

VICTORIOUS FAITH

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Brother Buckley “primed my pump” for me, and I appreciate his prop (a hammer). You know, when some people crack a nut, they hit it so hard! Yet, after it is all said and done, there may be nothing in it. We have to be careful that we have well selected the nut or problem. Secondly, as any carpenter will tell you, there is a peculiar characteristic associated with liberty or freedom—he can hammer on his own nail all day long; but if he hits somebody else’s, he is in for trouble. This is a principle of justice and liberty which we all do well to take heed. Even the law informs us that if a man stands on a bridge and throws himself over the edge into the water, others will rush to his aid, bring him to shore and resuscitate him. He may find his name in the paper the next day, and he may receive a few admonishments here and there about the foolishness of what he has done; but he will not be brought to trial, for a man is free to even take his own life. However, if he would throw another person off that bridge, he could find his name in the paper the next day under different circumstances, charged with murder. Freedom is a very serious matter. Spiritually, we, as the Lord’s people, are free even to give up the truth, but we have not the freedom or the liberty to take it away from others.

This brings us to one of the points I would like to consider. In a serious matter, a court trial often results. Now the purpose of that trial is to determine the truth of the matter. That is a very difficult thing to do. If it were simple, our courts would not be so crowded, would they? Again—the purpose of the trial is to determine who has the truth, and remember, both sides will make that claim. Both sides may be very sincere, and that is why the trial is necessary. You will notice—if there were only one opinion, there would never be trials. The reason for the difficulty is that even eye witnesses often do not see the same thing. They give the accounting, seeing it from different standpoints—different experiences. There is one truth. We must never make a mistake there. There is one truth, and it is the purpose of the court and the trial to determine what that truth actually is. For example, consider for a moment an accident involving a car. If the witness is a teenager, he will notice whether or not the car is new or old, whether it was a hard top, sport model, etc. He might even tell you if it had wide tires or narrow ones. If the witness were of the older generation, he might notice these things but be more likely to notice whether it was green, blue or red, and strangely enough be more likely to notice the license number. If you were an engineer, you would belabor the police with all sorts of information as to how large the engine was, its displacement, horsepower, and all sorts of other things which they are not really interested in. The character of each individual causes him to see the same thing a little differently. So, when a witness is brought to the trial, he is asked to tell the truth, the whole truth and nothing but the truth, and usually he does exactly that. The judge realizes that he may not have seen what he thinks he saw. There are optical illusions and delusions. The facts are the same and there is only one truth—but find it! Oh, that is very difficult, isn’t it!?

How important is it? The outcome of the trial is often a matter of life and death—very serious. One more thing for us to keep in mind in this analogy we are considering—you are that judge! You will decide the outcome of the trial and hand down the judgment as to what is truth. You must personally weigh facts and come to a judgment and decision regarding what is truth in your own mind. No one can make that judgment for you. Each of us must weigh the evidence and pass judgment. Have we decided well and carefully? “Know ye not that we shall judge angels?” (1 Cor. 6:3) We cannot avoid the weighing of evidence in our daily decisions on these very important matters. We recognize too, that a higher court will later determine if our decision was a proper one—and so we also are judged.

I would like to read a few words from a Reprint article entitled TRIALS OF FAITH—WHY PERMITTED, found on Reprint pages 1949-50. We see that trials are very important. The ability to weigh the evidence and determine the truth is vital to us. We call ourselves “truth people” and so Brother Russell reminds us as follows:

“Many are perplexed as to why false doctrines are permitted to annoy and confuse God’s people.” (That seems strange, why should we tolerate it?) “On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. ... As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumblingblocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the ‘strong delusions’ of this ‘evil day’ of Satan’s wrath and power.

“It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul makes answer saying ‘For this cause God, shall send them [Whom?—Those ‘who received not the love of the truth that they might be saved’] strong delusions, that they should believe a lie;” (here is the purpose) “that they all might be condemned who believe not the truth, but had pleasure in unrighteousness!”

