

Megiddo Message

A vibrant garden scene featuring a large, leafy green arbor in the center. To the left, a dark green topiary tree stands next to a wooden fence. In the foreground, there's a large bush of bright yellow flowers, a smaller bush of red flowers, and a small evergreen tree. The sky is blue with some clouds.

**LET THE EARTH
BE GLAD**

Vol. 85, No. 5
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Growing That Good Life

Life is a growth. The good life is a growth in good things, the kind of growth Peter wrote about: *"Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation"* (1 Pet. 2:1-2, NRSV).

Just as physical growth requires healthful nourishment, so the inner life of the spirit must be nourished with good, spiritual food. We cannot expect it to grow on nothing. If only growth could be automatic! if only we could wake up some morning a brand new person inside!—but it doesn't just happen. What should we do about it?

First, give your inner life priority. If the development of our spiritual life is to have priority, it must be planned, and the plan must be acted upon. Said Jesus, *"Seek ye first the kingdom of God, and his righteousness"* (Matt. 6:33). It is one thing to give it lip service priority, and another to give it priority in real life.

Second, give your inner life purpose. There is danger in "going through the routine" without anything going through our hearts or heads. But since the development of the spiritual life must depend on spiritual food, what shall be the source of that food? Our first resource should be the Bible, the living Word of God.

The Bible must be more than a book from which one recites familiar texts. It must supply the rich vitamins and minerals needed for the development of our hearts and minds. To do this we must be continually feeding upon it and extracting from every passage the rich meaning it contains. Surface reading is all but worthless; a mere head-knowledge does nothing. To obtain the real benefit, the message of

the Word of God must reach our hearts and touch our affections. It must become a part of us, and transform our hearts.

Third, give your inner life a planting atmosphere. By this I mean an atmosphere in which the Word (its study and contemplation) can sink into the consciousness and develop us spiritually. Create this atmosphere by thinking about things that are true, honest, just, pure, lovely, upright and noble.

A "planting atmosphere" is where the mind and the heart are absorbed with thoughts that reach beyond the things of the moment. The ever present danger is that the interests of this world will invade and crowd out the heavenlies. A good "planting atmosphere" is an atmosphere pervaded by the interests of God and a spirit of prayer. In such an atmosphere, sin cannot remain.

Genuine prayer is a conversation with God. Such an exercise of the heart gives invitation to almighty God to be the teacher and authority of our lives. And the purpose of our spiritual life is to tune the heart and will to the ways of God.

May God help you as you grow that good, inner life, that life that will bear the lovely fruits of the Spirit—meekness, kindness, love, temperance, patience, godliness—such as will be commended by the Master Gardner when He says to each lovely one, "Well done, good and faithful servant."

To all such Jesus has promised a place in His kingdom (Matt. 25:21).

Forever! □



MEGIDDO MEANS ...

"a place of troops" (Gesenius' Hebrew Lexicon); "a place of God" (Young's Analytical Concordance). Megiddo was and is a town in Palestine, strategically located, and the scene of frequent warfare. In the spiritual parallel, it is a place where soldiers engaged in spiritual warfare gather to renew their strength and courage (2 Cor. 10:4-5).

WE BELIEVE ...

- in God, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."
- in the Bible as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.
- in Jesus Christ, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a virgin; who ministered among His brethren, was crucified, resurrected, and taken to heaven and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be King of the whole earth.
- in the Holy Spirit, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.
- in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.
- in humankind as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.
- in ourselves as capable, with the help of God, of applying to our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.
- in the promise of God, that Jesus Christ will soon return to rid the earth of all sin and suffering and inaugurate an eternal and worldwide kingdom of peace and righteousness, until God's will is done here as it is now done in heaven.

The Herald and the KING

OUR PLANET will soon witness the greatest events in its history. For centuries God has been silent. But that silence will soon be broken by the arrival of Elijah the prophet, who comes to herald the Second Advent of Jesus Christ. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: ...lest I come and smite the earth with a curse" (Mal. 4:5-6).

Then shall follow the King of kings and Lord of lords, to begin His momentous work of transforming our world into the glorious and eternal Kingdom of God.

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What Can



Faith
Do For You?

Most people, if they have any goals, are seeking the satisfying, abundant life. The one problem with all satisfactions in this world is that they do not last. Where is there any satisfaction that endures? Only in that which God has offered. Only by looking to what God has to offer can we find any promise of *eternal* satisfaction, any key to life unending.

How shall we seek what God offers? First, it is important to seek in the right way. Again, it is highly important to know just where we stand. We may think we are right; the world is full of people who think they are right—when the plainest of facts prove them wrong. We may even think of ourselves as Christians, and be wrong. We may console ourselves with the thought that the faith in which we were born and reared cannot be wrong; that we are safe following the old familiar path. But that is not necessarily God's way. If St. Paul had remained in the faith of his fathers, the Christian church would have lost its greatest missionary. Had the reformers of the 16th Century been content with the creeds in which they were nurtured, we should never have had the Reformation.

Always be ready to change for the better.

We need not think we can hide behind our childhood helplessness. True, we are not responsible for what we were taught in our tender years, but we *are* responsible for our conclu-

sions after we reach the age of reason and independent thought. Ignorance does not excuse the violation of the law of the land, and the Apostle tells us that it will not excuse us before God either—in fact, it will alienate us from God; while the prophet Hosea informs us that the “people are destroyed for lack of knowledge” (Hos. 4:6). Paul’s statement runs as follows: “Live no longer as the ungodly do, for they are hopelessly confused. Their closed minds are full of darkness; they are far away from the life of God because they have shut their minds and hardened their hearts against him” (Eph. 4:17–18, NLT). The shelter of a closed mind is inconsistent with missionary work of any kind. If such is a proper cloak, let us by all means abandon all missions and let the heathen alone, inasmuch as they are to be saved anyway. In fact, let us all take our chances with the ignorant.

How to Avoid Serious Error

There are areas of life where likenesses and differences are so difficult to distinguish that we are often hard put to escape deception. In secular affairs the world over, error and truth travel the same highways, work in the same factories and fields, fly in the same planes, and shop in the same stores. So skilled is error at imitating truth that one is constantly being mistaken for the other. It takes a sharp eye these days to know which brother is Cain and which Abel.

But we must never take for granted

anything that touches our soul's salvation. Isaac felt Jacob's arms and thought they were the arms of Esau. Even the disciples failed to spot the traitor among them; the only one of them who knew who he was, was Judas himself. That soft-spoken companion in whose company we delight may be an angel of evil, whereas the rough, plain-spoken individual we shun may be God's very prophet sent to warn us against danger and eternal loss.

God-Given Provisions

To avoid deception, it is critically important that the Christian take full advantage of every provision God has made to save him from delusion. These provisions are:

- ◆ prayer
- ◆ faith
- ◆ obedience
- ◆ humility
- ◆ hard, serious thought
- ◆ complete resignation to the will of God.

All of these are closely linked.

Prayer is not a sure protection against error for the reason that there are many kinds of prayers, some of which are worse than useless. The prophets of Baal in the time of the prophet Elijah leaped upon the altar in a frenzy of prayer, but their cries went unregarded because they prayed to a god that did not exist. The God the Pharisees prayed to did exist, but He refused to listen to them because of their self-righteousness and pride. From them we may learn a profitable lesson in reverse.

In spite of the difficulties we encounter when we pray, prayer is a powerful and effective way to get right and stay right and free from error. "If any of you lack wisdom," said the practical James, "let him ask God, who gives generously to all without finding fault, and it will be given to him" (Jas. 1:5, NIV). But our asking must be within the framework of what God has promised. All other things being equal, the praying man is less likely to go wrong than the one who neglects to pray. Said Jesus, "Men ought always to pray, and not to faint" (Luke 18:1).

Faith is another provision God has given to help us go right. The apostle Paul calls faith a shield. The person of

faith can walk at ease protected by a simple confidence in God.

But when we talk of faith let us know what we mean. Faith is not optimism, though it may breed optimism. It is not cheerfulness, though the man or woman of faith is likely to be reasonably cheerful. It is not a vague sense of well-being nor a tender appreciation for the beauty of human togetherness. Faith is confidence in God's self-revelation as found in the Holy Scriptures.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). True faith will purify, instruct, strengthen, enlighten and inform.

Then comes **obedience**. To be entirely safe from evil one must be completely obedient to the Word of the Lord. The driver on the highway is safe not when he *reads* the signs but when he *obeys* them. So it is with the Word of God. To be effective it must be obeyed.

The Christian also needs a **humble** spirit. Again, there is a close relationship between humility and one's perception of truth. Said the Psalmist, "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9). In the Scriptures we find no shred of encouragement for the proud. Only tame sheep can be led; only the humble child need expect the guidance of the Father's hand. When all the evidence is in it may well be found that none but the proud have strayed from the truth.

Next comes **thought**. Human thought has its limitations, but where there is no thinking there is not likely to be any large deposit of truth in the mind. Evangelicals may generally be divided into two camps, those who trust the human intellect to the point of sheer rationalism, and those who are shy of everything intellectual and are convinced that thinking is dangerous. Surely both are wrong. Self-conscious intellectualism is offensive to humans, as well as to God, but we should note that every major revelation in the Scriptures was made to one who thought great thoughts of God. One can easily marshal an imposing list of Biblical passages telling us to think, but a more convincing argument is the whole drift of the Bible itself. The Scriptures simply take for granted that

We must be willing to obey, if we would know the true meaning of the teachings of Christ and the apostles.

Fact becomes life-giving truth at the point where obedience begins.

the saints of the Most High shall be serious-minded, thoughtful persons. They never leave the impression that it is sinful to think.

Which Way?

It is often said that regardless of our creed or faith we are all Christians together, all striving toward the same goal: all the roads lead to the city; all the rivers find the ocean. But do they? The premise as well as the conclusion is wrong. All roads do *not* lead to the city: many end in the wilderness; many are blind alleys; while others lead to destinations entirely foreign to our aims. All rivers do not end in the ocean: some end in swamps or desert sands or in dead seas. Nor do all faiths lead to God. Christ is not divided; God is not the author of confusion. *"One Lord, one faith,"* said the apostle Paul. As for safety in following the majority, history has proved that the majority is usually wrong. There is a counterfeit Christianity as well as a genuine. Therefore if we wish to be true Christians, we must have our eyes open and choose our way carefully.

