

The Dawn

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"Will There Ever Be Peace?"

TODAY WE ARE WITNESSING a change in world politics, which in many respects is unprecedented in human history. In the past such sudden changes in government generally came about as a result of long and destructive wars, or violent revolutions. Today's changes are not only sought by the people in a relatively peaceful manner, but acquiesced to, for the most part, by the present leaders of the countries involved.

The communist world is in revolt because their practice of socialism has failed to produce either economic stability at home, or power status abroad. Smaller and weaker nations over the years, having become somewhat calloused to the existing nuclear power threats of superpowers, have forged for themselves even greater world influence and dominance through trade and finance. Many of these are the newly-emerging major world powers of today. Insignificant, Pacific islands of forty years ago, through the aid and tutorship of the United States and the western world, now form a wall of economic giants at the back door of the communist world.

"Europe '92" has inexorably developed through the financial and political stimulus supplied by the United States, into an economic giant in its own right, and now sits at the front door of the communist world! Meanwhile the billions living in Europe and Asia between these global bastions of economic activity suffer in daily queue-ups to spend their meager earnings on a scant supply of the staple items of life. And on the world market scene there is a great dearth of product labels which read, "Made in Russia."

The new, more progressive leaders of Russia are able to read the trend of decline, and realizing the dire necessity of change, opened a small crack in the Iron Curtain with perestroika and glasnost. The rest is history in the making. The people want more than just a crack, and their united demands are pulling down the Iron Curtain!

These events have given rise to a fresh hope for eventual world peace. Certainly the immediate effect has been a renewed urgency for increased, although still partial, disarmament on the part of both the West and the East. Western European powers are pressuring the United States to withdraw conventional weapons from their soil to a drastic degree, as a follow-up to the current removal of atomic missiles. It is hoped that this will set the stage for an era of expanding cooperation between Western and Eastern Europe.

The world longs for peace, and will, perhaps, hope for more than these changes can achieve. The communist world has been forced to consent to these changes for the survival of the Soviet system and not because they *want* to change. A recent extract from the Kiplinger "Washington Letter" states this fact quite succinctly. It reads: "Gorbochev is firmly committed to Marxism, but realizes it must be altered because Russia is falling behind the other industrialized nations . . . a military giant, an economic midget." Another recent statement read, in effect, that the Russian bear is not becoming tame, it is simply hibernating.

For many years, students of Bible prophecy have interpreted "Gog" (Ezek. chapters 38,39), the final invader of Israel, as probably representing Russia and Arabic allies associated with her. The now new complexion on Russian interests could well lend itself to this eventual predicted action on their part.

The scenario might go something like this: The Soviets' rapidly expanding industrial complex will need much fuel. The elimination of Israel, a matter of great interest to the Arab world, might well hold the key for Russia to accessing and controlling the greatest deposits of oil on the globe. The ob-

vious risks to aggression of this sort in the future may well seem diminished by the lack of proximity of those who would normally come to Israel's defense if she were attacked, but now are unable to do so with enough dispatch. The current shifting of military parity could result in just such a situation.

How the prophecy of Ezekiel will happen we can only speculate, but the Scriptures are abundantly clear that, as this age ends, every effort of the nations to establish peace only leads them closer to the time of Armageddon. Our day is described as a time when the world cries out, "Peace, peace," when there is no peace.

The Apostle Paul, in his description of the Day of the LORD, says that "sudden destruction" shall come "as travail upon a woman with child." (I Thess. 5:1-3) Travail, as we know, comes in spasms with periods of comparative easement between the pains. This has been the pattern of events since the end of the Times of the Gentiles in 1914. Paul foretold that these spasms would be associated with cries of "peace and safety," and this prophecy, also, has proven to be very accurate.

Prior to the First World War, tremendous efforts were made to establish lasting world peace. 1913 was declared an international peace year. Then came the first spasm of destructive trouble. Following the war there were further outcries for, and hope of, peace and safety. Then came the second global struggle, followed by additional cries for "Peace peace!" But the disintegration continues, and will continue, until divine intervention manifests itself and brings genuine peace to a trouble-weary and dying world.

While God fought for his people on the ancient battlefield of Megiddo, giving them the victory when their obedience deserved it, his strategy was not always the same. In the case of Gideon's victory over the Midianites, the LORD's strategy resulted in Israel's enemies destroying one another. On other occasions, miracle-working power was used. So it is in the great battle by which the kingdoms of this world are set aside preparatory to the establishment of Christ's kingdom. One

prophecy declares that "every man's sword shall be against his brother." (Ezek. 38:21) The kingdoms of this world, in their fighting against one another, have already wrought terrible destruction against the strongholds of civilization, and the end is not yet.

