

Megiddo Message

The background of the entire page is a close-up photograph of white dogwood flowers. The flowers have four large, heart-shaped petals and a small, yellowish-green center. They are surrounded by lush green leaves, some of which are in sharp focus while others are blurred in the background.

Vol. 80, No.4
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*I know that my
Redeemer lives!*
-Job



Many people today hesitate to make rules. But God does not hesitate. This is the whole purpose of the Bible: to reveal the way—the one and only way—to salvation.

This absoluteness made Jesus' message different from that to which the people of His day were accustomed. For "He taught them as one having authority, and not as the scribes" (Matt. 7:29). Why? Because His message was not His own but His who sent Him (John 14:24; 12:49).

The absoluteness of the Bible is part of its stamp of divinity. The Bible is not a book for general reading; it is the Word of our Almighty Creator. And it speaks with authority. In it, God is telling us what to do and what not to do, if we would be part of the Divine scheme for our planet. Of course the choice is ours. We do not have to pay any attention. We are free to take any turn we choose. But if we want what God has offered, we must give up this freedom and go His way.

In a thousand different similes the Bible tells us which way to go. Many statements are commands, defining closely the principles and patterns of conduct God approves. Some of these serve as road signs, telling us the best way to travel. Others are danger signs, marking potential hazards. Others are plain "Do not enter" signs, posted to save us from disaster. For we live in a universe governed by law, not by chance. If we disobey, we do not, in a sense, break God's law; we break ourselves upon it by our disobedience. Someone has observed that the man who leaps from a cliff does not break the law of gravitation; he merely illustrates it. The law is absolute.

God does not hesitate to say: One way—My way. He does this for our good, because

He knows, and we do not know. We may like our modern freedom to think things through for ourselves and draw our own conclusions, make our own judgments of right and wrong, but if we are unwilling to submit to Him whose ways and thoughts are as far above ours as the heavens are above the earth, He does not need us; and we shall find we do not receive anything eternal from Him.

Actually, complying His law is the only sensible plan. If each of us had to learn where all the hazards of life lie; if each had to experiment to learn what makes life successful and what makes it miserable; if each had to try out every possible course of action to know its worth, what could we ever accomplish—much less enjoy? But thank God! we can learn from the experience of others. That is why Paul wrote to his brethren at Rome that he wanted them to be "wise unto that which is good, and simple concerning evil." *It isn't necessary to try out every wrong road—enough for us to find the right road, and follow it to the end.*

A passenger on a river vessel once asked the pilot if he knew where all the rocks and shoals were. The pilot smiled. "We don't know where all the rocks are. We know where the channel is, and we stay in it." In other words, only one way—the safe way. This is what God says in His Word. He does not point out every wrong road, but shows us the right way.

The Word of God is our map, our guide to this "one way" by which we can avoid the hazards of life and arrive safely at our destination. And the more closely we keep in this "one way," the safer we shall be and the more sure of arriving at our destination.

(Continued on page 27)

Megiddo means

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

We believe ...

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

Soon-coming events

The Herald and the KING

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

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

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

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Megiddo Message

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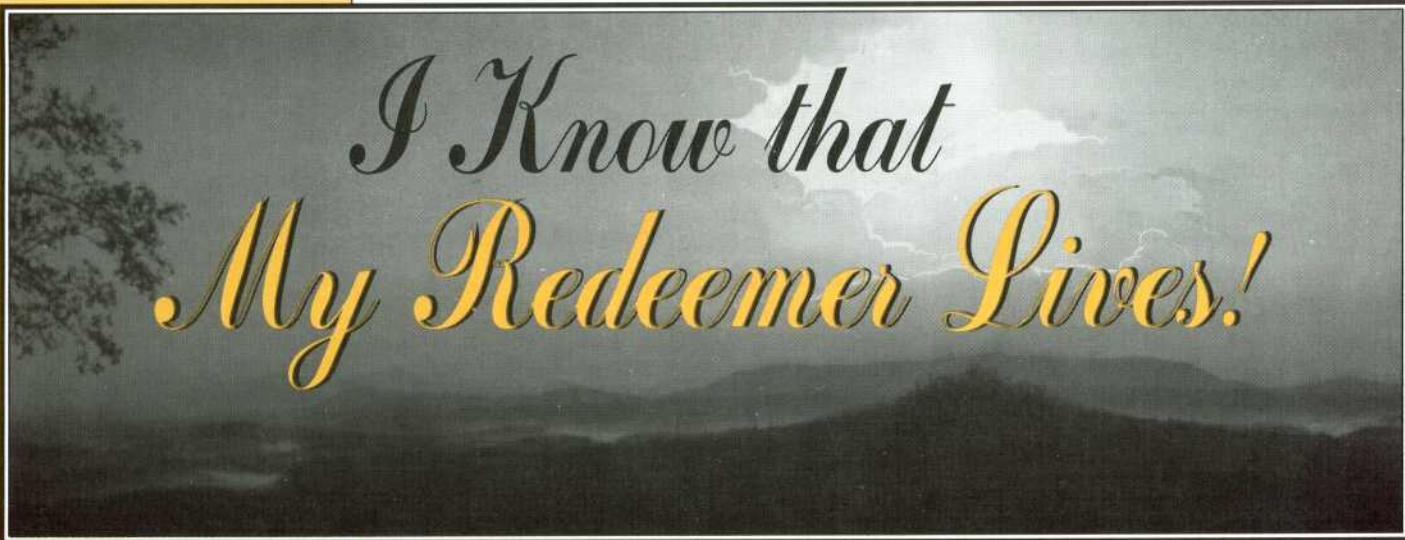
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I Know that My Redeemer Lives!

*T*hese words of rapturous personal conviction come ringing over the centuries to us who find ourselves near the end of the Twentieth Century: "I know that my Redeemer lives." The patriarch Job did not say, "I think," or "I wonder," or "I suppose," but "I know."

Who of us does not need this same deep conviction?—who of us does not need a Redeemer? Who is free from the bondage of mortality? Who can say, "O death where is thy sting; O grave, where is thy victory?" Well we know that the things seen are all temporal, transitory, soon to pass away. Only the things not seen are eternal.

Job, by the eye of prophecy, knew whereof he spoke. Jesus, his Redeemer, would die. But He would live again, and live forever. This is why Job could say, even two millenniums in advance of Jesus' birth, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

There are two points to note especially in this text. First, Job was not expressing his belief in an event which had already happened, but only his trust in the God who had promised it would happen. Job's was a certainty born of an absolute faith in God. In Job's time, the Redeemer had not yet been born, much less resurrected. Yet he was able to say, "I know that my Redeemer lives." Then there is the second point of Job's personal belief in a personal resurrection. "Though after my skin worms destroy this body, yet in my flesh shall I see God" (v. 26) Looking ahead nearly two millenniums, Job was confident. His Redeemer would live—and he himself would see Him. It was another positive "I know."

Should not we be able to share his faith, we who know as history the coming of the Redeemer and His resurrection—and with such an abundance of confirming evidence? How weak and unworthy are we if in the face of abounding evidence we still doubt!

*The patriarch
Job did not say,
"I think," or
"I wonder," or
"I suppose," but
"I know."
Here was Job's
personal belief in
a personal
resurrection.*

A well-known evangelical minister, when retiring from active ministry, told of a meaningful childhood lesson he had learned. It was his first job. His task: to assist a neighbor who was a painter. One particular task, in which he took great delight, was that of holding the ladder when his employer was working on very high buildings. One day while his painter-employer was working high on a ladder, suddenly the ladder shifted to the left. Alarmed, the boy immediately tried to right the ladder to its former position, thinking this was his duty. He recalls being relieved of his job so quickly that he hardly knew what had happened.

What is the lesson? That ladders do shift and cannot be righted. The only solution is prevention, to lean your ladder on that which is so secure that it can never shift. The lesson applies both to things natural and things spiritual. If we stretch our ladder of faith to the very highest heights and lean it on unshakable certainties of the Word of God, then no trembling of the earth can alarm us.

What makes the Resurrection of Christ an unshakable reality? Just one word: *evidence*. Bible evidence is abundant. And what of historical evidence?

Historians offer a strange treatment of the resurrection. Most history books use one of two devices. The first is silence. After mentioning the death of Jesus, they immediately shift to the growth of the early Church in Jerusalem, leaving the reader to wonder what the Church had to "grow on." Their second method is to qualify the report of the resurrection. For example: "Jesus rose from the dead on Easter morning, so his followers confidently believed." Or, "according to the claims made in the Gospels...", etc. But what a weak treatment of an event which carries so weighty a line of evidence!

Evidence, Evidence

Much Christian literature refers to Jesus' resurrection and the empty tomb

as phenomena that can be approached only by faith, not through history. This, however, is not true, especially in the case of the empty tomb. Nor is all evidence for the resurrection phenomena confined to the New Testament, as many assume.