The question arises, What does it mean to be a Christian? The answer is simple enough: it is to be like Christ. How shall we learn to copy Him? There is but one source of knowledge—the Bible. The four Gospels tell the story of His life, but by no means all His teaching. If we wish to learn the mind of Christ, we will find ourselves studying the Prophets whose words He confirmed, as well as the Apostles He commissioned.

The Bible: Order and Harmony

God has not given us a Book full of confusion, but a book that tells one harmonious story from cover to cover. The beautiful notes from the Prophets, Apostles and Jesus give no discord; it is one harmonious whole. The Bible breathes the same spirit throughout. And it can be rigidly questioned as to everything upon which it speaks. To all who will use it aright, it becomes a

lamp to their feet and a light to their path, shining brighter and brighter unto the perfect Day. There is no other literature upon earth like it, for it contains thoughts higher, grander and nobler than the thoughts of anyone on earth.

The Bible is also up-to-date. While newspapers and periodicals announce the news of the passing day, the Bible proclaims the news for yesterday, today, tomorrow, and ages to come. Its predictions are certain, its promises sure. The Bible is not to blame for the fables that have been read into it, and the theories that religious teachers have read into its pages. God is not a God of confusion but a God of law and order, and *"the law of the LORD is perfect, reviving the soul. The decrees of the LORD are trustworthy, making wise the simple"* (Ps. 19:7, NIV).

What did Jesus say about the general attitude of humankind at the time He would return? *"Nevertheless when the Son of man cometh, shall he find faith on the earth?"* (Luke 18:8). Did not the same Jesus foretell: *"When the Son of Man returns, it will be like it was in Noah's day. In those days before the Flood, the people were enjoying banquets and parties and weddings right up to the time Noah entered his boat. People didn't realize what was going to happen until the Flood came and swept them all away. That is the way it will be when the Son of Man comes"* (Matt. 24:37-39, NLT). Isn't this a plain statement about the condition of the world at the second advent of the Messiah? Listen again to the words of Jesus, spoken some nineteen hundred years ago: *"And the world will be as it was in the days of Lot. People went about their daily business—eating and drinking, buying and selling, farming and building—until the morning Lot left Sodom. Then fire and burning sulfur rained down from heaven and destroyed them all. Yes, it will be 'business as usual' right up to the hour when the Son of Man returns"* (Luke 17:28, 30).

What was the sin of Sodom and Gomorrah in the days of Lot? Immorality. More specifically, homosexuality. Could a fulfillment be clearer than it is today? See the world today sinking lower and lower into the depths of iniquity, as young people are encouraged to do whatever "feels good," without regard to future con-



The Benefits of Bible Faith...

A solid foundation under our feet.

A light in the present darkness.

A vision of hope for the future.

sequences. See moral values vanishing from the social conscience. See men and women pursuing pleasure at any price. What a fulfillment of the words of Paul: *"You should also know this, Timothy, that in the last days there will be very difficult times. For people will love only themselves and their money. They will be boastful and proud, scoffing at God, disobedient to their parents, and ungrateful. They will consider nothing sacred. They will be unloving and unforgiving; they will slander others and have no self-control; they will be cruel and have no interest in what is good. They will betray their friends, be reckless, be puffed up with pride, and love pleasure rather than God. They will act as if they are religious, but they will reject the power that could make them godly. You must stay away from people like that* (2 Tim. 3:1-4, TLB).

Is not the Bible up-to-date? They will *"love pleasure more than God"*—see the booming entertainment businesses, with television, cable and video in almost every home. See family thought and attitudes being shaped not by parents and family traditions but by the mass media—it is reported that the average child, by the time he reaches adulthood, has spent more hours in front of the television screen than in the classroom.

See the restlessness, lawlessness and widespread opposition to authority. See the waste, the graft, the corruption among officials in high office. See the fear, unrest and perplexity on every hand, until the words of Jesus are proved true, *"Men's hearts failing them for fear and for looking after those things which are coming on the earth."* When military science has developed potential for total destruction that staggers the human mind, can we deny the words of Jesus?

A Wholly Inspired Bible

Whatever the opposition or ridicule, we stand firmly for an inspired, infallible Bible, without contradiction, absurdity or error in the original form in which it was written. The Bible is the only authoritative guide for daily living. In these unsettled, troubled times, we need a better authority than any of human design. Human standards are too elastic, too changeable; right and wrong are too often determined by

time and geography. Today's sin is tomorrow's accepted practice. The human conscience is not a trustworthy guide, because it is one hundred percent a product of education. The Bible alone provides a code of ethics suited to every age, yet unchanged throughout the centuries.

Nominal Christianity, in its long career, has taken some strange turns, and some wrong ones. It started out all right, for it began with Jesus, the greatest piece of manhood this world has ever known. But the shadow of Rome gradually eclipsed the simple teachings of the Galilean. The apostate church claimed a form of other-worldliness, with no interest in this present life; but both the mental attitudes and the methods were wrong. A great structure of monasticism developed, but monasticism was not the answer. Instead of grappling with the evils of the flesh and overcoming them, men and women flocked by thousands to monasteries, convents, and desert retreats, there to live out their lives in solitary confinement, while social injustice and filth of all kinds, mental, moral and physical, were protected under the cloak of religion.

Now the pendulum has swung to the other extreme. Religion now has ceased to be religious. The church has ceased to be a spiritual force or a way of salvation, and has become merely an agency of social service, with no insistence on purity of doctrine and little concern for future life. The result is exactly what it was bound to be: little aspiring to righteousness and very little public benefit.

The primary emphasis of religion should be on individual purity. No society can rise higher than its members. When individuals conform to the Divine standard of holiness, social conditions will right themselves. No social program, however nobly conceived or implemented, can take the place of personal integrity.

The religion of Jesus Christ is first and last a religion of salvation. Only the hope of eternal life will induce men and women to deny themselves, take up their cross and follow the steps of the Master. In many religious circles "reward morality" is condemned as being inappropriate to followers of Christ. But the plane of

No social program, however nobly conceived or implemented, can take the place of personal integrity.

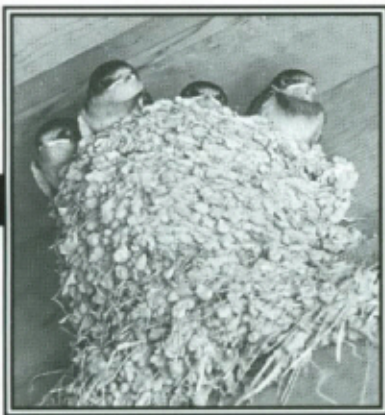
Truth cannot benefit us until it becomes part of us. We possess only what we experience.

"reward morality" is the plane on which Christ Himself walked, and we shall do well to follow on the same level. *"Thou shalt be recompensed,"* said Jesus, as you go through life, simply by the joy of doing good? No. *"Thou shalt be recompensed at the resurrection of the just"* (Luke 14:14). Let the author of the book of Hebrews answer: *"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"* (Heb. 12:2). Why did Jesus endure? not simply for the joy of doing good, although that too was a pleasure; but for the future, eternal joy of reigning on His Father's throne, as a reward for having overcome (Rev. 3:21). So if we live the Christ-life, it will be by the same stimulus, the joy set before us to be bestowed at the resurrection of the just.

To Be Understood, Truth Must Be Lived

Bible doctrine is wholly ineffective until it has been digested and assimilated in life. This is an important element in the Old Testament, and it is also near to the heart of the teaching of our Lord. This is one of those truths which to many may appear dull and colorless. But far from being tame or weak, this truth stands as a great divide separating religion that is effective to salvation from religion that is only form.

There is a difference, a vast difference, between fact and truth.



Truth in the Scriptures is more than fact. A fact may be detached, impersonal, cold, and totally dissociated from life. Truth, on the other hand, is warm, living, spiritual. A theological fact may be held in the mind for a lifetime without having any positive effect upon the moral character; but truth is creative, saving, transforming, and always changes the one who receives it into a humbler and holier person.

At what point does a fact become life-giving truth? At the point where obedience begins. When faith gains the consent of the will to make an irrevocable commitment to Christ as Lord, truth begins its saving, illuminating work; and not one moment before.

Our Lord very often spoke in short statements that serve as keys to unlock precious storehouses of truth. One such key is found in John 7: *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"* (v. 17). We must be willing to obey, if we would know the true inner meaning of the teachings of Christ and the apostles. A living Christian may be distinguished from a dead one by his attitude toward truth. The one who is spiritually dead stands still without surrendering to the will of God, while the person who wills to do God's bidding shows spiritual progress.

Religious facts are like the altar of Elijah on Carmel before the fire came: correct, properly laid out, but altogether cold. When the heart makes the ultimate surrender, the fire falls and true facts are transmuted into living power that transforms, enlightens, sanctifies. True religion cannot benefit us

until we become participators in it. We only possess what we experience.

A cleric of the fourteenth century taught that understanding and participation were inseparable in the spiritual life. He said: "He who seeks to understand commandments without fulfilling them... is like one who takes a shadow for truth. For the understanding of truth is given to those who have become participants in truth (who have tasted it through living). Those who are not participants in truth...draw it from a distorted wisdom."

How Do I Get the Benefits?

The first step is the same as the first step in mastering any other subject: knowledge. This knowledge is gained by study. The musician studies music; the lawyer studies law; the physician, medicine. The Christian must study his textbook, the Bible. Too often religion is confused with an emotional state; but it is a matter for straight, clear thinking, a matter of cause and effect, of reason and common sense.

The second step is to put the acquired knowledge into practice just as the musician must actually practice his instrument, and the surgeon perform actual operations. These two steps we must take; no one can or will take them for us.

What is the advantage of all this? what do I get out of it? you ask. As a business-like person, you must be convinced that the way of Christ pays.

The question is fair enough. Jesus Himself told us to count the cost before undertaking the work. We must know that it pays.

We have already seen that Christianity is essentially a religion of salvation, but its Founder also

(Continued on page 20)

If I stop to think BEFORE I speak, I won't have to worry AFTERWARD about what I said.

COST Versus WORTH

How much does it cost?"
"What's it worth?"

These two questions may sound alike, but they are different. Very different.

If you are shopping and ask either question, you are given the price of the item. But there is a world of difference between the two. Anyone can quote you the cost...but only *you* can determine its real worth.

Cost is the amount of money it takes to make the purchase, to acquire the possession. *Worth* is its usefulness, its value to you in terms of its benefit to you. *Cost* is what you have to give up to make the acquisition. It may be much or little, without any relation to its worth. Only by considering the *worth* can you decide whether the *cost* is acceptable—whether, over the long term, it's really worth it.

