



# Megiddo Message

*Melt the ice within  
and set me free...*

Vol. 81, No.1  
January 1994



# How Easily Offended?

*"Great peace have they which love thy law: and nothing shall offend them"—Psalm 119:165*

**A**re you the type of person who has to have everything *your way* or you will quit and go home?

Must you be thanked for *everything*, or else you feel like giving nothing?

If your name is omitted from the list of contributors, are you going to suffer?

If someone else gets a gracious greeting and all you get is a handshake, do you take offense?

Do you ever feel a twinge of bitterness in your heart? You may never breathe a word about it, but that bitter spirit uncontrolled will eat its way into your heart until all the perfume in all the world couldn't cover it.

When the flesh is hurt, when our plans fail, or we feel unjustly accused, there is nothing else to stand on, if that is what our spirit has been depending on. But if we have learned to trust God, if we have put our lives in His hands, then little slights, little offenses here will be hardly noticed, and whether others give or withhold, our composure will be unshaken.

If we are grieved by little slights, it shows that we have been doing what

we do for ourselves, not for God. We offered that little bit of service for ourselves and the bolstering of our own ego, instead of offering it to God.

When our efforts are neglected and our service is ignored, when our work is not praised, then we're offended if we did it for ourselves. This is why Paul said, "And whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance" (Col. 3:23-24).

Remember this: that if you're depending on the plaudits of men, one day they will all be gone, and the only thing you will have left is your relationship to God and Christ. Is it solid enough to hold you up?

We may walk with our head high in the air. Things may be wonderful. But let us beware lest we catch ourselves living for the applause of those around us. How much better to wait and let God say, "Well done," than to live our lives waiting for people to say it. For God's "Well done" will mean everlasting life, long after the plaudits of men are silent. □



## 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 (II 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 of applying in 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 a new age is coming—is near—when the earth shall be filled with His glory, His people, and God's will be done here as it is now done in heaven.

## Soon-coming events

### 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.

The Bible pictures all events, all men and all nations moving together toward this one God-ordained climax, when "the kingdoms of this world" will become "the kingdoms of our Lord, and of his Christ" (Rev. 11:15), a kingdom in which all will enjoy the blessings of peace, equity and prosperity. When the task is complete, our earth shall be numbered among the heavenly, glorified worlds and filled with immortal inhabitants, bringing to reality the promise of our Lord in His prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

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Cover photo: Taken at Hamlin Beach on Lake Ontario, near Rochester, New York, by David and Marie Sutton.

# Megiddo Message

January 1994  
Volume 81, No. 1

A religious magazine devoted to the cause of Christ and published for the dissemination of Bible truth alone. Official organ of the Megiddo Church, L. T. Nichols, Founder; Newton H. Payne, President and Editor; Ruth E. Sisson, Executive Editor.

The Megiddo Message is available in microfilm from University Microfilms, Inc., Serials Acquisitions, 300 North Zeeb Road, Ann Arbor, MI 48106.

The Megiddo Message (USPS 338-120) is published monthly (except July) by the Megiddo Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage paid at Rochester, New York. SUBSCRIPTION RATE: One year (eleven issues) \$5.00. POSTMASTER: Send change of address to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697.

Unsolicited manuscripts for publication are not accepted.

**Bible Quotations:** Unidentified quotations are from the King James Version. Other versions are identified as follows: NEB—New English Bible; NIV—New International Version; NASB—New American Standard Bible; RSV—Revised Standard Version; TLB—The Living Bible; JB—The Jerusalem Bible; Phillips—The New Testament in Modern English; Moffatt—The Bible, A New Translation; Sprl—A Translation of the Old Testament Scriptures From the Original Hebrew, by Helen Spurrell; TCNT—Twentieth Century New Testament.



# Lord, I Did It Again!

*What would  
we do if God  
requited us for  
every wrong?  
What if the  
wages of sin  
were paid  
every night?*

*We can only  
implore God's  
forgiveness,  
and praise Him  
for His mercy.*

**W**e all sin. God does not find the material for His coming Kingdom ready made. Nor do we with one great resolve make the change from the old creature to the new. The spirit may be willing but the flesh is weak, shamefully weak (Matt. 26:41). Very often we *know* right from wrong, but we do not *do* as well as we know.

There are many reasons for this deficiency. In simplest terms, our desire to do what seems "natural," or what has by repeated practice become habit, is stronger than our desire to please God and abide by the terms of our contract. Or it may be our desire to keep a good image before others, or to satisfy an inner craving, or...or...or.... The result: we sin. We give in to our lower nature. We compromise those strong convictions, that earnest loyalty, that determination to prove that we are wholly and solely God's, and so we stumble and fall. Worse yet, we fall in the very pothole where we fell before. As we rise to our feet and pull ourselves together, we realize that it was so unnecessary, so foolish, so weak and blind and needless. But....

Facts are facts. We did it again, and once again we must go to the throne of grace and ask God's forgiveness. We know we are without excuse. All we can say is, "Lord, I did it again.... Will You forgive me?"

We know God's attitude toward sin. And we know our own commitment to holiness and truth. We know, too, that we could have done better. We could

have stood, where we fell. We could have resisted, where we gave in. We could have...if...if.... But the hard fact is that we didn't. And now we must face the consequences of our sin.

What would we do without the mercy of God? What would we do if God requited us for every wrong—which He has every right to do; what if He dealt with our every transgression right at the time we committed it? What if the wages of sin were paid every night? There is but one answer: We would have perished long ago. We can only implore God's forgiveness, and praise Him for His mercy. Do we wonder that the saints of old sang this anthem again and again: "O give thanks unto the Lord; for he is good; for his mercy endureth forever" (Ps. 136:1)? Do we wonder that this song was on their lips and in their minds day and night?

When we ponder the exactitude of God's law, when we consider the height of His standard and the perfection of His holiness, we marvel that He will even look upon mortals like us, who sin, and sin, again and again. Surely He could find better material than we! Yet in His mercy He is giving us a chance, because "He knoweth our frame, he remembereth that we are dust" (Ps. 103:14). Not a very flattering description, but more than we in our unbroken state deserve!

We are not the first individuals to need this mercy. We read that "The mercy of the Lord is from everlasting to



everlasting upon them that fear him" (Ps. 103:17-18). This means that God's mercy has been needed from eternity past, and will be needed eternally in the future. And who is needing it? Not glorified angels but lowly creatures like us, who transgress His law and must be granted another chance. This passage makes two points: 1) that all begin as we, creatures of dust, subject to temptation and sin, in need of mercy and forgiveness; and 2) that this process of saving worthy men and women was instituted ages ago, and will go on to all eternity. How vast is the purpose of the God we serve!

Do we wonder, then, that His mercy reaches even to us?

All this is exceedingly good news for us. We are not the first to experience this weak, mortal condition. Nor are we without hope or help. God has made us with minds and wills, able to grow and to change. We are able to live by God's law, to bring ourselves to His standard, and so to merit His mercy—if we will. It all depends on us.

What an abundant provision from our merciful God!

### ***The Way To Mercy***

How do we obtain the mercy of God? How can we be eligible for it?

To many, this question seems irrelevant, totally out of line with God's goodness. To them, obtaining God's mercy is as simple as accepting what He has freely given. His mercy, they would say, is part of His free gift, without condition or restriction. Many go so far as to say that God's mercy is absolutely unconditional.

This doctrine, pleasing though it be, is not Scriptural. God's mercy *is conditional*. Proverbs 28:13 states clearly: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Here is stated a definite course of action that will result in God's mercy: 1) to **confess** one's sin, and 2) to **forsake** one's sin. Is there any *unconditional* mercy here? No. "Whoso confesseth and

forsaketh them [his sins] shall have mercy."

Let us look more closely at these two conditions: *confess* and *forsake*. Exactly what is involved?

**Confess.** A confession is an open admission of one's guilt, an assuming of responsibility for one's conduct (misconduct).

Before this step can be taken, we must first recognize the sinfulness of sin; and God's attitude toward it. We must see our conduct as He sees it. This may be painful, for "the Lord seeth not as

## **David's Penitence**

**W**ritten after Nathan the prophet had come to inform David of God's judgment against him because of his adultery with Bathsheba, and his murder of Uriah, her husband.

O loving and kind God, have mercy. Have pity upon me and take away the awful stain of my transgressions.

Oh, wash me, cleanse me from this guilt. Let me be pure again.

For I admit my shameful deed—it haunts me day and night.

It is against you and you alone I sinned and did this terrible thing. You saw it all, and your sentence against me is just.

You deserve honesty from the heart; yes, utter sincerity and truthfulness. Oh, give me this wisdom.... Wash me and I shall be whiter than snow.

And after you have punished me, give me back my joy again. Don't keep looking at my sins—erase them from your sight.

Create in me a new, clean heart, O God, filled with clean thoughts and right desires.

Don't toss me aside, banished forever from your presence.... Restore to me again the joy of your salvation, and make me willing to obey you.

Then I will teach your ways to other sinners, and they—guilty like me—will repent and return to you.

Don't sentence me to death. O my God, you alone can rescue me. Then I will sing of your forgiveness, for my lips will be unsealed—oh, how I will praise you.... You don't want penance; if you did, how gladly I would do it! You aren't interested in offerings burned before you on the altar.

It is a broken spirit you want—remorse and penitence. A broken and a contrite heart, O God, you will not ignore.

