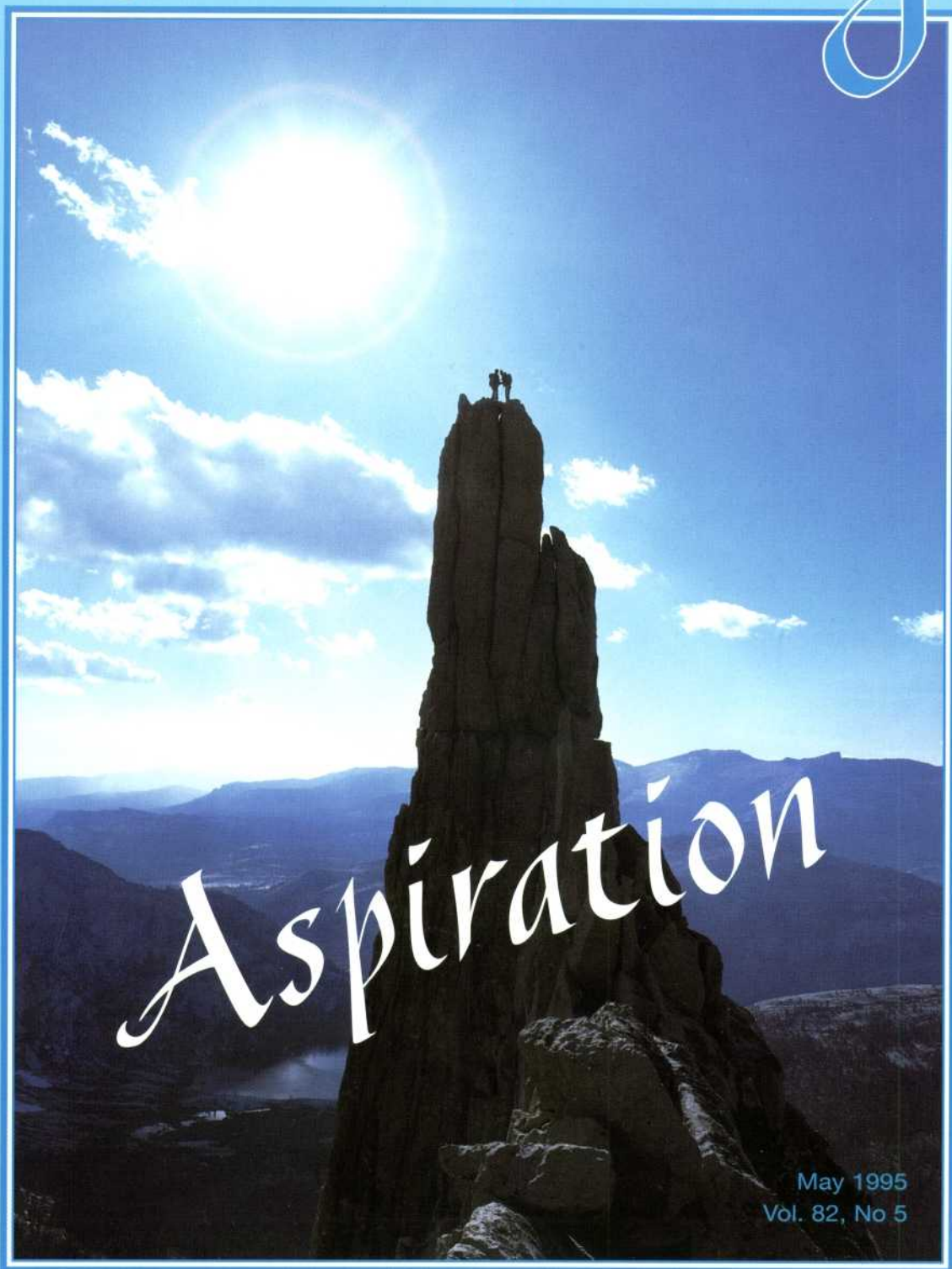


Megiddo Message



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Take Control of Your Thought-Life

To think is to be conscious. Life without consciousness is no life at all. Since our thoughts are of such vast importance, it is imperative that we develop the habit of thinking right.

We are not concerned about heavy, heroic mental exercise. Our subject here is the kind of thinking done by every normal person every waking hour. It is not heavy thinking that shapes our character but the quiet response of the mind to its surroundings day after day throughout our lives. We are affected far more by our common, everyday mental environment than by any rare intellectual feat. Feats may create reputation, but habits determine our character. The profound mental accomplishments of a man such as Einstein, for example, had almost nothing to do with the man's character; the constant, undramatic, moment by moment interplay of his mind with his environment, on the other hand, had everything to do with it.

We all live in two environments: the world around us, and our thoughts about that world. The larger world outside can affect us only as it takes possession of our inner world, and even then it can affect us only as we allow it. *We* have the final say.

What we think about determines what we are. But what we think about need not be automatically the result of stimuli from our surroundings. We can live in a world of thought that is dictated by our environment; or we can place our thoughts in a world of our own making—at least our own *choosing*—and so create the type of thought-life we prefer. The decision is ours.

To illustrate: Picture three men walking together through a forest. One is a poet, one a naturalist, one a lumberman. What is the nature of the thought-world in which each one lives?

As the three are walking through the forest, they look

very much the same. But the poet's mind is racing back over the centuries to the time when the trees now towering above him were just beginning to appear as tiny green shoots from the gray earth. His mind then turns to contemplating who were the mighty of the world at that time, who were wearing the crowns and swaying the empires but who have long ago passed into oblivion and been forgotten by all but a few historians.

Meanwhile the naturalist's world is smaller and more detailed. He hears the sweet, hardly audible birdsong that floats among the branches and seeks to discover the hidden singer. Suddenly, enthusiastic, he spots him, carefully camouflaged among the leaves of a tree. He knows, too, what kind of moss is clinging to the base of the centuries-old oaks in the forest. He sees, too, the fresh claw marks on the bark of a dead tree, and knows that a bear has recently passed that way. How much he sees!—which others miss. He sees the picture of life as it is, here today and gone tomorrow.

The lumberman's world is yet smaller. He is concerned neither with history nor nature but only with the lumber. For him, to see a tree is to judge its diameter, its height, and by quick calculation to determine how much it will bring on the market. His circle is the dull world of commerce. He sees nothing more.

How can three individuals in the same environment live in such different worlds?

The whole answer lies in their thinking. External situations are only the raw material; the finished product is whatever the mind makes by combining this raw material with one's field of experience and interest.

Judas Iscariot and John the beloved lived in the same world, but how differently they understood it! The same may be said of Cain and

*If we would be
heavenly-minded,
we must think
heavenly thoughts.*

(Continued on page 27)

MEGIDDO MEANS ...

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

WE BELIEVE ...

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

SOON-COMING EVENTS ...

The Herald and the KING

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

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

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

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Megiddo Message

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Swallowed Up In Victory!

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces;... And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation."

—Isaiah 25:8-9

Death is an enemy—deep, dark, despicable. To the child of God, however, death has lost its terror. Its sting was removed with the resurrection of Christ. For Christ—and for every believer who follows in Christ's footsteps—death will ultimately be swallowed up in victory until it will be said, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54-55).

For the departed believer in Christ, the sleep of death terminates all anxiety, pain, suffering and remorse. Nevertheless, to those who remain behind, death is still an enemy. With imperious disdain for any of our feelings or fears, he forces his way into our homes, with no respect for age or station in life. Few homes escape his terror, and those only for the time being. Sooner or later, death is the experience of all.

The disciples of our Lord knew the sting of death. They had rejoiced exceedingly in their Lord and Master. They had heard His call beside the sea, and the little villages of Galilee, at the counting table, in the open fields by day and in their homes by night. They had left all to follow Him, gladly, unreservedly, with finality. Was not He the Messiah for whom their fathers had long waited?

Jesus came proclaiming the Kingdom of God, and His chosen Apostles had been called to be foremost in that Kingdom. But suddenly they

found themselves confronting Gethsemane, the palace of Caiaphas, the judgment seat of Pilate, the dreadful cry of the mob "Crucify him," and Golgotha and Joseph's tomb. The tremendous shock left them reeling and writhing with pain of heart, utterly crushed. They had hoped that it had been He who would restore the Kingdom to Israel. Now He was dead. To them it was defeat, both personal and national.

Mary of Magdala, perhaps more than many others, regarded His death as defeat. He who had brought great deliverance to her, He whom she had sought to help in every way she could—was dead. With her comrades she watched the removal of Christ's body from the cross by the Roman soldiers. She helped in the hasty burial preparations, and stood by while His body was wrapped in linen and the last tender touch was given. She kept vigil until the silver trumpets in the temple area announced the beginning of a new day. For Jerusalem citizens it was to be a festal day, the beginning of the Passover; but it meant only darkness to Mary. As she watched the rolling of a huge rock at the entrance to the tomb, Mary of Magdala knew defeat in its deepest depths.

The morning after the Sabbath, Mary anticipated the dawn by hastening to the garden to do some act of appreciation. The least she could do was to bring some spices

and weep anew at the tomb. The morning light brought no reflection to her darkened spirit. Not only was He dead, but the tomb was empty. His body was gone. What could she do?

Her heart sank as she turned away in dismay. Then, her courage mounting, she went toward the sepulcher and stooped to peer inside, and saw two strangers there who inquired sympathetically, "Woman, why weep-est thou?" Mary could only answer, "Because they have taken away my Lord, and I know not where they have laid him" (John 20:13). She turned away, conscious that someone was near. Who could he be but the keeper of the garden, and who else would know better than he where the body of her Lord had been taken? "Tell me where you have laid him," she cried, "and I will take him away" (vs. 15).

To tears and tragedy there came back a single word: "Mary!" Startled from her sorrow, stabbed awake in spirit by the intonation of her name, she heard—but it could not be! Was it indeed—could it be the Lord—the Lord Jesus Himself! He was not dead but alive! Death had been swallowed up in life!

Thus it will be with God's people in that day when the trumpet of God shall sound, and the dead in Christ shall rise and "we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (I Thess. 4:16-18). What a rush of Hallelujahs, what a reunion, what joy supreme! There they will be, alive, strong, to greet the face of Him who is evermore King of kings and Lord of lords. Then will be brought to pass the saying that is written, "Death is swallowed up in victory!"