Remember the time Jesus said, "Count the cost"? He was speaking of the requirements. He was wanting us to weigh what we must give up against what God has to give. And it's a comparison worth making. In fact, we must *keep* counting the cost, otherwise we lose our perspective on real value.

The cost is high: "All your mind, all your might, all your strength." It's a high price. But what is the worth of the goods that it purchases? The worth is so great that the cost is totally eclipsed by it. Hear Jesus' plain statement of the cost versus the worth, as He told it to Peter: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30). What worth could possibly compare with "eternal life"?

When someone says to you, "How much does it cost...to be

a Christian?" Your next question may well be, "What is it worth?" And when you start adding up the worth that can be gained from serving God, the wealth of riches and honor and happiness and joy that will belong to every one who has made the purchase, who can truly estimate the value of such worth? Jesus said it yet another way: "If any man serve me, him will my Father honor" (John 12:26). The cost is the service, and at times the service of Christ may seem hard and demanding. But look at the other side: Who would not want the honor of God?

Jesus said it yet again, when speaking about the cross each of His followers must carry. Bearing that cross is the cost, and it may mean sacrifice, suffering, the willing acceptance of unwanted duties, giving of ourselves when we feel we have no more to give. What is the reason for doing it? It is the worth that will come as a result of this giving. Said Jesus, "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:38-39).

And so it goes with all of God's reasonably priced goods. This is the way Paul thought of them: "your reasonable service." The cost is high, yet in relation to what is gained, it is all "reasonable." In fact, when one compares what is obtained with what is being given up, the cost is next to nothing. Hear Paul describing his conviction: "The slight trouble of the passing moment results in solid glory past all comparison" (Rom. 8:18).

What is the cost versus the worth? It is like setting a single penny against the value of a vast estate; it is like comparing a single drop of water with all the water in all the oceans of the earth.

Let us echo the words of King David: "Who, then, is willing to consecrate himself this day unto the Lord?" □



What is it worth?

Know Your Bible?

Identify it

1. How many of Jesus' relatives wrote books of the Bible?
2. What place is meant by Jesus' "own city"?
3. Can you recall any instance of twelve men being baptized twice?
4. What is a Euroclydon?
5. Who was the first man recorded as falling asleep in church?
6. Whom did Peter raise from the dead?
7. Who did Christ say were "whited sepulchers"?
8. What evangelist had four daughters that did prophesied?
9. What two cities in Palestine have been called "The City of David"?
10. What was the name of the mount of transfiguration?
11. Is Nazareth mentioned in any of the Old Testament prophecies dealing with the coming of the Messiah?
12. The Wise-men are always pictured as presenting their gifts in the manger. Is this correct?
13. What is the number of the psalm in which each of its twenty-six verses end in "For his mercy endureth forever"?
14. Who were "Jannes and Jambres"?

From the Old Testament

1. Who said, "Ephraim is a cake not turned"?
2. Of what king was it said that, "In the time of his old age he was diseased in his feet"?
3. What king "reigned a full month"?
4. In what city did Goliath live?
5. In what book of the Bible is the story of the Rechabites?
6. Whose threshingfloor was the original site of the temple?
7. What seer told David where the temple would stand?
8. Who had an "Ivory Throne"; an "Ivory Palace"?

Stoned

1. Who was stoned to death for looting?
2. Who was the first Christian martyr, stoned to death for his courageous stand for Christ?
3. Who was stoned to death by his wicked cousin Joash, because as a priest he spoke to Joash of his wickedness?
4. Who was stoned to death on the orders of Jezebel, because he would not sell some property to her husband?
5. Who was stoned and dragged out of the city not long after being thought a god? Where did this happen?
6. What king's treasurer was stoned to death while collecting tribute from the rebellious Israelites?
7. In what parable of Jesus' was the owner's servants beaten, killed or stoned?
8. When the Pharisees said a certain woman should, according to the law of Moses, be stoned, what did Jesus reply?
9. Of whom is it written in Hebrews: "They were stoned, they were sawn asunder"?
10. Whom did the Israelites wish to stone to death because they urged them to go up into "the land flowing with milk and honey"?

Sabbath Events

1. For whom was the Sabbath made?
2. What did Jesus' disciples once do on the Sabbath day, which met with the disapproval of the Pharisees?
3. What did Jesus usually do on the Sabbath day?
4. Of what was the ancient Israelite Sabbath a type?
5. What wonderful cure did Christ perform at the pool of Bethesda on the Sabbath day?
6. When was the first recorded observance of the Sabbath?
7. Is there any record of its having been observed before?
8. What was the observance of the Sabbath to signify?

ANSWERS ON PAGE 26



If someone should ask you, "How is the weather today?" you would undoubtedly look at the sky and say "Cloudy," "fair," "bright," or "rainy."

But let me ask you, How is your weather—or your neighbor's weather—today? I mean the neighbor with whom you work, perhaps, side by side. It may be the family for whom you wash and iron, cook and sew, or for whom you work daily that you may feed and clothe these loved ones. What kind of weather did you leave about you as you left their presence? In this instance we call it WEATHER, but it also goes under the name of influence or example.

In other words, did you leave a sunny atmosphere, full of hope, of joy, of optimism, of helpfulness and kindness? Are you the sun in your happy home, or are you the cloud that causes "rain" to flow down the cheeks of the loved members of your household or your associates?

Does your barometer show signs of "falling," predicting a storm when things do not go your way? Or is your weather mild—calm and considerate?

Is your weather changeable?

Within twenty-four hours are you at one time warm, friendly, patient,...and then—icy, distant, cold and unyielding? Is it necessary

for your friends to protect themselves with an abundance of warm good will in order to keep comfortable in your frigid atmosphere? Do your sharp, blustery retorts make them tingle?

If you should work in an office, is the weather always "fair"? Or is the atmosphere you diffuse heavy with fault-finding, bigotry, egotism, distrust?

Fair indeed is the influence we exert by pleasant, thoughtful associations with those around us. Remember, people are *human*—with tender feelings, sensitive dispositions; they react to the weather we create.

How is YOUR weather today? ☐

THE GEOGRAPHY BOOK

(As told by Judge Petri)

About 30 years ago, I happened to be in a bookstore in Cincinnati, when a little ragged boy not over 12 years of age came in and inquired for a geography book.

"Plenty of them," said the salesperson.

"How much do they cost?"

"One dollar, my lad."

The little fellow drew back in dismay, and taking his hand out of his pocket, commenced to count some pennies and little silver pieces that he had held till they were all damp with sweat. Three or four times he counted them. At last he looked up. "I didn't know they were so much."

He turned to go out, and even opened the door, then closed it again and came back. "I have only 62 cents," said he. "You couldn't let me have a geography and wait a little while for the rest of the money?"

His little bright eyes looked up eagerly for the answer, and he seemed to shrink in his ragged clothes, when the man, not very kindly, told him that he could not do it.

The disappointed little fellow looked up to me with a very poor attempt at a smile, then left the store. I followed him out and overtook him.

"And what now?" I asked, kindly.

"I shall try another place, sir."

"Shall I go, too, and see how you succeed?" I asked.

"Yes, if you like," said the child in surprise.



Four different stores we entered, though none of them knew that we came together, and each time he was refused.

"Will you try again?" I asked him, as we left the fourth place.

"Yes, sir. I shall try all of them, or I wouldn't know whether I could get one or not."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted, and how much money he had.

"You want the book very, very much?" asked the proprietor.

"Yes, sir. Very, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I can study at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to know about the places where he used to go."

"Does he not go to those places now?"

"He is dead," said the boy softly, dropping his head. Then he added after a while, "When I get big, I am going to be a sailor, too."

"Are you?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I'll tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have this one that is not new for 50 cents."

"Is it just like the others, only not new?"

"Yes, sir, just like the others."

"Are all the leaves in it?"

"All the leaves are in it."

"Then it should do just as well as a new one, and I shall have 12 cents left toward buying some other book. I am glad they didn't let me have one at the other places."

The book seller looked at me inquiringly, and I told him what I had seen of the small boy. He was much pleased, and when he packaged the book for the little fellow, I saw him drop in a nice, new pencil and some clean, white paper.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark."

"Thank you, sir! You are very kind."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now asked him.

"More than ever I can get," he replied, taking in at one glance the books that filled the shelves.

I gave him a bank note. "It will buy some for you," said I.

Tears of joy came into his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then the first thing I'll buy is a book for my mother," said he. "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter, so happy that I almost envied him.

Many long years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever crossed the Atlantic.

We had beautiful weather until very near the end of the voyage. Then came a terrific storm, that would have sank our ship and all on board, had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first class. But after pumping for one whole night and still the water was gaining on them, they gave up in despair and prepared to take to the boats, though they might have known that no small boat could ride in such a sea.

The captain, who had been below with his charts, now came up. He saw how matters stood, and with a

voice that sounded distinctly above the storm, ordered every man back to his post.

It was surprising to see all those men bow before the strong will of their captain and hurry back to their pumps.

The captain then started below to examine the leak. As he passed me, I asked him if there was any hope. He looked at me and then at the other passengers who had crowded up to hear the reply, and then said rebukingly,

"Yes, sir. There is hope as long as one inch of this boat remains above water. When I see none of it, then I shall abandon the vessel, and not before. Everything shall be done to save it, and if we fail, it shall not be from inaction. Come, bear a hand, every man of you, at the pumps."

Three times during the day did we despair, but the captain's dauntless courage, perseverance, and powerful will mastered every mind on board that ship, and they went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will only be men."

And he did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down the gangplank. I was the last to leave. As I paused, he grasped my hand and said,



"Judge Petri, do you recognize me?"

I told him I was not aware that I had ever seen him.

"You saw me years ago in Cincinnati. Do you remember the boy in search of a geography book?"

"Very well, sir."

"I am he," said he, "God bless you!"

"And God bless persevering Captain Haverly!"

Good Day!

