the Law of Love.

When we become Christians, we enter into Christ and retroactively experience the fulfillment of the Law, because we become a part of Christ's Body through redemption.

As Christians, we are given the new commandment of love and the power of His grace through the Holy Spirit to fulfill that law.



On the road to Emmaus, Jesus explained how the entire Old Testament spoke of Him. The hearts of the disciples "burned within them" as Christ revealed Himself to them.

### The "New" Commandment of Love: —————> How Christ Fulfilled It



- 1 "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).

The ultimate expression of love is expressed by our laying down our lives for those we love. In John 14:31 Jesus explained how He was fulfilling the First Commandment: "But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence [to the Garden and His betrayal and crucifixion]."



- 2 "... Thou shalt love thy neighbour as thyself" (Matthew 22:39).

Each fulfillment of the Law was carried out by unconditional obedience to His Heavenly Father and thus becoming a channel of God's love to every person in need. Jesus clarified the word neighbor to the disciples in the parable of the Good Samaritan. Whereas religious leaders avoided or neglected to care for the needs of the wounded man, the Samaritan, like Jesus, provided what was needed to restore him to health at his own expense.

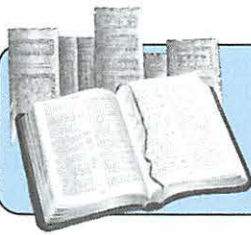


- 3 "But let your communication be, Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of evil" (Matthew 5:37).

Every word Jesus spoke was given to Him by His Heavenly Father, and every word of God is fully trustworthy and will never change. What God promises, He will do, and what Christ predicted came true. Thus, Christ fulfilled this commandment by honoring His Father in His words.

**PROJECT:** Continue to see how Christ fulfilled each commandment. Discuss how each commandment reveals His character and His work. For example, Jesus not only fulfilled the true meaning of the Sabbath, but He Himself is the Sabbath rest to all believers. The more we see Christ in the commandments, the more we will understand the true spirit of the Law and of God's grace.

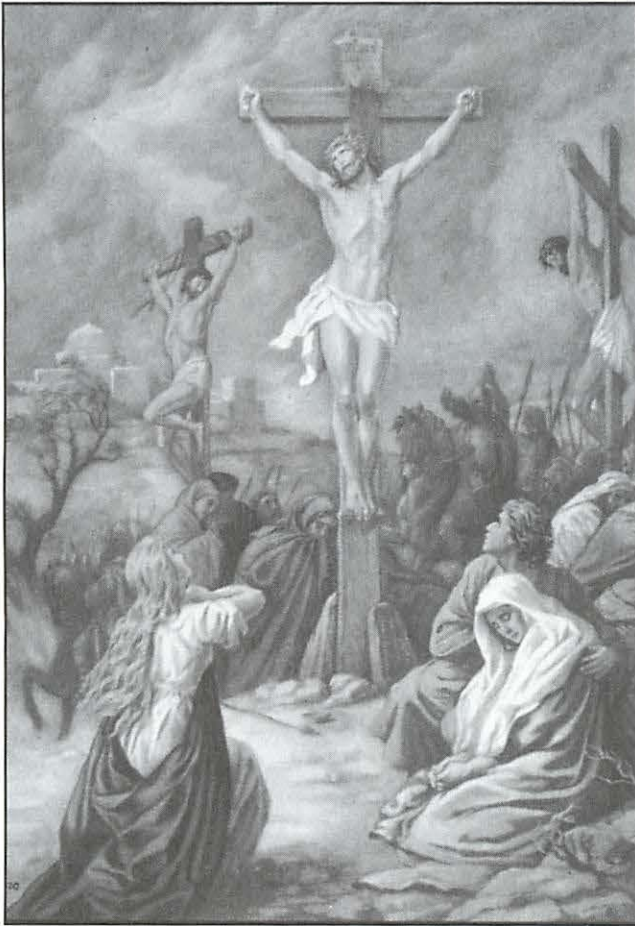
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## MEDICINE RESOURCE



### **HOW DID JESUS DEMONSTRATE HIS AUTHORITY DURING HIS DEATH, BURIAL, AND RESURRECTION?**



The *titulus* (Latin for “title”) above Jesus’ head read, “Jesus of Nazareth the King of the Jews.” When Pilate wrote these words, he unwittingly revealed the true nature of Jesus’ authority.

An unnamed Roman centurion stood at the foot of the cross. He had most likely witnessed the arrest of Jesus in the Garden of Gethsemane. He had undoubtedly participated in the brutal scourging and mockery of Jesus before Pilate. He had likely been the one to drive the nails through Jesus’ wrists and feet and cast lots for His tunic and clothes.

However, as the Lord Jesus Christ demonstrated His authority over death, the centurion stood in fearful awe. Having seen the sky darken and having heard the ground rumble as the earth quaked and rocks split, the centurion’s composure also crumbled to pieces.

When Jesus voluntarily yielded up His spirit and died, the centurion, humbled by Almighty God Himself, announced publicly for all to hear, “Truly this was the Son of God.”

The centurion, who himself was a man under authority, was so moved by the authority of the Lord Jesus Christ that he risked his military career to acknowledge Jesus as the Messiah!

Learn how Jesus’ authority over His death, burial, and resurrection offers testimony to His continued presence in the lives of believers.

*“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God” (Matthew 27:54).*

### **1 The Lord Jesus Christ demonstrated His authority by restoring a severed member to wholeness.**

It was in the Garden of Eden that the first Adam disobeyed God and fell into death-provoking sin. It was in another garden, the Garden of Gethsemane, that the second Adam obeyed God and restored sinful man to a right relationship with God.

While the disciples slept, Jesus realized that His time had now come (see Matthew 26:18, 45) and that the full weight of man’s sin was to be placed upon His shoulders. The magnitude of that realization created such anguish that “. . . great drops of blood [fell] down to the ground” (Luke 22:44).