Twice the nations have united in an effort to save the world from further destruction; but, as the prophecies foretold, these associations have not accomplished their purpose. Isaiah wrote, "Associate yourselves, O ye people, and ye shall be broken." (Isa. 8:9,10) Another prophecy about this gathering of the nations is Joel 3:1,2, and here this uniting of the nations is associated in point of time with the regathering of Israel to the Promised Land. It indicates that there would be a controversy over the land and that the LORD would then plead for his people and would be in opposition to those who endeavored to rob them of their rightful inheritance.

It is at this point that the LORD outwardly demonstrates his intervention. The prophecy in Ezekiel states that then the LORD will plead against Israel's enemies "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (Ezek. 38:22,23) We may not know how literally this will be fulfilled, but it is certain that in this prophecy is described the great climax of Armageddon—that great struggle in which God will use his power to defeat the enemies of righteousness and cause the divine kingdom to become operative for the blessing of all the families of the earth.

We know this is true, for the prophecy reveals that as a result of divine intervention, all the nations—including Israel, whom the LORD then delivers,—will, by his miraculous intervention, have their eyes opened to behold his glory. Then all nations will know that there is a God in heaven, who, through his divine Christ, is ruling among the children of men.

The Apostle Peter knew of this time and wrote concerning it, "Nevertheless, we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. (II

Pet. 3:13) There is a depth of meaning in Peter's use of the word "nevertheless" in this verse, and in his blessed assurance that there is to be a "new heavens and a new earth, wherein dwelleth righteousness." Throughout the chapter, preceding this verse, the apostle has been both positive and graphic in his description of the dissolution of the old order, symbolically described as "the heavens and earth, which are now." (vs. 7) These, he asserts, "shall pass away with a great noise, and the elements shall melt with fervent heat."—II Pet. 3:10

It is a dark picture of trouble and distress through which the nations are to pass, and little wonder that some might be inclined to doubt that such events could in any manner be evidences of the presence of a righteous king. Peter anticipates this objection, and tells us that in the "last days" some would ask, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?"—vs. 4

Since the world began, or "the beginning of the creation" (II Pet. 3:4), the 'fathers'—the Ancient Worthies—had been given to understand that the coming of the Messiah to establish a kingdom would mean joy and health and everlasting life. "Of the increase of his government and peace there shall be no end," the Prophet Isaiah had written. (Isa. 9:6-8) And again, "He shall swallow up death in victory; and wipe away tears from off all faces."—Isa. 25:8

From one standpoint or another, each of the prophets of old had described the life-giving blessings which would be showered upon the people when Christ, the righteous king of earth, returned to "have dominion from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) But Peter, who had the privilege of sitting at Jesus' feet and learning from him, and who in addition was inspired by the Holy Spirit as a prophet and thus was able to set these great truths forth in their proper sequence, recognized that before the blessings of the new kingdom could flow out to the people, the "kingdoms of this world" must be destroyed.—Rev. 11:15

With this thought in mind, and in answering the question, "Where is the evidence of his presence, since restitution blessings are not yet apparent?" the apostle first of all reminds us of an illustration which he heard Jesus use when he answered the disciples' question, "What shall be the sign of thy presence and of the end of the age?" In answering this question, Jesus compared his day at the end of the Jewish Age with the "days of Noah." (Matt. 24:37-39) In the days of Noah the people were not aware of the impending catastrophe of the Flood; but it came and wrought destruction upon the symbolic heavens and earth which existed at that time. Thus that world, or *kosmos*, was brought to an end.

Now in a very similar manner, as explained by both Jesus and Peter, the present evil world comes to an end in the "Day of the LORD." Just as the days of Noah began prior to the Flood, and he was present, preparing for the impending catastrophe, so the first years of Christ's presence precedes the destruction of the "heavens and the earth, which are now." (II Pet. 3:7) It is within the Day of the LORD—not prior thereto—that the foretold distress upon the nations, leading to their complete and final overthrow, comes upon them. They "pass away with a great noise," the "elements melt with fervent heat," and the "works that are therein" are burned up, in the Day of the LORD. (vs. 10) With the selfish institutions of this present evil world put down and their power destroyed, will come the manifestation of the new kingdom by the blessings which will flow out from it for the enlightenment and healing of the people.