Any ancient historian would have to admit that a profound religious explosion occurred in Jerusalem shortly after Christ's crucifixion, with repercussions that shook even distant Rome. A pagan Roman author who detested Christianity had to admit that only thirty-one years after the death of Jesus, "a great number" of His followers in the distant imperial capital believed so strongly in His resurrection that they gave up their lives in Nero's great persecution (Tacitus, *Annals*, xv:44).

As the historian moved closer to Judea to examine the evidence, he was impressed with the variety of what, in our atomic age, might be called the "fallout" from the Resurrection explosion. The psychological change in the disciples is striking. What transformed Peter, the man who could be unhinged by questions from a servant girl, into so bold a spokesman for the faith that the whole Sanhedrin could not silence him? If the disciples had deceitfully tried to string a new faith in the world—motivated by some hazy wish-fulfillment—would they have gone on to give their very lives for this fraud? Clearly, they deemed themselves eyewitnesses of the risen Christ, for myths do not make martyrs.

What about the transformation of Jesus' doubting brother James, and the great persecutor Saul?

The birth and growth of the church itself, its survival and rapid expansion, offer telling evidence for a mighty launching. Could it all have been rooted in a fraud, or did something happen that resurrection morning that changed the whole picture?

Actually, in point of fact, the resurrection has much more evidence for it than does, for instance, the assassination of Julius Caesar on the Ides of

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Resurrection of
Jesus Christ.*

*I Know that
My Redeemer Lives!*

*The road that
led Jesus to the
cross did not
dead-end there. It
kept right on to a
triumphant
reversal, to risen
life, power, victory
and immortality.*

March in 44 B.C. Why will historians not give to the Resurrection of Christ the same status of historical fact—especially with so many eyewitness reports—in the four Gospels, the Acts, and the letters of Peter and Paul? Yet most historians today still quietly refuse to accept these.

There is another aspect of the evidence for the Resurrection of Christ often overlooked. It is the phenomenon of the empty tomb. Both the Gospels and the early Church affirmed, "He is not here" and then immediately added, "He is risen," with this additional thrust: "Come, see the place where the Lord lay."

There is extremely important historical evidence for the empty tomb. It deals with the question: Where did the Christian church come from? To this the answer must be: Jerusalem. But this is the very *last* place it could have started if Jesus' tomb had remained occupied, since anyone producing a dead Jesus would have driven a wooden stake through the heart of any such Christianity based on a supposed resurrection. What happened in Jerusalem seven weeks after the Resurrection could have taken place only if Jesus' body were somehow missing from Joseph's tomb, for otherwise the Temple establishment, in its imbroglio with the Apostles, would simply have aborted the movement by making a brief trip over to the sepulcher of Joseph of Arimathea and unveiling the contents. They did not do this, however, because they knew the tomb was empty. Their official explanation for it—that the disciples had stolen the body—was an open admission that the sepulcher was indeed vacant.

The objection will arise: But the supposed failure of the authorities to produce Jesus' body rests only on New Testament sources. True, it rests on them, but not on them *only*. There is also a wealth of evidence from purely Jewish and Roman sources and traditions, ranging from Josephus to the fifth-century compilation. What is important about these references,

which also admit an empty tomb, is the fact that they stand as what historians term "positive evidence from a hostile source," which is—historically—the strongest kind of evidence.

Well into the second century A.D., and long after Matthew recorded its first instance, the Jerusalem authorities continued to admit an empty tomb by ascribing it to the disciples' stealing the body. Justin Martyr, who came from neighboring Samaria, reported about 150 A.D. that Judean authorities even sent specially commissioned men across the Mediterranean to counter Christian claims with this explanation of the Resurrection. And Justin Martyr lived close to New Testament Judea in both space and time. He was intimately enough acquainted with other details of the life of Christ that he could report that Jesus was born in Bethlehem, and that he personally had seen some plows and yokes made by Joseph and Jesus in their carpenter shop up in Nazareth, which he thought of excellent, durable quality.

Does any early source, friendly or hostile, claim that Jesus' tomb was *occupied* after the time of the Resurrection, that the sepulcher was *not* empty? Such a claim would have been an obvious slash through the Resurrection proclamations of the early Church. Yet no authority in any way close to the event in space or time makes this claim. And no shred of evidence has yet been discovered in literary sources or archeology that would disprove this statement. Is not all this tremendous evidence for the certainty of the resurrection of Christ?

Does this, then, prove the Resurrection? An empty tomb may not prove a resurrection, but a resurrection would require an empty tomb. Its occupancy, indeed, would have effectively *disproved* it.

Uncertainty vs. Certainty

What a contrast between the certainty of the Word of God and the uncer-

tainty of the plans of men. At the time of Jesus' crucifixion, when the body of Jesus was being laid in the tomb, Pilate told the soldiers, "Ye have a watch, go your way, make it as sure as ye can" (Matt. 27:65). "Make it as sure as ye can"—but how pitifully weak and feeble is such surety! How sure can anything be which has naught but the power of men behind it—and the God of heaven *against* it? What strength had Pilate's soldiers against the angels of God who came to resurrect Jesus? The record tells us they were "as dead men."

And what audacity for us ever to think that *we* have any power against God. If we are not willing to give up our ways for His and our thoughts for His, we shall find ourselves fighting against God—and just as effectively as did Pilate. Any power against God is no power at all.

Christian Confidence

One very basic reason for the Christian's confidence is the Resurrection of Christ. And once each year its anniversary comes to remind us of that solid, unshakable confidence that is ours. "Now is Christ risen from the dead," wrote the apostle Paul (I Cor. 15:20). Nothing uncertain or indefinite about it. "Now is Christ risen."

A gentleman stood looking one day into a store window. Standing next to him and also looking in was a little boy. It was near Easter, and in keeping with the season the shopkeeper had arranged a setting of the crucifixion. After a while, the boy turned to the man. "Them's Roman soldiers," he explained. The man said nothing, but kept studying the window. "And there's Jesus," the boy continued. Still no response. "They killed him." By this time the man, having satisfied his curiosity, started to walk away. Then he heard a patter of young feet behind him and felt a tug on his sleeve. It was the boy. "Mister," he said, "I forgot to tell you the most important part. He's alive again!"

This most important part, so often overlooked by the religious world as they concentrate on His death, is indeed the focus of the whole event—

The Believer's Hope

*I know that my Redeemer lives;
What joy the sweet assurance gives!
He lives, triumphant from the grave;
He lives, omnipotent to save.*

*He lives, to bless me with His love;
He lives, to plead my cause above;
He lives, to silence all my fears;
He lives, to wipe away my tears.*

*He lives, my wise and powerful Friend;
He lives, and loves me to the end;
He lives, my mansion to prepare;
He lives, to guide me safely there.*

*He lives, all glory to His name!
He lives, eternally the same;
What joy the sweet assurance gives,
That Jesus, my Redeemer, lives! —Selected*

even more, of the whole life of Christ. Had it not been for that Resurrection, death would have ended all and Jesus would have been as other men. But for Jesus, death was *not* the end. The road that led Jesus to the cross did not dead-end there. It kept right on to a triumphant reversal, to risen life, power, victory and immortality. Jesus *is* alive, and alive forevermore!

John's Confidence

None in the whole world are so outspoken as the authors of the Word of God. Philosophers have always taught men to think for themselves and to reason, to theorize, and draw logical conclusions. But how far beyond this is the certainty that declares in no uncertain

I Know that My Redeemer Lives!

terms, "We know." This positive assertiveness occurs and recurs numerous times in Scripture.

What is so unfailingly certain?

The apostle John adds a very central, very basic point of certainty in the opening words of the Epistle (1 John 1:1):

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." Here is John's subject. Could any more positive assertion be possible? His words accent the vivid reality of his own experience. To this aged apostle, his days with Jesus were as real as if they were but yesterday. Time and maturity have only enriched the memory and added understanding to the experience. Now he

realizes that when they heard, saw, looked upon and touched the living Christ, they were in reality touching the living Word of God, so completely did He exemplify that Word in His daily life.

"For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (v. 2).

We *know*, John was saying. What do we know about? It is one electrifying word: "life." The "Word of life," "the life," and "eternal life." All were meaningful terms to John. In Christ the "word of life," the wisdom of God, became alive and visible as it had never been before. He showed men what the Father had given Him, and He spent His entire earthly life obtaining that life and demonstrating to others the way to

Prayer

O Thou to whom a thousand years are but as yesterday when it is past, and as a watch in the night, we draw near Thee in deeper humility and love. Thou hast blest us abundantly, yet again and again we have proven ourselves unworthy of that blessing. We come to plead Thy forgiveness and seek anew Thy pardon and renewed opportunity.

Lord, we thank Thee especially for the surety of our faith, for the blessed privilege that is ours to be able to say, "I know." *I know* that my Redeemer lives. *I know* whom I have believed, *I know* that the things I have affirmed are true, and *I know* that if I do on my part, a future life awaits me.

Help us seriously to rethink and reaffirm Thy greatness, Thy goodness, Thy surety, Thy love; and our finiteness, our proneness to sin, and our obligation to purify the motives of our lives. And we pray Thee to renew us in the belief that Thou art, that Thou hast given us this life and art able to give *more* life, even eternal life, but only to those who seek and serve Thee in sincerity and in truth.