The medical term for Jesus’ condition is *hematidrosis* (HE-maa-tih-DRO-sis). The term comes from two Greek parts: *haima*, meaning “blood,” and *hidros*, meaning “sweat.” Hematidrosis results when capillaries rupture in the skin. As capillary walls break, blood leaks into the sweat glands and oozes to the surface to form drops of blood mixed with perspiration.

While the actual blood loss Jesus suffered in the Garden was probably quite minimal, the condition made Jesus' skin look and feel much like a bad sunburn. Hematidrosis leaves the skin particularly sensitive and brittle. This combination led to both excruciating pain and excessive blood loss during the scourging which followed.



The word *Gethsemane* means "oil press." The Garden contained a grove of olive trees, the fruit of which yielded olive oil for the owners. It was a place where Jesus and His disciples often gathered while they were in Jerusalem.

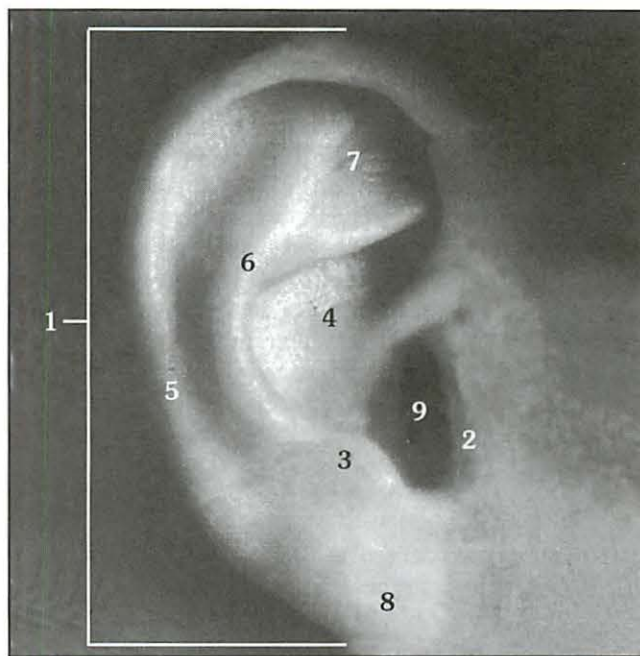
It must have been well after midnight as Jesus and His disciples knelt to pray in the Garden. Most scholars believe that His arrest took place about 2:30 on Friday morning.

According to Jewish law, the Temple guard had no authority to bind and detain a citizen between sunset and sunrise. Therefore, it is likely that a detachment of Roman soldiers accompanied Judas and the band of Temple guards to the Garden that night.

It is quite possible that the centurion who officiated at the crucifixion was also among those officers. If he was there in the Garden, he witnessed Jesus restore the ear that Peter so zealously cut off.

The human ear has no bone. It consists mostly of cartilage padded in spots with fat and covered with a thin layer of skin. This structural design enables it to collect sound waves and direct them toward the auditory canal and eardrum.

Only three small muscles hold the ear in place. However, these muscles contain blood vessels that nourish the ear, keeping it warm in cold weather and cooling it in hot weather. When cut, these blood vessels bleed profusely, like a scalp wound.



The parts of an outer ear include (1) Pinna, (2) Tragus, (3) Antitragus, (4) Concha, (5) Helix, (6) Antihelix, (7) Triangular fossa, (8) Lobule, and (9) External auditory meatus.

Restoring a severed ear is no small task. Today it would require a plastic surgeon's making literally hundreds of tiny stitches to sew the ear back in place. The most difficult task is restoring proper blood circulation. Without an adequate blood supply, parts of the ear might die, allowing gangrene to set in and destroy the adjacent healthy parts.

Jesus not only reattached the wounded member to the body but also reestablished an adequate flow of blood to nourish and restore it to its full function.

***"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (John 18:10).***

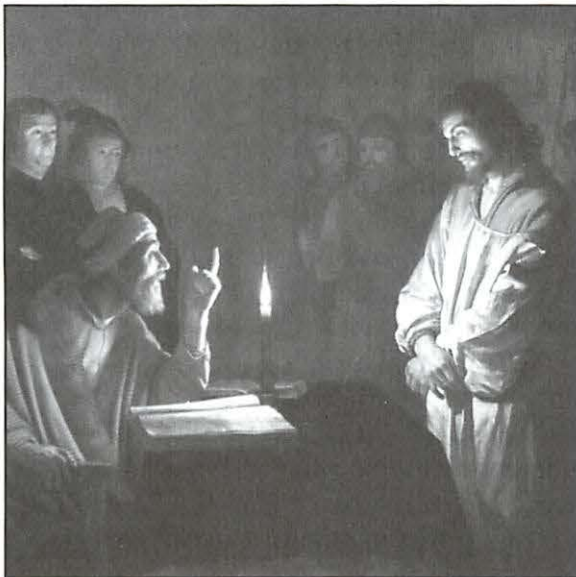
***". . . And he [Jesus] touched his ear, and healed him" (Luke 22:51).***

## 2 The Lord Jesus Christ demonstrated His authority by restraining an "untamable tongue."

Between the time of Jesus' arrest at 2:30 a.m. and His crucifixion at about 9:00 a.m., the soldiers brought Him before no fewer than seven accusers. During the whole ordeal, Jesus maintained authority over His tongue.

Standing before Annas and Caiaphas, Jesus answered only, "... I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said" (John 18:20-21).

Jesus even held His tongue when struck by one of the officers, saying only, "... If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:23).

