

EVANGEL

The Good News of Jesus Christ



Glory, Glory

Each Christmas, in a little village in Africa students have the custom of giving presents to their teachers. Maybe you did something similar when you were growing up. My mom would always make sure I had a big plate of Christmas baking to bring to school. I can't remember – but I'm sure it was tightly wrapped!

One December, a young boy gave his teacher a beautiful sea shell. The teacher had never seen one like it. Where did you find it, she asked? The young lad said there was only one spot where such exquisite shells could be found. When the boy told her the place, she recognized the name of a bay many, many miles away. "Why, it's wonderful," she said, "but you shouldn't have walked such a long distance for me."

With his eyes aglow, the boy responded, "Long walk part of gift."

Beyond angels' dreams

That's what we also see at the first Christmas.

Jesus comes into the world to give us a wonderful gift – himself. You simply can't top that. He comes to die in our place, utterly forsaken by God. But just to do that, he has to make an incredible journey. Divinity becomes dust. The Immortal becomes an infant. Perhaps even angels didn't guess this would happen.

The pagan world sometimes talked about the gods coming down to earth. But not in a million years was it ever something like this. Their gods came for a brief visit, for a wild night on the town. Some of their gods were born half human, half god. But only Jesus gave up eternal divine glory and actually became one of us.

The Word

In the gospel of John, we read "The Word became flesh." (John 1:14) That's how the wonder of the incarnation, the birth of Jesus is described.

The *Word*, says John. Scholars have written countless books on this simple but mysterious way of speaking about the Son of God. Let's keep it simple. Words are a medium, a bridge. Words also shape and order life. They give meaning and substance to intelligent life.

And if you read that first chapter in John's gospel, that's exactly the sort of thing he highlights. He says "through him [the Word] all things were made. In him was life, and that life was the light of men." (1:3-4) Before talking about Jesus' birth, John wants to make us realize just who is being born. What he's like.

It makes a difference, after all, who becomes one of us. If a pagan deity like Zeus, became one of us, we would be in trouble. He's nothing but an ego driven womanizer. If an angel or archangel became one of us, that might be nice. But how helpful would it really be?

The Beginning

The incarnation is something much, much greater.

The *Word* became flesh. God's creative power flowed through the Word in the beginning. That means we can have hope for a new beginning in him. The Word was the one who right from the start gave light and life to humanity. And he has come again, to give light and life to those who have plunged themselves into darkness.

Do you see, says John? Even in the very beginning, Jesus of Nazareth was the *Word*. He was the bridge between God and all of creation, especially humankind. He

can build that bridge again, when sin has broken it and when the devil seeks to only widen it. The Word was the foundation of human life in its glory. Humanity can and will be rebuilt in him.

Dust in the Wind

And now consider the other side. The Word became *flesh*.

That's a bit different, of course, than simply, the Word became one of us. *Flesh*. What connotations, what flavour does that term have?

Flesh is us in all of our creaturely dependence and weakness. *Flesh* is not necessarily sinful. But *flesh* highlights that we are only creatures of dust. We can get sick, we can die. Even the most macho of us can be surprisingly weak.

The Word became *flesh*. That's an amazing comfort for you and me, made of flesh.

God with us

First, it shows that God is truly with us, in our troubles and struggles. Sometimes we're tempted, and I admit this too, to think that God is out of touch with life on this planet, just way up there somewhere. Nothing could be further from the truth. Just look at Jesus. The Word took on our *flesh*. He wasn't Superman from a distant planet.

Do you think that God is a world away from you? Do you think you could never be rescued from the muck of this life? Just look at Jesus, who took on our flesh and blood. That's a wonderful promise. You and I may be dust in the wind. But every frail human who trusts in him will certainly be brought to glory and to God.

Pitched his tent

But there's even more, wonder here.

John goes on to say, “The Word became flesh *and dwelt among us.*” Jesus didn’t just make a brief appearance here. He dwelt among us.

