

# THE BIBLE

FEBRUARY 1967

# ADVOCATE

*and Herald of the Coming Kingdom*

God Remedy for Sin  
The Seven Trumpets  
Earthly Time  
The Science of Faith  
The Bible—the Only  
God-Breathed Book  
A Wise Masterbuilder  
The Reconstruction of  
Hebraism  
Sleepers, Awake



# Your Editor's Viewpoint

## Your Attention, Please!

In a bus terminal, or train depot, one often hears the words mentioned above (or their equivalent), or else a buzzer sounds to attract attention, following which the announcer gives information relative to departure time, direction, destination, etc. Such is needful so travelers will not get on a wrong bus, or train, or miss one entirely. Such announcements are important.

Whether for good or ill, someone seeks always to get our attention. Many, indeed, are the voices which speak to draw men away from the strait and narrow way which leads to eternal life. The world about us has many attractions which seek to capture, AND HOLD, the attention of all men. The emphasis is usually on fun, enjoyment, leisure time, freedom FROM care and responsibility, etc. These are such as appeal strongly to the carnal nature of man. Consider these things seriously, and objectively, and you find that these things are based on the three cardinal points of temptation. These are listed in Scripture as, "... the lust of the flesh, and the lust of the eyes, and the pride of life..." (1 John 2:16).

It was on these three points that Eve was tempted, and fell (Gen. 3:6). Note the expressions, "good for food," "pleasant to the eyes," and "to be desired to make one wise." The same three points were involved in the temptation of Jesus as we read in Matthew 4:1-10. To day these three points are held before men in a constant effort to draw them away from God and His way.

This is bad enough when it involves people of the world. Such things bind men so tightly that only a miracle of God can pry them loose, and get their attention long enough for the Holy Spirit to speak to their hearts. The situation worsens when we find the people of God becoming so ensnared with these things that they no longer are interested in the spiritual things which are pertinent to their salvation. There are many things which are legitimate, of themselves, and, properly used, bring no condemnation. But abused, they draw men away from God and the assurance of salvation.

Note the advertising slogans which exist for one purpose only—to drum up new business and make more money. "Sail to the Orient for a worry-free vacation." "Get away from it all for a few days. Fly on our airline to such-and-such a place." "Try our brand of whiskey," or "Smoke this or that brand of cigarettes for the

greatest of smoking pleasure." "Try us. We give the best service." The list is unending.

As Christians we must be particularly watchful lest these things take possession of our thinking, and we allow ourselves to be dominated by them to the losing of our salvation. Satan has a way of taking even legitimate things, and causing mankind, through a disproportionate use of (and desire for) them, to so yearn after them, or partake of them that they turn away from the way of righteousness in order to more freely indulge themselves. Thus God is crowded out of the life, and eternal life is forfeited. Satan takes over in the life, and has a field day, but souls are lost, and the heart of God is grieved.

But God is also bidding for our attention. While Satan seeks to destroy us, God has but one desire—to draw men to Himself that He might impart to them His salvation. As the visible representative of His Father (John 14:9; Col. 1:15), Jesus came and lived among men. Through Him the Father in heaven has extended many gracious invitations to receive of Him the salvation He so wants to give us.

In effect, God is saying, "Your attention, please"! He says this through His Word—the Bible. He says it by way of the soft whisper of the Holy Spirit. He says it through the urging of His faithful ministers. Yes, even sometimes through dreams and visions. These are the soft and gentle ways by which He seeks to gain our attention.

But we are so hard of hearing sometimes. He needs must take desperate measure. That illness which struck you down may have been His bid for your attention. By putting you on your back for a few days, or maybe even weeks, He gives you time to do something besides rush here and run there, seeking riches or pleasures. While you lie there, unable to do anything else, let your mind dwell on Him. Listen for His voice speaking to you. *He wants your attention. HE WANTS YOU.*

Have you lost a fortune in worldly goods? Perhaps He has taken them from you in order that He might replace them with imperishable riches. Have your plans gone astray, leaving you disappointed and bitter? God has better plans for your life, if only you will allow Him to show you.

In many ways God is saying, "Your attention, please"! We will do well to listen.

# God's Remedy for Sin

Let us consider at the onset *the nature of sin*, as it is described in Isaiah 53:6, which contains the very heart of the Gospel message.

The human race is pictured as a flock of lost sheep, wandering about in stupidity and stubbornness. Like sheep, says the Scripture—not like an ox which knoweth its owner; nor like an ass which remembereth its master's crib; but like a sheep, a creature that is cared for by the shepherd, but is incapable of gratitude to the hand that has been caring for it. It is a creature that has enough initiative to find a hole in the fence somewhere and get off the track and become lost, but has neither the ability nor the desire to turn again to the hand from which it has escaped. Habitually, constantly, wilfully, foolishly, we have gone astray, says the Scripture, and we are powerless to return.

This is a very different picture from that which is given to us these days. Today men stand on a mountain peak and look back over a long period of success and achievement, and look forward with tremendous hope, believing that the whole human race is walking into a wonderful new day. Sin is nothing to worry about; it is merely a relic of the animal from which we have evolved, and as evolution continues its process, it will be eliminated altogether. Yet, in spite of this attitude, I do not think there is anyone who can really face present situations in the world without recognizing there is something tragically wrong with human nature.

The same evil that attacks us now has always attacked us, right through human history. This world has never been free from war or from cruelty, because these things are the outcome of something wrong deep down in the human heart. Every child born into the world carries the infection, and therefore every generation starts again with exactly the same problem.

We do not touch the root of the trouble, however, if we imagine that sin is no more than a

disease from which we are the unfortunate sufferers. "All we like sheep have gone astray . . ." But notice the next phrase: ". . . We have turned every one to his own way. . . ." In other words, sin carries personal responsibility and personal guilt. This

world is what it is because we are what we are; and the evil from which the whole world suffers has its root in the heart of every one of us.

You see, in our own little world we behave very much as the rulers do in the big world, if I may put it like that. If they are proud, so are we. If they are unreasonable, so are we. If they are bitter, so are we. If they are unforgiving, all out for selfish ends and personal interests, so are we. The apostle James says, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members"? (James 4:1). The Bible therefore makes it perfectly clear that until our hearts are cleansed and our nature is renewed, we need never expect that the world will be free from strife and bitterness, corruption and sin.

It is very easy, from just a simple statement like that concerning world conditions, to see a little bit of the potency and power of sin in the human heart; but I do not understand what sin is until I see it at Calvary. If I would know the measure of sin, I must measure it in the light of the cross of Jesus Christ. Supposing a visitor from another planet could come and ask us, "What sort of a world is this?" I think the truest and most relevant reply would be that this is the world which crucified the Son of God when He came to visit it. Such is our sin that we have found the presence of holiness intolerable. Such is the failure, the breakdown, the sinfulness of



the human heart that incarnate goodness has to be put away.

### Holiness Intolerable

In passing I might add that this is why many people stop coming to church. It is not because there is anything incarnately good in the church, not because there is holiness as there ought to be, but simply that there the message of God's requirements for their lives is presented to them, and an unbeliever cannot stand in the presence of that demand.

The only adequate measure of sin is Calvary. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). May the Spirit of God allow that truth to sink into our

minds, so that we might begin to see the hopelessness of our plight.

This message is not to the unbelieving soul only, but to many a Christian who has rejected the light of God somewhere along the journey, who has turned against the cross as it reveals and unmasks the horror of sin in the heart, who has been faced with the implications of God's demands for holiness, and the principle of the cross has been rejected.

This, then, is the nature of sin: that light has come, but men prefer darkness to light because their deeds are evil.

In the second place we see here *God's provision for sin*: "The Lord hath laid on Him the iniquity of us all." That is the central truth of the Gospel, that the Lord Jesus was not merely a great Teacher but He was the Lamb of God who beareth away the sins of the world: who bore my sin, your sin, in His body on the tree.

*And on His thorn-crowned head,*

*And on His sinless soul,*

*Our sins in all their guilt were laid,*

*That He might make us whole.*

Countless multitudes of people have received that truth as the very charter of light and salvation. They believe that Christ by His death has made atonement for the sin of the world, and they have applied this by faith to their own lives, thereby finding peace with God and deliverance from the guilt of sin. I want you to think about this, because admittedly there is a mystery here, something that baffles explanation.

### Voluntary Sacrifice

What did the cross mean to Jesus? What did the cross do for the heart of God? Of course, in one sense, this is something beyond our understanding. If it were not too vast for our minds to understand, it would be far too small for our spiritual rest and enjoyment. But this much we can say about the sufferings of our Lord upon Calvary: they were voluntary, and were not imposed upon Jesus by some harsh decree. "I lay down my life," He said, "no man taketh it from me: I lay it down, and I take it again" (see John 10:17, 18).

It is not a question of an angry God bent on vengeance, whose wrath

can only be appeased at great cost. That is a travesty of the atonement. It is God who, because of His holiness, has pronounced the sentence of judgment upon sin, and it is God who has allowed that sentence to fall upon Himself. It was voluntary.

Not only so, but His sacrifice was vicarious: "The Lord has made to meet upon Him the iniquity of us all." That which was scattered everywhere is brought into dreadful concentration upon the Lord Jesus, and all the sin of His people is caused to meet upon Him. I have an illustration of this (only a feeble one, because no human illustration can be in any way perfect of this): outside my study at Moody Church, Chicago, there was a little place that had a flat roof, and occasionally I might be found walking up and down there. Though it was not exactly a country view, I found it somewhat relaxing, and an opportunity for quiet and meditation.

On one occasion I was so doing on an afternoon about three o'clock. There was a strange stillness, and as I looked up, above my head were inky-coloured clouds that seemed to be converging together, from north, south, east and west, on one point almost above me. It became darker and darker, and those working in the church put the lights on; then the street lights came on. Suddenly as I looked there was a brilliant flash of lightning, a tremendous clap of thunder, and almost immediately a down-pour of rain. The storm had broken. Everything had concentrated upon one spot, and then it all broke.

The Lord hath caused to meet upon Him from every direction—north, south, east and west—the sins of the past and the sins of the future, like a tornado, the sin of us all. It was put on His back like a burden; it was put upon His head as the high priest laid upon the scapegoat all the sin of the people; God hath caused to meet upon Him the sin of us all.

I would remind you that none but Jesus would be capable of a transaction like that. In His divine nature He is "holy, holy, holy, Lord God of Hosts." In His human nature, in view of His virgin birth, He is free from all original sin; by virtue of His holy life, He is the Lamb of God

(Continued on page 14)

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AND

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# Prophetic Viewpoints

## The Seven Trumpets

JOHN KIESZ

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour” (Rev. 8:1).

One writer claims that reams of paper and gallons of ink have been used by commentators and expositors, trying to explain the meaning of the silent half hour in heaven. He himself had no explanation other than that he felt that it refers to a lull or calm before a storm, like the stillness in nature preceding a tempest—in this case, silence before the Trumpets begin to sound. Others have suggested that the silence is symbolic of eternal rest and peace in the Kingdom. Still another school of thought is that when the Lord comes He brings all the holy angels with Him, and thus, being emptied of the angelic host of harpers, heaven will be a silent place.

“And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the

angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake” (Rev. 8:2-5).

A trumpet, in ancient Hebrew custom, had at least a two-fold purpose: (1). to call the people, and (2). blow or sound the alarm of war (Num. 10:5-10).

The altar of incense seems to be symbolic of the prayers of the saints. The prayers of all the saints (universal) represent a scene on earth, for their prayers “ascended up before God.” The hot coals off the altar cast on the earth, symbolize the Almighty’s fiery judgments (forerunners of the Seven Last Plagues) which will descend on the enemies of the Church in answer to the saints’ incense-perfumed prayers which have ascended before God.

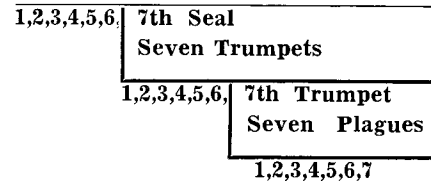
The Seven Trumpets are not, as some have believed, contemporaneous with the Seven Seals. Neither do they follow the fulfillment of the Seventh Seal. They are and constitute the Seventh Seal, which comes in seven stages called Seven Trumpets. They are a form or type of plagues (ch. 9:20), as forerunners of the Seven Last Plagues. The Seventh Trumpet

comprises all of the Seven Last Plagues. So all these sevens culminate at the same time—at the end of the present AGE.

Study this Illustration:

—The Entire Gospel Age—

Seven Seals and Seven Churches



The Seven Seals and the Seven Churches cover the entire Gospel Age. The Seven Trumpets comprise the Seventh Seal, and the Seven Plagues comprise the Seventh Trumpet.