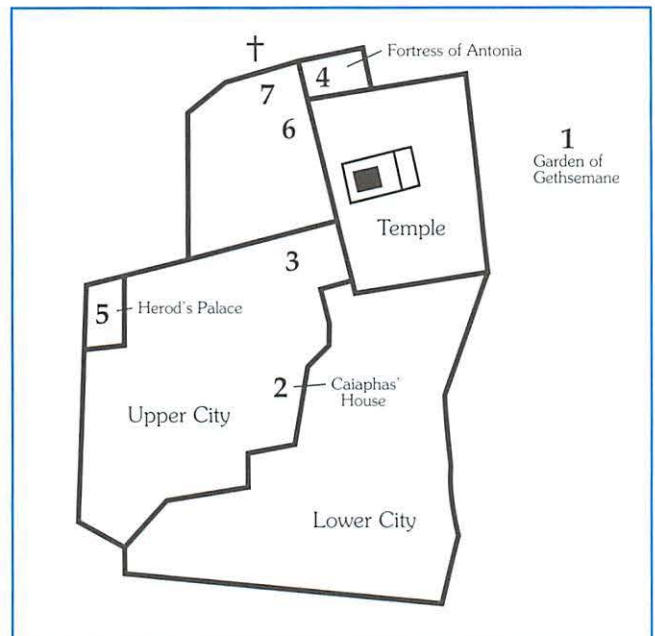


**Jesus, standing before Caiaphas, did not respond to the false accusations brought against Him.**

Standing before the Sanhedrin, Jesus again refused to answer any of the false accusations which they brought before Him. It was only when the High Priest charged Jesus under oath, "... by the living God ..." that Jesus revealed His true identity, saying, "... Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matthew 26:64).

Jesus' short quotation from Daniel 7:13 gave direct confirmation that He was the Messiah. The message was so clear that the High Priest immediately understood it to be the prophetic sign of the Messiah. Rather than believe, however, the High Priest rent his clothes and charged Jesus with blasphemy for claiming to be the one true God incarnate.

Standing before Pilate, Jesus again controlled His tongue, speaking fewer than a hundred words as translated in the King James Version of the Bible. Pilate marveled greatly at Jesus' control. (See Matthew 27:14.)



**In Jerusalem, Jesus stood before a host of accusers, including (1) Judas, (2) Annas and Caiaphas, (3) the Sanhedrin, (4) Pilate, (5) Herod, (6) the Jewish people, and (7) the Roman soldiers.**

When Pilate went to Jesus a second time, Jesus "... gave him no answer" (John 19:9). Finally, He said only, "... Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John 19:11).

Herod questioned Jesus with many words, but Jesus said nothing at all. (See Luke 23:8-9.) Standing before the soldiers who mocked Him, He said nothing. (See Matthew 26:67-68.) Even while standing before the people who cried out, "... Crucify him, crucify him," He said nothing. (See Luke 23:21.)

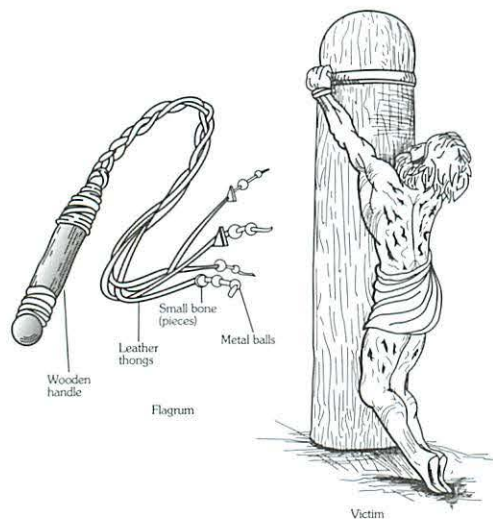
Jesus guarded His tongue, the very member of the body which James called an unruly evil, full of deadly poison. (See James 3:8.)

The tongue has more different groups of muscles running in more different directions than any other member of the body. Children learn to crawl, walk, and even run, long before they are able to control their tongues sufficiently to produce words of multiple syllables.

*“For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison” (James 3:7–8).*

### 3 **The Lord Jesus Christ demonstrated His authority by enduring the physical pain of scourging.**

After Jesus was condemned to death by Pilate, a Roman centurion led Him to a blood-stained wooden pillar located in the Praetorium. The Praetorium was the hall occupied by the Roman soldiers stationed in Jerusalem. As many as six hundred men may have watched the proceedings in this large hall.



Scourging was a legal preliminary to every Roman execution. The short whip, called a *flagrum*, or *flagellum*, contained several braided leather thongs of variable lengths, in which small metal balls or sharp pieces of sheep bone were tied at intervals.

After stripping Jesus of His clothes, the officer in charge ordered His hands to be bound to the top of a pillar, stretching Jesus' body to its

fullest extent and pulling His skin tight across His shoulders and back.

Two soldiers, called *lictors*, then approached Jesus. One stood on His left side and the other on His right. Each carried a whip made up of several leather thongs. The soldiers cruelly intertwined sharp splinters of sheep bone and metal balls near the tips of the thongs, where they could inflict the most pain.

The balls raised welts, and the sharp edges of sheep bone shredded the welts into quivering ribbons of flesh. As successive blows landed across the ribbons, they cut deeply enough to expose Jesus' ribs, shoulder blades, tailbone, and femurs.

One by one, the *lictors* began to alternate their blows. Each blow landed with an impact that approached the speed of sound, more than a thousand feet per second, and then cut deeply into Jesus' flesh, as the *lictor* raked the sharp splinters of bone across Jesus' back and legs.

The purpose of a Roman scourging was to bring a victim to the brink of death. In most cases, the intensity of the scourging determined how long the individual would remain on the cross. Since Jesus had been hailed as the King of the Jews, the soldiers apparently inflicted especially grievous "stripes" to Jesus in order to make an example of Him.

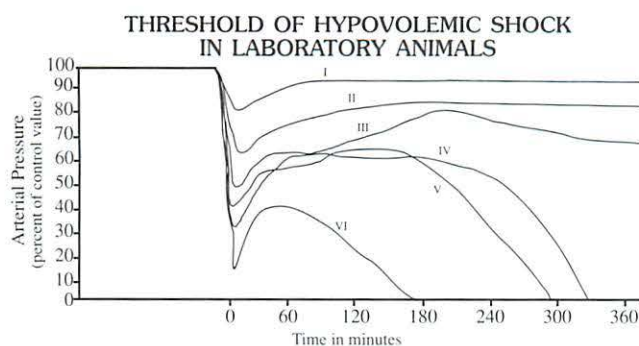
Jewish officials limited scourging to thirty-nine lashes, but at the time of Jesus' crucifixion, it was the centurion in charge who determined when the victim had had enough. He determined when Jesus had bled and suffered to a point just short of death.