And it is in keeping with the purpose of Christ's kingdom that first of all its power be used for the phasing out of this present evil world, for while that kingdom will be an instrument of blessing to mankind, it will also be a destroyer of "enemies." The last enemy to be destroyed by Christ's reign is death, writes the apostle; and evidently among the first are the kingdoms of this world. (I Cor. 15:25,26; Ps. 2:8,9) Because of this, the first signs of his presence cause all the tribes of the earth to mourn rather than to rejoice. (Matt. 24:30)

Thus Peter confirms the correct sequence of events associated with Christ's presence in his explanation that first it causes the passing away of the heavens and earth which are now.

Having explained this point, making it as definite as possible, Peter then seems to revert in his thoughts to the question, "Where is the evidence of his presence?" and, as though to agree that those who ask this question are expecting the right thing at the wrong time, he says, "Nevertheless we [even as they], according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We look for this because it is one of the things which God promised to the fathers through the prophets, but while we look for the new heavens and new earth, we realize that the first work of the new king is to set aside the wicked heavens and earth which compose this "present evil world."—Gal. 1:4

The symbolic heavens and earth over which Satan is the supreme ruler at this time, are rapidly passing away; and to the thoughtful mind this focuses interest more than ever on the hope centered in God's promise to "create new heavens and a new earth." When the apostle referred to this promise of God he evidently had in mind the one which is recorded in Isaiah 65:17-25. Turning to this wonderful chapter we read:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble;

for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the LORD."

No amount of explaining could make this wonderful promise of God concerning blessings which will come to the people under the rulership of the "new heavens and new earth" more complete or realistic. In keeping with the picturesque language of the East, the hope of blessings to come is set forth in word pictures, but there is no escaping the glorious meaning of the symbols used. In plain phrase, the prophet is telling us that when Christ is king there will be health and everlasting life for all the obedient. There is to be building and planting, and an economic security attached to the labor of the people that is dreamed of today, but seldom, if ever, experienced. There will be peace and tranquillity among all.

These are the evidences which, just beyond the present time of distress, will convince the whole world that Christ is indeed reigning. They will joyfully acclaim him as the mighty ruler of that time, saying, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." It will be then that Christ, as the "Arm of the LORD," will be revealed "in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 25:6-9; 52:10) What a prospect!

And what are the new heavens and new earth which the LORD has promised to create? They are the governmental arrangements of Christ's kingdom. In the prophecy regarding their creation another name is given, namely, 'Jerusalem'. "Behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. 65:17,18) The Apostle John, on the Isle of Patmos, was given various visions of the new kingdom arrangement, and says, "I saw a new heavens and a new earth," and

he also says that he "saw the holy city, New Jerusalem, coming down from God out of heaven."—Rev. 21:1,2

In verses 9 and 10 of this chapter, John identifies the New Jerusalem as the "bride, the Lamb's wife." This is the key to understanding the symbol. Jesus is to be the great king in the divine kingdom soon to bless all the families of the earth, and he is to reign with and through his church, who in the "first resurrection" becomes his bride. Jerusalem of old was the capital city in Israel, where the kings had their headquarters, their "throne." So the LORD uses these circumstances as a picture of the kingdom of Christ, and calls it the New Jerusalem. And this New Jerusalem is also, as we have seen, the new heavens and new earth which God has promised—in other words, the kingdom of the LORD in which Jesus reigns supreme as king.

The combined symbolism of heavens and earth illustrates what is otherwise plainly taught in the Scriptures, which is that the kingdom of Christ will be of two parts, the spiritual and the human; the invisible and the visible. Jesus, the divine king, and his church together with him, will be the spiritual phase of that kingdom, and the resurrected Old Testament Ancient Worthies will be their human representatives. This, briefly, is the organizational arrangement of the symbolic new heavens and new earth. And it is because God has promised to complete the New Creation—the bringing into being of this effective kingdom arrangement for the blessing of all nations—that we can now rejoice to realize that Satan's empire is crumbling.

All the promises of God which reflect his goodwill toward the dying race will be fulfilled as a result of his creation of the new heavens and new earth. His promises of a heavenly inheritance for the faithful followers of the Master will have their fruition in the exaltation of the church to "glory, honor, and immortality," to live and reign with Christ. And how much better is this, the true concept of God's purpose in the church, than the idea so long entertained by many that God is taking Christians to heaven when they die merely that they might be saved. Now we see that he calls all true Christians for a pur-

pose—the blessed purpose of being associated with Jesus in his kingdom through which the people of the world are to be given life, health, and enduring peace, and happiness.