Notice carefully that this delusion is sent to those who received not the love of the truth. Keep in mind these are they that received the truth, but they received it not in the love of it.

“Thus plainly we are told that God not only permits, but that he also desires, that the faith

of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it.

“Hence the divinely permitted and desired testing of faith—the strong delusions, which, ‘if it were possible, would deceive the very elect,’” (Sometimes we would like to say that since we are the very elect, therefore, we will not be deceived—but it is not so. We are to be tested first, and if not deceived then we shall be the very elect. Whether or not we are deceived determines whether we shall be of the very elect.) “those who have received the truth in the love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked... But the true children of God love the truth because they have an affinity for it.”

That is an interesting thought. You may have heard the story before of the young Greek nobleman, who being very rich wanted to know the truth-wanted knowledge. So he went to the philosopher and asked him to teach him that he might understand and find the truth. So he took him down to the river and led him out about waist deep and grasped him by the hair and shoved his head under the water. Finally, when the bubbles all but ceased to come up, he hauled him out and onto the bank gasping for breath and choking. The nobleman cried, “Why did you do that?” Replied the wise man, “When you want the truth as badly as you wanted air—you’ll find it!” Yes, the Lord’s people have an affinity for it, they love righteousness, they love their fellowmen and desire to bless and help them.

“They love righteousness, they love their fellowmen, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. When they have found the truth they recognize its value; they prize it and meditate upon it;” (Meditation is very important. Having found the truth and as we conduct our studies weekly, let us during the week take the time to think and mull over in our minds what it is we have learned.) “they view it as a grand and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

“This is what it is to receive the truth into good and honest hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing” (not when they see it—no, Bro. Russell says—) “when they have it, and therefore hold it fast.

“The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it.” (We must not just receive it, but we must hold on to it.) “Freely imbibe its blessed spirit and live in its hallowed atmosphere; ‘for, if any man have not the Spirit of Christ, he is none of his.’ ‘Through sanctification of the spirit and belief of the truth’ you are chosen to the great salvation now shortly to be revealed. (2 Thess. 2:13) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart—viz., sanctification of the spirit, a complete setting apart to the divine will and service.” (A complete setting apart.) “Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. ‘Buy the truth’ at any cost of self-sacrifice, ‘and sell it not’ for any paltry present advantage.”

With these closing words of Bro. Russell we notice (and you can add it up yourself), that he mentions “faith” four times and the “truth” fourteen times in these brief words. It is little wonder we call ourselves “truth people!” It is our sensitivity to the truth which has brought each and every one of you into this hall this day. Because we love it, because we are sensitive to it, and because we appreciate it. As important as the truth is, the question that seems to prevail always upon our minds is “Do we have it?” and we want it—all of it, every last jot and tittle. This is why we are called “truth people;” we will settle for nothing less than full understanding, full instruction from our Heavenly Father.

In John 18, our Lord had been brought before Pilate, who asked him, “What hast thou done?” What had he done to be brought before him? He was accused of treason. Jesus answered (V. 36), “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (V. 37) “Pilate, therefore, said unto him, Art thou a king then?” What was Jesus’ answer? “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,” (Why?) “that I should bear witness unto the truth.”

If we are footstep followers, we will have to do the same thing won’t we? That means we must know what that truth is if we are to bear witness to it and not false witness. “Everyone that is of the truth heareth my voice.” Now this remark has rung down through the centuries. “Pilate saith unto him, What is truth?” How do you find it? Do we have faith in the Divine Plan? Do we believe we have the truth. I am sure everyone of us believes that we do.

I would like to spend a little time now examining very carefully the matter of belief, faith,

truth, and just what it is we are looking for. Belief: Webster tells us is: “The state or habit of mind of one who believes. A conviction or persuasion of truth. Intellectual assent.” That is the key isn’t it? A lot of people say “I have got the truth,” even when we talk to our nominal friends—but do they? Can they have intellectual assent to something they do not understand? That is impossible isn’t it? The dictionary has another word for that—credulity. No, we believe we have the truth and our belief is based upon intelligent intellectual assent.

