

Megiddo Message

*He telleth the number of the stars;
He calleth them all by their names.
Great is the Lord, and of great power!*
—Psalm 147:4-5

June 1991

GOD, *Keep Us Awake!*

(Sleep May Be Costly)

For most of us, sleep is an unwanted necessity. How much time we could gain if only we did not need to sleep.

But sleep can be costly. Probably the costliest sleep on record is that of Sisera, the great Syrian general whose army was routed by Barak (Judg. 4:12-22). Fleeing from the site of his defeat, Sisera took refuge in the tent home of Heber and Jael. Jael being generous in her hospitality and probably preinformed by God, invited the general in, gave him a drink, and he lay down for a much needed rest. While he slumbered she tiptoed in, and with a heavy blow from a mallet drove a tent peg through his temples, staking him to the ground. And, the account reads, "so he died."

Our humanitarian instincts might move us to feeling that Jael should have been tried for murder, but Jael was not being cruel or malicious; she was only carrying out a courageous duty in behalf of the Israelite people, for Sisera had "mightily oppressed" Israel for twenty years (Judg. 4:2-3).

Jael's action was entirely within the Divine plan, for we read that "God subdued on that day Jabin the king of Canaan before the children of Israel" (Judg. 4:23). Courageously she performed a duty in behalf of her people when it was within her power to do it. Furthermore, Jael's action was part of the deliverance God had planned for Israel at this time. God revealed in advance that the credit for the victory would belong not to the Commander-in-Chief Barak but to "a woman": "for the Lord shall sell Sisera into the hand of a woman" (Judges 4:9).

Deborah's song of thanksgiving to God after the victory included praise for Jael's high service.

"Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera" (Judg. 5:24-26).

Hence Sisera's pleasant afternoon sleep turned into an eternal one.

There is nothing wrong with sleep in proper measure, in fact it is needful for health. But there is another type of sleep which is gravely dangerous, even deadly. The call of Scripture is, "Awake, O sleeper, and arise from the dead, and Christ shall give you light" (Eph. 5:14, RSV). Spiritual sleep is perilous.

This warning was not addressed to the world at large but to those who should be awake and alert.

The prophets of God to Israel worked hard to alert their people to the deadly perils of spiritual sleep, to arouse them from a careless indifference to God and their own best interests. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:...Shake thyself from the dust; arise,...Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:1-2,11).

Many spokesmen for God have decried preaching that was "dry, methodical, and unaf-fecting," in whose religion there was no power to change the inner life, no power to move away from self and toward God; whose hymns, prayers, and sermons were soothing lullabies.

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Megiddo means ...

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

We believe ...

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

Soon-coming events ...

THE HERALD AND THE KING

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

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

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

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Heaven-Sent Comforters

A comforter is someone or something that gives comfort, consolation, support. And comfort we all need, being human, both to give and to receive.

But every aspect of comfort is not pleasant. It implies, first of all, a condition of distress. There has been suffering, hurt, or loss; something formerly enjoyed is missing or gone, with the implication that it cannot be replaced; but it is easier to bear because someone knows, someone cares.

To the Apostles, Jesus was the ultimate comforter. For some four thousand years the eyes of prophecy focused upon Him and the many aspects of His career. In Him was bound up the prophet's vision of the Deliverer, the Savior, the Master of men. He was the Hope of Israel, the Branch of Judah, the Rod out of the stem of Jesse; Emmanuel, the Prince, the Messiah, the future King of the whole earth! Do we wonder that when He finally came—though it was only His first coming—eager believers counted it the time of fulfillment, the end of the age, the “last days”? Here at last was the promised King! Never before had there been such a man among men—Jesus the Christ, Son of man, Son of God. Here at last was the fulfillment of the prophets' message.

Here, too, was the moral likeness of the Father, the perfect pattern of the life that pleases God. Here was the heavenly wisdom translated into the loveliness of a human life. Such was the noble perception of the apostles.

Rare indeed and precious was the experience of these disciples. Imagine what it would be to walk along the dusty roads of Galilee in the company of the Master. Imagine what it would be to sit with Him at dinner, by the sea or in the home of one of His brethren; to begin and end the day in His company! Think of the countless impressions His disciples gleaned, the lessons and deep insights He shared with them from His Father's wealth of wisdom.

Can we imagine how they felt when they comprehended for the first time how *brief* was this privilege, how soon it would end?

For all who would be denied Christ's presence He arranged to send Comforters, heaven-sent Comforters, for the help and support of His people until the time when He could be with them again.

Picture the night of the Last Supper. Jesus and the Twelve have partaken of the Passover feast together, and Judas has gone out. Now is Jesus' opportunity—His last—to talk, to share with His closest ones the thoughts that are on His mind. As He begins His intimate discourse, He turns immediately to preparing them for what is ahead. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you" (John 13:33).

What was Jesus saying? Was He going to *leave* them? Can we feel the sinking in their hearts, the "aloneness" that swept over them, as they pictured themselves suddenly on their own in a harsh and hostile world?

But before they could find words to express their feelings, Jesus, reading their troubled hearts, said tenderly: "Let not your heart be troubled: ye believe in God, believe also in me...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

But in the meantime, was there any consolation, any solace, any comfort, any filling of the enormous void His absence would cause?

Again Jesus answered their questions before they could ask. "I will not leave you comfortless: I will come to you" (John 14:18).

All unknown to the apostles, pre-arrangements had been made and a plan was already in place for the help and support of believers during His absence—both those who were with Him then and also those who should believe later, before the time of His return. For *all* who would be denied His presence there would be Comforters, heaven-sent Comforters, to be the help and support of His people until the time when He Himself could be with them again.

Notice that we say "Comforters," plural. Many people recognize only one Comforter, which they identify as the Holy Spirit. But a close examination of Jesus' words reveals that He promised not one Comforter but *two*, distinct both in identity and in purpose.

"I will not leave you comfortless: I will come to you" (John 14:18). In these words Jesus promised His followers three things: First, He would "come to them" by means of the First Comforter, the Holy Spirit, which He had arranged with His Father to send in His name after He was glorified. Second, He would come through His sponsoring of "another Comforter," literally "the other Comforter," even "the Spirit of truth," the written Word of God, which He said would abide with them for ever (John 14:16). Finally, He personally would return: "If I go and prepare a place for you, I will come again, and receive you unto myself"—the ultimate comfort (John 14:3).

What is a Comforter in the sense in which Jesus used the word? Translated from the original Greek *paraklatos*, it means "refreshment, encouragement, consolation." It is a "helper, succorer, aider, assistant." As a verb, to comfort means "to call near, summon, implore, supplicate, entreat." It includes exhortation, admonition, encouragement.

Heaven-sent comfort! There is nothing cold or harsh about this heavenly comfort; there is tenderness in it, along with the warmest of warm affection. There is solace in it, nurture in it, love in it; for this heavenly Comforter is one who calls to his side, hence one who pleads another's cause as before a judge or counsel for defense; an advocate. In simplest terms it is one who is on our side, our ever-ready helper, one who is pulling with us; one who is praying for us, pleading for us, cheering for us.

This is what Jesus is doing for us through these heaven-sent Comforters. He is making a way for us to enjoy His eternal blessings. He is indeed, as He said, "the way, the truth, and the life."

The First Comforter

Now let us look more closely at each Comforter.

The First Comforter Jesus promised was the Holy Spirit. Its identity is sure: "Ye shall receive power," Jesus told His disciples just before He ascended, "after that the Holy Spirit is come upon you" (Acts 1:8).

The Holy Spirit was power sent by Jesus. As Peter explained, Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit... hath shed forth this, which ye now see and hear."

— Acts 2:33

Again, as recorded by Luke, He told them: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The plan for the dispensing of this First Comforter was this: Jesus was to leave His disciples and be taken to His Father. There He would be judged and rewarded in His Father's presence, as He Himself personally requested (John 17:3-5). Upon being glorified He would send this special gift of power upon His

disciples. We know this from two passages of Scripture; one is a note in the text of John's gospel, that at that time "the Holy Spirit was not yet given; because Jesus was not yet glorified" (John 7:39). Then we have Peter's statement on the day of Pentecost, when explaining the events of the day he said of Jesus, He "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts 2:33).

What were some of the purposes for Jesus' sending of this First Comforter?

1) The First Comforter was sent to teach, to provide true, accurate

Heaven-sent comfort! There is nothing cold or harsh about this heavenly comfort; there is tenderness in it, along with the warmest of warm affection. There is solace in it, nurture in it, love in it...

and perfect knowledge. This was especially important, because to the apostles would belong the prodigious task of producing an accurate account of all that God wanted preserved of Jesus' life and teaching, and of their own experiences during the early years.

Can we imagine what we might have today if it had not been for that First Comforter? Imagine writing a precise and accurate account of the important events of a certain three

years of your life. Or imagine trying to recall the entire text of a sermon you heard several years ago. Better yet, imagine producing the text of a prayer which neither you nor any of your colleagues heard! Those apostles needed *help*, and Jesus arranged for them to have that help—so that we today can know the important events of His ministry; so that we have the Sermon on the Mount, and the text of Jesus' discourse on the night of the Last Supper, and His prayer in the Garden just as He spoke it. They needed help, too, to add insight to the record, so that it would be a meaningful guide to instruct those who would later depend on it for their knowledge of God's way of salvation.