— from Psalm 51, TLB



*Forsaking sin is not simple abandonment; it is displacing of one pattern of conduct (or disposition, or feeling) with another.*

man seeth" (1 Sam. 16:7). To see ourselves as God sees us requires a self-honesty that is not natural. More, it requires that we have a desire for God's approval stronger than our instinct for self-preservation. Again, this is far from natural. But it is a quality we must develop if we would be God's children.

**Forsake.** Once we have brought ourselves to honest confession, the forsaking comes almost naturally, as it were. For who *wants* to harbor that which God abhors, that which is self-destructing, that which will bring upon us His displeasure? Where is there any appeal in sin, or any love for the forbidden? It would be like craving a food which makes us deathly ill.

Forsaking a sin means placing as much distance as possible between us and the transgression, until we no longer

have any desire for the forbidden, nor any tolerance for it, and wish only to be rid of it and the memory of it altogether. A sin forsaken is a sin completely turned from.

And it is more. For the void must be filled. If the problem was an evil thought, it must be replaced with a good thought. If the problem was an illicit love, it must be replaced with a love that is right and pure and wholesome. If it was speaking harsh and bitter words, those words must be replaced with words that are kind and encouraging, edifying and helpful. Forsaking sin is not simple abandonment; it is displacing of one pattern of conduct (or disposition, or feeling) with another.

And then, how abundant will be the mercy of God! We do not have to wonder, we can *know*. □

## Repentance: God's Pivot Point

Repentance is a change of mind resulting in an outward turning from one form of behavior to another. Repentance is also "coming to your right mind" after a time of walking away from God.

And there is one other form of repentance. This is the change of direction that God asks from us for each time we turn aside from the path of right. This is the repentance that leads to maturity and a greater Christlikeness.

Why is repenting sometimes hard? Because sin can be enjoyable. It can, for a time, give us physical, mental, emotional or egotistical gratification. And

the longer we have had our own way in any particular area, the more difficult it is to say "yes" to a change. Pride makes it difficult to admit our failures, especially persistent, long-term ones.

We may be called to discipline ourselves in areas where we have been over-indulgent, and we don't enjoy that discipline. Sin can seem much more appealing. Our self-indulgent habits can be so deeply a part of our lives that we resist even what is sensible.

Sometimes the effects of sin are not so obvious. We reason, "I'm not really that bad. What I'm doing isn't hurting anyone."

But the Bible does not agree. Sin is never harmless. If an action is contrary to the law of God, it is wrong. And wrong is never right.

### "Yes, But...":

Besides direct and indirect refusals, we sometimes respond to a sin with, "Yes, but..." For example, someone wronged us, and we know we should forgive them. It seems as if God is asking us to forgive, and we answer, "Yes, but I can never forget what that person did to me. The hurt was too deep." Here is the conflict, and we must overcome it. Facts must rise above feelings. Repentance involves choice, not feelings. □



# Forgive and Forget

**T**he story is told of a middle-aged man meeting an elderly minister whom he had not seen for many years. The younger man seemed almost afraid to speak to the minister, but at length approached him, saying in an apologetic tone that he deeply regretted having caused him so much trouble. "I just can't get it off my mind, that I was so unkind to you."

The minister immediately recognized the man and recalled the incident to which the man referred. But he did not let on that he knew. The younger man continued: "Remember coming out of church one Sunday and finding your buggy loaded down with heavy rocks?" Yes, the minister remembered. "But young man," he replied, "you don't mean to tell me that you've been carrying those rocks around all these years?—I threw them out long ago!"

When we refuse to forgive a wrong, we are carrying the rocks around, weighing ourselves down with needless regret. How much better off we would be to leave the old rocks beside the road, and travel on our way, lighter and freer!

Forgive and forget. That is the lesson. However cutting the wrong, forgive and forget. Nothing is gained by rubbing an old sore year after year.

This is what repentance does. It recognizes that a wrong has really occurred, responds with integrity, and affirms new behavior for the future.

Repentance is the central task of forgiving and being forgiven. Where there is no repentance, there is no true forgiveness. But where there is genuine forgiveness, there is no gnawing regret.

Repentance is the transaction of integrity that works justice out of injury. Repentance says, I did wrong, and I am determined not to do it again. Repentance is a turning from sin, and a seeking of forgiveness.

## ***Turn, Turn, Turn***

Repentance is a turning, a turning from and a turning to. In repenting, one turns from what was wrong and chooses a new course of action, a new behavior, a God-honoring attitude.

*Turn from:* the past is past. It cannot be changed. To cling to it is vain. To regret is worse than useless. The only sensible action is to *turn from*. History cannot be changed. It is no longer available except in recall. It cannot be evaded or avoided without blocking future growth.

By turning from the past, I am free to change, to take the next step, which is a *turning to*.

*Turn to:* Having acknowledged my failure in the past, I am ready to choose the new alternative for the future. Where I have not kept faith, I can choose fidelity. Where I have not told or acted the truth to another, I can choose renewed integrity. Where I have failed, I can ask God for another opportunity to try again.

Life must be a series of turnings from and turnings to. This is the road to securing God's forgiveness and being accepted for His eternal rewards.

## ***Commit to God and Forget***

Real reconciliation is always painful. Someone gets hurt. The personal implications of any and all differences simply cannot be ignored. When one has really injured another, how can it be forgotten?

The best measure is to commit the matter to God, to let Him be the arbiter and judge, forget the wrong, and begin immediately to create a new relationship.

## ***Forgive***

Real reconciliation is possible when one is willing to trust. Real negotiations are possible if one is willing to take the risk—the risk of losing one's reputation, one's pride, one's ego, one's will. The willingness to turn from mistrust and to trust again, the willingness to venture out from withdrawal into a new relationship—both are effects of genuine forgiveness.

The Scriptures say it all in these words: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). □



More than the  
nation is in need of  
repair. The church  
needs fixing.

## WHAT POLITICS CAN'T DO

Following the advice of the apostle Paul in II Timothy 2:3-4, not to become entangled with "the affairs of this life," the members of the Megiddo Church avoid any involvement in political issues. The wisdom of this decision is pointed up in an article by columnist Cal Thomas, "Government Can't Change Social Mores," published in the *Democrat and Chronicle* of November 28, 1993.

In his article, Mr. Thomas reviews the influence of religion upon political issues in recent years. He speaks of a Washington radio announcer who in 1988 was critical of a candidate, and who then mentioned another candidate. Of the second candidate the announcer said, "He is religious, too, but you know what I like about him?"

"What?" responded his partner.

"He doesn't take his faith seriously." And Mr. Thomas adds, "It was meant as a compliment."

He then cites a current survey taken by *Newsweek* and published in the November 29 issue, in which data was assembled from 113,000 respondents. He has the following comments: "The more one knows about and is committed to the teachings and principles

of one's faith, the survey found, the more one is likely to oppose efforts by the less religiously committed (or uncommitted) to promote policies that contribute to the undermining of the social structure."

The survey also discovered that nearly a third of Americans 18 and over are totally secular in outlook. Cal Thomas suggests that these represent the fallout from public schools, broken homes and rootless households.

The survey also found that only 19 percent of adult Americans—about 36 million people—regularly practice their faith. The rest are described as 'modestly religious' (22 percent), 'barely' or nominally religious (29 percent), those with only 'trace elements' of religion (22.5 percent) and agnostics and atheists (7.5 percent).

Mr. Thomas then comments on his personal interest in reversing the downward cultural spiral, and the effect of religion on politics. He says, "It is unlikely that the 19 percent whose faith affects their lives and worldview can change the moral and social conditions of our country through political means alone. Politically active Christians need to reconsider whether they have been directing their efforts too much at government and not enough at teaching people the essentials of their faith."

Mr. Thomas recognizes also that "faith and freedom are two-way streets. If the spiritual foundations

are not repaired, the secularists stand to lose those things that are important to everyone." Everyone depends on the side benefits of religious convictions.

George Washington, in his farewell address, spoke of a connection between the rights we enjoy and the rights-giver who puts those rights out of the reach of government. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports....And let us with caution indulge the supposition that morality can be maintained without religion....Reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government."

The freedom we enjoy is clearly linked to the religious values and convictions of our forebears. But what of the present and future?

Mr. Thomas says further, "For the minority of people who take their faith seriously, they can waste their time fooling themselves that the political process will deliver what they seek and what the nation needs, or they can try something more radical and with the potential for much greater success. Such persons should direct their attention away from politics in 1994 and toward teaching the less committed. It is only from a properly taught and committed group of people that significant political and cultural change may come."

"America's major social problems, including the terrible prevalence of crime, are the result of a rupture between faith and works."



It isn't the fault of government. It isn't the fault of 'secular humanists.' Much of the fault can be put at the feet of the undisciplined, biblically ignorant, disobedient, uninformed, uncommitted, lethargic church that presumes to bear the name of Jesus."

Then Mr. Thomas cites the facts underlying his conclusion: So-called Christians are not that much different from non-Christians. Look at the stubborn facts: that "Christians are divorcing at the rate of non-Christians. Many are having abortions, including many Catholics." Then he comments, "If faith doesn't work in personal life, why should our society feel compelled to pay attention to it?"