Newness of Life and Spirit: The Glorious Potential of the Empty Tomb

Of the multitudes who crowd the churches on so-called Easter Sunday to display their fashionable clothing, how pitifully few have even the least concept of how glorious are the implications of the resurrection of Jesus Christ from the dead! How thrilling and challenging are Paul's words which set before us the true significance of the empty tomb:

"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" and "serve in newness of spirit" (Rom. 6:4; 7:6).

Evidently very few believers even in Paul's day really knew the fullest meaning of the transformation into "newness of life" for the daily walk and "newness of spirit" for daily service. For the Apostle begins each passage relating to it with the query: "Know ye not"? (Rom. 6:3; 7:1).

Since Paul gave such emphasis to the subject, let us be sure that we

by a resurrection like his" (Rom. 6:5, Moffatt).

This new life is the actual death to self demanded by our Lord as the basis of true discipleship, the death asserted by Paul in Rom. 6:6 to have been symbolized by Christ's own death on the cross. It is the magnificent paradox of Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"; and Rom. 12:1: "That ye present your bodies a living sacrifice," and "As dying, and, behold, we live" (II Cor. 6:9).

Newness of spirit for service is

*All true believers will ultimately
share the greater (better) resurrection,
the lifting up to immortality.*

know what this "newness of life" really is and why it should be of first importance to us. We need also to know how it may be transformed into practical daily experience.

This last consideration is the most important, because "If any man be in Christ, he is a new creature." This new creation is not something for the hereafter; it is vital and imperative right here and now.

The very first thing we should notice in considering this newness of life is that it is "a walk," and a means of service. Here is not the "should" of responsibility but rather the glorious "may" of privilege. The resurrection of Jesus is the Divine guarantee that newness of life and service await us in direct proportion to our appropriating faith.

This newness of life, in its essence, consists of living the very life of Jesus Christ. It means replacing our selfish, difficult dispositions with the very mind and disposition of our Lord. This is the practical result of moment by moment victory over our tongues, tempers, and thoughts, until the fruit of the Spirit is seen in us. "For if we have grown into him by a death like his, we shall grow into him

that glorious difference between the fleshly nature submitting to the stern demands of the law of God, and the glad, eager longing of the believer to do God's will.

Every true Christian is called also to be a constant witness for Christ, as our Lord Himself said: "Ye shall be witnesses unto me...unto the uttermost part of the earth" (Acts 1:8). But the witnessing involved is not merely of the lips. The far greater testimony is that of our everyday lives, where "what you are shouts so loud that the world can't hear what you say."

If we would give the word of life to others we must be very sure that our lives are living testimonials to the reality of the gospel we preach. Notice the words of Paul just preceding our text in Romans 6: "That like as Christ was raised up from the dead by the glory of the Father..." (v. 4). Before He could be raised He had to die—He had to lay down His own will, the doing of the things He naturally would have done, surrendering wholly to the will of His Father, until He had perfected that unspotted life which fitted Him for a place at the Father's right hand and ultimately to become King of the whole earth. His

spotless life and fearless denunciation of evil brought Him into such disfavor with the people of His time that they crucified Him. But God was displeased with their cruel act and raised Him from the dead, henceforth to live *"unto the ages of the ages"* (Rev. 1:18, Wilson's Emphatic Diaglott).

To be born from above into life eternal when Christ returns to reward us according to our works we must now be identified with Him in that death to sin: *"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin"* (Rom. 6:6). Here is our obligation

Paul believed that the resurrection of Christ should transform us from old, selfish, self-centered creatures into radiant, happy children of God.

and duty. And by being reckoned dead indeed unto sin and alive unto God, we are able to be sharers in Christ's triumphant resurrection life.

All true believers will ultimately share the greater resurrection, the putting on of incorruption and immortality at our Lord's return. Who does not long for this great change? Who does not long, too, for the change that we can experience even now, the change from discouraging failure and distressing spiritual weakness to the thrilling achievements and victories which may be ours in Christ?

Let us look again into that empty tomb. Our personal participation in the victory of that empty tomb depends upon our obedience to the direct appeals of our faith, appeals which are the logical result of the premise set forth in Rom. 6:3-10. We are *"buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness*

of life." By identifying ourselves with Christ's death, we come to grips with the old life in ourselves, that life which must be put to death, so that we can enjoy the new life in Christ. And that new life is as fresh and new as the resurrection. As Christ was raised from the dead by the glory of the Father, just so we may walk in newness of life.

It seems that the early Church saw in new life beyond death the most striking of all disclosures of the splendor of God's power. Paul never minimized the significance of the great events of Christ's life. He affirmed them, and applied them to that which is the experience of every believer. He never suggested that Christ's life or death or resurrection was ordinary, or was what might be expected in so exalted a character. Paul saw the resurrection as the revelation of the power of God, and believed that it ought to be *"marvelous in our eyes."* He believed also that it should have a direct bearing on our life from day to day. It should change us from what we are into what God wants us to become. It should transform us from old, selfish, self-centered creatures into radiant, happy children of God.

What is the whole purpose of the process? That we, too, might *"walk in newness of life."* "Too"—you will notice. The new life is one which we share with Him who rose. Here is an intimacy with Christ in the moral adventure of living a new kind of life. No Apostolic writer would have suggested that it was anything less than a high adventure, and none would have thought of it as an adventure on which we had embarked alone. We are going *with Christ*. Even the verb Paul uses is chosen to make clear the nature of our undertaking. It is a *walk*, and walking requires effort. It is also a means of proceeding from one point to another, and presupposes that we have a goal before us. It is neither effortless nor pointless. It requires voluntary exertion, something we must do for ourselves.

We are reminded that Christianity is a way of walking, not a way of talking. We must *"walk in newness of life."* This is how we leave behind the

old life, the old self, the old habits, and become new in Christ.

Let us note also the parallel between the glory of the Father which initiates this resurrection and this new life in which we are to walk. The new life is radically different from the old. It is not a slight change but a total transformation. The contrast is decisive, as contrasting as the glory of the new and the gloom of the old.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). We are to refuse sin's dominion over our bodies, or any of its appeals to the lust of our flesh (v. 12). We are to "yield" ourselves to God, and the members of our bodies as "instruments of righteousness unto God" (v. 13).

The whole secret of success is bound up in the literal meaning of this word "yield," which is not in any way connected with the usual sense of giving up or giving way to something reluctantly. The same Greek word is translated "present" in Rom. 12:1, where we present our bodies a living sacrifice. But even this suggestion of voluntary presen-

tation is not the literal sense intended in Rom. 6:13. In Rom. 14:10, the Apostle states that *"We shall all stand before the judgment seat of Christ."* The word translated "stand" here is another rendering of the same word, which is "yield" in Rom. 6:13. It is

in every step of this walk, as in every aspect of the Christian life, *"according to your faith be it unto you"* (Matt. 9:29). Again, *"Even so faith, if it hath not works, is dead, being alone"* (Jas. 2:17). Let us therefore, like Abraham, stagger not at the promise of

*Christianity is a way of walking,
not a way of talking. We
must "walk in newness of life."*

the singular demand of our faith that we take a stand before God and make the commitment, the living sacrifice, the presentation of ourselves to God.

Obviously this is not a one-time, once-for-all experience. It is rather a practical everyday experience in walking as our Master walked, living the life He lived. It is being *"workers together with him"* (II Cor. 6:1). And

God through unbelief, but waxing strong in faith give glory to God and arise to walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5)—that greater resurrection, whereby we account that God is able to raise us up even from the dead, and crown us with life and immortality. □

O Thou Eternal One, who makest the stars and turnest the shadow of death into the morning, we thank Thee for the Resurrection of Thy Son and the everlasting hope that it inspires within us, and for the gospel which has brought life and immortality to light. We rejoice that the darkness could not hold Him and that He is alive for evermore.

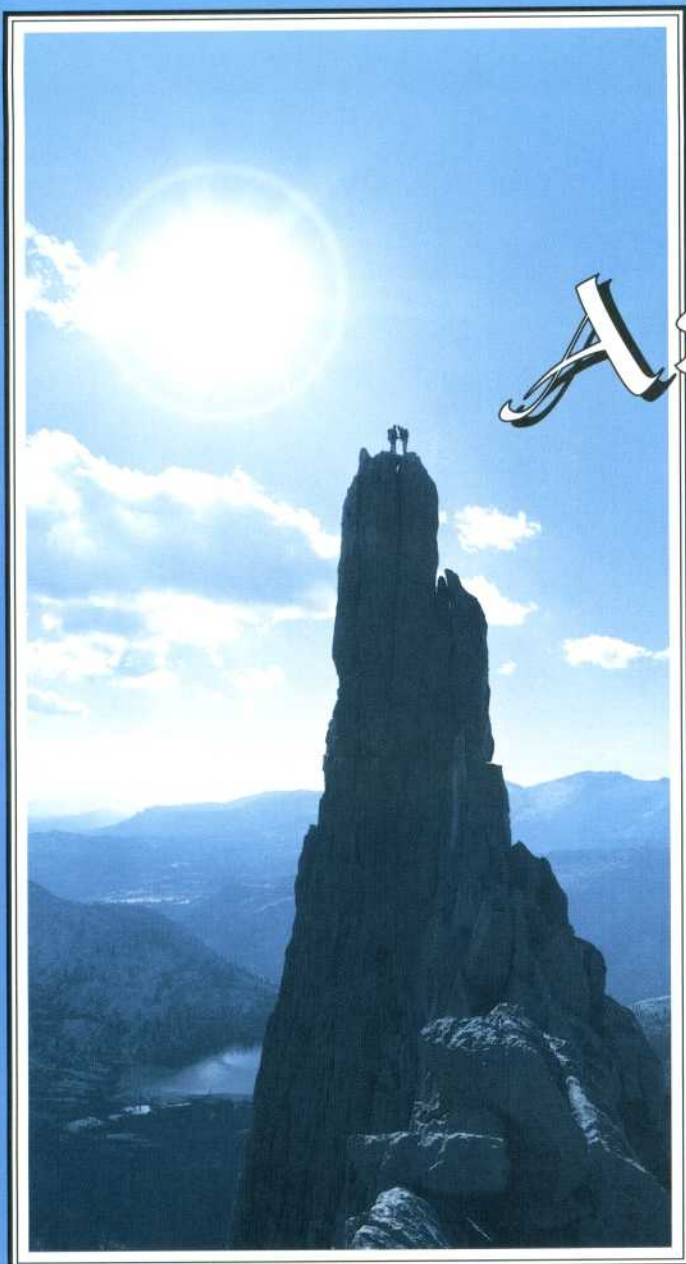
Father, we worship Thee for Thy great glory and all that Thou hast done, both in giving us this life and in opening up to us the possibilities of life beyond. Thou hast set eternity in our hearts, and we long, we yearn for that which lasts.