The medical term for Jesus' condition at this point was *hypovolemic shock*, meaning "low blood volume." Jesus lost so much blood during this intense whipping that He was too exhausted to carry His own cross to Calvary. Yet He was still alert enough to experience every aspect of the gruesome ordeal.

Medical research demonstrates that a person can recover from hypovolemic shock as long as the amount of blood lost is not greater than a certain critical amount. Even a few milliliters of blood loss beyond that point can make the difference between life and death.

Blood loss beyond the critical level causes progressive shock. That is, the shock itself causes still more shock, until the victim dies, not from the initial blood loss, but from the effects of the shock.

Hypovolemic shock may result when the chambers of the heart do not receive enough blood to fill them adequately (there may be other



This data from severe blood loss in laboratory animals is comparable to that of humans in trauma situations. The threshold will vary, depending upon the individual's normal blood pressure.

Cases I, II, and III recovered from blood loss because they did not exceed the critical threshold of hypovolemic shock. Cases IV, V, and VI exceeded the threshold. These cases struggled for up to six hours before death overcame them.

causes as well). Blood losses of 10 percent (a pint) or less usually have no significant effect. However, greater blood loss initiates an immediate sympathetic reflex which attempts to compensate for the lack of blood.

As part of this reflex, blood vessels shrink in order to restore adequate blood pressure, and the heart may accelerate up to 200 beats per minute. The purpose of these reflexes is to protect blood flow to the heart and brain. The reflexes are so effective that as long as arterial pressure in these areas does not fall below about 70 mm Hg (mercury), a person can survive, even though the blood pressure to other members of the body is approaching zero.

As blood flow to the brain and heart drops below that critical level, however, the decline is progressive. That is, that heart muscle and brain cells begin to die faster than they can be restored.

This rapid decline sets up a chain reaction which obviously weakens the heart and decreases its effectiveness even further. In some cases, the remaining blood moves so slowly that it begins to coagulate and turn to "sludge."

As brain cells die, the activity of the sympathetic nervous system also begins to falter. The reflexes which counteract the effects of shock break down, and the irreversible process becomes fatal. Capillaries leak blood into the body tissues, and imbalances in the pancreas actually produce toxins that poison the heart.

The lack of adequate blood flow to the members of the body rapidly depletes their oxygen supply. Such a profound sense of fatigue results that the muscles simply will not work. Because there is little or no oxygen, the body cannot even produce enough heat to keep itself warm. Chills result from the slightest cold. Yet, because of fatigue, the muscles are not able even to shiver.

In Jesus' case, the Roman soldiers did their job with precision. They delivered Jesus to be crucified at the critical point at which He had lost about 40 percent of His total blood volume, which was sufficient to render Jesus helpless. The soldiers had brought Him to a point of physical collapse without pushing Him over the brink of coronary failure.

*"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).*

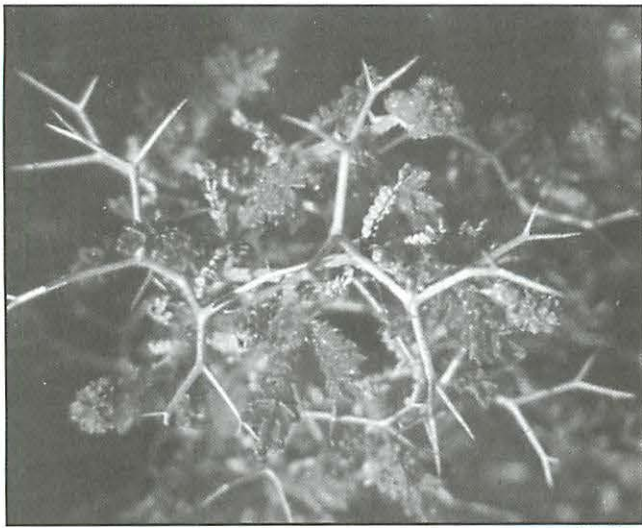
## 4 The Lord Jesus Christ demonstrated His authority by standing alone in the face of cruel mockery.

In addition to physical pain, Jesus also experienced great emotional shock and rejection. All four Gospels record how the soldiers ridiculed Jesus. Luke 22:63-64 records that the soldiers blindfolded Him and struck Him in the face, taunting Him to prophesy who it was who had abused Him.

Matthew 27:27-31; Mark 15:16-20; and John 19:1-5 record that the soldiers mocked Jesus' authority by dressing Him with a royal robe, placing a crown of thorns on His head, and putting a "scepter" made of reeds in His right hand. They bowed before Him in scorn, spit on Him, and beat Him with the reeds.

While the crown of thorns has most often been pictured as the long-needed *Paliurus spinachristi*, another possibility might be the common "nabk" plant. Its thorns are much less threatening, and its pliable branches could have easily been plaited into a crown.

The scepter was most likely made of cane. These hollow, bamboo-like reeds stood almost twelve feet tall. Because they were so flimsy, even a small gust of wind could blow them over. To the Romans, they were a symbol of weakness and impotence.



**A third possibility for the crown of thorns which Jesus wore may be the branches of the spiny burnet plant. These thorns would have broken off easily after being embedded in Jesus' scalp.**

It appears that the soldiers intended this mockery more as an emotional attack than physical abuse. Yet the term *stripes* found in I Peter 2:24 comes from the Greek word *molops*, meaning "a black eye" or "the bruise resulting from a harsh blow." *Molops* comes from the root word *molis*, which means "with difficulty or much work."

In Jesus' weakened state, even relatively light blows could have sufficiently damaged capillaries in His face to the point that excessive amounts of blood leaked into the surrounding tissues. If this was the case, His eyes would have swollen almost shut, and His cheeks, forehead, and jaw would have puffed up as well.

It is quite possible that Jesus' face was so disfigured during this time of cruel mockery that the swollen bruises made Him virtually unrecognizable. Yet He stood unfalteringly before His accusers.

