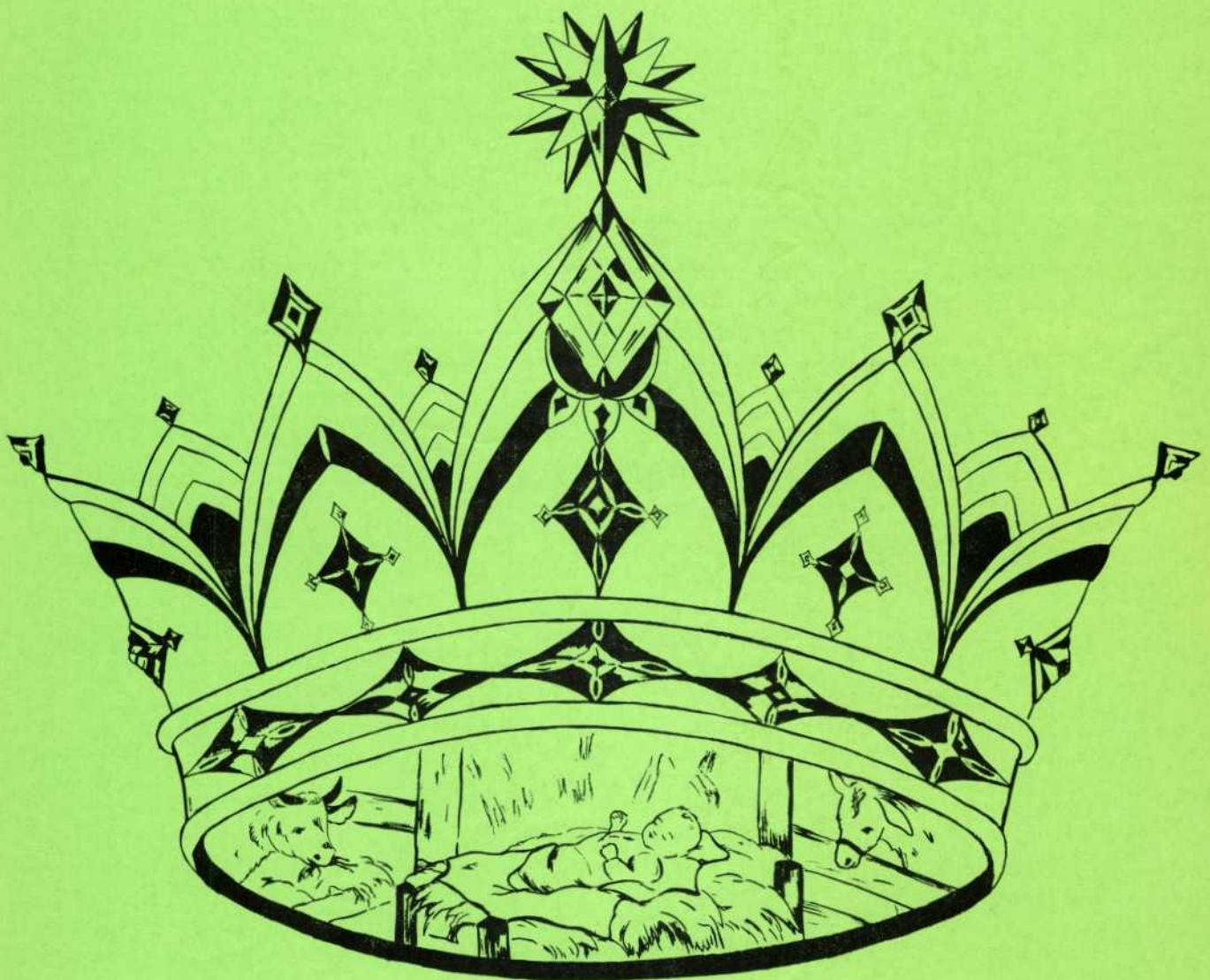


# Megiddo Message



*From Cradle to Throne*

He stood before the Sanhedrin;  
The scowling rabbis gazed at him;  
He recked not of their praise or blame;  
There was no fear, there was no shame  
For one upon whose dazzled eyes  
The whole world poured its vast surprise.  
The open heaven was far too near,  
His first day's light too sweet and clear,  
To let him waste his new-gained ken  
On the hate-clouded face of men.

But still they questioned, Who art thou?  
What hast thou been? What art thou now?  
Thou art not he who yesterday  
Sat here and begged beside the way,  
For he was blind.

And I am he;  
For I was blind, but now I see.

He told the story o'er and o'er;  
It was his full heart's only lore;  
A Prophet on the Sabbath day  
Had touched his sightless eyes with clay,  
And made him see, who had been blind.  
Their words passed by him on the wind  
Which raves and howls, but cannot shock  
The hundred-fathom-rooted rock.

Their threats and fury all went wide;  
They could not touch his Hebrew pride;  
Theirs sneers at Jesus and His band,  
Nameless and homeless in the land,  
Their boasts of Moses and his Lord,  
All could not change him by one word.

I know not what this man may be,  
Sinner or saint; but as for me,  
One thing I know, that I am he  
*Who once was blind, and now I see.*

They were all doctors of renown,  
The great men of a famous town,  
With deep brows, wrinkled, broad and wise,  
Beneath their wide phylacteries;  
The wisdom of the East was theirs,  
And honor crowned their silver hairs;  
The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;

But he knew better far than they  
What came to him that Sabbath day;  
And what the Christ had done for him,  
He knew, and not the Sanhedrin.

# Megiddo Message

Vol. 59, No. 4

April, 1972

OFFICIAL ORGAN OF  
THE MEGIDDO CHURCH  
L. T. NICHOLS, *Founder*  
KENNETH E. FLOWERDAY, *Editor*

A religious magazine, devoted to the cause  
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Published monthly by the  
MEGIDDO CHURCH, 481 Thurston Road  
Rochester, N. Y. 14619

● SUBSCRIPTION RATES: One year, \$2.00;  
six months, \$1.00. Make checks or money  
orders for all literature payable to the  
Megiddo Church. Please notify promptly of  
any change of address. Foreign subscribers,  
please make all payments by international  
money order, available at most banks and  
post offices.

Second Class Postage paid at Rochester,  
New York.

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# From Cradle To Throne

## PRAYER

Almighty God, our Father, who dwellest in the high places of holiness and power, who is of purer eyes than to behold iniquity, look upon us in our helplessness as we come into Thy presence today. If Thou shouldst mark iniquity, who among us, O Lord, should stand? But there is forgiveness with Thee and abundant mercy. On Thy mercy we lean; in Thy love we trust; in Thy eternalness we confide; we believe Thy great and precious promises. Grant us the strength always to live up to our best.

Father, we know that from Thee cometh every good and perfect gift, both now and in the world to come. Apart from Thy goodness in having enlightened the eyes of our understanding, we should be stumbling on in darkness like so many in the world about us, without Thee or hope.

And now as we are about to enter the portals of a New Year, grant that our fervor to be ready for that blissful Day may be more intense, and our determination to finish the race unbounded.

For the coming days, O mighty One, cause Thy grace to triumph over our infirmities, and grant us inwardly such increased steadfastness, and in our lives such a larger harvest of good, that through sunshine and storm we may trust and not be afraid, work and not be weary, suffer and not complain, overcome all evils with patience, and in humility and peace possess our souls.

To Thee, most gracious Father, we dedicate ourselves and all that we have and are, beseeching Thee to guide our hands, our minds, and our whole energies to those things which are worthy of ourselves and pleasing to Thee.

Be with those everywhere who are seeking to learn and live Thy truth. We pray that Thou wilt minister to those in sickness, and Thine angel encamp about those in trouble or distress, those isolated from the brotherhood of Christ, and may a spirit of holiness pervade all of our hearts.

Forgive, we pray Thee, the sins we have banished and may we continue steadfast to the end, that a crown of life may be ours. In Jesus' name. Amen.

April, 1972

## DISCOURSE

AT THIS Abib season our thoughts center on the birth of Christ, the greatest Man that ever graced our fair earth. God forbid that we should attempt to honor our coming King by employing time-honored rites borrowed directly from pagan sources; but by prayer, song and discourse, let us render heartfelt thanks to the Giver of every good and perfect gift.

And at this season we commemorate not only the birth of Christ, but also the sacred New Year. "Abib," the name given to the first month of God's year, means "spring, or sprouting month, the month of green ears." It falls on the first new moon after the spring equinox.

It is the most delightful season of the year in the Holy Land. The skies are bright, the air balmy, and the vernal sun lights up the landscape with a thousand forms of beauty. Sparkling fountains are unsealed, silver brooks go murmuring by, and wild cascades, leaping from their rocky heights, come dashing down the mountainside. The valleys and the hills are clothed with verdure, the fields are green with grains and grasses, the fig and the palm trees are in blossom, the olive and the pomegranate are ripening.

In all the glens, in all the prairie-plains, and over all the highest mountains, in the crevices of the rocks, are flowers blooming—the lovely tints of the narcissus, the oleanders, arbutuses, poppies, hyacinths, tulips, the lilies of the valley, the roses of Sharon, and the gleaming scarlet of countless anemones, growing in profusion, delight the senses, and transform the land into a garden of flowers. What a suitable time to begin the year! And what a fitting time for the Lord of Life to be born.

We read that when Christ was born, wise men from the East came bringing precious gifts:

"They brought Him their royal treasure,  
Rich gifts of highest worth,  
They gave them in lavish measure  
To celebrate His birth.

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We, too, have a gift to offer—  
A gift that He longs to hold—  
The one He counts dear, more precious, more near,  
Than incense, or myrrh, or gold.

"They brought Him the best, the fairest  
That earthly wealth could find,  
They offered to Him the rarest,  
All else they left behind.  
We, too, must select the choicest,  
The best we can find to bring,  
The one He would choose, would cherish and use,  
We'll offer to Christ our King.

" 'Give me thy heart,' He bids us,  
'Give me thy heart, I pray.'  
O Jesus, our King, we thankfully bring,  
This gift for Thy natal day."

When the Lord said, "My son, give me thine heart," He meant, give me your will, your talents, your interests, your affections, your whole life. In short, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." A heart broken with penitence, a soul with its evil crushed, is the most precious gift we can bring. The Psalmist was expressing the same thought when he declared: "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). Precious in His sight is every one who will die completely to sin. When one has given his life he can give no more; he has made the supreme sacrifice, given the greatest of gifts.

During the coming year let it be our aim to render our bodies a living sacrifice, holy, acceptable to God, remembering it is but our reasonable service.