Thou God of our faith, increase and sustain us in the faith we sometimes dimly and sometimes strongly affirm. Let this Resurrection anniversary be for us an end to all weak-kneed faith and wavering resolutions, and may we henceforth show ourselves strong and unfaltering in the faith which was once delivered to the saints. May Thy truth be such a transforming power in our lives that we will no longer be the selfish, self-centered creatures we used to be but be wholly transformed in nature, and become persons worthy of Thy love.

Thou God of hope, may we be lifted day by day by the hope which Thou hast set before us. Before we ever voice it to Thee, Thou dost know our fractured understandings, our weaknesses, our sins. Thou dost know how, like a grindstone life sometimes seeks to grind us down. God our Father, we thank Thee for the hope Thou dost always hold before us, for the sense of Thy approval we feel when we know we have done right, and the sense of meaning and purpose in all the common things of earth, from the blooming of springtime to the dawning of each new day.

Thou God of hope, be with all Thy people everywhere, who are seeking Thee in sincerity and in truth. And may all our service to Thee be not a burden but a delight, a glory and a joy transcending all the pleasures of earth.

Thou God of love, sustain us in the ever-present bond of fellowship. Thou in Thy goodness hast called us into Thy family; draw near us and show us the way until we have grown to the full stature of Thy Son and are new creatures in Christ. For Thine is the Kingdom, and the power, and the glory forever. Amen.



Aspiration

*It takes a lot of climbing
If we're going to reach the top—
But who could ever recommend
A better place to stop!*

*Just half-way isn't worth it.
And three-quarters will not do.
God wants the ones with courage
Who will see the climbing through!*

*We aren't the first to try it.
And we never climb alone:
Ahead are all the angels.
Plus a few whom we have known!*

*Oh, how glad we'll be to meet them.
All the ones who've gone before:
How we'll all rejoice to greet them.
When we meet to part no more.*

*One thing sure, we'll feel no anguish
For the rigors of the climb
Once we've touched the shining summit
And are with our Lord sublime!*

— Contributed (RES)

The Challenge of the Colossal

"He [God] will swallow up death in victory; and the Lord God will wipe away tears from off all faces...And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us:...we will be glad and rejoice in his salvation." —Isaiah 25:8-9

Some years ago a minister preached a sermon which he titled, "The Challenge of the Colossal." In it he rationalized the high and the low aspirations of humankind. He said in part,

"There is something extremely significant in the repeated efforts of men to climb such mountains as McKinley and Mount Everest. Lives are sacrificed again and again in the attempt to reach unreach heights. But that makes no difference to those strugglers for the top—unless it is to increase the ardor of their desire, and to incite them to stronger efforts than ever before. What is it? It is the answer of the human soul to the challenge of the colossal. Those great mountains cry out of their rugged vastness and down their rocky steep to the sons of men, saying: 'Come and climb me; find the glory that guilds my summit. I am large and you are small. I belong to the ages. You are but for a moment. I dare you to come.' And the spirit of man replies: 'I am coming. I may not conquer you now; you may kill me in my attempt to climb you, but in time, you shall feel the pressure of human feet on the crown of your head.'"

Now it is history. In the last century, human feet have touched the summits of these great mountains, as well as conquering scores of other seeming insurmountables.

The minister continues: "Man was challenged by the air, by the possibilities of flight. He was told that flight was impossible. Scientists

worked out careful proof of the fact that a body heavier than air could not rise in air. But the birds are heavier than air and they fly. That fact kept the challenge before the inventor and the aviator; and not only was flight successful, but flight across the wide oceans."

Human achievement does not stop there. Now there are space flights, and moon flights, and talk of probing into outer space. The difficulties to be overcome are prodigious, but the human spirit will not be daunted. Always above and beyond is the challenge of the colossal, the spirit of "I'm coming, even if you kill me! I am coming!"

What is the reasoning that underlies these feats? It is the glory of success, the honor of being the first to do what has not been done before.

The Rationale

"You can get people to do large things," says the minister, "when you cannot get them to do small things." How much more is this true in the *real* challenge of the colossal, the forming of a character God will honor!

What is involved in this lesser-known challenge? Foremost is the challenge of self-control, a quality often looked upon as insignificant. Virtuous, yes; but necessary? No. Worth the challenge? Absolutely not.

But God's viewpoint is different. Consider His evaluation, expressed in these words: "*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh*

a city" (Prov. 16:32). From God's point of view, greater than winning battles, greater than conquering cities or mountains, or oceans, or space—is the ability to conquer oneself.

The servant of Naaman showed himself to be a wise interpreter of the human heart when he said to his master, "*If the prophet had bid thee do some great thing, wouldest thou not have done it?*" (II Kings 5:13). When Naaman the leper commanded his chariot driver to halt before Elisha's house, he thought the prophet would come out and with some grandiose gesture heal him. But when he merely sent his servant out with a message, "*Go and dip in the river Jordan seven times,*" the general turned away in a rage. His dignity was insulted. Didn't the prophet know that he was Naaman, the Captain of the hosts of the Syrians? Didn't they know his name, his fame, his glory, and all the victories he had been winning?

But God was not looking for name or fame or glory; obedience was what He wanted. And obedience was the same, whether from a great general or from the humblest peasant.

But General Naaman was not so minded. Would he follow the prophet's instructions and be healed, or would he forfeit the healing to save his pride?

That is why his servant, more perceptive of the real issue than was the general, tried to reason with him. "My father," he entreated, "*if the prophet had bid you do some great*

*Those who
accomplished great feats
for God were not
looking for the honors
of this world but for
the honors of God.*

thing you would have done it." Why of course! There was no question. He would be glad to do some great thing—he was accustomed to doing great things. "How much rather, then, when he saith to thee, Wash and be clean?"

We are glad that Naaman listened to his servant. Not many in a similar position would have done as well. And there is a lesson here for us, when we are tempted to consult our own reasoning and go our own way, rather than submit to the counsel of the Lord.

The challenge of the colossal is the challenge of the ages, the challenge to out-do the past, to do greater and more and better than has ever been done before us. It is the challenge to unravel the mysteries of the origin of life, the mysteries of the universe, the mysteries of the atom, the mysteries of light and energy and sound. In recent years, tremendous strides in knowledge have been made; still, who can fathom the mighty wisdom that controls the universe?

The Ultimate Challenge

The ultimate challenge is the challenge of death. The minister continues, "It is the spear point of the challenge of life, not to be evaded on any terms, as the fashion now is to evade it. To find a good in life which is worth achieving in spite of the fact that this visible scene on which we operate...will presently be gathered to the dark death-kingdoms and be enfolded in the bosom of everlasting silence"—this is the challenge of life.

What a dark outlook! Yet such is the end of all human accomplishment.

Says the minister, "I was startled by the simple statement of Dr. Merton S. Rice, 'Nearly everybody is dead.' But it is true. There are only a handful of people in the world compared with the billions of the dead." Look over the field, view all the fame, glory and honor that these wise men have had, and yet compared to the number living, nearly everybody is dead.

We may climb mountains, fly over oceans, do wonders, from their standpoint, but all ends in death.

In the words of the poet:

*The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave.*

Death covers all earthly endeavors with the mantle of futility. Death offers the supreme frustration of earthly planning and effort. In the face of its colossal challenge, all the struggle of the centuries, all the achievements of the past, all the boasted attainments of art and science, all the progress of the ages, "the hopes and fears of all the years," add up to exactly nothing. All end in death.

The Brighter Challenge

Let us turn now from the realm of mortal prospects to the opportunities held out by God. What a contrast to the end awaiting God's great achievers! For them, the achievement ends in life, not death. "Whoso findeth me findeth life, and shall obtain favor of the Lord," says the voice of Wisdom (Prov. 8:35). For the Christian, the challenge of death becomes the challenge of supreme faith in God.

Let us see what the men and women of God have sought and achieved through the ages.

In Hebrews 11, the Scriptural author tells of those who have had their names inscribed on the honor roll of the Almighty. All of these aspired to God's great things. And what did they accomplish? We read:

"These all died in faith, not having received the promises, but having seen them afar off" (v. 13). They died in faith, not having received their reward but only seeing it by faith.

We do not sing, "Abraham, safe, safe, in the promised land," or "Noah, safe, safe, in the promised land," or "Daniel, safe in the promised land." Abraham, Noah, Daniel and all the faithful of past ages are sleeping in the tomb. They died in faith, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They aspired to true great-

ness; they were looking ahead to everything beyond.

After mentioning more of the heroes of faith, those who were not looking for the honors of this world but for the honors of God, who accomplished great feats for Him, we read again at the close of the chapter that they received not the promises, *"God having provided some better thing for us, that they without us should not be made perfect"* (Heb. 11:39-40). When God's will is done on this earth as it is done in heaven, the earth will be a heavenly country. Then we will have heaven on earth.

Do we wonder, then, that Hebrews 12:1 begins, *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us"*? Yes, lay aside every weight, these sins that beset us. Every sin is a weight bearing us down to destruction. A man running a literal race would be thought a fool if he attempted to run with weights fastened to him. So the man running the race for eternal life must lay aside every weight—all selfishness, pride, anger, immorality and vice, if he hopes to win.

What a wonderful plan God has! Each faithful one sleeps in death until all who will make themselves worthy have completed their work. Then when Christ comes and raises those who are sleeping, they together with the living will be caught away to be judged. Yes, it is a "better thing" for us.

All this great cloud of witnesses have not yet received the promises, *"God having provided some better thing for us."*

Then we read about the example we are following: *"Looking unto Jesus the author and finisher of our faith."*—here is our great example. The author of the Book of Hebrews named some illustrious names on God's honor roll, but here is the greatest example of all, He *"who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"* (Heb. 12:2). Think of Jesus. He was not climbing mountains, or

competing in sports, or trying to win the acclaim of this world. He was growing in grace and in the knowledge of His Father. And the more He grew in knowledge, the more He learned what He must do, the more eager He was to do it. He formed a character worthy of God's honor, and now He has received the reward of His labors. And He passed this good advice on to us: *"If any man will come after me, let him deny himself, and take up his cross daily, and follow me"* (Luke 9:23). Here is the cross we must carry, if we want to be great, this cross of self-denial which Jesus bore.

What will be the reward of taking up our cross and denying ourselves all evil? We read in Isaiah 25:8-9: *"He [God] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."* Hear the glad note of comfort in these words, the note of victory. What a contrast with the defeat that follows the glories of this world!