For this very important task, the First Comforter was sent. "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

2) The First Comforter gave counsel. When they had a question, the Holy Spirit gave advice. "It seemed good to the Holy Spirit," said James, "and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28).

3) The First Comforter directed the apostles in their preaching and teaching. Sometimes it restrained, as when Paul and his travel companions were of a mind to go into Bithynia, and "the Spirit suffered them not" (Acts 16:7). Other times it gave new directions, as when he heard the Macedonian call through a vision, saying, "Come over into Macedonia, and help us" (Acts 16:9).

4) Last, and most important, the First Comforter was sent to give the stamp of Divine authority to the words uttered by those speaking for God. With this power the apostles could preach the Word "with signs following," unmistakably confirm-

ing that they—and their teaching—were of God (Mark 16: 17–20). What were these "signs"? They were the different gifts which the people of that era received. One could speak in a language he had not learned, another could heal, another interpret, another prophesy, another teach, and so on (I Cor. 12).

This power to perform open, visible, superhuman acts and wonders to validate their message is probably the greatest single reason for Jesus' sending of the First Comforter. It separated between true and false. It set apart God's true spokesmen from the multitude of preachers who *claimed* to have a message from God but were only preaching of themselves. When those who were speaking for God possessed superhuman power, there was no question; no honest person could deny that they were of God. God knew how necessary this confirming would be, because He knew the unbelief in the hearts of those people, just as He knows our hearts today. He knew also how deceptive falsifiers can be, and how sorely His disciples would need something to give weight and authority to their message—or the people would be as unbelieving as they were in Noah's day, or our own.

Paul wrote to the Roman brethren about this special Comforter, of all that Christ had "wrought by [him]...by word and deed, through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:18–19). The mighty signs and wonders gave power to the message preached.

The author of Hebrews described this very special age in these words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son...Therefore we ought to give the more earnest heed to the things which we have heard, lest at

any time we should let them slip. For...how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. 1:1-2; 2:1-4).

God spoke through men, and the men who heard spoke to other men, and their spoken word was "confirmed" in two ways—by those who heard, and by the open manifest witness of God through the Holy Spirit—"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." Here was the First Comforter at work, giving heavenly witness and confirmation to the words spoken.

Did anyone question the apostles' authority? They had only to listen *and watch*—and they could *see*. The dead were raised, the sick were healed, the lame were made to walk, the blind had their sight restored. Who could deny or gainsay the First Comforter at work?

Limitations of the First Comforter

But the Holy Spirit was very limited in its scope. It was not for the convenience of the persons possessing it, or even to assure their personal safety. Stephen, just before his life was ended by the fatal stones hurled at him by an angry mob, was so filled with the Holy Spirit that he saw heaven open and Christ sitting at the right hand of God; yet that power was not used to save his life. Epaphroditus, Paul's companion in the Gospel, was sick to the point of death, yet it did not seem to be within God's will for the Holy Spirit to be used to restore him instantly to health.

This First Comforter was also limited in time. How long did it remain? This special dispensing of

power was brief. As far as we can know from Scripture and history, it lasted less than 40 years.

Upon this point we disagree with popular theology. It is commonly taught that the Holy Spirit was never withdrawn; to suggest that it ended seems almost sacrilegious to some. But we have Paul's words to support our belief. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:8, 13). Gifts of tongues, knowledge and prophecy by Divine revelation were all to cease and only faith, hope, and charity to remain.

To understand more about this withdrawing let us read I Cor. 13:10: "But when that which is perfect is come, then that which is in part shall be done away." The Holy Spirit was a partitive arrangement, some working miracles, some prophesying, and so on, and it was temporary, to be "done away." When? "When that which is perfect is come." What is "that which is perfect"? What would be so complete that this partitive arrangement would no longer be needed? It seems that Paul was referring to the completed, written Word of God. "The law of the Lord is perfect" (Ps. 19:7). The Greek word he used is *teleios* and may be used either to suggest a point of completion in time or a point of achievement in perfection of quality. As defined by *Strong's Exhaustive Concordance*, it is "complete, completeness: of full age, perfect," derived from the word meaning "the point aimed at as a limit, i.e., the conclusion of an act or state; result; purpose."

The power of the Holy Spirit, given to "confirm the word" (Mark 16:20), was to be superseded, made void by that which would be

superior in its power to teach—the Second Comforter—the perfect *written* Word of God. So when this written Word was completed, the Holy Spirit power being no longer needed as an informer, or as evidence of the genuineness of the message given, the power was permitted to lapse.

This was the termination of the First Comforter. But Jesus had promised: "I will not leave you comfortless." And He did not. The Holy Spirit was not withdrawn until its work had been accomplished, and a large part of its work was the guiding and inspiring of those who

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should complete the writing of the sacred Record, the Second Comforter. God was not leaving His people without help.

The First Comforter was never stated to be perpetual. When Jesus promised that He would send it, He did not say that it was permanent; in fact, nothing is said of its duration. Of the Second Comforter, however, the written Word, He said plainly that it was to "abide with you for ever" (John 14:16).

The Second Comforter

Now let us look at the Second Comforter, "the Spirit of truth,"

which should "abide with you for ever." This is the term Jesus used to apply to the whole system of Divine knowledge. It is the same Spirit which He had already told them was the words He spoke: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). This spirit comes to us through the Bible, the written Word.

Is this Word truly a "Comforter" in Christ's absence? The Psalmist did not have the written Word as we have it today, but by the power of Divine inspiration he was able to write, "This is my comfort in my affliction; for thy word hath quickened me" (Ps. 119:50). Again He said, speaking of God's supporting precepts, "Thy rod and thy staff they comfort me" (Ps. 23:4). Even the apostle Paul, who had the First Comforter, wrote also of comfort through the Scriptures: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Can the written Word truly provide the same comfort and Divine support that the First Comforter provided? Does this Second Comforter really meet spiritual needs as did the first? Let us compare the

two on the points we already noted about the First Comforter:

1) The First Comforter was sent to teach, to communicate true, accurate and perfect knowledge that bears the authority of God. The Second Comforter is likewise a teacher, through its written message. And God having directed the writing of this message, it is accurate and complete, and carries with it the full authority of God and Christ. The apostle Paul stated this fact when he wrote that "All scripture...given by inspiration of God...is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

This Second Comforter contains one singular segment of knowledge: it was to be a revealer of "things to come." These again are Jesus' words: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). "He will show you things to come." This refers especially to the book of Revelation, a special prophetic message which

God gave under the auspices of the First Comforter to be part of the Second, for the encouragement and instruction of those—for us—who would have neither open Divine manifestations nor the presence of Christ. The Revelation was clearly stated to be "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," which "he sent and signified...by his angel unto his servant John" (Rev. 1:1). It was to reveal future events expressly for the inspiration and instruction of God's people between that time and the time of Christ's second coming.

2) The First Comforter was sent to give counsel. Likewise, the Second Comforter, the written Word, is our counselor. Said the Psalmist years earlier of the Word of God, "Thy testimonies also are my delight and my counsellors" (Ps. 119:24). We cannot ask God for an answer and expect it to come audibly, but we can go to His written Word and find what has been written for our learning. And this Counselor is available to us *any* time, *any* day. What a rich benefit is ours!

3) The First Comforter directed the apostles in their teaching and preaching. We are not working

Two Comforters

The First Comforter (the Holy Spirit power) was sent:

- ☛ *to teach accurate and perfect knowledge, to assist in the composition of the written Word (the Second Comforter)*
- ☛ *to give counsel and advice*
- ☛ *to direct the apostles in their preaching and teaching*
- ☛ *to give the stamp of Divine authority to the words uttered by those speaking for God*

The Second Comforter (the written Word) was sent:

- ☛ *to teach knowledge of the way of salvation*
- ☛ *to reveal "things to come" (John 16:13)*
- ☛ *to give spiritual counsel (Ps. 119:24) and guidance in matters pertaining to salvation*
- ☛ *to bear the stamp of Divine authority, clearly imprinted in its message*

under their commission; we are not traveling and preaching the Gospel as were they, hence do not need this type of guidance. But we still need a spiritual guide in all matters pertaining to our salvation, and in the Second Comforter we have this guide. If we fail to study and use it, the fault is ours.

4) The First Comforter was sent to give the stamp of Divine approval to the words uttered by those speaking for God. The Second Comforter also bears the stamp of Divine authority, clearly imprinted in its message. We do not see open signs, but the words of Scripture are self-confirming. They speak of prophecies which we can see clearly fulfilled upon the pages of history. The fall of Jerusalem and the dispersion of the Jewish nation, the Apostasy of the true church, the corruption of true religion in the centuries immediately following Christ—all are events clearly foretold in Scripture and which we can find confirmed on the pages of any reliable history. A prophecy such as Daniel's, of the rise and fall of four world kingdoms when only the first was visible, bears authority too convincing for cavil, and there is just no way that anyone can prove the prophecy was written after the fact.

Also the very specific prophecies of Jesus, His birth, His birthplace, His life, His resurrection—all are clearly documented, with accuracy no less than stunning. Does not the Second Comforter carry its own clear stamp of Divine authority?

The evidence of the truthfulness of the Bible is a subject all its own, which we cannot cover now. Suffice it to say that the Second Comforter is filled with evidence of its verity.

Both the First and Second Comforters were specific helps to meet specific needs at specific times. They were heaven-sent gifts *over and above* the help which God supplies continuously to His people in all ages. They were special arrangements to meet special needs. The Apostles did not need the written Word when they had direct communication with God through the Holy Spirit. We today having the written Word do not need the Holy Spirit. Those who lived in former generations, during the days of the prophets or kings, had the heritage passed from family to family, from generation to generation; their need was supplied without either Comforter.