And John’s word for “dwell” is a neat one. It literally means to “pitch a tent.” The Word “tented among us.”

To us, that may sound like an image from summer holidays. But to a Jew, who knows the Old Testament insight out and backwards, this is language from the book of Exodus. There we read about God’s tabernacle and the Tent of meeting.

These tents, and later the temple, were physical signs of God’s desire to live again in the midst of his people. That’s what Adam and Eve enjoyed in paradise. They walked with God. That’s what they and we all lost, due to sin.

But God doesn’t let our sin be the final word. Jesus pitched his tent among us.

Jesus did not come here for a brief visit. He lived among us for 33 years. God himself – here on this planet, among his people. Think of that for a moment – and what it means for you and me as well.

In Jesus Christ you see the God who wants to dwell in the midst of his people. That’s the goal of the incarnation, that’s what the cross and the resurrection and ascension of Jesus is all about, too. A way is made for us to know God again, and for God to richly know us – into eternity, forever deepening, never marred again by the slightest bit of sin or evil.

Glory, glory

Is it any wonder the way John continues this verse: “The Word became flesh and dwelt among us. *We have seen his glory, full of grace and truth.*”

In the incarnation of Jesus, in his life on this earth, we see *glory*. This is something divine. Jesus is not merely a prophet or wise teacher. He’s far greater than that – and we see that right from the beginning of his life. Sure, there is no dazzling, blinding supernatural fireworks at Bethlehem. We only see a baby, flesh and blood. But in Jesus we come face to face with a God whose ways are higher than ours. We see there is a God whose love is absolutely glorious. The Son of God leaves heaven – and comes to the almost hell of this earth.

That’s why John says this glory is full of “grace and truth.” It’s the real deal. It’s glory that is gracious – that will bless you, that you can bask in. It’s the glory of divine love.

Below God?

That little phrase “grace and truth” highlights that this glory is truly *divine* glory. It’s used, for instance, at one point in the book of Exodus when God appears to Moses. And you can tell John has God’s glory in mind, too, because in the next verses he says, “No one has ever seen God, but God the One and Only (Jesus) has made him known.” (John 1:18)

That means that Christmas is not merely about good will or giving. So often human things eclipse what’s far greater. Christmas, the incarnation, is a revelation of the *glory of God*. The glory of God’s love, God’s compassion, God’s goodness.

Some have thought that the incarnation is below God. What sort of King would stoop so low? But the opposite is true. The incarnation shows there is a God far above us, who does what we would never imagine him doing. Just the sort of thing, if you think further, that the

true God would actually do. There is a God who never ceases to amaze us – and the incarnation is further proof of that.

The back of God

Way back, over a thousand years earlier, Moses, who spoke with God, had asked, “Show me your glory.” (Exodus 33:18)

He speaks for all of us, really. This is what our hearts crave – to know the glory of God. It’s not mere happiness that we seek. Our innate desire, the deep craving of the human heart, is to see the glory of the true God, to enjoy his beauty.

In Exodus you can read that God gives Moses a glimpse of that. He hides him, though, in a cleft in the rock. We’re told Moses only sees the “back of God.” Moses sees God’s glory like the last rays of the sun before it goes down. The twilight of God’s glory.

A glorious sunrise

But now look at the incarnation. In Jesus Christ, there is much more. In Jesus – and his very birth shows it – it’s like the sun rises over us, in all of its blazing light, radiance and warmth. Do you see? Jesus is the great promise for all of us desperate for more than what our culture offers us. Look to him, trust in him, follow him. In Jesus Christ we will come to know the glory of God. Already now – and one day in a perfection so beautiful and delightful.

That’s what the incarnation, what Christmas means for us. Something much greater than we dare imagine. Nothing less than the glory of God glory filling the earth again, filling our lives!

Thanks for reading.