God's promises to the ancients will also then be fulfilled. Abraham and his natural descendants will have their portion in the Land of Promise. The worthies of those past ages will be associated with the kingdom as its human representatives. They did not expect more than this. They understood nothing concerning the divine plan for a spiritual phase of the promised kingdom of the Messiah. Even the prophets did not foresee this. Jesus said of the last of the prophets, John the Baptist, that although among those born of women there had not arisen a greater than John, yet he who would be least in the kingdom of heaven—that is, in the spiritual phase of the kingdom—would be greater than he. John will be one of the 'princes' in the human phase of the kingdom, but he will not have a heavenly reward, and he will not reign with Jesus as a king.

In the new heavens and new earth, God's promise to Abraham will have its fulfillment—the promise that all the families of the earth were to be blessed through his seed. As we have seen in an earlier chapter, Jesus and his church constitute the true seed—the faith seed—of Abraham, which will be the channel of blessing to mankind in the kingdom, and how rich and far-reaching those blessings will be! They are beautifully illustrated in Revelation 22:1,2, under the symbol of a "river of water of life" which emanates from "the throne of God and of the Lamb." On either side of this symbolic river are the trees of life with their abundant supply of life-giving fruit, "and the leaves of the trees were for the healing of the nations." How glad we should be that the people of all nations, starving, oppressed, bleeding, and dying, are to be healed. Verily this *will* be the "blessing of all the families of the earth"!

The promise of God through Jacob that out of Judah would come one called 'Shiloh'—meaning 'peacemaker'—and that unto him would the gathering of the people be, will find its glorious fulfillment in the kingdom, for King Jesus will be

that Shiloh, and under him and under his banner of love the people will be gathered and blessed. All nations will call him blessed. Of the increase of his government and peace there shall be no end. "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish." "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." "Yea, all kings shall fall down before him: all nations shall serve him." All of these heart-cheering promises will be fulfilled in the new heavens and new earth.—Ps. 72:6,7,9,11

Then, too, will be the time when every man will dwell under his own vine and fig tree; and when swords shall be made into plowshares and spears into pruninghooks. It will be then that the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then also will come the awakening of all the dead by the same infinite power of the Creator who gave them life in the first place. No one, either of the living or the dead will be left out of the worldwide circle of people and nations that will then have an opportunity of being blessed with everlasting life in keeping with the promises God gave through the prophets, made clear through Christ and the apostles, and ratified by the blood of Christ.

But it will still be necessary to obey divine law in order to live forever. The Apostle Peter emphasizes this. After telling us that with the return of Christ and the establishment of his kingdom there will be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he adds, "and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:19-23

There are assurances that the majority of all nations will probably be glad to accept the provisions of divine love as they will then be proffered, and obey the laws of earth's new king. Jesus indicated that a time would come when the nation of Israel, although they rejected him at his First Advent, will yet say, "Blessed is he that cometh in the name of the LORD." The Prophet Micah wrote that "many nations shall come, and

say, Come, and let us go up to the mountain [kingdom] of the LORD, and . . . and he will teach us of his ways, and we will walk in his paths."—Mic. 4:2

Only then, for the first time in history, will there come lasting and universal peace foretold in this prophecy: "They shall beat their swords into plowshares, and their spears into pruninghooks; nations shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4 ☐

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim 3:16

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THE DAWN

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LESSON FOR FEBRUARY 4**Choosing the Light**

KEY VERSE: *"If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honor."*

—John 12:26

SELECTED SCRIPTURE: *John 12:20-36*

THE APOSTLES were puzzled by the reasoning of Jesus. First he had informed them that he was going to be put to death. Then he told them that the hour was come that he should be glorified, and in our text he implies that to serve they must follow him. Their perplexity was expressed by Thomas a short time later when he asked, "Lord we know not whither thou goest, and how can we know the way?"—John 14:5.

Jesus, of course, was going into heaven, which would involve not only his death as a man, but also his resurrection and glorification as a divine being. This aspect of following Jesus was not comprehended until after the apostles were enlightened by the Holy Spirit.