Faith: Means “Belief in God.” That is interesting isn’t it? Even the dictionary attaches “belief in God” to Faith and “in a practical religious sense, trust in God.” “Fidelity to one’s promises, or allegiance to duty, or to a person.” Then, one word: “Loyalty.”

Can you have faith and not be loyal? Let me read you just a few words out of Vol. 3, page 301—“A Resume of the Prophetic Evidences Which Show the Presence of Immanuel, and that His Kingdom is in Process of Establishment.” (Just the first sentence) “In view of all the evidences presented in this and the preceding volumes of this work, we have no hesitancy in proclaiming ... this glorious intelligence: ‘Thy God Reigneth!’” Stirring words aren’t they? But I left something out! Let me read it again, “In view of all the evidences presented in this and the preceding volumes of this work, we have no hesitancy in proclaiming to the Lord’s loyal and faithful people, his beloved Zion, this glorious intelligence: ‘Thy God Reigneth!’” These are words for the Lord’s loyal and faithful people—his beloved Zion. Faith! Loyalty! Premium is placed on that is it not?

“Complete confidence” Webster says, “in someone or something open to question or suspicion.” That is an interesting thought. If there were no shadow of doubt, Faith wouldn’t be required for it would then be a proven fact. Faith involves something which cannot be proven except to the eye of faith and to the mind of the hearer. Compare this to Jesus at His first advent and notice his comments when John’s disciples came to him asking, “Are you the Messiah?” Did Jesus send a note back signed, The Messiah!? No! He reminded John of the things which he had done and did not intimidate his faith. John saw the point, meditating them over in his mind and concluded that indeed he was the Messiah. Only the Messiah could have done these things. So, through faith, John saw that Jesus was the Messiah.

Truth: Now here is the big one. Webster says the “Quality or state of being true; fidelity; constancy, genuineness, sincerity, agreement with that which is represented; correspondence to reality;” (the truth is that which is real) “conformity to rule; exactness; correctness; that which is true, that which conforms to fact or reality.”

Have you ever thought of it that way? Those who have not THE truth are not living in reality—they are living in a world of fantasy. Though the world thinks us mad—if we’ve

got the truth (and we believe we have) we are the only realists in all the world. “That which is or is characterized by being in accord with what is, has been, or must be;” “to seek the truth.” Yes, Paul’s explanation meant a great deal, didn’t it? Heb. 11:1, “Now faith is the substance [underlying reality] of things hoped for [not here yet] the evidence of things not seen.” Truth—reality; Error—fantasy.

One might ask, “Well what is really important truth?” Let’s consider one scripture so clear in all our minds, Gen. 3:4, “And the serpent said unto the woman, ye shall not surely die.” Those are just a very few words; couldn’t amount to too much—but what has been the result? 6,000 years of degradation, sin, death and agony for billions of human beings. Why? because this was a terrible fantasy; but it was believed and those who acted upon it verily thought it was true at the time. Oh, but what a dear price was paid. We want to notice, too, that we cannot of ourselves determine what will be truth. God does that—it is his plan. He forms the plan in His mind and executes it according to His will. He is not waiting for us to determine His plan for Him. No, it is His plan and He will carry it out. We can but align ourselves with it and find out what is already truth. Sometimes we feel the truth is really so simple and we are just sure we can prove it. But, we find when the last analysis is made we succeeded in only once again proving it to ourselves. It is very difficult to prove something to someone else’s mind—he must see that for himself.