Jesus promised even more: *"Blessed are the pure in heart: for they shall see God"* (Matt. 5:8). Think of having the privilege of seeing God! Think of traveling with the angels, from world to world. Talk about glory, talk about being the first to fly the Atlantic, or the first to climb Mt. Everest, or the first to reach the moon—what a perverted sense of values!

And in that Day, death itself shall meet destruction and this earth will roll forth from the hand of the Almighty a finished product, filled with immortal beings glorifying God.

Let us accept the challenge of the colossal eagerly, the greatest challenge, of doing the things that God calls great, however small they may seem to us, realizing that they are the making of a character which God accepts. Then one Day He will share with us the riches of His glory, world without end. □

Jesus was not climbing mountains, or competing in sports, or trying to win the acclaim of this world. He was growing in grace and in the knowledge of His Father.

Hunting as Recreation?

"Is recreational hunting wrong, especially when it is totally unnecessary for food or clothing?"

As servants of Christ, we must be subject to one rule in all that we do, and that rule was stated by the apostle Paul: *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* (I Cor. 10:31). If an activity can pass that test, if in this case one could hunt not to satisfy any carnal or selfish impulse, then we may go on to consider our question from other angles.

Hunting, as an activity, can be a healthful recreation. If one is hunting to get fresh air and exercise, for a short period of time, and can be in good company, such an activity would seem worthwhile, especially if it resulted in some food that could be used (even though one was not depending upon the hunting to obtain food).

If, on the other hand, the purpose of one's hunting was to kill as much as possible, as for sport, with no use whatever for the animals killed, such hunting could not be justified.

Another factor in recreational hunting would be the extent to which it might absorb our interest or thought. If one should become obsessed with hunting—or any other hobby—to the point that he or she was spending large amounts of effort, money, time and thought upon it, to the exclusion of higher and more important interests, such would be wrong in the sight of God. As Jesus said, the seeking of God and His Kingdom must be first in our lives, first in our thoughts, first in our affections (Matt. 6:33; Col. 3:1–2; Mark 12: 30–31).

◆ About church fellowship

"Is it appropriate to attend a church that does not uphold correct Bible teachings if you yourself are aware of the true teachings of God's Word?"

We are unsure of what you intend by your condition: "if you yourself are aware of the true teachings of God." You may refer to our individual accountability to God because we know what is right yet place ourselves in the fellowship of those who are not upholding correct Biblical teaching; in which case we would be disobeying the command to *"come out from among them, and be ye separate,"* and *"have no fellowship with the unfruitful works of darkness"* (II Cor. 6:14–18; Eph. 5:11). Or you may suggest that if we know correct Bible teaching we will not be influenced by those who are teaching error, therefore may safely fellowship with them and be unaffected by the error. Scripture offers no justification for such fellowship.

Always God commanded His people to be separate from unbelievers. The Law of Moses contains severe penalties for those who would participate in any way with the pagan religions of the time. *"I am the Lord your God, which have separated you from other people....And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine"* (Lev. 20:24–26). The Law was so strict that it read: *"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;...thou shalt not consent unto him, nor hearken unto*

him" (Deut. 13:6–8). The offenders were to be put to death.

In the days of Ezra, the people strayed from the command, intermarried with foreigners, and were adopting their ways. Ezra took a strong position saying, *"Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives"* (Ezra 10:10–11). This is not to suggest that wedded partners today should separate if one is a believer and the other a non-believer. Apparently such situations existed among the Corinthians and Paul advised the believers so to live that the second partner, seeing the Christian's good example, might be won to the cause (I Cor. 7:11–14; I Pet. 3:1–2).

The apostle Paul in II Cor. 6 gave some very specific instructions to follow: *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?....Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you"* (II Cor. 6:14–15, 17). Here is a command directly from the Lord Himself. God wants His people to be separate, so that they do not adopt the ways and habits of the polluted world in which they must live. As Jesus said, we must be *in* the world but not *of* it (John 17:15). Again the apostle John says, *"Love not the world, neither the things that are in the world"* (I John 2:15–17).

Your friends may tell you that the people attending church services are above average, and are better company than you can find elsewhere. There is some truth in this statement. However, these people are subscribing to false doctrines; they are singing hymns containing thoughts that are not God's. Their standards are often dictated by their surroundings. This is why the prophet Jeremiah said, *"I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand"* (Jer. 15:17); the Psalmist said, *"I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top"* (Ps. 102:6-7).

It is better to be alone with God than to be in company with those who oppose Him.

One other factor might be considered, and that is the purpose for which one is attending a service where false doctrines are proclaimed. If one were attending not for the fellowship or for the purpose of worshiping, but for the possible opportunity of speaking to the group or of talking to those attending, possibly to help some of them to understand the truths of the Bible, this would be different than joining with them in worship and might be done to the glory of God. Again, one rule must control our actions: *"...Whatsoever ye do, do all to the glory of God"* (I Cor. 10:31).

♦ Can a divorced person remarry?

"Would it be considered a sin in God's eyes if you were to marry a divorced person if the cause of the divorce was not this person's fault?"

As you are no doubt aware, Jesus gave very definite rules concerning marriage and

divorce. He totally disallowed divorce. *"Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery"* (Mark 10:11-12, NIV). The Law of Moses, which Jesus was annulling, did permit divorce, but Jesus said of it: *"It was because your hearts were hard that Moses wrote you this law"* (Mark 10:2-5, NIV). Moses' law allowed divorce only because people were hard-hearted and would not obey a higher mandate.

In the eyes of God an original marriage stands until the death of one of the partners. Therefore, no other can lawfully be contracted while one's partner—whatever his or her character—is living.

Jesus stated His standard again in Matt. 5:32 (NIV): *"I tell you that anyone who divorces his wife,...causes her to commit adultery, and anyone who marries a woman so divorced commits adultery."* (We have omitted the phrase "saving for the cause of fornication" because it seems not to have been part of Jesus' original statement; the parallel passages in Mark and Luke omit it, and it does not appear in many of the original manuscripts.)

You ask if the standard is different for the one who causes the divorce, as opposed to the one who is the victim of it. According to Jesus' inflexible law, both parties are affected equally, without respect to who initiated the divorce. Of course, if one partner is a committed believer and the other is not, there is a difference in their accountability before God. But since a marriage is binding until the death of one of the partners, even if one does not bring about the divorce the original contract still stands in the sight of God, and neither partner is free to remarry as long as the other partner lives. □

*"Master, where shall I work today?" I asked as my love flowed free,
Then He pointed out a tiny plot, and He said, "Work there for Me."
But I answered quickly, "No, not there! for no one will ever see
No matter how well my task is done; not that small place for me!"
Then He spoke again, though He was not stern, but He answered me tenderly:
"Disciple, search that heart of thine: Are you working for them, or for Me?
Nazareth was just a little place, and so was Galilee."*

...at an evening newspaper called The Jerusalem Times was being published in Jerusalem during Jesus' ministry. What might the newspaper have published during the second week of Abib in the year AD 30? What might an up-and-coming Jewish reporter have been writing about current events in Jerusalem at that time?

Nisan 1, 30 AD

The Jerusalem Times

Nisan 8

JESUS OF NAZARETH CLEANSES TEMPLE¹

About midmorning today, Jesus the Nazarene shocked the city by entering the temple and clearing the place out. He drove out oxen and sheep which had been intended for sacrifice. He knocked down tables, and created general chaos, amid angry shouts from the money-changers.

Actually, the event should have been no surprise. Jesus has many times condemned the graft and outright thievery being practiced by the priesthood. Still, no one expected such vehemence from the usually quiet, mild-mannered Galilean Carpenter.

In driving out the money changers Jesus declared that according to Scripture, the temple was to be a house of prayer, not a den of thieves.

For some time Annas the ex-high priest and his son-in-law Caiaphas have had a monopoly on the business of supplying beasts for the Jewish sacrifices. Since the temple tax cannot be paid in Roman, Greek, or Egyptian coins because these coins bear the image of their rulers, Jews from abroad must change their money for the Jewish half shekel. It is reported that the graft pocketed by some of the



priests in this exchanging amounts to hundreds of thousands of dollars each year.

As soon as the temple had been vacated, Jesus re-entered the temple resumed His teaching, as though nothing unusual had happened. He also healed instantly several who were blind or lame. A number of children, intent on listening to His words, were ecstatic with joy, and shouted, "Hosanna to the Son of David."

The chief priests and scribes who witnessed the activities of Jesus in the temple today were indignant. Several expressed the opinion that the temple precincts belong to the Jewish priests, not to Jesus. But the matter is not easily solved, as the majority of the people take the side of Jesus, not the side of the high priest.

Nisan 9

CAIAPHAS OUT TO GET JESUS²

Caiaphas called a special session of the Sanhedrin last night which lasted almost until morning. It is rumored throughout Jerusalem that the purpose of the meeting was to discuss measures aimed at reducing—or at least *containing*—the popularity of Jesus the Nazarene. The wide acclaim being received by Jesus is viewed by the priesthood as a threat to the security of the Jewish nationalist system.

Roman officials are unwilling to comment.

Apparently various solutions have been offered to the problem of Jesus' growing popularity: intimidation—interrogation—strong accusation—humiliation—anything that might turn popular opinion against Him. No one knows what will be the outcome.



Nisan 9

JESUS RAISES DEAD MAN TO LIFE!!³

Just three days ago this paper printed the obituary of Lazarus, a life-long resident of Bethany. This afternoon one of the reporters on the staff of *The Times* was on the scene when Jesus cried with a loud voice, "Lazarus, come forth," and

actually saw Lazarus come out of the tomb ALIVE!!!! Many Jews were also eye witnesses.

Already the event has aroused a new wave of suspicion among the Jewish chief priests and Pharisees. A special, secret council has been

called to meet this evening, to consider the severity of the threat Jesus poses to the nation.

*It is impossible to know the exact calendar year of Jesus' ministry, but one common opinion is that He was born about 4 BC which would make the last year of His ministry about 30 AD.

WHO WON?⁴

An incident early this morning is being interpreted as the beginning of a plot against Jesus.

On-the-scene observers reported that as Jesus was teaching in the temple, a group of chief priests, scribes, and elders marched pompously into the room, interrupting Jesus and rudely demanding to know by what authority He was teaching. Where did He get His credentials? Who gave Him the right to enter the temple?