We believe it was at the glorious Abib season that the long-awaited Messiah was born into the world. All are familiar with the story of the Nativity. The beautiful drama of a cradle in a manger, the sweet-faced virgin, the inquiring shepherds, the guiding star, has been redrawn a million times in word, song, picture or pageantry.

Self-styled Christians the world over pay homage to the Babe of Bethlehem, often in the improper spirit, and invariably at the wrong season of the year. Often people have brought their love and devotion to the Christ Child. This is all very

***To Christ as a child we owe no more than sentimental love; Christ the Man demands uncompromising surrender to divine law.***

well and beautiful, but it is not enough. Something more is required of the true Christian. The Babe of Bethlehem grew up, as does every normal child. He did not remain an infant. It was the divine plan that He should be made in all points like His brethren, hence His development must start from the same point as did theirs. For Him to be a baby in a cradle was the beginning of His mission in the world, but only the beginning. The fulfillment of His mission was yet future.

Many people today never go beyond the Nativity in their faith in Christ. They bring their adoration to a Babe in a manger, but go no further, like a misguided mother who desires to keep her child always a baby. She "babies" him far beyond his infancy; calls him by the same tender names as she did when he was in her arms; seems never to realize that he has become a boy, a youth, or a man.

We owe to Christ as a Child no more than sentimental love and devotion; as a Man He demands uncompromising surrender to divine law, the devotion to a cause so all-embracing as to touch and control our every act, word, thought, feeling and motive during each waking moment of every day of our lives.

Like many people today, the man who came to Jesus and said: "Master, I will follow thee whithersoever thou goest," probably thought that following Jesus was something that could be accomplished without much effort. But Jesus showed the fallacy of such reasoning when He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

To the average theologian the history of Christ's life begins with the cradle and ends at the cross, but that is far from being the whole truth. What Jesus accomplished *before* His crucifixion on the Roman cross had much more to do with His fitness for the kingship of the earth than His actual death on the cross. And the work He is destined ultimately to accomplish will eclipse by a million times the importance of His death on the cross. The prime purpose of Christ's life was to fit Himself for salvation, to become King of the whole earth and to leave an example for others, not to die on a cross as the Saviour of mankind.

Jesus' bearing of His cross of self-denial would reach back at least to the time when at twelve years of age He returned home with His parents after proving Himself capable of confounding the doctors of the law in the temple at Jerusalem. He thought the time had come for Him to start out in His ministry, to be about His heavenly Father's business. But for another eighteen years He remained in the background, taking up His

cross daily, practicing restraint when it seemed His whole being was keyed for action. And as for the virtue of His physical crucifixion, He suffered the agony of the literal cross rather than deny He was born to be a king. It was the last and supreme act of obedience in a life wholly devoted to the will of the Father. Had He refused to submit to it, His could not have been the fully consecrated life, nor could He be the perfect example to us.

#### Christ An Infant

Jesus' birth into the world, though essential, was not the most important phase of His career. It was followed by physical and spiritual growth. The things the mature Christ would accomplish outweigh in importance the Christ of the cradle a thousandfold. Many years before His birth the important offices He would fulfill had been revealed to the Hebrew prophets, and these are much more important to us than the facts of His birth. We learn from Isaiah 7:14-15 that He would be born of a virgin, and that by eating the "butter and honey" He would learn to know good from evil. He would learn obedience by the things which He would suffer.

#### Christ A Minister

It was foreshown that Jesus would come the first time in the role of minister, to preach the gospel to the poor and humble. Speaking prophetically for Christ, Isaiah said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:1-2). And at the beginning of Jesus' ministry He testified that He was at that time fulfilling that very prophecy. For three years He went about doing good; healing the sick, cleansing the lepers, raising the dead, preaching the gospel to rich and poor alike, both by precept and example.

#### Christ A Prophet

Moses, speaking for God, wrote: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:18). From this we learn that like Moses He would fill the office of Prophet. During His earthly ministry Jesus witnessed that He was filling that position, when He said: "And now I have told you before it come to pass, that,

*If we would have Jesus for our King in the world to come, we must give Him unquestioned authority in our lives now.*

*Where Jesus sits, He is King.*

when it is come to pass, ye might believe" (John 14:29).

Jesus foretold His own death on a Roman cross because of the hatred His essential teachings and fearless denunciation of the hypocritical Pharisees would engender among the staunch defenders of the Mosaic law. He foretold His resurrection on the third day, and His ascension to the Father's right hand. All these forecasts met their fulfillment in the minutest detail. He foretold the destruction of Jerusalem and the dispersion of the Jews some thirty-eight years before they occurred.

For the still longer-range prophecies He foretold the great apostasy from the true religion and the rising of the "abomination of desolation," which also was foretold by Daniel. The facts of the apostasy are now a matter of history.

Jesus foretold the prevalence of iniquity in these last days. As in the days of Noah and Lot they were eating, drinking, marrying and giving in marriage, with no thought of impending doom; so also should it be in the day when the Son of Man should be revealed. And we see these forecasts being vividly fulfilled in the indifference and thoughtlessness of the masses today, and their apathy to the impending judgments that soon will come upon all the workers of iniquity.

Outstanding among Jesus' predictions, and the one that especially captures our interest, is the forecast of His personal return to earth. He said: "If I go away, I will come again." He went away, and He is coming again, in person, gloriously, and soon. And as all the other things He told us in advance have been fulfilled to the very letter, we can believe with an assurance savoring of no doubt, that He *will* come again.

#### Christ As Judge

At His second coming one of His first duties is to fill the office of Judge. That is an important step in His journey from cradle to throne. Speaking prophetically, Daniel said of Him: "I beheld till [seats were placed,] and the Ancient of days did sit... A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books



were opened" (Dan. 7:9-10). And in Acts 17:31 Paul adds his testimony as to the judgeship of Christ, by saying: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

And the best is yet to come. Christ ultimately is to become King of the whole earth. Jesus' answer to Pilate showed He was not ignorant of the purpose for which He was born into the world. Pilate asked Him: "Art thou a king then?" Jesus answered, "Certainly I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth." He did not say, I am come into the world to die for fallen humanity; but, *I was born to be a King*. He shall one day ascend to the throne.

Isaiah foretold Jesus would come as Governor of the nations, the "Father" of the world to come. And Jeremiah reveals that His kingdom shall be worldwide: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (23:5). And in Jesus' message to John on the Isle of Patmos, He said: "The kingdoms of this world are become the kingdoms of our Lord... and he shall reign for ever and ever" (Rev. 11:15).

### Christ As King

How comforting to know that after all the centuries of misrule, war, carnage, wanton destruction, inhumanity of man to man, at last the prophecy of the sweet Psalmist of Israel is to meet its fulfillment: "Give the king thy judgments, O God, and thy righteousness unto the king's son." King David was here speaking of Christ, his greater Son. "He shall judge thy people with righteousness and the poor with judgment... He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor... He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth... Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper... His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Ps. 72: 1-2, 4, 6, 8, 11-12, 17). Christ then shall have ascended the throne, and His throne shall be

for ever and ever, and the sceptre of His kingdom shall be a right sceptre.

Preparations for war then no longer shall consume the major part of the world's resources; and with the wealth of the world equitably divided, poverty will be unknown; there will be an abundance for all. The elevation of the great King to the throne will mark the end of corrupt government, of bribed judges and biased judgments.

### A Life of Action

Jesus' life upon earth was a life of action, and if we are to follow in His footsteps our life, too, must be a life of action. If we would live so as to have Jesus for our King in the world to come, we must give Him unquestioned authority in our lives now. Where Jesus sits, He is King. He will not take second place. He will not be satisfied with divided interests or halfhearted allegiance.

Jesus grew in stature, and in favor with God and man. He did not stagnate at the cradle stage, He grew. We, too, must grow, must outgrow spiritual babyhood, if we are to receive a throne, share the unspeakable bliss of reigning with Jesus in His throne, and be given power over others during the Millennial Age! Christ did always those things that pleased His heavenly Father, and He expects the same loyalty from us. To use His own words: "He that hath my commandments and keepeth them, he it is that loveth me," and, "ye are my friends, if ye do whatsoever I command you."

Brethren, we have been in the cradle stage long enough; like our great King, let us grow. Let us learn obedience by the things which we experience, and go on to perfection. Let us remember that both childhood and youth are vanity. God will never enthrone an immature crown prince. If we would reign with Christ, we now must be able to suffer with Him. During the coming year let us progress toward maturity. Let us grow into the stature of Christ in all things. Let us prove faithful in the use of the talents left to our trust, so that the great King may be pleased to give us authority over five cities, and may speak to us the gracious words: "Enter thou into the joys of thy Lord."

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Doing nothing is the most tiresome job in the world because it is impossible to quit and take a rest.

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Nothing stands between God and us except our unyielding will.

## He Taught By ACTION

**J**ESUS was amazingly concrete and practical. Into an atmosphere filled with speculation and wordy disputation where "men are often drunk with the wine of their own wordiness" He brings the refreshing sense of practical reality. He taught, but He did not speculate.

He did not argue that life was a growth and character an attainment—He grew "in wisdom and stature, and in favor with God and men."

He did not speculate on why temptation should be in this world—He met it, and after forty days' struggle with it in the wilderness He conquered, and "returned in the power of the Spirit to Galilee."

He did not discourse on the dignity of labor—He worked at a carpenter's bench and His hands were hard with the toil of making yokes and plows, and this forever makes the toil of the hands honorable.

He did more than discourse on the necessity of letting one's light shine at home among kinsmen and friends—He lived by His program of uplift and redemption at Nazareth, His own home, and those who heard "wondered at the gracious words which proceeded out of his mouth."

He did not come among men proving the existence of God—He lived for God, and men looking upon His face could not find it within themselves to doubt God.

He did not argue that God can answer prayer—He prayed, sometimes all night, and in the morning "the power of the Lord was present to heal."

He did not paint in glowing colors the beauties of friendship and the need for human sympathy—He wept at the grave of His friend.

He did not teach in the schoolroom manner the necessity of humility—He girded Himself with a towel and knelt down and washed His disciples' feet.

He did not discuss the question of the worth of personality as many do today—He loved and served.

He did not discourse on how the weakest human material can be transformed and made to contribute to the welfare of the world—He called to Him a set of weak men, as the Galilean fishermen, transformed them and sent them out to begin the mightiest movement.

He wrote no books—only once are we told that He wrote and that was in the sand—but He wrote

upon the hearts and consciences of people about Him and it has become the world's most precious writing.

He greatly felt the pressing necessity of the physical needs of the people around Him, but He did not merely speak in their behalf—He fed five thousand people with five loaves and two fishes.

He did not merely ask men to turn the other cheek when smitten on the one, to go the second mile when compelled to go one, to give the cloak also when sued at the law and the coat was taken away—He himself did these very things. Even in the agony of cruel torture He prayed for His enemies: "Father, forgive them, for they know not what they do."