Let us consider an example that took place many centuries ago. There was a great controversy in science and religion. There were two theories: one called the Geocentric theory and the other the Heliocentric theory. Simply stated, the first claimed that the earth is the center and the sun goes around it; while the Heliocentric theory says that the sun is in the center and the earth goes around the sun. Of course, we think of Job 26:7, “He stretcheth out the north over the empty place, and hangeth the earth upon nothing.” They didn’t follow the Scriptures closely in those days, at least not to the extent that we do today; and so the controversy raged, and it was Galileo who openly presented the thought that the sun was at the center of the universe and that the earth went around the sun. Now we chuckle today because we know that Galileo was right. But are you really sure about that? Think about it for a minute. How big is the earth? Why it is so large you can’t even see the curvature can you? How big is the sun? It is only about the size of your thumbnail, just a little thing. Furthermore, it is very evident that it comes up in the east and moves across the sky and goes down in the west—we see that every single day. The “facts” just tell us that. Surely Galileo was wrong. The sun is a little round thing that goes around the earth. That’s perfectly clear. How could Galileo stand before them all and say, “No, you are mistaken. I know the evidence seems to point the other way, but I know I am right.” What built up his faith? Special vision! He had something no one else had ever had before—he had a telescope. He could see things no one else had ever seen before; and because of his special vision he made bold and heretical claims.

You, the church, also, have special vision and the Studies in the Scriptures are our telescope. It's that special vision that enables you to see the promises and to have the faith required to hold on to them and to keep the truth. Remember the world thinks you mad because you hold to promises and spend your life to obtain those promises. All the while they are only things hoped for and you will never receive that reward until the course is finished. To them we have wasted our lives pursuing a will-o'-the-wisp, but to us we are the only ones on earth that have spent our life wisely in pursuit of reality. We have special vision. We should, all of us, keep that clearly in mind and never fall short of the marvelous promises that are ours—and keep our telescope in focus.

Mark 4:23-25, “If any man have ears to hear, let him hear!” (Some don't have ears.) “And he said unto them, take heed what ye hear: with what measure ye mete,” (or hand out to others) “it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.”

Matt. 13:16, 17, “But blessed are your eyes, for they see: and your ears, for they hear.” (Because they see and hear, what you have received leads to even more. If you have not, that vision will drain away from you.) “For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see,” (righteous men, mind you) “and have not seen them; and to hear those things which ye hear, and have not heard them!”

Matt. 13:11, “He answered and said unto them,” (these things are in parables) “because it is given” (a gift—a rare gift) “unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Dearly beloved friends, let us never fall short of that privilege.)

Matt. 13:13, 14, “Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:’” (When we see and have the truth, let us appreciate that it is not through any worldly wisdom of ours or through any great act of righteousness on our part; but through God's great gift to us, and let us not fall short of that.)

1 Cor. 2:9, 10, “But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (We do love the truth and we do love the God who has given it to us. We do love His dear Son who has made this possible.) “But God hath revealed them unto us by his spirit:” (Yes, by his Spirit, his power,) “for the Spirit searcheth all things, yea, the deep things of God,”

1 Cor. 2:14, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:” (and only with difficulty can he know them—let’s see—I read that wrong didn’t I?) “neither can he know them, because they are spiritually discerned!” Impossible!! How rare is your privilege!

1 Cor. 2:4,5, “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.” Truth—reality! Error—fantasy! It is not easily determined, is it, or easily imparted to others? It must be seen with the eye of faith.

Let us consider a few questions from the 1910 Convention report, page 67. These were some questions asked of Bro. Russell in a meeting, and I am going to ask you the same questions and let you think about them for a minute. Question: “In regard to the 16th chapter of Leviticus, please say what is your basis of interpretation regarding animals sacrificed on this day as sin-offerings and burnt-offerings? For instance, why do you say the bullock is a type of Christ Jesus?” Do you all have the answer?