Mr. Thomas is right in his indictment. The modern church is not a bulwark of Christian faith, nor is it producing Christ-dominated lives by its teaching and practice. How can it, when it does not uphold the Biblical view that salvation is conditioned upon upright living; when any sin can be forgiven with only a simple, blanket confession of one's faith in Jesus Christ? Where is the incentive to self-improvement? Where is the strong moral imperative the apostles taught? Where is the echo of the inner determination of the apostle Paul: "I therefore so run...so fight I...I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:26-27)?

Mr. Thomas says further: "More than the nation is in need of repair. The church needs fixing. Its committed members and leaders should take some time off from politics and other worldly pursuits and devote that to properly instructing their members. Only then can they hope to gain the attention of a nation that has turned a deaf ear to the things of the spirit."

Let us take our religion to heart; it is the only power in the world by which we can transform our animal instincts into godlike qualities that Christ can use in His coming Kingdom. □

## The Modern Little Red Hen



*Who wants to work for nothing? That is why God, being ultra-fair, has promised to reward "every man according as his work shall be."*

Once upon a time, there was a little red hen who scratched about the barnyard until she uncovered some grains of wheat. She called her neighbors and said, "If we plant this wheat, we shall have bread to eat. Who will help me plant it?"

"Not I," said the cow.

"Not I," said the duck.

"Not I," said the pig.

"Not I," said the goose.

"Then I will," said the little red hen. And she did. The wheat grew tall and ripened into golden grain. "Who will help me reap my wheat?" asked the little red hen.

"Not I," said the duck.

"Out of my classification," said the pig.

"I'd lose my seniority," said the cow.

"I'd lose my unemployment compensation," said the goose.

"Then I will," said the little red hen, and she did.

At last it came time to bake the bread. "Who will help me bake the bread?" asked the little red hen.

"That would be overtime for me," said the cow.

"I'd lose my welfare benefits," said the duck.

"I'm a dropout and never learned how," said the pig.

"If I'm to be the only helper, that's discrimination," said the goose.

"Then I will," said the little red hen.

She baked five loaves and held them up for her neighbors to see.

They all wanted some and, in fact, demanded a share. But the little red hen said, "No, I can eat the five loaves myself."

"Excess profits!" cried the cow.

"Capitalist leech!" screamed the duck.

"I demand equal rights!" yelled the goose.

And the pig just grunted. And they painted "unfair" picket signs and marched round and round the little red hen, shouting obscenities.

When the government agent came, he said to the little red hen, "You must not be greedy."

"But I earned the bread," said the little red hen.

"Exactly," said the agent. "That is the wonderful free enterprise system. Anyone in the barnyard can earn as much as he wants. But under our modern government regulations, the productive workers must divide their product with the idle."

And they lived happily ever after, including the little red hen, who smiled and clucked, "I am grateful. I am grateful."

But her neighbors wondered why she never again baked any more bread. □





# *"And He Shall Reign Forever"*

## *Part Five*

*The Bible  
pictures a real,  
literal, tangible  
kingdom. Not  
heaven above  
but the earth,  
purified and  
made new, is  
the eternal  
home which  
we desire.*

No topic is more timely, more vital, more rewarding, more inspiring than the Kingdom of God. It is the Father's purpose for the creation of this planet. The hope of the Kingdom of God is the central fact of the Bible. It was the theme of the ministry of Jesus from beginning to end (Matt. 4:23; John 18:36-37). It is the heart of the Lord's Prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." The book of Genesis in sublime allegory describes the development and establishment of that Kingdom. The last message to humanity portrays it a completed, triumphant reality.

The Bible, our only point of contact with Divine wisdom today and our only source of information in such matters, is specific. Instead of a spiritual condition or a defective human institution, the Bible pictures a real, literal, tangible Kingdom; a new political and social order which, when complete, will be the reward and eternal home of the righteous. For it the faithful are commanded to seek with all their heart. "Seek ye first the kingdom of God" (Matt. 6:33).

### ***Preparatory Events***

A reigning monarch does not travel incognito or unannounced to a destination unprepared. Even so the rightful King of all the earth will have His advance agents.

The way for His earthly ministry was prepared by the fearless prophet, John the Baptist. The identity of His second and greater forerunner is revealed by the prophet Malachi (4:5-6), "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Jesus Himself confirmed this promise by His statement, "Elias [Elijah] truly shall first come, and restore all things" (Matt. 17:11).

A tremendous work awaits this Divine messenger upon his arrival from the unknown sphere where he has been in training since his translation nearly 3,000 years ago. A hostile and unbelieving world must be warned of the great impending change. The restoration of the miraculous powers of the Holy Spirit, long withdrawn, will arouse attention, and the appearance of angelic preachers will strike conviction to those willing to be convicted of sin. The dead in Christ of former ages must be raised and gathered in preparation for the coming of the Lord and the judgment of their works.

Suddenly, with the masses still unbelieving, the King appears: not in secrecy or obscurity, not in spirit but bodily, as



He went away (Acts 1:11), in dramatic splendor, escorted by an innumerable host of angels. As visible as lightning flashing from the east to the west (Matt. 24:27) shall the coming of the Son of man be; "every eye shall see him" (Rev. 1:7).

His first act is not to take His throne but to receive and judge His servants, those who have made a covenant with Him. When the sheep have been separated from the goats, the righteous shall be rewarded with immortal life, and the covenant-breakers, the unfaithful, reserved for punishment by penal death—annihilation.

The Judgment past, the King reappears, to stand in glory on the Mount of Olives, and all the saints are with Him as His co-rulers (Zech. 14:4-5). The preliminaries ended, the Kingdom of God begins to emerge as a stern reality, a power to be reckoned with. The clock cannot be turned back! the hour has

struck. It is earth's hour of decision: submit or perish. One last warning will go forth: "Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7).

### *Armageddon*

The results of the ultimatum are revealed in the Scriptures. The majority, unfortunately, will defy it, choosing to fight it out.

"Why do the nations conspire, and the peoples plot in vain? The kings of earth set themselves, and the rulers take counsel together, against the Lord and his anointed, saying, 'Let us burst their bonds asunder, and cast their cords from us'" (Ps. 2:1-3, RSV). "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Christ] and against his army" (Rev. 19:19).

## *Prayer*

**L**ord God Almighty, Thou in whose hands are the final issues of life, let the benediction of Thy presence be especially real in this hour. Thine is the life which alone gives ultimate meaning and purpose to our lives; Thine the love enabling us to know that underneath are the everlasting arms. Thine, O Lord, is the goodness that follows us all our days; Thine the mercy that offers forgiveness and healing, and rewards that are exceeding abundantly above all that we now can ask or think.

Forgive us, Father, for our tendency to exalt ourselves in any situation, and thus to forget that Thou art our sovereign Lord. If we have given Thee the tag ends of our time—and that when it was to our convenience—remind us that to be acceptable, we must seek

first Thy kingdom and the righteousness that will fit us for it, and make Thy work the first thing in our lives. If we have given to Thee a mere pittance of our substance, may we be reminded that it is more blessed to give than to receive, and if we would receive the blessings in the world to come, we must now give freely of ourselves in helping others.

Many times we have done those things we ought not to have done, and left undone those things we ought to have done. Grant that the time past of our lives may suffice us to dream, to drift, or to move at a leisurely pace toward the Kingdom, thinking that no more is required of us; but with all our bridges burned behind us may we press with all our might and main toward a perfect life.

Father, give us what is best for us, whether trials or clear sailing. Thou knowest our needs better than we know them ourselves. Thou knowest that the need of one is not the need of another. But we implore Thee to meet us in our need, ministering in ways that surpass our understanding. For in Thee do we find strength for our trial, healing for our sorrow, hope for the morrow, and abiding joy and peace. O God, renew a right spirit within us, and lead us in the way everlasting. And when we have worked out our salvation with fear and trembling, when we have attained the high moral standard Thou dost require of us, grant us an abundant entrance into Thine everlasting kingdom, for Thine is the kingdom, and the power, and the glory, forever. Amen.





*Through these  
stormy  
interludes the  
prayer of the  
saints is steadily  
nearing  
fruition: "Thy  
kingdom come.  
Thy will be  
done in earth,  
as it is in  
heaven."*

Failing to recognize the Messiah, deceived by their leaders, temporal and spiritual, trusting in weapons perfected by a perverted science, they will resist to the death—their own, of course. For this new Power cannot be defeated or delayed. Its triumph is ordained from everlasting.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings" (Rev. 17:14).

Christ's army is composed of His unfaithful servants, the rebels and defaulters who have broken their covenant with Him. For casting off the mild yoke of His discipline in their lifetime, they must now wear a yoke of iron (Deut. 28:47-48), be the sword of the Lord to conquer the nations, before reaping their own reward of eternal destruction.

This conflict is termed the Battle of Armageddon (Rev. 16:16), the decisive battle of all time. Daniel (12:1) speaks of it as a "time of trouble such as never was since there was a nation." The result is never in doubt, yet the futile resistance goes on until all opposition is crushed and the only reigning power is that of the Prince of Peace, the King who would prefer to conquer by love but who must take His seat by force of arms.

Human perversity makes Armageddon a sorrowful necessity. The story is told in two simple sentences from the ancient prophets: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). And: "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord....When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:10, 9).

This is Divinely revealed truth, and also plain common sense. The history of this century testifies eloquently to the impossibility of attaining peace on earth so long as willful mischief-makers are permitted to live. Death can be an

enemy to the righteous, but until its work is done, it is an indispensable agent for the eliminating of evil. But the beneficent results of a truly righteous war will amply justify the destruction involved.

