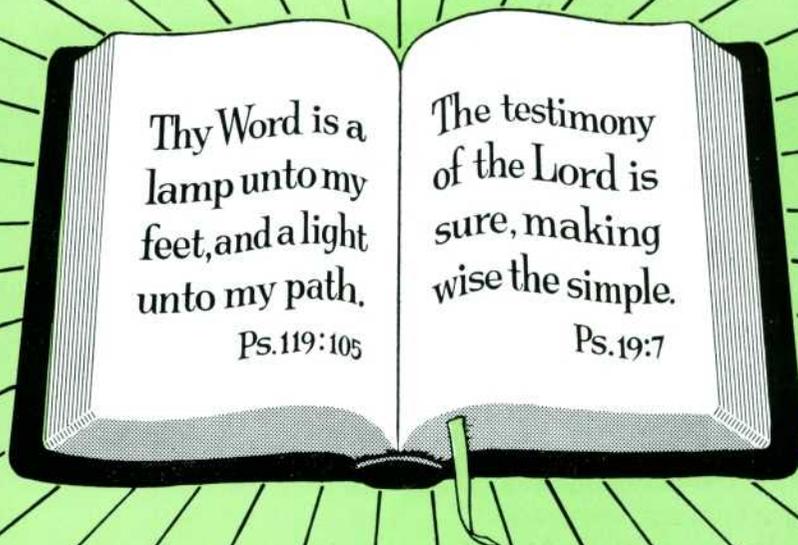


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



Christ's New Passover

Jesus' Legacy to Us

One Comforter—and Another

What Is Truth? The Great Infidel Discussion

EDITORIAL



Spiritual Lockjaw

THE BIBLE gives us many—and much needed—warnings about the overuse of the tongue. “The tongue is a fire, a world of iniquity” (Jas. 3:5-6). We are well advised to keep a close watch over this potentially deadly instrument.

But there is another side to the matter. That is the sin of omission, the sin of silence. Our spoken language, harmful though it may be when abused, is a priceless heritage peculiar to the human creation. Animals, if they do communicate, do so at a very much lower level of effectiveness. Language has enormous possibilities; it also has enormous responsibilities. One of these lies in the area of proper application: We can sin even by silence.

Granted, there is a time to speak; there is also a time to refrain from speaking, a time to hold our peace. At times it is wise to wait until we know what to say and how to say it. If we are uncertain about the issue and do not have all the facts, caution is preferred above foolish statements.

But there is sometimes a sin in silence. Silence may come from a lack of courage, not from a lack of information. If we have any information, we are likely to let others know about it. But when there is a word of warning to give—which may not be well received, and may make us unpopular, we fear—to remain silent *then* is to sin. When there is a humble acknowledgment to be made, when we have been found in the wrong and realize it, to remain silent is to sin. When a Christian principle is at stake and we recognize it, to remain silent is to sin. Someone has called it “spiritual lockjaw.” On the basis of the Word of God, some issues are clearly defined and easily understood; we know they are either right or wrong. On these we must speak.

Silence may also be a sin when we do not respond to the call of duty. There is a time when we must take the step, when we must cooperate with God’s work and do our part. There is a time to say with the prophet Isaiah, “Here am

I, send me.” If we are not willing to say this, if we say nothing, someone else will fill our place and the reward that could have been ours will go to another.

Then there is the sin of silence in the presence of God, the absence of prayer. When the apostle Paul commanded us to pray “without ceasing,” to maintain at all times an attitude of prayerfulness, he meant a spiritual duty to be performed, a way of life to be lived. When our hearts are mute before God, when there is no glow or flow of thought toward heaven, when we have nothing to say in His presence, is not something wrong? God’s people have always been praying people. Belonging to Him and realizing their dependence upon Him, they have lived close to Him. Shall not we do likewise? How can we remain silent when we realize how constantly we need His help to meet the tests of every day?

Furthermore, what kind of friendship is that which can have no conversation, if we show not even enough interest in Him to talk to Him—what can we expect Him to do for us? If we want His help, we must seek it; if we want His favor, we must establish a working relationship with Him. We find this statement in the book of James: “Ye have not, because ye ask not.” There is a time to ask; there is a time to pray; there is a time when it is wrong *not* to pray. All is marred when we are silent. God can go only so far as we allow Him to go in helping us.

Or it may be a prayer of repentance and heart-searching when we have gone astray. Not to pray at such a time is part of the sin of silence.

One of the clearest Bible definitions of sin is found in James 4:17, “To him that knoweth to do good, and doeth it not, to him it is sin.” We may never be guilty of the gross wrongs. But to know and not do is also wrong. There are little sins that can easily stand between us and God. One such is the sin of silence—spiritual lockjaw.

Let us resolve *not* to be guilty. ●●

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 of all things, all men, and all life.

We believe

—in the Bible as containing the genuine revelation of God and His purposes for men, and as being our only source of divine knowledge today.

We believe

—in Christ the Son of God and our Perfect Example, who was born of a Virgin, ministered among men, was crucified, resurrected, and taken to heaven, and who shall shortly return to be King of the whole earth.

We believe

—in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.

We believe

—in all mankind as providing the nucleus from which a superior, God-honoring people shall be chosen to receive the blessings of immortal life.

We believe

—in ourselves as capable of fulfilling the demands and disciplines given us in the law of God, thus perfecting that high quality of character which God has promised to reward with life everlasting in His heavenly Kingdom on earth.

We believe

—in the promise of God, that a new age is coming—is near—when the earth will be filled with His glory, His people, and His will be done here as it is now done in heaven.

Bible Quotations in this issue:

Unidentified quotations are from the King James Version.

Other versions are identified as follows:

NEB—*New English Bible*

NIV—*New International Version*

NAS—*New American Standard*

RSV—*Revised Standard Version*

TLB—*The Living Bible*

TEV—*Today's English Version*

Phillips—*The New Testament in Modern English*

Berkeley—*The Modern Language New Testament*

Weymouth—*The New Testament in Modern Speech*

Moffatt—*The Bible, A New Translation*

The use of selected references from various versions of the Bible does not necessarily imply publisher endorsement of the versions in their entirety.

Megiddo Message

Vol. 67, No. 5

May, 1980

EDITORIAL

2 Spiritual Lockjaw

There is a time to be silent, but there is also a time to speak.

ARTICLES

4 Christ's New Passover

The time and the significance of the Passover, old and new.

14 The Ability to Say "No"

The hard little word.

SPECIAL FEATURES

8 Jesus' Legacy to Us

One Comforter—and Another Example

"Be of Good Cheer"

"Because I Live, Ye Shall Live Also"

16 What Is Truth? The Great Infidel Discussion

Sixth in a series of Discussions between

Rev. L. T. Nichols and Professor W. F. Jamieson

REGULAR FEATURES

22 Scriptural Spotlight: *On Knowing God*

On John 17:25-26. Jesus *knew* His Father; do we know Him?

26 Our Readers Write. . .

27 So What Do You Know?

28 Cover Feature: *Our Prayer*

The MEGIDDO MESSAGE is a religious magazine devoted to the cause of Christ, and published for the dissemination of Bible truth alone. Official organ of the Megiddo Mission Church, L. T. Nichols, *Founder*; Kenneth E. Flowerday, *President and Editor*.

The MEGIDDO MESSAGE is available in microfilm from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, MI, 48106.

The MEGIDDO MESSAGE is published monthly (except July) by the Megiddo Mission Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage for the MEGIDDO MESSAGE (USPS 338-120) paid at Rochester, New York. SUBSCRIPTION RATE: One year, eleven issues, \$2.00.

Christ's New Passover

THE LIFE of Jesus, His ministry, His death, His resurrection, ascension and glorification—all lie at the very center of our faith. Christ is our Perfect Example. His is the completed pattern from beginning to end. Christ is our hope. In Him is our life. He is our Redeemer, Saviour, Lord. He is our peace, our joy, our salvation. And at this season of the year when old meets new and another sacred round begins, should we not think the more about Him, He who is destined to be King of this earth forever? Should we not think more about every vital step in His career?

The evening of the thirteenth of Abib was the night on which Jesus so many years ago partook of the Last Supper with His disciples before He suffered. It was a memorable night. And how its memory must have lived in the minds of those apostles through succeeding years! It was a night of testing; testing such as they had never before known. It was a night of revelation—it revealed their weaknesses, their lack of faith, their wavering trust. But consider how young they were in this new way of life—none had had more than three years with the Master. And what those three years had brought! So much was crowded into so short a while that they had not yet had time to comprehend it all. Do we wonder that they wavered in the hour of trial? Would we have done as well?

The Date and Time

Jesus partook of the Passover with His disciples; within a very short time He had been unjustly condemned and crucified and was lying in Joseph's new tomb. Only a matter of hours and

He was alive again! Forty days later, and He was on the way to His Father's right hand, to be glorified with immortality—the glorious climax to the first phase of a glorious career.

There is much confusion today as to the correct understanding of the dates and times of these events as given in Scripture, and a review of the evidence may be helpful to clarify our understanding. It will help us also to build up our faith in Him who does all things well. And since we are expressly commanded to keep the New Passover Jesus instituted, we should know when it occurs and how it fits into the events of that time.

The Jewish Passover

First let us think about the original Jewish Passover. The Passover in the time of Jesus was an honored Jewish memorial feast that had been observed for generations—and for good reason. It was to be kept in remembrance of their miraculous departure from Egypt. "Observe the month Abib," was the command, "and keep the passover unto the Lord thy God" (Deut. 16:1). Nine plagues upon the stubborn Egyptians and their more stubborn Pharaoh had failed to bend the earthly ruler to the will of God; but with the tenth plague, the Lord God of Israel would have His way; the time was right for Israel to depart.

On that memorable night, "passover" meant literally what it said, "pass over." The destroying angel would recognize the obedience of the dwellers in a particular house and so "pass over" their dwelling, thus sparing its members from the deadly curse.

The directions for the feast to be held on this night were specific: "They shall take every man a lamb, according to the house of their

Note: "Christ's New Passover" is available as a complete church service on cassette. Price: \$3.00.

fathers, . . . without blemish, a male of the first year: and ye shall keep it until the fourteenth day of the same month [Abib] and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; . . . and ye shall let nothing of it remain until the morning; and that which remaineth of it . . . ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and . . . the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you" (Ex. 12:3-13).

A Memorial

This was the first Passover; and all Israel was to perpetuate its memory through their generations. We read: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever [throughout your generations]. Seven days shall ye eat unleavened bread; . . . In the first month, on the fourteenth day of the month at even, . . . ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses" (Ex. 12:14-15, 18, 24-27).

It was to be a memorial observance each year to remind them of their great deliverance. This Passover command was remembered for many centuries by those loyal to God. With the change of circumstances ancient rules were modified, but the central observance remained the same. Apostate kings and rulers neglected it, but when a

*The Jewish Passover on Abib
14 was a memorial to the great
goodness of their God in delivering
them from Egyptian bondage and
a yearly reminder of their obligation
to Him.*

reformer arose, the Passover was one of the first feasts re-instated. This was true in the reforms of Josiah (II Chronicles 35). It was also true in the time of Hezekiah; and those who could not keep it at the prescribed time in the first month kept it in the second (II Chron. 30:1-5; 15-20), as provided for in the Law (Num. 9:10, 11).