“And the seven angels which had the seven trumpets prepared themselves to sound” (Rev. 8:6).

In comparing this with verses one and two, you will notice that the Seven Trumpets comprise the seventh Seal; if not, then nothing transpires during that Seal. To a certain extent, there appears to be a repetition under the Trumpets, of what appeared under the Seals, yet there are marked differences.

If the Seven Trumpets constitute the Seventh Seal, and the WOES (the last three of the Trumpets) especially refer to the same time that the Beast ascends from the bottomless pit (ch. 11:7), the same time when the Two Witnesses will be killed, is it not possible the time covered by the sounding of the Trumpets will be the great tribulation of about three and a half years (ch. 11:9), just before the wrath of God is poured out?

**“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up” (Rev. 8:7).**

The first four of the Seven Trumpets are described as winds which blow on the earth, grass, rivers, sea, and even upon heavenly bodies. The last three of the Seven Trumpets are called WOES. That these judgments are not traceable to natural causes is evident from the fact that they were cast down by an unseen yet powerful arm.

Whether the Trumpet manifestations are to be taken literally or figuratively is a matter of dispute among interpreters. If they are to be taken figuratively, then the *hail* could symbolize sudden and overwhelming judgments of some kind from above. *Fire* is often expressive of the wrath of the Almighty. *Blood* signifies death, both moral and physical. The burning up of the *trees*, if figurative, may refer to men in their haughtiness and pride of position (Isa. 2:12, 13; Dan. 4:4-27; Judges 9:8-15; Matt. 3:10). “All grass” refers to the human race in general (1 Pet. 1:24; Isa. 40:6-8).

**“The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which**

**were in the sea, and had life, died: and the third part of the ships were destroyed” (Rev. 8:8, 9).**

In symbolism, a mountain may represent a kingdom (Jer. 51:24, 25; Isa. 2:2). This particular mountain is seen burning with fire, becoming in the Divine Hand the instrument of judgment, against wicked powers before the establishment of the literal Kingdom of God. The *sea* may be regarded as the restless sea of peoples on the earth (Isa. 57:20, 21), representing the general condition of the nations just before the final consummation. The *blood* may indicate physical death because of the connection with Babylon the Great. This may be an allusion to Jeremiah 51:25. The heathen powers and nationalities, the social and moral institutions, and all the Babylonish political systems will no doubt be affected.

We do not wish to become arbitrary in the matter of what in Revelation is to be taken figuratively and what is to be taken literally. And so we have said that if certain portions are to be taken figuratively, they could mean this or that. We would like to continue this thought of the sounding of the Trumpets being symbolic, but there are portions which seemingly do not yield themselves to this interpretation. Two points in question are the *creatures* in the sea, and the *ships*.

**“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Rev. 8:10, 11).**

A star, as noted before, is generally symbolic of a spiritual leader, either good or bad (Rev. 1:20; Jude 13). And so

the most natural view to take in this case is that the *star* represents the leader of a system which has assumed the duty of spiritual teaching, which in this case lends itself to the Papacy—a very bitter movement against the saints.

*Wormwood* stands for bitterness or poison. The water of life (the fountains of waters) has become polluted with corrupt teachings. This false system has caused many to die spiritually.

Perhaps it would be well to consider the Second Trumpet as destroying the political systems, and the Third Trumpet as destroying the spiritual systems, or at least they will be supernaturally affected.

**“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound” (Rev. 8:12, 13).**

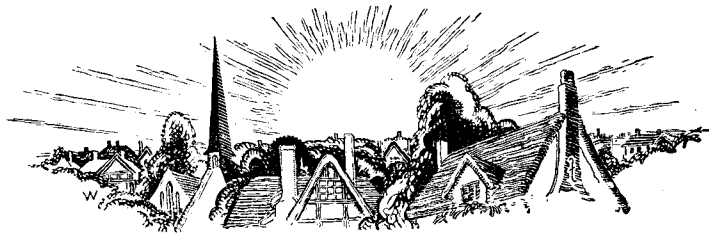
If the sounding of this Trumpet is also symbolic, then it will likely be a phenomenon of nature which will obscure light in a sense as to affect wicked mankind in general. Dark and evil judgment will fall upon the ungodly.

**Woe, Woe, Woe**

The next three “soundings” are called WOE Trumpets. Another heavenly messenger announces more terrible events to follow.

**“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottom-**

*(Continued on page 16)*



# Earthly Time

SOME six thousand years ago, God set in motion two great time pieces that have been steadily ticking away the days, the seasons, and the years of this earth. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day" (Gen. 1:14-19).

Since that great memorial day these heavenly perpetual clocks have not failed once to strike out the time of earth. Each day as they circuit the globe, lightening the earth, they testify of a living Creator to all mankind (see Psa. 19:1-6). With such faithful witnesses glorifying the heavens and God's Word bearing out their testimony, no Christian should be in darkness as to how many days it took God to create the heavens and the earth with all their glory. Yet there are many professed Christians who are in error on this precious truth. They believe that the earth,

with all its wonderful works of creation, came into being over a period of millions of years as the result of evolution, instead of being created by the power of God in six literal days, as recorded in His Word. Thus, they deny the invariable Word of God, and accept instead the inconstant word of man.

Nevertheless, their rejection of Creation does not alter the truth of God's Word, but it does alter their faith. It stands to reason that if you cannot accept the first book of the Bible, which contains the record of Creation, as the Word of truth, neither can you justly accept any of the other books of the Bible, containing many historical records, as the Word of truth. For, God claims to be the Author of ALL, and they ALL STAND OR FALL TOGETHER. One must "Either make the tree (Bible) good, and his fruit good; or else make the tree (Bible) corrupt, and his fruit corrupt: for the tree (Bible) is known by his fruit" (Matt. 12:33). "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them" (Matt. 7:18, 20).

Jesus Christ, Who is the Living Word of God, and one of the agents in Creation, declared, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). Certainly, Jesus and God, the

Co-Creators of this earth, know how long it took them to accomplish the work. If we accept their testimony on *one* Bible doctrine as truth, then we must accept their testimony on *all* Bible doctrines as truth, or else be found inconsistent. When Christ was upon this earth He accepted the Old Testament Scriptures as truth, and testified, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). Jesus did not alter one jot or one tittle in the Old Testament, but taught from it just as it was written (See Luke 4:16-24; 24:25-27). Thus He confirmed it as the Word of truth, and established it as the Word of God.

God has not left His people in darkness to play around with the theories of scientists concerning the creation of this world. God has given mankind a concise record of Creation in the very first chapter of His Word. "In the beginning God created the heaven and the earth. And the EARTH WAS WITHOUT FORM, AND VOID: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, and it was good: and God divided the light from the



darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (Gen. 1-5). This is the first day of earth and the beginning of time as far as this earth is concerned. This is God's own record. We will have to let it remain so, and accept by faith the light He has given.

For five more consecutive days, each consisting of an evening and a morning, God continued His work of Creation. Please read the full account in Genesis 1:1-31. At the ending of each day of creation we find these words, "...And the evening and the morning were the second day." "...And the evening and the morning were the third day, etc." And on His last day "...God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen. 1:31). "Thus the heavens and the earth were FINISHED, AND ALL THE HOST OF THEM. And on the seventh day God ENDED HIS WORK which he had made; and he rested on the SEVENTH DAY from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:1-3).

At Creation, God gave to earth its twenty-four-hour day, consisting of an evening (dark part first) and a morning (light part last). He gave to earth its weekly cycle, consisting of seven days. He gave to earth its day of rest, the holy, seventh-day Sabbath, which is called Saturday by man today. He gave to earth its light in the form of the sun, the moon, and the stars. He gave to earth its years, and its seasons, which are governed by the sun and the moon. All of these timekeepers have been in operation since the world began, and will continue as long as the earth remains. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

Speaking of the Sabbath and its duration, God spoke unto His people saying, "...The children of Israel shall keep the Sabbath, to observe the sabbath throughout their gener-

ations, FOR A PERPETUAL COVENANT. It is a SIGN between me and the children of Israel FOREVER: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exod. 31:16, 17). Nearly 15 hundred years after the giving of this command, Christ was born into the house of Israel. The seventh-day Sabbath was still in effect and Christ kept it. He also taught Israel saying, "...The sabbath was MADE FOR MAN (Adam, the first man on earth, kept the Sabbath). and not man for the sabbath: therefore the Son of man (Christ) is Lord also of the sabbath" (Mark 2:27, 28). Hence, the Lord's day is the seventh-day Sabbath and not Sunday (the first day of the week) as is generally believed by many professed Christians.



Of all the timekeepers that God gave to earth only one is set apart and sanctified as a MEMORIAL to His glorious works of Creation. It is the holy seventh-day Sabbath. This memorial of God's handiwork was so significant to God, that He incorporated it in the Ten Commandments as a command for His people to keep forever. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for IN SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it" (Exod. 20:8-11).

There are a number of different sabbaths kept in the world today, but only ONE is the True Sabbath of God and holy time. It is the seventh-day Sabbath, which He made, blessed, sanctified, and hallowed. No other day in the week is the Sabbath of God, neither is it His MEMORIAL to Creation. And, all who bow the knee to another sabbath day are bowing the knee to a man-made sabbath, which is neither blessed, sanctified, nor commanded of God to keep. "...In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Just as God has given man two great timepieces in the form of light to govern His physical world, so has God given man two great timepieces in the form of light to govern his spiritual world. They too, divide the light from the darkness, and one rules the day, and the other rules the night in man's spiritual life. They too, are set for signs, and control the years, and the seasons in the spiritual realm. They too, bear witness of God and His wonderful works of creation. These two great lights are Jesus Christ, and the Holy Spirit of God. Jesus Christ is the greater Light, Who rules the day, and shines as the "...Sun of righteousness... with healing in his wings..." (Mal. 4:2; compare with Luke 1:78 and John 12:46). The Holy Spirit is the lesser Light, which rules the night, and shines as a light "...in a dark place..." (2 Peter 1:19) through the Word of prophecy. "For the prophecy came not in old time by the will of man: but holy men of God spake as they WERE MOVED BY THE HOLY GHOST" (2 Peter 1:21; also see Isa. 8:20).

Time is precious, and is one thing that cannot be retrieved or recaptured. It is something you either use or waste as it passes. Time is quickly running out for this old, sinful world, and its day of judgment is swiftly approaching. Therefore, let each professed Christian value his time by using it wisely in the Lord. Yield all of your members unto Christ, Who is the great Timekeeper of your soul. He will brighten your life with love, and will guide your footsteps into the way of righteousness.

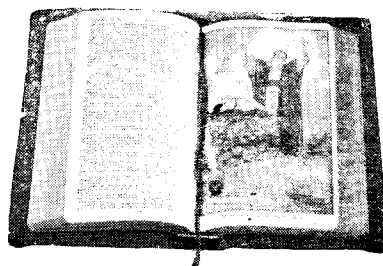


# The Science of Faith

Someone will be bound to ask, "How can anything that is spiritual be scientific?" "Faith comes by hearing, and hearing by the word of God." Faith is not only a fruit of the spirit, but it is also a gift of the spirit, according to Paul's epistles to the Corinthians. These factors will certainly make faith a spiritual attribute: a product of the relationship between God and His children. Then how could faith, or any other relationship with our Creator be considered in scientific terms?

Too often we think of science as being that which applies to everything mechanical—from space flights to a dishwasher. Too often, when we think of science, we think of a series of push buttons which do everything and anything. But we ask the question, "What is science?" A logical definition would sound something like this: "Science is the accumulation of knowledge and information, obtained through and from reliable sources, which forms a correlated body of knowledge, bringing the subject matter to a conclusion."

But again one says, "Faith is spiritual. Faith is not something you might get out of a textbook." Our answer is: "GOD GIVES US THE TEXTBOOK. HE GIVES US THE SUBJECT MATTER. HE GIVES US THE SPIRIT, THE PURPOSE, AND ALSO THE CONCLUSION OF THE MATTER. All these gifts of God certainly make this subject spiritual. THEN THE COORDINATION OF GOD'S GIFTS, WITH MAN'S EFFORTS, GIVES US THE SCIENCE OF THE CONSTRUCTION OF FAITH."



In Timothy we read that we should "study" to show ourselves "approved unto God."<sup>1</sup> Peter says that we should study so that we should "be ready always to give an answer" for that hope that is within us.<sup>2</sup> In Hebrews we read that God "is a rewarder of them that DILIGENTLY seek him." After we have accomplished all this we may have "faith as a grain of mustard seed"<sup>3</sup> and could remove mountains.<sup>4</sup> Not we, really, but the One Who gave us the faith in the first place.