He did not merely tell us that death need have no terror for us—He rose from the dead, and lo, the tomb now glows with light.

Many philosophers speculate on how evil entered the world—Jesus presented the way by which it shall leave.

He did not go into long discussion about the way of God and the possibility of finding Him—He quietly said to men, "I am the way."

He did not paint a Utopia far-off and unrealizable—He preached a Kingdom real and tangible, of which He himself will be the King, all glorious and majestic, in the age to come. ●●

—Selected thoughts of E. Stanley Jones

## Words to WALK By

Where there is no sorrow for sin there will be much sorrow because of sin.

*Whenever Christians want to be like "other people" they cease to want to be Christians.*

As a rule, the man who knows what he is talking about has little to say.

*The unpardonable sin is the one that seeks no pardon and does no repenting.*

A halfhearted follower of Christ can never render wholehearted service.

*One makes no sacrifice in becoming a Christian. He takes up infinitely more than he gives up.*

Too many people want faith the size of a mountain before attempting to move a mustard seed.

*A half-truth and a whole lie are congenial companions.*

We cannot serve God and mammon, but we can serve God with mammon.

# Timely Topics

**A**DVERTISING, while not a twentieth century innovation, has grown fantastically during the nineteen hundreds. With all its potential benefits, it is unfortunate that so much advertising today is deceptive, misleading and enticing.

While cigarette advertising has been banned from TV and radio, yet millions of dollars are spent advertising the deadly product in magazines and on billboards. These serve only to entice young people into a habit which at best is filthy and at worst is the cause of much ill health and premature death. The warning, "The surgeon general has determined that cigarette smoking is dangerous to your health," prominently displayed on all packages and advertisements, does not nullify the harm that can be done by luring people into the smoking habit in the first place.

**Advertising** In a recent issue of Forbes magazine, the president of a large cigar company was quoted as follows: "To survive a cigar maker's got to be the best marketer in the world. After all, he's selling people something they don't really need." And the magazine added, "nor for that matter want." This is one example of not only enticing but harmful advertising.

Liquor advertising could well be dispensed with from the standpoint of public welfare alone, to say nothing of Christian obligation. We could concede that alcohol in small amounts as a medicine might not be harmful. But who can be sure that he possesses the stamina and willpower to always stop before crossing the narrow line between restraint and license? The glamor portrayed in liquor advertisements is a far cry from the misery and degradation which all too often follow the use and misuse of alcoholic beverages. The liquor, wine and beer industries, together with their advertising agencies and the news media who display their ads, must bear a large measure of responsibility for the morale of this generation.

Many worthless products are manufactured and advertised, tricking the unwary buyer into parting with his hard-earned money—such items as gas savers for automobiles, pollution control gadgets,

spark plug eliminators, and a host of other items which the unscrupulous dream up to bilk thousands of persons each year. The stores sell numerous items such as jewelry, ornaments, items of clothing, cosmetics, bric-a-brac, etc., which have no practical value. In the Northern hemisphere, where a majority of people have light-colored skin, thousands of dollars are spent advertising creams and oils to darken the skin. In Africa, where a majority of people have dark skin, the cosmetic manufacturers advertise preparations to lighten the skin. The apostle John in Rev. 18:10-11 describes in vivid language the end of such merchandising practices: "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

In addition to these practically worthless products are many products which are useful, but which are advertised in a deceptive manner. One definition of "advertise" is to warn; perhaps we should take this definition more seriously.

Claims are made which cannot be substantiated; guarantees are written which are meaningless. Materials are substituted which are not suitable for the intended purpose. In this category we might mention foods, drugs, tranquilizers, clothing, etc.

At the very top of our list are many products which are conscientiously made and honestly advertised. It gives one a deep sense of satisfaction to purchase an item in this class, knowing that it is well made and will do the work or serve the purpose for which it was intended. Advertising does play a valuable role in our lives today. Many useful products and services are thus brought to our attention, which otherwise we would know nothing about.

Advertising is not a modern phenomenon. In the King James Version of the Bible the word is used to describe God's message to mankind: "And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days" (Num. 24:14). Balaam is here foretelling by divine inspiration, future events including the coming of Christ and His role in the future government on earth. In contrast to man's advertising, much of which is unreliable, God's advertising is fully dependable and totally reliable. When He promises a thousand-year reign of Christ and the saints on this earth, free from sickness, pain and fear and want, we know it will come to pass. When He advertises an everlasting life on this earth, we know that if we meet the requirements we can share in that glorious age. This is advertising at its best.



The Christian is involved with one more form of advertising, and this should be of the utmost importance to each of us. Consciously or unconsciously we are all advertisers. To our fellow-Christian and to the unbeliever we are constantly advertising the type of person we are. If we are selfish, cross, morose, or dishonest, these traits will appear in our character advertising. If we are bearing the lovely fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—these traits will be prominently displayed in our advertising. The purpose of advertising is to entice other people to buy our product. It behooves each of us to make our advertising so attractive to others that they cannot resist, but will be enticed into purchasing the pearl of great price, even everlasting life. ●●

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*From the Editor's Desk—*

## Time to Review

THE SPRING of the year carried great significance in ancient Israel. The sacred year began in the spring with the first new moon following the equinox. The children of Israel were delivered from Egyptian bondage in the month of Abib on that long-to-be-remembered first Passover night when all the firstborn in Egypt were slain; while the Israelites, though dwelling among them, were passed over. The cluster of feasts in connection with the New Year all fell in the spring. The first of Abib was the New Moon Feast, the fourteenth day was the Passover; the fifteenth, the Feast of Unleavened Bread which lasted for seven days. The offering of the Firstfruits, known as the Feast of Weeks, or in Apostolic times as Pentecost, came in the early summer, fifty days after Passover.

At the time of Jesus' birth, the Jewish people were still keeping these important festivals. Jesus' mother and Joseph, being of the lineage of David, had journeyed to Bethlehem, the home town of their family, for the New Moon feast. (The shepherds being in the fields by night only during the lambing season in the spring of the year, it is

probable that Joseph and Mary were attending the New Moon feast of Abib when Jesus was born.) Passover, Abib 14, was also being observed at that time, and when Jesus was twelve years old He accompanied His parents to that event. Just before His crucifixion Jesus inaugurated the New Passover on the evening of the thirteenth of Abib—in Bible time the day begins in the evening (Lev. 23:32)—just twenty-four hours before the established Jewish Passover. Jesus' Resurrection early on the morning of the third day, Abib 15, likewise fell into the category of springtime events, and how fitting it would be for God to break His long silence by the appearance of Elijah the prophet, Jesus' forerunner, at this same season of the year!

It is a custom with some people on January first, the beginning of our secular year, to start the year out right by making good resolutions. Well, this is a commendable effort; and if only they had some incentive strong enough to impel them to translate their good resolution into action, the results might be very beneficial. Lacking this, it is nothing more than an empty gesture.

With the arrival of Abib, the first month of our sacred year, comes a time when we should especially check up on ourselves to see what progress we have made during the past year in overcoming the evils that beset us most easily. Unlike the world, the true Christian has a real incentive to cause him to work, a prize of inestimable worth to be gained; hence, his good resolutions should stick.

Let us each ask ourselves a few pointed questions about our success at governing self during the past year.

Did we find it hard to control our tempers and always let patience rule our behavior?

Do we like to talk too well so that during the past year we wasted many precious hours exchanging views with our neighbors, the garage mechanic, the postman, the feed dealer, the man working at the next bench in the factory, the people with whom we transact business, the local merchant—about the weather, the high cost of living, politics, strikes, and a hundred and one other things that we cannot alter by expressing our opinion about them (and things about which we ourselves are likely none-too-well-informed anyway)?

Did we always govern our appetite so we could eat to live and not live to eat, so that we partook of that which we honestly felt was best for our health, and not just what happened to appeal to us?

How about control of our eyes? When ex-

*(Continued on page 13)*

# The Night

## Jesus Sang



**J**ESUS sang. Is that surprising? For some reason, perhaps because it isn't often mentioned in the Bible, music is not generally associated with Jesus. But why not?

Singing is a natural way of expressing our feelings; much more, singing is an important part of worship. Singing is the heart answering to the call of God. It is nearly as important as praying; and as surely as Jesus prayed, He also sang. We hear frequently in the Gospels about Jesus' praying, but what of His singing?

It was in the upper room on the fateful night of His betrayal. There were twelve present, eleven disciples and Jesus. Judas had already left the company. He had gone out into the night with no song in his heart. He had gone out never to return, never to sing again. There can be no music in the life of the traitor and betrayer.

Concluding that last supper together, the Eleven and Jesus were also about to go out into the night, but before they parted they rose up, "And when they had sung an hymn, they went out into the Mount of Olives" (Matt. 26:30). Although we have only this one verse about Jesus' singing, it is unlikely that the night of the Last Supper was the first time He had ever sung with His disciples.

A hymn is usually a confession of faith that has become lyrical. When the people of God in ancient times had a great experience, they often sang about it. After the miraculous crossing of the Red Sea (Exodus 15), Miriam sang. When "God subdued . . . Jabin the king of Canaan before the children of Israel, and the hand of the children of Israel prospered and prevailed, . . . then sang Deborah and Barak the son of Abinoam" (Judges 4, 5). Assured of victory over his foes, King Jehoshaphat "appointed singers unto the Lord" to go before the army in the battle and "praise the beauty of holiness" (II Chronicles 20). King David had an appointed choir of singers who praised the

Lord in the presence of the people on all sacred and civil occasions.

The Psalmist, forecasting the joyous returning of the Israelite captives, made special mention of their singing: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them" (Ps. 126:1-2). Their laughter and singing were an inspiration, for those who heard were caused to recognize the God of Israel and the great things He had done for His people! Many times professing Christians tend to look far too gloomy. God does not want us to be light and frivolous, but neither are we to look as though we were carrying Christ's casket. Christianity is a faith of joy and hope and happiness! Called to be inheritors with the saints of light, we have every reason to be happy—exultantly happy! We should never be afraid to express our joy openly—it is part of our Christian witness.

What did the little company sing that night in the upper room? Very likely they sang from the Hebrew Hymn Book, our Book of Psalms. They sang the Hymns of the Passover, which are Psalms 113 to 118. Read these Psalms; they are full of hope and confidence. "Praise ye the Lord. Praise, O ye servants, . . . the name of the Lord.

"From the rising of the sun unto the going down of the same the Lord's name is to be praised. . . .

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and thy truth's sake. . . . Our God is in the heavens: he hath done whatsoever he hath pleased. . . .