*What do I wish when I wish you "Good Day"?
God's light on your path every step of the way,
His joy in your heart and His love ever near
To guide you and bless you and all you hold dear.*

*A spirit at peace, and a heart full of praise,
The faith to walk firmly in difficult ways,
Success in each task, from beginning to end
I wish, when I give you this greeting, my friend.*

*For a good day is one that is filled every hour
With all of God's goodness and beauty and power;
With joyous attainment, in sickness or health,
And riches surpassing earth's vision of wealth.*

*A good day, a God day... they're one and the same.
I greet you and bless you in Christ's holy name;
May His presence enfold you, make perfect your way:
I wish you the best when I wish you "Good Day."*

Dialogue

"In a previous issue of the Megiddo Message, in the Questions and Answers section, the statement was made that Adam and Eve were not the first persons to be created, and that there is nothing in the Bible to support the assertion that they were. "I respectfully disagree! Please answer some questions for me.

1: "What is the difference between 'spiritual creation' and 'physical creation'?"

Surely we agree that God is the Creator of the physical realm and everything that comprises it. In the words of His spokesman Nehemiah (9:6), "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Nothing exists except by His creative power. We refer to this as the physical creation.

By contrast, we speak of the *spiritual creation*, i.e., the task of forming men and women in the moral and physical likeness of God, filled with His glory and eternally blest. The spiritual creation (distinct from the physical) is God's long-range plan of making the earth a complete and perfect planet by selecting and developing those who will be its inheritors and eternal occupants. To inform us about this long-range project God superintended the writing of His word, to tell us what He is doing and also to reveal how we can be part of His plan. Numbers 14:21 describes this very special work as filling "the earth with the glory of the Lord." The apostle Paul in Ephesians 4:24 speaks of the process as being "created in righteousness and true holiness." In Philippians 3:20-21 he describes it as changing our mortal body, "that it may be fashioned like unto his glorious body." Using yet another simile he says it is a building which "groweth into an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2:21-22). When this spiritual creation is complete, the earth will be filled with righteous, God-honoring individuals, immortal

like Christ, who will enjoy God's blessings through eternity.

2: "What do you mean by the 'two representative classes of humankind'?"

Adam and Eve were individuals who actually lived, but in the Bible they serve a second purpose, as they were used by the Divine author in an allegory describing God's plan for the race (in Genesis, chapters 1-3). In this latter use they represent classes of human kind.

An example of this type of illustration (allegory) is found in Galatians 4:22-26, where Paul uses Hagar and Sarah to illustrate the relationship of the Jews to the law.

This same type of illustration from natural settings is common in Jesus' parables. For example, the "lost sheep" is a figure of those who recognize their need for spiritual help, pardon and forgiveness; the man who came to the wedding feast without having on the wedding garment represents those who think they can receive God's blessings without clothing themselves in the robe of righteousness (Rev. 19:7-8). In the parable of the Sower, the seed represents the word of God as it is sown in different kinds of soil, representing the different types of human hearts into which the Word of God comes, and their differing responses.

Jesus frequently used this type of teaching mechanism, and shall we say that it cannot be used elsewhere in Scripture?

3: "If Adam and Eve were not the first persons created, who were?"

The Bible does not tell us any details of the literal creation of the earth, the human race, etc. All we know is that God is the Creator, and all are creatures of His design.

As for Adam and Eve, we believe that the Bible speaks

A SPIRITUAL CREATION?

of them as "first" because they were first in relation to God's work on earth, which is the subject and purpose of the Bible. We of course do not know the age of the earth, but we have no reason to believe that it is a mere 6000 years old, when the evidence of science points to the earth being millions and even perhaps billions of years old.

If Adam and Eve were not the first persons to be created, you ask, who were? We are not told. The purpose of the Biblical record is not to inform us of physical matters, but of God's purpose and plan for His creation. In the Biblical record the human race "began" not when the first man or woman appeared on earth but when God started working with them and revealed to them His knowledge, His plan and purpose. Again we read, *"The secret things belong unto the Lord our God"* (Deut. 29:29)—indicating that there are things secret or unrevealed.

4: "Are you implying that people were on earth before Adam and Eve, but that they were not given an opportunity to know God and to serve Him? If this were true, then God would be a respecter of persons, which the Bible clearly states He is not! (Deut. 10:17; Acts 10:34-35)."

Let us define being a "respecter of persons" as one who shows unfair partiality based on a quality or condition beyond that person's control.

By such a definition, is God a "respecter of persons" because He reveals His knowledge to some (some of whom will use it) and not to others (none of whom will make use of it)?

The passage you cite (Acts 10:34-35) is enlightening because it gives the result of God's not being a respecter of persons: *"In every nation he that feareth him, and worketh righteousness, is accepted with him."* This statement assumes that God's plan had been revealed to certain persons, and some of them chose to fear Him and work righteousness, and were accepted by Him.

God does not promise to give opportunity to all people on earth but to *all who will believe*. This does not make Him a respecter of persons. Repeatedly the

Bible speaks of individuals or classes of individuals who will not listen. The Lord spoke to Isaiah about a people who *"perceive not"* (Isa. 6:9), of whom He said, *"Their eyes they have closed"* (Matt. 13:15). Jesus, warning about the fall of Jerusalem, spoke of Jews who when offered a way out would outrightly refuse: *"Ye would not"* (Matt. 23:37). Again He said of the unbelievers in His audience, *"Ye will not come to me, that ye might have life"* (John 5:40). Paul said that God would have all men to be saved (1 Tim. 2:4), but indicated also that this *would not* happen. Peter said that God *"is not willing that any should perish, but that all should come to repentance"* (2 Pet. 3:9), that despite God's warnings, admonitions, and guidance, *"the day of the Lord"* will nevertheless *"come as a thief in the night"*—to the unsuspecting it will be sudden (2 Pet. 3:10).

Can we be sure that this is a no-miss arrangement, that God will not overlook any who might believe and leave them uninformed about Himself? Is there danger that some who would use the knowledge may not happen to hear of it? No, because God knows the end from the beginning (Isa. 46:10). He knows who will in sincerity participate in His plan, and who will not, and so can act in the interest of those making the choice. In this way He is selective, but He is actually allowing the individuals to select themselves by the choices they make. He is not choosing by His own notion but is acting in the interest of those making the choice. And if God gives His knowledge to all who will make use of it, where is anyone slighted? This is His promise: *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"* (John 7:17). Also He said, *"I am the light of the world: he that followeth me... shall have the light of life"* (John 8:12)—each one who wishes to follow Jesus shall *"have the light of life"*—a full knowledge of what Jesus is teaching and offering.

If we may judge from history, in God's work with humankind the problem most often has been not on the Divine side but on the human side. God is ready enough to give, but the human mind must be open to receive. Said Jesus about those unwilling to listen, *"Their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them"* (Matt. 13:15). Repeatedly He used the phrase, *"he that hath ears to hear let him hear"*—He knew all would not have ears to hear.

5: "Were Adam and Eve created 'literally' as the Genesis record states, or were they born from human parents?"

What is said in the first of Genesis about the literal creation of Adam and Eve?

- 1) In Genesis 1, we read that on the "sixth day" God said, "Let us make man in our image, after our likeness: and let them have dominion. So God created man in his own image, in the image of God created he them; male and female created he them" (Gen. 1:26-27). This is the first statement concerning the creation of "man," and it includes two, a male and a female.
- 2) In Genesis 2 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (v. 7). Though this statement also sounds like a "first" statement of man's creation, it follows the statement in chapter 1. Here is a second (and different) statement about the formation of man (Adam) though he is not named.
- 3) In Genesis 2:21-22 we read another account of the creation of the woman: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man, made he a woman, and brought her unto the man." This statement again sounds

like a "first" female creation (Eve), though she is not named.

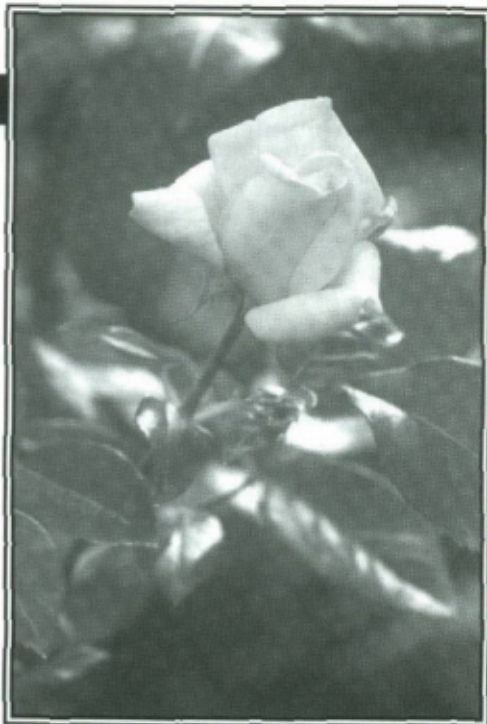
But do any of these statements have to describe a literal creation of a "first" man or woman on earth? Clearly God is working, and these are "firsts," but as stated above, we believe that He is speaking of the beginning of *His work with the race*, not of the beginning of the race itself. To apply these statements to an act of literal creating severely limits their meaning, and does not explain the different settings in which the statements occur.

Also let us ask: If these statements were describing a literal creation, why would there be two separate accounts of the creation? And why would chapter 2 present the creating of a helpmeet for Adam when chapter 1 already says that He created "male and female"?

In the context of chapters 1-3, Adam and Eve appear, are given commands, transgress, and are judged. In the context of chapter 4 the setting returns to the normal life situation of these people, and we learn that two children are born to Adam and Eve, what the children do, and so on. This leads us to believe that the man and woman, Adam and Eve, were born of human parents, just as their children were.

The symbolic nature of the first of Genesis is further suggested by the fact that "Adam" means "man," and the two terms are used interchangeably. Sometimes "Adam" is translated man and other times it is left as a name. It seems only logical that the Bible begins the story of "man" with "Adam" as a representative of the race, to tell about the relationship of man [Adam] to his Creator.

(Continued next month)



God, make me this day

Humble enough to believe You
Wise enough to understand Your Word;
Obedient enough to go out and do what You say.

Help me, O God, to rid myself of all that keeps me from
being a good example of the faith I profess.