Bereft of the company and support of His disciples, Jesus stood before hundreds of Roman soldiers. One of lesser authority would have been filled with doubt, anger, bitterness, and contempt. However, Jesus' authority was so complete that He had no need to exercise it, even in His own defense.

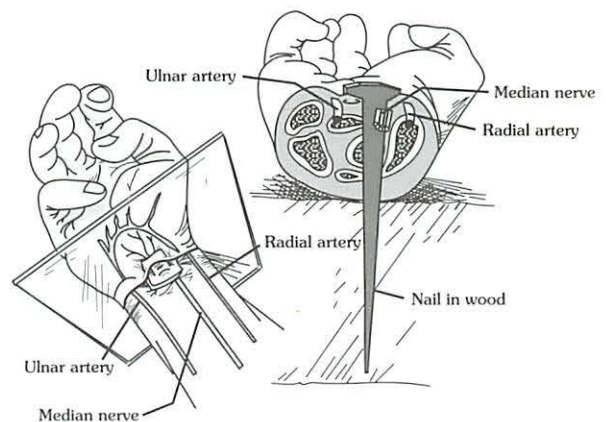
**"... When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:23).**

## **5 The Lord Jesus Christ demonstrated His authority by fulfilling the will of His Father.**

Matthew records that the crowds taunted Jesus, saying, "... If thou be the Son of God, come down from the cross" (Matthew 27:40). Likewise, the chief priests, scribes, and elders promised to believe that He was the Messiah if He would demonstrate His authority by saving Himself. Yet Jesus remained obedient to the Father. He stayed on the cross and demonstrated His authority over death.

Crucifixion was more than a form of execution. It was intended to provoke the greatest possible anguish for the longest possible time before death finally brought relief. The word *excruciating* comes from the Latin word *excruciat*, which means "from the cross."

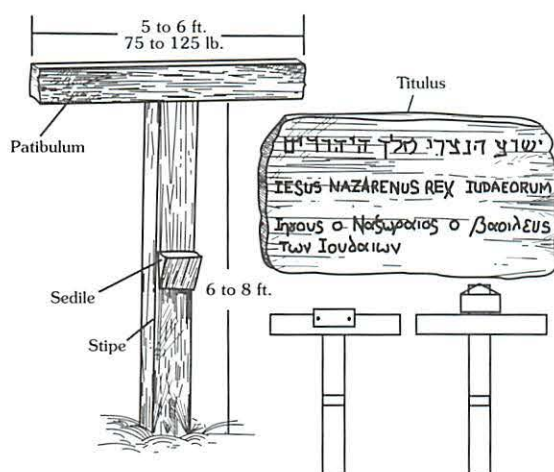
When Jesus reached Calvary, the centurion in charge of the execution probably flung Jesus to the ground on His back. Stretching Jesus' arms toward opposite ends of the cross, he placed a tapered iron spike in the center of one wrist. With one mighty blow, he drove the spike between the two bones of Jesus' forearm (radius and ulna), missing the main arteries but severing the median nerve.



**A spike driven through the wrist produces little blood loss. However, damage to the median nerve would have paralyzed Jesus' hand and drawn His fingers into a gruesome, claw-like curl. Each time Jesus shifted His weight on the cross, He had to twist His wrists around the "fiery" spike.**

Successive blows drove the spike deep into the wood, flattening Jesus' arm against the beam and sending waves of pain along the ruptured nerve. The centurion then drove a spike through Jesus' other wrist.

Once both arms had been fixed to the top beam of the cross, the soldiers lifted it onto the vertical "stipe." At this point, Jesus hung suspended above the ground, with the full weight of His body wrenched against the iron spikes in His wrists.



The Romans used a number of different crosses for crucifixion. Most were about six to eight feet tall. The crosspiece, called the *patibulum*, rested like the top of the letter "T" on a vertical beam, called a *stipe*. At the top of each cross, the soldiers placed a sign, called a *titulus*, which gave the prisoner's name and the offense for which he was being crucified.

The centurion reached for a third spike. Bending Jesus' knees at an awkward angle to one side, he placed one foot on top of the other and drove the spike through the middle of His arch, somewhere between His second and third toes.

This third spike broke no bones and severed no major arteries. However, like the first two spikes, it most likely bisected a nerve, in this case the medial plantar nerve, sending electrifying bolts of pain throughout Jesus' body.

As painful as the spikes were, they did not bring about death. Death on the cross resulted from asphyxiation—victims of crucifixion suffocated because they could not lift themselves to breathe.

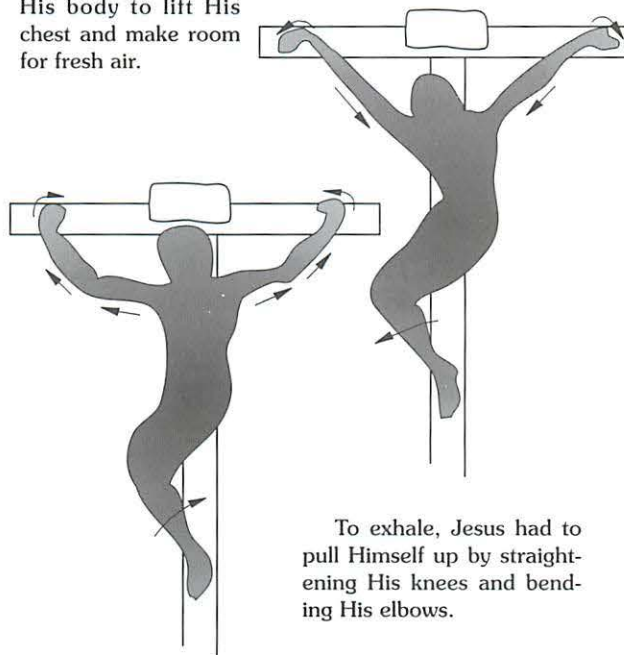
Normally a person inhales by actively raising his chest. Air rushes in to fill the vacuum. To exhale, a person merely relaxes, and the diaphragm forces the air back out.

During crucifixion, the process is reversed. Because Jesus' body hung from His extended arms, His lungs filled with air each time He relaxed. To exhale, He had to lift His lower body upward to force air out of His lungs. When He slumped back down and His arms were again drawn upward, air rushed back into His lungs.