We often hear the expression, "Have faith in God," and some will say, "I believe in God, so I have faith." The words *faith* and *belief* are used synonymously by many people. This is not correct. Belief in God, and faith in God, have about the same relationship to each other as has a pair of roller skates to a high powered automobile. *Belief* in God may only be a mental assent. But *faith* in God involves a DEPENDENCE UPON GOD for complete support. Perhaps no two people have exactly the same amount of faith, nor do they manifest their faith in the same way. The very fact that faith is in a constant process of growth leads us to the conclusion that our faith is a living reality which

becomes a vital part of our very souls.

Our faith is not given to us by our Lord in one large lump sum, but rather by a process of growth and construction. We can begin with a faith (however small), and by constant feeding by way of study (plus our relationship with the Holy Spirit and the experience of justification) it can grow until it engulfs our whole life.

Now, there is the (JUSTIFICATION OF FAITH) and the JUSTIFICATION BY FAITH). These are two phrases exactly alike except for one little two-lettered word. Yet they are as different as east is from west. But the word *faith* establishes a relationship that makes them depend upon each other.

Sometimes in the use of spiritual words, phrases and sentences we leave the new convert (or a young person in the faith) confused and bewildered, until a complete understanding of our phraseology is enjoyed. Also, sometimes the misuse of a spiritual term will convey the wrong meaning. As an illustration, sometimes we use the word *salvation* and the phrase *saved from our sins* interchangeably. This is not correct. They mean entirely two different things. We are *SAVED FROM OUR SINS BY THE BLOOD OF JESUS WHO DIED ON THE CROSS IN OUR STEAD. THUS PAYING THE PRICE FOR OUR SINS.* The word *salvation* comes from two Greek words meaning, *TO BE SNATCHED AWAY FROM DANGER AND PROJECTED INTO LIFE.* Spiritually speaking, this *projection into life* means, eternal life, or that more abundant life that we

shall have with Christ in the New World.

Sometimes we speak of someone who has accepted Christ in a *blind faith*. This could only be if an individual has accepted Christ with no knowledge as to why he has accepted Him, nor the wisdom to realize the results of having accepted Him. This sometimes happens during an evangelistic effort, where the individual has seen no manifestation of the power of God, and has no knowledge of His Word. Under these conditions there would be **NO JUSTIFICATION OF FAITH**. Therefore it would be a blind faith.

Martin Luther was in this state of blind faith, as he began to mount those long steps in the act of doing his penance. As he was about half-way up the steps, something seemed to tell him that *salvation comes by faith, not works*. Realizing that eternal life, or salvation is the gift of God, and not of works, Martin Luther rose from off his knees, and was at that moment "justified by faith."<sup>5</sup>

Now, just what is justification? or being justified? Let me give an illustration: Not long ago while driving on a country road outside of Seattle, we came to a piece of road just freshly oiled. A sign was posted saying that the next six miles was fresh road oil. Realizing what road oil does to a car, and the work involved in getting it off, we turned around and drove forty miles out of our way so we would miss the oil. I was **JUSTIFIED** in driving so far because we had a clean car. Let's make it very simple. If we are walking along the road and come to a mud puddle, we walk around the puddle rather than get wet feet. Having dry feet is the justification for walking around the puddle.

**JUSTIFICATION IS THE PURPOSE OR THE REASON FOR DOING THE THING WE DO THAT WE MIGHT HAVE THE DESIRED RESULTS.** This justification **OF FAITH**, is the result of having the knowledge acquired from the various sources provided by our Lord. **OUR FIRST SOURCE OF KNOWLEDGE IS FROM THE BIBLE, THE WORD OF GOD**, which has been delivered to us by the Holy Spirit, without error or contradiction. We might say that God, by His Spirit, watched over

the shoulder of the scribe and guided his pen so the writing would be exactly the words the Lord wanted to say. Therefore we can depend completely on the authenticity of the Bible.

Our very life depends upon this. **"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD,"**<sup>6</sup> or reading the Word of God. The Bible, then, is our *first and most important source of knowledge FOR THE CONSTRUCTION OF OUR FAITH*.

There is one very important factor in reading the Word of God that must not be overlooked: **THE AMOUNT OF SPIRITUAL KNOWLEDGE WE ACQUIRE WHILE READING THE BIBLE IS DETERMINED BY THE HOLY SPIRIT**. This has to do with our spiritual relationship with our Lord at all times. Paul says that our first recognition (and acknowledgment) of Christ being the Son of God comes by means of the Holy Spirit.<sup>7</sup> And from this point on into eternity, every spiritual step we take is guided by the power of God, or the Holy Spirit.

#### Other Sources of Knowledge

But the Bible is not the only source of knowledge for the construction of our faith. If the acquisition of faith was a *do-it-yourself* project, then the Bible would be our plans and specification for the construction of faith.

Paul says (Rom. 8:14). "For as many as are led by the spirit of God, they are the sons of God." This Father-and-son relationship puts us into the **FAMILY OF GOD. THE LORD ADDS US TO HIS CHURCH,<sup>8</sup> THE FAMILY OF GOD.<sup>9</sup>** Jesus Christ is the chief corner stone,<sup>10</sup> and we are part of that church, "fitly framed together."<sup>11</sup>

Now, let us consider other sources of knowledge we may use in the growth, or construction of our faith. As sons and daughters of God we will see evidence of the power of God, our Father, everywhere we look. It is evident: In the miraculous way He provides food and shelter for all His children.—As we watch the trees bring forth their fruits and nuts.—In the various forms of vegetation, much of which provides other

foods, and clothing.—In the flowers which bloom in all their beauty.

It is further in evidence as we see the animal life about us, and realize the tremendous amount of imparted knowledge the Lord has provided each little animal, bird or insect as they come to life by the miraculous power of God. This knowledge, we call instinct. The study of this is a science, yet this science brings to us a realization of the presence of the power of God which is constantly all about us.

Now, if we really want to reach out and try to conceive some of the greater power of God, and His handiwork, suppose we step outside under a clear sky on a brilliant night, and look up into the heavens. Let us familiarize ourselves with the names of some of the planets, the stars, the galaxies and on into the nebulae. We can study a map of the heavens and see the distances between the various planets and stars. Some of us have had the privilege of visiting a giant telescope and seeing the pictures from a closer range and perspective. Some of our very recent pictures give a view of the moon from a distance



equal to seven miles with the naked eye.

As we realize that the number of these heavenly bodies is as the sands of the sea shore, we utilize our most elastic imagination and try to visualize, in our minds, the tremendous amount of power needed to create all these great bodies, put them into orbit and keep them on their tracks with split second accuracy for thousands of years. No wonder the prophet Isaiah said the Lord's ways and thoughts are higher than ours, even as the heavens are higher than the earth.<sup>12</sup> The power of God is far beyond our greatest conception.

(Continued on page 23)

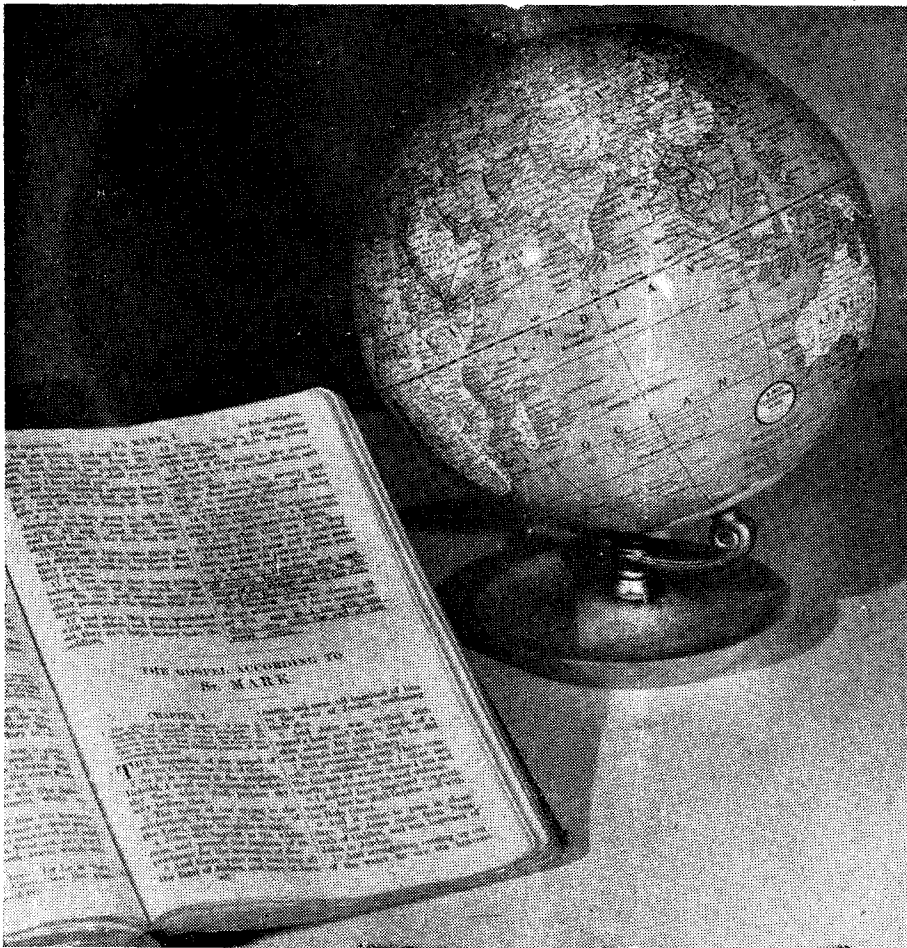
# The Bible

## the only

# God-Breathed

# BOOK

**Max M. Morrow**



**T**HERE is no book used more widely as a source book of information for guidance in Christian living than the Holy Bible. Indeed, there is no other book more worthy of this general usage!

The Bible—and *only* the Bible—serves as the guide to the Church of God in matters pertaining to salvation and godly living. “The Holy Bible (consisting of the two parts commonly known as the Old Testament and the New Testament) is the divinely inspired Word of God. No other writing is of such divine origin. The Bible is infallible in teaching, and it contains the complete revelation of the plan of salvation and of the instruction and will of God for man,” quoted from *Doctrinal Beliefs of the Church of God (Seventh Day)*.

Much doubt is cast upon the Holy Bible in many circles. Faith in the Bible is undermined in college classrooms, through political isms, and even by churchmen in the pulpit. Yet, the Scriptures abide, unshaken, eternal, as the Word of God. How can this be? Because “all scripture is given by the inspiration of God...”<sup>1</sup> This means the writers were inspired, motivated, directed by God so that in reality the Bible is God’s workmanship. And God’s Word is just as indestructible and eternal as He is.

The Bible ever remains true and reliable, for its Author is true and reliable. “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”<sup>2</sup> “... The scripture cannot be broken.”<sup>3</sup>

The Bible is not the work of man; it is the inspired product of God. It is God-breathed from the first to the last word. “... Holy men of

God spake as they were moved by the Holy Ghost."<sup>4</sup> "God . . . spake in time past unto the fathers by the prophets."<sup>5</sup> " . . . He spake by the mouth of his holy prophets, which have been since the world began."<sup>6</sup> Men were used as mouthpieces and as recorders of whatever " . . . the Spirit of Christ which was in them . . ." <sup>7</sup> moved them to write.

About 2,000 times the Bible states its own claim to divine origin in such expressions as: "Thus saith the Lord," "The Lord said unto me," "The Lord appeared to me in a vision, saying," "As the Lord commanded," "And the Lord said unto Moses, Thus thou shalt say." All of these claims, however, would be insufficient to prove the inspiration of the Bible without the additional evidence found in analyzing its character and content, and without the abundant external evidence available, some of which follows.

First, *the unity and consistency of the Bible* speaks for its inspiration. The sixty-six books in your Bible were written over a period of approximately 1,500 years by about 40 writers; yet, its harmonious message follows the central theme of "Salvation Through Christ." The writings of those "holy men of God," coming from varying occupations, with drastically different surroundings and background, and under a multitude of circumstances reveal such unity and consistency that human authorship cannot reasonably be credited.

*This historical character and accuracy of the Bible* is further evidence of its reliable worthiness. For example, the precision with which Luke dates the ministry of John reveals a sincere concern for accuracy: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee. . . . Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness."<sup>8</sup>

The straightforwardness with which Luke approached his account of the gospel depicts still more the reliable character of the writer (as a single example of the several writers); "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely

believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had *perfect understanding* of all things from the very first, to write unto thee *in order*, most excellent Theophilus, that thou mightest know the *CERTAINTY* of those things, wherein thou hast been instructed."<sup>9</sup>

Another striking evidence of superhuman inspiration is *the frankness and realism of the Bible*. With no attempt to conceal the shortcomings of even the leading characters, the writers gave the factual accounts of episodes that involved God's dealings with man. For this, critics of the Bible have branded it obscene, indecent, lewd, immoral.