Jesus replied to His opponents by asking a counter-question: "Tell me: the baptism of John, was it from heaven, or of men?" Jesus' question captured the interest of the observer and put His opponents under obvious stress. After lengthy deliberation, the chief priests, wanting not to incriminate themselves nor to lose the favor of the people, decided to reply that they could not tell the source of John's baptism.

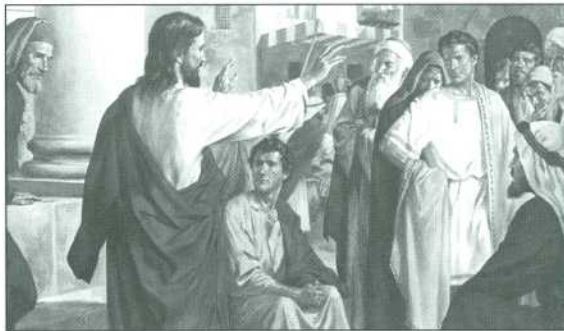
Jesus was undefeated: "Neither will I tell you," He said, "by what authority I do these things." His supporters cheered wildly.

The chief priests, scribes and elders removed to the rear of the room, where they sat down, apparently to cogitate their next step. Meanwhile, Jesus resumed His teaching as though nothing had happened.

Let a fool hold
his tongue and
he will pass for
a sage.

— Publilius Syrus

NEW MANEUVERS AGAINST JESUS⁵



This morning Jesus was again seen teaching in the temple. But it soon became obvious that among His audience were professional disturbers.

It is reported that after only a few minutes one of the troublemakers took the floor, commended Jesus for His teaching and for knowing everything "right," then asked Jesus if it

was proper to pay taxes to Caesar.

To reply, Jesus asked if anyone present had a penny. Jesus held it up. "Whose image is on this coin?" He asked. All answered in unison, "Caesar's." Then Jesus turned to His questioner and replied, "Render therefore unto Caesar the

things which be Caesar's, and unto God the things which be God's."

The crowd applauded heartily, while Jesus' opponents made a hasty exit and Jesus resumed His teaching.

It is rumored that the scribes and priests will not try anymore to embarrass Jesus in front of His admirers by asking Him questions.

JESUS HAS DISAPPEARED⁶

The temple priests cannot find Jesus anywhere in the city. After seeing Him daily in the temple for a number of months, His opponents wonder if He has left town just as their plans were taking form.

Some speculate that He has gone into the mountains with His disciples. Others suggest He may have gone permanently—rumor has it that He said He would be going to heaven sometime in the near future. Few really believe Him, but neither can they find grounds to refute His words.

Others speculate He may be hiding in the home of some of His friends.

No other information is available.

Look for a
tough wedge for
a tough log.

— Publilius Syrus

WILL JESUS KEEP THE PASSOVER?⁷

The officials of the temple are wondering whether Jesus will re-appear in Jerusalem to eat the Passover meal with His friends. It is rumored that certain of the priests and scribes are plotting to kill Jesus. Some believe He will escape into the mountains for the duration of the feast, while Jerusalem is crowded with visitors.

JESUS CRUCIFIED!⁸

Jesus of Nazareth was crucified on Golgotha today, a victim of mob hysteria.

Never in modern history has one who had so much public acclaim come so quickly to dreadful condemnation and crucifixion.

After celebrating the Passover with His disciples last evening in a large upper room of a home furnished by one of His friends, He and His disciples withdrew to Gethsemane for prayer. Here He was betrayed to the chief priests by Judas, one of His own followers. During the night, He was brought into the high priest's house, to Pilate, who sent Him to Herod, then back to Pilate, and finally about midday Pilate gave sentence that He should be crucified.

Unconfirmed reports are that He is at the point of death, though authorities say that this is not possible, as the crucifixion did not take place until about noon today.

Reliable witnesses told how Jesus, after being put on the cross, said concerning His persecutors, "Father, forgive them: for they know not what they do." This hardly seems likely, as the Roman guard who crucified Him derided Him saying, "He saved others; let him save himself, if he be the Christ." The soldiers also were said to have mocked Him, offering Him



vinegar and gall. Others taunted, "If thou be the King of the Jews, save thyself."

Such cruelty seems to be justified only if the Nazarene was a threat to the established system.

EARTHQUAKE!⁹

About 3 o'clock yesterday an earthquake shocked the entire city of Jerusalem, toppling walls, felling trees and generally frightening a large part of the city's populace. Several injuries have been reported, mostly from falling rocks.

Most mysterious was the fact that the earthquake (occurring in mid-afternoon) was accompanied by *total darkness*—a condition not usually associated with earthquakes. Jerusalem astrologers are predicting that another calamity will fall upon Jerusalem within the week, that the city is presently in the grip of a host of evil spirits.

The Jewish priests were also stunned by a mysterious cutting of the heavy veil in the temple—opening to common eyes the sacred precincts of the innermost sanctuary. The temple was immediately closed, all activities have been cancelled, and all entrances have been barred until the matter can be studied and damages assessed.

Neither High Priest Caiaphas or Governor Pilate was available for interview at last reporting.

It is thought by some observers that the earthquake and the strange cutting of the temple veil both occurred precisely at the time Jesus expired on the cross. If this report is true, one cannot help but wonder WHO holds control over events in Jerusalem.

Other tourists from outlying regions who are in the city to celebrate the Jewish feast days, particularly the Passover, also associate the strange events of yesterday afternoon with the death of Jesus the Nazarene. The temple priests and scribes refused to comment.

TWO OFFICIALS INTER BODY OF JESUS¹⁰



Two members of the governing body of Jerusalem asked permission of Pilate yesterday afternoon to inter the body of Jesus. The name of one was Joseph of Arimathea. The second wished to remain anonymous.

The body of Jesus was wrapped in a clean linen cloth, and laid in a new tomb hewn out of the rock. A large stone was rolled against the door of the sepulcher. At last report, Jesus' mother, and two other women from her family were seen sitting near the door of the sepulcher.

HIGH PRIEST PLACES GUARD¹¹

Certain of the temple priests approached Pilate this morning about guarding the sepulcher of Jesus the Nazarene. Some who heard Him preaching say that Jesus taught that He would live after three days. While no one professes to have believed Him, there seems to be a widespread uneasiness about the whole affair.

The further idea has been suggested that His disciples might try to come and steal the body, then claim that He had risen from the dead.

To forestall any such possibility, Pilate ordered that a guard be placed, and the sepulcher sealed with a great stone. "Do your best," he said, "make it as sure as you can."

One wonders if he is as nervous as his words suggest.

TOMB EMPTY! JESUS CHRIST ALIVE?¹²



The tomb where the body of Jesus of Nazareth was interred is empty. Not a single comment can be obtained from any of the Roman soldiers who were on guard at the tomb this morning.

Rumor has it that Jesus has been seen alive by a number of

persons today. Mary Magdalene, one of His closest followers, claims to have talked with Him this morning. Two others of His disciples were said to have walked with Him on the road that goes down to Emmaus.

The priests are at their wits' end to explain what happened. The official word from the Roman authorities is that Jesus'

disciples came by night and stole the body while the guards were sleeping. The explanation seems unlikely, but no other is available.

Pilate has ordered a complete investigation of the matter; details of his report should be available within the week.

If ever *The Jerusalem Times* was printed, if ever it printed headlines that Jesus Christ was risen, such an event has not been repeated in all the years since Jesus' time. Yet the impact of that news still affects us today.

The resurrection of Jesus is the climax of the Gospel, or good news, because it answers life's ultimate question: "If a man die, shall he live again?" And it answers that question with a resounding "Yes!"

Jesus Himself said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. believest thou this?" (John 11:25-26). Before Jesus' resurrection, these were only words. Now they were given the backing and assurance of His own victory over death. Now Jesus is alive, and alive for evermore!

On the resurrection morning, Jesus met Mary Magdalene with these triumphant words, "Mary....go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:16-17).

Here is a word with tremendous significance to us. Jesus' disciples can be in the same relationship with God as is Jesus Himself. They are sons. God is "My God, and your God." This is the news of the resurrection, and the ultimate relationship. Let it put fire into our bones, and hope into our lives. Let it put new oxygen in our blood, giving us power to surmount any difficulty we may encounter. Jesus lives! And because He lives, *we too may live!*

We have heard this good news. "Now is Christ risen from the dead." Is it not really good news to us? And now our living Lord calls us to carry out this good news, to make it real in

our lives, to walk worthy of our high calling so that we too may live, so that we too may know the joy and fulness of the resurrection, the resurrection to life and immortality. It is this good news which makes us eager to obey the law of Christ, to bring ourselves to His standard, that we may be among the eternal sons of the Heavenly Father and inherit a place with Him in His Kingdom forever.

(1) Matt. 21:12-16; Luke 19:45-48

(2) John 11:47-53

(3) John 11:1-48

(4) Matt. 21:23-27

(5) Matt. 22:15-22

(6) John 11:54-57

(7) John 11:55-56

(8) Matt. 27:32-47

(9) Matt. 27:50-51

(10) John 19:38-41; Matt. 27:57-61

(11) Matt. 27:62-66

(12) Matt. 28:1-7

Thoughts on

Christian Family Life

As a reader of the *Message*, I don't think I've mentioned how I enjoy seeing family articles. I am sure many others do also.

The Bible, in addition to providing the true teaching on matters of doctrine, also provides God's counsel regarding family life. For married life to result in a happy home, both husband and wife must respect and appreciate each other's positions in the home and family—not according to the standards of the carnal world around them but according to those outlined in God's Word, the Bible, i.e., neither partner being authorized to be a harsh or cruel ruler of the household.

Why do I say "neither" rather than referring to the "husband"? Because the role of being "in charge" may fall to either the husband or the wife, or sometimes even to a child. The Bible teaches us that family members are not to be competitors with each other. Marriage mates should seek to cultivate deep love for each other in the Lord and to be drawn together in unity and purpose. Many, however, have exercised headship in an unloving way. Christians must avoid this. People who care should study how Jesus Christ exercised headship over the Christian congregation, then follow His example.

The Bible also provides instruction for the proper function of family members as a means of maintaining harmony and happiness in the home. In today's societies, sexual relationships outside the marriage bond are common. Yet all such is abominable to God (Heb. 13:4), and undermines the security of the home. God makes no allowance for any immoral conduct.

Living in harmony with God's Word protects against the heartaches and grief that misconduct brings. How

much better would be our world today if husbands and wives helped each other to avoid temptations and always showed unselfish consideration for each other.