Marc Jagt

The Life of the Christian

I'm not a mountain climber, but I'm sure those who are find that this sport gives a deep joy to their lives. In the morning, you set off on a journey to the top of a mountain. Let's imagine that it's Mount Everest. The journey will take quite a while. But you are well prepared. You have the basic necessities for the journey, including a map that will lead you to the top. With every passing day, you know you are getting closer to the top. Consequently, your heart begins to pound a bit faster because of the exhilarating prospect of soon being able to stand on the top. Then the big moment arrives. Your journey to the top is almost over. You scale the last section and you arrive at the top. The view is incredibly breathtaking. And you experience a deep joy that you find hard to put into words.

The Christian life can be compared to a journey too. Christians are on their way to a new heaven and new earth. They know that the form of this world is busy passing away. Thus, they consider themselves to be strangers and sojourners in this world. Yet, they are well prepared for the journey. As mountain climbers have a map that outlines the route they need to take to get to the top, so Christians have a map as well that guides them on their journey to the new heaven and new earth.

This map is the Scriptures. These Scriptures tell them that through faith they are children of God. Moreover, they tell them that as children of God they are to love righteousness and holiness, i.e. living in a way that is right-related to God, others, this world and themselves. This is because God is righteous and holy. Thus, if we want to complete our journey and live

with a holy and righteous God in a new heaven and new earth, then we need to be made righteous and holy too. These Scriptures point them to Jesus Christ, the ultimate child of God, who traveled the journey to the new heaven and earth in holiness and righteousness before them and for them. As such, He left them an example of how to travel this journey. Moreover, because He traveled the journey for them, He also wants to work out his own holiness and righteousness in them through his Holy Spirit as they increasingly become more united to Him through faith. Thus, since Christians are destined for a life of holiness and righteousness with God on a new heaven and new earth, they live their lives in the light of this goal.

This does not mean that Christians can become perfect in this life. On the contrary, they never can and never will because they will always have to fight a bent towards unholiness and unrighteousness in their lives. But they should desire to be perfectly righteous and holy and they can make progress in this regard, even if this progress is at times slight

Moreover, this holiness and righteousness is not just something external, but also internal. In fact, it lives in the heart first. And because it does, it manifests itself in outward behavior and actions.

What does this journey to the new heaven and new earth on which we are made holy and righteousness look like according to the Scriptures? What does it look like according to Jesus? I would like to give your four characteristics of this life. First, it's a life of self-denial. Second, it's a life of cross bearing. Third, it's a life of meditation on the future life. Fourth, it's a life that makes a good use of this present life and its helps.

A life of self-denial

First, the journey of the Christian on which he is made holy and righteous is a journey of self-denial. This means Christians are first to deny themselves in relation to God. They are to daily realize they are not their own, but belong to God. Consequently, they are to give up all quest for a life of independence from God and yield their whole lives to the leading of the Holy Spirit so that they no longer live, but Christ Jesus lives in them (Galatians 2:20). Concretely, this means that they will not be concerned about themselves, the desire for power, the favor of other people and "other secret plagues" as someone once said. Instead they will be concerned for God because they realize that it is with Him they have to deal throughout their whole lives.

Yet, Christians not only live lives of self-denial towards God. They also live this kind of a life of self-denial in relation to other people. This means they need to get out of themselves, so to speak, and put the interests of other people before their own. Consequently, they are to put to death all pride in their lives and cultivate a deep sense of humility, realizing that whatever God has given them, for instance, in terms of possessions, abilities and time has been given for the sake of serving others. One way Christians can do this is by daily reminding themselves that they are stewards or managers who will one day have to give an account of how they have used what God has given them for the wellbeing of others. Another way they can do this is by remembering that every time they see another person, they are seeing someone not as he is in himself, but as he is in God because every human being is an image of God. As someone once said, when we look at others as they

are in God and not in themselves, this “cancels and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.”