Bad men could not have written the Bible because they would not have exposed the ugly characters in their lives. Good men could not have written the Bible on their own for they would not have been good while pretending to be inspired if they were not inspired. Thus, it had to be that "holy men of God" were used of God to record the facts as they were, whether commendable or shameful.

A most convincing internal evidence of the inspiration of the Bible is the fact that *the Bible fits human needs*. Multitudes of ordinary people testify to the reality of the Bible's effectiveness. All hearts desire an acquaintance with higher power; the Bible satisfies this natural longing. In its more serious moments of meditation every heart cringes at its degeneracy; the Bible complements this conscious weakness of human nature by the doctrine of regeneration. In times of sorrow, distress, anxiety, the human heart seeks a solace; the Bible affords comfort in every trial. When a complexity of problems develop and the heart desires a stable support to lean on, the Bible gives promise of a solution to every human problem (whether now or in the hereafter). And when hearts quake because of uncertainties of the future, the Bible cancels all fear of death and satisfies the hope and desire for immortality. All this is beyond mortal man to offer in works of mere human origin.

Then, outside the Bible there is

evidence aplenty to verify the Bible's claim to divine authorship. Outstanding among them is the support of *archaeology*, which in recent times has become a highly developed and captivating science. Not one authentic archaeological discovery has contradicted the Bible. To the contrary, everything has served to strengthen the accuracy of the Bible. Where there are doubts about the Exodus record (chapter 5) regarding Israel's slavery in Egypt, Professor Kyle, the noted archaeologist, wrote this in his book, *Moses and the Monuments*, about the 1883 discovery of the ruins of Pithom, Egypt, where the Israelites were compelled to make bricks:

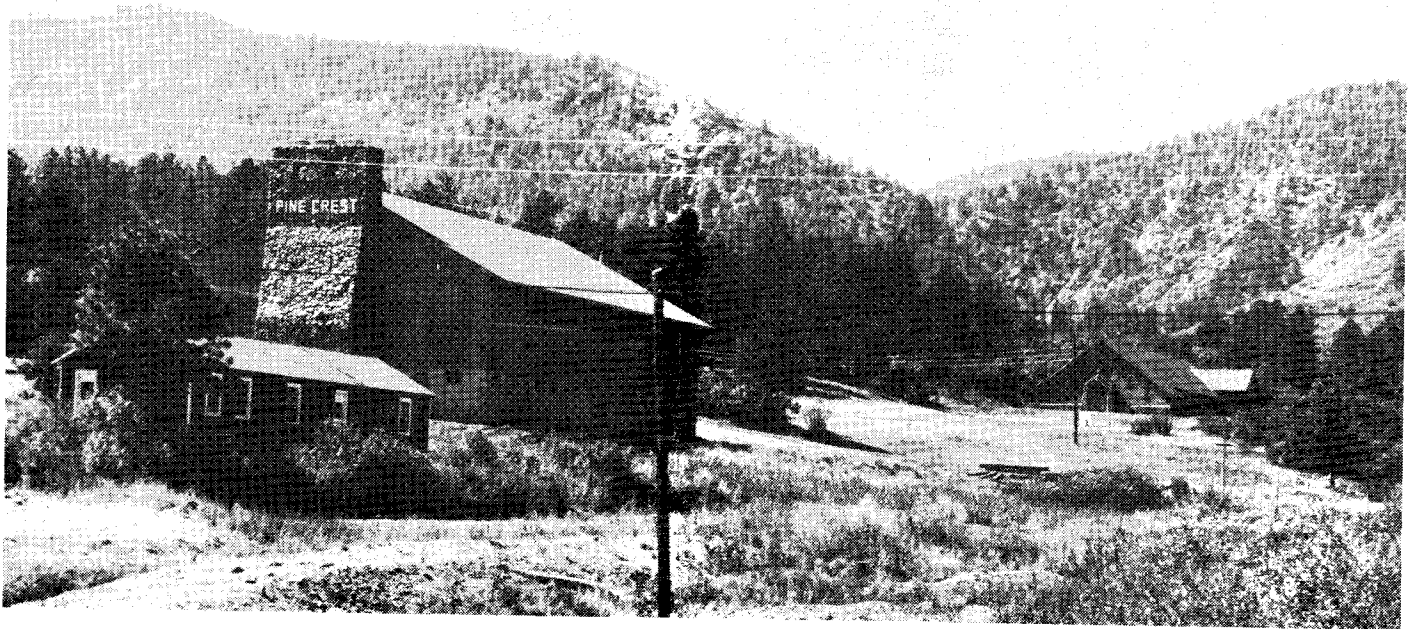
"The bricks are laid in mortar contrary to the usual Egyptian custom and contrary to the observation of explorers in Egypt previous to the time of Naville's discovery at Pithom. The lower courses in at least some of the store-chamber work are laid with brick filled with good chopped straw; the upper courses are made of brick having in them no binding material whatever; and the middle courses are made of brick filled with stubble pulled up by the roots. The impress of the roots is as plainly marked in the brick as though cut by an engraver's tools."

Where the Jews have for centuries claimed that some Christian scribe polluted the Scriptures by inserting Isaiah 53, the Dead Sea Scrolls, discovered in the 1940's and 50's have put a silence to that. Fragments of Isaiah were found that antedated the time of Jesus and *INCLUDED chapter 53*.

For a second external evidence of great strength to verify the inspiration of the Bible there are *the ancient writings outside the Bible*. Writings like those of the Jewish historian, Josephus, testify to the facts and conditions of people as the Bible gives them. And Josephus was not a Christian; yet, his history accords with the Gospels, the Acts, and the Epistles. Then there are the histories by the Romans: Tacitus, Pliny, Hadrian, Marcus Aurelius, Celsus. And there are the writings by early Christians like Clement of Rome, Ignatius, Polycarp, Justin Martyr, and Irenaeus for example. These make no pretense at being inspired, but they do sup-

*Plan NOW to attend . . .*

**AND**



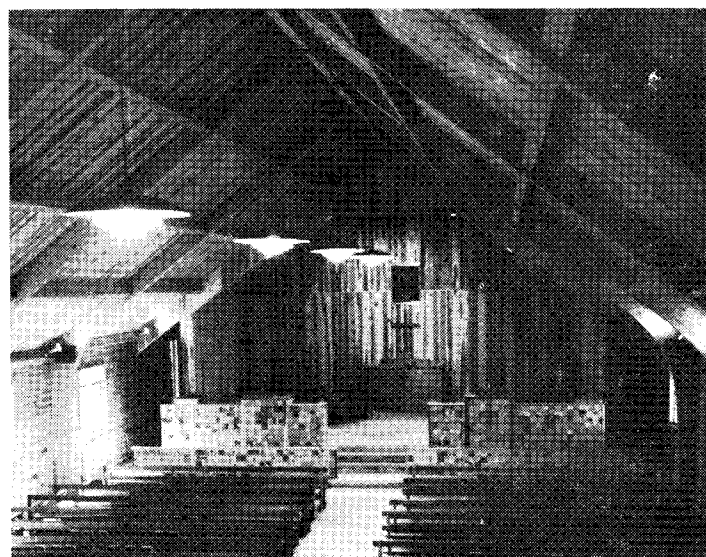
At Pine Crest Camp, Palmer Lake, Colorado



**Pine Crest Chapel**

The Pine Crest Camp, located in the quiet foothills of the Rocky Mountains, is an ideal place to gather to worship the heavenly Father, and to seek His guidance in planning the work of His Church.

The attractive Chapel at the left has a seating capacity of 600-650. It will be the scene of inspiring worship services on Sabbaths, evening evangelistic services, and General Conference business sessions.

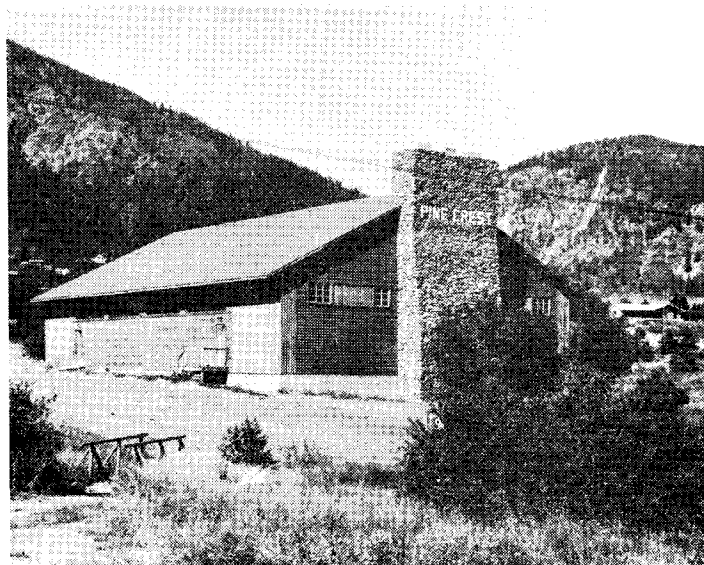


**Interior of the Chapel**

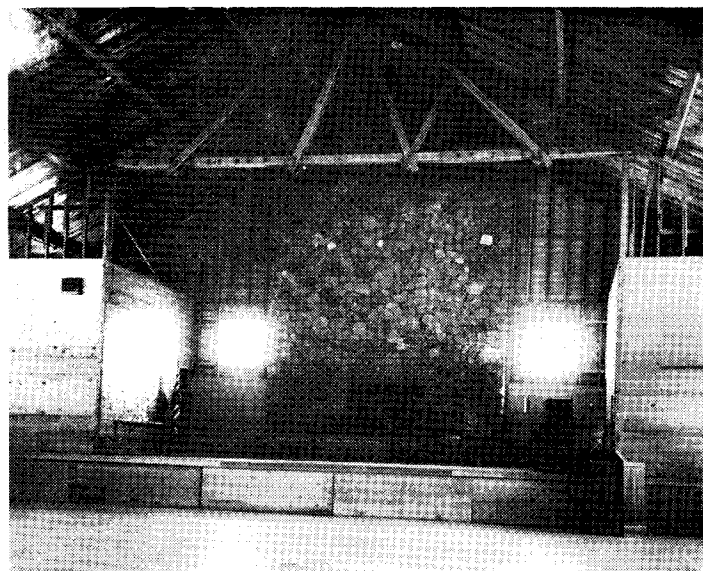
The large Youth building provides ample space for Youth activities, worship and recreation. The picture below shows the beautiful fireplace on the stage. The young people may also look forward to outdoor fireside worship.

An active program will be provided for the youth during the entire camp—including devotions, Bible classes, challenging sermons, recreation, social activities, etc.

Several smaller rooms in the Youth building may be used for crafts.



**Youth Building and Gymnasium**

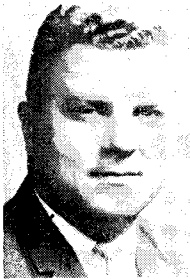


**Inside of Youth Building—stage and fireplace**



## An Invitation

Attending General Conference and camp meeting is always an exciting experience. Members of the Church of God gather from the four corners of this and neighboring countries to attend these great meetings.



Robert Coulter

I always experience enjoyment at meeting my old friends again and delight in making many new ones. I am inspired in the fellowship and devotional services of each meeting. I seem to experience the feeling of concern as the business of the Church is discussed. As I observe the Church of God at worship and at work, I feel the need of re-examining my commitments to God and His church again.

It is the privilege of every member of the Church of God to attend General Conference and camp meeting. I would like to take this opportunity to invite you to attend Conference and camp meeting this coming July. It will be held in beautiful Pine Crest Camp located in the shadows of the majestic Colorado Rockies.

In the beautiful setting of Pine Crest, you too will experience the excitement and inspiration of being with people of the same deep faith in God. As you worship and participate in the temporal affairs of the Church of God you will, no doubt, wish to examine your commitments to God and His church.

Come and join us in worship, in song and prayer. Become a part of the deliberative body which helps to plan the work of the Church of God. Experience for yourself the excitement and inspiration of General Conference and camp meeting.

Robert Coulter, Chairman General Conference of the Church of God (Seventh Day)



Dining hall. Meals will be served family style.