This sounds very idealistic. How can such harmony and happiness be secured? The answer is simple: By a regular emphasis on spiritual matters. The worship of God must be of first importance in the home. Prayer and Bible study should be part of every family's way of life.

We are also commanded to instruct our children in the law of God (Ps. 78:5-7), not just at regular study sessions but at *all* times (Deut. 6:6-7). If this is done, children will learn to think of God in relation to the activities of life rather than to some few instances. Religious instruction will also draw family members closer together.

According to the Bible, the child's obligation to be obedient to its parents is another discipline that must be taught—for God requires that children obey their parents (Eph. 6:1-3; Col. 3:20). Parents also have a duty to be patient and consistent in impressing each lesson on the minds of their children.

We are all born with a tendency to evil, and need correction. Whoever had to instruct his child in how to show anger, or how to retaliate, or how to be jealous of another child? But virtue must be taught, and teaching often requires more than just telling the child what is right. The child must be *shown* the right way, not simply be restrained with bursts of anger or loud screaming (Eph. 4:31-32). Parents need to be firm, but loving (i.e., the parents themselves must set the right example).

Proverbs 22:15 and 13:24 provide

further counsel for dealing with children. However, caution must be used, for Scripture is not an approval for using the "rod" in physically abusing a child—a crime that is so predominate in today's society. The second caution here involves the proper definition of the word "rod." As used in the Bible, the rod may mean "instruction, teaching." Therefore a parent must be careful to use the "rod" in a manner befitting proper instruction. Children must be taught to realize that God's righteous principles rule the home rather than unreasonable outbursts. Then the children will learn to associate punishment with the breaking of rules of good conduct, not with extreme measures of discipline.

What should be done when problems arise between family members? The members should be willing to discuss the problem with one another in a peaceable and respectful manner, and then *forgive* one another (Col. 3:12-14; see also Prov. 10:12; 19:11).

When a dispute is between children, one of the parents should intercede and encourage proper apologies and forgiveness. When the difficulty is between the parents, the problem should not be aired before the children, neighbors or friends. Proper Christian procedure would be for the husband and wife to discuss the problem together privately as soon as possible, with a firm resolve to restore peace (see Eph. 4:26; Matt. 18:21-35).

There is no reason why every Christian home should not be a happy home if Bible counsel is followed, if the members share together in true worship, and all enjoy the blessings of God together. The home must be an atmosphere in which one can grow and prepare for eternal life.

—R. Hamby, Texas

Choosing Better Company

The insistent ringing of the phone aroused both of us from a sound sleep. Groggily I put out my hand to pick up the receiver—which was on the other side of the bed. By then Neal had answered it, and I could hear the shrill, high voice of a woman bombarding his ear. I knew that whoever she was, she was very disturbed.

"I'm so sorry, Mrs. DeKirk," replied Neal. His voice, though thick and unnatural, was pleasant and even. "I will see that something is done about it this morning, if Ken is at fault."

That statement brought me to my elbow fully awake. Neal turned to me with a sigh.

"It happened last night. Some of the boys rode their motorcycles across her flower beds. You know how she prizes her flowers. Well, from what she says, they are a shambles now. The roaring of the motorcycles awoke her, and she reached her window in time to recognize Jack Sanner and Bill Zimmerman speeding off in the moonlight. She said she couldn't be sure who the third cyclist was, but she suspects it was Ken because she has seen him chumming with Jack and Bill lately."

"But Neal," I protested. "Ken was at home last night."

"I know, Dear, but Ken will have to prove his innocence to Mrs. DeKirk's satisfaction, or take the consequences. You know Mrs. DeKirk."

"We have warned Ken time and again about keeping good company. Maybe this will be a lesson he won't forget."

I lay in bed turning the problem over in my mind. Ken really had needed some means of transporta-

tion to and from his new job, and a motorcycle was within his price range. But the temptation to go for a "spin" with the boys was causing him to be absent from home more and more often lately. And the type of company he was choosing had been concerning us for some time.

"You said Jack and Bill were the two boys she saw?" I was still trying to put it all together.

"That's what I understood her to say. They *are* the two boys Ken has been out with, aren't they? Just seems as though I've heard those names." Neal's tone was weighted with concern as he went on. "And it doesn't seem to me I've heard much good connected with them."

I reached over and turned off the alarm. The night was over, for sure.

I was still turning the incident over in my mind as I prepared breakfast. We had talked to Ken several times about his choice of company. We had tried to tell him that he is responsible for choosing good companionship, and that it is far better to be alone than with bad companions. We had mentioned how disease is so much more contagious than health; we are so much more apt to imitate vice than virtue.

*A man
is known by the
company he
keeps.*

When we had questioned the reputation of this Jack, Ken had defended him, saying that while with him and Bill he had neither seen nor heard anything wrong. "Besides," he had said, "people are always looking for the worst in young folks, instead of trying to see the good in them."

I dropped a small amount of batter on the griddle, to test it for temperature. Ken wasn't the first to get into bad company. I thought of King David, who prayed, "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties."

I poured some pancake batter onto the sizzling griddle as Ken, Keith and Karl all entered. "Pancakes!" exclaimed Karl; and Keith, in typical boy-fashion, inspected the maple syrup supply.

We were soon seated, and Neal gave thanks. It was not long before a mountain of pancakes had disappeared.

Neal laid his knife down and turned to Ken.

"Son, Mrs. DeKirk phoned this morning. She says Jack and Bill and a third boy have wrecked her flower beds with their motorcycles. It was last night...."

Ken sat motionless, eyes wide open, staring at his father.

"She is assuming that you are the third boy because she has seen you with the other boys lately."

You could have heard a pin drop as all eyes turned to Ken. Ken's mouth opened in surprise.

Neal continued. "She wants you to come over today and help repair some of the damage you boys caused."

"But Dad, I wasn't with them last night. I was at home. You know

Choosing Better Company

I was at home all night," Ken protested.

I started to speak in Ken's defense, but something in Neal's eyes told me I should withhold.

"What makes her think I was in with them wrecking her beds?" he sputtered indignantly. "That's just jumping to conclusions!"

"She came to that conclusion because she knows she has seen you with them."

"But that doesn't make her conclusion right!" Ken was emphatic.

"No, it doesn't. But wouldn't you like to be able to tell her right now that you would *never* go out with such boys, that you choose better friends—or have none at all?"

Ken was silent. He knew his dad's opinion of Jack and Bill. He knew all too well. And maybe—maybe Dad was....

"Dad, I have gone out with Jack and Bill, but only on rides. Just because I go cycling with them doesn't mean I go around wrecking people's property with them!"

"That is what you will have to prove to Mrs. DeKirk." Neal was as emphatic as his son.

"And *how* am I supposed to go about doing *that*?" asked Ken, loftily.

"That is up to you, Son. You know, there is an adage that says 'A man is known by the company he keeps.' That is what Mrs. DeKirk knows, too. You chose the company. Now you can decide how to distinguish yourself from them."

Ken frowned at his plate. "Now I suppose the whole town will be blaming me for the escapades of Jack and Bill. I'm going to go right over and talk with Mrs. DeKirk. And—" he hesitated as he stood up to leave the table—"from now on, I'll try to find better company."

"Good for you, Son." Neal smiled. "You know what happens when you leave a good apple and a bad one together for awhile. Pretty soon you have two bad apples. That is why we say so often, Choose your company, and watch your choice." Ken left the room, closing the door quietly behind him.

One glance at the girls' faces told me they were worried about their brother. Janet spoke. "What if he can't settle it with Mrs. DeKirk?"

Neal spoke assuringly. "Don't worry, Janet, he'll come out all right. But we can all take the lesson. It *does* make a difference what company we choose." □

Thank You ... for Backdoor Blessings

Great God, mine is a prayer of thanks for these backdoor blessings:

- * for the business reversal that led me to a deeper stewardship of Your gifts;
- * for the strained relationship that showed me where I needed to improve;
- * for the death of one near me that led me to a new appreciation of life;
- * for the sickness that taught me to trust You;
- * for the challenging doubt that compelled me to look for the solid foundation under my beliefs;
- * for the bad habit which, broken, has led me to new dimensions of self-respect;
- * for the cutting remark that opened my eyes to the ugliness of my real self;
- * for the loss of things which I am really better off without;
- * for the difficult experience that has changed my life and taught me to look to You and the glorious future You have planned. Amen.

In Recognition of Jesus' Ascension
(The anniversary of Ascension Day this year is May 24)

"Let the King of Glory In!"

*Hail the day that sees Him rise,
Ravaged from our longing eyes!
Christ awhile to mortals given,
Now ascends to highest heaven.*

*There the pompous triumph waits:
"Lift your heads, eternal gates;
Wide unfold the radiant scene,
Let the King of glory in!"*

*Circled 'round with angel powers,
This triumphant Lord of ours,
Conqueror over death and sin,
"Let the King of glory in!"*

*Now though parted from our sight,
High above yon azure height,
Soon He comes to claim His throne,
Earth, His birthplace, earth, His home.*

*Hail the day that sees Him come,
Back to earth, the Heav'nly One!
Sing above the strife and din,
"Let the King of glory in!"*

The Book of Daniel: Criticized and Affirmed

► *The book of Daniel describes—in advance—events which actually happened, and which are clearly confirmed by history.*

Perhaps no book has served more often as the focal point of critics' attacks upon the Old Testament than has the book of Daniel.

Perhaps no book in the Old Testament has been subject to more differences of opinion as to authorship and date than has the book of Daniel. On the one hand are those who insist that the book was written by Daniel, who as a youth was carried away from Jerusalem during the reign of Jehoiakim, and who attained a position of prominence at the court of Nebuchadnezzar and his successors in the city of Babylon.

On the other hand are scholars who are not satisfied with the points of evidence used to establish Daniel as author of the book. They believe generally that the book is a product of the Maccabean crisis, written by zealous Jews during the reign of Antiochus Epiphanes (about 167 to 165 BC), rather than at the time Daniel actually lived (during the sixth century BC).

Why Be Concerned?

The issue cannot be evaded because the book *is*, and there is just no question about its prophetic nature, or the clear and distinct meanings of its symbols. Apart from Lamentations, Daniel is the shortest book of the major prophets. Yet it is second only to Revelation in the number of its symbols. In the New Testament, Daniel is referred to more than any other Old Testament book.

Do we wonder that those who wish to discredit the Bible have a problem with Daniel?

And it contains more fulfilled prophecies than any other book in the Bible. Such amazingly clear and detailed prediction and fulfillment defies any possibility of mere human origin. Who of us today can tell what will happen tomorrow, to say nothing of several hundred years from now? Yet the book of Daniel describes—in advance—events which *actually happened*, and which are clearly confirmed by history.