The Passover memorial served to remind the Israelites of the great goodness of their God and of their covenant-relationships with Him. He had done thus-and-thus for them, and they were to do thus-and-thus for Him. His part of the agreement was deliverance, blessing, land, people, prosperity. Their part was loyalty, obedience, submission, integrity. The Old Testament abounds with references to these. Especially did the Psalmist delight to dwell upon the theme of the Exodus and the blessings attending it and the responsibilities of Israel as His people. Sometimes he would contrast God's faithfulness toward His people with Israel's rebelliousness (Psalm 95:8-11). Had the Passover been properly observed and the covenant kept, appreciation should have displaced rebellion and all Israel have been caused to recognize the great power of their God and to praise Him for His mighty acts in their behalf, and obey His laws.

To recall with gratitude the great deliverance was a sign of loyalty to God. Not to recall it was proof of disloyalty. This is why Jeremiah bewailed the fact that Israel failed to ask: "Where is the Lord who brought us up out of the land of Egypt, that led us through the wilderness?" (Jer. 2:6). He was pointing out their ingratitude, and worse—their unfaithfulness. He reminded them sharply that from the day their fathers came out of Egypt the Lord had persistently sent prophets to the stiff-necked people (7:25-26), warning them; but they paid no heed.

And here we might ask: How well would *we* have done, had we been in the place of those Israelites? How grateful do we show ourselves

for the great deliverance that has been *ours*?

The Passover was Israel's great reminder of all that God had done for them. And it was still being observed in the time of Christ, more than a millennium after its institution.

The Passover—When?

When did this Jewish Passover occur? It was the fourteenth day of the first month of the year (Ex. 12:18). And since the day began in the evening, at sundown or 6 o'clock, days being measured "from even unto even" (Lev. 23:32), the Passover day also began in the evening. We are told also that this fourteenth day of the year was the second sabbath of the new year (Lev. 23:5). The weekly cycle was renewed each year, the first day of the year being also the first day of the week and each seventh day thereafter was a sabbath, as God directed Moses to count

time. Thus, the seventh, the fourteenth, the twenty-first, and each succeeding seventh day through the year was a sabbath. But at the end of the year the seven-day cycle was broken and the first day of the year was again the first day of the week.

Jesus Himself was accustomed to observing this Passover, being of the family of David and of loyal parentage. Even when He knew that the time of His crucifixion was drawing near, He still had a desire to partake of the Passover with His disciples before He suffered. He said, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15), and He made arrangements so that He would be able to.

Can we be sure that Jesus did not observe the traditional Jewish date of Abib 14 that year? There is much evidence in the Gospels to show that He instituted a New Passover one day in advance of the old. He did this because He knew

Let Us Pray . . .

Dear Father in heaven, Thou who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain, in weariness and anxiety, may we throw ourselves upon Thy care, that knowing ourselves to be fenced about by Thy loving omnipotence, we may trust Thee implicitly, confident that all things are working together for our good.

We are grateful for life, for the beauty of the world in which Thou hast permitted us to live. But above all earthly blessings we thank Thee for hope, that we have been provided the key to an endless life and assured that we may gain a life beyond this short mortal existence and obtain a home that will always endure.

We thank Thee for Thy Word, the Bible, from which we can learn of Thy dealings with the children of men in past ages, and learn of the great things awaiting those who now serve Thee wholeheartedly. We feel that we are highly favored to have this record so we can foreknow how Thou wilt deal with us as professed life-seekers.

We rejoice in Thy plan for the accomplishing

of Thy purposes upon earth, the remarkable way in which the freeing of ancient Israel from slavery in Egypt was carried out; for the night of deliverance in which Thy Passover was to be eaten in haste. We rejoice to know that while this occasion was outstanding for the time in which it was enacted, it was only a type of the more far-reaching ceremony to be enacted in more fruitful days, and a passover which was to be of greater consequence than the mere saving of the temporal lives of the participants; it prefigured the New Passover established by Christ on the night of His betrayal.

A time of trouble is coming with the apocalypse of Thy Son from heaven, an upheaval such as was never known to this planet. To be safe then it is imperative that we get over on Thy side now, that we eat of the unleavened bread of sincerity and truth, doing Thy will in every occasion of life.

We pray that in partaking of this Passover we may be aware of the seriousness of the contract we are entering into. We are promising to die with Jesus to every emotion of the flesh or take the consequences for our failure. If we fail to live up to our sacred covenant we are in reality lying to Thee, and shall be punished with the liars at Judgment Day.

We plead to be forgiven for the sins we have turned from and forsaken, and for strength to continue steadfast to the end, that we may merit the Well Done of the Judge in that great Day to come. Amen.

by divine foreknowledge that if He waited for the Jewish Passover date to arrive, it would be too late.

Jesus partook of the Passover with His disciples during the evening at the beginning of Abib 13; He went out into the Mount of Olives with His disciples when the supper was ended, and there He was betrayed by Judas. He was then led before Caiaphas. It was at this time that Peter denied that he knew Jesus—and the “cock crew”—just as Jesus had told Peter. In the morning, which was still Abib 13, Jesus was delivered to Pontius Pilate, who sent Him to Herod; who, in turn, sent Him back to Pilate. About the sixth hour, or about noon, He was crucified, and about three hours later, the ninth hour, or three o'clock of the same day, He died (Matthew 27:46, 50). Later that same afternoon, still the same day, He was taken down from the cross and placed in Joseph's new tomb. Thus the Jews were able to complete their terrible deed before the regular Passover began that evening, Abib 14.

How can we be sure of this?

1. The gospel of John informs us plainly of this fact in these words: “Now before the feast of the passover [the Jewish feast] when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end” (13:1). Jesus partook of the Last Supper with His disciples “before the feast of the passover,” *ahead* of the Jewish feast day. And Supper being ended, He arose from the supper, took a towel and proceeded to wash the disciples' feet. This was all “*before* the feast of the passover.”

2. Jesus said to His disciples, “Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified” (Matt. 26:2). Two days before the Jewish Passover would have been Abib 12. Time passed, and Jesus said again to His disciples, “Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.” In other words, My time is running out; if we are going to keep the Passover together, we must keep it at once, tonight, before the Jews' Passover arrives. Matthew also tells us that “when the even was come, he [Jesus] sat down with the twelve” (Matt. 26:20). It was then the evening of the 13th of Abib, and Jesus partook of the bread and wine with the disciples.

3. Matthew also tells of the anxiety of the Jews to accomplish their terrible intent before the Jewish Passover: They “consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people” (Matt. 26:3-5).

4. John 18:28 also indicates that it was the day before the Passover. The wicked priests who took Jesus to the hall of judgment refused to enter in themselves, lest they should defile themselves and so be unable to eat the Passover. We read, “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.”

5. Luke 23:54 refers to the day of His crucifixion as the “preparation, and the sabbath drew on.” John 19:14 says it was the “preparation of the passover”; so we may know that the sabbath and the Passover were the same day.

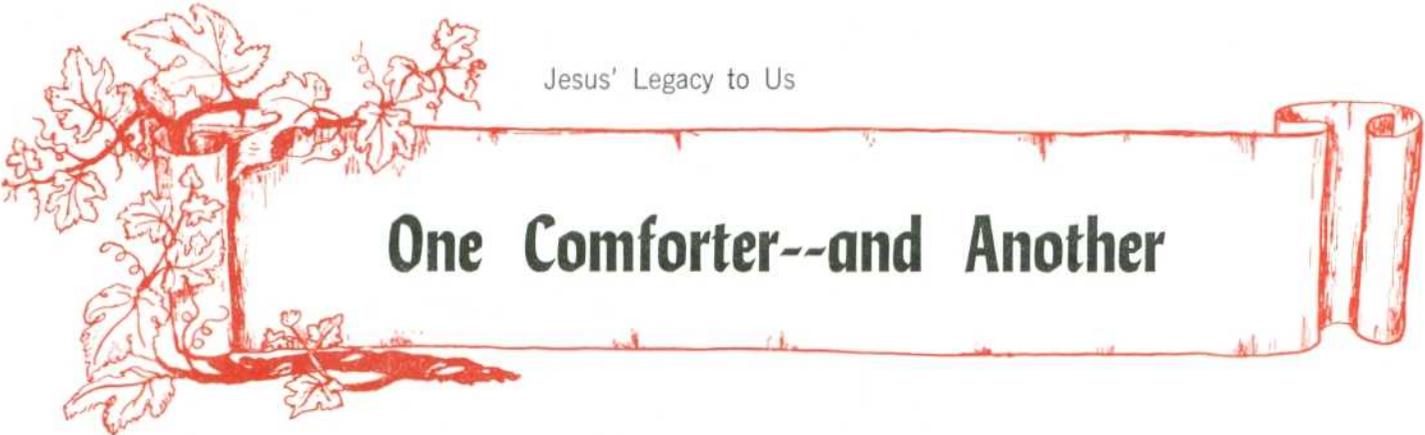
6. We can also know that Jesus was crucified on the day before the Jewish Passover because the Gospel of John tells us that the Jews removed the body from the cross when they discovered Jesus had died “because of the Jews' preparation day” (John 19:42). It was not lawful, according to Jewish law, for a dead body to remain upon the cross over the sabbath day—which would have begun at sundown that evening.

7. Following Christ's burial, the women who were at the cross went to their homes and “rested” on the sabbath day (which was Abib 14, the Jewish Passover) “according to the commandment” (Luke 23:56). The sabbath began at sundown that evening. Then very early in the morning on the first day of the week they came bringing the spices which they had prepared, and they found the stone rolled away from the sepulcher (Luke 24:1-6). This was on the morning of Abib 15.

Three Days?

How long, then, did Jesus lay in the tomb? While He was still traveling and teaching, He had revealed to His disciples what was to befall Him. The first three Gospels all record His statements. We quote His words from Matthew's

(Continued on page 23)



One Comforter--and Another

“ . . . The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . I will not leave you comfortless. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. . . . Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you”

(John 14:26, 18, 16-17; 16:7).

HERE IN the privacy of the Upper Room, surrounded by those closest to Him, Jesus spoke words of promise. He would not be leaving them without comfort—His words reveal two separate and distinct promises. First, He was sending them a comforter “the Holy Spirit,” not a person but a *power* by which they would be able to accomplish superhuman wonders. In Jesus’ absence, for a time, they were to have this special Comforter, this power from God, to bless and multiply their efforts. By it they would be able to perform miracles and so confirm the authority behind the words they spoke. By it they would be able to teach and preach without having to be concerned about what they were to say! By it they would be able to recall past events accurately, and also to peer into the future and see the plan of God in perspective.

Actually, this first Comforter would be the means to “another Comforter, . . . even the Spirit of truth” which was prophesied to “abide with you for ever.” The Comforter which Jesus would be sending as soon as He was glorified would be the tool they would need to recall the very words of Jesus and so to write a record for the inspiration and instruction of future generations. This written record is the second Comforter, and this part of Jesus’ legacy is *ours*. How poor indeed would be our knowledge of God without the wealth of the New Testament Scriptures! And

if we were dependent upon the mere record of unaided mortal minds, how could we ever hope for salvation?