### R A T E S

#### Adults

Lodging	9 days	\$ 8.00
Meals	9 days	18.90
Total per Adult		<u>\$26.90</u>

#### Children 2 - 6 years

Lodging	9 days	\$ 4.00
Meals	9 days	9.45
Total per Child		<u>\$13.45</u>

#### Shorter term rates

Adults		
Lodging	1 - 8 days	\$1.00 per day
Meals	1 - 8 days	2.10 per day
Children		
Lodging	1 - 8 days	\$ .50 per day
Meals	1 - 8 days	1.05 per day
Single meals	Adults	\$1.00 each
	Children	.50 each

(No charge for children under 2)

Persons attending the meeting, but staying off the grounds, will be charged a \$1 fee for the duration of the camp.

All persons registered as resident campers are required to eat in the dining hall, unless other arrangements are made. Meals will be served family style.

*\$255.55 Youngs Family*

Make your reservations early—remember July is a busy month.

Send applications to:

**General Conference of the Church of God-7th Day**

**Attention: Reservations Committee**

**P. O. Box 2370, Denver, Colorado 80201**



### TENT AND TRAILER-CAMPER CAMP

For those who wish to stay in a tent or trailer which they are bringing with them, there is a camp grounds located 4 miles from Pine Crest Camp. FOR INFORMATION ABOUT THE CAMP AND ACCOMMODATIONS AND RESERVATIONS, WRITE TO "MONUMENT LAKE RESORT, BOX L, MONUMENT, COLORADO 80132." Be sure to mention that you will be attending the Church of God camp meeting to be held at Pine Crest Camp. Mentioning this will entitle you to receive group rates for family units (parents and unmarried children).

The group rate is \$1.25 per day; plus  
 .35 per day for electric hook up;  
 .15 per day for water hook up;  
 .15 per day for sewer hook up.

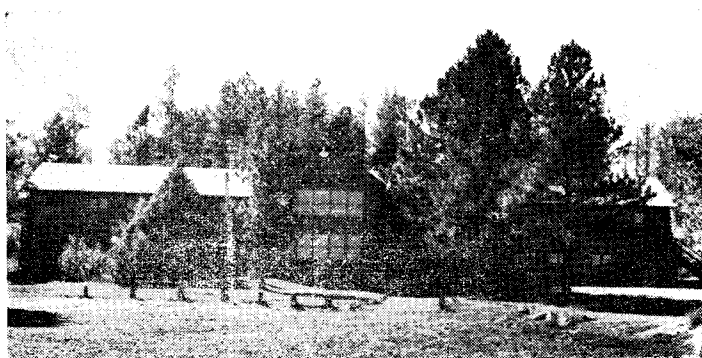
### MOTEL ACCOMMODATIONS

There are several motels on the north side of Colorado Springs. 18 miles from Pine Crest Camp, but the closest motels to the camp. One such motel is the ALBERT PICK MOTEL, 5700 N. Nevada, Colorado Springs. Colorado 80907. This is a large motel with 125 air-conditioned rooms, swimming pool, restaurant, T.V.'s and phone. Rates: Singles, \$5.25 per day; Doubles, \$8 per day; and \$2 per day for each additional person. No charge for children under 12 years of age.

**Remember that accommodations are limited, so make your reservations early. Facilities off the camp are crowded during the busy tourist season.**



Some of the dormitory housing partially shown to the right and left



Two-story family housing

Dormitory housing is available for the young people of youth-camp age. Young adults will be counselors in the dormitories.

Often the Colorado nights are cool, so bring warm bedding—as well as warm clothes.

#### APPLICATION FOR HOUSING ACCOMMODATIONS, 1967 GENERAL CONFERENCE AND CAMP MEETING

Name \_\_\_\_\_

Address \_\_\_\_\_

Arrival date \_\_\_\_\_ Accommodations are to be for \_\_\_\_\_ days.

Please complete this form, indicating the number of people for whom accommodations will be needed. It is important for the Reservations Committee to know the number of the children, and their ages, in order to make the most suitable arrangements with the facilities available at the camp.

Husband [ ] and/or Wife [ ] (please check)

Number of children under 9 years old \_\_\_\_\_

Number of children 9-12 Boys \_\_\_\_\_ Girls \_\_\_\_\_

Number of children 13-19 Boys \_\_\_\_\_ Girls \_\_\_\_\_

Single adult, 20 years and over Man \_\_\_\_\_ Lady \_\_\_\_\_

*We gain possession of the camp at 2:30 p.m. Friday, July 21, 1967. Please do not plan to move on the grounds before that time because they will not be available.*

port the accuracy of the Bible which IS inspired.

Another most outstanding evidence of inspiration is *the accuracy in fulfillment* of Bible prophecy. The life of Jesus is a striking example of this. Practically every phrase of His life was foretold in the Old Testament. A more current topic of Bible prophecy is the present upbuilding of the land of Israel and the return of the Jews to their homeland. This that is happening in the present generation was prophesied centuries ago, and with such striking accuracy that

it almost appears to be a historical account rather than a prophetic prediction.

And last among the evidences of inspiration for the Bible is *the Christian experience*. Uncounted multitudes can attest to the fact that the "newness of life" in Christ, as offered in the Bible, is a real thing. They have tried the test of applying the teachings of Jesus and have found that they do produce the results promised. What other volume that proposes the way to life and happiness can hold this acclaim?

It calls for too much imagination to suppose that all these valid evidences of inspiration could be held by the Holy Bible without its rightly being the product of inspiration. These evidences suffice to prove that the Bible is, indeed, God-breathed—the only such book in all the world.

<sup>12</sup> Timothy 3:16; <sup>2</sup>Numbers 23:19;

<sup>3</sup>John 10:35; <sup>42</sup> Peter 2:21;

<sup>5</sup>Hebrews 1:1; <sup>6</sup>Luke 1:70;

<sup>71</sup> Peter 1:1; <sup>8</sup>Luke 3:1, 2;

<sup>9</sup>Luke 1:1-4.

# A Wise Masterbuilder

Mary Holbert

**T**HE BUILDER stood back and viewed with pride the shining, spotless and gleaming new home. It took careful planning, and it took much work—faith, too, but it was worth it, to see this new home standing there—sturdy, straight, and true, a fine home for some fine people.

As the builder stood gazing, the house seemed to fade, as in his thoughts he saw the grassy, gently sloping plot of ground with no house upon it. He had selected the lot with care, considering location, type of soil, drainage, and other requisites of a good homesite. In his mind he could see, step by step, the process of building that home.

First were the blueprints. The builder made those with care. Each detail of the house was on those blueprints—the location of the rooms, the lighting and the plumbing details, the elevation of the roof, the location of doors and windows, etc.

After the blueprint was made, figuring of the materials needed had to be considered; then the material had to be or-

dered. The timber needed to be seasoned, as well as to be straight and true. One faulty timber could make the whole house crooked. The very best materials would prove cheapest in the long run. Now the builder is ready to lay a firm foundation. He digs deep into the earth and pours a cement footing. The blocks are laid on that firm foundation. Step by step the builder builds the framework, each timber in the proper place. Then the roof is added.

The builder lovingly adds the detail work of the house. He attends to all the details with care. He builds his house with skill and judgment. He is a builder of better homes.

Now the builder gazes at the finished product with pride. Into his mind comes the verse: "In my Father's house are many mansions." As a builder he naturally was interested in those mansions—would there be one for him? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

As the builder stood still, this verse came to him: "Ye also, as lively stones, are built up a spiritual house." Knowing so well how one crooked stone or one warped timber can ruin a house, the builder stood wondering what kind of stone he was in the house of God. "What kind of a house am I building in my spiritual life?" he silently questioned himself. "Am I building on the sand or on the rock? I must find out," thought the builder, "but how?" It seemed that a still, small voice said, "The blueprint is there; read it—the Bible!"

The builder sat down there by the home he had built and took a worn Bible from his pocket. Yes, the builder loved God and studied His Word, yet this thought of being a part of God's building was new to him.

"...ye are God's building." Yes, that is what the builder read in 1 Corinthians 3:9. Then he read on: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon.

But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (verses 10, 11).

The builder gazed with deep affection and love at the words, "wise masterbuilder." Yes, the wise Masterbuilder would see that the foundation was good! He read on to find that a man's work would be expected to measure up to the foundation—Jesus Christ, the perfect One, the firm Foundation. Surely a man would be inspired to build on such a foundation, a work that would abide.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (verses 16, 17).

The builder traced the references in the margin (2 Corinthians 5:1). Here it is: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of

God, an house not made with hands, eternal in the heavens."

How wonderful to be a part of the building of God! If one has the Holy Spirit abiding within "...ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the *building fitly framed together* groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

The builder sat in thought. Life itself is a building process which begins in infancy and runs throughout our days. All the knowledge we gain, all our experiences, thoughts, habits, ideals, and emotions are laid block on block to form the pattern of our character. The strength of the life we build is measured in terms of faith in God. With this faith man can

bind together the elements of his life into an abiding structure, built on the firm foundation of our Lord. The Bible is the best blueprint in the building of a life.

So the builder rose, put the Bible away, and gazed again at the house that he had built. In his mind he could see a more beautiful sight—a beautiful city where the righteous dwell. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven... and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them... and be their God" (Rev. 21:2, 3).

Within the builder's heart there arose a great determination to build his life into an abiding work upon the foundation which is the Lord Jesus, with the same regard for detail that he had as he went about building better homes. Certainly God requires our best. ◀

*Reprinted from Bible Advocate, January 26, 1953, by request.*

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## GOD'S REMEDY FOR SIN (Continued from page 4)

without spot and without blemish. So on all counts He is the only One Who is capable of standing in the place of guilty men before a holy God.

Oh, let us marvel at that in our hearts! Holy, holy, holy, the Lord of Hosts. Conceived by the Holy Spirit, born of a virgin; taking all the corruption of the human heart, yet living a spotless, pure, holy life; and all that together making Him God's perfect Lamb, the one and only Saviour, who alone is capable of having placed upon Him the sin of the world.

Someone may reply, "I don't understand why God should demand a sacrifice at all. Why can He not just forgive us? Surely He has power to do that!" That suggests a shallow view of the atonement and of what sin really is, for His suffering was not only voluntary and vicarious, but it was victorious.

### Triumph Over Sin

I have suggested that God's remedy for sin, in the cross of Christ, lies in the fact that His suffering was not only voluntary and vicarious, but it was victorious. By taking the sin of the world upon Him, the Lamb of God has triumphed over it.

I recognize that this is something far beyond our human understanding, but let me suggest to you that the judgment of God upon sin is not primarily the punishment of sin, but the establishment of His absolute holiness. You see, there was a cloud between God and men which made salvation impossible until His holiness was acknowledged and confessed in the judgment of sin. I can only be justified by faith in God who first of all had justified Himself; and He has justified Himself as being utterly holy; and He has set up holiness at any price, even that of His well-beloved

Son. True, the cross passes judgment upon the foulest sin; but the cross does much more than that, it established the eternal righteousness of God.

### Victorious Cross!

On one occasion I was taken into Forest Lawn Cemetery in California, and I saw that amazing picture of the crucifixion, conceived, I believe by Paderewski. As you watch and listen to the tape-recording explaining the picture your heart is gripped, as mine was, by one thing. That picture does not show Christ on the cross; it shows Him standing at the moment before His crucifixion. Around Him are the priests and the soldiers, the women, Mary, Peter; in the distance Nicodemus and Joseph of Arimathea; and in the background is the city wall. Behind Him are the two thieves ready to be nailed to their crosses. There is the cross of Jesus flat upon the

ground, and standing beside it is the Lord. Somehow the artist has captured the look of victory; of quiet, calm, majesty; of purity and holiness, that seems to shame everything around it.

When I saw that picture I caught in my heart again the thrill of the victorious cross: not simply punishing sin—true, He was made sin for us; not made a sinner or sinful, but identified with all human sin and guilt, and there it was judged and condemned—but ah, more than that, for as Jesus hung there upon the tree, He was witnessing to God's absolute holiness, His absolute authority and total power, and He was establishing eternal righteousness. He was not just letting sinful people into [His Kingdom] by a cheap forgiveness. Rather, He had established absolute righteousness and made it possible for all men to come to Him on that day. This is the cross, God's perfect provision.

Something more important than either of those things, in the third place, is *the cleansing of sin*. We have been thinking about two objective facts: the nature of sin, and God's provision for sin. But how does this affect you and me?

### **Contradiction to Gospel Message**

Do you imagine that Christianity is merely human nature at its best, brought under the influence of religion and self-sacrifice? Everything else in the world, apart from the church, is built upon the lines of what is called brotherhood, humanity, goodness, and so on. But not the church or the Christian Gospel—that is in total contradiction to the Christian message. You see, Christianity is not human nature deified, but it is God Himself coming down to deliver humanity. It is not we who attain to our most wonderful state because of the example of self-sacrifice at the cross; it is God in Jesus Christ delivering us from ourselves.