As we follow Him whom we call "Master" from the sunny skies of Galilee to the storm of Calvary, and on to the glory of the empty tomb, may we not miss the meaning of all this for our lives. We know that only as we grow into Christ by a death like His shall we be able to share the triumphant joy of a res-

urrection like His. May each of us have the courage to crucify in our own lives the vanities, immaturities, and conceits that keep us from living on Thy high plane of holiness.

Grant us such a sense of purpose in our lives that nibbling annoyances, disappointments, sorrows, crosses to bear will not for a moment turn us from our calling. In Thee may we discover the power to be master of any and every situation in our lives. In Thee may we find the will to sacrifice our natural love for our own thoughts and ideas until our selfishness is lost in brotherly kindness, and our self-love in service to Thee and to one another.

We pray for the faith that conquers; for the love that reconciles; for the peace that soothes; and ultimately for the victory that triumphs over death. And may we find our highest pleasure in giving up the things that appeal to us most, when it is revealed to us that they are abhorrent to Thee.

Lord, we pray for those everywhere who are seeking Thee with all their heart. And grant each of us such a serious commitment to Thee that not for a single moment will we permit ourselves to live by the life of our lower nature but be totally transformed, becoming the new creatures Thou canst use both in this world and in the world to come. For Thine is the Kingdom and glory forever. Amen.

obtain it—what better assurance could we ask? This is the same Jesus who was shortly to say, “I am he that liveth, and was dead; and, behold, I am alive for evermore” (Rev. 1:18).

John felt the richness of his experience in having known Christ, the perfect manifestation of the life God desires. So devoted was Jesus to the Father, so absorbed in doing His Father’s will, that He could say, “I am the way, the truth, and the life” (John 14:6). Here is further connection between “life” and “eternal life.” Jesus preached the good news of eternal life; at the same time He showed men that eternal life could be a reality for us—as we learn to love and live that same holy life.

John’s strong personal testimony probably had two purposes as he penned it: to express the deeper insights into the meaning of Christ’s life and example which time had impressed upon his own mind; and at the same time to let all men know that Jesus was an actual human being. Contrary to the heresies of the time, Jesus was real. John knew. He had been both an eyewitness and an ear-witness. He and others had enjoyed intimate friendship with the Master. Jesus was no incarnation of a deity; He was no phantom walking around in a human shell. He was real.

So John for the third time in his introduction repeats the certainty beneath His conviction: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (v. 3).

Paul’s Confidence

The same confident tone is sounded again by the apostle Paul in his letter to his son-in-the-faith

*When I stand at the Judgment Seat of Christ,
And He shows me His plan for me,
The plan of my life as it might have been
Had He had His way, and I see*

*How I blocked Him here, and I checked Him there,
And I would not yield my will;
Sorrow there’ll be, such as never was,
Such grief then my heart shall fill.*

*He would have me rich, and I stand there poor;
Stripped of all saving grace,
While memory runs like a hunted thing
Down paths I cannot retrace.*

*Then my desolate heart will well-nigh break
With the tears that I cannot shed;
I shall cover my face with my empty hands,
I shall bow my uncrowned head.*

*Lord, of the years that are left to me,
I give them to Thy hand;
Take me and break me, and mould me to
The pattern Thou hast planned!*

*Help me to yield to Thy wiser will,
Cleansing my heart from each sin,
Then Thou wilt welcome me to Thy home
And say, “Faithful one, come in!” —Selected*

Timothy. He writes: “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (II Tim. 1:12). Never was affirmation more positive or absolute. There was no chance for error. He had placed himself on deposit as security, persuaded that God was able to keep that which he had “committed unto him against that day.” There was no question in Paul’s mind. It was certain.

What was Paul certain about? That he was not traveling down a dead-end street. The cause to which he was giving his life was

not going to fail. He knew whom he had believed, he knew whom he served, and he knew he would be rewarded for all that he was doing.

Is it not our sacred privilege today to share this same confidence? Yes, we know whom we serve. We know whereof we speak. We know whom we have believed, and that if we do on our part, that same future is secure for us! Is it not a glorious confidence?

But there is a question, a question inescapable, on our part: Can *we*, you and I, truly share in this “I know”? The answer lies with us.

(Continued on page 26)

Peter

Master of Repentance

*Peter sinned,
but Jesus—
forgave—because
Peter repented.*

In many and mysterious ways God makes known His impressions to His people. He has a hundred ways of plucking at man's sleeve. Sometimes He nudges, other times He taps one on the shoulder, or even knocks him prostrate to the ground. To some His message comes in music, or picture, or story, or a chance meeting on the street. Sometimes His message wears the face of a friend, or even an enemy. To Simon Peter, the messenger was that herald of the dawn, the cock.

Peter had seen the last flickering torch disappear around the turn of the path that wound down the hill. Only once in a while the procession could be seen through the trees like giant fireflies. The murmur of voices died away, and the crackling of twigs, and the rustling of dislodged stones.

Suddenly there swept over Peter the realization that his Master had been captured and was being marched away to die. An icy fear gripped his heart, a startling contrast to the flaming courage with which he had drawn his short sword only a few minutes before.

Peter realized that he had blundered, and that he had been rebuked. Yes, he had said too much, too boldly. It was not the first time, and—if he knew himself at all—probably not the last.

But at the moment, that was a minor concern. Jesus—his Master—was in the hands of His enemies. Peter could not understand the calm submission with which Jesus permitted His captors to bind His hands and march Him off, much as a butcher would lead an animal to the slaughter.

Suddenly Peter realized that he stood alone—alone—alone!—alone with his reveries in this deserted garden. He stumbled blindly down the trail, heedless of the twigs that lashed his face and tore at his robe. Hurrying to catch up with the others, yet not anxious to get too close, he followed them down to the foot of the mount of Olives, and across the brook Kidron, and back up the hill to old Jerusalem, still asleep and quiet.

(Continued on page 12)

Judas

The Man Who Could Have Been

Judas could have been at Pentecost to witness and partake of the gifts of the Holy Spirit.

Judas could have stood by Peter and John at the Gate Beautiful and watched as the lame man rose to his feet and began to walk and leap and praise God.

Judas could have gone with the other Apostles throughout the then-known world, witnessing to the triumphant resurrection of his Master, proclaiming everywhere the coming Kingdom of God.

Judas could have repented, been forgiven, and gone forward full force to serve his Master and make up for the terrible treachery he had committed. Which of the Apostles did not need Jesus' forgiveness after the crucifixion when, it is written, "they all forsook him, and fled"? (Mark 14:50).

Judas could have been remembered for his dedication, his self-sacrifice, his zeal for the cause of Christ, as were Peter, Paul and John.

A permanent place of honor could have belonged to Judas—his was the same high calling of the Master which all the Apostles shared. The name of Judas could have been one of those inscribed on the foundation of the wall of the new Jerusalem which John saw in vision (Rev. 21:14) but—

The crowd that had been following Jesus left Him, offended. His teaching was too much for them. About suffering, and sacrifice, and service—this was not the type of teaching they liked to hear. And so they went away.

Then Jesus spoke to the Twelve: "Do you also want to leave me?" Simon Peter was the first to answer: "Lord, to whom shall we go? Your words are words of eternal life. We have faith, and we know that you are the Holy One of God." Jesus answered, "Have I not chosen you, all twelve? Yet one of you is a devil" (John 6:67-70, NEB).

How did Jesus know? How did He know what was going on in Judas' mind—almost before Judas knew it himself? Because it is written, "He knew what was in man" (John 2:25). The Scripture had prophesied that one should betray Him.

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Chosen as an apostle, chosen to belong to the highest, chosen by Jesus Himself, he could have belonged to eternity!—if only...

Remembering Peter's Trial...

*In the hour of trial,
Jesus, plead for me,
Lest, by base denial,
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.*

*With forbidden pleasures
Would this vain world charm,
Or its sordid treasures
Spread to work me harm;
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Rugged Calvary.*

*Should Thy mercy send me
Sorrow, toil and woe,
Or should pain attend me
Wheresoe'er I go,
Grant that I may never
Fail Thy hand to see,
Grant that I may ever
Cast my care on Thee.*

—Selected.

The procession made for the house of Annas, into which they escorted Jesus. The heavy door creaked and closed behind Him. Timidly Peter approached, only to find John standing there also. John persuaded the girl stationed at the door to let them in. As they slipped past her, she scrutinized Peter and said to him, "Art thou not one of this man's disciples?"

"I am not," answered Peter, abruptly.