We have, then, only two options:

1) to believe that the author of the book was Divinely inspired, and therefore to confirm the reality of the supernatural and believe that God is able to foretell the future with accuracy; *or*

2) to deny the validity of the book and to say that the book was written after the fact, by someone who purported to be who he was not and who was writing *history* as though it were *prophecy*.

If we take the first option, that the book of Daniel is Divinely inspired and all that it claims to be, then we are faced with the further obligation of believing in an Almighty, All-knowing, Transcendent God who can predict the future with reliable accuracy. And if part of the prophecies of the book have been fulfilled as foretold, *we have every reason to believe that the remainder of the prophecies in the book will yet be fulfilled* (prophecies pertaining to the universal kingdom of Christ.) No anti-supernaturalist position can reasonably be defended if Daniel is a genuine book of prophecy composed in 530 BC or before. We are faced also with the issue of our own accountability to an

Almighty, All-wise, Omnipotent God.

If we take the second option, that the book relates *history* instead of *prophecy*, then we must by some means show that the book was written *after*—not *before*—the events described, by a pseudo-Daniel one who purported to be who he was not.

The Testimony of the Book

What does the book of Daniel have to say about itself and its authorship?

The clear testimony of the book is that Daniel was its author. Chapter 8 opens with a strong affirmation of Daniel himself: "*I Daniel*" (see also 9:2,20; 10:2; 12:4-5). Critics question whether the earlier chapters of the book are by Daniel since they refer to Daniel in the third person, except where he is directly quoted. However, an examination of ancient authors of historical memoirs shows that authors often wrote about themselves in the third person. No one disputes the authorship of such works. Why should we dispute the authorship of Daniel—just because it is in the Bible?

In Matthew 24, Jesus stated His own prophecies of future events. And as part of the chronology He outlined, He explicitly referred to the prophecy of Daniel, citing "*the abomination of desolation*" as "*spoken of by Daniel the prophet*" (Matthew 24:15; also Mark 13:14ff and Luke 21:8ff; see also Daniel 9:27; 11:31; 12:11). Jesus obviously regarded Daniel to be historical and the author of the prophecy He quoted. Also, according to Jesus' own testimony, the fulfillment of this sign was still future when Jesus was speaking (about AD 30); it had not been fulfilled in the time of Antiochus Epiphanes (168-165 BC), as some critics have suggested.

Some scholars feel that Jesus in quoting Daniel was merely accommodating a popular view of the first century. But the Gospels show clearly that Jesus did not hesitate to oppose popular opinion when it was in error. In fact, many of Jesus' teachings conflicted seriously with popular views. He did not hesitate to say, "*Ye have heard that it was said,*" citing the common law of the Jews, "*But I say....*" On another occasion He said of the Jewish religious professors, "*Ye are of your father the devil*" (John 8: 24-44). Says Gleason Archer in *The Expositors*

Bible Commentary, "It would have been completely out of character for Jesus to have espoused a theory of authorship He knew to be false, simply to avoid a negative response in the minds of His hearers."

The reliability of much of Scripture depends upon the reliability of Daniel. Compare II Timothy 3:16; II Peter 1:20-21; Luke 21:27; and Mark 13:26, just to name a few, with Daniel 7:13, 9:27; 11:31; 12:11.

The Date Problem

The book of Daniel was accepted by Jews and by the early Christian Church. Carl F. H. Henry, a leading contemporary scholar of the English speaking world, commenting on the book of Daniel, wrote about its authorship: "Historically, both Judaism and Christendom have received Daniel into the Canon as a genuine work of the period of which it alleges to speak, the sixth century BC, its author, Daniel. Many scholars believe that the book of Daniel, as we have it, comes from the times of the Maccabees, approximately 165 BC, author unknown. They believe it was issued

to strengthen the faith of the people in those days of persecution under a pseudonym, the author creating the impression that a sixth century Jew, Daniel, was the real author. But there is no evidence that the Jews ever issued under a pseudonym a book claiming to be a revelation from God, dating it centuries earlier than the time of public presentation. In the absence of convincing historic and scientific evidence, there is no need to depart from the accepted Judeo-Christ-

"The book of Daniel purports to be serious history. It claims to be a revelation from the God of heaven which concerns the future welfare of men and nations. If this book were issued at the time of the Maccabees for the purpose of strengthening the faith of the people of that time, and the impression were thereby created that Daniel, a Jew of the sixth century, were the author, then, whether we like it or not, the book is a fraud. There is no escaping this conclusion. It will not do to say that the Jews were frequently engaged in such a practice. That does not lessen their guilt one whit. It is one thing to issue a harmless romance under a pseudonym; it is an entirely different thing to issue under a pseudonym a book claiming to be a revelation of God and having to do with the conduct of men and to regard such as a book belonging to the Canon of sacred Scripture."

—Professor Young, of the Westminster Theological Seminary, in *The Prophecy of Daniel*, 1949

ian tradition of a sixth century BC date and authorship by Daniel." (*The Biblical Expositor*, by Carl F. H. Henry, E. J. Holman Company)

The first known objector to the book of Daniel was an infidel of the third century named Porphyry, who propounded the theory that the book was a forgery of the period of the Maccabean revolt (168–164 BC). However, according to *Halley's Bible Handbook*, by Henry H. Halley, "the traditional view that the book is a true historical document dating from the days of Daniel himself persisted unanimously among Christian and Jewish scholars until the rise of modern criticism." Mr.

Halley comments further, "Now the critics, under the name of 'modern scholarship,' have revived the theory of Porphyry, and put it forth as a settled fact that the book was written by an unknown author, who, living 400 years after the days of Daniel, assumed Daniel's name, and palmed off on his own generation his own spurious work as the genuine work of a hero long dead."

Can we imagine any such forgery being an authentic part of the Word of God? If the book is not all that it claims to be, how can we think that God could be party to deception and allow it among the sacred writings? For writers to write their own ideas under the names of heroes who lived long before is not even common honesty, to say nothing of *Christian* ethics.

Higher Criticism and Daniel

It is wise in any analysis of ancient literature to consider it authentic until proven fraudulent. In other words, the initial presumption should be that the ancient document is trustworthy. This reasoning is especially valid since these documents were accepted by Christ and His Apostles, by the stalwarts of the early Church, and by scholars of many succeeding generations.

Higher critics often operate on the

opposite assumption in regard to Biblical books: They assume that a book is spurious until evidence is demonstrated from secular sources. It is also important to note that such opinions are generally stated with all confidence. In other words, the critics assume that *they* have a completely adequate grasp of all relevant data of the remote past, whereas they suppose the ancient writer lacked adequate knowledge of his own times.

Read the book of Daniel, and you will find it is the record of the life of a God-fearing man. The events of his life include several remarkable prophecies, most of which center around events later even than the second century BC. Critics who feel compelled to regard the miraculous as fiction and prophecy as largely fraudulent, are forced to believe that the prophecies must have been composed after the time of fulfillment.

If the criticisms can be supported, then they have seriously undermined the credibility of the Bible and the Christian faith. But if, on the other hand, their arguments are shown to be ill-founded, then we as believers have yet another reason to hold to the Bible as the Word of God triumphant over another attempt of the skeptics to discredit it.

Criticisms Examined

What are some of the details brought up by the critics? Let us look closely at a few of the most common points.

Critics' Point: *The Prophet Ezekiel (14:14, 20), in mentioning "Daniel" referred not to a contemporary of his but rather to the old Canaanite hero Dan'el, a mythological character of the Ugaritic legend, contemporary with Job.*

Answer: According to Bible student Gleason L. Archer, Jr., a careful reading of the Ugaritic legend reveals that Dan'el, with his son Aqhat, was a dedicated idol worshiper who occupied himself with blood sacrifices to El, Baal, and other pagan gods. The story depicts him "as getting so drunk at one of his banquets that he could not walk home. After a vulture or eagle killed his son, Dan'el uttered vengeful curses against the eagle, killed the bird, and put a curse on the entire City of Vultures. The next seven years he spent weeping and mourning for his dead son"—hardly a suitable story to associate with the

"The best proof for the inspiration of the Scriptures is prophecy. But because the professing church has allowed false teachers to come in, prophecy has been neglected and laid aside as untenable. When this is done the people fall prey to every wind of doctrine, eventually disbelieving that the Bible is the Word of God. Prophecy is the most sturdy rung in the ladder of the Christian faith."

—Erwin Jenkins, *The Authorship of Daniel*

godly Daniel being cited by Ezekiel, whom the Prophet respectfully referred to as one who could save himself by his righteous conduct (Ezek. 14:14).

Mr. Archer comments, "It is difficult to see in all this a moral and spiritual superiority that would impress Ezekiel to put Dan'el on a level with Noah and Job." The above author goes on to say, "As to the grouping of these three, it is significant that Noah lived a good 1500 years or more before Job, and Job about 1500 years before Daniel, Ezekiel's contemporary. What God seems to be saying, therefore, in Ezekiel 14:14 is that even though outstanding heroes of faith—like Noah at the beginning of the postdiluvial history, and Job in the patriarchal age—were to combine with godly, gifted Daniel to intercede for apostate Judah, their most earnest intercession would not avail to turn back God's judgment against His faithless people. Therefore, we conclude that Ezekiel's references to Daniel strongly support the authenticity of Daniel as Ezekiel's contemporary" (Gleason L. Archer, Jr., *The Expositors Bible Commentary*, 7:5ff).

Critics' Point: *The book of Daniel is written in two languages, Hebrew and Aramaic, and the Aramaic is of a much later date than the Exile. Criticism is also made of certain Greek words used in the book, which might identify the writing with the later period.*

Answer: The book of Daniel as we have it is in two languages, the Hebrew (from chapter 1:1 to 2:4, and from 8:1 to the end of the book); and Aramaic in the middle section of the book (from 2:4 to 7:28).

The text of Daniel, like Ezra, has several chapters in Aramaic. Why was the book written in two languages? Two answers seem fairly obvious: The Aramaic chapters deal with matters pertaining to the citizenry of the Babylonian and Persian Empires, as Aramaic was the official language of the Babylonian and Persian Empires during the sixth and fifth centuries BC. The other six chapters, written in Hebrew, relate to the concerns of the Jew and God's special plans for the future of His people.