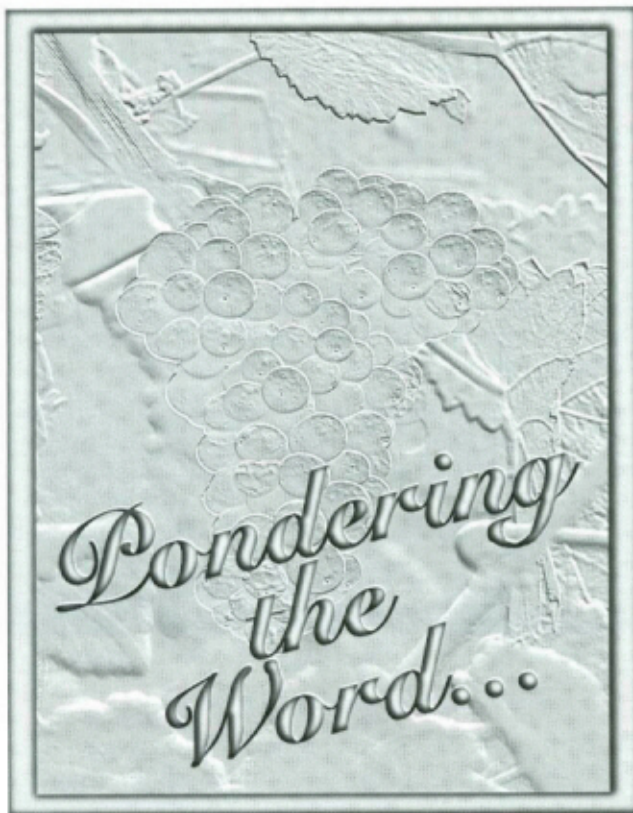
Help me

Never to demand from others what I do not even
attempt to live up to myself;
Never to contradict with my life what I say with my lips;
Never to be one thing to people's face and
another behind their back.

Help me

Never to make a promise and then break it;
Never to do anything dishonorable to avoid trouble or
make gain;
Never to be disloyal to a friend or untrue to a loved one.

Help me to so live that I shall never bring disgrace to
You or Your cause. AMEN.



HOPE HAS HOLDING POWER

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. —Hebrews 6:11-12

This great Bible author had a keen eye and heart for others. He wanted above all to be encouraging. "We want each of you to show this same diligence to the very end, in order to make your hope sure" (NLT). Just as they had shown kindness to the people of God, he is eager that they be kept to the end by hope's strong assurance. Without that hope, without that lively expectation of better things to come, they would not be able to endure the hardships of the present.

Christ never promised any man or woman that His way would be easy. The first flush of enthusiasm very soon gives way to days of low visibility and heavy going. But through it all, the Christian has an anchor in the heavens, an anchor of hope, sure and steadfast. Whatever comes, however violent the storm, he can hold fast to the things of the Spirit and look forward to the final triumph and a complete victory over death. To live with such hope in Christ is to have real courage.

And here is a lesson for us. When we are tempted to give in or to excuse our bad temper, our dishonest practices, our faltering faith, our weak witness as

inevitable, we are really going back on our promise to God. Who can say what we might be if Christ really had all our heart, and all our soul, and all our mind, and all our strength! What a tower of strength we could be! What the hope of Christ—that full assurance of hope—could do within us if we would but let it!

Does the spirit of the world dishearten us? Is the general illiteracy of Divine things and the preoccupation with lust and sensuality and pleasure seeking, not to mention the threat of war and violence and cruelty, a drag on us? Thank God the Christian's hope is not in the world but in God. To have faith is to hope for what God can—and will—do. To hope is to expect it so strongly that we live as though it were already a reality, so certain are we of its fulfillment.

To inherit the promises is to live by faith and hope until God turns them to reality for us.

THE GRACE THAT SCHOOLS US

The grace of God...schools us to renounce irreligion and worldly passion and to live a life of self-mastery, of integrity, and of piety in this present world...with a zest for good works.
—Titus 2:11-12,14, Moffatt Bible

In this text, the great Apostle sees a direct relation between Christian character and salvation. The grace that brings salvation "schools us." How? First it teaches us to live "a life of self-mastery"—this refers to our attitude toward ourselves, our inner control. It means we must be able to marshal all our resources to one great and good end. We are masters of ourselves.

Then, this grace teaches us to "live a life of...integrity." Integrity refers to our relationships with others, acting toward others with fairness and consistency because we believe it is more important to be right with God than to save our face.

The third term Paul uses is to "live a life of piety... in this world." This describes our relationship with God. Piety is the habit of holiness. The true believer lives with God even in this present time.

The good life is incomplete if it neglects any one of these qualities: self-mastery, integrity, piety.

Paul closes his passage by describing the people of God as people "with a zest for good works" (verse 14). Godliness is sometimes supposed to be synonymous with dullness. Paul believed nothing of the kind. He thought of doing right as an exciting life. Unbelievers miss Paul's secret of finding zest in life. They look for excitement in possessions, in power, in knowledge, in freedom from obligation. On such terms life always turns, sooner or later, to boredom and defeat.

Only the life lived for God has a truly great purpose, and an ever enlarging field of service.

Only a life lived for God and eternity is always fresh, always new, always satisfying, always abundant. □

THE GREAT APOSTASY

a-pos-ta-sy *n. pl. a-pos-ta-sies* 1. Abandonment of one's religious faith, a political party, one's principles, or a cause. [Middle English *apostasie* from Old French from Late Latin *apostasia* defection from Late Greek from Greek *apostasis* revolt from *aphistanai* to revolt *apo-* *apo-* *histanai* to stand, place.]
—The American Heritage Dictionary

apostasy: an abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party.
—Webster's New International Dictionary

apostasy: a term generally employed to describe a complete renunciation of the Christian faith, or even an exchange of one form of it for another, especially if the motive be unworthy. In the first centuries of the Christian era, apostasy was most commonly induced by persecution, and was indicated by some outward act, such as offering incense to a heathen deity or blaspheming the name of Christ.
—Encyclopaedia Britannica

Part Six

"The time will come when they will not endure sound doctrine; but...they shall turn away their ears from the truth, and shall be turned unto fables." —2 Timothy 4:3-4, King James Version

"A time is coming when people will no longer listen to right teaching. They will follow their own desires and will look for teachers who will tell them whatever they want to hear. They will reject the truth and follow strange myths."
—2 Timothy 4:3-4, New Living Translation

The Greater Awakening

The RESURRECTION of true religion from its seeming tomb was a part of the plan of God, and brought to an end the dark night of the apostasy. But it is only one in a sequence of events which are destined to bring about a worldwide awakening until *"all the ends of the earth shall see the salvation of our God"* (Isa. 52:10).

This greater awakening will be initiated by the return of Jesus Christ the Bridegroom from heaven to revive God's work upon earth in the midst of the years (Hab. 3:2).

God's avowed purpose is to fill the earth with His glory, as revealed in Numbers 14:21, *"But as truly as I live, all the*

earth shall be filled with the glory of the Lord." God's righteous people are His glory, or to quote His own words through Isaiah: *"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory"* (Isa. 46:13). The term "Israel" is used in Scripture to represent God's righteous people: *"...he is a Jew, which is one inwardly; and circumcision is that of the heart,...whose praise is not of men, but of God"* (Rom. 2:29). When all sin and iniquity has been forced to stop her mouth, when only righteous people live on earth, the earth will be filled with God's glory as He has promised.

The living Christ is coming in power and glory as King of kings and Lord of lords, and His coming will awaken and illuminate every corner of this earth. He will put down the rebellion of warring nations and establish God's world-ruling government of peace and equity over all. This greater awakening is the subject of the entire Bible. It is the Day toward which God's purpose has been moving steadily from the beginning of time. It is the plan of God that the earth shall be inhabited with a people worthy of the inheritance. And God has set aside seven thousand years for the selecting of that people. He wants the best, and He will be satisfied with nothing less. So while He waits, the events of the nations take their course, all contributing and none distracting from His overall purpose. He created this planet *"not in vain, he formed it to be inhabited"* (Isa. 45:18). And when the time has come He will see that it is inhabited with people who deserve the honor.

In Daniel 7:27 we find the gracious pronouncement: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The whole hope of the true Christian is the better resurrection, the lifting up to immortality, eternal life, as co-ruler under Christ! Jesus promised, to him that "overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron"—unbreakable law (Rev. 2:26-27).

That will be a time of universal peace. The forecast is: the Lord "maketh wars to cease unto the end of the earth" (Ps. 46:9). "Give the king thy judgments, O God, and thy righteousness unto the king's son....He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the

river unto the ends of the earth....Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Ps. 72:1, 6-8, 11-12).

The apostle John, in vision, saw a preview of the beginning of that rule and world government: "I saw thrones, and they sat upon them, and judgment was given unto them....and they lived and reigned with Christ a thousand years" (Rev. 20:4).

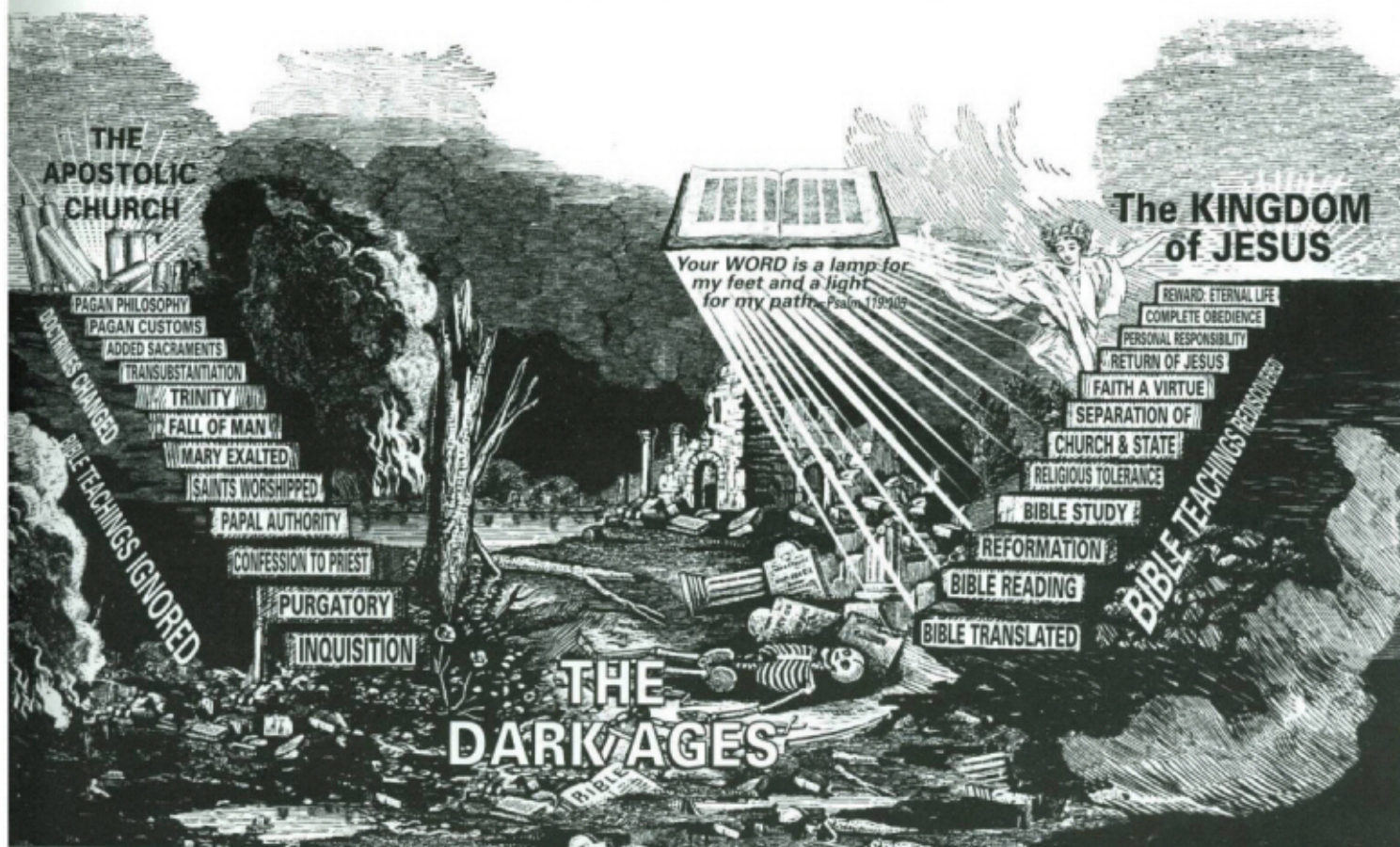
Micah the prophet also foresaw this happy turn of events. He pictures it in glowing terms: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong

nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. 4:1-3).

All of earth's inhabitants will be turned to the true religion in that gladsome day when the "man-child" is caught up into heaven, into political power (Rev. 12:5). In that day the knowledge of God will be universal. "Wisdom and knowledge shall be the stability of [the] times, and strength of salvation" (Isa. 33:6). "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31:34).

No one will be deceived as the vast majority are today! All will know the truth! No more religious confusion. Humans will become teachable! People will start living God's way, the way of true values, the way of peace, of happiness, of well-being, of joy.

The Psalmist speaks sublimely of



In Daniel 7:27 we find the gracious pronouncement: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The whole hope of the true Christian is the better resurrection, the lifting up to immortality, eternal life, as co-ruler under Christ! Jesus promised, to him that "overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron"—unbreakable law (Rev. 2:26-27).

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that better Day, and of the blessings that will accompany it: *"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven"* (Ps. 85:10-11). What a day of bliss will come with that better awakening during the glorious Millennial reign upon earth, after Christ and His Bride or Church have ascended into power. What grand news is soon to take the place of the sordid reports that come with the news each morning during these decadent days of human misrule!

What a thoroughly tried and proven, qualified, perfect government that will be! At its head will be Christ, the King of kings! Perfect in character, absolute in honesty, integrity, faithfulness, loyalty and trust; filled with outgoing concern for the governed, their welfare and salvation; total knowledge, understanding, wisdom. Complete love, mercy, patience, kindness, compassion, forgiveness. Yet possessing total power, and never compromising one millionth of an inch with Divine law. He will enforce God's law—God's government on earth. Haughty, carnal, rebellious

humans will be compelled to yield in complete submission to God's government—or be eliminated.

Crime, sickness, disease, pain and suffering will be gone! Poverty and ignorance will be banished. The world will be filled with happiness-radiating humans, guided, helped, protected, and ruled by former mortals now made immortal, and the young mortals realizing that they, too, may inherit everlasting life in supreme happiness and thrilling joy, if only they qualify.

How fervently we should pray, *"Thy Kingdom come. Thy will be done in earth as it is in heaven."* THE END

What Can Bible Faith Do For You?

(Continued from page 8)

promised His followers a hundredfold in this present life (Matt. 19:27-29). This hundredfold is very real and tangible, once we bring ourselves to recognize and accept it.

There are many, many advantages in the narrow way. Our faith gives us, first of all, a solid foundation under our feet. Second, it gives us a light which penetrates the fog of present troubles. No matter how dark the picture grows, we are not afraid, because we know what it all means. As we see the conditions foretold in the Bible prevailing today, we know this is the prelude to a better time.

The same Bible that pictures these troublous times pictures also a time of enduring peace, when the song of the angels at the birth of Christ, *"Peace on earth, good will to men,"* shall be fulfilled. Micah the prophet beautifully describes this golden age as the time when *"Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken"* (Mic. 4:4, NIV).

Our world today knows very little of real justice; everywhere there is poverty, corruption, oppression, social inequality. But in that future Day there will be equal justice and opportunity for all, and the words of Isaiah will come true: *"Her profit and her earnings will be set apart for the LORD; they will not be stored up or hoarded. Her profits will go to those who live before the LORD, for abundant food and fine clothes"* (Isa. 23:18, NIV). There is enough for all now, but millions suffer from want. In that day proper distribution shall be made, and poverty shall be wiped out—what a wonderful benefit.

In this life we are always faced by the possibility of sickness or accident; but a time is coming when *"the inhabitant shall not say, I am sick"* (Isa. 33:24). More than that, death, the great enemy which ends all

earthly hopes and under whose dark shadow we live our little lives, shall be no more. Hear the promise: *"Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, 'I am making everything new!'"* Then he said, *"Write this down, for these words are trustworthy and true"* (Rev. 21:3-5, NLT).

This text describes the blissful state which is the result of the third step in God's salvation. It is a step which we ourselves cannot take, the redemption of our physical body, the change to immortality. This is the goal and object of it all. Is it not a great advantage to have such a hope to sustain us through life?

Bible faith and practice take away disappointment. The world is full of disappointed people. Principle among nations, never very noticeable, has nearly vanished, and rulers like Saddam Hussein know only force and might. But these conditions do not disappoint us, because we know they are only for a moment.

Bible faith and practice makes us happy. True faith gives us a radiant hope. It lifts us above the bondage of mundane things. It frees us from slavery to tradition. No man or woman ever amounted to anything whose thoughts and actions were dictated by the crowd. Truth and freedom are not found with the many in the broad way with the crowd but with the few in the narrow way.

Our faith stands us on our feet like men and women, independent, strong and light-hearted in the knowledge that we have only to rule ourselves, and make our part of the world better by our lives, and let the nations go their own way, knowing the Almighty will deal with them in due time. It is enough for us to aspire to the greatest of all ideals, the ideal set by the Master Himself: *"Be ye therefore perfect, even as your Father which is in heaven is perfect"* (Matt. 5:48). □



Buy for Yourselves

All of us are to some extent affected by circumstances beyond our control. Our health may be due in a large part to physical strengths or weaknesses we inherited. Some of our opportunities come from situations into which others brought us and for which we have no direct responsibility. We may have little or much, depending on our fortunes or misfortunes. It is even possible to fall heir to a good reputation we have not earned.

But there are other things which we must *buy for ourselves*, or we will never have them. Among these are some of the things which directly concern our eternal welfare.

We might spend years in the company of the most saintly person in the world, and still remain a rogue at heart. We think of the advantages we have missed. "If only I could be in the company of someone who is really great, I would be a better person." Or, "If only I could have known Jesus as the apostles knew Him..." But accompanying with Jesus did nothing to change the heart of Judas. Close association with the great Apostle Paul, with his profound insights of faith and his compelling sense of duty to Christ, did not keep Demas from leaving the world.

Our character is what we make it. We ourselves choose how we use the materials to build.

In another metaphor, this is the point Jesus was making in His parable of the wise and foolish virgins. What did the wise ones say to their foolish comrades who asked them to share their oil? Did they say, "Oh

yes, we will be glad to share with you, right down to the last drop"? No, their answer was brief but pointed: "*No, lest there be not enough for us and you.*" And then, as if to sharpen the cutting edge of the first statement, they proposed a solution that laid the blame for the deficiency squarely on the foolish virgins themselves: "*But go ye rather to them that sell, and buy for yourselves.*"

Yes, there are some things that cannot be shared. There are some things we must buy for ourselves.

Strong faith is one of them.

Can one who has through careful and patient study become well versed in the knowledge of God give that knowledge to another?

Actual preparedness is another.

Can one who has trained himself in Christian courage give it on demand to a neighbor who all his life has lived in self-indulgent ease?

No, Christian virtues are not transferable.

Can one who has gathered insight from years of Bible study, meditation and prayer, give that insight on request to one who has been carefree, self-seeking and unconcerned?

No, spiritual insights are not transferable.

Can one who has invested diligent effort in self-control and self-discipline instantly transmit that strength to another?

No, the benefits of self-discipline are not transferable.

Can one who has grown to know and love the law of the Lord, and to see meaning and beauty in every inspired line, give what he

has gained to another?

No, spiritual appreciation is not transferable.

Can one who has for many years applied the principles of Christ to his own life give that strength of character to another?

No, holiness is not transferable.

We may try to borrow another's good name. But we cannot lay any claim to his virtue, his faith, his patience, or his perspective. All these are qualities we must buy for ourselves.

It will not profit us in the day of Judgment if we can say, "I lived ten years with one who was a saint." Or "My father was always true to his word." Or "My sister had the patience of Job." No, these facts will only reinforce the needlessness of our own deficiency—that we knew what others were doing to save themselves and why, heaven helping us, didn't we take the lesson to ourselves?

It is the message of the wise virgins: "*Go ye rather to them that sell, and buy for yourselves.*"

There are things we simply cannot do for one another. We can help and encourage one another, but no one can do right for us. No one can fulfill our duty to God. No one can lay up for us a good foundation against the time to come. No one can build our faith. There are certain things we have to acquire for ourselves, do for ourselves, buy for ourselves, or we will never have them. There are certain things we have to "go...and buy for ourselves."

So go now, and buy while there is yet time. □

Where Is Elijah?

"I enjoyed reading your article on Elijah. One thing, though ...in the Scriptures heaven is also used as the air we breathe. That is, it is used to represent the air in our immediate vicinity, such as where the birds fly. Why couldn't Elijah have been taken away to another place where he was not found? I think he could have been. It would not prevent his return if God desired it."

You raise an interesting point. We would surely like to know more than the Bible tells us.