Perhaps she felt she could speak to Peter. Perhaps she felt sorry for him, seeing that hurt, wounded look in his eyes, and the pain in his face. Who could tell what was in her mind? Perhaps she had seen the Master; perhaps she had felt an irresistible attraction to the great Galilean. Perhaps in that brief moment, as they crowded past her, the Master had looked at her as if to say, "I have something you do not have." At such a moment, a fire may have kindled in her own heart. Perhaps she wanted to ask Peter more about Him. Perhaps she wanted Peter to acknowledge Him, so that she could say, "Tell me more about the sound of His voice, and His mes-

sage, and His miracles, and how you are sure that He is the Messiah." Perhaps she wanted to know of the salvation about which He had been teaching, and how she could live forever. These questions might have come tumbling in a torrent from her lips. Who knows? But whatever her motive for asking the question, "Art

thou not one of this man's disciples?" Peter's instant reply was, "I am not," and all her further queries were silenced.

We can only wonder aghast at Peter's response.

Simon, surely you remember the first day you saw Him, while Andrew and yourself were floating the net and His shadow fell across you as you worked. Surely you remember His command, His beckoning finger, the light in His eye, the sound of His voice as He said, "Follow me, and I will make you fishers of men." Yes, Peter, you remember.

And that night when Nicodemus came into the garden looking for the Master, don't you remember how he crept in, his cloak pulled over his face? Don't you remember how he frightened you, and how the Lord and Nicodemus talked for hours about the promises? And what about the wedding in Cana, where He turned the water into wine? Surely you remember. And the Samaritan woman at the well in the village of Sychar. And...and...Simon, Simon, you have not forgotten.

Now they brought the Lord from Annas to Caiaphas, and the soldiers and the temple guard mingled with the servants in the courtyard. Because the night was cold they had kindled a fire in the brazier. Peter joined the group, stretching out his hands over the fire. Peter was glad to join those who huddled around the blaze, for the morning air bit sharply, and he found himself shivering.

Yet the atmosphere of the room was not that to which he had become accustomed in recent years. Coarse laughter greeted every joke, and the topics of their conversation disgusted him—the coming cock fight in Jerusalem, the gambling losses of their friends, the latest news from Rome, the games at the stadium, and... and...and...Peter paid not much atten-

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High character does not collapse suddenly. It is always a gradual decline, or else it never was what it appeared to be.

But why Judas? How did Jesus know it was he? Already, perhaps, there were signs. High character does not collapse suddenly. It is always a gradual decline, or else it never was what it appeared to be. Already Judas' lack of character was visible to the keen eye of Jesus—it was a certain uneasiness at some of His preaching, a subtle resistance to His authority, a little quarrelsomeness in the fellowship, a little jealousy, a little resentment, an increasing concern for the things of this world, the things which could belong to him personally, his name, his place—already it was showing.

Jesus could see it, but Judas did not know! Judas himself did not think so. All was well with him. He was happy in the service of his Master. An Apostle, a follower, he was growing! Traitor? Villain? That was the furthest thing from his mind. Had you asked him, he would have been sure that you were imagining it. "Me betray Jesus? Why, Jesus is the Messiah, the Son of God! Why should I think of betraying Him?"

And so the days of Jesus' ministry passed, days of preaching, and following. Judas was among those who heard firsthand the Sermon on the Mount. He was present when Jesus spoke the parable of the Sower, and the Bridegroom, and the Vineyard, and the Mustard Seed, and all the parables that have come down to us as sparkling jewels of Divine truth. We can read them; Judas heard them firsthand. He sat and listened, too, as Jesus expounded their meaning to the Twelve. He heard from the lips of the Master that the wicked shall be cast out (surely he did not think he was one of them!). And when Jesus talked of dividing the sheep and the goats, surely he pictured himself among the sheep. When Jesus answered Peter's query, "What shall we have therefore?" can we not imagine that he thrilled with the other Eleven at Jesus' reply: "Verily I say unto you, that ye which have followed me, in the regeneration

when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28)?

The next step to disaster for Judas is just before the crucifixion. We are only a few days from his act of betrayal. The lines are forming. Still Judas seems unaware of the turn in his character. He does not see himself as he really is.

It happens at the house of Mary, Martha, and Lazarus, where Lazarus had been raised from the dead. The three have invited Jesus to have supper with them, and after supper, Mary takes a costly box of perfumed oil and pours it out and wipes Jesus' feet. The fragrance of the oil fills the room.

Hers is an act of sincere devotion, but Judas objects: "Why was not this ointment sold for three hundred pence [about a year's wages], and given to the poor?" (John 12:5). The other disciples join Judas in his objection, so Judas is not necessarily a black-coated villain because of his feelings. Jesus answered the objection Judas voiced, and perhaps all the disciples accepted Jesus' reply in faith—all but Judas.

John, looking back upon the incident from several years' perspective, added as he wrote: "He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it" (John 12:6, NIV). No one at the time knew that Judas was a thief. John found that out later, when they audited the books.

And so his character is sketched. Judas starts out like the rest of us, a man of double motives, a "tree of good and evil." But with Judas, the evil is growing—unchecked. He shows outward acts of piety, while inwardly his heart revels in greed and jealousy. He still says the right words, but does wrong. He could do right—at times he feels that he should—but he does not

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All of a sudden Peter remembered what Jesus had said: "Before the cock crow twice thou shalt deny Me thrice."

tion to their conversation, until one of the soldiers nudged him and said, "Thou art also one of them," and Peter said for the second time, "Man, I am not."

Peter, you must remember. Surely it must be that you are afraid. Your brave heart must have turned to water. Surely you have not forgotten the many times you crossed the lake in boats like your own, with their worn seats and patched sails slanting in the sun, and the high rudder; and the hot sun beating down upon you. You remember, too, the night that Jesus came to you walking on the water. You tried it, too, Peter; and went walking like the Master—until your courage left you. Your faith gave way. Simon, has it happened again?

For the next hour or so, Simon and John and the others merely waited. What was keeping Jesus and the others so long in the house of Caiaphas? Little did they know of the difficulty of getting witnesses to condemn Him. But sleepless men and irritated tempers were sure to find some reason that they could submit to Pilate that would justify their demands for Jesus' death.

After an hour had passed, a soldier, coming from the palace, joined the group. As he greeted his friends in the circle, his eye fell on Peter. Carefully he scrutinized him, and Peter feeling the examination of the newcomer, looked around, as the soldier put the question to him directly: "Did not I see thee in the garden with him?" One of his friends joined him. "Certainly he is one of the Galileans. Just listen to his accent!" The soldier stubbornly went on, "I am sure I saw him in the garden, for my kinsmen Malchus was wounded by one of them who drew a sword, and if I am not mistaken, it was this very fellow here." Then Peter began to curse and swear, and said, "I know not the man." He used language he had not used for years.

Just then, the cock crew. And immediately Peter remembered the Lord's words, that "before the cock should crow twice thou shalt deny Me thrice."

Like a wave the realization of what he had done swept over Peter. All of a sudden he remembered what Jesus had said, and with tears streaming down his face he turned away from the fire. Through the mist of tears he saw ahead of him the stairway that led to Pilate's palace. And by some dreadful providence, just at that moment, Christ was being led up the stairs to appear before Pilate. Yes, the Lord had heard; the Lord had heard every hot, searing word. The Lord had heard his blistering denial. He had heard it all.

Jesus paused on the stairs and looked down over the rail. He looked into the very soul of Peter. In that awesome moment the eyes of the two met. Through his tears all else was a blur to Peter but that one face that shone through the tears, that loving face, that kind face, those sad eyes, reproachful, tender, as if they understood and forgave. For a moment the world seemed to stand still, as Peter looked upon the One he had denied.

We do not know what passed between them, but Peter could hear again those words Jesus had spoken only hours before: "Satan hath desired to have thee...."

Now the tears overflowed and ran down his cheeks, hot scalding tears. With great sobs shaking his strong frame, Peter spun around and rushed out to have the cool morning air fan his burning cheeks. While the Nazarene walked steadily ahead to meet the Roman governor, Peter fled with his heart pounding in his breast. He went out and wept bitterly.

That night something happened within the heart of Peter. Something was killed, something was broken.

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Judas

The Man Who Could Have Been

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have the power to command himself.

And now, the act of betrayal.

It was the night of Jesus' last supper with His disciples. "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him"—not some literal monster, and not some overpowering spirit of evil, but the evil inclination of Judas' own heart, the evil he had already set up with the chief priests, when he had agreed with them to deliver Jesus to them for the sum of "thirty pieces of silver" (Matt. 26:10-16). Truly, "Satan entered into Judas," but Judas opened the door. Judas himself took the steps to disaster, and the door swung closed. Judas' treachery was not unwilling.

The disciples are still gathered about the table, enjoying the fellowship of one another and of Jesus, when—to the surprise of everyone present—Jesus takes a towel and basin and begins to wash the feet of the disciples. He moves from one speechless disciple to the next, and the next, and the next, and—to Judas. Judas sits there tense, uncomfortable, contemplating the unspoken treachery that fills his heart. There is nothing to do now but to go through with it. So Jesus washes Judas' feet and as He finishes His eye meets the eye of Judas. Judas quickly looks away. His conscience is frozen. And Jesus passes on to the next disciple and the next, until He comes to Simon Peter. Peter speaks up boldly: "Lord, are you going to wash my feet, too?" Jesus replied, "You do not realize now what I am doing, but later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "wash me—not just my feet but my hands and my head as well!" It was typical of Peter—wholesouled, outspoken, but sincere.