Throughout the Apostolic Age, the Holy Spirit served as a guarantee of the authority of God and of His blessing upon their work. It was the seal of His promise, for He who could give a power “in part” could surely bestow it “in full” when the time was right. And the gospel preached by this power was a gospel “by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” (I Cor. 15: 1-2).

This first Comforter was not, however, to be a continuing gift. Its blessing was to be limited to the Apostolic Age, and it ceased with the end of that age. The apostle Paul foretold this in I Corinthians 13:8, “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” And then he added, speaking of that Comforter which shall abide, “And now abideth faith, hope, charity, these three; but the greatest of these is charity” (v. 13). Tongues-speaking, the ability to heal by laying on of hands, power to forgive sin and to administer judgment from God, all ceased when the power was withdrawn.

Why the change? Why did the open manifestations of power cease? Why was the first

Comforter withdrawn? There is one very good and very dominant reason: Because the first Comforter was not needed alongside the second. When the "other" Comforter had come, the spirit of truth, the written revelation of the plan of God was complete. Now God's people had a complete source for faith. Now they could learn of God's plan and know what they should do until He should see fit to openly reveal Himself again.

During the days of the apostles, the first Comforter, the open manifestation of the power of God, was vital to the success of the mission. God fully intended that Jesus be able to demonstrate openly that He was the Son of God, the Messiah, sent of God to accomplish God's purpose. "Jesus," as Peter testified on the day of Pentecost, was "a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know" (Acts 2:22, RSV). The apostles were able also to show themselves authentic ministers of God by the signs and wonders they performed. Paul claimed miracles as one of the "signs of an apostle" (II Cor. 12:12). These supernatural works were God's special method of stamping His approval on His workers at that time.

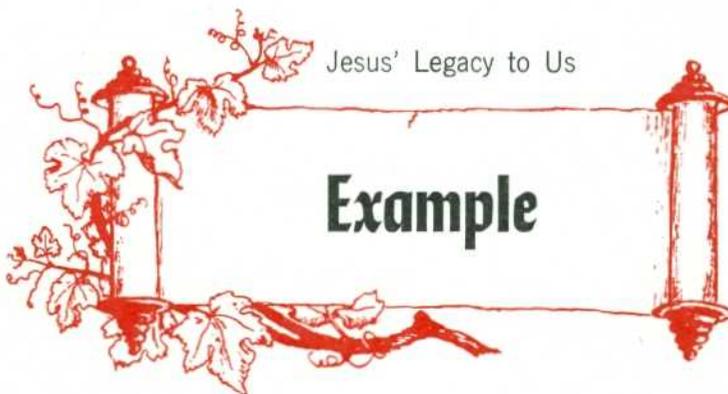
But when the canon was completed, when there was no more additional revelation from God, the supernatural power was withdrawn.

The first Comforter, the Holy Spirit, to which Jesus did not assign any special duration, was taken away to give place to the second Comforter, "the Spirit of truth," which was promised to "abide forever." There were two distinct Comforters for two distinct times and to fill two distinct purposes.

The word "Comforter" in the English of the sixteenth century meant "strengthenener." In the newer translations of the Bible it is rendered "advocate," meaning supporter or helper. It is also spoken of as the "paraclete," a transliteration of the Greek *parakletos* meaning "one who aids another" or "one called alongside to help, a consoler." According to one authority, this word has two senses, one of calling to someone by way of encouraging or exhorting him, and the other of calling on someone to summon him to one's aid. The Bible fulfills both to us: it not only exhorts and encourages us but aids us to the end that we may obtain eternal salvation.

When Jesus spoke of "another Comforter," then, He was speaking not only to His Eleven but to those who should follow *after* and believe, even in our time. For us the written Word is a lifeline; without it we would be able to have no part in the plan of God.

Let us thank God for this valuable part of the legacy, even "another comforter," which, said Jesus, "shall abide with you forever." ●●



"I have given you an example, that ye should do as I have done to you" (John 13:15).

THESE WORDS of Jesus launch our craft into the great deeps of life. The immediate setting of these words is the Passover night. Jesus has just demonstrated His humility, His willingness to be among them as one that served, doing a service that they apparently did not wish to condescend to perform. But to limit the appli-

cation of these words to this one incident is to miss their weight of meaning. When Jesus said "I have given you an example," He was summarizing His entire career among them.

What is the ideal that the Christian faith lays upon us? What are we to be, or do, or believe, or stand for? There is no doubt as to the answer, but it is startling. It is a standard set by God Himself, a standard of holiness, love, meekness,

(Continued on page 21)



"Be of Good Cheer"

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

OF ALL THAT is recorded of Jesus' three brief years of association with His disciples, surely nothing can surpass the beauty of His stirring message to them that last evening in the upper room. Who can begin to imagine the thoughts that raced through the minds of the disciples as they sat almost spellbound, listening to their Teacher and Friend. Before them lay a new adventure, and although they experienced difficulty understanding fully what Jesus was saying, it was evident that their Lord was going to leave them. We can almost sense a little of the apprehension which must have flooded through them as He warned them of the tribulation they would face in a hostile world. But, oh, how their hearts must have thrilled as He entreated them, "Be of good cheer!" for He had overcome. He was assuring them that they, too, despite adverse circumstances, could overcome. What a legacy! What a promise!

And overcome they did! Just follow them through the years as they courageously promoted the cause and the kingdom of their Champion who had blazed the trail before them. Listen to a zealous and fearless Peter refuse to obey the council's edict not to preach in Jesus' name, and because of his refusal, to suffer a cruel flogging. Yes, they all had a story to tell and the threat of tribulation could not silence them. Consider also the severe persecutions and hardships endured by a dauntless Paul, the last and greatest of the apostles, and yet he gloried in tribulation, and there came a day when he could say "I have fought a good fight, I have finished my course."

What of us? Does Jesus' warning of encoun-

tering tribulation still apply to us in this present world? "In the world, ye shall have tribulation." Surely we are not confronted by the multiple hardships and persecutions suffered by His followers during their lifetime. No, indeed, and we should be exceedingly thankful that such is not the case. However, basically the world has not changed; and human nature has not changed; its vices, its myriad temptations, its glitter and glamour are still very much in evidence. And these bring a measure of tribulation, even though we do not live among hostile enemies of the cause of Christ.

Even so, there are times when we wish we could live on an island or some place completely removed from our rapidly deteriorating world. But is this what Jesus would have us do? Would He want us to play the part of cowards and run away from duty, possible tribulation and testing? A thousand times, no! Listen to His prayer to the Father in behalf of His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15-16). We have a work to accomplish during our earthly sojourn, just as Jesus and His disciples had, and we must be in the world to perform it.

So what can you or I do? We can accept life's greatest challenge. By our everyday speech, conduct, and example, we can endeavor to show to all we come in contact with, that we are not part of this world, that we are patterning our behavior after that of our Perfect Example.

Will tribulation be our lot when we make this resolution and pursue this course? We will be tried and tested. This is an age of conformity and anyone not bowing to the status quo will naturally be the recipient of ridicule. Rest assured, there will be hard looks, snide remarks,

and some will laugh behind our backs. But what of it? Is this even worthy of the name "tribulation"? Are such persecutions even to be compared with the flogging, the imprisonment, the sacrifice and suffering which the apostles were called upon to endure? We know they are not; still, whatever the form of tribulation we experience, our reaction must be right. Are we ever tempted to lean just a little towards conformity, or do we rejoice that we too are called to suffer a little hardship for His name?

We should not underestimate the scope of tribulation which may be initiated by a strong and sometimes almost overpowering temptation to yield to some forbidden worldly pleasure, ambition or desire. Such tribulation is self-caused, but it is tribulation nonetheless. This modern world of ours is so cluttered with "things" that it requires a great deal of determination to keep our perspective. It is so easy to trade our loyalty for some paltry gratification of our own desires. We see and we want whether

it is lawful or not. And oh, how disturbing may be our tribulation of mind as we stagger in our weakness.

Yes, tribulation in the life of a Christian is very real. We meet it daily in varying degrees and as a result of a wide variety of causes. Too often it is the result of our own wilfulness and stubbornness. Yet, even then, if we will but listen, the voice of Jesus still whispers across the centuries those inspiring, strengthening, hope-filled words: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

He has overcome; and so may *we* overcome.

Would we some glorious happy day echo those triumphant words? Then let us strive with all our mind and strength to emulate His perfect example. Let us remember that He was tempted in all points even as we are, and He overcame. And in His victory we can behold the certainty of our own if—if—if only we follow Him.

Shall you, shall I? ●●

Jesus' Legacy to Us

"Because I Live, Ye Shall Live Also"

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14:19).

JESUS' WORDS have echoed through the years, even to our day. What are they saying to us? Hearken: "I am come that they might have life, and that they might have it more abundantly." How might "they" have life because He had come? Was it not the power of His example? These are His words also: "I came . . . not to do mine own will, but the will of him that sent me. . . . I do always those things that please him" (John 10:10; 6:38; 8:29).

The chief glory of Jesus as a teacher is that He exemplified everything He taught. He knew that the best approach to human hearts was true consistency between what He taught and what He lived. Jesus preached high and lived high.

Thirty years of obscurity, years of quiet submission to His parents, of intensive preparation and discipline, were necessary before He was ready for His public ministry.

Jesus lived a life of obedience. Obedience is

difficult; but Jesus practiced the very virtues which we find to be so galling.

Perhaps His greatest merit lay in the fidelities that carry through the common days—the same monotonous routine duties day after day, year after year. These He met faithfully and bore with a sweetness of soul, not as a drudge or with grumbling resentment but with joy. He glorified those years with infinite patience and humbleness of mind, biding His Father's time.

By choosing the life of a commoner, He showed us that happiness may be found by ordinary people in ordinary circumstances doing ordinary tasks. He showed that it matters more what one *is* at his place of occupation than *where* he is.

By His life as an ordinary individual, Jesus showed that greatness can be attained without money, or prestige, and without courting the favor of the powerful; that the best in life—the love of God—is more easily obtained when one does not fuss and fume and worry over worldly possessions.

Jesus lived fully. He understood the depths of the human heart, and so was able to assess accu-

rately its hidden potential. He "needed not that any should testify of man, for he knew what was in man." He did not condemn learning and progress but He did condemn the mistaken attitude which makes these things an end in themselves. He condemned the cultured who felt culture and refinement were the ultimate goals in life. Whatever a man's interest in life, it becomes an evil thing when it is erected as the supreme goal and when striving for it blots out the vision of the greater goal beyond. Jesus sought to elevate men, to assist them to place the spiritual above—far above the temporal.

Jesus lived serenely amid the vexatious things, the annoying things, the multitude of little worries and frets which lie all along the way of life. By His patient, forbearing spirit He transformed them from foe to friend; the trials became the material from which the crown of life is wrought, instead of the burden which galls the neck.

Jesus was tempted in all points like as we are, but was never a slave to uncontrolled desires.

No man is free who cannot command himself. The lower nature must always be denied when we are trying to rise to a higher sphere.