Man's tragic stupidity and stubbornness are responsible for an appalling destruction of human life, none of it fit material for God's Kingdom of peace. Isaiah states, "The slain of the Lord shall be many," and Zechariah (13:8) tells just how many: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die: but the third shall be left therein."

### ***Restoration and Education***

The Eternal could wipe out all sinners at a single stroke, but in His mercy He purposes to spread His judgments over a longer period in order to provide time and space for repentance. A new generation, more responsive to Divine law, will arise to replace the present stiff-necked race. As the survivors of the purifying judgments, this "third part" will be the nucleus of a new order, a new class, the fourth requisite of the Kingdom of God—the populace. The teeming offspring of this "third part" shall replenish the earth and fill it with the glory of God, a righteous people.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:9).

With the elimination of the class who love wickedness and resist progress, the process of education will be speeded up until the light has penetrated every dark corner of the world, and all men know the Lord, from the least to the greatest (Jer. 31:34).

### ***The Millennium***

The Kingdom of God is now securely established, a going concern. The devil (sin and all sinners) is bound (Rev. 20:1-3), and the millennial reign of Christ and His saints begins. For a thou-



sand years a burgeoning populace shall live in peace and happiness under righteous laws unfailingly executed for the benefit of all. Old tastes and customs die out, replaced by something infinitely better. The prophet Micah speaks:

"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. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:1-4).

Also the prophet Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing...And the inhabitant shall not say, I am sick" (Isa. 35:5-6; 33:24).

The 65th chapter of Isaiah (vs. 17-25) paints the picture in vivid colors. At long last, peace has come to earth and goodwill to men. Poverty, suffering, painful illness, injustice, oppression and insecurity are things of the dark past; infant mortality has been wiped out, and there is a minimum life span of one hundred years.

There is probation, challenge, struggle, decision, for it takes these to make life worthwhile. Changed standards, the suppression of all overt evil, and freedom from external temptation will open the door to true progress and produce swift and tremendous results numerically, fulfilling the ancient promise of Jehovah to fill the earth with the glory of God.

### *On to the Finish*

Yet even the glorious Millennium is not the completed Kingdom of God. The devil, though bound by a stern law, is still alive, confined in the bottomless pit, or the hearts of a secretly rebellious minority. Death, however blunted his sting, is still in the land. During the Millennium the final phase of the preparation of the Kingdom is coming to a glorious maturity, as the sin-cursed, violent past recedes farther and farther from memory.

Then, suddenly, there is "silence in heaven" (Revelation 8:1). No longer does the law thunder from Zion; no longer is the guiding voice heard, saying, "This is the way, walk ye in it" (Isa. 30:21). Satan—sin and all sinners—is loosed from his prison for a "little season." This is the beginning of the last Reckoning. The Second Resurrection (Rev. 20:5) restores to life all the millennium subjects who have died, and the temporary suspension of law permits them to

manifest any cherished evil. Revelation 20:7-10 and 9:1-11 describe in symbolic language the rebellion of these incorrigibles—far too many, in view of their opportunities yet a mere handful among the vast number who have won the victory over sin (Rev. 7:9).

The mutineers are destroyed at a stroke, the second Judgment rewards the overcomers with immortality (Rev. 20:12-13), and death, his work forever done on this planet, is cast into the "lake of fire" (v. 14), a symbol of eternal oblivion.

The toiling days are ended, the Sabbath of rest is past, and now the earth rolls forth from the hand of its Creator a finished product, beautified and glorified, filled with happy, immortal beings, the living glory of God. An "eighth day" of eternal duration dawns, through which this world—our world—shall go from glory to glory, eternal progress, eternal expansion, shining with the indwelling light of its inhabitants (Dan. 12:3).

The seer of Patmos raptly describes, in a few incomparable sentences, that world of tomorrow:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:3-5). □

*The counsel of the  
Bible is never a counsel  
of despair, but of the  
highest hope.*



# Is That Gabriel's Horn?



Is It All Simply Coincidence,  
Or Is Something More Going On?

**W**ars...rumors of wars...famines... pestilences...earthquakes...floods... fires breaking out around the globe.

Does this sound like a portion of the evening news? Perhaps, but it is also Bible (see Matt. 24).

Nature has been more disturbed in recent months than in the memory of most of us. Could this be the judgment of God upon America and other nations for their colossal iniquity? This is the candid suggestion of David Breese, president of Christian Destiny, Inc., Hillsboro, KS. "These days should surely cause many to look to the heavens for some new answers."

Jesus' words have often been given this interpretation, but is it correct? Are natural phenomena signs of the end?

Living as we are at the time of the end—verified by fulfilled and fulfilling prophecies all around us—and much as we like to see

enthusiasm about the second coming of Christ, we still do not want to misapply Jesus' words. Ill-founded applications of Scripture only do harm.

What is Jesus saying—and not saying—in Matthew 24, as He delineates the signs of the end of the age and the time of His second advent?

As Jesus was looking over the temple and its beautiful structure, His mind turned to what His Father had revealed to Him about the future. The disciples, wanting a share in this special knowledge, asked Jesus privately, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

First, what did they mean by the term "end of the world"? They understood that the physical earth "abideth for ever" (Eccl. 1:4). The

word "world" that the disciples used is the

Greek word *aion*, which means, "age, indefinite time, dispensation." When the disciples asked Jesus about the "end of the world," they were really asking about the "consummation of the age," the end of a specific period of time. Several of the newer versions translate *aion* correctly as "age." Jesus had already informed them that He would ascend to heaven and would return (John 14:3). Hence when the disciples spoke of His coming they could only have referred to His long foretold second coming and the end of the age of human misrule (Luke 21:24).

In the next several verses (Matt. 24:4-13), Jesus pictures in broad outline several events which would befall His church and the world at large, and issued some timely warnings. He said in effect: "First of all, you must be careful not to let anyone lead you astray. There will be many deceivers from time to time,



saying, 'I am the Messiah,' and 'the time is at hand.' Many will be led astray, but do not be deceived. Also, you will hear of wars and rumors of wars: see that you are not troubled: for all these things must come to pass. Nation shall rise against nation, and kingdom against kingdom. There will be famines, and earthquakes in various places. There will be terrors around, terrors abroad, terrors on every hand. But do not be disturbed, for the end is not yet. These things must necessarily come and they will be the beginning of your suffering, but the end will not immediately follow."

Jesus was saying that such events are continuous through time. They are natural to the structure of the earth, not indicative of any changing conditions, not signaling any new event.

Then Jesus followed with another picture: how His people would be mistreated. They would be afflicted, killed, hated of all nations for His namesake. "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Then, looking down to the end of time, He stated a timeless fact: "But he that shall endure unto the end, the same shall be saved" (Matt. 24:11-13).

The remainder of the chapter is a sequence of events leading up to

*"Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"*

the Second Advent: the preaching of the Gospel in all parts of the known world (v. 14); the fall of Jerusalem (vs. 15-20); the time of "great tribulation" (the apostasy) and its end (vs. 21-22; 32-34), various signs that would immediately precede His coming (vs. 23-26, 29), and finally His appearing (vs. 27, 30). "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (v. 30).

Jesus follows with more detail of conditions immediately preceding His coming as a warning to those who would be living in that age. Referencing Noah's day as a time when people were totally absorbed with secular affairs, oblivious to the impending danger, He says: "As the days of Noah were, so shall also the coming of the Son of man be" (vs. 37-39), and concludes with more warnings to watch.

Jesus Christ IS coming. And we do not need earthquakes, famines, wars, and floods to show us the time is near. The present conditions both religious and social; the present state of immorality, lawlessness, lack of genuine faith, drug abuse, child abuse, pleasure seeking, political unrest, "signs in the sun, moon and stars [political heavens]," plus the simple chronology of time—all together provide ample evidence to fulfill the prophecies for the time of the end, speaking in tones loud and clear: The coming of the Lord draws nigh.

Our concern must be our own preparation. This was Jesus' most outstanding point in His teaching: Get ready. "Be ye therefore ready, also for the Son of man cometh at an hour when ye think not...Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Luke 12:40; Mark 13:35-37). And it was also Paul's solemn warning: "Therefore..." in view of all that is about to happen, with the coming of the new age, "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:5-6). □

## Are We Near the End of the Age?

A journalist writing for a Coffeyville, Kansas Area newspaper dated Nov. 14, 1993, asked three pastors (a Pentecostal, a Lutheran, and a Southern Baptist) if they think the end is near.

Said the Pentecostal pastor, "Yes

I do. The Middle East is a signpost....They've got something going now, they're talking peace with the PLO. The Bible talks about their saying 'Peace and safety, peace and safety', then sudden destruction." This prophecy is in

accord with the Bible, being stated by the apostle Paul in I Thessalonians 5:3.

The pastor then went on to relate another reason for his belief: "As far as here in the States, the floods and things, tornadoes in



places you've never heard about..." he cited as evidence of the time of the end. As we have just seen in Jesus' words, these factors do not pertain.