Cross bearing

Second, the journey of the Christian on which he is made holy and righteous is a journey of cross bearing. Christians live in union with Christ through faith. This means that because Jesus Christ suffered a lot on his journey through this life on his way to the new heaven and new earth, all those who are joined to Him in faith will suffer too. Because this was God’s will for his unique Son, He follows this pattern in the lives of all those He adopts in his family as his children through faith.

Undergoing sufferings and difficulties – perhaps even persecution and death – is difficult. It was difficult for Jesus too. And yet, it was God’s way to teach Jesus obedience. It was God’s way to remind Jesus that He was not his own, but belonged to Him. It was God’s way to remind Jesus not to live his life for Himself in independence of Him, but to live his life for Him and others in complete dependence upon Him by daily yielding his life to the leading of the Holy Spirit.

And so, Jesus had to daily say no to serving Himself and looking after his own comforts. He had to daily say no to doing his own will and yes to doing his Father’s will even if this will meant a lot of suffering, hardship, opposition and difficulties for Him—even if this meant dying on the cross for Him.

Christians on a journey to the new heaven and new earth need to do the same. They too have to consciously and intentionally accept in faith suffering, hardships, difficulties, opposition and even persecution or death that God may send their way in faith by crucifying

or putting to death any inclination to live for themselves. When they do, they too will learn that they are not their own, but belong to God. They too will learn to live not for themselves, but for God and others. They too will learn humility, patience and dependence upon God. Their suffering functions like medicine that heals them of their unrighteousness and unholiness and make them increasingly more holy and righteous like Jesus. And as Jesus’ journey through this life went from suffering to glory, theirs will go from suffering to glory too.

Meditating on the future life

Third, the journey of the Christian on which he is made holy and righteous is a journey of meditating on the future life. As I mentioned, the form of this world is busy passing away. There is a new heaven and a new earth coming. Yet, one of the dangers for all people, also Christians, is that they become too attached to this life. In order to combat this danger, the life of a Christian is a journey of meditating on the future life.

This is also one of the reasons God sends sufferings in our lives. The form of this world the way it is right now will always lead to a lot of suffering and affliction. By meditation on the life to come where there will be no more suffering, affliction and death, Christians learn to desire and hope for a new and better life.

This does not mean that Christians have a disdain for this present life. On the contrary, they are thankful for the blessings that come their way in this life. Yet, even these blessings received in thankfulness makes them yearn for the future life for they realize that all the joys they experience in this life are really only appetizers for a fullness of joy in the life to come.

Making a good use of this present life and its helps

Fourth, the journey of the Christian on which he is made holy and righteous is a journey that makes good use of this present life and its helps. Also here Christians are exposed to dangers. On the one hand, they can become too strict on themselves and consider this present life and its helps only in terms of necessity. But that would be a denial of the fact that God in addition to necessity also created many things for our delight and enjoyment. On the other hand, Christians can also become too loose with themselves become enslaved to the lusts of the flesh when it concerns this world and its helps. Three guidelines are helpful in this regard. Christians are to live a life of moderation and not overindulge in the use of this present life and its helps (1 Corinthians 7:29-31). Moreover, if God calls certain Christians to a life of few resources, they are to accept this with patience so that they are not troubled with an immoderate desire for more (Philippians 4:12). Furthermore, Christians are to remember that they are stewards or managers who have to give an account of what God has entrusted to their care in this life (Luke 16:2).

Remember those mountain climbers of a journey to the top of Mount Everest. Remember the increased joy they experience as they get closer to the top. The Christian life is like that too. Christians experience increased joy in this life as they get closer to the end of their journey for then they will have been made holy as their God is holy and be able to dwell with Him forever on a new heaven and new earth. How are you traveling this journey? Thanks for reading.