When this later occurred, the answer to Thomas' question became clear and they saw the way that was provided. Then they understood that both the death and resurrection of Jesus were fundamental to their hope

of life in and through him. Paul wrote on this point, "If Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15:17,18

In Ephesians 1:19, Paul speaks of the "mighty power" of the Heavenly Father which was used to raise Jesus from the dead, and to exalt him to his own right hand in the heavens. The mighty power of God had been employed along many lines previous to this. Under the direction of his infinite wisdom the entire universe had been brought into existence by his mighty power. Never before, however, had there been such a manifestation of divine power as was required to raise Jesus from the dead, give him the divine nature, and exalt him to God's own right hand. This was the first time that any of God's creatures had been raised to such a height of glory. No wonder the apostle, in writing about it,

speaks of the **mighty** power of God which was then used.

But it has a far more important lesson for us than merely that we should be awe-inspired by the thought of such mighty power! Paul, in this connection, prayed that the eyes of our understanding be enlightened in order that we might understand and appreciate the superlative height of glory to which we are called, and to realize that the attainment of such a high position in the divine plan **is** entirely possible because of the fact that the mighty power of God which was used to raise Jesus from the dead is employed "to us-ward who believe." Paul wanted us to realize that the same power which defeated the purpose of Jesus' enemies in putting him to death will see us through to victory with him.

The resurrection of Jesus, then, is most significant to us, for it is a reminder that greater is he who is for us than all they who are against us—a wonderful assurance of victory, indeed! How much this God-given assurance should renew our courage to press on in the upward way which leads to glory, honor, and immortality! It is indeed a high station to which we are called, but we can have the assurance of attaining the victory through the "exceeding greatness of his power to us-ward."

"If ye then be risen with Christ"—this is one of the inspir-

ing lessons of his resurrection to all who are endeavoring, by God's grace, to be like him. Christ **is** risen indeed, but are we risen with Christ? This language does not mean that we have already participated in the "first resurrection," but is expressive of our hope of sharing in his glory, a hope that inspires us to set our affections on things above, "where Christ sitteth at the right hand of God." We walk in "newness of life"; that is, from the moment of our consecration we begin a new life, for we are New Creatures in Christ Jesus—old things have passed away, and all things have become new.—Rom. 6:4; II Cor 5:17

All our interests are to be centered above. Our treasure is in heaven, and if this is truly so, our hearts, our affections, will be there also. This means the mortifying of our flesh, being crucified with Christ. (Col. 3:5; Rom. 6:6; Gal. 2:20) And there is no other way in which we can be risen with Christ, for as Paul explains, it is only if we are dead with Christ that we may hope to live with him. (Rom. 6:8; II Tim. 2:11) It is essential that we do all in our power to bring our old nature into subjection and make it a servant of the new mind. (I Cor. 9:27; II Cor. 10:5) Only if we do this can it be said that, by faith, we are now risen with Christ. □

Choosing to Serve

KEY VERSE: *"Verily, verily I say unto you, the servant is not greater than his lord, neither [is] he that is sent greater than he that sent him."*—John 13:16

SELECTED SCRIPTURE: John 13:1-17

WE WILL BE helped in our understanding of this occasion when Jesus washed his disciples' feet if we consider the circumstances under which it was performed. From Luke's account we find that there was contention among the disciples when our Lord gave this lesson in true humility. Just a few days before, the mother of James and John had said to him, "Grant that these, my two sons, may sit the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20:21) This desire to be important seemingly had affected more than James and John, for Luke 22:24 reads: "There was . . . strife among them, which of them should be accounted the greatest."

Because of the dusty roads of Israel, and because of the open sandals which were worn then, it was customary upon the arrival of guests for the householder to have a servant wash their feet as an act of respect and hospitality, and also to refresh the traveler.—Gen. 18:4

On the occasion of the Master's washing the disciples'

feet, the group was assembled in the 'upper room'; no host was there to welcome them, and no provision had been made to make them comfortable. Apparently this question of who should be accounted the greatest had developed, and none was willing to humble himself to perform the task of washing the feet of the others—a menial service. So they ate the supper, contrary to the usual custom, without their feet having been washed. When the Master saw that none of the disciples was willing to do this service, he did it himself.

Thus Jesus rebuked the spirit of pride which had corrupted their fellowship, and taught them that if he, the Master, was willing to serve the lesser members of the LORD's family, and to minister to their comfort even in the most common way, they, as his followers, should be willing and glad to serve one another in humble ways.