Jesus recognized this fact, and practiced it. Life for Him was no normal pattern of work and sleep and eat, work and sleep and eat, repeated in endless succession. His life goal was *holy* living, doing the will of His heavenly Father.

"Holiness" is an all-inclusive word, expressing the highest moral standard possible for a mortal to attain, yet not a pinnacle beyond reach.

The maintenance of holiness requires alertness during every wakeful hour of every day of our lives. It supervises our thinking, impelling us to think only upon the things that are true, honest, just, pure, lovely and of good report; it bridles our tongue, allowing us to speak only to edification, and only such words as will upbuild others and be to the glory of God. It empowers us to speak the truth at all times and under all circumstances; it directs our interests into a channel where we will put the seeking of God and His kingdom first and all else will be secondary.

Jesus realized that no soul can attain the beauty of holiness without lonely musing and silent prayer; and the greatness of this necessity is in proportion to the greatness of the soul. There were times when Jesus dismissed His most faithful and beloved, that He might be yet more alone and commune with His heavenly Father undisturbed. No burden or trouble or busyness was ever permitted to come between Him and His Father.

We pass over this road of life but once. Since it is easy to miss the right road, it is not weakness or shame to pray for the right way. Enemies are numerous and would frequently lead us astray. Jesus, knowing this, taught that men "ought always to pray and not to faint."

Our Gethsemane is proportionately designed to match our strength. Though we may be wholly overwhelmed with some inner struggle, yet we can find consolation in communing with God.

Through Jesus shines a glowing, growing, victorious faith in the future, that faith which lifted Him above His trials and afflictions. His sustaining faith, that the troubles of the passing hour would end in solid glory past all comparison, even the glorious dawn of an eternal Day, made Him the perfect example for all who should follow.

To us, faith must be everything, for in these last days we walk wholly and solely by faith. "Blessed are they which have not seen, and yet have believed," said the risen Lord.

This belief in the goodness of the Lord is not to say that we must understand or see *how* all things work for our good; that is why we must have faith to believe, and faith is "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is the long view, the forward view, the long-range view. It is belief in the Eternal's plan of the ages. It is not to discount His present mercies, but to realize that what we see is not all that God can give. It is firm confidence that all will turn out right in God's own time, and that all that comes to us now can be used in the development of a character acceptable to Him.

Among the beautiful acts of Jesus recorded in the gospels shines this humble act of service when He washed His disciples' feet.

By this act of humble service Jesus accomplished what could not be done by instruction and reproof. Apparently not one of the disciples—who had just been discussing who among them was the greatest—felt that the task belonged to him. But to have *Jesus* perform the menial task willingly and lovingly—it was enough! To see their Master doing the lowly task each of them despised, impressed them as nothing else could have. At that moment they saw the nobility of doing a menial task and doing it as to the Lord.

In the life of Jesus lies many a deep lesson for us, lessons of life as we prepare for the greater life to come. Men and women are needed

everywhere who are willing to sacrifice for the privilege of serving.

Jesus taught humility by word and deed. Let us do likewise. No man can humiliate us if we have already clothed ourselves with this Christ-like virtue. But if we are always and everywhere exalting ourselves, if we are scheming for ourselves and choosing to push ourselves forward that we may appear well before men, depend upon it—we are laying up for ourselves shame and humiliation. If we are always pluming ourselves on our own performances and on our high deserving of praise from men, we need not be surprised if we are overlooked, overstepped, and overridden by men of principle, and especially of God.

To live sacrificially, to accept blame without returning insult when He deserved praise, to retain the excellent spirit that knows no bitterness; but bear the cutting remarks, the cynical slurs with tranquility of soul and serenity of countenance; to suffer the slings and arrows of ridicule because of His high moral living—all these things Jesus graciously did for the prize set before Him.

And because of all this, He *lives!* He *lives*, and shall continue to live, and live, and live. And because He lives, we too may live, if . . . if. . . .

"Ye shall live also." We *shall*—if our purity shall match His; if our endurance be stretched to the exact measure of His; our submission and strength of will to obey the Father in every particular must grow to be the equal of His, no less.

The glorious future can never be won without effort, exacting, intense, concentrated, and continued effort. Old habits must be conquered and new ones formed. A new scale of values must replace the old, a divine scale which has no place for personal prejudices or tribal loyalties. Character must be all in all. This accomplished, we *shall* live.

Our objective in the time left us is not to waste it on things external which we must leave behind but to invest it in those things which we may carry with us into the eternal progress beyond. When in our effort to live uprightly as did our Master we encounter trials and difficulties, let us remember that if we would be fair gems for the Master's adorning, we must be polished; there can be no perfection without trial. Thus the Father polishes His jewels with the diamond dust of adversity.

As we reflect upon the life of our Great Example, let us go forward in His footsteps, realizing the magnitude of the promise He has bequeathed to us: "Because I live, ye shall live also." Because *He* lives, we too may *live!* ●●

IN THE UPPER ROOM

In the upper room they gathered
On that early Abib eve,
Little thinking, as they sat there,
That ere long their hearts would grieve.
For, in trusting that their Master
Soon would manifest His power
There was no anticipation
Of the dark and trying hour.

In the upper room they listened
While He spoke so tenderly,
Spoke of glories soon awaiting
For the Man of Galilee;
Then He told them of His trial
Ere the night should pass them by,
And each asked the solemn question
Of his Master, "Is it I?"

In the upper room they tarried
Eating of the broken bread,
Eating also of the morsels
Now so richly for them spread.

Then they drank the cup, and wondered,
What it meant, that He should die,
And they learned about the lifeblood
Which they each should crucify.

In the upper room assembled,
The disciples heard their Lord
Say that after His departure
They should write a "written" Word;
And they heard these words of comfort,
"What though darts at you are hurled,
Fear them not, be of good courage,
I have overcome the world."

Oh, the mem'ries of that evening,
Seated in the upper room,
Strengthened through severest trials,
E'en the shadow of the tomb;
And the multitudes who heard them
As they spread the Gospel bold,
Knew that they had been with Jesus,
For they could His faith behold.

The Ability to Say "No"

A SMALL word, but what a difference it can make. Occasionally it may answer a question of life-or-death import; again, it may be only a small decision. But always it is definite. There is no such thing as "almost no" or "just about no." No is a simple, straightforward negative.

Many of the troubles and sorrows in the world today may be a direct result of someone's inability to say "no." The youth who finds the temptations of the world more than he or she is able to handle is very often one who never learned to say "no." The business man may suffer severe losses because he lacked the ability to say "no." The mother who finds her young son difficult to restrain very often may trace her problems directly to her own inability to say "no" to him. A diabetic person may place himself in mortal danger simply by failing to say "no" to tempting foods.

To follow Christ is not to follow a negative religion; still, just as there must be negative and positive poles to a magnet, so there are positive and negative aspects to following Christ. There are times when we must say yes (when we might naturally prefer to say no!) and times when we must say no (when we would very much rather say yes). So be it; this is part of our discipline; this is part of the cross of Christ. Did not Jesus call it a cross? Did not He say there would be denials and disciplines along the way? These are His words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "Deny himself . . . take up his cross daily"—there will be some *nos* to say, as well as many *yeses*; negatives, as well as positives. The positives will have to do with matters of faith and obedience; the negatives will call for a rejecting of whatever God calls wrong or evil, and which will end only in misery and defeat. Should not any sane man or woman want to say "no" to such?

We are living in a permissive society, a time when much that was formerly considered evil goes unchallenged. At such a time it is not easy to go against the current mores and stand up and

say "no" when one is convinced that something is contrary to God's way. But that is exactly what must be done. That is exactly what *we must do*.

Our age may be more permissive than many that have gone before, but we are not the first who have had to learn to say "no." The Bible projects many examples of men who were able to say no at a crucial time in their lives. Abraham said no to the natural desire to stay in his own comfortable home and with his own people when God called him to go out not knowing where he was going. Years later he was able to say no again—this time to the natural impulse to spare his son Isaac; but Abraham could do it, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

Moses said no to the impulse to stay in the affluence and security of Pharaoh's household, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25).

Joseph said no when a temptation to immorality was suddenly thrust upon him. The woman offered herself, and Joseph might have been enticed; but his no was absolute. There was no excuse for doing wrong. "How . . . can I do this great wickedness, and sin against God?" (Gen. 39:9).

We can be sure Daniel had many opportunities to say "no" in the heathen environs of Babylon's court. We know of one example, when he was confronted with delicate food from the king's table. With strong conviction he resolved that "he would not defile himself with the king's rich food or with the wine which he drank" (Dan. 1:8), and he did not.

Daniel's three companions said no to the temptation to save their lives by bowing before the image that Nebuchadnezzar the king had set up. Their answer was a challenging affirmation: "We have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king.

But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up" (Dan. 3:16-18).

Years later Daniel was still saying no—this time to his natural desire to buy safety at the price of compromise, by obeying the king's decree against public worship. We read, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

These men of God were human, just as we are. They, like ourselves would have found it much easier to compromise—even if just a little—to avoid criticism or reprisals. But they did not.

We so easily forget that the law of God contains both "Thou shalt" and "Thou shalt not." The pressures of the world around us are so pervasive and persistent that Paul warns against our letting the "world around [us] squeeze [us] into its own mold" (Rom. 12:2, Phillips). In an age when "anything goes," this can so easily happen. We forget that the law of God still stands, and God still means what He says, and that we must go against the tide by saying no to evil and yes to what He calls good.

Solomon gave a wise injunction in this matter—which he did not heed, but which stands on record as advice for us. It is this simple verdict for dealing with temptation: "My son, if sinners entice thee, consent thou not" (Prov. 1:10). Even if "everybody does it," that gives us no license or liberty whatever, for do we not read elsewhere, "Thou shalt not follow a multitude to do evil"? (Ex. 23:2).

Saying *no* is no one-time decision; it is a decision we must make and keep making all through life. However, with practice it *does* become easier to say. In the words of the familiar hymn, "Each victory will help you some other to win." We must remember also that this works in reverse. Each time we fail to say no when we should have, it will be that much harder the next time.

God does not call us to the impossible, nor does He ask anything that is not for our good both now and eternally. But He does give specific orders as to what we are to do and *not* do, what we are to take part in and what we are to have *no* part in. "Come out from among them, and be ye separate, saith the Lord," is a positive command with a negative application. Again,

"Love not the world." We *are* to come out from the world around us, its ungodly ways and ambitions; we *are* to have no love for it, or the lust of the flesh, or the pride of life (II Cor. 6:17; I John 2:15-16). These commands leave no room for compromise.

What will happen when we use all our power to say no to evil, even when we cannot see the way ahead? God will "make a way of escape" and we shall be able to bear whatever comes. And as surely as we say no to what God abhors, He will say yes to us in blessing us with a hundredfold of blessing now and in the world to come life everlasting. ●●

For We Know

*What wondrous blessings overflow
When we can truly say, "I know"—
I know in Whom I have believed,
I know the truth I have received,
I know that my Redeemer lives,
I know the hope His message gives;
I know He'll keep me to the end
If I will be His faithful friend;
I know that I was blind, but see;
I know His truth will set me free,
I know He's coming in the sky,
I know the time is drawing nigh.*

*"For I know whom I have believed"—
(II Timothy 1:12).*

Twelve Booklets

HISTORY OF THE MEGIDDO MISSION

THE COMING OF JESUS AND ELIJAH

WHAT MUST WE DO TO BE SAVED?