Let me show you this illustration. Conjure up in your mind some great deed of heroism. Someone who has done something tremendously brave that has resulted in the saving of many lives, and we all thrill with a sense of what we owe to that person who has paid the price of his life, perhaps. He has become a victim in order that

he might save others; but is that the cross? No. Supposing that you add together every deed of heroism that has ever been committed in all history, would that be the cross? No. Everybody thrills to the story of a hero. Nobody thrills to the message of Calvary.

There is something within human nature which leaps to respond to an act of heroism and thinks it wonderful, and so it is; but there is nothing within us that is capable of responding to Christ upon the tree. "While we were yet without strength, Christ died for the ungodly." While we were without power, while we were without feeling, while we were utterly dead, Christ died for the ungodly. We are not asked to respond to heroism. No, it is a response to God's deliverance from ourselves, the judgment of sin in our lives; and to His holiness.

The cross does not call for our admiration or enthusiasm. It does not call for us to put up the cross and follow after Jesus as a great adventure. It calls for us to be on our face in repentance. It calls for our shame and for our guilt; for our acknowledgment of utter, complete sinfulness.

The cross of Jesus Christ has to turn the man who is an enemy into a friend. It does not touch some spark of life within us—heroism does that. It does not touch some dormant spark of friendship for God. Oh no, the cross has to start a new creation for Him. "The love of God is shed abroad in our hearts by the Holy Spirit which is given to us." The cross is not to do with our dullness, but with our hostility.

Therefore, you see, wherever the cross of Christ is preached and this message is sounded out clearly, it creates antagonism, because we all want to cling to the last rags of our self-respect. Tell me, how much self-respect do you think the apostle Paul had when he met the Lord Jesus on the road to Damascus? He had none; it was stripped from him completely.

### **End of Self-Confidence**

Everyone will welcome the hero, but only very few will welcome Jesus. For when He comes to grips with a

man's heart, he (man) has to come down from his pedestal, he has to be literally pulverized that Jesus might create in him a new nature from the wreck of his self-respect. That is the cross. It brings to an end all self-confidence, and it starts a new principle of life altogether. Puritan preachers used to say that the congregation needed to be shaken over the pit. Maybe we do, to realize that the Lord has plucked us from a fearful pit and from the miry clay and set our feet upon the rock.

In the light of that, take a last look at our text: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." With a hatred of God and a hatred of truth and a hatred of spiritual things which has been brought about by God's absolute holiness, we have turned to our own way. Crowds will respond to a sentimental approach to the cross, but when we understand there is a revelation of God's judgment of sin, a confession of God's absolute holiness, then we see the cross is either a savour of life or of death: and that is the whole implication of our text.

Listen to it again: "All we like sheep have gone astray (that is general confession); we have turned every one to his own way (that is personal acknowledgment of guilt)." It is always a mark of moving toward repentance when I come out from the crowd, and in the loneliness of my own soul I say, "O God, be merciful to me, a sinner." This is the essence of repentance. It takes up a place of utter loneliness before God. Each one of us has sinned in a way that no one else has, peculiar to ourselves, unknown to other people; and you will observe from this text there is no syllable of excuse, no word of self-justification. Merely to say, "we have sinned" means nothing; but when we acknowledge, "I have sinned and I am guilty" we stand with our weapons of rebellion taken from us and shattered to pieces. That is what the cross does for us. That is the first step that makes us ready for the remedy of God for the sin in our lives.

Has your repentance been personal? Have you stood in the loneliness of your heart in the presence of God and said, "Lord, against Thee and

Thee only have I sinned"? It doesn't mean much to say when you come to church, "Forgive us our sins," nor when you say that on your own in prayer. Ah, but in solitude before God to say, "Lord, I have sinned!" reveals that at that moment God's remedy is applied.

The second step that leads a man to the application of the remedy is not merely the step of personal aloneness in repentance, but it is a personal step of faith. Listen to the language of Paul: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (If God be just, how can He justify the sinner and then condemn him?) "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God" (see Romans 8:33, 34). In this great objective statement of truth faith finds a true resting place, and the heart is at peace.

You may have been a professing Christian, but you have shut your ears to the Word and your eyes to the light, you have turned your back upon the truth, and are following a course that you know is wrong (though you even try to take Scripture to prove it). Then you need to get alone with God in repentance. You need a living faith, that when you confess your sin alone to Him, He is gracious to forgive you, for Jesus' sake. This is the way back into fellowship.

#### —THE LIFE OF FAITH

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### THE SEVEN TRUMPETS

(Continued from page 6)

less pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was

**commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter"** (Rev. 9:1-12).

The fifth Trumpet (the first WOE) is herein described. If the fallen star represents a leader (as previously noted), then this star could refer to the revived Antichrist (the Papacy). "To him was given the key of the bottomless pit." More literally, "the key of the abyss." The same word "abyss" (in the Greek) is used in chapter 17: 8, where we are told that the Beast ascends out of the abyss. From this we learn that the rebirth of the Holy Roman Empire is the power which emerges out of the "bottomless pit."

It is apparent that whatever is indicated by the first WOE, it cannot all be taken literally.

Take, for instance, the scorpions. There are no creatures of this description in existence. They are symbols of something, just as the winged lion and the four-headed and winged leopard of Daniel's vision were symbols of something. Whatever these scorpions represent, it is evident that they are used of the eternal to bring judgments, or a form of plagues, upon men who have not the seal of the living God.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:13-21).

(Continued on page 23)

# The Reconstruction of Hebraism

NATHAN STRAUB

## (PART VII)

### Haggai

Haggai was the first of the prophets of the post-exile era. Now upon returning from Babylon, the Jews rebuilt the altar and got the ceremonial practices underway again. With that task completed, they began work on the temple itself. When they were working on the temple, their work was held up through legal problems brought upon them by the "people of the land."

With the temple work stopped, the people returned to their own affairs, with no evidence of being greatly concerned over the work stoppage of the temple project. Work did resume, however, after the prodding of those two fiery preachers, Haggai and Zechariah.

This part of this series will only deal with Haggai. Upon reading the messages of the Lord, as delivered through this preacher, it is evident that the messages are (by and large) designed for all men—of all ages—in their morality of lessons. Certainly the messages of the Bible were meant for more people than just for the brethren who lived at the time during which the messages were first presented. So while this material will be presented in the light of its days, it will also be presented as it may be applied to problems of the church in our own time.

In our times we are not building a temple of the magnitude and significance of the temple built in Haggai's time, but we are in a building process in the church. We have ambitious building programs, and programs to buy proper furnishings and equipment for the good use of buildings. The messages of Haggai are fitting for us today, too.

It is useful to glance at Haggai 1:2 and 4. "Thus speaketh the Lord of

hosts, saying, This people say, The time is not come, the time that the Lord's house should be built," And, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste"?"

The temple building was held up by legal problems, and so the brethren of that time rightly concluded that it was inopportune to continue the work. So they returned to their businesses and to the construction of homes for their families. These things (in themselves) surely must be considered very commendable. With the temple work held up, they should have done what there was to do: the care of their families.

However, until Haggai and Zechariah began to press the issue, there seemed to have been no effort to untangle the legal entanglements that held up the temple construction. The brethren of that time were content to let the temple lay, and to go about making their own living, putting themselves and their families ahead of any concern for the dormant temple-building program.

The observation certainly could be made that while private housing is important to families, work on houses (or for houses) does not provide *adequate excuse* for the neglect of the house of God, or the work of God. Of course one may make many excuses for many things, but this concerns an *adequate excuse*.

Now let us consider these same events as they occur in our time.

We are in a period of great growth and opportunity. There are building projects in progress and in the planning stage on local and general conference levels. We are building new churches. And, praise the Lord, we are increasing our work in the field of education by high schools and a college. The burden becomes very heavy when one considers obligations

on a local level, and on a general conference level, too.

Now and again the membership is forced to wonder if we have not "bitten off more than we can chew." At the same time however, some of us are obligated to the legal limit, to buy as fine a home as can be bought, considering the allowable loan for a given yearly wage. We seldom suffer from antiquated automobiles. We have fine cars. These are fine, but they should not prevent one's obligation to the church's work.

An example was made of a family who thought it uneconomical to send their boys to the church college for the cost per year was considerably more than what it would be at a state-sponsored college. Yet, it was said, this family always enjoyed a fine automobile which had several hundred dollars of extra equipment to improve the enjoyment of motor-ing.

Where are our life values? After seven years the average automobile ends up in an ugly wrecking lot, of almost no value except for parts, but our children live on. And not only do they live on, they must carry on in the church for us.

What kind of a heritage do we want to leave our children as it concerns our faith, and our work as a church?

It is very good to have a fine home filled with appliances, and to enjoy a fine safe car. But it is also very good to have a fine church, with fine furnishings, and fine schools with fine furnishings. And we are living in a time when we do not have to choose so much, where our money will go. There is enough money for it all, beyond doubt.

It is always a joy to talk to our brethren who are in business and in farming. Farming is very big. One must be in it in a big way to make

a living. One has to have many farm hands, and has to have enough turnover of money to pay his help. The same is true of many brethren in business. These are not excuses. They are conditions that do exist.

It is important to notice, however, that these are merely signs of prosperity. The brethren in Haggai's ministry enjoyed some prosperity, enough to allow them to have their homes. But it is clear in reading verses 9 through 11 of chapter one, that when those brethren forgot their obligation to God, all came to nothing. May we catch the necessary message, which will help us remember the work of God and thus enjoy a two-way prosperity, in our churches and in our homes.

Several times Haggai used the word, *consider*, in his message. The people were asked to consider themselves in relation to their faith. They were asked to consider their homes in relation to the condition of the temple. When the people failed to look at these relationships in a proper perspective, not only did the building program of the temple decline, and the religious life of the people begin to slacken, but their personal and family lives became more difficult.

In our own time we need to consider, on a regular basis, our relationship with the church and with its growth. Each one wants the church to be strong; but the church can be no stronger than its individual members will make it.

The church cannot be any stronger financially than what each individual member will make it. The attendance in the church will be no greater than what the combined efforts of the congregation will make it. The church will have no more Bible knowledge with which to serve the community than what its combination of persons will give it. The church can have no more spiritual strength than what its members are determined to have. It will have no more power in prayer than that which its membership will seek. The church can have no more compassion for the lost than what its followers have. Certainly, the church will be only what we want it to be, with the help of God.

May each consider his ways in the church. Is it desirable to have

the church grow faster than what it would by natural biological means? Are we in the church just to save ourselves and our children? Do we seek the lost? Are we combatants, in behalf of the gospel, or are we passive? If we want the church to grow, it will grow (by the grace of God) if each will make his necessary sacrifice and stay with us. It has been seen over and over that if the people of the church are willing to put their backs to a task, there is nothing that cannot be done, by the power of God. Over and over God has blessed our efforts, when we pushed, pulled and strained, and put actions with our prayers. We are living in a time of great opportunity. It is here. Let us determine, by the help of God, to make the best of it.

To return to Haggai: There was a tremendous promise made in chapter 2, in the first nine verses. There were some in Jerusalem at that time who were old enough to have seen the first temple as it stood in Jerusalem before the ruin by Babylon. These had survived the exile, had returned to Jerusalem again and had seen the second temple. These were asked to consider the new temple and to compare it with Solomon's temple. It was evident that the second temple was nothing when compared with the first one.

But the Lord urged them to be strong, for He was with them. The Lord said He had not forgotten the agreement He made with Israel when they came out of Egypt, and that His Spirit was always with them. Certainly there had been a great upheaval of nations. Israel first, and then Judah was destroyed. Babylon also had been destroyed, and a way made for the proclamation of Cyrus which said that the temple and Jerusalem should be restored. The magnitude of this upheaval is described in verse 6: "... I will shake the heavens, and the earth, and the sea, and the dry land."

But the Lord promised that He would fill the new (second) house with glory. He proclaimed that all riches (the silver and the gold) were His. He declared that the glory of the latter house (second temple) would be greater than that of the first.

Though the people had fallen from

God, and He allowed many things to happen to them, when the time of building and reconstruction came again, He promised them greater blessings than had been theirs before.

Certainly there is in this passage a tremendous promise for us in our time. Sometimes one feels he is living in an insignificant age, so far as great works for the gospel are concerned. But, for a fact, we are living in a time of the greatest opportunity (for the Church of God) that has existed since the establishment of this nation. We need not dream of the glory of the time of Moses, or of Samuel, or of David, or of Elijah. We can have that same honor of service in this time if we use all the facilities at our command.