Then Jesus added one more comment, deeply significant: "And you are clean, though not everyone of you." Jesus knew—Jesus knew who was going to betray Him; that is why He said it.

The foot-washing done, Jesus returns to His place, to reveal more and more of the deep spiritual truths that filled His heart, a heart overflowing with loving desire for His true disciples. Shortly, though, He must say it plainly. Troubled in spirit, He drops the bombshell: "One of you shall betray me" (John 13:21). The disciples are struck to the heart. Still no one looks at Judas, no one points a finger. Judas is still above suspicion. He is a high caliber, loyal disciple.

Instead, each disciple looks instinctively to himself: One of us? Which one? "Lord, is it I?" "Is it I?" (Matt. 26:22). They are deeply disturbed. Finally the one who it is asks the question also: "Am I the one?" And Jesus replies, "As you say" (Matt. 26:25, Phillips).

As a gesture of friendship, Jesus offers Judas a morsel out of the common dish. Judas receives it, but it is too much. He rises to his feet, bolts out of the room, slams the door.

The disciples do not suspect him even now. "No man at the table knew," we read (John 13:28). They think that perhaps he has gone out to take care of some financial matters. But Judas has gone out into the dark—into the night—the night of terrible

treachery he himself has designed.

Everything was waiting for Judas to arrive. The Roman contingent had formed. The soldiers were there, and the priests, and the guards. The guards led the way down the hill, through the city gate, down through the valley of Kidron, across the brook, and up the slope toward the Garden of Gethsemane.


Meanwhile, Jesus was delivering His last sermon to the Eleven, those last loving words that touched their hearts and filled them with inexpressible longings for Him who was with them for the last time. Never in three years with the Master had they heard so much so intensely uttered. He spoke of them as branches of the true vine. He called them friends. He revealed the height of His own mission, and the peace that filled His heart even as He faced the most dreadful of all sufferings. For the moment they were translated, as it were, into another world.

And then, "when Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples" (John 18:1).

Meanwhile, Judas, was directing his accomplices to just the right place. Well he knew where Jesus would be going—he had been there many times with Jesus and the disciples.

And so the disciples and Jesus came unarmed, peacefully, to enjoy the beauty of the evening in the garden. At the same time, came Judas, with a "band of men and officers from the chief priests and Pharisees, ... with lanterns and torches and weapons" (John 18:3).

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*Do we not
hear the same
Jesus who called
Simon calling
us today? Have
we denied Him?
He will forgive,
He will restore:
If we repent.*

That night the Simon in him was killed, the old arrogant boasting brava-do of Simon, the cocksure confidence of the fisherman, the impetuous stubbornness, the impulsive thoughtlessness of Simon; all these had suffered a deathblow. And something else was being born, a new Peter, a new beginning, a new disciple-to-be.

Nothing more is heard of Peter for two days, but we can be sure these were two full days for this apprentice apostle in the making. And he is running true to form. Only the night before, the Master had spoken a personal word of warning and said, "Simon, Simon, behold Satan hath desired to have thee, that he may sift thee as wheat." It had come true. Now he remembered that word of hope which Jesus had added: "But I have prayed for thee, that thy faith fail not." His Lord had prayed that somehow his faith should not fail. That prayer must be—would be—answered. But how? For never again would his Master trust him.

And what would the other disciples think of him? What could he do?

But Jesus had said more: "When thou art converted,"—when you have turned around, when you have got new bearings, when you have turned your face once more toward Me—"strengthen thy brethren." What did He mean?

The day passed, and a new day dawned, and a new week.

And then came the strange story, gasped out by breathless women who had come running from the tomb with the message of all messages: the tomb was empty! Instantly—instinctively—Peter and John set out in a foot race to the tomb, to see for themselves, as fast as their feet could carry them.

Truly something had happened. Life could never be the same again. The dead had come to life! The Christ

who had been crucified was indeed alive!

Then came that night when, having gone back to their boats and their nets, they worked hard and caught nothing. Discouraged and sad as they approached the shore, they saw someone standing on the beach in the early light of the morning. The sea was calm as a mill pond, and the early glow from the east still clung to the surface of the water. As they drew nearer, they saw flames leaping from a fire, and this mysterious figure waiting while they drew their boat up to shore and anchored it. Could it be?—Yes, it was the Lord. That was enough! Here was the opportunity for which Peter had longed. Without a moment's hesitation he jumped overboard and waded ashore.

And during the conversation that followed, three times Jesus put the question to Peter, "Simon, lovest thou me?" And three times came Jesus' answer, "Feed my sheep."

The next time we see Simon, he has a new bearing. It is the day of Pentecost, and we see him, fearless and eloquent, a glowing fire in his eyes, his voice vibrant with conviction. Peter is standing before a multitude, his voice ringing out the certainty of the Gospel of Jesus Christ—crucified and risen and ascended to heaven, where He is now seated at the right hand of the throne of God.

Is this Simon preaching the sermon? No, this is Peter, now firmly established in the Gospel. The weak one has become a witness, a pillar of strength to the brethren and an apostle to the ages.

Peter sinned, but Jesus forgave—because Peter repented.

And do we not hear the same Jesus who called Simon calling us today? Have we denied Him? He will forgive, He will restore. He can change our lives, too, just as He changed Simon's.

If we repent. □

Judas

The Man Who Could Have Been

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Then Judas disclosed his plan: "The one I kiss will be the man. Get him!" (Matt. 26:48, Phillips). He would betray Jesus with a kiss! Whatever happened to the heart of Judas! He could have told the soldiers where to go to find Jesus. But no, he went himself and pointed Jesus out with a kiss of betrayal. Not for thirty pieces of silver, but for—what? Who can reveal the depths of iniquity in the human heart!

Looking through a group of trees, Judas spotted a moving garment. He motioned the soldiers to stop, as he advanced alone. At the same time, Jesus saw Judas and his company, and stepped forth to greet them. "Who are you looking for?" He asked. They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas stepped forward and kissed Him. And Jesus said, "Friend, wherefore art thou come?"—even at this very last moment, Jesus addressed Judas as *friend*! There was no malice in His heart, and no feeling of revenge. "My friend," He said. But it was far too late. Judas had a closed mind. The soldiers advanced, they took Jesus, and lead Him away.

Judas, you have now betrayed Him! The deed is done! Yet, you have done something worse, Judas—you have betrayed yourself!

That is not the end of the story. The traitor saw Jesus that very night, accused, tried, and found guilty. How could he face the morning light?

His sense of guilt was overwhelming. A lonely bitterness boiled within him. A volcano of torment—he had betrayed innocent blood!

Judas, how could you do it? How could you do such a thing, and ever hope to face yourself again?

Yes, we know a little of the evil of the human heart. But Judas was not a hardened criminal, ruthless and degenerate. He was a man from Jesus' own company, a man sensitive to the finer things of the spirit. He had been influenced by the teaching of Jesus, his conscience was yet tender. He could not help but feel deep guilt for what he had done.

Judas runs back to the temple, as fast as his feet can carry him. He makes his confession: "I have sinned! I have sinned! I have betrayed innocent blood" (Matt. 27:4). He opens his money bag, grabs out the thirty pieces of silver, and throws them violently onto the temple floor. He will be rid of all blood money! He leaves the city.

Just outside the city is a cliff—he knows it well. And there stands a tree, with one branch hanging over the edge. He approaches the tree, throws a rope over the low hanging limb, fastens it securely, then ties the other end into a slipknot. His hands shake as he places the knot over his head. One final look around, he throws his body over the cliff...the line snaps taut.

For Judas it is the end. The words of Jesus are fulfilled: "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matt. 26:24).

The man who could have been! The man who could have repented, and received the Master's forgiveness. Even after the dastardly sin which he committed, he could have repented and been drawn back by Jesus. He could have

been forgiven, and followed with new fervor the cause which Jesus had begun. Chosen as an apostle, chosen to belong to the highest, chosen to be part of the Kingdom of God, chosen by Jesus Himself, he could have belonged to eternity! But he went his own way, and chose his own end, an end of all ends the worst.

How could anyone who lived in the presence of Jesus for three years do it? How could anyone be so near to Jesus, and fall so far away? That is the lesson for us. One could, and one did. And let us never forget that you and I are "of like passions," even with Judas.

Jesus had many things to say to Judas—as well as to all His disciples—much, every day. Judas heard, day after day, but he did not respond. His heart was not warmed more and more as the days went by. The warnings, the pleadings, the messages from God became less and less meaningful to him. And finally he turned traitor to his Master and to himself, in spite of all his opportunities.

The man who could have been, but was not. The man who could have repented, and turned, and started a new life *with Christ*! Judas could have; for his sin was not unforgivable, until he himself made it so. Judas' problem was not the sin, but the absence of a humble and contrite heart.