Do we feel deprived to have missed the First Comforter? Soon, very soon, that heaven-sent power

will be renewed—a thousandfold. The Comforters were only for the time of Jesus' absence. The new age, and the next people to be developed, will have new support. It was the promise of Jesus: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12); also of the prophet Joel, repeated by Peter at the time of the first outpouring at Pentecost: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16-17). Note he says it will be "upon *all* flesh." Everyone who lives will have a share in this great outpouring! What a day *that* will be!

Jesus raised a few who were dead. But compare this with the work that will be done at Christ's second coming, raising all the dead in Christ. Jesus healed a few blind, when here the first time; but in the great Day coming, when Isaiah 35 is fulfilled, the eyes of all the blind will be opened and the ears of the deaf unstopped, and all sickness will be eliminated. How vast will be the work of the Holy Spirit renewed!

(Continued on page 24)

Let Us Pray

Our most gracious Father, who hast given us life and all the blessings that attend it; and who hast called us to be part of Thine eternal family, we come before Thee this morning eager for deeper impressions from Thy Word.

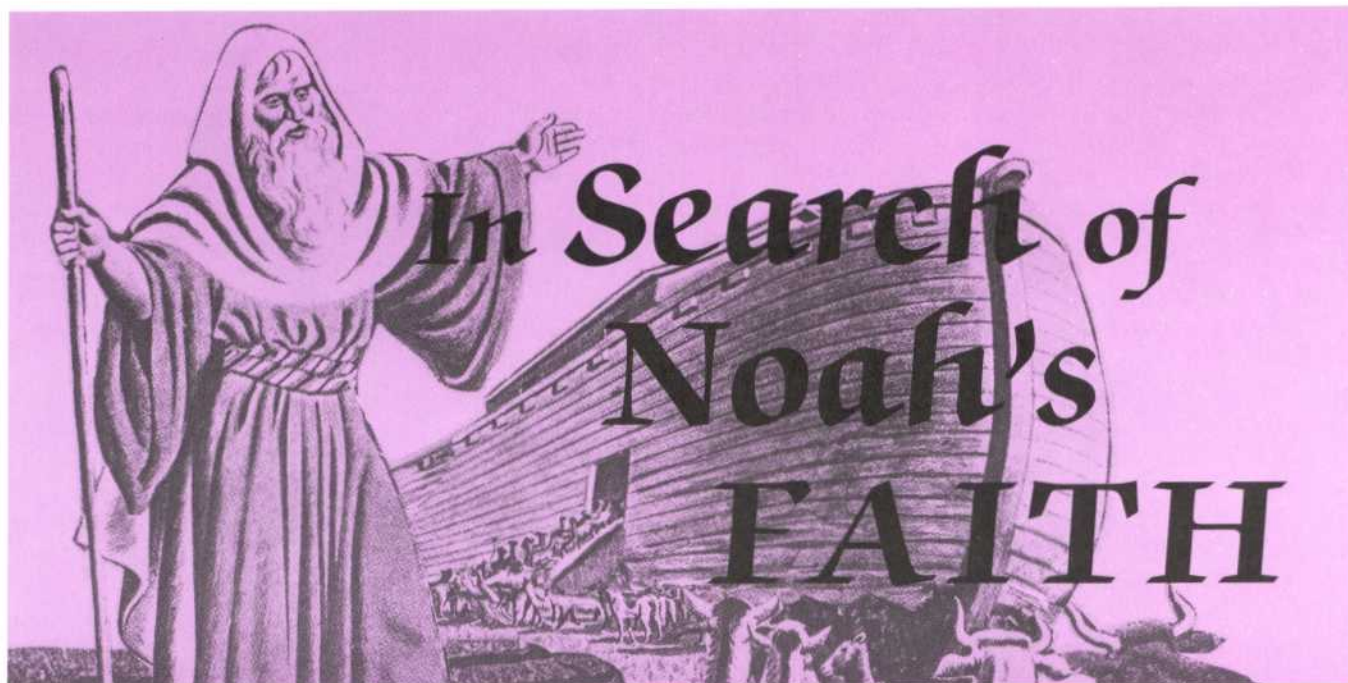
Lord, Thou dost know our frame; Thou rememberest that we are dust. Yet Thou knowest also what we can become, weak mortals that we are, by the power of Thy law. Thou hast called us to become Thine eternal associates, co-workers with omnipotence, living and essential beings in an eternally expanding future, if we will now fashion our lives by Thy standard.

Father, we are grateful for the Comforter which Thou didst send on that Pentecost so long ago, which made pos-

sible the written Word, our prized possession. By it we have hope; through it we have vision of the new Day that is about to burst in upon this sin-ridden planet and transform it into an Eden of happiness and delight. Help us to treasure it, let it search and purify our hearts, let it prod us, stimulate us, encourage and warn us, until we are wholly transformed into Thy moral likeness.

We thank Thee for calling us, and for acquainting us with Thy plan. With glowing hearts and expectant faces we look forward to the glorious Day, now very near, when Thy power shall be seen openly, and only the pure and upright shall prevail. May we believe with all our hearts that it is coming and now apply every power of our being to transforming ourselves to Thy character image, eradicating every impulse to sin and every taint of our lower nature that we may share in all the wonderful blessings of that Day.

In Jesus' name we pray. Amen.



What we need today is not to discover Noah's ARK but to develop Noah's FAITH.

Today numerous books and movies are being written about the search for Noah's ark. But what we need far more than Noah's ark is a search for Noah's *faith*, for Noah was a hero of faith. "By faith Noah ..." The significance of his faith is vastly more important than the locating of his ark.

The Scriptures do not put emphasis on the flood, or the ark, but on Noah, the man of God. The prophet Ezekiel named Noah as one of three outstanding men whose exceptional merit might compensate for others' sins, if anyone's could. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. 14:14).

In Luke 17 Jesus declared, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all....Even thus shall

it be in the day when the Son of man is revealed" (Luke 17:26-30).

Noah, the lonely righteous figure, stood between God and the sinful and unheeding world going on with business as usual while Divine judgment waited. Peter adds a further note when he described Noah as a "preacher of righteousness" (II Pet. 2:5). Noah did not keep his faith and knowledge to himself. He wanted to share it with others, with any who would listen, and so he preached. And what did he preach? He preached righteousness, *right doing*.

In this way he strengthened both himself and—hopefully some of his hearers, though we do not hear much of any worthy hearers.

Hebrews 11 singles out Noah as a man whose future-oriented faith led him to active obedience. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

By faith Noah did exactly as God said. "According to all that God commanded him, so did he" (Gen. 6:22). Without any visible evidence of the certainty of the word of God, Noah believed and acted according to his beliefs. He staked his future on the sheer word of God even when he could see no evidence of an approaching flood. For 120 years he went through the daily routine of living a godly life in an ungodly environment. During that time there was no recognition for him, no speaking tours, no accolades from the crowds. But faith and faithfulness to the ordinances of God prepared Noah for the cataclysm that was to come.

What if God today were to tell us to build an ocean liner in Denver, Colorado? Imagine 120 years of ridicule and scorn with no rain in sight! What faith Noah had! But it was not blind faith; it was faith grounded in solid evidence of the God who had given the command. He knew the flood would come because he knew the God who had spoken to him.

When it comes to the subject of prophecy, many of us have a problem. We are ready enough to believe history. But the future? However, the word of God about the future is just as certain—even more certain—than the word of men about the past.

And when men try to predict the future—what folly! False predictions abound in our modern world.

Our need today is to look to the infallible Word of God as our guide, not to the guesses of human beings. While all things around us are fulfilling the Divine edict, and prophecies are meeting their exact and precise reality—and multitudes go on in total unbelief and ignorance as though God were not—we are called above all to believe and obey God.

Here Noah still speaks to us.

Noah's faith led him to obey God and in holy fear to build an ark to the saving of his family. We, too, have been told that a great storm is coming. Are we preparing for it? Do we perhaps need a new consciousness of the coming flood, so that we can sound a prophetic alarm to ourselves?

Noah's ark-building project was no gimmick or false alarm, but a matter of life and death. Noah was convinced of this, and we in our day should take our obedience to God's Word just as seriously as did Noah. Christ is offering us an escape from the fate that hangs over the whole world of the ungodly. There is a way out, there is a way of escape, and we know that way, if we will only take it.

A religious commentator has written of Noah this serious warning to us: "Every ax stroke and the echo of every hammer was a louder and ever louder call to the men of that corrupt and violent day to flee from the wrath to come, but sad to say, the very men without whose help the ark would never have been built failed to take passage on that ship for themselves and their wives and their children....All Noah's own excellent sermons would not have kept his gray head above the rising waters... had he not himself done what the Lord commanded him to do."

How seriously do we take God's warnings?

We often use the story of Noah's ark as a symbol of shelter from coming judgment. We urge ourselves and others to "get into the ark before the door is closed." The fact remains that Noah, by his obedience, "condemned the world"—do we wonder if others are unhappy with our preoccupation?

Let not their unbelief touch us. In due time the modern-day flood will come, with the advent of Christ, and we, like Noah and his family, will

want to be saved out of the web of the world's sin, delivered from the bitter effects of ungodliness.