GOD'S SPIRITUAL CREATION

THE KINGDOM OF GOD

THE GREAT APOSTASY

HELL AND THE DEVIL

AFTER DEATH, WHAT?

TRINITY OR UNITY?

THE HOLY SPIRIT

THE ATONEMENT

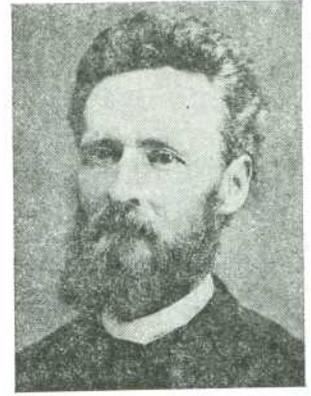
THE SABBATH

ALL for \$3.00, Postpaid



What Is Truth?

The Great Infidel Discussion



Reverend L. T. Nichols vs. Professor W. F. Jamieson

Part Six

IN THE YEAR 1890, our founder Rev. L. T. Nichols engaged in a series of debates with the great infidel debater Professor W. F. Jamieson.

The following articles are extracts from addresses by both speakers in the debates, which reflect the opposition our founder encountered and his sincere desire to discover fully the true teachings of the Word of God.

Mr. Jamieson's Sixth Address

If what my friend has said in his last speech is an answer to what I have offered, I am perfectly willing. If he has taken up my position and has really succeeded in answering it, I am glad to hear it; but I must say that I am unconscious of it.

My friend has talked considerably about the book of Daniel; as if that book, which has been so much questioned, and about which there is so much difference of opinion—as if all those uncertainties and speculations and dreams and visions would prove the Bible to be divine! I am perfectly willing to give my friend all the credit he wishes, but if that is proof, I must confess that I do not know anything about the nature of proof.

I will go on with my affirmative proposition. The fact is, the Bible abounds in errors. As a self-contradictory book, it is a masterly production. There is not in the whole world a more contradictory volume; not merely apparent contradictions but naked, palpable, absolute. To deny this is to deny that there are any real contradictions anywhere. But the Bible abounds in them. There are hundreds of them so important that Christians themselves confess it is necessary to spend thousands of dollars getting out a new translation. There are errors in religion, errors in morals, errors in almost everything.

These that I now give you are only samples of

hundreds that I have not time to mention.

We are told that God gave this book as a revelation of Himself. It says God is satisfied with His works, and that He is dissatisfied (Gen. 1:31; 6:6). Has any man ever seen God? What a medley of answers the Bible gives to this question! "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11). And again, "No man hath seen God at any time."

This Bible represents that God gets tired and needs rest: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:17). But then the Bible contradicts it, saying that He is never tired and never rests: "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28).

What has God promised to man? My friend has spoken here about God's promises. Here is one, a specimen of many: "While the earth remaineth, seed-time and harvest . . . shall not cease" (Gen. 8:22). What promise could be more definite? But it, too, failed: "And the seven years of dearth began to come." "And the dearth was in all lands." "And the famine was over all the face of the earth" (Gen. 41:54, 56). "For these two years hath the famine been in the land" (Gen. 45:6). Remember the other was: "While the earth remaineth, seed-time and harvest shall not cease."

Here is another contradiction. According to the Bible, God tempts no man. So says the Bible: "Let

no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13). "And it came to pass after these things, that God did tempt Abraham" (Gen. 22:1). We pass to the New Testament and there in the Lord's Prayer we find this: "Lead us not into temptation." Yet this Bible, we are told, agrees with itself and there are no contradictions in it!

Dr. Ditzler said, "It is impossible to have a literal, faithful translation from one language into another." Who is Dr. Ditzler? A gentleman that I held this debate with from which I am quoting these numerous passages in this address. Dr. Ditzler, of the Methodist Episcopal Church, is one of the ablest champions that church claims to have, a gentleman who is a master of seventeen languages—a good many more than my friend here can boast of. Yes, he admits it, and I remarked to Dr. Ditzler during that debate that I thought it would be a great deal better to give us common sense in one language rather than nonsense in seventeen; and I am still of that opinion. I would rather have common sense, plain matter-of-fact common sense than all the visions, revelations, Daniels, Johns, Jacobs, and Isaiahs that ever flourished.

But let us exercise our reason, I say with my friend. I join him in that. Let the people read; let them investigate—I believe my friend wished me to comment on these passages. He is still telling me how to shoot, but I will do just as I please about that. I have a way of my own, and I propose to take that way. Dr. LeClerc says: "It would be better to honestly admit that contradictions do really exist, than torturing the gospels to make them agree with one another, which instead of converting Infidels, only excites their derision and confirms them in their impiety." My friend himself agrees with that, so far as this King James' Version is concerned. Now, this being so, so far as that Bible is concerned, the King James' translation is already conceded by him to be not wholly Divine; so that people who had been supposing that they had the Bible, and were loving the Bible, were only loving an impostor, a deception. They have been hugging to their bosoms, after all, a lie and not the truth.

It is not many years since Christians everywhere taught that the Bible, as it is, was perfect in every part, and the man or woman who dared to question it was looked upon as Infidel. Look at the change that has come over the people. See what free thinking has done. See how investigation that is free will emancipate the minds of men and women from those errors of the past. At one time you were told that this King James' translation of the Bible was divine. If you did not believe that, you were called infidel.

It was not many years ago that they said this. In the old family Bible is a "concise introduction to the study of the Holy Scriptures." You do not come across that very often nowadays. In it are these words, and I want my friend to ponder them: "Our English translation, in what is called the authorized version"—that is this one with "Holy Bible" printed in gilt letters on the back—"contains the imparted revelation."

Now what is the poor Infidel to do? One Christian tells him it is not to be depended upon, and another Christian tells him it contains the imparted revelation, and both these Christians are positive.

Take the book as historical. We might go into that and show the contradictions, but it is hardly necessary. The contradictions that I have already shown you I would like to have my dear friend take up and make a serious attempt to harmonize, instead of rushing off to Daniel for those big horns and little horns, and everything of that nature. I tell you, those horns will not help you out; they are no portion whatever of the Divine revelation, as far as I can see. Perhaps I am blinded; perhaps I am deceived; perhaps the devil or Satan is throwing dust in my eyes and consequently I am not to blame.

Lying is forbidden in the Bible. I will admit it. There are some good things in the Bible. It would be a strange thing for a book as large as that to have nothing good in it. I have already quoted some of the wicked things and contradictions, and it seems perfectly useless to blink at so apparent a fact as this. It seems that way to me; it may not seem, and probably cannot seem that way to my friend. We differ, I know, honestly and earnestly. "Thou shalt not bear false witness" (Ex. 20:16). "Lying lips are abomination to the Lord" (Prov. 12:22); "All liars shall have their part in the lake which burneth with fire" (Rev. 21:8).

The Orthodox, I think, will find no fault with that. Nobody would go to the Hebrew and the Greek to show that there has been a mistake. But when it comes to some other sentiment contradictory to that, then there is a rush made for some dead language to help out the difficulty.

There are contradictions after contradictions, numerous contradictions. "But," says my friend, "you will notice that he gives his lecture first, and then he packs in these passages in the latter part of his discourse." Well, what of it, if they are there? What matters the order? If that order suits me, and doesn't suit my friend, then I do not know but that is one of the best reasons why I should keep it up!

"The law of the Lord is perfect. . . . The statutes of the Lord are right. . . . The commandment of the Lord is pure" (Ps. 19:7-8). First Corinthians

14:33 says, "God is not the author of confusion, but of peace." "A God of truth, and without iniquity, just and right is he" (Deut. 32:4). "For God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13). It is a strange feature about this, isn't it, that there will be no attempt to go to the Hebrew or any other language to rectify these passages. They can be accepted. But when there is anything contrary, then there must be an appeal to some language with which the great mass of people are not acquainted!

Now let me quote the passages to show that God is the author of evil, and not any devil or satan at all. "Out of the mouth of the most High proceedeth not evil and good" (Lam. 3:38). "Thus saith the Lord; Behold, I frame evil against you, and devise a device against you" (Jer. 18:11). Was that God? He is so pictured by the Bible; there is no escaping it.

Now why not deal with these important matters, instead of bringing in visions and dreams, etc.? But if my friend wants that kind of literature, I am just going to accommodate him that far, and before long we will give him the prophecies of the Bible. I will now undertake to say this, that there is not a single Messianic prophecy in the entire Old Testament that applies to Jesus Christ definitely or particularly—not one. The prophecies of the Bible I can show him to be false, and not true; that is, these prophecies that were really made before the event itself transpired. "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6). There was a teaching, and there was a belief, too, among ancient people in just that kind of a Lord. Where did evil come from? The modern Christian world says the devil is the author of evil. Where did he come from? From heaven. How did he start up there? How did he originate as a devil? It was through rebellion in his heart. Yet that rebellion began in a place called heaven, so pure and holy that no unclean thing could exist there. But the evil that existed in the heart of the devil originated in the city of eternal light, according to the modern Christian teaching. Then there was war in heaven. Think of that! War among immortal beings; war among angels; war among those creatures that we are told could not have shed a drop of blood; for in heaven there shall be neither flesh nor blood. Yet they warred and warred, and not a drop of blood to spill because they had none to spill. And this devil was cast out of heaven, and his angels were cast out with him. They landed down here upon this earth; mischief began, and according to the Bible, it did not fully commence until God, on a second thought, concluded it would be a good idea to create or make a woman; and so when she was

brought to Adam, and they became acquainted, it was but a little while until all the good work of the God of heaven was overturned, and the devil was the master of the situation, and has remained that master up to the present hour. He has obtained for his recruits nine-tenths of the human family, only one, once in a while, going to the heavenly city. But this passage in Isaiah 45:7 says God Himself is the author of evil. "I make peace, and create evil: I the Lord do all these things."

Is there any evidence under the shining sun to show that the book which contains these contradictions is the book of God, that it is a Divine revelation from heaven, that it is a guide and lamp to your feet, that it is a book that can be trusted? Never have I read any volume, no matter what, that contained so many of these palpable self-contradictory statements as this very book.

God according to this Bible has been seen; according to another portion of the Bible, He has never been seen. "No man hath seen God at any time." To support that statement I quote Ex. 33:20: "Thou canst not see my face: for there shall no man see me, and live." That is it. "My face shall not be seen" (v. 23). "The King eternal, immortal, invisible, the only wise God" (I Tim. 1:17). I gave these for this reason, that it would be supposed upon this matter of seeing God that the Bible would at least agree with itself; but does it agree? Is there agreement in it? And again "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11). "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." These are some of the voluminous contradictions.

Mr. Nichols' Sixth Reply

I am glad to be able to stand here tonight for the purpose of at least putting forth an effort to harmonize the words of this Book I hold, so far as time will permit. I cannot, of course, attempt to go over all of them; because who cannot get up numerous passages of Scriptures and read one after the other more than an individual can answer in half an hour?