Oh, let us guard carefully the tender conscience, the submissive attitude, the obedient spirit. Let us practice daily, even in the insignificant details of life, to acknowledge when we do wrong and turn squarely around and do right. And when there is the slightest hint of transgression, let us ask anxiously, in all sincerity, with the rest of the disciples, "Lord, is it I?" □

The Bible: Word of God

► *God has spoken, and the Bible is our means of "hearing" His words.*

At various times in the past and in various different ways, God spoke to our ancestors through the Prophets; but in our own time, the last days, He has spoken to us through His Son" (Heb. 1:1-2, JB).

The Bible presents a God who "speaks," not simply a God who acts. All the Bible authors were writing for our "speaking" God.

"God spoke"—He had a message for His human family. But who could hear the sound of His voice? Obviously the term is metaphorical, because no one has literally heard God's voice. Nevertheless, God has spoken, and the Bible is our means of "hearing" His words. This is why the Bible is called the "Word" of God—not that it is literally His words in the sense that they are syllables His voice formed, but rather that the Bible was written and compiled under His oversight, so that His thoughts were transferred into written form. In this way each Bible author uses his own words to express that which is, in a literal sense, the "thought" of God, Divine wisdom, Divine knowledge. God is the authority behind the writings.

The Issue of Authority

If the Bible does indeed present the thoughts of our Creator, how do we perceive the authority behind it? In other words, how binding are these words upon us? Here is the crux of the issue of the Bible as it affects us: What is to be our view of and attitude toward the Scriptures? Certainly the Bible, if it is indeed the Word of God,

should have authority. But over whom? Can the Bible tell *me* what to do, how to behave, how to think, how to live? And if I reject that authority, will I ever know the difference? Will I ever have any personal encounters with Divine justice?

These are issues which should concern every one of us individually because Divine authority is a fact which everyone who lives will have to face in the near future. And so is the issue of Divine justice. For the moment we may close the Bible and live as though it were not. But we are not in control of the whole realm of our existence. We are not the originators of life on this planet, and we do not have the last word about what happens to us.

If we are wise, we will investigate to learn what God has to say to us, what are His plans for the future, and what we should be doing. And for all this information we have only one source: the Bible.

The Authority of the Scriptures

The most popular approach today is to submit the Bible to the so-called scientific examination of "experts" (higher critics), then abide by that testimony; or to judge the Bible by whatever standards one thinks relevant.

Both of these approaches are seriously lacking, because their basis is a human judgment and a human opinion. If we really believe that the Bible is the Word of God, what right have *we* to judge the work of Him who made us? At the same time, we must

realize where human hands had a part in relaying that Word to us and make allowance for problems that may have been introduced. For obviously, the Bible as we know it is not in the original handwriting of its God-inspired authors, nor was it directly delivered to us by angels.

We have no reason to set aside all scholarly research and serious discussion about the Bible. But over and above any other considerations we must give first priority to the self-testimony of the Bible. Just as every man has a right to speak for himself and his testimony should not be ruled as improper, so with the Bible. If human testimony could be trusted, one's words about himself should be sufficient. But men are subject to lie and deceive. This same principle, applied to the Bible, will give us at least part of our answer: If the Bible is not to be depended upon when it talks about itself, how do we know it is trustworthy when it speaks about anything else? And, conversely, if it can be trusted when it talks about prophecy and doctrine, why not depend on what it says about itself? Either it is all true, or it is worthless as a guide for life.

Notice how often the Bible speaks of its authority: more than 3800 times in the Old Testament alone a message is introduced by a formula such as "The Lord spake" or "Thus saith the Lord" or "The word of the Lord came." Both Amos and Jeremiah testified that they were compelled to speak for God. Ezekiel was under orders to give his people the Divine message, whatever the consequences ("whether they will hear, or whether they will forbear").

The same level of authority is observed in the New Testament writers' attitude toward the Old Testament. They never argue or challenge the case, but simply take it for granted. For example, when they quote from the Psalmist David they say that *God was speaking* by the mouth of His servant when He said, "Why did

the heathen rage, and the people imagine vain things?" (Acts 4:25). Or when quoting Isaiah, Paul says, "*Well spake the Holy Spirit* by Isaiah the prophet unto our fathers, saying,..." (Acts 28:25-26). In addition to these we have such expressions as "*The oracles of God*," or "*He saith*," or "*God saith*," or "*The Holy Spirit spake*," or "*The Holy Spirit saith*," today if ye will hear his voice,"—all these would be unexplainable if the New Testament authors did not trust the Old Testament as the veritable Word of God. (For examples, see Acts 7:38; Rom. 3:2; Heb. 5:12; I Pet. 4:11; Eph. 4:8; Heb. 1:8; Acts 28:25; Heb. 3:7; Heb. 10:15; Rom. 9:25; Matt. 22:44; John 10:34; Gal. 3:16; Heb. 2:11-12.)

Notice, too, how Jesus Himself gave authority to the Scriptures as He quoted them: "How then would the Scriptures be fulfilled that say it would happen in this way" (Matt. 26:54). Or, "Yes, what is written about me is reaching its fulfillment" (Luke 22:37). Or, "Everything must be fulfilled that is written about me in the law of Moses, the prophets and the psalms" (Luke 24:44). Jesus explicitly related present events to the fulfillment of prophecies recorded in the Old Testament. Peter did the same when he said, "Brothers, the scripture had to be fulfilled..." (Acts 1:16).

Carl F. H. Henry, in writing an introduction to *The Expositor's Bible Commentary*, Volume 1 (published by Zondervan, 1979), in an article on "The Authority and Inspiration of the Bible," presents a strong case "for Scripture as the divinely given record of supernatural revelation and as the authentic exposition of the meaning of that revelation." Writing of the authority recognized by the Bible authors themselves, he says: "In view of their confidence in the divine inspiration of the scriptural writings, the Greek Christians spoke long ago of *ta biblia*—in effect, '*the books par excellence*'—and appended to Scrip-

How far-sighted was the wisdom of God, to oversee the preserving of this knowledge in written form—which would be far less subject to miscommunication over time than any oral proclamation.

► *If Jesus Himself
recognized the
Old Testament
Scriptures as
Divine, shall we
think less of
them?*

ture such adjectives as 'divine,' 'canonical,' and 'holy.' When referring to inspired books collectively, the early Christians spoke of 'the Scriptures,' even as the OT previously had been so designated (Dan 9:2); the singular form 'the Scripture' (*he graphe*) they reserved for a stipulated passage (contrast Matt. 21:42, 'Have you never read in the Scriptures...?' with Mark 12:10, "Haven't you read this scripture...?")—for the whole corpus of writings reflects the Christian conviction that this collection of books is not merely an anthology of assorted writings whose authors speak reliably for God, but one comprehensively unified Divine utterance."

If Jesus Himself recognized the Old Testament Scriptures as Divine, shall we think less of them? He even spoke of His very words as being the Father's doing: "The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work" (John 14:10, NIV).

Paul was equally definite about the source of his message and of the authority behind it. He said that "by revelation he [Jesus Christ] made known unto me the mystery" (Eph. 3:3). He said also of his gospel that, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12). Again, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth;...For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (I Cor. 2:13, 16). The Apostles recognized that their writings were inspired, that they were not delivering their own words, as Paul clearly stated in I Thess. 2:13: "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe" (NIV).

Jesus told His apostles that after He was no longer with them they would be inspired to recall His life, teaching and work for the purpose of recording it. The Holy Spirit would bring "all things" to their minds (John 14:26). The result of this special arrangement was the New Testament.

Those through whom God was speaking consistently regarded the Scriptures as God speaking supernaturally to and through chosen men, making His message and thoughts known to those who would otherwise have been strangers to them. As Carl F. H. Henry comments in the same article cited above, "The struggle against the authority of the Bible is therefore inseparable from the struggle against Divine authority, even as the struggle for the authority of the Bible is a struggle for transcendent authority and against any transcendent authority higher than God. Indeed there would be no special revelation for us at all had not God chosen prophets and apostles and charged them to transmit His Word in the form not only of word proclamation but of letter and book."

How farsighted was the wisdom of God, to oversee the preserving of this knowledge in written form—which would be far less subject to miscommunication over time than any oral proclamation. Carl F. H. Henry comments also upon this point: "That the prophets and apostles who were God's chosen bearers of special revelation are known to us through the instrumentality of Scripture does not reduce but enhances the force of this revelation. The Bible is, in fact, fully as forceful and definite as the living prophets and apostles were in their time. Indeed, because of its very written nature, their message is guarded against supplementation, abridgement, alteration, and all other contingencies to which a merely oral statement is vulnerable. Even if oral tradition in ancient times displayed a remarkable capacity for accurate

transmission, the written testament is less exposed to alteration by chance and self-interest. While sharing with oral communication the risk of misinterpretation, the written record preserves the author's conceptual-verbal intention in a fixed form in the light of which all subtractions, additions, corruptions, and misconceptions can be criticized....The church must always come to terms with what stands written....Whatever churchmen may say about the Bible,...the Book is 'there,' objectively voicing the divinely authoritative Word....The canonical Scriptures are therefore God's providential gift to the church, preserving the community of faith from vulnerability to legend, superstition, unfounded tradition, corruptive invention, and much else. The...decision for an authoritative Bible therefore becomes a matter of obedience to...the priority of God's revelational Word. Holy Scripture is the authority of God...."