Dick Moes

Jesus is the Bread of Life

Bible Story Based on John 6:22-40

The news that Jesus had provided dinner for the crowd traveled fast. Everyone in the area around the lake heard about it. It was a wonderful miracle of God's greatness. It happened on the day that Jesus' speech about his heavenly Father lasted till after dinner time. There was little food available – only five loaves of bread and two fish. But Jesus made all the people sit down orderly and said grace. Then He kept breaking the bread and fish into pieces, till all the people were fed – thousands of them. Everyone who had seen the miracle agreed, "Indeed, this Jesus is the prophet who was to come into the world!"

After this great sign Jesus and his twelve special helpers went to the other side of the lake. Their trip across was another miracle, though only the special helpers witnessed it. These helpers, called disciples, had left after dark. Jesus stayed behind to pray to the Father. Shortly after the disciples left the shore, the wind picked up. The sea rose into high waves. The disciples were very scared. They started to panic when they saw someone walk right on top of the high waves. This ghostly figure was heading straight for their boat. All of a sudden they realized it was Jesus, their own teacher. Peter, one of the disciples, made up his mind right away. "Jesus, can I come to you?" he shouted. "Yes, come," Jesus called back. Without fear Peter stepped out of the boat and walked over the water to Jesus. Suddenly a very high wave made him doubt. He felt himself sink. That very moment Jesus was there, reaching out his hand to save Peter. As soon as teacher and disciple entered the boat, Jesus commanded the storm to calm down. Immediately the wind stopped, and the boat was at the place where they wanted to go.

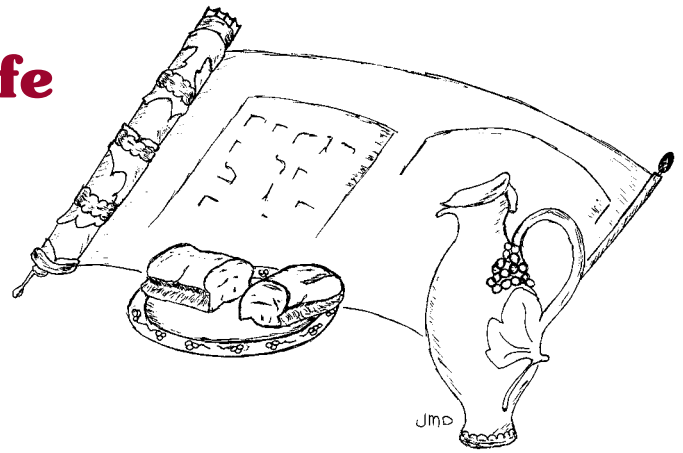
The next morning the crowd at the far side of lake noticed that Jesus had left the area. Several people had seen

the disciples leave, but no-one knew where Jesus was. Because they did not know yet about the miracle of the lake-crossing, they started to look for their teacher. He was nowhere to be found. After a while the crowd assumed that somehow Jesus must have joined his disciples. Once they had concluded that Jesus was at the other side, they wanted to go there too. With boats they crossed the lake and reached the place where Jesus and the disciples had landed. It was not long till they found Jesus.

"Teacher, we could not find you. When did you come here?" they asked. With compassion Jesus looked at the crowd. This was not the time to retreat to a quiet place for prayer. He had to teach these people about his heavenly Father. He had to explain to them that it was his Father's will that he had been born to save his people. He was to pay with his life for the salvation of those who would come to the Father. There was so much to say about these tidings of Good News.

"You did not follow me just because of the signs I did," Jesus replied. "But, really, you followed me all the way here because I filled your stomachs with food. You do not understand that these miracles are not merely meant to make you feel good, but foremost to show my Father's power and glory. You are used to working very hard for the food you eat. Now the time has come for you to think about the food for which you do not have to work. That food will last forever. I, the Son of Man will give you this food. For it is on me, the Son of Man, that the Father has set his seal. He has ordained me to be the Saviour. In me there is eternal life."