He then gave another reason, which again seems to have no basis. "The last few years there's been the intermingling of seasons. It's hard to tell when you go from one to the other." Whatever prophecy of Scripture this may link to, he does not suggest. But he goes on to say, "There's so much restlessness in people as a whole. They don't understand what's going on. The political situation doesn't get any better." No informed person today could dispute this last statement, and political instability *is* a sign of the end, for Jesus said that at the time of the end "men's hearts [would be] failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [the political heavens] shall be shaken" (Luke 21:26). The Pentecostal minister said also, "I think about world events and sometimes I get about half scared. I don't know what to think other than people better wake up and begin to look"—another sign of "men's hearts failing them for fear."

The second pastor (representing the Lutheran church), asked whether he thought the end is near, also cited Jesus' statement

about "earthquakes, famine and pestilence" as evidence of the time of the end: "Yes they are going to happen, (but) we're also cautioned not to waste time in speculation, because no one's going to know when the end comes." Emphasizing that "no man or angel knows when the time will come" (Matt. 24:36), he said further: "Those things are given as signs, but also we don't know which one is going to be the final one. We're cautioned to be ready when our Lord comes. It's going to take place in the twinkling of an eye, quick, unexpected." The Bible is the source of this thought, that Jesus will come suddenly, "in the twinkling of an eye, at the last trump" (1 Thess. 4:16-17; 1 Cor. 15: 52-53).

The Lutheran pastor commented also, "We definitely live in a world that is very directly involved in the consequences of sin....My personal feeling is I would pray we're getting close to the end. I do see the world becoming more evil. I don't think I want to face what today's young children will face when they get to be adults."

The third pastor (Southern Baptist), when asked about his views of the end times, expressed only one concern: Getting ready for Christ's coming. "Christ's teaching on the second coming is that we need to be ready. We

need to be careful not to allow the newspaper or certain events to dictate our theology....I feel like (today's events) should remind us we should be ready for the second coming, and the best way to do that is to live for Him now—respond to the birth, death and resurrection of Christ....I feel like the reality of the second coming is true. It's hope for the Christian. It's our assurance, but the message for the world is to be ready."

The Southern Baptist minister emphasized that God is sovereign, and will not be limited by anything man does. "I don't think God is bound by anything the UN does, or what Saddam Hussein does. I don't think God is bound by earthly figures. He will send Jesus when He is ready, so we better be ready."

This third pastor believes that the thought of the end should "motivate us to daily Christian living....We believe that Christ is literally coming back. He is literally, visibly coming back and we better be ready. As a Christian it should give us hope, comfort and strength." *When* is not the big issue, being ready is all important. "When the trumpet will sound, that's when He will come and that's when we need to be ready."

The warning is for us. Let us take it to heart and act upon it now, while we still have time. □

*If you do not look for your Lord's appearing, remember that He will come whether you look for Him or not. And think: How will you answer when you are summoned to stand before His Judgment bar?*



## *Lord, Give Me Vision!*

"The eyes of your heart being flooded with light, that you may know what is the hope which His call to you inspires and the magnificence and splendour of the inheritance He has promised to His people" (Eph. 1:18, Paraphrased)

*Lord, I am still learning how to walk.  
I ask that You will walk beside me  
Among the mundane,  
or the special,  
or the ordinary.*

*I know that I can worship You  
Even as I press the busy street,  
or plow the fields,  
or work in the noisy factory.*

*I can exalt You  
Even in the drudgery of toil,  
or in the tension-filled hours of every day.*

*But You know, Lord,  
That I need time to soar,  
To ponder the beauties of this world that speak of You;  
To think of mountaintops and colorful sunsets;  
To hear majestic choirs that sing Your praise;  
To meditate on the profoundness of Your truth  
and the infinite reaches of Your universes.*

*I need time to pray,  
To mark the vertical dimension that turns my head  
And my heart upward, above the dusty valleys  
where I work, struggle, suffer.*

*I ask not that You remove me from the valley,  
Or shelter me from danger:  
I ask only that my heart and my imagination  
Be enriched and inspired with  
Visions that transcend the common,  
With glimpses of that bright new world which  
You have promised will be—  
When all the kingdoms of this world become  
THE KINGDOM of Your Son.*

*Grant me such visions of its grandeur  
That may sanctify the earthly every hour  
And make the dusty paths of life  
radiant with Your light.  
For Yours is the Kingdom, and the power and the glory  
FOREVER. Amen.*





# Busy Buzzing Bees

## Did You Know...?

- ✓ ... that a large colony of bees may in a year's time collect and carry into the hive as much as 1,000 pounds (one half ton) of nectar, water and pollen.
- ✓ ... that when a bee has discovered a new source of food, she returns loaded with the nectar and pollen, and communicates to the other bees precise information about the location and quantity of the food source by various dance-like movements.
- ✓ ... that each colony has a specific odor. Bees guarding the opening to the hive "smell-test" every bee seeking entrance to determine if she belongs to the colony.
- ✓ ... that some 90 crops grown in the United States are dependent on insect pollination, primarily the honey bee.
- ✓ ... that bees air condition their hives in midsummer to maintain a uniform temperature of about 93 degrees Fahrenheit.
- ✓ ... that bees have two pairs of wings. To fly, the bee hooks the two together and doubles its wing-spread. It can quickly unhook them when it wants to hover, or whirl them as an electric fan when ventilating or warming the hive.
- ✓ ... that the honey bee beats its wings an incredible 15,000 times a minute (250 times a second!)
- ✓ ... that a hive may contain between 20,000 and 200,000 bees.
- ✓ ... that worker bees live about six weeks during the active season and do all the work of the hive, except the egg laying.
- ✓ ... that the queen bee may lay as many as 2000 eggs in one day and that she determines whether the eggs will produce females or males.
- ✓ ... that worker bees produce a queen bee by feeding regular larvae royal jelly.

Probably the first thought that comes to most of us when we think of the bee is of its ability to sting. The bee's piercing needle is actually a double spear, split down the middle. The double spear is lined with barbs on each side, so that when the stinger enters the flesh, the barbs hold it fast. An ingenious weapon indeed—if the bees had to design it themselves!

But there is much more to the bees than their ability to sting. We are actually dependent on the pollinating ability of these tiny creatures for about 90 major crops grown in our nation. If the bees decided suddenly to take the summer off, a howl from the agricultural community would be heard worldwide, and all of us would feel the effects of their vacation! If there were no bees, there would be no berries, no apples, no cherries, no oranges, no cantaloupes, no cucumbers, and so on and on. Even many trees cannot reproduce without the pollinating work of the bees.

Bees and flowers form such an amazing creature-plant team that some scientist has commented, observing their interdependence, that "honey bees and flowers must have evolved about the same time." One wonders, though, what the flowers did to keep reproducing their kind (they could not make a single seed that would grow until their blossom was somehow pollinated) until the bees learned how to pollinate them! One also wonders what the bees did before there were flowers from which they might draw nectar to make their food supply! Such simple wonders only point to the grand design of our Creator. Truly, "the hand that made us is Divine." What chance arrangement could time precisely the slow evolution of the right species of bees and of thousands of varieties of flowers independently to coincide at the essential moment after a few million years?

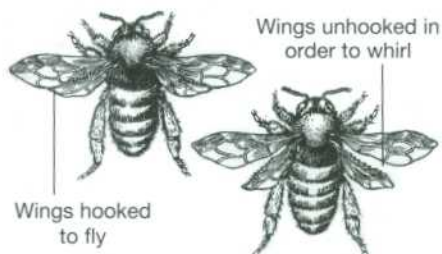
In addition to being able to literally crawl inside a flower and suck its pollen, bees are actually built to carry heavy freight. In proportion to their weight, a bee is able to fly with a load equal almost to its full weight. Just imagine carrying for a number of miles a package about equal to your own weight, not only carrying it but *flying* with it! The



bee has this amazing capability because it needs it to survive—the bee must have lifting power to transport syrup, pollen, varnish, and even water.

So our Creator has equipped the bee with short wings and a fat body. It cannot glide, as can the eagle, but it can move up and down easily, or even stand still in midair. Actually, when the bee seems to be standing still in midair, it is working very hard, beating its wings in a weaving figure-8 motion. When the bee is ready to dive into a flower, in a split second it folds its stubby wings, so that they are not a hindrance to entering the flower.

The bee has two pairs of wings, so close together that they almost appear as one. For flight, the bee



fastens the two together at the front, providing a double wing-spread. The bee can quickly unhook and fold up its extra wings, or let them whirl as an electric fan, when it wishes. (Is this another feature which the bee “developed” when it found need for it?)

What does the bee eat? Mainly honey! And it is power-food for bees. A pinhead-sized speck of honey provides enough power to carry a bee about a quarter of a mile.

The bee has three built-in storage tanks on its body for carrying cargo. One is a tank inside its body. The other two are baskets on its hind legs, designed especial-

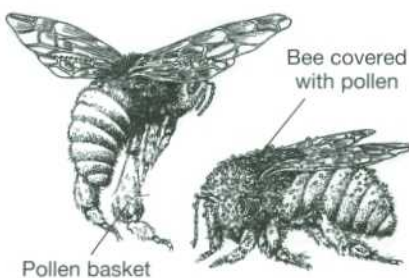
ly to carry pollen.

But nectar and pollen are not the only cargo the bee carries. Often the bee must carry water in its honey tank, if the hive is thirsty or hot. It may also scrape resin off sticky buds and twigs and load this into its pollen sacks. The resin is made into varnish which the bees use to coat tree hollows, making the surfaces perfectly smooth. Resin is also used to stop up cracks in the hive.