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from failing. . . . What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

"This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." What joy and thanksgiving and faith in the goodness of God vibrates all through these songs.

Jesus sang. He knew it was the last time He would gather with His disciples before His cruel death. It was an unusual gathering; He knew it, and they knew it, too. Facing such a situation, many people would have whimpered and complained. But not Jesus and His men! They sang, and their songs were full of gladness and con-

*(Continued on page 25)*

*"In his hand are the deep places of the earth: . . .*

## *The Sea Is His*

*. . . and he made it"*

**M**OST OF our world is unknown ocean bottom: over seven-tenths of the earth is under the sea. Men have long admired it, yet feared it. Everlasting, boundless, limitless, restless, and mysterious, men have eulogized it in song, verse, and story. Now with highly sophisticated equipment and deep-diving submarines, men have the capacity as never before to explore its secret depths and uncover the riches hidden beneath miles of dark ocean. Their findings to date are amazing: an undersea mountain five miles high (higher than any on earth); a creeping sea floor; mud eight miles thick; a fish bigger than an elephant; conversations between whales; waves ten stories high; and the swimming record of a bluefin tuna—a hundred miles a day for fifty days!

Using modern measuring devices and depth-sounding equipment, men have been able to determine accurately the depth and breadth of the 140 million square miles of ocean that contain some 300 million cubic miles of water. The greatest depth of water yet discovered is in the South Pacific, where men have explored a trench nearly seven miles below the surface of the water. The average depth of the oceans is more than two miles. There is so much water that should the land areas of the earth be leveled off, the entire surface of the earth would be covered with water about one and one-half miles deep!

Until about 1920, the bottom of the ocean was described as a smooth, monotonous plain. But more recent exploration has revealed a topography similar to that of the land we inhabit. Great mountain ranges stretch for thousands of miles beneath the sea. In fact, earth's longest mountain range, the Mid-Oceanic Ridge, spans 35,000 miles through all the oceans. It rises from six to twelve thousand feet above the bottom, occasionally breaking through the surface to form islands. Off the coast of South America, the Andes Mountains rise 25 thousand feet before reaching the surface of the water, then climb another 23 thousand feet for a total of more than nine miles! The islands of Hawaii are but the tips of mountains rising from the ocean floor, but on the average the peaks remain a mile below the surface.

How were the seas formed? Man looks to himself and cannot find the answer. In the words of

Job's counselor, "If only [God] would speak and open his lips to talk with you, and expound to you the secrets of wisdom, for wonderful are its effects! . . . Can you fathom the mystery of God, can you fathom the perfection of the Almighty? It is higher than heaven; you can do nothing. It is deeper than Sheol [the grave]; you can know nothing. Its measure is longer than the earth and broader than the sea" (Job 11:5-9, NEB).

How the seas were formed is one of the "secrets of wisdom" known only to their Creator. Man's theories become a vanity of words before the testimony of the Almighty Being who "made heaven and earth, the sea, and all that is in them" (Ex. 20:11; Neh. 9:6). God made "all" that is in the sea—from the tiny single-celled plankton and the countless billions of microscopic plants and animals that live in the sea to the giant whales (the largest animal that ever inhabited the earth, past or present) which reach 100 feet in length and weigh up to 150 tons.

Four-fifths of earth's animals live in the sea.

Upon the water in these great seas the whole living creation depends for moisture. Our very life depends upon it. We drink it. We wash in it. We use it to grow our food. We use it to generate our power. And the seas are the source of all this water.

There is a constant cycling of water from the oceans to the continents, through the atmosphere and back to the ocean again. Tiny droplets of water rise from the sea as vapor and form part of our atmosphere that shields us from the direct rays of the sun. These drops collect in the clouds and fall to the earth as rain. Seeking a lower level, the water drains from the hills and mountains in streams. The streams join in the valleys and form rivers that journey on to the sea.

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Eccl. 1:7). The cycle of water is unchanging.

The Prophet long ago understood this when he wrote: "As the rain and the snow come down from heaven and do not return until they have watered the earth, making it blossom and bear fruit, and give seed for sowing and bread to eat, so shall the word which comes from my mouth prevail; it shall not return to me fruitless without accomplishing

my purpose or succeeding in the task I gave it" (Isa. 55:10-11, NEB). God's Word is rightly compared to the cycle of water: just as surely as it is completed, so surely will God's purpose for this earth be completed and the earth be filled "with the knowledge of the glory of the Lord"—even as "the waters cover the sea" (Hab. 2:14).

Truly, "the sea is his, he made it; and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:5-6). ●●

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## In Prophetic Times

IN SOME respects the time just before Jesus' birth was not unlike our own. There were taxes, legions of soldiers, and troubles of one sort and another which occupied the minds of the majority. And there were prophecies—prophecies pending fulfillment—on the books and parchments in the synagogues where thoughtless masses thronged each Sabbath. Week after week the prophecies were read and discussed, and people dreamed of the golden age that would arrive with the Messiah. In fact, so well known was the prophecy concerning the coming of the Messiah (deliverance was sorely needed) that talk of the event was almost a national pastime. But few, very few gave serious thought to the real meaning of the prophecies, and fewer still actively anticipated the very nearness of the Messiah's birth.

Today as we approach the second advent of the Messiah, the majority of mankind are still oblivious. The prophecies stand, plainly recorded on the pages of Scriptures; but few listen. It is all but impossible to attract the attention of the masses to reliable information about the coming of Jesus and the Kingdom of God. Many scoff, others simply ignore. But every day that passes is bringing the great event one day nearer, the words of the scoffers notwithstanding.

So it was in the prophetic times that were before us. As the crowds gathered in Bethlehem of Judea under the Abib moon in ancient Israel, there were scoffers. We can almost hear a voice above the sound of hoofs and sandals on the gravel, saying, "Well, I've heard a lot about a Messiah coming to rule, but things are pretty much as they've always been. The Romans seem to have everything in hand." Never did they imagine how wonderful the event that occurred right within the sound of

their voices that night! A prophecy had been fulfilled!

Instinctively we feel superior to these scoffers; they were out of touch with the unfolding of God's plan. Perhaps we like to feel that had we lived in that day, we surely would have been active and zealous believers. We would not have scoffed! But we do not have to proclaim our unbelief to be scoffers. We can announce repeatedly our firm belief in God's coming Kingdom and the coming of Elijah and Jesus, and still be a scoffer at heart. Right here in the shadow of Jesus' second coming we, you and I, can go through all the outward motions of being Christians, and yet be scoffers.

How? Perhaps we are not giving our first diligence to preparing ourselves for the coming Messiah. Perhaps we are blind to our own faults and weaknesses. Perhaps we are just a little envious, or a little careless in our conversation. Perhaps we are—well, must they all be recounted? Too many times we do that which is unacceptable to the coming Messiah. Isn't it time we talked less about working harder and really went to work as hard as possible to get ourselves ready? Only the hardest, sincerest work we can do will build the character that Jesus will honor.

Year after year for centuries the slender Abib moon shone over that Bethlehem courtyard, and nothing happened. But finally the prophecy was fulfilled; the Messiah *was born*. Just so surely the remaining prophecy will be fulfilled. Elijah will come, and then the long-promised King of kings! Knowing that God always keeps His promises, shouldn't we be showing our belief by serving Him with our very best now? ●●

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Bless all our homes, and help us grow  
In wisdom, Lord, each day;  
May peace, and love and harmony  
Abide with us, we pray.

May each of us, at home, or school,  
In office, shop, or store,  
Bear witness to our trust in Thee  
And strive to serve Thee more.

Teach me to live my faith each day  
That others seeing me  
May know from whom my help has come  
And turn their thoughts to Thee.

For peace on earth I dare not pray  
Until my heart is free  
From selfishness and greed, dear Lord;  
Let peace begin with me.

## Time to Review

*(Continued from page 9)*

amples of indecency—feminine or masculine—so common in this present-day Sodom, confronted us on the printed page or in real life on the street, were we quick to shut our eyes from beholding evil, or did we allow them to linger for another forbidden look?

How about the use of our ears? When someone started telling some choice gossip, an idle tale or a dirty story, did we always get away at once, or this being impossible, did we show our disapproval by an attitude of disgust and immediately proceed to banish the vain or filthy thought from our mind by meditating on the divine testimonies?

When someone about us cracked what they considered a good joke, did we have the strength of character to keep a straight face and show by our behavior that we were living for better things, or did we laugh with them, thereby degrading ourselves in the sight of God?

And how about listening to the radio or watching TV? If someone in the home had one playing, did we allow ourselves to be amused and entertained by programs that were neither educational nor informative, designed only to spare the giddy the trouble of thinking?

Did we always control the emotions of our lower nature, or did we try to condone in ourselves passions and desires belonging to the brute creation on the grounds that we were born with these tendencies, hence they are "natural" and cannot be overcome?

Intoxicating liquor may be no temptation (it has no rightful place in the life of the Christian), but what about that filthy, health-wrecking tobacco habit? It may be a hard habit to break, but it certainly is not wise or becoming to the man striving to live godlike. Certainly none of us would care to meet Jesus on the street with a quid of tobacco in our mouth, or a cigarette, a pipe of tobacco, or a cigar.

Then last, but not least, there are the thoughts. Did we always control them? The command is to cast down imaginations, and every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ (II

Cor. 10:4-5). Let us remember that the recording angels are never asleep:

Known unto them are the thoughts that we cherish,  
Nothing is hidden or sealed;  
Their record tells if we live or we perish  
When at the Judgment revealed.

A checkup like this should show progress during the past year, but it may also reveal much that we do not care to see. But whatever the record shows, it should induce action in place of remorse, a determination to do better, rather than discouragement. "If I have done iniquity, I will do no more" was the formula that brought success to the patient Job; and Jesus' advice to the woman caught in transgression was, "Go, and sin no more."

At the time of the sinking of the ill-fated Titanic on her maiden voyage across the Atlantic as the result of colliding with an iceberg, there was among the passengers a wealthy American by the name of Guggenheim. Very few people during their lifetime ever face a crisis similar to the crisis which those passengers faced that cold April night. They knew the ship was sinking and no help was near; they were told to their dismay that there were only enough lifeboats to accommodate about half the passengers, a watery grave being the most likely prospect for the other half. The question: who should get into the boats?

Well-bred men had long practiced giving the preference to the weaker sex, but here was a case where to do so quite likely would cost them their lives. Some of the men decided to follow their training in spite of the consequences, among them this wealthy American. Just as the ship was about to take the final plunge he said to a friend standing near him who was an excellent swimmer and might survive until rescued: "Tell my wife for me, that this is a man's game, and I have played it to the end, and that no woman or child went down with the Titanic because Bill Guggenheim was a coward." In making the application I might say that the Christian duties enumerated here are duties for the full-grown man; it is a man's game, and must be played to the end. But the end of such faithful service will not be a watery grave but a full share in the glorious Kingdom of Christ on earth—simply because the Christian was brave enough to face the real facts about himself and amend his ways before it was everlastingly too late. ●●

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A little man who looks up sees more than the big man who looks down.