We are met at the outset with the view he has presented, that God has been seen, and that God has not been seen.

This is one of the most commonly claimed contradictions in the infidel world, and from it grew a number of other so-called contradictions. I will call your attention to Exodus 33:11, "And the Lord spake unto Moses face to face." In the second verse of this testimony we are distinctly told it was an

angel, an angel bearing the name of "Lord." In Genesis 32:30, we are told, "Jacob saw God face to face," and in Hosea 12:4 we are told it was an angel that Jacob prevailed over. Is not this a fair answer to your objection, Mr. Jamieson? I leave it with this candid and intelligent congregation to answer.

Again in Exodus 13:21, it says: "And the Lord went before them by day in a pillar of a cloud . . . and by night in a pillar of fire," and in Exodus 24:9 we read, "Then went up Moses, and Aaron, Nadab and Abihu and seventy of the elders of Israel, and they saw . . . God." Now turn with me to Acts 7:35 and 38, and there let us read an explanation of the matter. Commence with the 29th verse: "And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel, which appeared to him in the bush. This is he that was in the church in the wilderness with the angel which spake to him in mount Sina."

We find, then, that the God that Moses saw, and the seventy that Israel saw, were angels instead of the great Jehovah Himself. There is no contradiction here at all; it is all plainly stated, and there can no amount of words be put together that will overthrow it. We find it was an angel of Jehovah that spoke to Moses face to face, and it was an angel that was upon Mount Sinai, instead of the Eternal Himself. And what about the pillar of fire and the cloud that went behind and before them in their journeyings? Again let us read, this time in Exodus 14:19: "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." What moved? It was the angel of God.

We will pass on, then, to Judges 13:21, where we are told, "But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord." In this chapter alone, this visitor is thirteen times stated to be an angel, and that angel is called God. There must be some good reason, then, that angels had the name of God. I wish to call your attention to some testimony that will give us a reason. I shall go to the Bible, which I love so dearly. If you will turn to Exodus 23, you will have testimony that will explain this matter completely: "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. . . . Behold, I send an Angel before thee to keep thee in

the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (vs. 19-21). We find, then, that the angel had the name of God in him, and it was an angel whom Moses saw; it was an angel that was with him on Mount Sinai; it was an angel upon every occasion where God is said to have been seen for the Divine testimony plainly says so. The great contradictions vanish, when we let the Bible tell its own story.

I simply cite these testimonies and bring them before you: then I have to leave it with you for your candid consideration, to read over in your spare moments. I want you to read over these texts carefully, and if they are not fairly answered, I do not ask you to accept this Bible. If I am deceived myself, I don't wish to deceive anybody else. Be your own judge in this matter, and you cannot come to any other conclusion.

Now turn to I Timothy 6:15, and there you will see it is not an angel at all. It is the "King of kings, and Lord of lords" who "only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, or can see."

I would like to know if Mr. Jamieson's name is not Jamieson? Does his son have his name also? And so God's sons have God's name. The first chapter of Matthew declares unto us: "Thou shalt call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). We find that the God about whom it is said: "No man hath seen God at any time" is the Father, the Eternal God of all. The God that has been seen, as He appeared to men and talked with them, is the angel of God.

I will call your attention to yet one more text on this subject, and then I must dismiss it on account of time. "With him will I speak mouth to mouth, even apparently, and not in dark speeches" (Num. 12:8). Again it was an angel, and not the eternal God; angels were doing the work for God. Mr. Jamieson may get an individual to build a house for him, and it is said Mr. Jamieson built the house; but the carpenter did the work, and consequently they both did it. So here we find that it was God speaking through the angel, or the angel was God's instrument doing the work for the Almighty, and that angel is the one they saw, not the Father God.

I wish to call your attention to another point Mr. Jamieson referred to. In Proverbs 1, also Proverbs 8, we have some examples. I am surprised that my worthy opponent will bring forth such testimonies as these. But then, he says he may be blind; I am inclined to think he is a trans-medium still. He may be blind yet; his eyes may be closed yet. I call your

attention to the first chapter of Proverbs, and that declares to us: "Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me." And also the other text he quoted to you: "They shall call upon me, and I will answer, they shall seek me early and find me."

Now he claims this is a palpable contradiction in the Bible, paying no attention whatever to the qualifying terms. Let us look at them and see if there is a man in the universe of common sense who would endeavor to make a contradiction here unless he has a theory or something to uphold.

Read the 24th verse. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof." That is the class of individuals spoken about. "I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; . . . then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof" (Prov. 1:26-30).

Now turn to the eighth chapter and see if you can find anything to justify an individual coming to the conclusion that there is a contradiction here: "Those that seek me early shall find me" (v. 17). I believe that those who seek Him early are those who will find Him; but the ones that find Him will not be the same ones as those despising Him and hating His counsel.

I now come to that passage of Scripture where it says, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." We do believe that these shall remain as long as the moon remains; as long as the sun rolls round; but Mr. Jamieson has offset against that testimony what he finds recorded in Genesis 41:54 and 45:6, that there was a "famine in the land in the days of Joseph." There was a seven-year famine. I would like to know if you could fairly come to that conclusion, that a famine in the land contradicts the verse that as long as the sun and moon last, "while the earth remaineth," there would not be seedtime and harvest? Does it not remain? Did it tell you there would never be a year of famine on the face of the earth? No. We had a good harvest this year, seedtime and harvest *does* remain.

Mr. Jamieson said my arguments did not hold water as well as a skimmer. Well, I can only say as much of his. There are no contradictions between

the two lids of the Bible; they are only in the craniums of men. How is this? Did it just happen by chance? An infidel told me once that we all came by chance. I replied that man is the greatest mechanism in the world. We go out to see a steam engine. As we look over its magnificent mechanism and see it move off in gigantic grandeur, Mr. Jamieson says, "Who made that Engine?" "Nobody," I reply, "it just came by chance; it was evolved from a Jew's harp." If I would say that, he would call me a fool; but I am no greater fool than he who says that man (a thousand times greater mechanism than a steam engine) was evolved from a tadpole or some other form of lower life. I do not know whether Mr. Jamieson believes in the Darwinian theory or not, but I concluded that he did from what he told me the other day.

I will call your attention to some other things, and endeavor to show you that he has not read the Bible fairly because he has left out the qualifying terms. James says, chapter 1, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Now, I ask, does God tempt us? He does not. "Neither tempteth he any man." With what? With evil, or for evil. We find it in the Lord's prayer, which is correctly rendered, "Abandon us not in temptation." God will never *lead* any man into evil. He tests men, He trieth the hearts, to see who is genuine and who is not. But God never leads men into evil.

Mr. Jamieson also had considerable to say in reference to the devil and to the Almighty creating evil, and so on. I will call your attention to one of those texts, and see if there is an explanation that will throw light upon the subject before us. We find, "I the Lord create evil." I am going back to that old dead language again. There I find that the word from whence comes *create* has another meaning which is, "To plane down, or smooth off."

My time is up, and I will take this up again at another session. ●●

He that sees ever so accurately, ever so finely into the motives of other people's acting, may possibly be entirely ignorant as to his own.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by. Life is like that—one stitch at a time taken patiently and the pattern will come out all right."

Example

(Continued from page 9)

purity and kindness that is unsurpassable among men. And it is not a come-if-you-wish proposition; if we would share in the glory, we *must* do it. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Again, "but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15-16). That sounds impossible, for it is the word of God Himself. He is He, and we are only we; and between Him and us is all the distance between heaven and earth. Here are we, frail creatures, seen and gone, filling our little stock of years with the petty nothings of our trivial lives. And we are to equal Him in holiness. Nothing less will do! How can we even know what He wants? We have never seen Him, we have never approached Him. How can we even know what His holiness is like?

This is where Jesus comes in. "Look at me," He says, "and do as I do." Again and again He offers Himself as our ideal. "As I," "as I," "as I"—the phrase occurs and recurs. "As I do, so do you; accept me as your model."

Not a few idealists through the ages have recognized the advantage of following an example, and have urged men to take some lofty, outstanding moral figure of the past and make him a kind of guide. Keeping him in mind, doing only what they would like to do if he were in the room along with them, they feel themselves under his very eyes. Seneca advises, "We ought to choose some good man and always have him before our eyes that we may live as if he watched us, and do everything as if he saw."

But of all the examples men find among themselves, none have escaped the tarnishing of time. All have eventually become obsolete and have been forgotten. Here is where the example Christ left is different. Time has left no tarnish; Jesus *lives!*

Hence our duty to follow Christ. "I have given you an example," He said; and He might have added, "this means that you are to follow Me." Our business is to put on Christ; to grow into the likeness of His character and mind and ways; to think what He would have us do, and do it; to take Him as our model and goal, and press toward it.

What greater gift could the Master have left behind? Here was life as God wished it to be

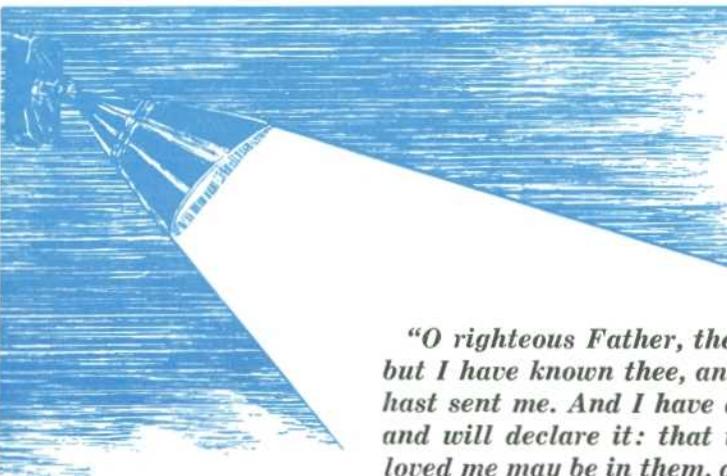
lived. Here was the example men needed, the actual demonstration of the ideal. Did anyone hearing Jesus wonder if the type of life He preached was possible? Did any ask, "How can it be done?" Jesus' ready reply was, "Look at Me. I have given you an example." I have done it, and what I have done, you can do also.

Example stands among the most powerful forces in the world. It is a part of everyone of us. It is a special part that we are constantly giving away. Unlike a gift which we carefully select for our friend and then on a certain occasion present, example is a constant gift. Nor is it like a garment that we put off and on at will. It is an all-the-time manifestation of our inward way of life. There is no escaping its effects.

A good example is often said to be the most precious gift of parent to child. It was surely among Jesus' greatest gifts to His disciples. His exemplary life was intended to be a pattern for all who afterward should desire to "live godly in Christ Jesus." This is where Christianity and all other religions divide. High ethical precepts can be found in the teachings of Confucius, parts of its philosophy in Hinduism, Buddhism or Mohammedanism. But nowhere do we find the code of ethics perfectly spelled out in a real, genuine ideal life, the supreme example of the possibilities of human growth and perfection as is seen in the life of Christ, who exemplified life as God intended it to be lived.