The bee fills its honey tank by sucking nectar through a tube. This sounds relatively simple. But how does the bee attach the loads of pollen to the outside of its hind legs? It cannot scoop pollen grains and toss them into baskets the way we gather apples. To load its pollen baskets, the bee moistens the pollen, places it in its leg-basket, then tamps it down, balancing approximately equal amounts on each leg. (Imagine how the bee fared while it was “perfecting” this process! Picture it trying to fly straight with a heavy weight on one leg and none on the other!)

The honeybee seems to have fresh enthusiasm for every fresh flower. Diving into the flower, it tumbles around and emerges shortly with pollen grains sticking to all the tiny feathered hairs that cover its body.

Then the bee leaves the flower, and while hovering in midair or swinging below the flower and hanging by one claw, it combs its face, the top of its head, and the



back of its neck with its front legs. Even the bee’s eyes are equipped to collect pollen, with tiny hairs growing out of its eyeballs. The bee is equipped with a special soft brush to remove pollen from so delicate an area.

With a reverse gulp the bee brings a tiny speck of honey from its honey tank, which it uses to moisten the pollen. Then with its middle legs it scrapes off the middle of its body, reaching up over its back. The scrapings are caught in a comb with 9 rows of bristles. The bee then doubles up its legs and passes a tiny rake through the rows of bristles, pulling the pollen into a press made by the bee’s knee joint. When the bee bends its knees, the jaws of the press open; when it straightens its leg, the jaws close and the pollen is pressed together and pushed into the pollen basket on its leg.

What holds the pollen in the basket? The bee is equipped even for this: many curving hairs around the edge of the basket hold the bee’s bulging load of pollen securely in place during flight.

How did the bee “develop” all these intricate devices? Can we think for a moment that this is the result of mere chance? Who equipped the bee with comb, and rake, and basket?

Then we come to an even tougher problem for the bees: the art of finding flowers at the right stage of development, so that the bees can gather enough nectar and pollen to survive. How do they do it? Early in the morning a dozen bees or so from the hive are sent out as scouts in different directions across the countryside. They fly around the vicinity in ever widening circles. The scouts may search many miles. When a scout returns, it tells the others exactly what kind of flowers are



How bees communicate —  
by the patterns they make in “dancing”



Food is nearby and plentiful



Food is far away and plentiful

open, and gives precise directions so that the other bees of the hive can find the flowers.

How do the bees communicate this information? They give very complicated instructions, it has been found, by means of a “dance” performed in front of the other bees. When one bee finds food, it describes the location of the food by the way it moves its body, by the speed at which it moves it, and by the angle of its body as it moves. The whole affair is marvelous—especially when one realizes that the “dance” is sometimes done outside the hive in sunlight, and at other times done inside the hive in the dark (and on a different plane). But even in the dark, the other bees are able to “see” the scout bee’s directions, and will immediately fly out of the hive and straight to the flowers.

Just think about the wonder of this! Imagine trying to direct a friend—and you have the ability to speak, and your friend has the ability to understand language—to the precise location of a certain patch of violets you saw in an open field about two miles distant!

Only a Divine power could give instincts like these to the lowly buzzing bees!

The whole hive is a marvel, functioning like a well governed family. Each hive has one queen bee, whose whole job is to lay eggs. She does not even have to look for food—the worker bees feed her. For although the queen may live as long as five years, worker bees live only approximately 41 days, and it is the endless job of the queen to replace them as they die off. So the queen lays between one and two thousand eggs per day.

When the queen is laying eggs, she is surrounded by a retinue of 22 bees whose entire job is to keep feeding her royal jelly. (Bees perform very specific tasks

according to their age—the glands in their bodies actually change as they get older so that they change in capability—how did the bees accomplish this wonder on their own!) Royal jelly can be made only in the heads of adolescent bees. As they pass the twelve-day old mark, they are replaced with younger bees, about 6 days old.

If a queen dies or does not lay enough eggs, the worker bees make a new queen. To do this, they physically stretch a few comb cells containing eggs to enlarge them, and these are fed all the royal jelly they can eat. The first queen bee to emerge (about 15 days later) immediately kills all the other “queen” larvae, so that she is supreme. The bees keep feeding her royal jelly, and as soon as she flies off with a drone and returns she is ready to lay eggs—for the rest of her life.

Do we marvel at the laws God built into the creation around us? Truly, the hand that made—and sustains us—is Divine! □

Scientific data in this article was taken from *The Encyclopedia Britannica*, 15th Edition, copyright 1987, Vol. 21, pp. 661ff.; also from *Secrets of Life Stamp Book*, published by Simon and Schuster, New York, pp. 12ff.



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# About Polygamy

*"It seems strange to me that God allowed the practice of polygamy. Would you please comment."*

Polygamy is defined as a spouse, particularly the husband, having more than one mate at the same time. The first mention of the practice in Scripture is in Gen. 4:23, "And Lamech said unto his wives,...."

It may be that polygamy was not God's preference but a condition which He tolerated. In the allegory of Genesis, the pattern was clearly set to be one man-one woman. Though this passage is illustrating a far-reaching concept (Christ being the "one man," and His church being the "one woman"), the passage uses the word "wife" in the singular, not in the plural.

The same principle is taught in Matthew 19, also in Paul's letter to the Ephesians (5:21-23).

In the New Testament church polygamy was forbidden. The qualifications for elders and deacons in a local church included the rule that the bishop should have only one wife (see I Tim. 3:2-12; Titus 1:6).

If God's standard is so plain, why did He allow the practice of polygamy to go on, particularly among His people? For example, why did Jacob take two wives, Leah and Rachel, as well as two concubines, Bilhah and Zilpah?

The answer may be the same as the answer to why God permitted divorce during Moses' time (see Deut. 24:1-4; Matt. 19:8). Divorce was permitted because of the hardness and stubbornness of the peoples' hearts, not because God willed it to be that way. Likewise, it was man, not God, who changed in regard to the principle of marriage involving more than two people, a husband and a wife. God intended that a marriage should be between two, and divorce was never His will.

Neither is polygamy. He even warned against it in Deut. 17:17, concerning the future kings of Israel: "Neither shall he multiply wives to himself, that his heart turn not away." We know that was exactly what did happen years later, when King Solomon took many wives. And we know the consequences of his deeds were just what this warning stated (see I Kings 9:6-9; 11:1-11).

The Bible gives several examples of the problems related to polygamy: strife and jealousy. Solomon's life was one example. Another is found in I Samuel 1, where Elkanah had two wives, Hannah and Peninnah. Apparently the jealousy and bickering went on year after year, until finally God granted Hannah a child. The same was true in Jacob's household, where Rachel had no children. These illustrations only show that God's way is the best. □

## Self-Denial Week

**T**his year, the week of February 6 will be the annual observance of Self-Denial Week for the Megiddo Church congregation and all who wish to observe it with us.

During this week we will limit ourselves to three articles of food at each meal. Selection will be made from simple, plain, common foods, varied each meal as desired. We shall refrain from all specialties, all cookies, pastries, desserts, and fancy foods.

While observing this week, let us make it another opportunity to practice discipline for Christ's sake. Let us strive harder to be like Him in all things great or small, placing an extra watch upon our words, our feelings, our attitudes.

Let us practice giving up the things we cannot keep, that we may one day lay hold on that which is our very own, which no one shall ever take from us—"even life forever more."



# The INERRANCY of the BIBLE

by the Rev. L. T. Nichols

*The next section of the Known Bible being on the vital subject of the inerrancy of the Bible, we are introducing the topic with a lecture by our founder, Rev. L. T. Nichols. In this lecture Mr. Nichols lays a solid foundation for the doctrine. Delivered almost 90 years ago, the information is still current. Time has only proved the validity of his speculations. Loss of faith in the Bible as the Word of God has brought misery and a curse. As he says, "Nothing short of a wholly inerrant Bible and firm belief in its teachings" can free from superstition and darkness. — EDITOR*

**B**eloved Brethren and Respected Friends: I take pleasure in again calling your attention to matters of vital importance to our eternal salvation.

The inerrancy of the Bible is a serious matter for our consideration; for upon it depends not only our present but also our eternal welfare.

The Bible has not only been the forerunner but the very foundation of all civilization; without it, no nation can prosper spiritually. Therefore anything that tends to undermine faith in this blessed Volume only ends in bringing misery and a curse upon the people.

Our perception need not be very far-seeing to grasp the unrest and discord which will inevitably follow a loss of faith in the unerring Word of the Lord.

To look at the effects of this loss of faith in the Bible as a matter of a day or a week would not be so alarming; but let our minds expand and view those effects as reaching not only through a day or a year but through generations, and then the matter takes on alarming dimensions. We then begin to see it as containing a deadly poison which will breed indescribable mischief, resulting in increased and widespread degradation and misery.

## Human or Divine

The Bible is either all human or all Divine. It is not true that "a belief in

the inerrancy of the Bible is no longer possible for an educated man." The King James Version is not free from error; but with the help of the original Hebrew and Greek, every vital error can be fairly taken away, leaving the Bible free from every contradiction, absurdity and impossibility.

Science is a cold and heartless, in fact, impossible, substitute for true religion. Science is simply knowledge applied to a useful end. Science never did and never could create anything. Its province is simply to discover the laws and conditions already existing, and turn that knowledge to profitable use. Between science and the Bible when rightly understood, no antagonism does or can exist. The Bible is the true foundation upon which to build and be secure. If the Bible were taken away, the people would be left to direct themselves simply by their own ideas of right and wrong, without any higher law to govern them, and with only their own finite minds to regulate their conduct toward one another.