If each one will put himself to the task, the Church of God can grow in our time, at a tremendous pace. The lost must be saved. May we seek the lost. ◀

*Part 8 of this series will deal with Zechariah.*

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### An Apology and a Correction

In the article by Willmer Durham, "The Christian Sabbath—an Artifice of Satan," (December 26, '66), a wrong word was used in the second line, 1st full paragraph, column 3, page 3. "Conclusion" was the word used. It ought to have been "collusion." We apologize for this error. Editor.

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### Prayer Requests:

Brother Horace Munro (Mo.)—asks prayer for healing.

Mrs. Philip Alward (Wis.)—in hospital. Prayer is asked for her healing.

Brother John C. Dais (S. D.)—is in hospital. Needs prayer.

Sister Geraldine McLemore (Calif.)—in hospital, and may require surgery. Prayer is asked for her.

Sister Ella Taylor (Canada)—requests prayer for herself and son.

Sister Minnie McCance (Nebr.)—for continued healing from illness.

Sister Ivy Dugger (Colo.)—for complete recovery from surgery.

Sister L. L. (Vida) Christenson (Okla.)—needs prayers for healing.



# Sleepers, Awake

DOROTHY LAMB



"WHAT MEANEST THOU, O SLEEPER? ARISE, CALL UPON THY GOD." This is the language in which one was addressed whom the Lord had called for holy service, but who, for some reason, refused to obey, and started in the opposite direction from which God had directed him.

James tells us, "Draw nigh to God, and he will draw nigh to you..." (James 4:8). This man tried to do the opposite. He began to flee from the presence of God. It is strange, indeed, that men and women think they can be happier, and more satisfied when they are disobeying God than when they are obeying Him. Soon after Jonah had gone down into the ship he apparently felt his conscience somewhat eased, and he was soon asleep. So people do today. They do the opposite of what God says; they resist the urging of the Holy Spirit, calling them to service for God, persuade themselves that they are perfectly safe and soon they are fast asleep. The judgment of God will soon be poured out upon them, but in the meantime they are asleep: neither concerned nor conscious of the danger surrounding them (See Jonah, chapter 1).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

The inmates of a burning house slept on in happy dreamland, all unconscious of any danger until the heat

of the approaching flames awakened them, but too late for escape. So people sleep on—unaware that they are fast approaching the flames which shall destroy the wicked.

The people of Noah's day scorned his earnest exhortations to awaken, and prepare for the flood. They slept on in sin and only awakened when the cold waters of the flood came surging in upon them, awakening them to their awful doom. Oh, how souls from that day still have refused to be awakened by the gospel of Jesus Christ. Many have been (and many shall be) awakened only by the icy waters of death. But by then it is too late.

We have a message which is to go to the whole world. The responsibility rests upon everyone who knows. The Spirit is moving upon you and I to do something by way of spreading this gospel. We can all see the mistakes we've made in the years gone by, and could we only live life over again, we would do differently. Doubtless there are hundreds of spots in the pathway of the past years that you would be willing to retrace, could you only correct them. But, as time never turns back, the past is gone forever. However, one of the glorious things about the religion of Christ is that He can wipe clean the slate of life, and we can begin anew when we believe on His name.

Theodore Roosevelt said, "No man is worth his salt who is not ready

at all times to risk his body; to risk his well-being; to risk his life in a great cause."

Jesus said, "Go ye therefore, and teach all nations... teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19, 20).

Jesus made plain the plan of salvation to His followers, then commissioned them to tell it to others. We cannot have it to ourselves alone, as the Word tells us that "none of us liveth to himself." If we are going to *have* salvation we must *pass it on* to others, otherwise we shall lose it. Therefore, the Lord said, "Go ye to all nations." Placing Bibles in the hands of men and women is not obeying the command of God. We are to *teach them how to study the Bible*, that they may find the precious Jewels of Truth hidden within His Word.

Paul's instruction was that we should be "... Always abounding in the work of the Lord..." (1 Cor. 15:58). Paul said, "... I ceased not to warn every one night and day with tears" (Acts 20:31).

The great mission given to Moses was to lead Israel out of Egypt. Egypt was a type of sin and spiritual darkness. Joshua told Israel to choose whom they would serve. The message comes to us today, as recorded in Revelation 18:4 "... Come out of her, my people..." The people of God must come together (unite) and co-operate, as the Lord has

chosen us that we should be His witnesses—a light to the world. We are to be always abounding in the work of the Lord.

First, we must present our bodies a holy and living sacrifice. This is designated as “our reasonable service” (Rom. 12:1). God will *make something* of us. Moses’ complaint, and his great excuse, was: “. . . I am slow of speech, and of a slow tongue,” to which the Lord gave answer, asking, “. . . Who hath made man’s mouth . . . ?” (Exod. 4:10, 11).

We can learn from the experience of Isaiah. He found himself a man of unclean lips, and was dwelling in the midst of a people of unclean lips. But an angel came with a coal of fire from off the altar of God and touched his lips, and his iniquity was taken away, and his sin purged. Isaiah heard the voice again, “Whom shall I send, and who will go for us?” Then he answered, “Here am I, send me” (See Isaiah 6:1-10).

My dear reader, you will never gain that experience and develop a personality around the home, dwelling with people of unclean lips—where they use profane language—where they disregard God. Many of our good people are living in bondage by the abuse they are receiving in their own homes and from their own people. The only remedy is, COME OUT from among them, my people, and that you might be free to go from house to house with tears. But how can you tell others about the peace of Jesus if you have no peace in your own home, and in your own life? You cannot live on the Hallelujah side while you are living on the streets of Hell.

Many people who *love* the Lord have a great *knowledge of the Lord* but they have no *confidence in Him*, and none in themselves. Like Jonah, they are afraid, and when the Lord gives them a call they are ready to run away.

I urge you to plead for that LIVE COAL from off the ALTAR OF GOD to touch your lips. Then you will be able to say, “Lord, send me.” Time is running out, so hurry and make your decision for the Lord today. ◀

*The above article was adapted from The True Gospel Advocate.*

## RADIO LOG

FAITH FOR OUR TIME—Speaker: K. H. Freeman

CJDV	Drumheller, Alta. Canada 11:00 a.m. Sunday	910 kc	KXEN	St. Louis, Mo. 10:00 a.m. Sunday 8:15 a.m. Mon.—Fri.	1010 kc
KALN	Iola, Kans. 9:15 a.m. Sabbath 9:15 a.m. Sunday	1370 kc	WAXX	Chippewa Falls, Wis.	1150 kc
KBRL	McCook, Nebr. 9:15 a.m. Sunday	1300 kc	WEAU fm	” ” ” 9:30 a.m. Sunday	100.7 mc
KBYE	Okla. City, Okla. 1:00 p.m. Sabbath	890 kc	WMBC	McMinnville, Tenn. 12:15 p.m. Sunday	960 kc
KCCV	Kansas City, Mo. 9:30 a.m. Sunday	1510 kc	WEHH	Horseheads, N. Y. 8:45 a.m. Sunday	1590 kc
KCRG	Cedar Rapids, Ia. 5:00 p.m. Sunday	1600 kc	WERX	Grand Rapids, Mich. 9:00 a.m. Sunday	1530 kc
KESM	El Dorado Springs, Missouri 9:30 a.m. Sunday	1580 kc	WEXL	Detroit, Mich. 7:15 a.m. Sunday	1340 kc
KESO	Durant, Okla. 7:15 a.m. Sunday	750 kc	WFBG-fm	Detroit, Mich. 3:15 p.m. Sabbath	98.7 mc
KFMJ	Tulsa, Okla. 9:30 a.m. Sunday	1050 kc	WJOR	South Haven, Mich. 9:45 a.m. Sunday	940 kc
KLZ	Denver, Colo. 10:30 a.m. Sunday	560 kc	WKAI	Macomb, Ill. 8:45 a.m. Sunday	1510 kc
KNED	McAlester, Okla. 9:15 a.m. Saturday	1150 kc	WKNX	Saginaw, Mich. 9:30 a.m. Sunday	1210 kc
KTEL	Walla Walla, Wash. 8:45 a.m. Sunday	1490 kc	WROS	Scottsboro, Ala. 7:15 a.m. Sabbath	1330 kc
KXEL	Waterloo, Iowa 9:00 p.m. Mon.—Fri.	1540 kc	WSPD	Toledo, Ohio 8:00 a.m. Sunday	1370 kc

Searchlight Bible Broadcast—Speaker, Elder Trinidad Padilla

KIEV	Los Angeles, Calif. 10:30 a.m. Sunday	870 kc	KSDN	Aberdeen, S.D. 7:00 a.m. Sunday	930 kc
			WMKT	St. Paul, Minn. 8:30 a.m. Sunday	1370 kc

BIBLE TRUTH BROADCAST

Speaker, Wesley Walker

KMO	Tacoma, Wash. 7:30 p.m. Sunday	1360 kc
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CHURCH OF GOD HOUR

Speaker, Ivan Harlan

KPDF	Van Buren, Ark. 8:00 a.m. Sunday	1580 kc
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“SEARCH THE SCRIPTURES”  
BROADCAST

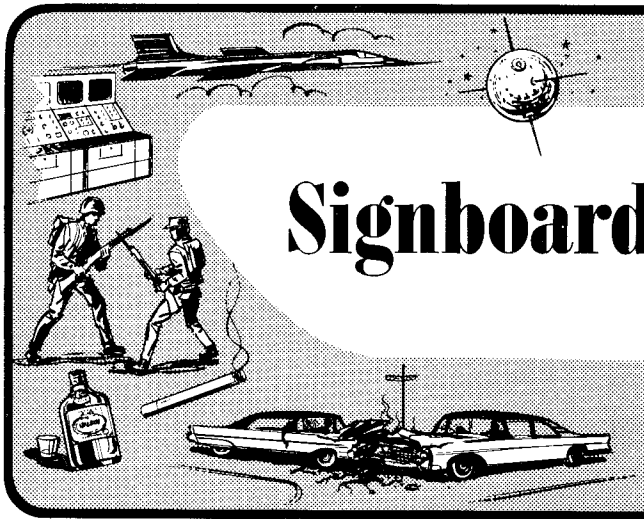
Speaker, L. L. Christenson

KGFF	Shawnee, Okla. 7:30 a.m. Sunday	1450 kc
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HOPE FOR TODAY

Speaker, K. C. Walker

KRIK	Roswell, N. Mex. 9:00 a.m. Sunday 7:45 a.m. Wednesday	960 kc
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# Signboards of the Time

## ► Opposition to Christianity Increases

Turkey has a population which is predominantly Muslim, and active proselyting has always been frowned upon in that country. Religious liberty is guaranteed by the government but it apparently means little. It has developed recently that both government and press have combined in an intense campaign against other religions. President Cevdit Sunay has urged more than 200,000 Turkish workers in Germany not to read any "alien Christian pamphlets" such as are being distributed, but were advised, instead, to rely on the holy precepts of Islam for spiritual strength and consolation.

## ► But What Saith the Scripture?

In addition to adultery, the Baptist Federation of Canada would add, as grounds for divorce, desertion for five years, legal separation for seven, continuous cruelty, insanity, drug addiction, long and repeated imprisonment, and extreme alcoholism.

Further, in order to reduce the cost of divorce and the practice of "commonlaw" relationships and perjured "evidence," they are asking that divorce actions be processed by provincial government.

## ► Urged to Advertise

An advertising clinic which was sponsored by the Commission on Public Relations and Methodist Information, of the Illinois area, was addressed recently by James W. Carty, professor of journalism at Bethany (W. Va.) College. Said Mr. Carty:

"The church image and attendance at worship services are declining. Spiritually sensitive specialists of the advertising world can help religious leaders re-think the mission of the church and communicate its distinctiveness in meaningful and effective ways.

"There are several images that could be advertised to show the greatness and grandeur of the church. Included are the church as a center of creative communication, as an institution of compassionate service, as a community of Christian citizenship, as a place of fellowship and faith, as a home for the concerned, as a house of reconciliation.

"God, the greatest Communicator, calls on His children to use the oral and written word with clarity and charity, simplicity and sincerity. However, church

advertising—one of the most promising means of interpreting His way—is one of the least developed means of religious communication."

Suggesting that churches make full use of all advertising media, including newspapers, radio, television, magazines, billboards and direct mail, he recommended that congregations should devote 5 to 10 percent of their budgets to such promotional programs.