One translation of Genesis 6 makes this point: "God, seeing that the misdeeds of men were multiplied on earth and the thoughts of his heart were continually bent on evil...was grieved inwardly with sorrow. But there was Noah...."

Noah was the exception, the non-conformist, the servant of God. Noah shows us that the people of faith must be watchmen who see the enemy approaching and sound the alarm. No matter how dark the hour, they will not give up hope.

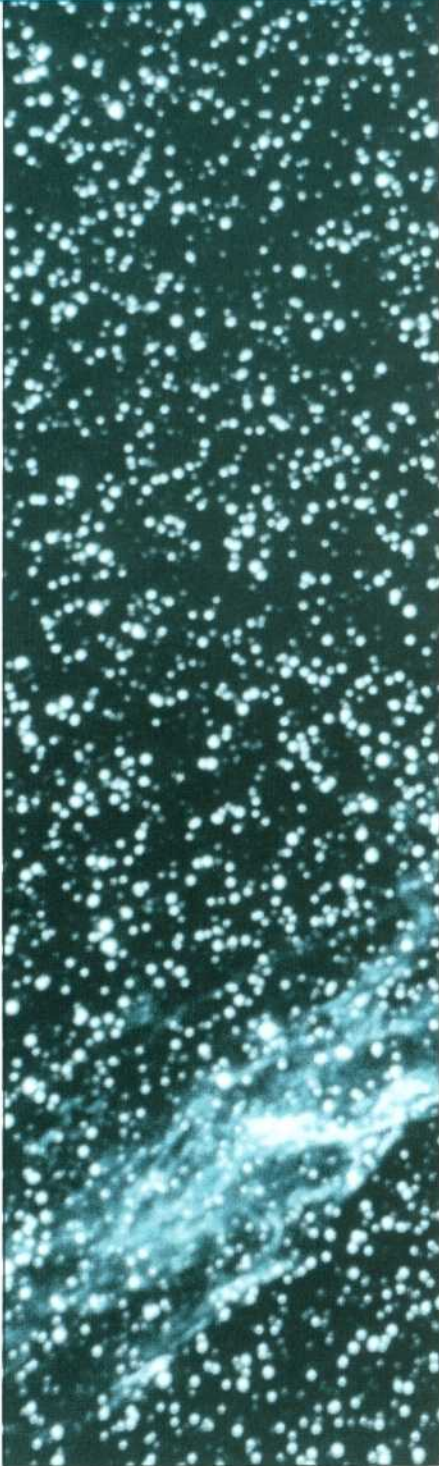
Noah's every hammer blow was another call to the men of that corrupt age to flee from the wrath to come, but they took no heed.

Noah is in the record to teach us that only those who take God at His word and act upon it can be sure of real hope and deliverance.

Like Noah, too, we must walk with God as a righteous people, and do what God has commanded. As God waited patiently for 120 years in Noah's day, so He is not willing today that any should perish. The lingering hours are giving opportunity beyond what any could have expected.

Like latter day Noahs let us put our faith to work, and the sure promises of God will crown our lives and we will be safe during the coming storm that will rend the foundations of wickedness. MM

O Thou Eternal One!



*O Thou eternal One! whose presence bright
All space doth occupy, all motion guide,
Unchanged through Time's all-devastating flight,
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone;
Embracing all, supporting, ruling o'er,
Being whom we call God, whom we adore!*

*In its sublime research, Philosophy
May measure out the ocean deep, may count
The sands or the sun's rays; but, God, for Thee
There is no weight nor measure; none can mount
Up to Thy omniscience; Reason's brightest spark,
Unkindled by Thy light, in vain would try
To trace Thy counsels; their minds so dark
That thought is lost ere thought can soar so high,
Lost like past moments in eternity.*

*Thou in the endless ages past and gone
Didst form and shape the earth; O Lord on Thee
Eternity had its foundation; all
Sprang forth from Thee—of light, joy, harmony—
Sole origin; all life, all beauty, Thine.
Thy hand created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be, Glorious! Great!
Life-giving, life-sustaining Potentate!*

*Thy chains th' unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath;
Thou the beginning with the end hast bound,
And, in Thy wisdom, mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.*

*A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All filled with life, all eloquent with bliss.
What shall we call them? Worlds of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns lighting systems with their joyous beams?—
But Thou to these art as the noon to night.*

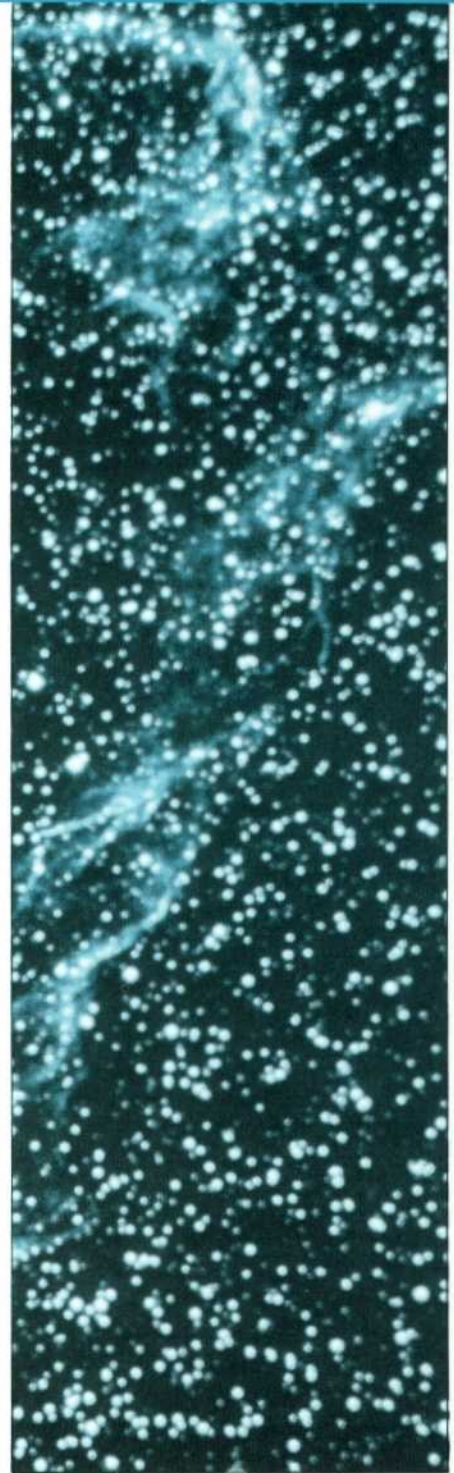
*Yes! as a drop of water in the sea,
All this magnificence in Thee is lost;
What are ten thousand worlds compared to Thee?
And what am I, then?—Heaven's unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness—is a cipher brought
Against infinity! Oh! what am I, then?—Naught.*

*Naught! Yet the effulgence of Thy light Divine,
Pervading worlds, hath reached my bosom too;
Yes! In my spirit doth Thy wisdom shine,
As shines the sunbeam in a drop of dew.
Naught!—but I live, and on hope's pinions fly
Eager toward Thy mercy; for in Thee
I live, and breathe, and dwell; aspiring high
E'en to the throne of Thy divinity,
By cleansing now from all iniquity.*

*Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity,
Still I am something fashioned by Thy hand!
Pray help me serve in faith my course on earth
As near the ending of man's rule now I stand,
Close to the realms where angels have their birth,
Just on the boundary of the glory-land!*

*The realm of being is complete in me;
In me is matter's last gradation lost;
And the next step is—immortality!
Made in Thy image, who am now but dust!
A monarch and a priest with Christ for God!
Whence came I here, and how? so marvelously
Constructed and conceived! Unknown:—this clod
Lives surely through some higher energy!
For from itself alone it could not be!*

*Creator, yes! Thy wisdom and Thy Word
Create anew! Thou source of life and good!
Thou comfort of my spirit, and my Lord!
Thy light, Thy truth, in their bright plenitude,
Filled me with an immortal hope to spring
O'er the abyss of death; with angels wear
The garments of eternal day, and wing
My heavenly flight beyond this little sphere,
Some day to Thee, its Source, its Author, there. — ANON.*



Growing Grateful Growing Old



An elderly Mr. Wilkins was watching as his young neighbor spread paint on his garage door. "I used to do that myself, Sonny," he said wistfully. "I'm sure you did," replied young Dennis, "but you're getting old, Mr. Wilkins." Then sensing that he had said the wrong thing, he quickly added, "But there's a lot of that going around these days."

Indeed there is—more now than ever, when advances in medical science and improved living conditions have extended the lifespan for millions of people.

To live is to grow old. We can do nothing about the fact of aging. However, we can control how we face it, and its effect upon us. And if we use our stronger days in bending and shaping a Christlike character, in curbing the unruly and unwanted traits of our disposition, we can do much to change an unhappy and miserable old age into a time of genuine happiness.

No one wants to see himself declining, no one wants to grow weaker, less keen, less alert, less able to care for himself. No one delights in ill health, or failing faculties, or disabilities.

These are the very reasons that we have chosen to seek the eternal crown—because in that new world, mortality will be

unknown (Rev. 21:3-4).

But mortality is part of this world, and we must accept it. And the attitude with which we accept the changes of life makes the difference between our being unhappy and depressed or full of radiant joy and hope.

Two prime factors make the difference: 1) The strength of one's faith in God; and 2) The seriousness with which one has set to the task of mastering himself.