The very act of breathing required Jesus to push and pull against the spikes in His hands and feet. Each breath became an ordeal as He pulled himself up to exhale and slumped back down to inhale. Each time He rose and fell, Jesus scraped His scourged back against the rough wood of the cross, reopening the old wounds and tearing the loose ribbons of flesh which the whips had shredded earlier that morning.

### BREATHING ON THE CROSS

To inhale, Jesus slumped forward, allowing the weight of His body to lift His chest and make room for fresh air.



To exhale, Jesus had to pull Himself up by straightening His knees and bending His elbows.

Each movement twisted Jesus' wrists and feet against the merciless spikes. Yet in spite of the pain, Jesus demonstrated His authority over pain by yielding to the will of His Father.

As the hours passed, Jesus' breathing grew more shallow. His blood thickened from shock, and carbon dioxide began to build up in His body, causing *hypercarbia*. *Hypercarbia* is a medical term meaning "too much carbon dioxide." It leads to severe muscle cramps, which not only are

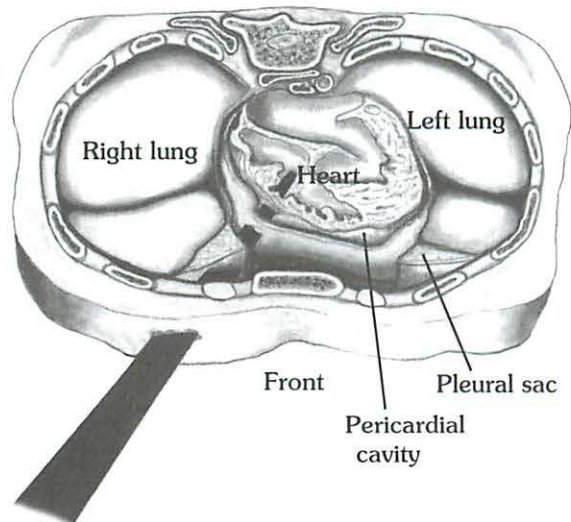
painful, but also restrict movement. For Jesus, it meant that every gasp of air grew more difficult and painful.

Each word which Jesus spoke on the cross was uttered at the expense of great pain and exertion. In order to speak, Jesus had to pull against the spikes in His wrists, lifting himself up sufficiently to force air out of His lungs. As the air came out, He could form only short phrases. When the air was gone, He would have to lower Himself back down the face of the cross in order to allow air back into His lungs.

Jesus hung on the cross from about 9:00 Friday morning until about 3:00 Friday afternoon. Because of the Jewish Sabbath, the Roman soldiers were under orders to complete the execution before sundown. As was their custom, “mercy” came in the form of breaking the legs. When the victim’s legs were broken, he could no longer lift himself to breathe, and he died quickly of asphyxiation.

As the centurion came to Jesus, he found that Jesus already appeared to be dead. However, the appearance of death was not sufficient. The centurion was required by his superiors to verify the death of each of his prisoners. To fail in this responsibility could mean his own court-martial and death.

**CROSS SECTION OF UPPER TORSO**  
(looking down)



The presence of watery fluids surrounding the lungs and heart creates inward pressure which constricts breathing and prevents the heart from beating. The evidence of a large measure of blood suggests that Jesus’ heart had burst and spilled blood into the pericardial cavity.

Without hesitation, the centurion thrust a spear into Jesus’ slumped torso. Since Roman soldiers were trained to inflict spear wounds between the fourth and fifth ribs, it is most likely that the spear entered Jesus’ side at a point where it perforated at least one lung and then punctured His heart.

John records that the wound brought forth a sudden flow of both blood and water. This evidence suggests that Jesus was indeed already dead.

John’s words indicate that blood was the more prominent of the two fluids but not necessarily the first to appear. Researchers believe that fluids had already accumulated in the pleural sac surrounding Jesus’ lungs and the pericardial sac around His heart. Both indications would serve as evidence of death.

The facts that Jesus died after only a few hours on the cross and that He cried out in a loud voice (see Matthew 27:50) immediately before He died suggest that He died from a single catastrophic event—an actual broken heart.

It is quite possible that hypovolemic shock had so thickened Jesus’ blood that an embolism (blockage) may have stopped blood flow to one or more of the chambers of His heart. In this condition, known as a *myocardial infarction* (literally “the death of heart muscles”), the walls of the heart can weaken to the point of bursting.

*“No man taketh it [life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (John 10:18).*

## 6 The Lord Jesus Christ demonstrated His authority by exercising power over events of nature.

Luke records that just before Jesus died, He cried out with a loud voice, “. . . Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost” (Luke 23:46). At that precise moment, the earth began to tremble, and rocks shattered into pieces. The word *rent* that is used in Matthew 27:51 is the Greek word *schidzo*, which means “to split; to break; to divide.”

This was not the first time that Jesus had demonstrated His authority over the events of nature. Jesus was the same God Who, in the Old Testament, poured out the floodwaters on the wicked people of Noah's time. He brought forth the plagues of Egypt, parted the Red Sea for Moses, consumed Elijah's altar with fire from Heaven, and appointed a great fish to rescue Jonah.

The New Testament records that Jesus stilled the sea and quieted the storms. He turned water into wine. He multiplied the loaves of bread and the fishes of a small boy, healed the sick, made the blind to see, and made the lame to walk.

### JESUS CALMED THE SEA.



Isabella Stewart, Gardner Museum, Boston

**Jesus, Who Himself created the universe and all that is within it, demonstrated His authority through miracles which commanded the attention of all those who saw them.**

It is no wonder that at His death He should continue to demonstrate His authority over nature. In addition to the great earthquake and the shattering of rocks, the Gospels record three other major events.