Take away the Bible and all nations and all civilization begin to drift backward toward the dark days of savagery and the Inquisition. Such a state no sane person can desire. Let us then begin to lift up our hearts and voices as one against the growing evil of disbelief.



### Look at the Effects...

Fifty years ago it would have been considered sacrilege to talk as some ministers talk now and as the higher critics of our nation are doing. Can we afford to instill into the minds of the rising generation that the Bible is to be placed on a level with the productions of Zoroaster, Plato, Swedenborg, and Shakespeare? If such teachings are imbibed by the rising generation, what can we, as reasonable men, expect as the result?

How long will it take to drive the Bible from our homes, and completely from our hearts? It will then leave us to be governed by our own ideas of right and wrong, with no higher law than our own finite minds to regulate our conduct in life.

### A Wholly Inerrant Bible

Nothing short of a wholly inerrant Bible and a firm belief in its teachings will effectually work in the hearts of men and women so that they will put away all wrath, malice, hatred and evil speaking. Why do we find church members giving way to these evils? Simply because they lack faith in the Word of God. Convince a person that the Almighty means just what He has said, that they that do such things (as getting angry, impatient, etc.) shall not inherit the Kingdom of God, and we shall see good will begin to flow, purity of heart to manifest itself, and real Christian living to be the gladsome result, and soon we shall have a heaven on earth. There shall then be no need of lawyers, police or armies. As a result of this heaven, we shall have billions of dollars—and to spare—to use in caring for the poor, out of the great wealth of the world which is now worse than wasted.

Many religious instructors of the day are to some extent to blame for the present state of degradation and sin. Let each one in all candor and seriousness ask: Have all really studied the Bible, putting forth every effort to see if they could bring it into harmony

with itself and all true science and nature? Have they carefully studied the languages in which the Bible was written originally, to see if a unity could be reached that would harmonize it in all its parts? No true Bible teaching can be understood as long as one text is arrayed against another. In order to understand it aright, we must divest ourselves of our own preconceived ideas and come to it with an open mind, ready and willing to believe just what can be understood by comparing Scripture with Scripture, "here a little, and there a little" (Isa. 28:10).

We must realize that since God spoke to John on the Isle of Patmos, no one has ever received a single message, whether by wireless telegraphy or by any other means, from heaven. Our Bible has passed through several translations. The translators were not inspired as were the "holy men of old" through whom He spoke, and being human it must not seem strange that we find mistakes in the translations. If God had used wireless telegraphy or had spoken through an angel as He did in olden times, to convey the proper meaning to the minds of the translators, we would have had an errorless translation.

Let each one ask: How is it that by going into the languages in which the Bible was originally written, all the apparent discrepancies fade away? Can it be a matter of chance? No, it is a matter of Divine arrangement, proving the Bible to be far different from any other literature.

*A GLORY gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age,  
It gives, but borrows none.*

*The Spirit breathes upon the Word,  
And brings the truth to sight;  
Precepts and promises afford  
A sanctifying light.*

*The Hand that gave it, still supplies  
The gracious light and heat;  
His truths upon the nations rise,  
They rise, but never set.*

*Let everlasting thanks be Thine  
For such a bright display  
Until the world of darkness shines  
With beams of heavenly Day.*



### The Bible and Science?

In the study of this wonderful Book we must let it be its own interpreter, and also the expositor of what we find written therein. "Whereby, when ye read, ye may understand," says Paul in Eph. 3:4, therefore let us be of the class who have this Holy Word to rely upon, and not of the class who take cold science for its only religion.

Science is all right in its place; but it is neither life, power, nor intellect. It has never produced anything, either great or small. As we have said, science is simply knowledge applied. Science is said to light our houses; but not so. Science only unfolds certain facts and laws already in operation. Science only informs us of how we can make elements at our disposal work for us and have as the result of our labor electricity, steam, etc. When did science ever create a sun to give light by day; an Orion, in conjunction with other stars and moon to give light by night? Never. Science only throws light upon existing facts and laws, unfolding how mankind can use and apply them so as to have certain results follow. But science never creates them. Science cannot create or bring into existence a living bird, to say nothing about producing a sun, moon or stars, or the greatest of all mechanisms—man. Science cannot maintain them after they are created and set in motion. Let the heart cease to beat: can science cause it to beat again, or impart life and intelligence to the lifeless form? Never. Then why try to induce humanity to receive as their soul-stirring religion that which can neither create nor give life, either present or future?

What we want is not to receive science as our religion, but to show that true science is not against but in harmony with the Bible, from whence all true religion flows, blending in one common unity with all nature and nature's laws. If this can be done, Isaiah 48:18 shall soon be fulfilled: peace shall flow as a river, and righteousness as the waves of the sea.

Let all join with us in spending our energy along this line. Is it not worth trying? When we go to the original languages in which the Bible is written, when all is tried before the bar of reason and evidence, the seeming discrepancies fade. When the facts are brought out, the Word of the Lord comes forth triumphant, forming a mighty bulwark of entrenchment behind which we can stand without any fear of unbelief undermining the foundation our most gracious God has furnished us to stand upon.

Now if we can remove every vital, alleged error of the Bible, will it not prove that "every word of God is pure"? Will it not prove also that the Bible can rightly be termed a "strong tower" into which the righteous can run and be safe, secure from every blast of unbelief? To place the world upon such a secure foundation as this will indeed be worthy of our every effort. We should at all times have this objective in view, letting love propel us in every word and act.

Let us try an alleged inconsistency of the Bible. We have always been taught that about six thousand years ago God made the first man. This would be inconsistent with the attributes of an all-wise, ever-working, merciful Being and with the findings of science. But the Bible nowhere sets forth such an idea. We read in Psalm 103:17 that "the mercy of the Lord is from everlasting to everlasting upon them that fear him." For untold ages men and women have existed who needed the mercy of God. Angels without number existed long prior to Adam, the first man of our race who was brought into the spiritual garden of the Lord to work out his salvation. It is recorded of the angels in Hebrews 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Angels are declared to be *men*. "The man Gabriel ... being caused to fly swiftly..." (Dan. 9:21). Consequently, Adam was not the first man God ever made. The happy immortal family



around the throne of God in the worlds on high comprise a number billions of times greater than the entire Adamic race, even "an innumerable company of angels." Therefore the discrepancy fades away and God stands forth, as claimed in the Bible: "a God of love, and plenteous in mercy."

The Bible does not teach that God was on a journey, or fast asleep doing nothing in the long eternity of the past. But He has always been at work saving humanity, and will always continue to do so. The prehistoric ages, by science discovered, are all brought into union with the God of the Bible, as plainly set forth upon its holy pages. When the Bible is its own expositor, all is plain; and it seems as though everyone ought to rejoice to behold the Bible brought into harmony with scientific research.

With this glowing unity set forth before our mental vision, Jehovah is clothed with greater majesty and stands forth as a Being more worthy of our love and admiration, and, as declared, "God is wisdom, God is love," and "His mercy endureth for ever."

Again, let us consider what Colonel Ingersoll once declared to be an utter impossibility: "One little window in the Ark, 18 inches square! How could sufficient air come through such an opening to vivify the blood of all within that three-story structure?" How do we extricate ourselves from this dilemma and prove the narrative to be reasonable, in strict harmony with science?

In reading over the text in the Hebrew, I was astonished to find three Hebrew words translated "window." I took my Gesenius' Hebrew Lexicon and looked up the word *tzobar*, the Hebrew word used in Genesis 6:16 and translated by King James "a window." What do you suppose the definition is? When I read it I was so overjoyed I could hardly utter a word, but could only say, "Bless the Lord, O my soul!" The definition is "light." Gesenius gives a word for word rendering, and it reads: "Light shalt thou make for the

ark, i.e., windows; of a cubit long shalt thou make them, the windows."

O praise the Lord! the discrepancy faded away, the discrepancy proved to be a fallacy; the impossibility vanished, and the Bible stood forth vindicated, all in harmony with facts; as science has discovered the fact that every creature must have a certain amount of air to vivify the blood in order to live. The first opportunity I had I set the matter before Colonel Ingersoll through one of his representatives, with the result of a frank acknowledgment before hundreds of people that we had fairly removed the difficulty.

Let any one so investigate and see every vital, alleged error vanish as the mist before the rays of the sun shining in its meridian splendor and beauty.

### Relying on Evidence

We want to use fairness and kindness, relying upon evidence; for we believe that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24-25).

We leave it with you who are here tonight, and with those who read the report of this lecture, to judge whether we have thus far removed the alleged discrepancies.

*Truth is the gem for which we seek;  
Oh tell us, where shall it be found?  
For this we search and pray and weep,  
That truth may in our hearts abound.*

*We want the truth on every point;  
We want it too to practice by;  
Divine in nature, 'tis the best,  
For truth will ever stand the test.*

*Seize, friends, the truth where'er 'tis  
found,  
On beaten or on Christian ground.  
Among your friends, among your foes,  
The plant's Divine, where'er it grows. □*



## LETTERS

### 95, and Still Growing

I think about you all, and hope that when our Lord comes I can be with you all. I keep trying to do as I should to please our God.

How we long for our Lord to come and give us new strength, and a life that will never end.