This high view of the Bible's authority is not merely the creation of late Judaism nor was it the invention of the post-Reformation period. It was held by the Jews and by the early Church through the centuries. Standing on the promises of God found in the revealed Word of God has been the essential characteristic of the faith of God's people in all ages. The prophets and the apostles could back their proclamations with a "Thus saith the Lord," and could boldly say, "This declare I unto you" because they were *sure* that they were speaking the veritable message of God.

Current Attitudes

Widespread today in our colleges and universities is the study of comparative religions, which, while stimulating a general interest in the Bible has often diminished its authority. For in the study of different world religions, the "sacred writings" of each are considered on an equal basis, and the Bible is robbed of its pervasive claim to distinct Divine authority.

However, if we look closely at the sacred writings of non-Christian religions, we discover almost immediately that the majority do not even claim that their writings are divinely inspired. For example, the theory of inspiration is wholly unacceptable to the Buddhists, since Buddhism is atheistic. The writings sacred to the Chinese claim no supernatural inspiration or authority, Confucianism being less a religion than a venerated moral tradition. Among the major religions of the world, the living God significantly appears as the "speaking God" only in Judaism, Christianity, and Islam—and the Koran of Islam borrows heavily from the Bible.¹

Does anyone feel that we should find confirmation of the authority of Scripture *outside* Scripture, in the secular histories of the world? If we think about it, we realize that this is hardly even possible, because those outside the sphere of God's activity would not have been even aware of what was happening. How could we expect anyone to testify to the veracity of that of which they were scarcely even aware, and about which they had no

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The...decision for an authoritative Bible becomes a matter of obedience to Holy Scripture as the authority of God....

¹ "The Koran is really the product of one man, Muhammad, whose fragmented writings were gathered after his death into a single book exasperatingly lacking in arrangement. Since Muslims consider the Koran an earthly copy of a heavenly original and view its every letter as uncreated and eternal, the words of the Koran preempt features that the NT reserves for the personal *Logos* of God (cf. John 1:1-3). The Zoroastrian Zend-Avesta reflects not only a composite character, but a variety of religious conceptions as well. The so-called sacred books of other religions, including the Book of Mormon, assume much less the character of a unified book than does the Bible, and their mythological features, questionable historical particulars, and inconsistencies of religious perspective should put us on guard against speaking of 'the Bibles of mankind.'" (*The Authority and Inspiration of the Bible*, by Carl F. H. Henry)

A Thorough Furnisher

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

As may be noted by the reading in our Common Version, the word "is" is supplied. Omitting this word the text reads, "All scripture...given by inspiration of God is profitable for doctrine," etc. Most certainly every part of Scripture revealing knowledge beyond the power of man to reveal, required the inspiration of the Almighty. That part of the Scripture reporting current events, or recording the well-known history of past events, would require no inspiration; but to predict the future, and prescribe a code of moral ethics so radical and far-reaching as to completely reverse the tendencies of human nature and morally remake men and women, God's inspiration would most certainly be needed. Paul's words to Timothy clearly convey this thought: "All scripture...given by inspiration of God...is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The first essential here mentioned is "doctrine." Before one can apply the science of numbers he must have a knowledge of mathematics. Before he could engage in one of the professions, he must acquire a knowledge of the "doctrine" or fundamental principles of that profession. The same principles apply to the religion of the Bible. We read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7); "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13); also, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3).

Many professedly religious people do not know what they believe, and even less as to why they

believe it. If asked to give an intelligent reason for their beliefs, they would be at a loss to answer. It appears to them that a knowledge of doctrine is not necessary; so long as they believe there is a God, and that His Son Jesus Christ once lived upon earth, and—as they erroneously believe—that He died on Calvary to atone for their misdeeds, they are all right.

But the religion of the Bible is an exact science, and as such it projects no theories not founded in fact, or which do not agree with every other fundamental teaching which it contains. It was a conviction like this that moved the logically-minded Paul to state, "Prove all things, hold fast that which is good" (I Thess. 5:21). He knew in whom he believed. He also knew *what* he believed, and was convinced that his hope could be clearly defended and proved.

The apostle Peter also recognized the Christian's need of a clearly defined system of belief when he said (I Pet. 3:15), "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Such a "hope" cannot be just any doctrine or faith that happens to appeal to us, for we are told in Eph. 4:5 there is but "one Lord, one faith." In the book of Jude, verse 3, we are exhorted to "earnestly contend" for this faith which was "once delivered unto the saints."

This doctrine or faith once delivered to the saints differs widely from the accepted beliefs of today. For example, the hope of a life after death usually centers around the theory of inherent immortality, and continuance of life immediately after death, while the Scriptural hope rests on the belief in the resurrection of the body at the second advent of Christ; this mortal, dying body to be changed and made

equal to the angels, and placed beyond the reach of death. The religious-minded person today looks up toward heaven feeling it is to be his future abode, while Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5), and while He prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

The popular belief is that if we accept Jesus as our personal Saviour, He will justify and save us, while the Bible doctrine is that we must purify ourselves even as He is pure to merit His approval and salvation (I John 3:2-3). This logical approach agrees perfectly with the words of Peter, (I Pet. 2:21): "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." And this "doctrine" of the Bible transmitted to us through the inspiration of the Almighty repeatedly declares that good works *are* necessary to salvation.

The highest goal in every Christian's life should be salvation. Nothing less can impel him to give up what seems right to him and accept a code of laws entirely foreign to his nature. But this salvation is not his the moment he enters the race. He must first acquaint

himself with the rules of the race, then he must actually run the race, covering every inch of the ground separating him from the goal, then Christ, the righteous Judge, will bring the reward and bestow it upon every successful runner (II Tim. 4:8).

Now we can see the need for the "reproof," "correction," and "instruction in righteousness." None of us are naturally good, nor can we see, recognize or correct our own failures without help.

The prophet Jeremiah was familiar with God's plan for character building, and was so confident no one could accomplish it by himself without help, that he cried, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." And then to show he did not exclude himself from the formula he prescribed for the purification of others, he adds: "O Lord, correct *me*, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10:23-24). This should be the plea of each aspiring Christian.

These lofty principles applied will make us acceptable to God, "perfect, thoroughly furnished unto all good works." □

The Known Bible

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firsthand information? Would we today go to the country of Japan to get authoritative documentation about the laws and government of the United States? Those outside the nation of Israel recognized the existence of the nation and certain aspects of their religion (i.e., the fact that they worshiped no idols—no replicas of images are found among the Israelites' remains; also that they had a central place of worship, etc.). But we cannot expect those outside either to confirm or to deny the authority that the people of God recognized and respected.

Summary

If we would follow the example of Jesus and His Apostles, we must recognize the authority of

God above every human reasoning, opinion, tradition, consensus, observation, or anything else. We recognize that authority as it is communicated to us through His written Word, since we have no other means of communicating with the Divine mind today. What the Bible says we believe; what it condemns we condemn; what it esteems we esteem. Only in this way can we guide our lives by His authority.

Since the Bible bears the stamp of Divine authority, it shares, in reality, the very attributes of God. It is living, active and powerful, penetrating as a surgeon's scalpel, bringing all human thoughts and ideas under Divine scrutiny. In the words of Hebrews, "For the word of God is living and active. Sharper than any twoedged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb. 4:12, NIV).

The Bible is God's Word, and it is His Word for us *now*. It is His authoritative Word by which God addresses us today. God speaks to us in and through and by His Word, and never without that Word. As C. F. H. Henry has written, the Bible is "The Word of God present and living in the form and content of Scripture, the word identical with the words received and transmitted by chosen prophets and apostles, the word God has spoken and still speaks authoritatively. Divine revelation is Scriptures' very own pulse beat, demanding our respectful hearing and the obedient conformity of our minds and ways to its requirements. The authority of the Bible derives from God speaking in these statements and words. Scripture is indeed what God Himself would have us know and would have us obey in the Church as the Word of God."

(CONTINUED NEXT ISSUE)

Allegory or Literal?

"How do you consider Daniel's three friends in the fiery furnace, allegory or literal?"

From the account we believe it was a literal occurrence, a real fiery furnace into which they were thrown. There is nothing here that contradicts Scripture teaching or is beyond the power of God. This was a marvelous display of God's power, also a shining example from three stalwart youths who refused to yield to temptation even under threat of death. It no doubt was included in the Divine Record so that it could give courage and strength to others who would encounter similar trials through life.

Although we do not see the passage as intentionally an allegory, the Bible does not condemn our taking passages and drawing spiritual lessons from them. This story surely could be a source of spiritual teaching if its components are taken as symbols. The apostle Peter speaks of the "fiery trial which is to try you," and this could be used to describe the internal conflict between our lusts and the demands of the law of God, or a trial brought on by those who demand allegiance to any "golden image" of this world.