#### • **The sun was darkened.**

The darkness testified of Jesus' rejection as the Messiah. Jesus had already told those who arrested Him in the Garden, "... This is your

*hour, and the power of darkness"* (Luke 22:53). The statement in John 1:5 is prophetic of this very moment: *"And the light shineth in darkness; and the darkness comprehended it not."*

#### • **The graves were opened.**

The opening of graves in the Jerusalem cemetery signified Jesus' authority over death. This authority not only included His own life but extended to the lives of all the saints as well.

There is much debate over whether the saints arose immediately after the graves were opened or whether they waited until Jesus, the firstfruits of the dead (see I Corinthians 15:23), had risen Sunday morning. Regardless of which is the proper interpretation, one thing is clear: Jesus had authority over the events of nature, even the finality of death.

#### • **The Temple veil was rent.**

Of all the natural events which are associated with Jesus' death, the tearing of the great curtain which separated the Holy Place from the Holy of Holies in the Temple has the greatest significance. It represented the truth that Jesus had the authority to reunite men with God. (See Hebrews 9:1-28.)

Prior to Jesus' death, only the High Priest could enter the Holy Place. He did this once a year with a blood offering of goats and calves for himself and for the people. The blood of Jesus, however, ended the whole sacrificial system. Jesus, rather than the High Priest, became the mediator between God and man.

It is significant that the veil was rent from the top to the bottom, signifying that it was God's work toward man, not man's work toward God, that removed the separation between the two.

*"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:50-53).*

## 7 **The Lord Jesus Christ demonstrated His authority in the royal burial which He received.**

Jesus owned no home, held no property, and had no earthly inheritance. He left only His clothes and outer garment or coat, which were taken by the centurion and the Roman guards who crucified Him. He did not even have a tomb in which to be buried.

At the time of Jesus' death, the Sabbath was approaching, and according to Jewish law, bodies had to be buried before sundown on Friday. Because Jesus' followers were from Galilee, it is quite unlikely that any of them had connections by which to ensure a proper burial for Jesus in Jerusalem. Yet God had already planned a royal burial for Jesus.

Without plan or preparation, Joseph of Arimathaea responded to God's prompting and stepped forward to claim Jesus' body. By doing so, he likely forfeited his position in the Sanhedrin and incurred the wrath of the Jewish community.

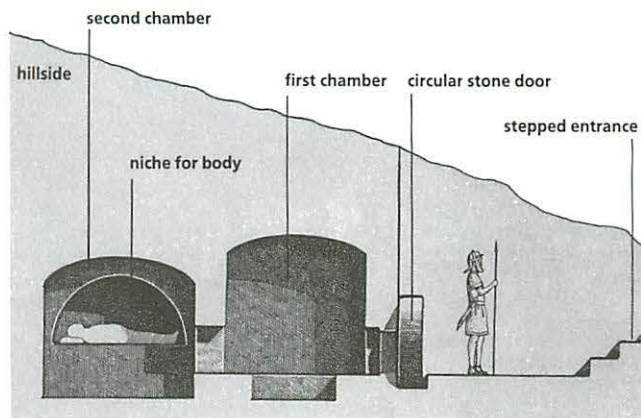
All four Gospels record that Joseph went to Pilate and begged for the body of Jesus. Pilate marveled that Jesus was already dead and called the centurion in charge to verify that the execution was complete. (See Mark 15:44-45.)

Upon confirmation of Jesus' death, Pilate granted Joseph's request and gave him the body. That was worthy of note: Pilate was not a man known for his compassion. He did much to torment those he governed.

Joseph knew that there was much work to do and very little time to do it. It was after three in the afternoon, and the Sabbath began at sundown. John records that Nicodemus helped Joseph with the burial. (See John 19:39-42.)

The two men quickly purchased about one hundred Roman pounds (equivalent to seventy-five of our pounds) of ointments and spices. The purpose of these ingredients was not to embalm the body, but to show respect for the body and to cover the odor of decay until the bones were fit for permanent burial.

Upon their return to Calvary, Joseph and Nicodemus received the body of Jesus and carried it to a nearby tomb which Joseph had purchased for himself and his family. It was a new tomb which had not yet held a corpse. Hewn out of solid rock, it made a fitting temporary resting place for a king.



The New Manners and Customs of Bible Times, Ralph Gower

**Most likely the tomb consisted of a small antechamber, or entrance, through which a person would have to stoop or crawl in order to gain entrance to a larger secondary chamber. This secondary chamber contained recesses in the wall where a body could be laid until it had decomposed. The bones were then stored more permanently in limestone chests, called ossuaries, placed deeper in the tomb.**

Joseph and Nicodemus probably laid Jesus on the floor of the first chamber, where they closed His eyes and washed the blood from His disfigured body. They then bound His chin, arms, and legs with linen strips and began wrapping the body with large linen sheets. The aloes and myrrh were spread over the body with each successive layer until the whole covering was perhaps an inch or so thick.

When everything was complete, they laid Jesus' body in one of the recesses of the second chamber, placing a ceremonial napkin over His head and rolling a large circular stone over the doorway as they left.

The marvel that Jesus' burial was lavish, expensive, and fit for a king is exceeded only by the marvel that no human had planned or prepared for it in advance.

The tomb, spices, and linen cost a small fortune, and the haste with which it all took place testifies of Jesus' authority even while He was bound by the silence of death.

***“And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid” (Luke 23:53).***

## 8 **The Lord Jesus Christ demonstrated His authority by rising from the dead.**

Before Jesus' death, the Pharisees questioned Him, saying, ". . . We would see a sign from thee." Jesus answered, ". . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:38-40).

The Apostle Paul pointed to Jesus' resurrection as declaration and proof that Jesus was the Son of God. (See Romans 1:4.) Again, Paul wrote, ". . . If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Corinthians 15:14). Therefore, upon this one event rests the whole authority of the Lord Jesus Christ.

The time of the resurrection was almost certainly between sunset on Saturday and sunrise on Sunday. As the Jews numbered days, Friday counted as one full day. Saturday counted as a second day. Sunday, the third day after Jesus' death, began at sunset on Saturday, thus fulfilling the prophecy, ". . . As Jonas was three days . . . in the whale's belly. . . ."