# Luke the beloved

*Written indelibly upon the pages of God's holy Book are biographies of the lives of some of the noblest men who ever graced our earth. From the history of their lives we obtain a limited glimpse into the activities, struggles and achievements which made them great. To us such glowing characters are sources of ineffable courage and inspiration. There are others we know so little about, and yet there is something about them that kindles in us a keen desire to know more.*

Such a personality is Luke, beloved physician and the companion of the apostle Paul. There are so many things we would like to know. He so eloquently chronicled the life of the Master, as well as many of the experiences of the apostle Paul; but of himself he said so little.

Luke's acquaintance with the apostle Paul dates back to the days when Luke, in all probability a Greek, lived in the great ancient city of Antioch. Years after his conversion to Christianity, he continued to reside there as an active member of the Church Paul had founded. Then the opportunity came for him to travel with Paul. He responded—and followed—all the way to Rome.

Let us allow our imagination free flight and visit Luke in Rome. He is a free man, probably practicing medicine in the city to provide for his support. Whenever possible he finds it convenient to spend his hours with Paul who, a prisoner, resides in a private house not too far from the Appian Way. The two men are exceedingly compatible—besides their common interest as ardent seekers of the crown of life, both are writers. The great Apostle is penning a letter to his son-in-the-faith Timothy, who is having his struggles in far-

*off Ephesus, while Luke is reliving the tense moments of their recent shipwreck experiences as he chronicles it to be read in one of the distant churches. Let us call Luke from his books and manuscripts to tell us directly a fragment of his own life experiences.*

. . . . .

THANK YOU, kind friends, for your gracious invitation. I deem it an honor and privilege to address you, and I shall attempt a short review of events and experiences during my lifetime which may prove of interest to you.

I will not bore you with long genealogy. Suffice it to say that my parents were Greek, moderately wealthy and influential. I grew to manhood surrounded by all the advantages that wealth and prestige could provide—plus a goodly number of its temptations. If you are conversant with the history of the Antioch of my day, you will recall that even the best combination of Greek and Roman culture left much to be desired. Yes, I will admit that for a time the riotous, carefree and idle existence intrigued me, but as time passed I became bored and disgusted with the ceaseless chase after pleasure. And the immorality! Paganism was saturated with it. The Romans tolerated and expected excitements and amusements conducted for profit; against sensuality they said not a word. I was disgusted. Somewhere there had to be something more satisfying and more meaningful than all this.

My search for usefulness and personal satisfaction led me to the field of medicine. Here at least I could find a degree of contentment and fulfillment. But even as I enjoyed a measure of success I became increasingly aware of a deep restlessness, an inner longing to understand the meaning of life and its limitations.

In my role as physician I had frequently witnessed the beginning of life and conversely had stood by helpless and defeated at its close. Why are we here? Where are we going? Has life no more to offer than a few short years with its mixture of joy and sorrow? Is there nothing beyond?

Vainly I searched the pages of Greek and Roman philosophy. I investigated the "mystery cults," and even studied the religions of Syria and Egypt, but nothing satisfied. They proved nothing more than empty words and illogical conjecture.

Eventually my quest led me to Judaism, which was an immense improvement over the theories of paganism. They taught a vital faith in a *living* God, a faith infinitely higher in morality and belief than anything in my former education. But their



rites and ceremonies were distasteful to me.

Then came that momentous day when through the persuasive insistence of a Jewish friend I finally consented to accompany him to hear a missionary speak concerning a new way. I can assure you my doubts and misgivings were many. But as I listened, my cynicism gave way to genuine interest. Eloquently and with face glowing with a holy zeal, the stranger presented the magnificent, awe-inspiring story of God's eternal plan and purpose for this earth and the universe. He acquainted me with the life and work of Jesus, our perfect example, and gave me a glimpse into future glory when Earth is made over new. It was almost too good to be true. I tarried late in the assembly hall, hoping to speak personally with the great missionary.

Here was what I had been seeking. Here was the dawning of a new day, the beginning of a meaningful life.

You wonder about the identity of the speaker? Well, my friends, it was none other than the apostle Paul, one of the mightiest champions our cause has ever known. I assure you I could not have asked for a more patient instructor or understanding friend. His enthusiasm has provided a constant source of encouragement, while his gay courage has been an inspiration to me and all who have been privileged to know him.

The new life has proved completely satisfying, although I must admit that it presents a mighty challenge. Paul's words have searched deep into the innermost recesses of my heart, yet I have enjoyed a sense of peace and quiet strength I would never have thought possible. Here is life as the Creator meant it to be lived; here is the answer to why we are here and where we are going. The plan is here, God is offering us the opportunity to be a part of it—eternally. It only remains with us to choose the better way.

For years I served in the Christian Church in Antioch, a city of wickedness almost as large

as Rome. Then suddenly I accepted Paul's invitation to accompany him in his travels. You wonder why? If you only knew how long I had secretly entertained such a hope and how diligently I had applied myself to be ready *if* the occasion ever arose, you would understand my ready acceptance. Here was the opportunity of a lifetime. Here was my chance to share with others the glorious plan which had brought my life into focus.

I assure you that I was fully aware that travel with Paul would bring hardship, suffering, privation and perhaps even death at the hands of enemies. But my heart was fixed—I had to go!

As you can well imagine, journeying with Paul was not long without incident. How well I remem-



*"Well, Brother Luke, here is another chapter for your story."*

ber those anxious, fear-filled hours when Paul and Silas were scourged so roughly and then locked within the dark confines of the jail at Philippi. For a time all seemed lost, and black despair surged through my heart. And yet, how miraculously the Lord worked in our behalf that very night. What a lesson it was to me never to underestimate the power of the God we serve.

I have been grateful for that lesson many times since. We traveled many miles together, Paul and I, visiting the brethren in various cities, all the time wondering—silently wondering—how long God would permit us this liberty. As succeeding days passed, I became increasingly hopeful that Paul's mission would be accomplished without serious hindrance. However, I myself had been witness to the prophecy of Agabus that day in Jerusalem—it had dampened my spirits temporarily, though Paul seemed scarcely impressed at all. He had not mentioned it since, but I thought of it often. One of these days, I knew, it would happen.

And then it did! Suddenly, without warning, an angry, bloodthirsty mob intent on taking Paul's life; prompt, efficient Roman intervention; then the journey to Caesarea with the Apostle—my brother—under heavy guard; both of us captives of Rome.

What was the best action to take? "I appeal unto Caesar," declared Paul.

The decision to appeal Paul's case to the Supreme Court in Rome was, of course, not a hasty judgment; it came of necessity. First, Governor Felix stalled, and stalled, and stalled; for two years he found it most convenient to do nothing. Festus replaced him, and, unwilling to break a two-year precedent for a prisoner with a record of countless arrests and eight legal beatings, left Paul still bound. To appeal was the only recourse. At least, having had in my younger days some acquaintance with the Roman authority, I encouraged the decision. Rome had a far better record for reasonable judgments than hot-headed Jews. Timothy felt the same.

And so to Rome.

The third gray, dusty, rainless summer passed, and still we had not departed to Italy. Summer was the only season to sail the waters of the Great Sea. Paul had always made it a point to come to Jerusalem for Pentecost in June rather than for the Passover in the spring, when maritime travel was dangerous. By autumn, Paul's imperial officer found a ship, and at last we sailed. I had no real reason to accompany Paul—the authorities had released me after a brief questioning. But my heart was bound up with Paul; I had worked with him for years, and this was no time to desert him. Listing as a surgeon, I was graciously admitted to the ship. Aristarchus, also a prisoner for the Gospel, was with us.

The voyage to Italy proved to be long and perilous. Never having done much navigating, I was terrified even by the short journey up the coast from Caesarea. Our little wooden ship twisted and reeled until I thought sure our capstan would plunge into the sea, though I knew it was bolted securely to the steel deck.

At Myra, Paul and the rest of us bound for Italy transferred to a wheat ship from Alexandria. At least it was a larger ship and looked more seaworthy. But the weather was against us; and only after many days of difficult sailing did we reach Crete.

At Crete we lingered a few days, while the officers in command were deciding what they should do. The season was late, and the weather unusual, but finally decision was delivered that we would trust to luck and sail for Rome. Paul advised against it—he knew better (so did I). Paul had reason to talk—he had already made at least eight crossings and had been in three shipwrecks. But Julius, head officer in charge, was anxious to get home.

*(Continued on page 23)*

# HAVE YOU READ?--

## Eleven instructive booklets

HISTORY OF THE MEGIDDO MISSION  
THE COMING OF JESUS AND ELIJAH  
WHAT MUST WE DO TO BE SAVED?  
GOD'S SPIRITUAL CREATION  
THE KINGDOM OF GOD  
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# The New Passover

## and Its Significance

THE feast of the Passover as kept by the children of Israel in the Wilderness, by the Israelite nation during the reigns of the judges and the kings, and by their Jewish descendants in the days of Jesus, was in commemoration of their miraculous deliverance from Egyptian bondage. Plague after plague was visited upon Pharaoh and the Egyptians—the lice, the hail, the frogs, the waters turned to blood. But Pharaoh was obdurate. With the advent of each plague he would relent; with its termination he would harden his heart and refuse to let Israel go.

The last and most disastrous of the plagues was the death of the firstborn in every family of the Egyptians. The Lord, knowing this catastrophe would bring to a head the decision to let the Israelites go, marked out a program for them in advance. It was to fall on the night of the fourteenth of Abib, the first month of the year to them. On that night the destroying angel would pass through the land and smite with death the firstborn of every family of Egypt.

To assure their own safety the Israelites were bidden to strike a smear of blood on the doorpost at the entrance of their houses. Upon seeing the blood the destroying angel would “pass over” the inmates of that house, “sparing them from penalty and calamity.”

The children of Israel were commanded to observe the day as a yearly feast, and to pay attention to all the rites and ceremonies which the Lord had commanded.

They still were keeping the Passover in the days of Jesus, for when He was twelve years old He accompanied His parents to that feast at Jerusalem. And again, the priestly clique who plotted Jesus' death made haste to get their abominable work completed before the close of Abib thirteenth, as the commandment forbade any secular work on Passover day, which was also the second Sabbath of the year.