Our modern age tends to measure people by their possessions. "How much is he worth?" always means, "How much money or property does he have?" But this is not a true measure of one's happiness or satisfaction in life, much less of one's standing before God.

For those who live without God and without hope in the future, aging is a grim and bitter experience, with death the only surety. A wealthy German industrialist named Albert Krupp is said to have offered his personal physician ten million dollars if he could add ten years to his life. "I have no life for sale," was the doctor's sad reply.

The illustrious Queen Elizabeth launched the ships which crushed the power of Spain and saved England from the scourge of the Inquisition. She set her nation on the road to

*E'en down to old age
All my people shall prove
My sovereign, eternal,
Unchangeable love.*



empire, inaugurated a golden age, and reigned in pomp and splendor for 45 years. The historian tells how she spent her last hours, propped up on her throne, a haggard old woman of 70, frantically hanging on to a thread of life, desperately fighting off the last enemy—unsuccessfully. Her last words were: "All my possessions, for a moment of time." Only death pulled her clutching fingers from the arms of the throne.

The famed Voltaire died in France in 1694.

He had enjoyed the favor of the court, and surrounded himself with people who revered wit, pleasure, and talent. "My trade," said Voltaire, "is to say what I think." He did, and it ran, we are told, into 99 volumes of plays, poems, novels, and articles, plus some 8000 letters to famous people. When he was overtaken suddenly by a stroke and knew he had not long to live, he sent for a priest and sought reconciliation with the Church. His infidel friends crowded his chambers to prevent their idol from recanting his writings, but he cursed them and turned them out on the street. For two long months the wretched man was tormented with such agony of heart that he was seen to gnash his teeth in rage against God and man. At other times he would whimper like a kitten. Or he would turn his face to the wall and cry, "I must die—abandoned of God and men." He did, and without help or hope.

Those who have placed their full confidence in God, who have learned to maintain a steady trust in His will and have learned to find in Him a joy and delight that transcends pleasure or pain, these stalwart individuals are well braced for the traumas of old age. Not even the most debilitating sickness can "down" them in spirit because God is holding them up. They love life, and naturally do not like to see it slipping away. But even more they love future life, and because of this they see the intrinsic importance of the present, because it is their only means to that end. The present is not an end in itself. So long as the real "end," the real expectation and goal is sure, there is no cause for despair; God has been true to His Word and will continue to be true.

To live is to grow old. Aging is a process as natural as life itself. We need do nothing to grow old, nor can we prevent it if we try.

But why should we dread the aging process? Why not turn it into a challenge, and while we're busy growing old be growing something else—like growing grateful.

The promises of God's presence, God's support, and God's care are to His people in any and every stage of life, young or aged. "Even to your old age and gray hairs I am he," says God through Isaiah, "I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you" (46:4, NIV).

One of Paul's greatest affirmations of faith pertains to the afflictions of aging. He says, "The outward man does indeed suffer wear and tear, but every day the inward man receives fresh strength. These little troubles (which are really so transitory) are winning for us a permanent, glorious and solid reward out of all proportion to our pain. For we are looking all the time not at the visible things but at the invisible. The visible things are transitory: it is the invisible things that are really permanent" (II Cor. 4:16-18, Phillips).

Those who have caught a glimpse of the plan of God and have set their hearts on filling a place in that plan have a far different view of aging than those who simply grow old. These farsighted persons grow grateful growing old—grateful because of the love and goodness of God, grateful because of the shining glory ahead. Age does not make them bitter or despairing. Theirs is a steadily increasing hope in the reality of God's promises, a hope that grows brighter and brighter and brighter the further they go. And God becomes nearer and nearer, their keeper and stay, as they grow more and more like Him. For life is opportunity, and every moment must be grasped. The only fear in aging is the solemn reminder that life is getting spent, and that what must yet be done must be done quickly.

Aging Has Its Tests

Advancing years bring inevitable changes to which one must adjust. But this is not the first change we have encountered. The young adult must change to accept the responsibilities of life. The one advanced in years must gradually give up these responsibilities. If one has built his happiness around these activities, relinquishing them will be a bitter trial. But if one has centered his happiness in pleasing God, he will be able to accept his changing role as but another phase of his training for the great and glorious future God has planned for him—real life, real joy, real happiness and fulfillment is ahead.

Age brings a decline in physical activity. To the person who has lived for activity, this is a crisis which may bring frustration. But the loss of physical activity will not frustrate the one who has built his happiness around his inner appreciations, whose heart is fixed on having a place in Christ's Kingdom. For such, the very thought of

the glories of the future brings a pleasure that no physical disability can take away.

Age often brings a decrease in one's enjoyment of "things," but this again is no cause of distress to the one whose values are set on the permanent. It is a loss, but less "things" may also mean less care and responsibility and more time to seek the higher realities, to pray and meditate and enjoy the realm of future delights which God has prepared for each faithful one.

If we are building our happiness on anything temporal, if we are setting our affections on anything earthly, our happiness is sooner or later going to crash. But if we have fixed our eye on eternity and the rewards God has offered us, and the bright hope of life in the world to come, then whatever we may lose in this world can never shake our hold upon our true values—what the world does not give it cannot take away.

Age often brings an increase in the stresses of life, just at a time when one's natural powers of resistance are lowest. But here again, there is nothing like confidence in God for relieving stress. If our bright hope of life in the world to come is uppermost in our mind, a solid goal in our life, a sure reality in our thoughts, nothing of this world, however distressing, can seem too stressful. If it does not interfere with our *real* holdings in the world to come, it is not of too much concern.

This is what Jesus meant when He said we should not fear those people or circumstances which are able to harm our temporal life, but only that which will adversely affect our prospects for the future. "Fear not them which kill the body [the temporal mortal life], but are not able to kill the soul [the inner character which gives assurance of eternal life]; but rather fear him which is able to destroy both soul and body [both the temporal life and the promise of the eternal] in hell [the grave]" (Matt. 10:28). Of course we appreciate temporal life, but the future life is the real value. Most of the problems of aging can be surmounted by meeting them with God, by growing grateful growing old.

Grow Grateful...because

Why do we say "Grow grateful"? Because the older we get, the more we have for which to thank God—the more accumulated wealth of knowledge we possess, the more insight, the more experience, the more understanding of other people and their problems. Added to these, we should have more compassion, more patience, more love.

The older we grow, the greater should grow our store of spiritual resources—good thoughts, kind words, inspiring pictures, and lofty motives.

(Continued on page 18)

Reminiscing

It is the pattern of the world to spend advanced years looking back, reminiscing, reliving "old times." Reminiscing is even recommended. But for the Christian it is forbidden. The Christian spends advanced years—all years—looking ahead. In the words of Solomon, who learned—sadly—the folly of life without God, we are not to ask, "What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this" (Eccl. 7:10).

We have no desire to return to the past. Everything we want is ahead. Life is ahead, glory is ahead, joy and eternal happiness are ahead. Everything we have worked for, lived for and prayed for is ahead! The past is dead; for good or for ill, it cannot be recovered. And there is no profit in reliving it. We trusted it to God as it went by, day by day; let God keep it. The critical issue is what we do with today because of what is coming tomorrow.

Assets of Aging

more godliness
more noble thoughts
more prayer
more trust
more insight
more faith
more hope

Pitfalls to Avoid

1. Complaining
2. Reminiscing
3. Criticizing
4. Comparing ourselves among ourselves
5. Regretting

It is reported again and again by those who must care for the elderly that they are difficult—not because they are handicapped or physically disabled, but because they are ugly in temperament, selfish, uncontrolled, angry and frustrated.

This is something that need not be if we have spent our life in God's school of discipline, if through the years we have practiced to give up our will and our way, if we have trained ourselves in the manners of the children of the Kingdom.

Age should be the time when our years of training and discipline pay the biggest dividends—we should be better for them. We should have learned the worthlessness of being selfish and the rich benefits of obedience and consecration. We should have learned to be more content, more patient, more thoughtful—not even more but most. We should be better—not worse—to get along with.

(Continued from page 16)

The older we grow, the more mellowed and mature should be our spirit. We should have learned that anxiety and harshness do not pay, that we can accomplish the most by being helpful and encouraging, generous and benevolent.

The older we grow, the more ready we should be to forgive, realizing the many times we ourselves have needed forgiveness.

The older we grow the more compassion we should feel for others, and the deeper our desire to help them. More and more we will say, with humble gratitude, "There but for the grace of God go I."

The years should teach us that time levels many of the ups and downs of life, and that many things do not matter in the longer view.

The years should teach us not to be so positive of what we think we said or felt—how many times we thought we were right, and were wrong!

The years should teach us not to be so absolute in our

The greatest gift we can give to those about us is a radiant and victorious spirit, a heart set upon God, a pattern of godliness to follow.

opinions, that there is more than one right way to approach a task.

The years should teach us the needless miseries of being offended. If our opinion is not asked for, so be it—it wasn't needed a hundred years ago, and it won't be needed a hundred years from now either!

Advancing years should give us a better perspective upon life, a more realistic sense of values. We should have learned by now that the things of this world are of limited value—very limited; they are so quickly gone! And they are useless, except as they prepare us for the eternal world to come.

As we grow older, less and less should grow the things of this world and greater and greater the things of eternity. In the words of the hymn, "The things of this earth will grow strangely dim/ In the light of the glory to come."

Why shouldn't our gratitude grow as we grow older!

What, then, are our primary reasons for gratitude?

1) *Gratitude for the lessons we have learned.* These are our richest treasure.