You say "Heaven is also used as the air we breathe, where the birds fly." Yes, heaven, as used in the Scriptures, sometimes does refer to the atmosphere surrounding our earth. Genesis 7:23 and Psalms 79:2, for example, mention "fowls of the heaven." In Genesis 8:2 is mentioned "rain from heaven." But this is only one of several "heavens" mentioned in the Scriptures. Solomon recognized many heavens when he spoke of "the heaven" and "the heaven of heavens." He said, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27; 2 Chron. 2:6). Paul said that he knew a man who was "caught up to the third heaven" (2 Cor. 12:2). These passages seem to indicate there are different realms or levels of heavens.

In this sense, heaven refers to any region above the earth. Elijah was not necessarily taken to the heaven where Christ is now. Isn't it possible that he may have been taken to another planet that is perhaps in a stage of development similar to our own?

We read that Elijah was taken to another place where he could not be found. Is it possible that God could have taken Elijah up into the air and transported him to another place *on earth* where he could not be found? According to the Scriptures this was not the case. Let us look at the event closely.

The Lord commanded Elijah to anoint Elisha to take his place. So Elijah found Elisha plowing with a yoke of oxen. He went up to him and threw his cloak around him. Elisha's decision was final; he killed his yoke of oxen and used the plowing equipment to cook the oxen, which he gave to the people and left to follow Elijah (1 Kings 19:16, 19, 21).

Then the Bible author, telling what is going to happen, says that the time came "when the Lord would take up Elijah into heaven by a whirlwind..." (2 Kings 2:1). Several recent translations, including the NIV, NRSV and NLT, read that he was to be taken "up to heaven." There is no indication that Elijah was transported to some other place *on earth*.



When Elijah and Elisha came to Bethel, a company of the prophets came out and asked Elisha, "Do you know that the Lord is going to take your master from you today?" "Yes, I know," Elisha replied, "but do not speak of it" (2 Kings 2:3 NIV). They went on to Jericho where Elisha was told the same thing again. The two prophets then left for Jordan while fifty of the prophets followed them to the Jordan to watch. Elijah smote the water with his cloak, the waters parted and they went across on dry land (2 Kings 2:5-8). "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11).

What was the "chariot of fire" that appeared? The Psalmist informs us that "The chariots of God are twenty thousand, even thousands of angels" (Ps. 68:17).

There is still no evidence that Elijah was taken any other place than "into heaven."

Elisha then took the mantle that Elijah had dropped and smote the waters of Jordan. The waters divided and he crossed back over. Then we read that the prophets which went to watch at Jordan approached Elisha and asked that fifty strong men go and search for Elijah lest the Spirit of the Lord had taken him up and cast him upon some mountain or into some valley. Elisha denied them permission to go. "But they persisted until he was too ashamed to refuse any longer. So he said, 'Send them.' And they sent fifty men, who searched for three days but did not find him. When they returned to Elisha, who was staying in Jericho, he said to them, Didn't I tell you not to go?" (2 Kings 2:17-18, NIV). It seems very evident that Elisha knew that Elijah had been taken to heaven, not transported to another place on earth: "Didn't I tell you not to go," he said?

If we say that Elijah was not taken into heaven, then we must recognize that either Elisha was misinformed as to where Elijah was taken or that he was deceiving the other prophets. Such a position would contradict Scripture, therefore we believe Elijah was taken up into heaven, to some other world in God's great realm, where God has sustained his life to the present time.

Yes, Elijah could have gone to some remote place in a

valley or mountain if God so desired, and returned. He could go into hiding easily enough, and with God's help, remain alive and well even during the severest of times (1 Kings 17, 18—19). But why contradict Scripture?

Another point to consider is the letter from Elijah which we read about in 2 Chron. 21:12–15. Some feel that the location of this passage in Scripture proves that Elijah was taken up in a whirlwind and deposited in some other place. The idea is put forth that the letter, or writing, to king Jehoram must have been written about 8 to 10 years after Elijah went up in a whirlwind. It is claimed that the letter was recognized as his and therefore he must have been alive on earth at that time.

But is this the case? Elijah was a prophet in Israel while Jehoram was a king in Judah. The fact that the writing mentioned the wicked deeds of the kings of Israel and predicted the death of Jehoram of Israel is not positive proof that Elijah wrote it at a certain time. Further, we cannot be absolutely sure that these events occurred in the chronological order that is generally assumed. Many people tend to think of the Bible as being written in chronological order, but all parts are not chronological. In any event the Bible states that "Elijah went up by a whirlwind into heaven." It does not say that he was taken to another location on this earth. That is only human interpretation and does not alter the facts. If we cannot trust God to give us the facts of the case, how do we know that anything in the Bible is true?

While the exact timing of the reigns of the kings of both Israel and Judah is difficult to determine, as well as the time of Elijah's ascension and the writing of the letter, please note the following:

According to 1 Kings 22:51, "Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel." According to *A Reconstruction of the Chronology of the Kingdoms of Israel and Judah* by Edwin R. Thiele, Ahaziah reigned 853–852 B.C. At the same time or slightly before, during the latter part of 854 B.C., Jehoram (son of Jehoshaphat) began to reign as co-regent with his father in Judah. He reigned for 5 years as co-regent and 8 years as sole ruler, or until 841 B.C.

Now we know from 2 Kings 1 that Elijah, after destroying the two captains and the one hundred soldiers that King Ahaziah of Israel sent to arrest him, eventually went to the king and told him that he would surely die. This, according to the above chronology, would have been in 825 B.C.

At this time Jehoram was reigning as co-regent with his father, Jehoshaphat, in Judah. Five years later his father died and Jehoram assumed the throne on his own. His reign ended in 841 B.C.

According to this timeline, Elijah would have been on earth and active during the reign of Ahaziah in 852.

We have no way of knowing exactly when Jehoram of Judah received the writing from Elijah. We also have no exact date for the ascension of Elijah to heaven.

Albert Barnes in his notes on 2 Kings 2, has this to say, "The events of this chapter are related out of their chronological order. Elijah's translation did not take place till after the accession of Jehoram in Judah, which was not till the fifth year of Jehoram of Israel. The

writer of Kings having concluded his notices of the ministry of Elijah in chapter one and being about to pass in chapter three to the ministry of Elisha, thought it best to insert at this point the final scene of Elijah's life, though it did not occur till several years later."

If this is correct, it would seem that Elijah was on earth long enough to observe the wickedness of Jehoram of Judah before he was taken to heaven. And king Jehoram could have received the writing either before Elijah's ascension or after. (Remember that there was no air mail service in those days.) In any event, it is a mistake to discredit the Biblical account when we are not told the exact dates of these occurrences. To say that Elijah was

*It would be no stretch
of God's power to inform one
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taken over the next mountain or deposited in some out-of-the-way place there to live out his remaining life and die is entirely human conjecture. We prefer to believe the Biblical account, that "Elijah went up by a whirlwind into the heaven," a phenomenon witnessed by Elisha and possibly 50 of the sons of the prophets.

But suppose Elijah was taken up in a whirlwind prior to the reign of Jehoram. It would be no stretch of God's power to inform one of His prophets what a king would do ten or more years before he did it, to have the prophet write it, and have the writing kept, perhaps in the school of the prophets or left in the hands of Elisha, and relayed to King Jehoram at the appropriate time.

Another thought: if Elijah had stayed on the earth and died as other men, what need for the spectacular intervention of the Lord to take him to another place on earth? Elijah was quite able to go to another place on his own power. Also, it was common knowledge among the sons of the prophets and Elisha that the Lord was going to take Elijah away. In fact, Elijah's ascension seems to have been more widely known and witnessed than that of Christ's.

One last thought: notice the distinction between Elijah (Greek *Elias*) and the other prophets in Luke. "Now Herod the tetrarch heard about all that was going on. And he was perplexed, because some were saying that John had been raised from the dead, others that Elijah had appeared, and still others that one of the prophets of long ago had come back to life" (Luke 9:7–8 NIV). Elijah was said to have "appeared," a term indicating that he was not thought of as being dead, while John may have been raised from the dead or one of the prophets from long ago may have risen again. □

"From That to This" (or "From UNTRUTH to TRUTH")

Megiddo Church's ad for a booklet called *The Coming of Elijah and Jesus*, and read it. Other booklets followed, as well as the *Megiddo Message*.

At first, I just casually read, but it was like a puzzle. I couldn't see all the picture. Then I gradually realized that here in the Bible was the truth (**this**) staring at me, and I wasn't doing anything about it! Here the answers were coming together, the puzzle slowly but surely was being solved. I took my Bible and earnestly compared it to what I had been taught. The more I studied, the happier I became. Slowly but surely in my mind, the shackles of the false were replaced by the real truth of the Bible.

There were times when I said, "I don't understand it," but just like that puzzle, good concentration and patience began to have its reward. After much study I could see the final picture emerging. All the old conflicts were being dispelled. What a blessed relief! That (untruth) was being replaced by this (truth). The more I studied, the more content I became.

The founder of the Megiddo Church, the Rev. L. T. Nichols, had done such a superb job of presenting the Bible plainly that any reasonable, thinking person had to admit (if he or she were totally honest) that here were the real teachings of the Bible.

The Bible is not an easy book to understand. Surface reading is not enough. Only to the honest seeker will the golden nugget be uncovered. I thank God, at long last, peace and satisfaction was becoming part of my life. Life, which had been boring and meaningless, was now exciting and meaningful. This is what happens when we seek to serve God in every area of our lives.

The same qualities of good concentration and patience that solved that jigsaw puzzle for me proved to be tools I needed to apply in my Christian life.

No, it hasn't been a picnic. You will lose friends, and many other things. But, my dear brothers and sisters, it's worth it. For the few things I have lost, God has restored above and beyond all my expectations. I now have new friends, friends that are loyal and genuine. Would I trade my **this** for **that**? *Absolutely NOT.*

When I envision (from reading God's Word) what God has in store for His faithful followers, it stirs up within me such a zeal to do and to be ALL that I'm capable of, and I am truly happy.

And so, to any honest seekers, to any that are discouraged, to any who wish life to have greater meaning, I humbly say: Please give the Word of God a chance. Be willing to change your ways, and follow "*thus saith the Lord.*" Open up your heart and mind to the full scrutiny of the Word. Don't cling to tradition, or any untruth, but study the Word and discover for yourself.

Once you have made the switch from **that** to **this**, you will be happier for doing so. I feel like Jude wrote (Jude, verse 3): "*it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*" — R. J. Cubbage



I have recently reached my 55th birthday, and it is time for some reflection.