Jesus instituted His new Passover, the bread and wine, one day earlier, on the thirteenth day of the first month, Abib (April 25 this year), as the following proves. In Bible times the day was reckoned from evening to evening in place of from midnight to midnight as we now reckon it. Hence,

Abib 12 ended with sundown, and the thirteenth began. The first event of that memorable day was the Supper in the Upper Room. After the Supper Jesus addressed them. The text of His forceful discourse fills four chapters of the Gospel of St. John. Then followed the trip to Gethsemane, His prayer and agony in the garden, the betrayal by Judas, His arraignment before Annas and Caiaphas. These events took place on the night of the thirteenth. The morning of the thirteenth He was taken before Pilate, then sent to Herod, and back to Pilate again, then condemned to die, and by the sixth hour or noon He had been placed on the cross. By the ninth hour or three o'clock He was dead, and in the remaining three hours of the day He was removed from the cross, placed in Joseph's new tomb, a great stone was placed at the tomb's mouth, the tomb was sealed, guards were set, and by sundown the people had returned to their homes to begin the celebration of the Passover feast, Abib 14.

The first Passover meal was associated with crisis. Upon leaving Egypt each family was to prepare a lamb for the last meal in Egypt. It was to be roasted in readiness for the midnight meal. The meal was to be eaten in haste with their shoes on their feet and their staff in their hand. It was a time for action, not a time for delay and postponement. Likewise urgency is an ever-present factor in the life of a Christian. Every word of God must be eaten, digested, assimilated. To accomplish this in one short lifetime, or that portion of one's life remaining after entering God's service, demands haste.

Crisis also accompanied Jesus' new Passover. Following the Supper they went out into the darkness of the night. It was a testing time for Jesus, and for His disciples as well. While Jesus went into the garden to pray, He left them to watch. Three times He returned to find them sleeping. The seriousness of the occasion had not yet dawned upon their confused minds.

Today we who name the name of Christ are obliged to journey through life surrounded by spiritual darkness. Our blessed Master is removed a little way from us and we know not the moment

*(Continued on page 21)*

# Christ's Message to Us

OFTEN in our meditations we have traced Jesus' footsteps through city and village, have paused with Him at Bethany, and tarried at Sychar's well; we have walked with Him beside blue Galilee, have crossed Kedron and ascended the green and quiet slope of Olivet beyond. We have pondered over His message to the assembled multitude, His rebuke to the hypocritical Pharisees, His earnest entreaties to His closest elect, but have we caught the message that rings across the centuries to us? Have we heard? Have we understood? Have we discerned its import, its weight and power? Have we comprehended the responsibility that devolves upon us in knowing the way in which we can progress from our cradle stage in the divine life to a seat with Christ in His throne when He reigns as King over the entire earth?

Hear ye and give ear! It is the Lord who speaks, not to the idlers of the early morning of Salvation's Day, not to those who idled in the third hour, nor yet in the heat of the day, but to us of the last—the eleventh hour: "Why stand ye here all the day idle? Go ye also into the vineyard" (Matthew 20).

Straight as an arrow to the mark! The call should pierce to the very depths of our soul. Have we heard? Have we responded? Are we tilling, watering, cultivating, pruning the precious plants for the Kingdom? Are we forcing the bud, and thence the blossom, and finally the well-ripened fruit in *ourselves*? or are we resting on our hoe while the weeds flourish? "The penny" or the reward He offers is for fruit, perfect in quality and quantity.

Hearken! Christ's message to us thunders from Patmos. It is a message of alarm to the dwellers in Babylon who have ears to hear: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This message should make our ears ring; it should electrify our nerves; it should make our feet fly, we who live in the age when worldwide Babylon is at its zenith. This night the kingdoms of men shall be taken from them. In the Morning, the dawn of the great new

Day of the Lord, Babylon shall be no more. Shall we fall with the doomed city?

Thrice rings the message: "Come out of her, my people! Come out!"

Jesus was an intense soul. He demands intensity in us. There is but one means of escape from the city, as He said: "Strain every nerve," "press." Every latent power must be employed to escape Babylon's plagues.

To us of the eleventh hour, to us in flourishing Babylon, to us who live in the midst of an adulterous and sinful generation, yes, a generation of "surpassing wickedness and impiety," Christ utters a solemn warning: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Are we ashamed to hold aloft Christ's glorious banner before a benighted world, and keep its radiant folds forever wide unfurled? We must not be ashamed to live above the world, this present evil world; we must not be ashamed to show ourselves citizens of the "world to come" in speech, in attire, in deportment, in holiness.

Beware! ye banner-bearers who slink into the shadows in blushing shame when God's blessed truth is derided. Shamefacedness leads to cold, flat, denial.

It is the Lord who speaks. Listen! Consider! "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33).

Mark well the incident which occurred in the courtyard of the palace of Caiaphas in the early morning before the crucifixion. He who boldly affirmed, "Lord, I am ready to go with thee, both into prison, and to death," the Galilean fisherman, denied his identity and disowned his Lord—once, twice, yes, three times! Thereupon the cock crew in the cold gray dusk, and at the same moment the Lord turned and looked upon Peter. It was enough! Like an arrow through his inmost soul



shot the mute, eloquent anguish of that reproachful glance. As the sunbeam smites the last hold of snow upon the rock before it rushes in avalanche down the tormented hill, so the false self of the fallen Apostle slipped away. It was enough! He saw no more enemies, he knew no more danger, he feared no more death.

Flinging the fold of his mantle over his head, Peter, like Judas, rushed forth into the night. Into the night, but not as Judas. Into the unsunned outer darkness of miserable self-condemnation, not into the midnight of remorse and of despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn." Sternly, yet tenderly, the spirit of grace led up this brokenhearted penitent before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self, was doomed to that death of godly sorrow which was to issue in a new birth.

For us the midnight hour is past; the dawn is about to break. Harken! Can we not hear, as of old, the crow of the cock, bringing conviction, that we have with some unguarded word denied our Lord? The midnight hour has fled; the night is far spent; ere the break of day let us hasten to repent with bitter lamentation and arise and walk in newness of life. We need more Peters!

. . . . .

An appeal echoes through the years and re-echoes to all who should live to see the consummation of the ages, the second advent of the Messiah: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life"—worldly anxieties—"and so that day come upon you unawares" (Luke 21:34).

Today, as of yore, in response to the appeal, we say, "I have bought a piece of ground, and I must needs go and see it," or, "I have bought five yoke of oxen, and I go to prove them," or, "I have fleshly interests which come first." We make food and drink our aim in life, we are cumbered about many things.

Be no more tossed on this troubled sea of faithless care. Let not the narrow horizon of earthly comforts span your hopes. The Lord shall surprise all such in the midst of their feverish and fruitless restlessness.

When the things which are seen are swept from sight for ever, and the Lord shall have come to judge and reward, "what shall a man give in exchange for his soul?" "Take heed," take earnest heed, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you unawares."

The cares of this life can unfit us for acceptance at the hand of the great Judge as completely as can surfeiting, drunkenness, or the more vicious forms of worldliness.

. . . . .

Again the words of Jesus reach the hearts of His thrice blest followers—blessed in faith, blessed in hope, blessed in charity. Yes, "blessed are they that have not seen, and yet have believed"—they who have not seen the miracle of the five loaves and two small fishes, who have not seen a leper cleansed, who have not seen the eyes of the blind restored to sight, yet have believed that in God's own good time faith shall be changed to sight, sight far surpassing that of the days of yore; they have believed that hope shall be changed to glad fruition. It is for them that He speaks:

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

Is the one mustard seed of faith firmly planted in our hearts? It is faith that casts away doubt as far as the east is from the west. It is faith that emboldens hero lives. It works an excellent stamina. It begets a purification of purpose. It is the feeder of force. It fixes the will. It upholds the daring. It makes the firmest soul that ever fronted foe, equal in strength to every mountain of sin. The ability to generate faith capable of removing mountains of sin is a far cry from the cradle stage in a Christian's life, but it is an essential development if we would make the journey through to the Kingdom of God.

. . . . .

Hear ye, another message from Christ, our Bridegroom King! His words have an amazing momentum—Parthian arrows for swiftness and sureness of direction, with power to quicken all excellent energies within: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:35-36, 40).

He seeks to impress more indelibly upon our minds the lesson of watchfulness and faithfulness by the simile of the girded loin and the burning lamp. And to warn emphatically against the peril of the drowsy life and the smoldering lamp, He

declares the parable of the lamps that had no oil reserve (Matthew 25). The lamps are filled with oil at the start; and so long as this lasts, the flame burns prosperously. But the arrival of the Bridegroom is necessarily delayed beyond what they had foreseen. The wise virgins had recognized such a possibility, and had provided against it by taking an extra vessel of oil with their lamps. But these others—the foolish sort—had not provided against a long wait, and hence are not equal to the sustained effort. Their faith lamp burns low and still lower. Therefore, just when their waiting might have been crowned with success and the bridal splendor begin, the flame dies. And, having no replenishing supply, they are left dark—spiritually nerveless.

The Bridegroom comes, the wise virgins enter, are accepted by Him, and the doors are shut. Then the foolish virgins arrive, but it is too late, they must forever remain outside. The vigilance of the wise virgins has paid off, the foolish virgins' dilatoriness has finally caught up with them. Let us be alert, this fateful cataclysm will surely come upon us if we fill the place of the foolish virgins. Let us be of the wise sort who take oil in their vessels with their lamps!

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

Jesus then reveals the meaning of the parable of the servants left in charge of their master's home during His absence: "Watch *ye* therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Luke 12:35-38; Mark 13:35-37).

. . . . .

"As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26). It is a signal message from the Master, a sign by which we may mark the end of the age, the closing moments of the eleventh hour.

"As it was in the days of Noah"—the antediluvians were engulfed in the waters of the great Flood because of their thought! "God saw that the

wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Therefore the Lord said, "I will destroy man whom I have created." Because they failed to conquer the first evil which proceeds from the heart of man—evil thoughts—they were inundated in the waters of divine vengeance.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." It is for our warning that He speaks, lest we with the doomed world about us *think only evil* continually. With evil on the right hand and on the left, and within, it will take a mighty surge of effort to elevate our thoughts; but having heard the message of the Man of Galilee, we *must*! But a death grapple it is. If we win, we win all. If we lose, we lose everything. Let us give ourselves to it with all our parts and powers. The tumultuousness of the experience shall stir up the depths within us, depths which in commonplace careers remain forever unmoved, and even undreamed of. We shall become supernormally capacitated. We shall soar above ourselves to a plane of high ideals, lofty thoughts and victorious achievements.

. . . . .

Give ear to the message of alarm! It is the Lord who speaks: "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed . . . Remember Lot's wife."