But in its context in Scripture, we believe that it was an actual incident, as are most Biblical allegories. There was a literal Adam and Eve, as well as the Genesis account being an allegory. There was a literal Isaac and Ishmael, sons of Abraham, though the apostle Paul said "This is an allegory" (see Galatians 3).

◆ Concerning the Abrahamic Covenant

"Would it make any difference in your understanding of the requirements of salvation if the Abrahamic covenant was omitted from the Scriptures?"

There is no part of Scripture teaching that can be omitted without loss. However, God has arranged that His plan be stated in numerous ways. The same point is often revealed as a plain statement, then also as a symbol, an allegory, a parable, or some other simile.

The covenant to Abraham is an example. When God said to Abraham, "In thee shall all families of the earth be blessed," He was stating His long-range purpose for the earth and the salvation of worthy mortals. Ultimately all who live on the earth will be blessed by God. The same promise was stated by our Lord in the prayer He taught His disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It was stated again in the promises to David and his seed regarding the kingdom of Israel: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me" (Ps. 89:34-36). It was stated again by Isaiah when he wrote, "And all the ends of the earth shall see the salvation of our God" (Isa. 52:10). It was the promise of the angel concerning Jesus, that "the Lord

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Are We

Gold Leafing

Ourselves?

*I*f my calculations are correct, gold leaf is about one thirty-ninth the thickness of a fingerprint, which is about one two hundredth the thickness of a human hair, which is—without question—very thin!

It might seem, from such a thickness, that a layer of gold leaf could not matter too much.

But it does. Gold leafing can add considerable value to an object if it is properly applied.

But gold leafing can also be misapplied, and from this misapplication we may take a lesson for our spiritual lives before God. It is possible, as professing Christians, to not be all that we profess. In this sense, we may be “gold leafing” ourselves. While hiding behind a facade of righteousness, inwardly we may be very much a part of the world. In this way we may deceive others, and—worst of all—may deceive ourselves. We may appear outwardly fair, but be filled with deceit and all manner of uncleanness, like the “whited sepulchres,” Jesus spoke of, which “indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness” (Matt. 23:27).

God does not want a thin layer of virtue on the outside; He wants genuine goodness all the way through, right to the thoughts and intents of our heart. The thinnest, most precious layer applied to the outside of our human vessel will prove only a snare and a detriment when we stand before the all-seeing eyes of the Judge, who will “render to every man according to his deeds” (Rom. 2:6). The outside goodness will be so thin that, like gold leaf, the revealing light of the Judgment will actually pass right through the covering, and reveal what is inside.

The apostle Paul was very aware of this fact when he wrote, “My conscience is clear, but even that isn’t final proof. It is the Lord himself who must

examine me and decide. So be careful not to jump to conclusions before the Lord returns as to whether someone is a good servant or not. When the Lord comes, he will turn on the light so that everyone can see exactly what each one of us is really like, deep down in our hearts. Then everyone will know why we have been doing the Lord’s work. At that time God will give to each one whatever praise is coming to him” (1 Cor. 4:4-5, TLB).

We must be very careful not to fall victim to the temptation to gold leaf ourselves. We are not working for a good appearance, but for a genuine good character through and through. This means guarding our thoughts with all caution. If we fail to meditate on the Divine precepts, if we do not fix our minds on what is good and pure, we may find in the end that we have only a thin layer of goodness outwardly, which will be of but little avail toward our salvation.

No matter how well we can quote Scripture, no matter what others may think of us, no matter what sins we may have overcome, if we are not becoming pure gold through and through, we will not receive the “well done” of the great Judge.

Oh let us cry with the Psalmist, “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” (Ps. 139: 23-24).

Of all sins of the flesh, perhaps self-deception is the most dangerous, because we lose the incentive to change. How necessary that we search our hearts now, while we have time to rid ourselves of any inner contamination, so that the Judge will not have to discover that our goodness is only a thin veneer, only gold leaf, but that we are solid goodness, pure gold through and through.

—Contributed.

God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33).

But we must remember that a covenant is a two-sided arrangement. This is true also of the Abrahamic covenant. God commanded Abraham, "Walk before me, and be thou perfect" (Gen. 17:1). The same requirements rest upon all who would participate in the benefits of the covenant. Whatever God asks, we must be ready to do. It is a law of faith and obedience, whatever the specific commands from God may be. We must be ready to give up our thoughts for God's, our ways for God's, and to place our lives under His direction. "Blessed are they that do his commandments" is just another way of saying "Walk before me, and be thou perfect" (Rev. 22:14; Gen. 17:1). The Abrahamic covenant will be fulfilled only to those who like Abraham believe and obey.

◆ Baptism Essential?

"Do you believe that baptism by immersion in water is essential for salvation? If your answer is yes, do you see any greater significance in the act than the necessity to follow the example of Jesus Christ?"

No, we do not believe that baptism by immersion in water is essential for

salvation. Up until the time of John the Baptist, we know of no instance where anyone was baptized. And Paul said that Christ sent him not to baptize but to preach the gospel (I Cor. 1:17).

The institution of baptism was a command of God, and was part of the plan for a limited period of time. Its value to us lies in its being an illustration of the total commitment and inward cleansing that God requires of each of us. Each of us must be spiritually immersed, cleansed, totally washed from every form of evil.

Human nature has always been prone to substitute outward form and ritual for inward cleansing. But God is looking at the heart. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure" (I John 3:3). Here is a cleansing which no literal baptism can replace.

Even those who were baptized in literal water still had to cleanse their hearts and lives. The baptism was only an outward sign of an inward commitment. It did not change their obligation to follow the example of Jesus Christ. There is just no comparison between following Jesus and being baptized. Following Jesus is a step by step, day by day, act by act and thought by thought process, which no outward act can accomplish. □

I Know that My Redeemer Lives!

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Are we living each day so that we can claim this same positive assurance? Are we living so that we *know* our daily life is building for us a record for eternity?

Can we say "I know" and mean it? Can we say with Paul, "I know whom I have believed," and with Job, "I know that my Redeemer liveth"?

Oh, our great God, who orders the universe and has given life to billions and quadrillions of shining angels, is able—abundantly able. He can do "exceeding abundantly above

all that we ask or think"—and He will, if we do our part. This is the only uncertainty to be overcome.

Let us add to our confident hope our own positive determination and say, "I know, God helping me, that I shall overcome," and then work to make that determination a reality.

We can, if we will. □

*There is a garden calm, immortal
And the soul who ventures there
From the heat of earthly conflict
Or the coldness of despair,
May find mercy in abundance,
May find love beyond degree,
May find clearer understanding,
Of the things which are to be.*

*In this garden Christ our Saviour
Gained the strength for Calvary;
And today through prayer a Christian
May face certain victory
As he follows close with Jesus
In his own Gethsemane.*

"Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt."

Thus climaxed the vehement struggle of Jesus in wringing out the last drops of His living sacrifice. He, who was born to be King and who could have summoned to His aid twelve legions of angels, was led as a lamb to the slaughter. The Gethsemane trail marked the final ascent of His holy and blameless walk with God. It marked His absolute submission to the Father's will even in the face of death—"not my will, but Thine be done."

We, too, have our Gethsemanes, proportionately designed to match our strength. Though we be almost overwhelmed with some innermost struggle and we seek in vain for a human arm upon which to lean, we can always find consolation in God. Though wearied almost to fainting with the struggling of our supplications, we shall find a holy serenity by framing anew the words of Jesus, "Thy will be done."

If we are to go forward following our Master through the Garden, we, too, must resist unto blood, striving against sin. □



To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess.



(Continued from page 2)

Truly our freedom is restricted, but our safety—and eternal happiness—are assured. For what can surpass the peace that comes from *knowing*—not guessing—what lies at the end of the way?

But choosing this road and staying in it requires faith, the faith that can say, "I realize it is not in man that walketh to direct his steps, that this privilege belongs only to God. And so I have made Him the commander of my life. I know that He knows best, and what He says I will do."

Following His markers, we can travel safely, all the way into His eternal Kingdom, and His "Do not enter" signs will warn us when we are tempted to take the wrong road. □

The Final Conquest

*We have torn out the heart of the mountains
And emptied the veins of the earth.*

*We have stripped the forests of verdure
And blackened the land of our birth.*

*We have harnessed the floods and the lightning
And swept the rocks from our path.*

*We have whispered across the waters
And braved the storms in their wrath.*

*We have walked on the floor of the rivers
And followed the birds to the sky;*

*We have sailed in the depths of the waters
Where long lost galleons lie.*

*We have beaten the tasks of the Titans
And wedded the winds to our needs.*

*We have reared up towers like Babel,
And done the mightiest deeds.*

*We have shortened time and distance
And narrowed the realms of space.*

*We have everywhere spread dominion
Of the dauntless human race.*

*Yea, mighty are we and drivers
Of all that lives and delves.*

*We have toiled and fought and mastered—
BUT HAVE YET TO CONQUER OURSELVES!*