the veil we are speaking in a figure, and the thought of it is poetical, almost pleasant; but in actuality there is nothing pleasant about it. In human experience that veil is made of living spiritual tissue; it is composed of the sentient, quivering stuff of which our whole beings consist, and to touch it is to touch us where we feel pain. To tear it away is to injure us, to hurt us and make us bleed. To say otherwise is to make the cross no cross . . . it is never fun to die. To rip through the dear and tender stuff of which life is made can never be anything but deeply painful. Yet that is what the cross did to Jesus and it is what the cross would do to every man to set him free."

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."

Frederick Buechner says, "It would take no less than God . . . to enable men to see God's glory in that shambles of a face." He's referring to Jesus. The human face of Jesus. The dying Jesus. The face so many looked past and walked by. The face we too can miss. "Like the faces of the people we love, it [the face of Jesus] has become so familiar that unless we take pains we hardly see it at all. Take pains. See it for what it is."

"We see the glory of God indirectly, mirrored as it were, in the face of Jesus Christ, the image of God. Something precious happens when we spend time with Jesus; we become more and more like Him. We are transformed into His image from glory to glory. It is a continuous process. A passive one. Progressive. And with purpose. That our face will reflect the face of Jesus.

REFERENCES
5. Testimonies for the Church, vol. 8, pp. 317, 318.
8. Ibid., pp. 46, 47.

WORKSTATION TWO

Thor Axel Kappfjell was at the top of his sport, literally. As a premier member of the worldwide BASE organization, he liked to jump off tall things: BASE stands for buildings, antennas, spans (bridges), and earth (cliffs). BASE jumping is parachuting from fixed objects. Fun, huh?

Kappfjell had gained quite a bit of notoriety around the world by jumping off things without permission. The writers of laws, policies, and ordinances tend to frown on unauthorized use of their properties in the pursuit of extreme sports. After all, there's this nasty issue of litigation.

He leaped off the 86th-floor observation deck of the Empire State Building in New York City and, three days later, the eagle heads on the Chrysler Building. In both cases, authorities, caught off guard, cried, "Hey, you can't do that!" but both times the adventurer melted into the crowds of the teeming city before anyone could nab him. When he had the temerity to jump from one of the World Trade towers, however, they were ready for him. He was arrested and sentenced to seven days of community service.

Then in July 1999, Kappfjell was the third of 12 jumpers planning to leap from the 3,300-foot Kjerag, a cliff near Stavanger, Norway. It was Kappfjell's last jump: he hit the rock face and fell into a fjord.

When Jesus was on Earth, He was faced at one time with the possibility of becoming human history's first known BASE jumper. Rather than getting His name in this way into the pages of the Guinness Book of World Records, however, the account is reported in Scripture.

When you think about it, the New Testament is far more amazing than Guinness anyway. How can such things as the world's longest moustache or the most jumps recorded on a pogo stick or the largest tomato ever grown compare to the miracle of Jesus Christ?

Jesus' opportunity to become the
off the pinnacle of the Temple, Satan reminded Him with wicked cunning, “It is written: ‘He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone’” (Matt. 4:6, NIV).

When Satan quoted Scripture, however, he chose not to include a crucially important part of the passage: “to guard you in all your ways” (Ps. 91:11, NIV). If Jesus had followed this suggestion, He would have been venturing into Satan’s ways, not the ways that God intended for Him.

Every temptation that comes our way is rooted in the idea that we don’t have to take God at His word. It shows a distrust in God and in His revelation in Scripture. “The way of a fool seems right to him, but a wise man listens to advice” (Prov. 12:15, NIV).

God’s power is not something that we can experiment with. It isn’t a mere weapon in our arsenal against temptation. It is a force that we’re expected to trust quietly in our everyday lives. This is why Jesus answered Satan’s second pitch by referring to the Book of Deuteronomy; “It is also written: “Do not put the Lord your God to the test”” (Matt. 6:16, NIV).

In Jesus’ answer we can begin to see how universal this temptation is. Who among us can say we’ve never stretched God’s protection for us a bit too far? Who can assert that we have never made an important decision that was based more on our own inclinations than on what we knew to be God’s will for us? Who can claim that we are always totally dependent on God in everything we do?

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