Have not the grievous sins of this worldwide Sodom reached unto Heaven, even as did the sins of those ancient cities which "grew on the ground"—the dust level? Verily, verily! And shall not the second Advent flash upon the midnight of a sensual, unexpected world, as the fire and brimstone streamed from heaven upon the glittering rottenness of the Cities of the Plain? As truly as the Lord hath spoken!

Does this message strike our ears as an idle tale? O fools and slow of heart to believe! Do we faintly believe? Or do we believe with all our hearts? The time is at hand when but one glance at the accursed cities shall be fatal. "Remember Lot's wife." The open flood gates through which the angry billows of iniquity heave high, bespeaks to us in thundering tones that the Day of the Lord hasteth greatly. The final message from Patmos is ours to hear and heed: "Lo, I am coming very soon. Blessed are they that do." ●●



## The New Passover and Its Significance

(Continued from page 17)

of His return. He has bidden us to stay awake and watch, "lest coming suddenly he find you sleeping." Times without number we have grown weary in well doing and succumbed to the desire for a "little more sleep, a little more folding of the hands to sleep"; for ease, for release from constant effort and vigilance. During these periods of spiritual inattentiveness the betrayer may enter to place the deceitful kiss on the cheek of the One we call Master and Lord, and in that way we allow the Son of God to be crucified afresh, and put Him to an open shame.

We learn from Paul's Epistle to the Corinthians that the Passover is a yearly event, and that it is an evening observance. How incongruous to celebrate the Lord's *Supper* in the morning! Listen to Paul's words: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor. 11:23-24). The statement "the same night," establishes two points: the Lord's Passover was an evening observance, and also a yearly observance. The anniversary of that "same night" could occur once yearly only.

The bread and juice of the grape partaken of at the Lord's Supper are symbolic, merely emblems with a deeper significance. The bread represents the word of life, and the blood, the living out of that word. After the Supper Jesus went out to suffer, and before the cycle of another day was complete He was dead and resting in Joseph's new tomb. Hence the emblems symbolize suffering and death. In Scriptural phraseology the blood is the life of the flesh, this also is a well-known scientific fact. With the Christian a life must be taken, the life of the "old man" of the flesh. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). In partaking of the Lord's Supper we renew our covenant to suffer a complete death to sin, to cease making provision for the flesh to fulfill any of its unlawful desires.

And lastly, a seriousness must accompany the renewing of our covenant, or partaking of the Lord's Supper.

It is not a compact to be entered into lightly or without due consideration. A stern warning is issued to mankind by the Eternal in Eccl. 5:1-2,

4-5, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil." He then prescribes caution in making vows to Him: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." But a vow once made becomes a binding instrument: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay."

A man who fails to keep his word is frowned upon by honest men, and the Lord's attitude toward the man who dishonors his agreement would be equally denunciatory. The language Paul uses in I Cor. 11:27-29 is clear and forceful: "Wherefore whosoever shall eat of this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

When we partake of this cup we agree to live up to its demands in the full or take the consequences of our failure. "See, I have set before thee this day life and good, and death and evil," said the Eternal through the great Lawgiver, Moses. After we agree to accept the challenge of death and live for God, we either must live up to our covenant or suffer the penalty for our breach of promise. It is a fearful thing to break a promise we have made to God. ●●

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## The Abib Calendar

### Bible New Year:

Abib 1 (new moon)—sundown April 13 through sundown April 14.

### The New Passover:

Abib 13 (full moon)—sundown April 25.

### Christ's Resurrection:

Abib 15—morning of April 28.

### Pentecost:

Fiftieth day following Abib 15—June 16.

# QUESTIONS AND ANSWERS

"I receive your magazine, and enjoy it very much. Keep up the good work!

"But I feel compelled to write you to express some disagreement. You say that 'to become a Christian one must walk in all the commandments and ordinances of the Lord blameless.' I think you were right when you said that unless we do the work God has given us, we shall never be found full-grown Christians. But it seems that you are saying in the same sentence that one will not be saved unless he works also. Here I must disagree, because I don't think the Scripture says this. Acts 16:31 says that believing on the Lord Jesus results in our being saved now and forever. Salvation is a work of God, and if we say that a believer does not have it we're saying, in effect, that God's work isn't good enough. In addition to that, we have an awful and subtle type of pride which says, 'I have to help God, by doing good works.' Now God doesn't need any help."

How different reads the Word of God! Listen to His spokesmen:

James: "But wilt thou know, O vain man, that faith without *works* is dead? For as the body without the spirit [or breath] is dead, so faith without works is dead also" (Jas. 2:20, 26).

Moses: "And it shall be our righteousness, if we observe to *do* all these commandments before the Lord our God, as he hath commanded us" (Deut. 6:25).

Jeremiah: "O Jerusalem, *wash thine heart* from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" (4:14).

Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; *learn to do well*" (1:16, 17).

Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to *do justly*, and to love mercy, and to walk humbly with thy God" (6:8).

The Psalmist: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and *worketh righteousness*, and speaketh the truth in his heart" (15:1).

Jesus: "If any man will come after me, let him *deny* himself, and *take up his cross* daily, and follow me" (Luke 9:23).

Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh

reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

In His last message to mankind, Jesus left us these words, and they certainly spell out a demand for *our* obedience: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 1:3; 3:21).

The entire message of the Bible is one consistent call for man's obedience. Always the plan is, "Obey and live; disobey, and die." When Paul told the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31), he meant much more than an outward confession of faith. For Paul wrote much of the necessity of good works, and said of the relationship between belief and works: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me" (Phil. 1:29, 30). Belief to Paul meant a life of conflict.

"*'There are some eunuchs, which were so born, . . . and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake'* (Matt. 19:12). How many Christian ministers obey that today? What is the purpose of it?"

Jesus never gave this directive as an overall rule for all men or even for all Christian ministers. Notice the last sentence of the verse: "He that is able to receive it, let him receive it."

Also, consider the context of the verse. In conversation with His disciples Jesus had just stated His position on divorce. A person could not have more than one living spouse. The disciples then retorted that if that be the case, why should marriage be permitted at all? Jesus did not agree with them, but replied: "All men cannot receive this saying, save them to whom it is given." These texts in the Moffatt Bible read: "The disciples said to him, 'If that be a man's position with his wife, better not marry at all!' He said to them, 'True, but this truth is not practicable for everyone, it is only for those who have the gift. There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the realm of heaven. Let anyone practice it for whom it is practicable.' "

# LETTERS

## Luke the beloved

(Continued from page 16)

### Helped to Understand

I was brought up and taught in a Pentecostal religious group, but I had my doubts about many of their teachings. Some of it didn't make sense to me, and it didn't sound reasonable in my way of thinking. So I kept looking for the right answers, and find I did. I found the answer in the Bible, God's Word of truth and nothing but the truth. May I thank God the rest of my life for the helping hand and the teaching of the Megiddo Church.

I was like the eunuch that was with Philip reading the Bible and not understanding what I was reading. Philip taught him, and you have helped to teach me, for which I am thankful.

Lansing, Illinois

H. H.

### For the New Year

On the front page of a recent magazine was a table like this:

For the New Year:  
A Short Course in Human Relations

The SIX Most Important Words:  
"I ADMIT I MADE A MISTAKE"

The FIVE Most Important Words:  
"YOU DID A GOOD JOB"

The FOUR Most Important Words:  
"WHAT IS YOUR OPINION?"

The THREE Most Important Words:  
"IF YOU PLEASE"

The TWO Most Important Words:  
"THANK YOU"

The ONE Most Important Word:  
"WE"

The LEAST Important Word:  
"I"

Whoever wrote these words put "I" as the least important. In order to overcome "self" we must do that, too; we must be humble. Humble means meek, lowly, submissive. We must submit ourselves to the Lord and obey the words of the Bible.

Westfield, New York

W. R.

### Deeply in Need

I have read countless exalting books and articles and must add your magazine to the very top. This issue surely must be your finest.

My granddaughter is deeply involved in Crusade for Christ and intends to marry a future minister, but wears her skirts far too short. I would like her to read your article, "Women's Undress." Maybe it would alert her to the danger.

Avon Lake, Ohio

F. S.

Only two days of sailing, and the honorable Julius had changed his mind. A strong wind out of the east whipped our vessel mercilessly, and after the first day of the storm the ship leaked almost continuously. The struggle with the sea was terrific—for fourteen days it continued. If it had not been for prisoner Paul's steady courage and unflinching faith, I believe the whole crew would have given their lives to the raging sea. Mental and nervous strain on those in charge of a ship through a storm is great, and they found in Paul sustaining ideas and personal magnetism.

Well, I can only say that the angel of the Lord stood by through those awful days. Do you know—there was not a single soul lost—not one!

And so we made our way to Rome. Personally, the city means nothing to me, though it did mean much. The very thought of Rome used to thrill me with anticipation. If only I could carry my practice of medicine to the great city, the capital of 120 million people (half of them were slaves).

Here I am. And I am content. I practice my medicine enough to meet our expenses; and whatever hours I have during the day, Paul lets me share his prison room. I bring my books and papers and work on my writing here. You can understand that it is helpful to have a first hand source of information right at my side!

And so we work together. I am thankful to be able to give Paul some measure of comfort in this heathen city. But the greater benefit is mine—no hardship can even partially eclipse his dynamic personality or lessen his zeal in the service of His God. Though weak in body, it is with ever firmer step that he ascends the peak of perfection.

And so I follow. I found a man, a friend, a purpose, and a goal. Like Paul I press on to meet the King who captured him. Rome may take his breath, even his life, but only for a moment—his future is bound up in Christ who shall someday return with a reward of life immortal for him—and all others who steadfastly work for His arrival. ●●

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*No man has a good enough memory to make a successful liar.*

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*A loose tongue often gets its owner into a tight place.*

# Bible A B C's



**A** IS for Abraham.

Abraham was a very good man and did the things that God wanted him to do. At first Abraham's name was Abram which means "father of high ones," but God changed his name to Abraham which means "father of a multitude."

Abraham and his wife Sarah were both old and they wanted a son very much. When Abraham was 99 years old, God promised him that he and Sarah would have a little boy. How happy they both were! When the little boy was born they named him Isaac. Isaac was a very loving and obedient boy and his parents loved him very, very much. He grew to be a fine young man and he made his parents very happy by trying to live just as God wanted him to.

One day God put Abraham to a test. He knew how very, very much Abraham loved Isaac and God wanted to find out if Abraham loved Isaac more than he loved Him. So God told Abraham to take his son, Isaac, to Mt. Moriah and offer him there as a burnt sacrifice. This command from God made Abraham very, very sad because Isaac was such a good son. But Abraham knew

**A** is for  
**A**braham

that no matter what, he must do as God asked him to do.