Jesus knew that the best way to penetrate men's consciences is by a life consistent with the ideals one teaches. Men more easily comprehend what they can see. It is the lesson of "I'd rather *see* a sermon than hear one any day; I'd rather one would walk with me than simply point the way." Jesus was never the theorist, the abstract reasoner, the philosophical dreamer; He was the solid *doer*. In whatever He asked His followers to do, He could say, "I have given you an example." I have done it, He was saying in effect. And what I have done, you can do also.

What is so compelling—and so irrefutable—as example. Men can scoff and ridicule and condemn, but what argument will stand against the life beautifully and victoriously lived? What greater legacy could Jesus have given than the gift of a Perfect Example! There is the dynamic power of holy goodness. The strength of truth, the high-mindedness of honor, the loveliness of gentleness, the glow of joy, the challenge of courage, the serenity of peace, all are combined in the example Christ left us. In all of this lies the key to godliness—and ultimately to immortality! ●●



SCRIPTURAL SPOTLIGHT

“O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them” (John 17:25-26).

WHEN JESUS uttered these words, it was a declaration from earth's most illustrious Son to His heavenly Father, the high and lofty God who inhabiteth Eternity. Having been taught about His Father from earliest childhood, learning from day to day the principles and precepts of the Hebrew prophets, the boy Jesus had grown to know His Father in one sense through the lore of these men who had been servants of His Father. They were men who had been sent, appointed, or called of God to further the knowledge of His plan among the children of men.

As Jesus grew to manhood and “increased in wisdom and stature, and in favor with God and man,” His acquaintance with His Father must have grown also. The primary means of communicating we are not told, whether it was through visions, or dreams, or impressions received and delivered by His mother Mary, or by direct word-conversations between heaven and earth, or by the ministration of angels, or by a combination of all of these. We are not told. We know only this: that Jesus came fully to *know* His Father. “O righteous Father, the world hath not known thee: but I have known thee,” He said in this profound prayer He sent heavenward before He suffered. No doubt that night He recalled the exhilarating experience of hearing His Father's audible voice some three years previous, at the time of His baptism, declaring to Him, “This is my beloved Son, in whom I am well pleased.” What an impetus to launch Him into His ministry in full confidence that now was indeed the time to do His Father's bidding.

An early event in His ministry of teaching and preaching was the selection of His apostles, men who were to accompany Him and share His work. Luke records of Christ and the twelve that they

went “throughout every city and village, preaching and showing the glad tidings of the kingdom of God” (Luke 8:1). For such a task they were carefully chosen—and only after Jesus had spent all night in communion with His Father. It could not be done otherwise, for had He not come to do the will of His Father? Was He not here because the Father had sent Him?

What were the glad tidings these appointed men were to teach? They were the same words of life which Jesus compressed into His first Sermon on the Mount. There He taught of meekness, of mercy, and of mourning for sin. He made known to them the blessedness of poverty of spirit, of persecution for righteousness' sake, of peacemaking and of purity, along with the blessedness of hungering and thirsting after righteousness.

That first sermon was the essence of the gospel they were to disseminate. It was the heart of the gospel Jesus taught by parable and precept until that final night when, after talking extensively and earnestly with the Eleven He concluded by addressing His Father: “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” What said He?

As a certain scholar has commented, “There are sentences, words and expressions in the twenty-six verses of John 17 which probably no one has ever unfolded completely. . . . We have not the minds to do it.”

But there are great truths which we *can* understand, or at least meditate upon.

Jesus' first task in life was to know His Father,

to acquaint Himself with His Father's purposes, His principles, His plans. But full knowledge reaches even further than acquaintance. Jesus' loved Apostle told us, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3-4). These words would apply to Jesus no less than to His followers. By saying that He knew His Father, Jesus was saying that He had lived in obedience to all His Father's commandments, for "He that saith I know him, and keepeth not his commandments, is a liar," and we know that Jesus told no lie. He *knew* His Father in the fullest meaning of the Word.

What did Jesus say about His apostles at this point? Did they know His Father as Jesus knew Him? Jesus did not say this; He said only that they knew "that thou hast sent me." They knew Jesus was genuine, they knew He was the Messiah, they knew He was true; but they did not yet know His Father as Jesus knew Him. They still had much to learn and experience before they could say they *knew* God.

And what of us? Can we say that we know God? Are we *learning* to know Him? Are we practicing that perfect obedience by which we may come at last to know Him and be known by Him? It is the challenge that comes with the call to follow Jesus, for Jesus *knew* His Father. At the beginning of His thirty-third year He could say, "I have known thee." What knowledge! What attainment!

His next statement shows His work in behalf of His followers. "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." There was no selfishness in Jesus. He wished them to share the same love from the Father that He had received: "That the love wherewith thou hast loved me may be in them." This would be possible, because he had "declared unto them [His Father's] name." The Psalmist, long prior to the Son's birth, had prophesied this: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Ps. 22:22). The author of the book of Hebrews cites the fulfillment of this passage as of prime importance (Heb. 2:12). Jesus' declaring of His Father's name, His truth, His message of salvation, to His disciples *was* of primary importance; for how else could they have learned it? How else could they have known so that they could communicate it to others—and to us? The proclamation of the name of God was the

declaring of the doctrine of God. Thus it was possible for the people who heard it to live according to the teaching appointed and approved by God: "For all people walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Mic. 4:5). ●●

Christ's New Passover

(Continued from page 7)

Gospel: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt. 20:17-19).

This prophecy agrees perfectly with the history of the event. Jesus fell into the hands of His opponents on the evening (the beginning) of the thirteenth of Abib. He was in their hands all that night and the following day; He was placed on the cross at noon, the sixth hour of the day. During the afternoon of the thirteenth He died, was placed in the tomb. These events account for one day. He spent the next 24 hours lying in the tomb; then followed the night which was the first part of the third day, until day-break, which brought the resurrection on the third day, as He had foretold.

The Third Day

The testimony of the two brethren who conversed with Jesus on the way to Emmaus on the afternoon of the third day agrees with this. When Jesus, unrecognized, conversed with them, one of them, Cleopas, answered Him saying, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done" (Luke 24:18-21). The "three days" in Jesus' prophecy included the time during which

We partake of the Passover in remembrance of Christ, His humility, His willing obedience, His radiant joy, His deep peace, that we may duplicate these qualities in our own lives.

Jesus was in the hands of sinful men, plus the time between His death and burial, plus the time He actually lay in the tomb, also including the hours of the day in which He was resurrected.

On one occasion Jesus employed the words "three days" when foretelling His crucifixion. These words occur in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Some people lay great stress upon this statement of Jesus' and overlook the many other statements in the gospels pertaining to the time of the crucifixion. They point out a double use of the term "sabbath" in Scripture and apply it here; thus, the feast day was a "sabbath" and the regular seventh day sabbath followed a few days later. This is the only way they can see to maintain the continuous succession of sabbaths which they believed has gone on uninterrupted since the time of Creation—a belief they are totally unable to substantiate. Thus they believe Jesus was crucified on the Jewish Passover and rose the following sabbath, three days later. Others (the popular denominations and the Roman Catholics) hold that Jesus was crucified on "Good Friday" and rose on the following Sunday. However, the date of Abib being governed by the moon and the beginning of the year being also the beginning of the week, it is impossible to compare time on a day-for-day basis. The Bible gives us no names for the days of the week, such as we use today; and even if it did, the 5th day (which we call Thursday) could not possibly be the same year after year, as the Jewish year had 360 days, which is not evenly divisible by 7.

Three Days, Three Nights

But what did Jesus mean when He said that the Son of man would be "three days and three nights in the heart of the earth"? We know Jesus was placed in the tomb a short time before the

end of the 13th of Abib. At sundown the seventh day of the week began; the seventh day ended the following evening. Jesus lay in the tomb during that full 24-hour period, over the sabbath. At sundown the first day of the week began, and Jesus was still in the tomb. He remained there until daylight, making His time in the tomb a very small part of Abib 13, the night and the day of Abib 14, the night of Abib 15, and a fraction of the day of Abib 15; which can by no means be stretched to 72 hours.

However did Jesus say He would be dead three days and three nights? He did not, nor did He say He would be in the tomb that long; being in the tomb could hardly qualify in a literal sense as fulfilling the words "heart of the earth" anyway, for Joseph's new tomb, newly hewn out of solid rock, was evidently above ground; when the stone was rolled away they were able to step directly into the tomb and see the young man sitting at the right side; they did not have to climb down into a hole in the ground.

In the Scriptures, people are often spoken of as the "earth," and when Jesus was in the hands of wicked men, He was in that sense in the "heart of the earth"—He was in the worst of wicked hands. The angels who conversed with the women after Jesus' resurrection said this: that "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:7). Jesus *was* in the hands of sinful men, in their power, for parts of three days and three nights, having been taken the night of Abib 13.

"This Do . . ."

And now let us ask: What is the commandment that comes to us? We are not under Israelite law, so are not duty-bound to keep the Jewish Passover. However, our Lord commanded us to observe His New Passover, which occurs on the evening of Abib 13, one day ahead of the Jewish Passover. These are His words: "This do in remembrance of me" (Luke 22:19).

The apostle Paul also gives us information about the Passover, information which he "received of the Lord." He writes, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when

he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

How Often?

Here we have both the command of the Passover and its purpose. We *are* to perpetuate the rite; we are also to do it as Jesus did, and "in remembrance" of Him. "This do ye, as oft as ye drink it"—and how "oft" is it to be? Is it to be a weekly, monthly, or twice-monthly enacting?

We are not told specifically; however, we are told that it is a parallel to the ancient Jewish Passover—Jesus was actually observing the Jewish Passover one day early when He instituted it; and nowhere are we given any idea that the Jewish Passover was kept more than once a year. It was kept to make the anniversary of their departure from Egypt, and an anniversary of an event cannot possibly occur more than once a year. The Jewish Passover was an annual feast, and this is the feast Jesus was keeping, one day early.

Jesus' words at that Last Supper contain another clue as to the frequency with which He kept it, or planned to keep it. He said, "I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:16). Matthew's Gospel reads, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). The Passover, this New Passover, was to be kept as a memorial of Jesus "till he come," at which time it would be "fulfilled"—when its purpose is completed—and Jesus did not plan to partake of it again until He should come again and partake with His disciples in the Kingdom of God. We know that Jesus ate and drank with His disciples after He was resurrected, but we have no record where He observed the Passover with them again—and He was with them "forty days."

Passover—Its Meaning

What is the meaning of the Passover? It is symbolic. God does not attach any spiritual significance to literal bread or literal juice of the grape. It is simply a tangible representation of our covenant with God. When Jesus partook of it, He was at the point of completing His lifelong full surrender of Himself. When we partake we

Our covenant-relation with God enlarges the horizons of our lives to the greatest dimension possible in this world.

are committing ourselves to this same covenant. The unleavened bread is a symbol of what Paul called "the unleavened bread of sincerity and truth" (I Cor. 5:8), which represents the eating and assimilating, in a spiritual sense, of the law of God. The juice of the grape is symbolic of the complete obedience which we must render, the pouring out of our lifeblood in submission to the will of our Father as a living sacrifice (Rom. 12:1-2), following Christ's example.