Many people were baffled by the words of Jesus. Not only did they find it hard to understand that Jesus would give them food that would last eternally, but they also did not accept that Jesus was the Son of Man, the Saviour. "Give



us a sign that you are what you say. Our prophet of old, Moses, gave his people a sign about his greatness. He gave them the manna, the bread that came down from heaven. You must give us a sign too."

"For sure, it was not Moses who gave them manna," Jesus exclaimed with authority. "It was my Father who did that. And He is the one who now again gives you bread from heaven. Also this bread will bring life to those who accept it in faith."

"Lord, give us this bread!" the people demanded.

"I am the bread of life," Jesus spoke. "Those who come to me, shall not hunger. Those who believe in me, shall not thirst. I have come into this world to do the will of my Father. It is my Father's will that all who come to me shall be saved from the burden of sin. I will gather all those whom the Father has given to me and I will give them life. They do not have to fear Judgment Day. The Lord has send me from heaven to give eternal life to all who believe that Jesus is the Son of God."

Not all the people in the crowd believed the words of Jesus. But many did. They believed that Jesus was the Son of God, who was sent by the Father as the bread of life.

When we today accept the words of Jesus and receive him as the bread of life, our hunger for righteousness shall be stilled. We will live in peace with the Father, forever.

Let us give glory to the Father for sending us the bread of life.

Let us give glory to the Son for coming to earth to do the will of his Father.

Let us give glory to the Spirit for guiding God's children to know this truth.

Jane

Activity Page

Jesus is the Bread of Life

JESUS IS BORN!

Jesus, the Son of God, is the Saviour of the world. Everyone who believes in him will have eternal life.

Jesus was born in the City of Bethlehem. Angels came to the fields outside Bethlehem to tell shepherds the good news of Jesus' birth.

In the Bible, in Luke 2 from verse 8 to 12, we read:

That night some shepherds were in the field outside the village, guarding their flocks of sheep.

Suddenly, an angel of the Lord appeared among them, and the radiance of the Lord's glory surrounded them.

They were terribly frightened, but the angel reassured them.

"Don't be afraid!" he said. "I bring you good news of great joy for everyone! The Saviour – yes, the Messiah, the Lord – has been born tonight in Bethlehem, the City of David! And this is how you will recognize Him: You will find a baby lying in a manger, wrapped snugly in strips of cloth!"



Angels from the Realm of Glory

*Angels from the Realm of Glory
Angels from the realms of glory,
wing your flight o'er all the earth;
ye who sang creation's story,
now proclaim Messiah's birth:
Come and worship, come and worship.
Worship Christ, the newborn King!*

*Shepherds in the fields abiding,
watching o'er your flocks by night,
God with us is now residing;
yonder shines the infant Light:
Come and worship, come and worship.
Worship Christ, the newborn King!*

The answer to the following questions are found in this part of the Bible.

The letters between the brackets, from top to bottom, form another name for Bethlehem, which is also found in these verses from Luke.

1. What were the shepherds guarding?
2. What time of the day did the angel come?
3. What did Jesus wear when He was a newborn baby?
4. What would the good news of Jesus' birth bring to everyone?
5. Jesus was ____ in Bethlehem.
6. The shepherds were terribly _____.
7. Who were in the field outside the village that night?
8. Who appeared to the shepherds?
9. The shepherds were outside the _____.
10. The angel said, "Don't be _____."
11. The _____ of the Lord's glory surrounded the angel.

1. _ _ _ (_) _ _
2. _ (_) _ _ _
3. _ (_) _ _ _ _ _ _ _ _
4. _ _ (_)
5. _ (_) _ _
6. (_) _ _ _ _ _ _ _
7. _ _ _ _ _ _ (_)
8. (_) _ _ _ _
9. (_) _ _ _ _ _
10. (_) _
11. _ _ (_) _ _ _ _

Answers
1. Flocks; 2. Night; 3. Strips of cloth; 4. Joy; 5. Born;
6. Frightened; 7. Shepherds; 8. Angel; 9. Village;
10. Afraid; 11. Radiance.
The other name for Bethlehem is "City of David."