In reflecting I want to share an experience I had many years ago with a jigsaw puzzle that was advertised as the world's most difficult puzzle.

When the puzzle arrived, I eagerly opened it, thinking I would work it quickly as I had done with previous puzzles.

Wrong! this one was different—it had *the same picture on the front and back!* I really pondered this one! It just wouldn't work like a normal puzzle. To put this puzzle together would require my utmost in concentration and patience.

After many tries, it began to fit together, piece by piece. At times I would make what seemed like good progress, only to find that the entire section had no place to connect to the rest of the picture—because I had already used those pieces in another area *other side up!* It was only by constantly flipping the pieces over and over and constantly reviewing each one used successfully that I could make progress.

When finally it was all together, I felt good that I had conquered that jigsaw.

As I look back upon it, this experience says something to my life as a believer. From a child, I had been taught fundamental religion: the usual teachings about the creation, the fall of man, Satan, the immortal soul, that God loves everybody (regardless of character), the whole list from A to Z. But it was like a puzzle that could not be solved. So many questions kept going through my mind.

For years and years my questions went unanswered. My life could not have full meaning until I found the answers to these puzzling questions.

Then things began to change. I began to think more and more seriously about my beliefs. I responded to the



Rules for Life

2 Never lose your **indignation** against anything wrong.

1 Never let difficulties dull your **enthusiasm** for God and life.

3 **Temperance** is making allowance for your weakness before you flaunt your strength.

4 If you can't speak **calmly** and **truthfully**, don't speak.

6 Do your best and never worry about who gets the **credit**.

5 Be as **considerate** of others as you would like them to be of you.

8 Speak the **truth** in **love** and you will never need to regret what you say.

7 Build up your **confidence** by practicing consistently to model your conduct after Jesus.

9 If being a team player requires you to do something **wrong**, you're on the wrong team.

10 Those who walk **correctly** walk **securely**, with no fear of being found out.

11 The greatest tragedies in the world stem from **misunderstanding**.

12 Nothing is insignificant that has **eternal** consequences.

13 **Think** more. **Talk** less. **Start** now.

Obituary

Mary H. Balewski

On April 27, funeral services were conducted for a friend and Sister, Mary H. Balewski, of Brampton, Ontario, Canada. Sister Balewski was born in Lublin, Poland, on September 16, 1920. She had two brothers, Peter and William Hac, of Kelowna, British Columbia; and one sister, Olga Clifton, of British Columbia, all of whom survive her.

When she was about ten years of age, her father, hearing of opportunity in Canada, emigrated with his family to the area of Edmonton, Alberta, where he was able to support his family by farming. On May 5, 1940, she was married to Arthur

Balewski, also of Edmonton, Alberta. They continued to live on the farm during the next ten years, and during this time they were blessed with four children.

The acquaintance of the Balewski family with the Megiddo church dates back to the late 1940's, when Brother Balewski, living in Edmonton, Alberta, saw a small advertisement in a magazine for the Elijah book and sent for it. Interested in its message, he began corresponding with the church. After moving to Ontario about 1950, the family made their first trip to Rochester, and during the next 20 years made many more such trips, usually at the time of the Abib celebration. These trips were always happy occasions, and

the children enjoyed taking part in the program. Several times when it was known that they would be coming, someone from the church sent a play (dramette) to the family, which the children memorized and home-rehearsed, then presented in Rochester as part of the festivities. These plays were well done and greatly enjoyed by the people at the church.

Sister Balewski is survived by her husband, Brother Arthur Balewski, and four children: Ethel Reynolds, Wilfred Balewski, Frieda Wrench, and Lillian Kassoulides; also six grandchildren, all of whom live with their families in the environs of Toronto, Ontario.



Someone asked a famous conductor of a great symphony orchestra which instrument he considered the most difficult to play. The conductor thought a moment, then said: "Second fiddle. I can get plenty of first violinists. But to find one who can play second fiddle with enthusiasm—that's a problem. And if we have no second fiddles, we have no harmony."

ANSWERS TO QUESTIONS ON PAGE 10

Identify It

- Two—James and Jude
- Capernaum (Matthew 9:1)
- Some who had been baptized by John (Acts 19:1-7)
- A stormy wind (Acts 27:14)
- Eutychus (Acts 20:9)
- Tabitha (Acts 9:36, 40)
- The scribes and Pharisees (Matthew 23:27)
- Philip (Acts 21:9)
- Bethlehem and Jerusalem (Luke 2:4; 2 Samuel 5:7)
- Mount Hermon
- No
- No (cf. Matthew 2:11—they had been moved to a "house" by then)
- Psalm 136
- Pharaoh's magicians (2 Timothy 3:8)

From the Old Testament

- Hosea (7:8)
- Asa (1 Kings 15:23)
- Shallum (2 Kings 15:13)
- Gath (1 Samuel 17:4)
- Jeremiah (Jeremiah 35)
- Ornan's (1 Chronicles 21:18)
- Gad (1 Chronicles 21:18)
- King Solomon had an ivory throne (2 Chron. 9:17; 1 Kings 10:18). Ahab had an ivory house (1 Kings 22:39).

Stoned

- Achan (Joshua 7:25)
- Stephen (Acts 7:58)
- Zechariah (2 Chronicles 24:21)
- Naboth (1 Kings 21:13)
- Paul at Lystra (Acts 14:19)
- Rehoboam (1 Kings 12:18)
- The parable of the Vineyard (Matthew 21:33-41)
- "He that is without sin among you, let him first cast a stone at her" (John 8:7)
- The faithful (Hebrews 11:37)
- Joshua and Caleb (Numbers 14:10)

Sabbath Events

- The Sabbath was made for man (Mark 2:27)
- They plucked the ears of corn in the fields, and ate them (Matthew 12:1-8)
- He went into the synagogue or the temple (Luke 4:16)
- The rest prepared for the people of God (Hebrews 4:9-10)
- He healed the impotent man (John 5:9)
- In the wilderness while the Israelites were en route from Egypt to Canaan (Exodus 16:23)
- No (Exodus 31:17; Deuteronomy 5:15)
- God's deliverance of the Israelites from bondage in Egypt (Deuteronomy 5:15)

The End of Indecision

There is a legend of a little seed which could not make up its mind which flower it wanted to be—a rose, a violet, a pansy, a lilac, an aster, a morning glory. None was entirely to its liking.

As the gardener held the little seed in the palm of his hand, he did not know the thoughts that were coursing through the little seed's mind. With trowel in hand he bent down and placed the seed in the warm ground and gently covered it over.

Twilight passed, a shower spread its warmth over the garden, and the little seed felt its soothing moisture. The stars came out, and the seed was still unsettled. What should it be? It dillied and dallied along, trying to make up its mind, until it woke one morning and found itself—a weed!



It is not enough merely to love God's law, we must have a passion for it.

The more a diamond is cut, the more it sparkles.

The Christian isn't the one who never goes wrong. He is the one who can pick himself up after he stumbles and go on.

Discipline Brother Donkey

One of the early church leaders referred to his body as "Brother Donkey." Like that hardy animal with a reputation for being stubborn, his body served him well as long as he kept it under firm discipline.

How well does Brother Donkey serve you? Can you say with Paul, "I discipline my body and bring it into subjection, lest...I myself should become disqualified"? —1 Cor. 9:27, NIV.



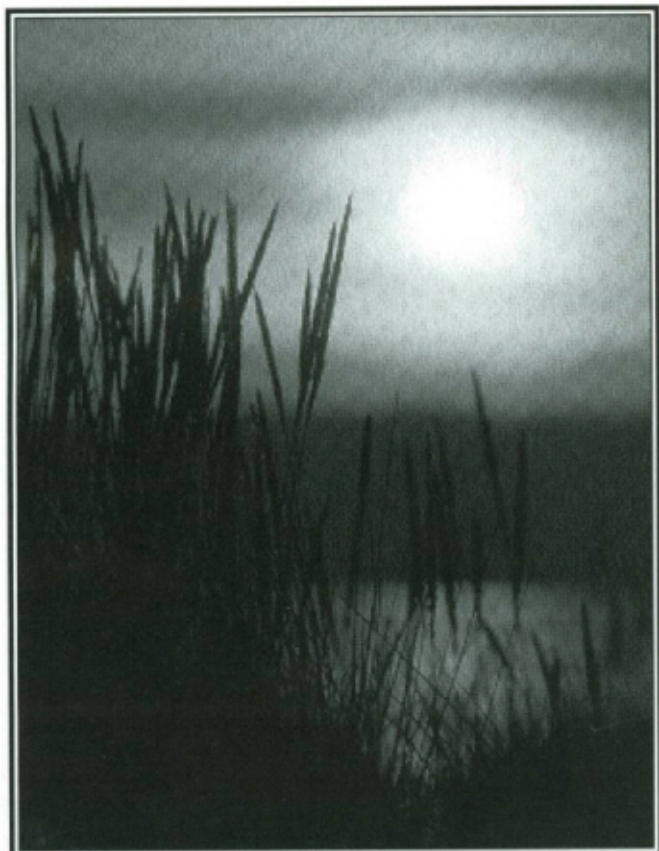
*When first we wake from slumber in the morning,
With minds unsullied by a thought of sin,
Let us turn to God in prayer deep and heartfelt,
Asking Him for strength and power that we may win.*

*When trials and temptations then beset us,
And we would weakly falter by the way;
Then quickly turn to those, His blessed Letters,
Which to us were truly giv'n our minds to stay.*

*Let us glean from out the pages of those Letters
Thoughts of truth, of love, of wisdom's endless store;
'Twill cause us to forget earth's petty trials
And to yearn for heavenly manna more and more.*

*For we know that only through God's blessed guiding
Will we ever conquer sin and do the right;
So press on with all your heart and undivided,
Trusting only in the power of His might.*

*Full soon will dawn for us that blessed Morrow
When the trials and the tears are ever past;
If we're only faithful now to do His bidding,
Peace and joy beyond compare we'll find at last.*





IT TAKES COURAGE

It takes great strength to bring your life up square
With your accepted thought, and hold it there;
Resisting the inertia that drags back
From new attempts to break old habit's track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think.

It takes great strength to live where you belong
When other people think that you are wrong.
People you love, and who love you, and whose
Approval is a pleasure you would choose;
To bear this pressure and succeed at length
In living your belief—well, it takes strength...

And courage, too. But what does courage mean
Save strength to help you bear a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Besides the risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must rise above!

—Selected