Answer: “Because I see it to be so.” (Think of that!) “Why do I say that this is a gas lamp? Because I see that it is a gas lamp. There are plenty of people who do not know that this is a gas lamp. Why do you say the Lord’s goat is a type of the Church? Because I see it is. Why that the scape-goat is a type of the Great Company? The same reason. Can you give me the Scriptural usage for your interpretation? Well then” (mark these next words carefully, friends) “if all these things were explained in the Scriptures you would not need the pamphlet ‘Tabernacle Shadows’” (I wonder if I have got this right—these next words say) “and God would not have given it to you.” Think of that, dear friends, Bro. Russell saying God would not have given you the Tabernacle Shadows—not inspired, no, the scriptures were already written weren’t they? but he could explain these things to us; and as he brings them to our attention, they are of God through him.

“They are not all explained in the Bible. There came a due time for God to make clear the meaning of these types and he has made them clear to those who have an eye to see and an ear to hear.” Yes, without that eye and ear to see and hear, he just couldn’t see it, it wouldn’t be there. “By this, we do not mean any unkindness to those who do not see. They have the majority on their side—all the Methodists, Presbyterians, Episcopalians, Lutherans, etc., etc.; all these friends are on the side which does not see these things—we are quite in the minority.”

Question: “If the Lord’s goat of Leviticus 16 represents the Church being sacrificed for the world, why was not the blood of the bullock sprinkled on the goat? This would have shown a little better the typical significance.” Answer: “No, when people cannot see a

thing, it is no use talking about when it is a matter of types. The matter of a type must be seen from the mind.” (From the mind—your mind.) “If the type said it in so many words, it would be different. If a person cannot see it, there is no use talking about it; it is a matter of blindness. You say, I cannot see the clock. I am sorry, for I can see the clock.”

Strong, powerful words, aren't they? Think of it. What would we have answered to those questions? I know what my first thought was. I had a long detailed explanation. I thought I had it all well arranged, only to discover that the proof was airtight and ironclad—only to me and to those who already saw it; but to others, foolishness. In teaching school, it is often asked where does the “discovery” take place? You are trying to impart an idea to young minds—to others. Does the “discovery” of the truth take place on the blackboard, in the textbook, or in eloquent phraseology and the impeccable knowledge and arguments presented by the professor? By no means, it takes place in the mind of the hearer. But how do you find out if the lesson has been received? TEST. Examine time! Test, test and again another test. It is only then you are certain that they understand. It is only then that the student has the assurance that he, too, understands or is short in one matter or another. It is a sad thing that tests are not always received as they should be. It seems those best exercised by the test are those who probably would have passed it anyway. Those who do poorly are the ones who complain about the test and complain about the book. “I didn't like that text book. It just didn't seem to make things clear to me; and the professor, had it in for me, too!” “That test wasn't fair.” The disgruntled accusing finger goes all around the room but never turns inward.

Could immortality be entrusted to those who did not appreciate the Truth? Think about it. Those out of tune with reality (the textbook)—that is what it means. Remember, reality is God's universe and it is to his perpetual and everlasting service that we have pledged our very lives. Loyalty begets Royalty. Loyalty, Loyalty, and again Loyalty.

Yes, our journey is narrow and very difficult, and I am sure it has occurred to all of us whether we will have the strength, courage and wisdom to finish our course successfully.

Now I would like to take you on a trip. You will have to listen carefully. See if you gather the analogy. This is a special trip through the heavens by plane; but this is different—there will be no airlines, no group ticket, no family-plan—you will have to fly it yourself. You will be the one behind the controls in charge of your course. What happens—success or failure—will depend on you. Listen carefully. I think you will find—though you have never flown in a plane—that you have made this journey before and are on it even now.

The first question which is always asked of the pilot before he can embark is whether his equipment is in order. Do you know how to use it? (You might have all the equipment

but not be skilled in its use.) Do you have enough gas to make the trip? Count the cost to see if you would be able. Number two: you must be licensed. No one can commence the flight who is not fully authorized, and so with us—this is a journey for the consecrated—we must be authorized.