**We have no quarrel with advertising—to a degree—but the best advertising yet is the "word of mouth" which results from a spirit-filled life and witness. To the Roman believers, Paul wrote: "... I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." And they had no radios, telephones, newspapers, etc.—Editor.**

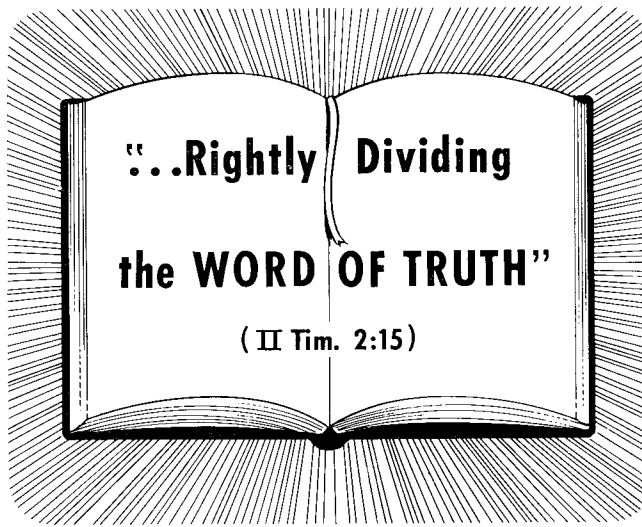
## ► Continued Difficulty in the Middle East

In an address delivered from the throne December 3, King Hussein, of Jordan, lashed out at the Palestine Liberation Organization for sowing disunity in his country. This report, which came from Amman, the capitol of Jordan, said the king also had expressed himself as being hopeful that he could help in creating greater unity among Islamic Arabs. His aim is "the recovery of Palestine."

Arab Legions in Jordan have reportedly fired at Jordanians who were, according to reports, attempting to flee Syria. This was reported by Radio Damascus. The Soviet Union is accused by King Hussein of whipping up Middle East tensions. The king has warned that his army will strike back hard if Israel should again attack (in reprisal) across the armistice line.

## ► Interesting Facts Concerning Israel

The American Zionist reports that in the last ten months of 1966 Israel's exports totalled 417 million dollars, which is an increase of 16.6% over the corresponding period of 1965. She has gained 95,000 new citizens in the twelve-month period that ended in September, 1966. Of this figure, 29,000 were immigrants and 66,000 were new-born babies, according to the official report. There were 16,216 deaths reported during this time, and 8,000 emigrated from Israel. There were 20,000 marriages as against 2,300 divorces. Males in Israel exceed females by about 30,000.



Some time ago we were asked some questions about lepers. How did they make a living? Were they all beggars? Was there any organized effort put forth by the community for their support? Any information would be appreciated.

There is little information as to how many of them made a living for themselves, or how. Various encyclopedias speak of the fact that from the 7th century on, many countries have provided leprosy houses for those so afflicted. It is assumed (on the part of your editor) that these were financed by the governments of the various countries. Fausset's Bible encyclopedia and Dictionary says that lepers were provided habitation outside Jerusalem in early Bible times, but gives no details as to how they were cared for.

Leviticus 13 and 14 tell us how the priests were to deal with leprosy persons. It appears that there were three types of leprosy, two of them considered serious enough to cause the afflicted person to be isolated, and one which did not require the one afflicted to be set apart. Apparently this was the case with Naaman, the Syrian, who was permitted to hold his position with his king and lord.

The Hebrew word **tsid-kaw**, translated **righteousness** in Daniel 4:27, means **beneficence**. Note the verse referred to: "Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by **righteousness**, and thine iniquities by **shewing mercy to the poor**; if it may be a lengthening of thy tranquility."

The poor were entitled to leavings (gleanings) from the olive yards, fields and vineyards, according to Scriptural teaching. Note Leviticus 19:9, 10; 23:22; Deuteronomy 15:11; 24:19; 26:2-13. Giving to help the poor was enjoined upon Israel, as evidenced from many Bible texts.

Fausset says further: "Begging was a practice only known after the captivity. In every city there were three collectors who distributed alms of two kinds: 1.

Of money collected in the synagogue chest every sabbath for the poor of the city, 'the alms of the chest.' 2. Of food and money received in a dish, 'alms of the dish.'"

Both Old Testament and New Testament scriptures teach that the poor are to be remembered. It is evident that God intended that lepers, as well as others of the poor, should thus be cared for. Those like Naaman, whose leprosy was not of the serious type, could still remain with the society and provide for their own support.

If anyone has any information relative to this question we shall be happy to learn about it.

**What is your understanding of Colossians 1:15-17, Proverbs 8:22-30 and Revelation 3:14? Do these teach that Jesus is a created being and hence at one time did not exist? If so, how do you explain John 1:1?**

Earlier in the letter which contained these questions the writer asked, "What is the official position of the Church on this point?" The doctrinal statement of the Church on the "Pre-existence of Christ" is simply stated, thus: "Jesus Christ, the Son of God, was in the plan of salvation before the foundation of the world. He was the Word spoken of in John 1:1, 2, and His birth of the virgin Mary was in fulfillment of, 'And the Word was made flesh and dwelt among us.'"

Colossians 1:15 states that Jesus is "...the first-born of every creature." Moffatt says, "born first, before all the creation." This establishes that Jesus existed previous to Creation. Whether we say He was born or created, the point is that He **was** or **existed** before the creation of the world (the heaven and the earth of Genesis 1:1). Philippians 2:6 refers to Him as **being** (or **existing**) in the form (the Greek word here indicating **shape** or **nature**) of God.

Colossians 1:16, 17 plainly states that He had part in the creation of all things (Himself and the Father excepted, of course), and that He "is before all things."

Proverbs 8:22-30 speaks of wisdom (personified), nothing more. At least this is the writer's personal opinion. It does not teach that Jesus was, or was not with the Father at that time.

Jesus is referred to in Revelation 3:14 as "the beginning of the creation of God." It seems apparent that there was a time when He did not exist. If He was the "firstborn"—"born first"—and the Scripture so states—it indicates there was a time when He was not. But this is not a contradiction of John 1:1. Colossians 1:17 says He "is before ALL THINGS." All we know is that He preceded THINGS of CREATION, and, in fact, He CREATED THINGS. He was in the beginning (before the world was) with God. Note His own words in John 17:5: "...glorify thou me with thine own self with the glory which I had with thee BEFORE THE WORLD WAS."

We must all admit that there are some things which we cannot fully comprehend in this life. We see through a glass darkly, as said Paul. Many things we must accept on faith, and wait for the day when God shall make all things plain to us.

## THE SCIENCE OF FAITH

(Continued from page 10)

There is no limit to the amount of knowledge we may acquire and use, with the help of the Spirit of God in the building of our faith and in our dependence upon God. The construction of this faith is never finished or completed. The amount of faith of each individual will vary, even as the personality of each individual will vary one from another. One person's faith might be compared to a tiny budding plant, while another's faith might be compared to a giant redwood tree. Those who are given the greatest faith can surely "remove mountains." The complete construction of faith can never be completed in this life, but will go on into eternity.

There we shall sit at the feet of Jesus, Whose hands hold the power of the universe, and "we shall see him as he is." For a thousand years, "reigning with Christ," our knowledge and our faith will grow into a completed project.

Now, let us think briefly on the phrase, justified *BY* faith. There are really two justifications *BY* faith, that in which GOD justifies and, second, that in which MAN justifies.

First, let us consider that in which MAN justifies *BY* faith. Each one of us, at some time in our lives as we sit in meditation, or in prayer, or perhaps during an invitation, have

all of a sudden, a realization that it is time for us to give our lives to the Lord; to repent; to be born again, to have a new life. Before we can do this, we have to believe in God, to have that small measure of faith. Then we make our repentance. The act of repentance is MAN'S justification *BY* faith. Second, our reward in the new kingdom, our inheritance is the part where the Lord is justified (by) our faith. By our *OBEDIENCE* to Him in this life, the Lord is justified in having us as His sons in the New Kingdom.

Look at it this way. Paul said, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."<sup>13</sup> This is the development of the Christian life. First is the hope, then faith is the result of that hope. And charity is the result of the faith. Charity is not just love, but a combination of love and works. When an individual has become a son of God by faith, he then has a great desire to fulfill the great commission. This is *TO TAKE THE GOSPEL TO OTHERS*.<sup>14</sup> There is love to share and work to be done. "The harvest is ripe and the laborers are few."<sup>15</sup>

Not only must there be a manifestation of the love of God reflected in our lives, but the *GOSPEL OF THE KINGDOM MUST BE PREACHED IN ALL THE WORLD*.<sup>16</sup> *We must realize that people will NEVER receive "the good news" IF WE ALL*

*JUST SIT IN SOME STAINED-GLASS SANCTUARY, MAKING OURSELVES COMFORTABLE AND ENJOYING THE FELLOWSHIP OF OTHERS.* ◀

<sup>12</sup>Tim. 2:15; <sup>21</sup>Pet. 3:15; <sup>3</sup>Luke 17:6;  
<sup>4</sup>Mark 11:22-24; <sup>5</sup>Rom. 5:1;  
<sup>6</sup>Rom. 10:17; <sup>7</sup>1 Cor. 12:3; <sup>8</sup>Acts 2:47;  
<sup>9</sup>Eph. 3:15; <sup>10</sup>Eph. 2:20;  
<sup>11</sup>Eph. 2:31;  
<sup>12</sup>Isa. 55:8, 9; <sup>13</sup>1 Cor. 13:13;  
<sup>14</sup>Mark 16:15, 16; <sup>15</sup>Matt. 9:37;  
<sup>16</sup>Matt. 24:14;

## THE SEVEN TRUMPETS

(Continued from page 16)

The sixth Trumpet (the second *WOE*) is descriptive of torments or plagues, with its symbols of horses and horsemen (Ezek. 38:4, 15). Not only is this *WOE* referred to as Plagues (verse 20), but men were to be killed. Among the significant things related to this Trumpet is that men will not repent, even after these harsh judgments fall upon them. Wars, famines, pestilences, earthquakes, storms, and other judgments have been used by the Eternal to correct a sinning world, but these means do not always check men. How slow can men be to learn the lessons indicated by Providence! ▶

## Consistency

Consistency is defined, in part, as: a. "An agreement or harmony of parts, or traits, or of different things ... as, consistency of opinions or of conduct or character. b. Specifically, **HARMONY OF CONDUCT WITH PROFESSION** (Emphasis ours)."

"Consistency, thou art a jewel."  
—Popular Saying.

"A foolish consistency is the hobgoblin of little minds."—Emerson.

Obviously, we must be consistent, but to be consistent in foolish or unprofitable things is not the answer to our own needs, or the needs of the world about us. The prevailing situation demands that we learn to stand tall in the eyes of God, and

of men everywhere. To accomplish this we must be consistent, but in the right direction, and for the right cause. Anything less than this is not worthy of our profession, or of the God Whom we profess to serve.

The apostle Paul, when faced with the truth, said, with trembling and astonishment, "... Lord, what wilt thou have me to do...?" (Acts 9:6). But Paul was consistent. Once embarked on this new course, he never once wavered. "None of these things move me." "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." "... I know whom I have believed, and

am persuaded that he is able to keep that which I have committed unto him against that day."

And, finally, "I have fought a good fight, I have finished my course, I have kept the faith." Paul was consistent. **WHERE DO WE STAND?**

—A.M.S.

I would rather fail in a cause that I know some day will triumph, than to triumph in a cause that I know some day will fail.—Woodrow Wilson

## COMING IN MARCH . . .

Look for these in the March Bible Advocate: "The Parable of the Vineyard," "I, Too, Was a Criminal" and "New Is the Time to Repent."

YOUNGS, ELDER VICTOR A.  
2107 S. PALMETTO  
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11-57 \*  
BA HFM

## "How Readeest Thou"?

It is one thing to read the Bible through,  
Another thing to read to learn and do.  
Some read it with design to learn to read,  
But to the subject pay but little heed.  
Some read it as their duty once a week,  
But no instructions from the Bible seek;  
While others read it with but little care,  
With no regard to how they read, nor where.  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
While others read because their neighbors do,  
To see how long 't will take to read it through.  
Some read it for the wonders that are there,—  
How David killed a lion and a bear;  
While others read it with uncommon care,  
Hoping to find some contradictions there!  
Some read as though it did not speak to them,  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees.  
One reads with father's specs upon his head,  
And sees the thing just as his father said.  
Some people read, as I have often thought,  
Hence understand but little that they read;  
For every passage in the book they bend,  
To make it suit that all-important end!  
Some people said, as I have often thought,  
To teach the book instead of being taught,  
And some there are who read it out of spite—  
I fear there are but few who read it right.  
So many people in these latter days,  
Have read the Bible in so many ways  
That few can tell which system is the best,  
For every party contradicts the rest!  
But read it prayerfully, and you will see,  
Although men contradict, God's words agree.  
For what the early Bible prophets wrote,  
We find that Christ and His apostles quote:  
So trust no creed that trembles to recall  
What has been penned by one and verified by all.

—Author Unknown