We know that better times are coming. We have a vision of the future that God has given us in His Word, and this keeps us living and looking forward. Even the darkness of the present doesn't discourage us, for we are sure that better times are coming. When the King will make His appearance we do not know, but it could be just any time, maybe today, or this week, or in a month, or maybe not for a year. But we must keep watching. We cannot forget, lest coming suddenly He find us sleeping.

Do you know that every day of life is a gift from God? How we should appreciate each day, and keep our mind on heavenly things, thinking of the work we must do to perfect our character in the sight of our heavenly Father.

My husband works out in the timber most of the time, getting wood to burn.

He just can't sit down and be still. He reads the daily paper to see what is happening. I just do my housework. We are both 95 now. The last day of December 1993 I'll be 96.

Iowa

E. T.

### To Gain the Crown

If we are to be wholly obedient and entirely submissive to the will of God, we must fight the spirit of sloth and the spirit of self-indulgence, that spirit of giving in to our lower nature that is so apt to creep in upon us when our vigilance is napping.

Is it our desire to enter the new world so soon to come? The following rhyme is worth keeping in mind:

*Don't lazily sit in a boat  
That's pushed out to float  
And carelessly drift and drift;  
But grab an oar  
And head for the shore  
And a land of good things will  
be yours.*

Time is pushing us on. It is one day later today than it was yesterday and our time is 24 hours shorter. We must make the right choices, choose carefully, lest we lose.

New Jersey

L. K.

### Grateful

I enjoy reading the *Megiddo Message*. The subjects are very interesting. Although I am a doctor of Biblical studies and a candidate for a doctor of theology degree, I must be honest and admit that I have learned many Bible truths through the pages of your magazine. May our Lord help you to continue this publication.

Quebec, Canada

A. M.

### Truth, A Blessing

What a blessing to have this wondrous opportunity of gaining eternal life.

Truth is something no thief or robber can take from us. They may take our money or other valuables, but what we store in our hearts or minds no one can steal. Our founder once said that should we lose all earthly possessions and our health, still we would be fabulously rich in having this glorious truth, which can free us from every evil of our nature, even changing our dispositions until we are like the family of God.

If we put our life in God's hand, He will put strength in our heart. Let us do just that.

Newfoundland

D. T.

## Obituary

### Helen M. Craven

We have just received word of the sudden death of Helen M. Craven, of Kinards, South Carolina, on December 8, 1993, at the age of 84—the victim of the bite of a black widow spider. Sister Craven had been acquainted with the Megiddo Church for many years, a subscriber to the *Megiddo Message* since 1934, and a regular correspondent. We will miss her cheerful letters.

Born in Laurens County, South Carolina to Pet and Anna Summers Moates, she was married to John Ellis Craven, and together they made their home in the rural area of Kinards, South Carolina, until his death in 1984. Because of her husband's disability, Sister Craven provided the support for the family by working more than forty years in a Greenwood cotton mill.

The Cravens practiced hospitality without stint, and through the years their home was a bright spot for visitors and

traveling missionaries from the Church. Sister Craven cherished the memories of these visits. Because of circumstances, she was able to visit the Church only once during her life, in 1986. But her home reflected the atmosphere of a member. And she did not hesitate to uphold the teachings or practices of her faith to her family.

Blessed with good health and an uncommon measure of common sense, she was a steadying influence in her family. Consistently optimistic, she took her religion seriously. Her life, in many ways difficult, was brightened by her confidence in the promises of God.

Surviving Sister Craven are sons, John Craven Jr. of Gaffney, William Craven of Kinards, Derrick Craven of Purcell, Okla., and Jerry Craven of Greenville, SC; a daughter, Ruth King of Clinton, SC; two sisters, five brothers, 20 grandchildren; and 15 great-grandchildren.

Sister Craven's last letter (dated 11/27/93)

*People today seem to have gone pleasure mad. We are so much better off alone than in the company of most.*

*We must be preparing for Jesus' coming today and every day that God allows us to have.*

*I enjoy all the letters and Messages I receive. I have saved up many over the years, and enjoy re-reading them. I was just reading from an old issue, "The Beatitudes, Their Meaning For Today." The beatitudes are so wonderful. We can read them over and over, and there is always more to learn and do.*

*I spent Thanksgiving Day with my daughter. I don't go away from home much, for one bears so much that isn't worth a penny. I feel better at home, where it is quiet and one can have peace.*

*I have been raking leaves the past few days. There are lots of them to rake; but no leaves, no shade. They all have their good purposes.*

*The good Father has given us so many good things to see, use and enjoy in life. I feel like He has been so much better to me than I deserve. But He always knows best what we need. We can do His will if we want to, and He will reward us for all we do.*



*No written word nor spoken plea  
Can teach young hearts what they should be,  
Nor all the books upon the shelves,  
But what the parents are themselves.*

**E**very life must have a sustaining motivation.

If, to the exclusion of God, the cares of this life are our chief concern, then what are we above the animals? Do they not live to eat, to sleep, to gratify their natural desires? But this course has never led to durable satisfactions.

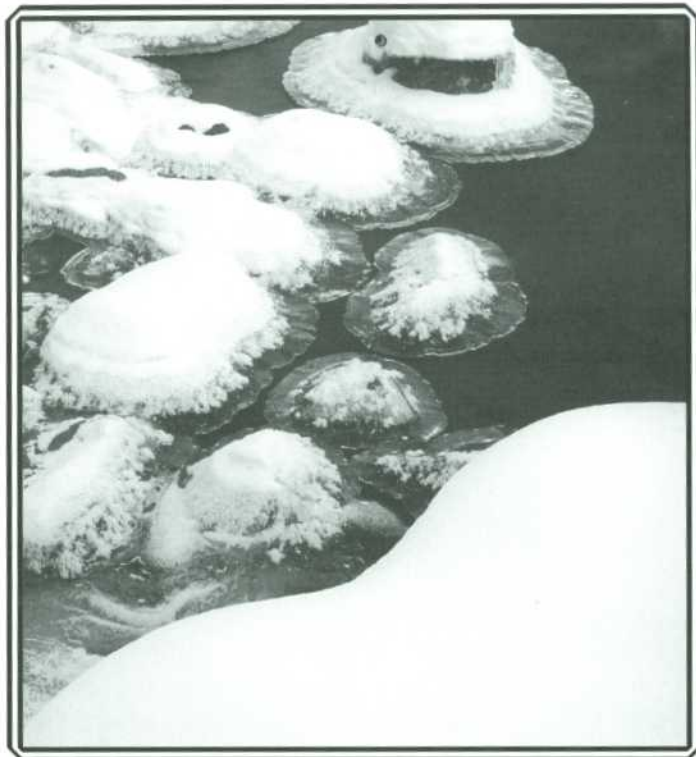
We need a work fit to live for, and for this, the fulfilling of our temporal duties alone is not enough. Nothing less than a life dedicated to God's high ideals will do.

Without a sound, abiding faith in God, life is meaningless.

Without pure and lofty aspirations, life is shallow.

*Every time you give someone a piece of  
your mind you lose your peace of mind.*

**N**o garment is more becoming to a Christian than the cloak of humility.



**T**o be unforgiving is to be unforgiven.

*Knowledge is boundless ... human capacity  
is limited.*

#### THY WILL

*To know Thy will, Lord of the seeking mind,  
To learn Thy way for me, Thy purpose kind,  
Thy path to follow and Thy guide to find—  
For this I pray.*

*To love Thy will, Lord of the ardent heart,  
To bid all selfishness, all sloth depart,  
To share with gladness all Thou dost and art—  
For this I pray.*

*To do Thy will, Lord of the eager soul,  
To bring my restlessness 'neath Thy control,  
To give Thee, not a part, but all—the whole—  
For this I pray.*

**T**o own a Bible and feed on the newspaper is one way to be a lean and dyspeptic Christian.

*Conscience can be trusted as a guide  
for conduct only when it is guided by a  
perfect standard.*

**A** good thing to remember,  
a better thing to do—  
work with the construction gang,  
not with the wrecking crew.

*Nothing gives a person so much  
advantage over another as to remain  
cool and unruffled under all  
circumstances.*



# Reaching Upward

**I** want a sober mind,  
A self-renouncing will,  
That tramples down and casts behind  
The baits of pleasing ill;  
A soul accepting pain,  
Or hardship, grief, and loss;  
Bold to take up, firm to sustain,  
And daily bear my cross.

**I** want a godly fear,  
A quick-discerning eye,  
That looks to Thee when sin is near,  
And makes the tempter fly;  
A spirit still prepared,  
And armed with jealous care  
Forever standing on its guard,  
And watching unto prayer.

**I** want a heart to pray,  
To find Thy perfect peace;  
Nor ever murmur at Thy stay,  
Or wish my suffering less;  
This blessing, above all,  
Most earnestly I want,  
Out of the deep on Thee to call,  
And never, never faint.

**I** want a single, steady aim,  
A constant, true regard,  
Unmov'd from Thee and Thy great Name  
By threat'ning or reward;  
A jealous, just concern  
For Thine immortal praise;  
A pure desire that all may learn  
And glorify Thy grace.

**I** rest upon Thy Word;  
Thy promise is secure;  
My succor and salvation, Lord,  
My refuge ever sure.  
And let me still abide,  
Unmoved from Thy care,  
Till Thou dost change my faith to sight  
And I Thy glory share!

— Selected.