So very early in the morning Abraham and Isaac took a servant with them and started toward Mt. Moriah. It was a long, long way from their home, but finally they reached the mountain. Then Abraham asked the servant to wait for them while he and Isaac went up to the top of the mountain alone. Isaac was a strong young man, and he carried the wood and fire to make the burnt offering to God. But Isaac knew they did not bring a lamb to sacrifice so he said, "Father, here is the wood and fire but where is the lamb for the offering?" Abraham felt sad because he knew that Isaac was going to be the offering. But he said, "My son, God will provide the lamb for the offering."

When they reached the top of the mountain, Abraham and Isaac made an altar of stones. What Abraham did next was a great test for him. He tied Isaac with a rope and then laid him on the altar that they had made. Abraham then took his knife and raised it to kill Isaac when an angel sent from God caught his arm. "Don't kill your son," the angel said. "Now I know you love God more than anyone else." Abraham loved God even more than he loved his son, Isaac. Then Abraham saw a ram caught in some bushes, so he untied Isaac, took him off the altar and sacrificed the ram to God instead of Isaac.

When Abraham and Isaac went home, they told Sarah what had happened and they were all very happy that Abraham had obeyed God rather than doing what he wanted to do. Many years have passed since Abraham lived here on earth but he is still a great example of a person who had a lot of faith in God and did everything that God asked him to do.

We must try hard to be like Abraham and do what God wants us to, then God will love us, too. ●●



## The Night Jesus Sang

(Continued from page 10)

fidence. Jesus was about to leave them; He was on His way to death—and yet, He sang. Before Him lay Gethsemane and Golgotha, but that did not check the song. How could He do it?

Although Jesus saw before Him the darkening night of sorrow and of tragedy, He was not without hope. The song in His heart was *full* of hope. Beyond the darkness and sorrow of the night was the dazzling light of triumph and of glory. Had He not foretold that on the third day He would be raised from the dead? Beyond the dark night through which He had to pass He saw already the gleaming of the Resurrection morning as He sang in that upper room. He lived so close to His heavenly Father that His song was one of praise and thanksgiving for the victory in spite of the brief interval of suffering. His mind was on the ultimate—the crowning hour of His mortal career, when He would be glorified and exalted in the presence of His Father. With such a prospect before Him, why shouldn't He sing!

In the centuries that have followed, the example of Christ has inspired many a loyal disciple to sing, even in the most desperate straits. Nothing about the Christians mystified the hard and prosaic Romans more than this. Cast them into prison, their feet fast in stocks, their backs aching and burning from the rough scourging they had received, and they would pray and sing praises unto God (Acts 16:25).

What trial have we faced that was so severe that it should have deprived us of our song? Have we forgotten Jesus?

How calm and possessed Jesus was on that night. "My peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). We, too, can be like our Lord. The hymns which we join to praise our God can be to us a source of strength, encouragement and confidence. When we feel ourselves pressed out of measure, tried almost beyond the limit of our endurance, let us try raising a hymn of joy in our hearts as we remember the night Jesus sang. ●●

*Anyone who does not practice what he preaches says he does not have anything worthwhile to preach about.*

April, 1972

# THINK!

Can you answer these Bible riddles?

1. Once a letter written of me  
Was sent by Paul from across the sea.  
It asked my master's pardon and grace  
For the very time I had left his place.  
Who am I?
2. Do you remember when the apostle Paul  
Took bread in his hand and gave thanks before all?  
At this occasion how many did eat?  
And what did they have—broiled fish or meat?
3. Governor of the Roman Cyprus Isle,  
I companied with a sorcerer vile.  
I called for Barnabas and Saul to come,  
And learned about a new kingdom.  
Who am I?
4. Paul was thankful for this friend  
Who oft refreshed him toward the end.  
Who was it that diligently sought him?  
He was not one of those who forgot him.
5. Once and again Paul took our gift—  
We were so glad to give him a lift.  
He thanked us with a kindly note,  
One that Epaphroditus wrote.  
Who are we?
6. Even afar did our joy resound,  
In Jerusalem did thanksgiving abound  
As ne'er for years it had been found—  
What caused this joy to so outbound?

### Answers

1. Onesimus, who penned the book of Philemon
2. On the 14th day of the sea voyage that ended in shipwreck; 276 partook bread (Acts 27)
3. Sergius Paulus (Acts 13:6-12)
4. Onesiphorus (II Tim. 1:15-18)
5. The Philippians (Phil. 4:10-23)
6. The dedication of the wall (Neh. 12:43)

# Introspection

"Ye know not what hour your Lord doth come"

—Matt. 24:42

LET ME always live as though my Lord were at the gate! Let me arrange my affairs on the assumption that the next to lift the latch will be the King. When I am out walking or talking, buying or selling, let me assume that just around the corner I may meet the Lord.

**The Lord** And so let me practice meeting  
**Is** Him. Said a mother to me one  
**At Hand!** day about her long-absent son: "I  
set a place for him at every meal.  
His chair is always ready." Can  
I not do this for my Lord? Can I  
not make a place for Him in all my affairs—my  
choices, my pleasures, my times of business, my  
season of leisure? He may come just now; let His  
place be ready!

If He delay, I must not become careless. If He give me further liberty, I must not take liberties with it. Here is the golden principle: ever to live, ever to think, ever to work as though the Lord had already arrived. For indeed, He shall, and one of these days I shall find Him at my side. ●●

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## Meditations on the Word

(Continued from page 27)

selfsame day as the Lord had commanded him, and was himself circumcised (Gen. 17:23). Instant obedience is the only kind of obedience there is; *delayed* obedience is disobedience. Every time God calls us to any duty, He is offering to make a covenant with us; doing the duty is our part.

The only way we can obey is to obey in the selfsame day, as Abraham did, or as Paul did when struck down by the light shining above the brightness of the noonday sun. He "conferred not with flesh and blood, . . . he was not disobedient to the heavenly vision."

To be sure, we often postpone a duty and then later on do it as fully as we can. It is better to do this than not to do it at all. But it is then, at the best, only a crippled, disfigured, half-way sort of

duty-doing; and a postponed duty never can bring the full blessing that God intended, and that it would have brought if done at the earliest possible moment.

It is a pity to rob ourselves, along with robbing God and others, by procrastination. "I was not disobedient to the heavenly vision" is the Bible way of saying, "Do it now." Luther said, "a true believer will crucify the question, 'Why?' He will obey without questioning." Let us say with resoluteness, I will not be one of those who, except they see signs and wonders, will in no wise believe. I will obey without questioning.

"Ours not to make reply,  
Ours not to reason why,  
Ours but to do and die."

As we die to sin, we live to God. It has been well said, "Obedience is the fruit of faith; patience the bloom on the fruit." ●●

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## Lord, Make a Regular Man out of Me

This I would like to be—  
Braver and bolder,  
Just a bit wiser because I am older,  
Just a bit kinder to those I may meet,  
Just a bit manlier taking defeat;  
This for the New Year my wish and my plea—  
Lord, make a regular man out of me.

This I would like to be—  
Just a bit finer,  
More of a smiler and less of a whiner,  
Just a bit quicker to stretch out my hand  
Helping another who's struggling to stand,  
This is my prayer for the New Year to be,  
Lord, make a regular man out of me.

This I would like to be—  
Just a bit fairer,  
Just a bit better, and just a bit squarer,  
Not quite so ready to censure and blame,  
Quicker to help every man in the game,  
Not quite so eager men's failings to see,  
Lord, make a regular man out of me.

This I would like to be—  
Just a bit truer,  
Less of the wisher and more of the doer,  
Broader and bigger, more willing to give,  
Living and helping my neighbor to live!  
This for the New Year my pray'r and my plea—  
Lord, make a regular man out of me.

MEGIDDO MESSAGE





# Meditations

## On the Word

CAN WE say, as did the beloved Paul that always we have been immediately obedient to the words from Heaven given by the Lord Jesus, the prophets and apostles? No longer must we hearken to the promptings of the fleshly mind as it wars against the Spirit of Truth. It has been truly said: "To be what God requires and to become what we are capable of becoming through obedience to His Word, is the only end of life."

One of the greatest essentials necessary, if not the very greatest, is obedience to those in authority. We can readily perceive and understand the necessity of obedience in children, obedience to the laws of the land, and obedience in carrying out the wishes or orders of those by whom we are employed. Apart from obedience, nothing worthwhile will ever be accomplished. While true in temporal matters, this is doubly true and binding in matters pertaining to the spiritual life. "If ye be willing and obedient," says the Scripture, "ye shall eat the good of the land," that glorious land of promise in store for the faithful. God's wonderful plan of salvation is based upon obedience, and obedience only.

When the Lord Jesus appeared to Saul the persecutor on his way to Damascus to apprehend the saints and hail them to prison, did he falter at the command to right-about face? No! With burning zeal and with the voice of his risen Lord ringing in his ears, he started at once on the course of his great adventure. And where did it lead?

It carried him up the steep ascent over mountain pass and by robber den, under blazing sun and through blinding blizzard, on and on from city to city across the entire Roman Empire into distant Asia, often without food or shelter, beaten

and stoned by the Jews, whipped with rods and torn with scourges by the Romans, in perils among false brethren, in weariness and painfulness; notwithstanding all this, he could exclaim, "Our light affliction"!

Our thoughts go back to the early days of Christ's ministry when He called that first little group to follow Him, the first of whom was "Simon, and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:16-17).

The thing that causes us to marvel is the manner in which these men responded to His call, for it says, "And straightway they forsook their nets and followed him." They, as well as a number of other disciples, were immediately obedient. Their faith and obedience was quite an example, and even down in this age we are reaping a great blessing because they—the apostles—became willing and obedient instruments of the true gospel.

Every time we are faced with any command or requirement of God's righteous Law, Christ is saying to us, "Come ye after me," or "Follow me." Is our faith great enough so that we straightway leave our nets, or whatever may be entangling us, and follow Him? Will the effect of our immediate obedience reach down nearly 2000 years as did theirs, to become a great blessing? Yea, not only 2000 years but into eternity if we remain willing and obedient and if we continue to follow the call of the heavenly vision.

When Abraham was ninety-nine years old the Lord commanded him to circumcise all the male members of his family and household, and Abraham carried out the command the

*(Continued on page 26)*

*"But when it pleased God... to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood... I was not disobedient unto the heavenly vision"—Gal. 1:15-16; Acts 26:19.*

*O New Year . . .*

*Teach us faith!  
The road of life is hard;  
When our feet bleed, and scourging winds us scathe,  
Point thou to Him whose visage was more marred  
Than any man's; who saith,  
"Make straight paths for your feet,"  
And to the opprest,  
"Come ye to Me, and I will give you rest."*