You know, there are two ways to make that flight. One is visually through sight, but when the going gets rough you will have to turn back or death will be the result. The second way is by instruments—you will have to fly on instruments. That is the kind of flight plan we will file, and having filed this flight plan with the Control Center we tell them of the route. But remember, on that flight plan the routing is subject to change! The Control Center, which will constantly monitor your path, will govern your flight path to your best welfare. Each flight plan is individually tailored to the person who has filed it.

You take off, seeing the green hills of earth shrink down below you and become small. Some say, “the earth shrinks to its proper size” and with it, its problems as you rise up into the heavens. The white clouds become closer and closer; the sun shines ever so brightly—why this is easy isn’t it? We are enjoying this—nothing to it! Occasionally an instruction comes over the radio and we obey promptly. Everything is in order—have to pay close attention to that Center—very important!! As we go on, we notice something begins to happen. It is getting a little darker, a little grayer. Finally, the clouds begin to envelop round about us and the gray wetness of it all prevents our vision. We can see neither the heavens or the ground and we feel ourselves lost. How will we find our way?—the instruments!! The instruments!! We follow the instruments!! (Volumes of Studies in the Scriptures)

Now the information is contained in the radio beam, which comes our way. (The Bible) All the information is there but, without the instruments (Volumes) you would be unable to decode it, and you will not know what it means. So the instruments are vital. You have to have those instruments. You will have to be constantly aware of a dangerous malady called vertigo. It affects the inner ear—the balance. It causes you to think yourself right side up when you are really upside down. For once in that gray darkness, there is no way to determine your position without the instruments—they are very important. Yes, rely not on your own wisdom. It is a dangerous thing to lose one’s balance. There are those suffering vertigo who feel themselves turning while the instruments say go straight ahead—surely there is something wrong with the instruments! This is a serious mistake! We cannot rely on our own wisdom for once we begin the turn, ever so slowly, faster and faster—steeper and steeper—descending in a spiral towards the earth. Pilots have an apt name for that—it is called a graveyard spiral—for that is where it ends.

No, we must have faith, confidence in those instruments. Now there are times when the

weather will become rough and bumpy particularly in that cloud; and as we churn about and bounce and turn, it is going to be very difficult under these hard circumstances to follow those instruments. It is easy when things are smooth. When it gets rough it is more difficult and it will require greater concentration. There are times under those circumstances when we may find ourselves overwhelmed and lose control of the situation. When that happens we must rely on the three C's. Every pilot remembers these three C's. They are burned into his memory:
CLIMB, CONFESS, COMMUNICATE.

Climb away from the earth—higher, higher into the heavens away from those earthly things. Confess your problems—no problem can be solved without admitting we have one. Then on bended knee communicate—communicate and we will find the answer.

There are times in that greyness when we see white hard ice begin to grow on the wings tending to carry us down. What will we do? The question fleshes through our mind—can we carry it? Ice, hard truth, can we carry it? It weighs us down; but if we have enough power and are skillful and careful and keep our speed up on course we will carry it—we will make it through. As we come close to the end of the journey, we will switch to the approach control and commands now will come very quickly. Because we are coming near the finish, we must follow the instruments more intently and very precisely. Up to this point, every check point has been marked by the clock. You are allowed no more than 3 minutes variation in 100 miles. As you make that final approach, you are allowed no more than seconds to make each check point. You can see that no pilot that deemed his life worth saving would cast out his clock—that would be a serious mistake. As we follow that beam closely, it brings us down and we burst out of the clouds—there it is, the bright lights of home! We have been brought there safely without visual sight through total faith in the truthfulness of the instruments that are before us.

May all of us properly appreciate the instruments of our journey which have brought us so far. We are not beginning that journey, but are well along the way on that final approach. Let us take close heed to what we have and the truth which is so vital and important to us. It is a journey which cannot be stopped, and we cannot get out now and say “I am tired—this is too hazardous.” No, we have put in our all, and only we are behind the wheel.

May the Lord bless each and every one of you to be faithful unto the end.