2) *Gratitude for all the paths that have crossed ours.*

We should thank God for all who have lent us a helping hand, a guiding light, or an example to follow.

3) *Gratitude for spiritual blessings.* As we grow older, we should be more and more aware of the spiritual blessings we receive, and should be giving more of these blessings to others.

4) *Gratitude for past blessings.* As we grow older, we should be grateful for the blessings we have had. Even though now they have been taken away, thank God for the time that we had them! God does not promise an uninterrupted continuity of the same blessings from one end of our life to the other. But He does promise sufficient for every need. We should be ready to say with the patriarch Job, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!"

The experiences of life should have taught us that God is all we can depend upon. God is all that we can have confidence in. God is the only One who can keep, support, and quicken us. In God only do we have life. We cannot have confidence in man; we cannot have confidence in ourselves. In fact, we should grow more and more suspicious of ourselves, more unsure of our own judgments, more pliable and more resilient.

When God is the acknowledged power behind our life, age will make us better, not bitter. Life will be happy, not hollow. The lessons of life will make us humbly grateful, not arrogant and sour.

What can we do for others when we can no longer help them physically? The greatest gift we can give to those about us is a radiant and victorious spirit, a heart set upon God, a pattern of godliness to follow. God has extended our life? Then let us add value to that life.

Do we enjoy exceptional blessings of health and strength for our years? Let us not take credit to ourselves—but for God's mercy we might have been struck down by disease years ago. All we can do is be grateful to the God upon whom we depend for every breath. It is not *our* credit that we have escaped the trouble, the calamity, the illness and disease which has taken others. We live by God's grace. Let us humbly thank God.

Happiness lies in accepting our situation, including our age. This is not the first change we have encountered, nor the last. The next step is the great change to immortality when Christ comes – if we have made the right use of this precious mortal life. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

MM

Getting old? Not really. Abraham heard his first call from God when he was 75. At 99 his child of promise was born. At 135, he was still pressing on.

Say not I am old—how can this be
When this little sojourn doth so rapidly flee?
We never are old and never shall be
If our life we have hid with Christ and the free.

Tempted To Complain?

Are we tempted to complain? Very often the people who complain about their retirement and old age are the very ones who used to complain about their work. The problem is not the situation but the soul.

In the end, the measure of our life will not be the value of the things we leave behind us but what we were, the record written in heaven. Our greatest concern should be, Is my name in the Book of Life? Is my name written among those who will live?

Let His Praises Ring!

As Christians we ought to live in wholeness and victory, and not become sour, disgruntled senior citizens. Joy should flood our souls at the very thought of what God has done for us. We are not traveling down a dead-end street; we are not trapped in a blind alley. We have light, and hope, and real inner peace. What joy should flood our souls!

The Bible says that the praises of God should be passed from generation to generation—that means that the praises start with us. "One generation shall praise thy works to another, and shall declare thy mighty acts" (Ps. 145:4).

Are we doing our duty? Are we setting the pattern for praise? Are we showing the younger generations how to rejoice in the Lord?

If not, let's begin at once. Praising is our duty. However little we can do, we can still praise God.

Yes, let His praises ring! It is our God-given duty and privilege. In the words of the hymn-writer:

*E'en down to old age all My people shall prove
My sov'reign, eternal, unchangeable love.*

PS on Growing Older...

If you are going to let your life be run by circumstances, you may as well settle down to become more and more miserable as you get older. But if your life is committed to God, if you are open to anything He allows, you will find life more and more exhilarating as your vision of the

future grows brighter. You will find yourself rising higher and higher above the circumstances around you, above your problems, above yourself.

Whatever your age, start now to align your thinking with God's, and get ready for the great trip! *Everything* is ahead!

MM

God's Spiritual Creation

The Man Made in God's Image

To understand the man made in God's image, we need to understand man, men, the human race. Where did we originate?

James Ussher, a seventeenth-century Irish archbishop, dated the "creation of man" precisely in the year 4004 B.C. This was before the days when anyone dared to question the literal interpretation of the Biblical account of creation. The documented history of the human race as recorded by a Greek historian dated back to 700 B.C., and dim tradition of the Trojan War was thought to be about 1200 B.C. In comparison with these bits of "ancient" history, the day of creation at 4004 B.C. did not seem too unreasonable.

However, at the beginning of the nineteenth century, archaeologists began to change the concepts of human civilization. Even as far back as 1669 a Danish scientist pointed out that lower strata of rock had to be older than upper strata, and therefore petrified remnants of once living things buried deep had to be immensely older than those of the higher levels of strata. This branch of science today, known as stratigraphy, is an extended field of study, adding weight to the common observation that the earth and all things upon it have been in a state of development for countless aeons of time.

Further studies of fossil records have made it possible for paleon-

tologists to divide the long history of the earth into a series of eras, each progressively advanced, up to the present time. Those who hold to the literal creation account in Genesis have often flatly rejected fossil evidence, some going so far as to suggest that the earth was created by God with fossils to test man's faith. But to most people, the suggestion that God would play such juvenile tricks seemed more blasphemous than any proposition of science.

Exhaustive studies of the fossil remains of plant and animal life now lead scientists to believe that life in one form or another has existed on this planet for billions of years. And our accepting of this evidence in no way interferes with our implicit faith and confidence in the Bible as the unerring Word of God; science properly understood and the Bible properly understood arouse no conflict.

We do not have to accept the vagrant and farfetched conclusions of evolution when we disallow the literal creation 6000 years ago. Nor do we feel compelled to believe the earth was created a mere six thousand years ago in order to believe in the God of the Bible.

What Is Man?

What of the human race? When did it begin? Historians and anthropologists are continually pushing back the date. Discoveries of human artwork and toolmaking now, by radiometric analysis, date back more than a million years. Remains of human beings, identified as Cro-Magnon man, Neanderthal man, and others date back many hundred thousand years. It is said that "early homo sapiens were present in southeastern Europe 350,000 years ago, in western Europe 200,000-250,000 years ago, and in East Africa 130,000 years ago. After those times, evidence of Homo sapiens becomes widespread and can be found in the rest of Europe, the Mediterranean,

southern Africa, China, and the Far East. Finally, America was occupied from north to south via the Bering Strait at least 20,000 years ago, and Australia was occupied from the Southeast Asian Peninsula a little earlier" (Source: *Encyclopedia Britannica*, 15th edition, 18:961). Details are too cumbersome to mention, and speculations abound. But the facts exist: that Homo sapiens have been on earth *many many thousands of years antedating a mere 6000 years ago*. Can any informed, thinking modern man or woman accept and support a literal creation 6000 years ago? Impossible!

Who, then, is the man of Genesis that is made in God's image?

Let us remember that we are studying an allegory, and not a historical account. The "man made in God's image" is but another illustration of the moral development and ultimate glorification of His people, the true church, the finished creation on earth.

Are Mortal Beings In God's Image?

How—in what way—is the mortal, corruptible human being in the image of God?

Physical unlikeness. Which is in the express image of his Maker—the giant or the dwarf? And consider this: If flesh and blood cannot inherit even the earth's Kingdom of God, how could flesh and blood be in the likeness of God Almighty?

Differences in human intellects are also tremendous. And all are limited, while the mental acumen of God is without limit. In Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3)—there is simply no comparison.

We should also observe that the human race is afflicted with illness, disease, and corruptibility. Is God Almighty, Creator and Sustainer of the universe, beset with such infirmities? Can the afflicted human

being be a specimen of His "very good" creation?

Compare also the *lifespan* of man with that of God. Man's days are "as the grass," as the "vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Man is a creature of the moment, fittingly likened to dust, a shadow, a fading flower, the most perishable and fleeting of symbols. God, on the other hand, inhabits eternity (Isa. 57:15); to Him a thousand years are as but a watch in the night (Ps. 90:4).

Man is subject to fatigue; God "fainteth not, neither is weary....He that keepeth Israel shall neither slumber nor sleep" (Isa. 40:28; Ps. 121:4).

Moral unlikeness. God is a God

Homo sapiens have been on earth many many thousands of years antedating a mere 6000 years ago.

of love, compassion, graciousness (I John 4:8-16). God is holy: "Holy, holy, holy is the Lord of hosts" (Isa. 6:3). He is perfect in righteousness, holiness, justice, love. How can morally degenerate man—who robs, assaults and murders his fellowmen; whose every natural bent is to evil, who lives by greed, hatred, and lust—how can he even begin to compare morally with God?

And so we might continue *ad infinitum* contrasting the human nature with the Divine. However, is not this sufficient to show that the natural man is not in God's image?

The One Man—Changed in Nature

Let us return to the thought of an allegory, and see what "man" might

God's Spiritual Creation

be a special creation in God's image.

Numerous passages of Scripture state that mortal man must be *changed* before he can be said to be in God's image. For example, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption....For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:50, 53). The apostle Paul looked forward to a new physical body. "For we know," he wrote, "that if our earthly house of this tabernacle

The natural man is not in God's image.

were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:...that mortality might be swallowed up of life" (II Cor. 5:1-4). In I Corinthians 15, Paul indicates distinctly two natures, "the image of the earthy" (the human level of life), and "the image of the heavenly" (I Cor. 15:49).

A future change into the image of God was David's one sustaining hope. He said, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Paul expressed the same hope, the realization of which he anticipated at the Second Advent of Christ, "Who shall change our vile [corruptible, mortal] body, that it may be fashioned like unto his glorious body" (Phil. 3:21). With quickened hope he exulted, "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). Bearing "the image of the heavenly" was reserved for the future.