It is now generally agreed that there are only three words which Daniel borrowed from the Greek, and all are names of musical instruments used by

the royal orchestra (see Daniel 3:5, 10, 15). It is also known that about a century or so before Daniel's time. Greek captives from the area of Cyprus and Iotola were sold into slavery and taken to Babylon. Along with them could easily have come their musical instruments. Besides, is it any stranger that the Babylonians retained the Greek names of these instruments than that we today have adopted and continue to use the Italian "piano" and "viola," along with a host of other musical terms?

Critics' Point: *The historical surveys given in Daniel, chapters 2, 7 and 11 show only vague familiarity with events belonging to the period of the Exile.*

Answer: No historical inaccuracies have been found in the book. Daniel, chapters 2, 7 and 11, are not historical but prophetic. It is easy to understand how critics have a problem with these chapters, since accepting prophecy in Scripture requires believing in a God who inspires His prophets to accurately foretell the future.

One cannot help but observe the disagreement among critics as to the proper explanation of these chapters when they try to make them nonprophetic. When we try to contest what God has written, we raise more questions than we answer.

Critics' Point: *The book of Daniel was written by zealous Jews during the reign of Antiochus Epiphanes (about 167 to 165 B.C.), and not by Daniel during the sixth century BC. Therefore the majority of the so-called prophecies recorded in Daniel were written after the events transpired. Written as prophecies in literature, they were intended to inspire faith in the Jewish people.*

A. C. Gaebelein says about those who reject prophecy: "They rather listen to the theories or dreams of the human mind than to God's plan, how He is going to bring this earth to a knowledge of Himself. Thousands of fortune-tellers, astrologers, demon possessed mediums, who ask the dead, make a fine living throughout Christendom and profit greatly by the desire of thousands to know a little about the future. And here in the Bible God has uncovered the future, but few of His people pay any attention to it." (A. C. Gaebelein, *The Prophet Daniel*)

It seems that in many textbooks and academic circles the prime purpose of education is to explain the supernatural, which often means to explain it away, and to deal with the Bible in such a way that it will appear to be all natural, all historical, and not lying outside the realm of ordinary human experience.

Answer: Assume for the moment that the critics' position is valid. What happens to the prophecies in Daniel? How many lose their "predictive" nature? By 167-165 BC, Babylon would surely have been history, as would have been the Empire of the Medes and Persians. Likewise the glory of the Grecian Empire had come and gone.

But these are only a few of the prophecies in the book of Daniel. What about the prophecy of the great Roman Empire, which at that time was only in its earliest infancy? No one living in the second century BC could have imagined the great beast, "strong and terrible" which Daniel foretold, by observing anything then visible. No one could have seen the two legs of the image (east and west), or the feet which were "part iron and part clay." Nor could anyone have described during the second century BC the papal power which would grow out of this fourth beast, and which would retain a semblance of authority right through to the second advent of Christ (Dan. 7:21).

Now let us reason: If the prophecies concerning Rome are genuine, then all the prophecies and supernatural elements in the book must be vindicated. The writings, therefore, have an integrity that forces back their composition to the sixth century B.C., the time the book itself claims to have been written by Daniel.

A historian named Archer comments about the book of Daniel, "Certainly, as things stood in 165 BC, no human being could have predicted with any assurance that the Greek monarchies of the Near East would be engulfed by the new power which had arisen in the West (the power of Rome). No man then living could have foreseen that

this Italian Republic would exert a sway more ruthless and widespread than any empire that had ever preceded it." (Gleason L. Archer, *A Survey of Old Testament Introduction*, Chicago: Moody Press, 1973).

There are yet other prophecies belonging to a still later period. There is the prophecy of the apostasy, the time when the papal power would stamp out true religion, and practice and prosper, silencing all true believers (Daniel 7:25; 8:12). This prophecy was not fulfilled until the seventh century AD. Daniel foretells also the period of time at the end of the apostasy, when true religion would once again live upon the earth.

And looking still further into the future, Daniel sees the second advent of the Messiah to set up His Kingdom at the end of the age, the time when "*Michael shall stand up, the great Prince,*" and bring in a "*time of trouble such as never was since there was a nation*" (Daniel 12:1).

Let us ask: How many of the prophetic wonders of Daniel do we solve by moving the composition date from the sixth century BC to the second century? Only a very small part. And if we allow *any* prophecy, why not allow *all*, and give the true author of the book (Daniel) the credit he is due, as the spokesman for the Great God of heaven, to whom are known all events past and future, the Great Creator who can read the future as certainly and as easily as we can read the past?

Bible scholars have pointed out yet another evidence for the early composition date of Daniel—in the translation errors appearing in the Septuagint version of Daniel, which was translated in the second century BC (the time of the Maccabees). If Daniel had been composed in the second century, as the late-date theory maintains, then there should have been no difficulty rendering any of the technical terms into Greek. But there are gross errors, which are recognized by all scholars. How could the most prominent scholars of the period, Jews from Alexandria, who were writing within a few decades of the alleged composition of the book (if it was written in the 160's BC), not know the meanings of terms *then current*—enough to even translate them correctly into the Septuagint? □

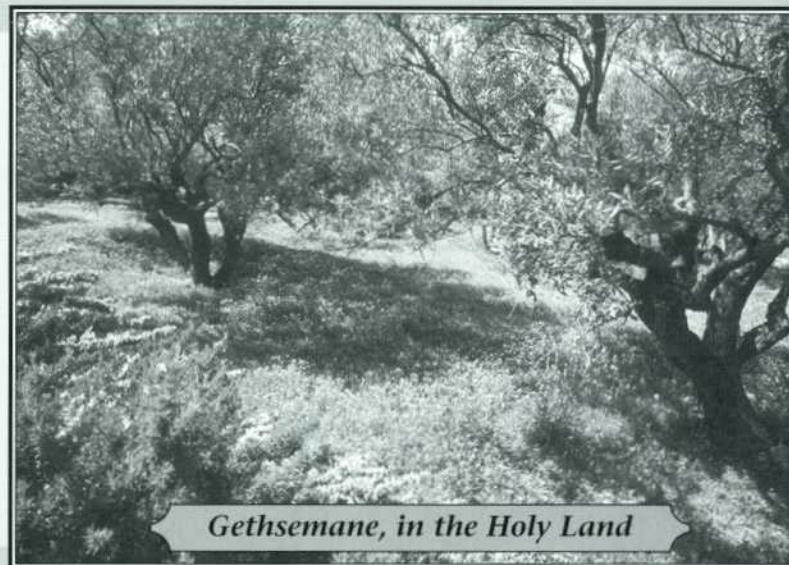
"The book of Daniel is especially fitted to be a battlefield between faith and unbelief. It admits no half-measures. It is either Divine or it is an impostor. To write any book under the name of another, and to give it out to be his, is, in any case, a forgery, dishonest in itself, and destructive in all trustworthiness....The writer, were he not Daniel, must have lied on a most frightful scale, ascribing to God prophecies which were never uttered, and miracles which are assumed never to have been wrought. In a word, the whole book would be one lie in the name of God."

—E. B. Pusey, Professor of Hebrew and Canon (1885), in *Daniel the Prophet*

In Gethsemane

*He sought the mountain and the loneliest height
Where He could meet His Father all alone;
And there, with many a tear and many a groan,
He strove in prayer throughout
the long, long night.*

*"Thy will be done." No greater words
Can pass from human lips than these
Which rent their way through agony and sweat
And broke the silence of Gethsemane
And finished His great work.*



Gethsemane, in the Holy Land

A bad habit never disappears miraculously; it's an *undo-it-yourself* project.

There are no secrets to success. It is the result of preparation, hard work, learning from failure.

For peace of mind, resign as general manager of the universe.

If half the ingenuity spent in finding excuses were exercised in correcting wrongs, what vast improvements could be made.

Use soft words and solid arguments.

Life is at its best when we give ourselves to something greater than ourselves.

Take Control of Your Thought-Life

(Continued from page 2)

Abel, Esau and Jacob, Saul and David. Circumstances do not make us what we are; we are what we are because of what we make out of our circumstances.

What is the rule for us as Christians? *"Let this mind be in you, which was also in Christ Jesus."* A simple statement, but no small order. Having the mind of Christ means thinking His thoughts, viewing circumstances as He would have seen them, from His perspective, in the light of things Divine, things above, things to come.

This type of thinking is not done without discipline and training. If we take our raw material from our environment, it will be the same as that of others. But as followers of Christ, we need not—we must not—be limited to this. In the Word of God we have an infinite resource from which to draw. Think what this means! If we but invest the effort, our thought-world can be as large as the universe, filled with thoughts of God, of holiness, of righteousness, and of the life that is to come.

We need not be victims of small thinking. We need to think of our surroundings against the background of our thoughts of God. The practicing Christian will never

think of anything directly; his thoughts will always go first to God, and then from God to the various parts of His creation or His world. In this way, he will be able to keep a pure and properly angled view of life in the world, and will make his mind conform to the pattern of Christ.

If we would be heavenly-minded, we must think heavenly thoughts. Our thoughts, like the angels on Jacob's ladder, will be always ascending or descending, but never out of sight of God. When we must think about earthly things, God will always be standing above, presiding, watching, directing.

The apostle Paul gives us some guidelines for this exalted type of thinking. *"Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor, and everything that can be thought virtuous or worthy of praise....Then the God of peace will be with you"* (Phil. 4:8-9, JB).

This advice was useful in the First Century, and the standard has not changed. When we master the art of thinking right, thinking Christlike, every other part of our life will also be like Christ, and God will be able to use us—eternally. □

Sometimes I pause to meditate
On how I act and live,
And see that I'm not getting all
A good God has to give.
But if I pray and seek Him I
May find the reason why:
Too much old nature yet in me,
Too much of "I—I—I."

I know I'm too important,
I stand in my own light.
I think that what I say is so,
Of course, I'm always right!
It's "I did this," and "I did that"—
I know I talk too much;
And if another crosses me,
This "I" resents all such.

I'm all too self-sufficient—
Oh, I like myself and me!
"I" make the best decisions
As all can plainly see.
"I'm" smarter than my neighbor,
I'm keener than my son,
I'm quicker far to see things through—
For action I'm the One!

I knew this thing would happen";
"I knew that thing was so"—
This old man "I" is much too wise,
He's always on the go.
Yet well I know that God can't use
This big "I told you so."
For just as long as I am "I,"
He'll simply let me go.

Lord, what I really need and ask,
(For I've confessed my fault),
Is now to set to work right hard
And cause this tongue to halt.
This self-exalted side of me,
This vain conceit must die;
For now I've given God control
And not big "I—I—I."