And how do we partake "in remembrance of" Christ? We remember His humility, His willing obedience to the will of His Father, His complete submission. We remember them for the purpose of duplicating them in our own lives. We remember also His radiant joy that last night with His disciples, His deep peace, which nothing—not even impending crucifixion—could disturb.

And what follows Passover? The fulfilling of this sacred covenant, the actual doing of those things that we have agreed to do in the everydayness of our lives. We go out to suffer, not physical death as Jesus did, but the death of our own ways, the death of our worldly ambitions, the death of everything that would oppose God's cause or prevent our sharing a place with Jesus in His Kingdom and partaking of the New Passover with Him then.

Our partaking of the New Passover now in remembrance of Jesus is a great privilege, the greatest privilege we have in this world. It is great because of what it signifies to us. By it we place ourselves in a position to receive the greatest of all benefits—life in the new world to come. By it we make ourselves heirs of the promises of the covenant, the eternal blessings—if we but fulfill our part of the contract. What a tremendous opportunity is this, our covenant-relationship with God!

At the same time, when we agree to serve God, He expects us to do what we promise. By placing ourselves under covenant we agree to be faithful to it or take the consequences of our failure. But how can we expect otherwise? Is not this the case with *any* agreement? And when God has done so much for us to make the right to eternal life available to us, can we expect Him

to let us take it or leave it at our whim? Thus when we partake at our Passover memorial, let each "examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (I Cor. 11:29). God wants us to be serious; He is not discouraging us but He wants us to be sincere, and to act in all seriousness toward Him. He is not playing with us; He is not offering us the great blessings of eternity in His Kingdom without extending some responsibility to us at the same time.

But neither is He asking anything we cannot give or which will not make our lives better even now. These sacred duties should make us stronger, the more anxious to die the death of Christ that we may someday live with Him. They should make us long to be more and more like our great Pattern and Example. They should increase our love for Him and the reverence we show toward Him. They should make our lives happier and more abundant even now, as we realize that we are not living merely to die—we are living to *live*. Our covenant-relationship with God enlarges the horizons of our lives to the greatest dimension possible in this world. At the same time it brings us nearer to the divine and we are able to touch heartstrings with Him who is alive forevermore!

To Suffer, and Then—!

After partaking of the Passover with His disciples, Jesus went out to suffer. He went out to suffer physical death. Less than three days later, He was alive again! And "he was seen of them forty days" after His resurrection, during which He was "speaking of the things pertaining to the kingdom of God" (Acts 1:3). What days of instruction those must have been, to have been recorded as such by the sacred writer. Forty days among men, before He departed to the right hand of His Father, forty days after His work was complete and His future sealed. What an experience that short interval must have been for His disciples, as they walked and talked with one whom they knew absolutely had been accepted and would, in a matter of a month or so, be glorified and seated at the Father's right hand on some far-off glorious world. Think of the spirit of expectancy that must have filled Jesus, as He looked forward to the crowning day. Think of the mere thrill of the journey, to go streaking through millions or billions of miles of space, to the world where

God dwells. And doubtless Jesus was looking even beyond the days in heaven to the time when He would be sent again to this earth to set up His Kingdom, when He would partake anew of the Passover with His disciples—He must have thought about it because Luke tells us Jesus was speaking to His disciples "of the things pertaining to the Kingdom of God"—probably there was little else on His mind; the future was all in all.

Oh the joy, the glory that follows the full surrender! Oh the happiness of the complete deliverance which our New Passover typifies. It is an impression we should keep with us through all the days and weeks of the year to come, as one by one they be granted us. It should stay with us wherever we go, whatever we are doing. Only so can we be crucified with Christ and someday live with Him and share His glory. ●●

Our Readers Write . . .

Comparing Militants

I was thinking about the hostages being held in Iran by a militant mob with no regard for the opinion of the world court. They are a law unto themselves. Surely it is an example of the "weak saying, I am strong."

In a spiritual sense we could liken the mob to the evils that beset us, or as one of our songs says, "All of self and none of God." I think we have progressed further than that. But can we say, "All of God, and none of self"? When we have reached that point, we will be able to look into the mirror and see a perfect individual.

North Fort Myers, Florida

C. B.

Coming Alive

Everything in nature is so alive and green, which reminds me, Am I really coming alive in the spiritual life as well as they are? I am striving to do just that. We need to do much reading, studying, praying and meditating on these beautiful truths so we can really remember and do them.

Kinards, South Carolina

H. C.

On Course

I will endeavor to do better and not let things of no profit clutter my life. I must keep my eyes on the coming Kingdom and not stray. It is always so easy to stray, and it requires a great deal of effort to stay on the straitened path that leads to eternal life in the Kingdom. There are countless temptations in this world if we start to look around. Time goes so quickly that a lifetime is soon over and all opportunity is gone.

Baton Rouge, Louisiana

D. K.

In the Cause of Righteousness

The meek are a strong-charactered people for the cause of righteousness and truth. They seek the wisdom which cometh down from heaven because it will lead them to the everlasting riches reserved for the faithful. Eternal life is such a grand and wonderful reward for the simplicity of the way in which God asks us to walk. However, there is the cross to bear, and we do need to seek diligently and keep our learning standards high, that we may be given strength to perform the work of reaching to perfection.

It is a big work to perform, and we know by our own experience that it will always mean a diligent watch over ourselves, to make sure we are walking according to the way of God's commandments. "Keep thy heart with all diligence for out of it are the issues of life."

Solomon gave us some wonderful admonitions, but we must meditate upon them and apply them to our working days. We must bind them continually upon our minds, and tie them about our necks. This saving gospel shall lead us as we journey. It will show us the right way, and will lead us in right paths. When we sleep God's protecting care will be with us because we trust in Him. And when we awake, He is still with us to lead us in the Paths of Wisdom.

May we linger no longer to rest awhile, for soon the day of account of workmanship is coming, and we want to rejoice with exceeding joy in that grand day! Let us watch for the weeds along the furrows of our spiritual gardens. They will spoil the maintaining of good works of righteousness.

Warwick, Queensland, Australia

A. B.

SO WHAT DO YOU KNOW?

People Who Journeyed

- _____ 1. I and a servant journeyed in search of my father's asses. We inquired of the prophet Samuel, who had a special message from God concerning me.
- _____ 2. I was commanded to journey to Zarephath where a widow would sustain me during the drought.
- _____ 3. I traveled to Macedonia in response to an urgent call that I received in a night vision.
- _____ 4. I journeyed from my home in Haran to Canaan, where I was to be the wife of my uncle's son.
- _____ 5. I and my friends were forced to journey to Babylon where we served in the Babylonian court. We remained steadfast to our God.
- _____ 6. I went with Paul on his first missionary trip after we were separated for this purpose by the Holy Spirit.
- _____ 7. I journeyed to the land of Moab with my husband and two sons because of a famine in Israel.
- _____ 8. The angel of the Lord commanded me to travel south unto Gaza, where I had the chance to preach to an important man.

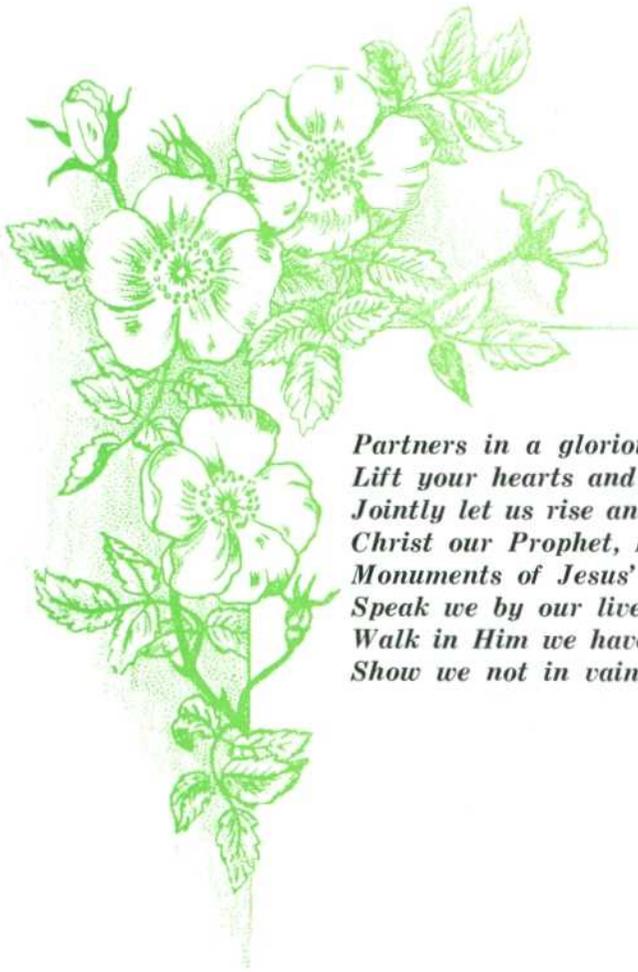
Choose your answers from among these journeyers:

Abraham	Amos
Naaman	Balaam
Saul	Paul
Daniel	Naomi
Philip	Moses
Elijah	Jacob
Barnabas	Rebekah
Jesus	Mary

- _____ 9. My husband took me and my infant son one night and we fled to Egypt.
- _____ 10. I fled from my brother's wrath to the land of my mother's relatives; there I married and had 12 sons.
- _____ 11. I journeyed to Moab in response to an invitation from her king, but God didn't approve of it and I was nearly smitten by an angel.
- _____ 12. I journeyed to another land where I understood there was a prophet who could heal leprosy.
- _____ 13. I journeyed through the cities and villages of Palestine, teaching the good news of the Kingdom of God.

Answers:

1. Saul (I Samuel 9:3, 4, 15)
2. Elijah (I Kings 17:9)
3. Paul (Acts 16:9-10)
4. Rebekah (Gen. 24:51, 61)
5. Daniel (Dan. 1:3-4)
6. Barnabas (Acts 13:2-4)
7. Naomi (Ruth 1:1)
8. Philip (Acts 8:26-27)
9. Mary (Matt. 2:14)
10. Jacob (Gen. 27:43-44)
11. Balaam (Num. 22:21-22)
12. Naaman (II Kings 5:5)
13. Jesus (Matt. 4:23; Luke 8:1)



Our Prayer

*Partners in a glorious hope,
Lift your hearts and voices up,
Jointly let us rise and sing
Christ our Prophet, Priest and King.
Monuments of Jesus' grace,
Speak we by our lives His praise;
Walk in Him we have received;
Show we not in vain believed.*

*While we walk with God in light,
God our hearts doth still unite;
Dearest fellowship we prove
Fellowship in Jesus' love;
Sweetly each, with each combined,
In the bonds of duty joined,
Feels the cleansing of His Word
When applied here by our Lord.*

*Still, Lord, our faith increase,
Cleanse from all unrighteousness;
Thee the unholy cannot see;
Make, O make us meet for Thee!
Every vile affection kill;
Root out every seed of ill;
Utterly abolish sin;
Write Thy law of truth within.*

*Hence may all our actions flow;
Love the proof that Christ we know;
Mutual love the token be,
Lord, that we belong to Thee;
Love, Thine image, love impart!
Stamp it on our face and heart!
Only love to us be given!
Lord, we ask this in Thy name.*

—Amen.