The beloved John cherished this same sublime hope of a future change from mortality to immortality when he wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (I John 3:2).

If the promises of Holy Writ are reliable—and we know that they are—and if the hopes of such men as David, Paul and John were not a delusion, then it is certain that the reward to be bestowed at Christ's return is the only means by which a mortal being can be made in the image of God.

We have employed (1) a comparison of the human nature with the Divine, and (2) an examination of Scriptural promises pertaining to a future change to immortality to show that the natural man is not in the image of God. Now we shall delve deeper into the Book to secure, if we may, a detailed description of this "man" who is during this present day of salvation being fashioned into the mental and moral image of his Maker.

Of Whom Is This Man Composed?

Genesis 1:26 is the text upon which the religious world have constructed the false premise. Let us read it analytically. "And God said, Let us make man in our image, after our likeness: and let them have dominion." Immediately the plurality of this man is revealed. "Man" is made; dominion is given to "them." At once this eliminates the natural man from the focus of discussion and directs our attention to a multitudinous body, many in one, "them."

Colossians 1:18 gives clear definition to this "them." "He is the head of the body, the church"—many members, but one body (Rom. 12:5). Christ is the Head of the man made in God's image, and the Church forms the body of this corporate man. Paul speaks again of this special body of Christ in I Cor.

12:20, 27: "But now are they many members, yet but one body....Now ye are the body of Christ, and members in particular."

There is no racial or social discrimination with the Almighty in the selecting of the members of this "body," this man. Members of the Church are selected from every nation, the only stipulation being that they fear God and work righteousness (Acts 10:34-35; see also Rev. 5:9-10). According to the apostle Paul, Gentiles as well as Jews enter into the composition of the "man." We read: "He [Jesus Christ] is our peace—He who has made Jew and Gentile one, and...has broken down the hostile dividing wall, by setting aside the Law with its commandments,...His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jew and Gentile in one body to God" (Eph. 2:14-15, Weymouth). By removing the restrictions of the Mosaic law, which had been only a civil law for the governing of the nation of Israel, Christ broke down "the hostile dividing wall" which separated Jew and Gentile believers, making it possible for all to be united members of His body by complying with the demands of His law of faith and obedience.

If we assume that the age of the earth is 4,000,000,000 (four billion) years and use a line 9 inches long (below) to represent this period of



time, the last 6000 years is the last 12/1,000,000ths (twelve millionths) of an inch on our scale. If we represent the last 10 million years on a line 5 inches in length (right), the last 6000 years equals 3/1,000ths (three thousandths) of an inch.

How Is This Man Developed?

Men and women, when selected from the raw material of humankind as prospective members of the man made in God's image, possess the moral weaknesses and propensities to which flesh is heir. By nature they are not "very good."

Genesis states that "God said, Let us make man in our image, *after our likeness*." A superior quality, even a superlative quality of mental, moral and physical excellence is implied.

Men and women whose aspiration is to be a part of the man made in God's image must subject themselves to a program of rigorous development. Three steps are required.

Step #1: Mental Enlightenment. Here is the beginning of the program toward which the whole of man's creation and development through the ages has been directed. "All things that pertain unto life and godliness" come "through the knowledge" of God (II Pet. 1:3). God has knowledge to impart, knowledge of Himself, knowledge of His plan, knowledge of His promises, knowledge of His demands, and knowledge of man himself. One aspiring to be like God must know who he is, why he is, and what he may become.

What is the source of this knowledge? "Whereby, when ye read, ye may understand my knowledge,"

wrote the apostle Paul (Eph. 3:4). "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Jesus had to learn (Heb. 5:8; Isa. 7:15), and we have to learn. "All" of God's children—without exception—must be "taught of the Lord" (Isa. 54:13). We must learn the knowledge of God, believing only what is in harmony with the truth of God's Word. This accomplished, we are one step ahead: We are mentally like God.

Step #2: Morally Like God. Here is the step which reaches the ultimate of human possibilities. We may read the Word of God, may agree wholeheartedly with its teachings; we may hear and understand. But this second step is vital: We must make ourselves morally like God by applying what we have learned. We must cease from all evil and actually perform all the commandments of Him who declared, "Be ye holy; for I am holy" (I Pet. 1:16).

How do we accomplish this? Paul again has specific instructions: "That ye put off concerning the former conversation [manner of life] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). This man now in the process of development is

not made of putty or mud, but is "created in righteousness and true holiness." Only those who conform their lives to these specifications can attain the moral likeness of God and ultimately be made in His image physically.

The executing of this command to be "created in righteousness and true holiness" is the work of a lifetime. "Righteousness"—the term

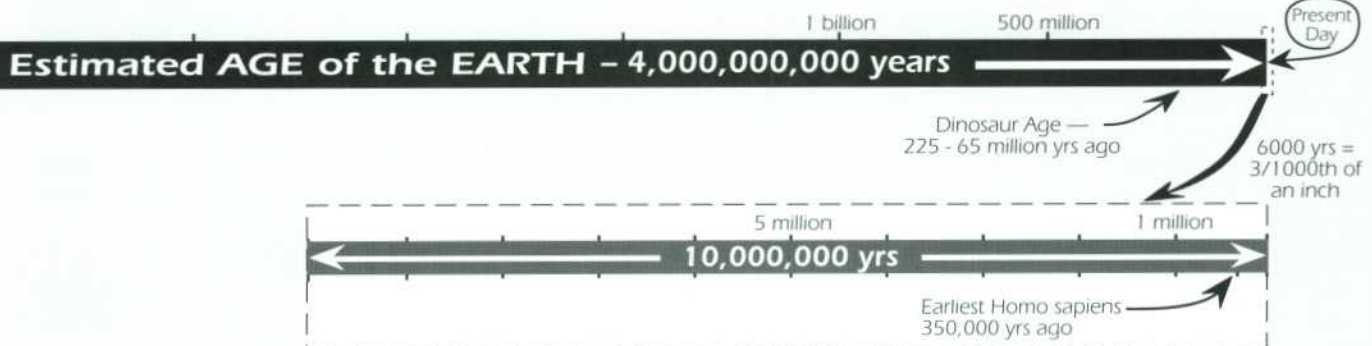
As we have borne the image of the earthy, we shall also bear the image of the heavenly"

—I Cor. 15:49

implies unswerving rectitude, steadfast conformity of life to Divine law. "True holiness"—the very phrase is a denunciation of all false holiness, all that is hypocritical, pretended. Holiness to be acceptable to God must be the spontaneous, voluntary expression of a sincere heart which overflows with noble desire. Heart holiness expels from one's life all the works of the flesh. It brings

How Much Is 6000 Years?

Is it reasonable to believe that God created the universe only 6000 years ago?



blessed relief from such disagreeable traits as irritability, discontent, jealousy, rivalry. In the final analysis at Judgment, "righteousness and true holiness" are the characteristics which will distinguish God's perfect man from all others.

Colossians 3:8-10 gives more details of the second step of the creative process, of being refashioned into the moral image of God, and even includes a comment that this change is part of the process of making man in the image of his Creator. We read: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Notice the purpose of "putting off" the old nature and "putting on" the new: that one may be finally made "after the image of him that created him." There is no avoiding the moral change; it is a pre-requisite to being made in the image of our Creator.

Step #3: The Physical Change to Immortality. When the last member of this corporate body, the Church, has completed his mental and moral development, still the man of Genesis 1:26 is only partially created, for he has not yet attained to the physical likeness of his Maker. All who have aspired to the mental and moral likeness of God shall be brought to Judgment to determine the success or failure of that endeavor. And those who have been successful shall experience the third step: the change from corruptible to incorruptible, from mortal to immortal, made physically like God.

Why is the physical change necessary? Because "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I Cor. 15:50). No one

in the mortal state can live in the Kingdom of God. But when worthy mortals are changed into the physical image of God, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54-55). Then shall the members of the true Church be endowed with a vigor of constitution that shall never decline, a

strength of intellect that shall never weaken, a beauty that shall never fade, and life that shall never end. Then shall lowly earthborns be raised from the dust of mortality to sit among princes and to "inherit the throne of glory" (I Sam. 2:8). Then shall Genesis 1:26 be fulfilled:

"And God said, Let us make man in our image, after our likeness." Man, all the members of the true Church, united with Christ the Head, shall then be mentally, morally and physically in the likeness of God. MM

- Heaven-Sent Comforters

(Continued from page 9)

That great outpouring will mean salvation to the faithful servants of God who have completed their service to Him, for we read of that coming, "His reward is with him and his work before him" (Isa. 40:10). Paul speaks of this in Titus 3:5, that we are saved by a "renewing of the Holy Spirit." Is this the First Comforter? No, because this prophecy was given when the First Comforter was present. Salvation will come *after* this gift of Divine power has been withdrawn *and restored*.

Thank God, we are not alone. Jesus has not left us comfortless, and He will not. We have His special Second Comforter, the written Word, to speak to our needs today, to encourage us, warn us, stimulate us, reprove us, to point us in the way to life, to show us what faith in God can bring and what will be the final outcome of a life lived wholly for God.