It is apparent that the resurrection took place inside the tomb without any human witnesses. No one knows the events which took place at the moment when God reclaimed His Son and exalted Him to His Heavenly resurrected body. Even though Pilate had placed a Roman guard outside the tomb, the soldiers were powerless to restrain the authority of the Lord Jesus Christ.

- **Jesus was not merely revived.**

Evidence suggests that Jesus' body was not unwrapped, nor was it revived, nor was it restored to its unblemished condition. Jesus' earthly body was not abandoned, but rather transformed, as a seed is transformed into a full-bodied plant.

Jesus' resurrected body passed through the grave clothes without disturbing them, leaving them in the precise arrangement where Joseph and Nicodemus had placed them. It is also likely that Jesus' body actually passed out of the tomb with the stone still in place and the Roman guards faithfully keeping watch.

It is apparent from the witnesses of the women who met Jesus near the tomb that Jesus had not merely been revived. Jesus did not

present Himself to the women and the disciples as a half-dead, weakened victim in need of medical treatment. Instead, His resurrected body was full of life and vigor.

- **Jesus was not merely restored.**

Jesus did retain the marks of His victory over death. He carried the nail prints in His wrists and feet. He still had the hole in His side where the centurion had pierced His lungs and heart to confirm His death. These were no longer marks of suffering, however. In His resurrected body, they were marks of authority.



Staatliche Schlösser und Gärten Potsdam-Sanssouci

**Jesus' resurrected body was made whole again. His stripes were healed. However, God's marks of ownership and authority remained.**

- **Jesus was not merely unwrapped.**

There is no record that Jesus' resurrected body was associated with any fragrance of the aloes or myrrh in which His earthly body had been buried. The spices and ointments mixed together created a gummy paste which glued the cloth wrappings into a solid covering around Jesus' body. Myrrh, for example, adheres so closely to the body that the grave clothes would not easily be removed.

Neither was there any mention of the stench of death associated with Jesus' appearances. His resurrected body was completely new, without any of the accoutrements of burial.

The napkin placed over Jesus' face retained its concave nature as if it still covered Jesus. The empty gap between it and the rest of the grave clothes revealed, however, that the body was gone and the tomb was empty.

- **Jesus was not merely recognizable.**

Jesus' appearances to Mary Magdalene, the other Mary, and Salome, and later, to the disciples, reveal a number of important characteristics of His resurrected body. It is significant to note that Jesus' voice retained its recognizable qualities. Because voices are unique, this characteristic suggests that our own resurrected bodies will also retain the uniqueness that gives each individual his own identity.

Jesus ate and drank with the disciples, indicating that His resurrected body could indeed ingest food, but He never hungered or thirsted. He walked along the way with them, but never tired. He held conversations regarding the past, demonstrating that He remembered the events of His earthly life.

Jesus was aware of the needs of others and responded by preparing breakfast for the disciples. He was touched by Thomas, who desired proof of Who He was. The only way that Jesus appeared to be the least bit atypical was that He appeared and disappeared at will, sometimes at locations separated by substantial distances, locked doors, and even great stones.

*"... Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? ... The Lord is risen indeed ..."* (Luke 24:32-34).

## 9 **The Lord Jesus Christ demonstrated His authority by rolling away the stone.**

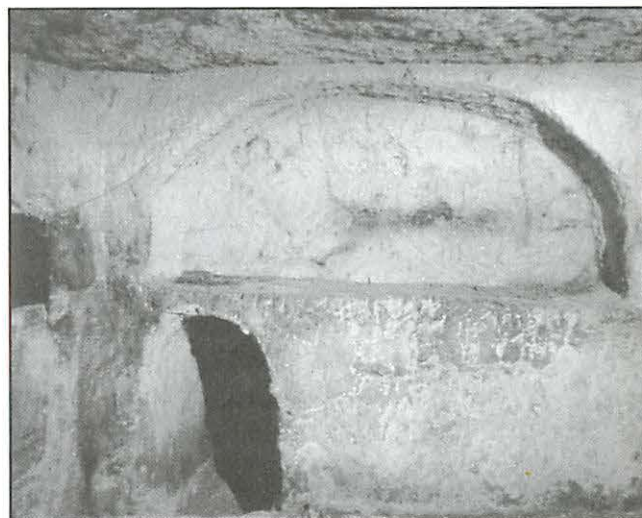
Of the major religions of the world, only Christianity claims an empty tomb. Abraham, the father of Judaism, died, and his bones were buried in the Promised Land. Buddha died. Mohammed and Confucius died, and their tombs are still the objects of annual pilgrimages for their followers.

Only Jesus demonstrated His authority over death by revealing the emptiness of His own tomb. Matthew records, "... There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew 28:2).

Then the angel said, "... Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:5-6).

The whole point of rolling away the stone was not to allow Jesus out of the tomb, but to allow men and women to enter the tomb and see for themselves that He was not there.

As long as the stone remained over the entrance of the tomb, there was no proof that it was empty. It was the complete failure of anyone to produce the remains, or to point to any tomb, official or otherwise, in which Jesus was said to lie, which ultimately confirmed the truth of His resurrection.



J. P. Kane

**The empty tomb stands as a veritable rock, an essential element, of the authority of the Lord Jesus Christ.**

*"... Go quickly, and tell his disciples that he is risen from the dead ..."* (Matthew 28:7).

### **PROJECT**

Show how Jesus' authority is demonstrated in the lives of believers. Match each Scripture reference to one of the major sections of the Resource.

- |  |  |
|--|--|
| <input type="checkbox"/> Hebrews 11:23-26      | <input type="checkbox"/> I Peter 2:20      |
| <input type="checkbox"/> Ephesians 2:5-7       | <input type="checkbox"/> Galatians 6:1     |
| <input type="checkbox"/> James 1:26            | <input type="checkbox"/> Matthew 17:20     |
| <input type="checkbox"/> I Corinthians 1:22-23 | <input type="checkbox"/> Philippians 2:5-8 |
| <input type="checkbox"/> I Corinthians 9:26-27 |  |

Discuss how the Lord Jesus Christ is working out His authority in the life of each member of your family.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_