Dawn

Mary Ponders

But Mary treasured up all these things and pondered them in her heart.

Luke 2:19

In the space of 9 months, ever since Gabriel the angel had spoken to her, Mary's life had been upside-down. She used to live a quiet life, expecting a quiet future with her fiancé, Joseph, the humble town carpenter.

But now look at her! Glorious, unexpected, world-shaking things had happened to her. Mary might be excused if she felt confused. What has happened to her is for all ages and all places. The angel had told her that. Nothing must be forgotten.

So Mary treasures the facts up in the storeroom of her memory. She treasures them all. She turned them over in her mind with wonder, amazement and excitement. How will these things turn out?!

But she did not just stack up the facts in her memory. She also pondered on them. The word Luke uses means to bring facts together. And well she might. She had a lot of facts to bring together. When the angel told her she would have a baby, and then Joseph was told to take Mary to be his wife, then naturally, parental instincts kicked in. They began to get their home ready in the village of Nazareth. Joseph began to build a crib for the baby, and Mary prepared bedding, maybe knitted an afghan.

But then another unexpected thing happened: Caesar's tax roles demanded that Joseph and Mary travel right away far south to Bethlehem (from Nazareth, that's about 120 Km as the crow flies). Mary was alarmed, but Joseph tried to calm her down: "We'll try to get there well before the baby comes. Don't worry Mary, I'll get things right for you, if I have to build a house for you in Bethlehem myself!"

But things did not work out. Either the trip took longer than they planned, or labour came upon Mary sooner than she expected. What was worse, Bethlehem was crawling with visitors. There was no room left for them. Mary must have been beside herself with fear. The only friendly gesture came

from a farmer: "You can stay the night in my barn."

And that's where Jesus was born: in the barn. It was rude, lonely and frightening. But in the end, it was okay. The baby was born. It was a boy, just like the angel said. He was healthy, and don't believe the song which says, "No sound did he make." He was a healthy baby, and healthy babies cry and wail to let mom know they are hungry, soiled, cold, uncomfortable, unhappy or whatever.

Mary was able to enjoy that precious moment of peace and tranquility a new mom enjoys after giving birth and all is well. But then gruff voices were heard outside, and before they knew it, shepherds came stomping into the barn. "What new terror rises against us? What do they want, Joseph? Send them away! Oh, do send them away!"

But no, they won't be turned. They push their way into the barn telling of angels. "Mary," Joseph says, "more angels have appeared!" The angel had told the shepherds that Mary's son was not just hers. This child belongs to the angels, to the shepherds and to all the people! And all heaven's angels turned out in force to celebrate the child's birth.

Mary's life has been changing!

But once the story was told out, the shepherd, being permitted to see their child, were persuaded to leave

at last, and as their voices faded away to "Hey you out there, we've seen angels tonight!", Mary stacked up all the facts in her mind, and began to put them in order. Tried to make some sense of them.

What a blessing that God sent to Joseph and Mary the shepherds to help them to see the glory in the shame, the divine purpose in what seemed like chaos.

Mary pondered all this in her heart. She would ponder often about her son, for greater troubles will come. A few days later, Simeon said to Mary, "A sword will pierce your own soul too." He spoke of the agony Mary would suffer when she learns of her son's arrest, trial, sentence and execution on the cross. She would see it and wonder, "Where is the glory in this? What possible purpose lies in such horror?"

God's glory shines more brilliantly in darkness. His love is more glorious against the hatred of man.

In this Christmas season, take courage, my friend. The gloom of confusion, trouble, suffering and loneliness you experience only allows the glory of God's love to shine more brightly. Don't despair because of trouble, but ponder the facts. Think of God's grace and love. As they did for Mary and Joseph, so they will be for you. For the child born that day was born unto you.

Paul Aasman

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