Let us make full use of the power of this wonderful, saving, heaven-sent Comforter, this holy and eternal wisdom of God. Let us study it, believe it, and rely upon it for all

our counsel and guidance. Let it goad us, prod us, rebuke us, correct us. Let it be our dearest possession on earth, our rule and measure of life, our support and ever present helper. Let it shame us where we are wrong, encourage us where we are strong, and stimulate us where we are weak. Let it keep our zeal at white heat, ever on our minds, constantly with us, whether we work or rest.

And when we are tried, let us turn to it, this heaven-sent Comforter! There is tenderness in it, along with the warmest of warm affection. There is solace in it, nurture in it, love in it, *life* in it; for it comes from Jesus Himself. He is helping us, pleading our cause, defending us before the Father, our ever-ready helper, one who is pulling with us; praying for us, pleading for us, cheering for us, until the Day when He shall be with us again and we shall sit down with all the faithful at His table in His kingdom!

The Second Comforter is speaking. Do not close your ears, but listen. It is for your life! MM



The Significance of Passover

“What did Jesus mean when He called the drink in His cup His blood? (Mark 14:24)”?

You refer to Jesus eating the Last Supper with His disciples, when He partook of the “cup,” containing the juice of the grape, and gave it to His disciples, and told them, “Drink ye all of it” (Matt. 26:27). Then He proceeded to explain. His words are phrased slightly different in each of the Gospels, but they are in substance the same: that “This cup is the new testament in my blood” (Luke 22:20; I Cor. 11:25). Or, “This is my blood of the new testament” (Mark 14:24; Matt. 26:28).

We cannot read this passage without being impressed with its deep spiritual significance. Jesus was not talking about literal blood, because He was saying that the contents of the cup was “my blood”—when we know from the narrative that it was “the fruit of the vine,” i.e., grape juice, literally speaking. Jesus was speaking of the deep representative meaning of these symbols of the Passover. And Jesus Himself explains: that the “blood” is “the new testament,” the covenant of the believer with God, the obligation to obey, to offer one’s self a living sacrifice to God, as fully as Jesus Himself was doing at that point. If we interject any meaning of literal blood, we destroy the deep and beautiful truth that Christ was teaching His disciples, that the Passover was a rite they should perpetuate until such a time as He would partake of it “new in the kingdom of God” (Mark 14:25). “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come” (I Cor. 11:26).

Christ went out from the Passover to suffer physical death; but the real significance of that death lay in the fact that it was the end of His lifelong sacrifice, His last act in a life of perfect obedience. At the Passover He was bequeathing to His disciples the solemn obligation

to make the same total surrender of themselves to God. If we take the cup as a cup of literal blood, we are making cannibals of the disciples instead of recognizing the deep spiritual lessons Christ was teaching.

In John 6, Jesus had said plainly, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (v. 53). Then He went on to explain that it was not His literal flesh and blood at all, that “the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life” (John 6:63).

Jesus made the same sacrifice which each of His followers must make, pouring out His lifeblood in total submission to the will of His Father. This is the contents of the cup; this is the “new testament in my blood, which is shed for you” (Luke 22:20). This was the blood to which Jesus referred when He said “This cup is the new testament in my blood.”

◆ The Syro-Phoenician Woman’s Faith

“Could you please explain a passage in Matthew 15, where Jesus said to the Canaanite woman, ‘I am not sent but unto the lost sheep of the house of Israel,’ and she replied, ‘Lord, help me,’ and Jesus answered, ‘It is not meet to take the children’s bread, and to cast it to dogs.’ Her answer seems very strange. She said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’ And Jesus commended her for her great faith. What was she saying?”

The Canaanite woman, often called the Syro-Phoenician woman, showed great quality of character in the requests she made of Jesus, and He in turn recognized them and took the opportunity to teach a lesson.

Jesus’ first reply to her is silence, as if testing her faith. When she shows her sincerity by her persistence,

He replies, as if by parable, "It is not meet to take the children's bread, and to cast it to dogs," as if denying her request. Again she shows her persistence, and her understanding of His statement, as she uses in her reply the same symbolic language He used to address her: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

By this brief conversation, we see the woman's humble attitude. She was content to be among the "dogs," the demeaning term often used by Jews to describe Gentiles. In Jesus' day, the Jews often assumed that they were God's chosen people and therefore superior to others. This attitude generated much animosity among non-Jews.

But the Canaanite woman showed no animosity, only a confidence that there was something for her, despite her nationality; that she could have a share in what Jesus could give, without depriving those who seemed to be preferred. She would not impoverish others, yet she sought enrichment for herself. Her faith won the highest praise from the Master, and He replied, "O woman, great is thy faith: be it unto thee even as thou wilt."

In every age God judges people by their quality of character. Actions, and actions only are weighed—not nationality, not birthright. If she was a Gentile in nationality, she was a true Israelite in disposition, and as such she was blessed. Her concern was not status or recognition but only that she could have some share in the provisions of the Master's table.

She said in essence, I do not desire what is provided for the highly favored children, only what they *leave*. Perhaps she comprehended what Jesus had been teaching, that the Jewish people were not taking advantage of their opportunity as they should have been.

This incident involves a Canaanite woman who was seeking help for her daughter. Apparently she was so persistent in her pleading that the disciples grew weary of her and begged Jesus to send her away. Jesus replied, "I was sent only to the lost sheep of Israel." But she was not satisfied and came again saying, "Lord, help me." She knew that opportunity was not reserved for the Israelite people exclusively.

Jesus' next reply was more specific: "It is not fair to take the children's bread and throw it to the dogs." Jesus was using the word "dogs" as it was used by the Jewish people to describe non-Jews, and was stating the common attitude of the Jews, as though testing the woman's real desire for help and knowledge. By her reply the woman showed her depth of understanding, and a deeper insight than was shown by most Jews. She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." By her reply she showed her faith and humility. She was not worried about status or recognition but was eager for whatever she could learn from this great Master of men.

Jesus' reply was very positive: "'O woman, great is your faith! Be it done for you as you desire.' And her daughter was healed instantly" (Matt. 15:25-28, RSV).

MM

God, Keep Us Awake!

(Continued from page 2)

But the deadliest danger lies not in the message but in the one who is listening. Even the most stirring message, falling upon dull ears, can become a meaningless swan song, inducing deeper sleep. The best songs and sermons can be filled with the same grand gospel of truth that stirred our fathers and mothers in the faith, while we ourselves miss their vibrancy and reality—because our dull ears hear only the tune and miss the message.

Our worship services can be flawless and our weekday schedules filled with church activities—

which are void of soul-stirring and life-changing power because our hearts are heavy and our minds dull, unpenetrated by their power.

God forbid! If such is our case, we shall have a rude awakening at Judgment, and learn when it is everlastingly too late the awful price of sleeping in the day.

Writing about the "Day of the Lord," the apostle Paul said, "You are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober" (I Thess. 5:6-8, JB).

We have no right to sleep because we do not belong to this world's moral night. For us it is the

day, the time to be working and active. The night has no legitimate claim upon us. We belong to the day, the day of Christ, the day that is full of light and hope and promise, when we shall see the glorious fulfillment of all that God has decreed, when the Sun of righteousness shall arise with healing in His beams (Mal. 4:2).

A people asleep to their true spiritual condition, to prophecies being fulfilled on every hand, to the plan of God working out before our very eyes—what a tragedy!

The costliest sleep will be that which Jesus warned against: "Lest coming suddenly he find you sleeping" (Mark 13:36).

O God, keep us awake!

MM

Till Jesus Comes

*We will work and watch and pray,
Till Jesus comes;
We will battle in the fray,
Till Jesus comes;
We will take our stand for God,
And defend His Holy Word,
And will ever seek the good:
Till Jesus comes.*

*We will preach the Word of Truth
Till Jesus comes;
We will keep His holy law
Till Jesus comes;
We will toil through sun and rain,
We will reap the golden grain,
Though it be in joy or pain,
Till Jesus comes.*

*We will hold the banner high,
Till Jesus comes,
And the hosts of sin defy,
Till Jesus comes;
We will be among the few
Noble, upright, honest, true,
Till this earth is made o'er new
And Jesus reigns.*



Leftovers are such humble things
We would not serve them to a guest,
And yet we give them to our Lord
Who should receive our very best.

Wanted: Encouragers

Wanted: Encouragers to provoke to love and good works. The Bible is filled with people who needed encouragement: Moses, Abraham, David, Elijah. When Joshua was preparing to lead the Israelites in faith into the Promised Land, God instructed Moses: "Charge Joshua, and encourage him, and strengthen him" (Deut. 3:28).

It is a joy to be around encouraging people. They really listen to you. They give honest praise when they see you trying, even if you are not yet accomplishing much. They rebuke you when you need to hear a hard truth, then exhort you to start running again up that strait and narrow path. They hold your hand and rub your back. They praise God just because you and they are alive in Christ and on the road to the Kingdom.

Be an encourager, and you are bound to feel encouraged yourself!

The Bible constantly reminds us that what is inside counts. In this obstacle course called life, what happens *to* us can make mighty demands upon our faith; but in the final analysis, it is only what happens *in* us that determines whether we win or we fail.

O Lord my God, let not my vision fade,
Through all my days let me not lose my sight
To see within my soul the wrong from right,
Each motive as before You it is weighed.

Lead me through storms, through trials unafraid;
In times of stress to serve You with delight;
In times of weal and when my days are bright
Let never sin my secret heart o'ershade.

So shall I find at last when sets the sun,
When I am called to stand before Your might
And give account for all, the wrong, the right,
I'll hear those sweet, approving words, "Well Done!"