The Master was not teaching the necessity to actually wash one another's feet; but rather, to be willing in humility to "serve one another." (Gal. 5:13) Some

believe that by this act our Lord instituted a ceremony to be performed by his followers, and so they wash one another's feet. However, we do not share this view. In their pride and desire to be greatest, the disciples had lost sight of the measure of true greatness.

Our Master's action not only rebuked their pride, but set an example for them and for us that should apply to every affair of life. As humble disciples we should always be ready to serve, not only in great matters, but also in the little affairs of life. This washing of 'one another's feet' applies to every service, every kindness that we can render our brethren, especially along lines that will be of spiritual comfort and encouragement, for, "he that is greatest among you shall be your servant."—Matt. 23:11

Jesus' humility was displayed in his willingness to render small services. Are we interested in serving only under circumstances which will result in some praise or glory to ourselves, while leaving the little things for others to do? How very appropriate it is that we accept Jesus' invitation, "Learn of me, for I am meek and lowly of heart."—Matt. 11:28

The Apostle Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things,

but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who, being in the form of God, he did not [snatch at equality with God, *NEW ENGLISH BIBLE*], but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:3-8

We should thus learn of Jesus with the view to being like him. Jesus freely acknowledged that of himself he could do nothing; that it was only because the Father worked in and through him that he was able to do the works which he had been sent into the world to do. (John 5:19,30) Do we realize that the same thing is true of us? Undeniably we do not have the same outstanding works to do, but do we realize that even the little things assigned to us would be impossible of accomplishment except as the Heavenly Father blesses us with his wisdom and strength?

Jesus humbled himself under this test to the fullest possible extent. Only those who humble themselves under the mighty hand of God may expect to be exalted by him to glory, honor, and immortality, to live and reign with Christ a thousand years.—Rom. 2:7 □

Choosing the Way

KEY VERSE: *"I am the way, the truth and the life, no man cometh unto the Father, but by me."*—John 14:6

SELECTED SCRIPTURE: John 14:1-4

BEFORE THE TIME came to provide the ransom from sin and death, God showed by his dealings with the nation of Israel the impossibility of any of the fallen race walking in the way of life through their own efforts. He showed this by giving Israel his Law. Not only did God give them the Law, but he made with Israel, through Moses as the mediator, what we speak of as the Law Covenant. God promised Israel certain things if the people would do in return certain other things—offering them the reward of life for perfect obedience. But every honest-hearted Israelite was forced to say as the Apostle Paul wrote, "The commandment which was ordained to life, I found to be unto death."—Rom. 7:10

Our human imperfections prevent us from measuring up to the perfect standard of obedience. Hence, as Paul says, "By the deeds of the Law there shall no flesh be justified in his sight." (Rom. 3:20) The Law Covenant, therefore, brought condemnation to death because Israel could not live up to the covenant obligations into which through Moses they had

entered. The coming of Jesus and the giving in sacrifice of his perfect human life, made possible another judgment or trial for life during that day yet future, which God hath appointed, wherein he will judge the world in righteousness. —Acts 17:31

However, for the followers of Jesus now, a "new and living way" to life has been opened up. This is not a way of works, but of faith: a way whereby those who believe that Jesus is God's Anointed—the Messiah, who has ransomed man from the power of the grave—can make a full consecration to do God's will. On the basis of this faith and consecration these may be released from the Adamic condemnation and receive the begetting of the Holy Spirit. This starts them in the "new and living way."—Heb. 10:20

It is a way which really leads to life, bringing life everlasting within reach of all who are called with the "high calling of God in Christ Jesus." (Phil. 3:14) It is a way of life through sacrificial death. The life provided by Jesus will be obtained through a sacrifice of the flesh and a perfecting as New Creatures in

Christ Jesus. Hence Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2

With reference to this way of life opened up during the Gospel Age, Jesus said, "I am the way." (John 14:6) Peter said, "Christ also suffered leaving you an example, that you should follow in his steps." (1 Pet. 2:21, **RSV**) In view of the very high standard required of the followers of Jesus, it is not surprising that the Master should describe this way to life as a narrow one which few find, and in which fewer still care to walk.—Matt. 7:14

It is indeed a good way, a way which brings wonderful rest of heart and mind to those able to see and walk in it. Having heard the LORD's voice directing us through his Word, saying, "This is the way, walk ye in it" (Isa. 30:21), let us steadfastly resist every temptation to turn aside from the way of the LORD.

With reference to God's help and blessing given to his people, typical Israel, along the way to the typical Land of Promise, we read, "Behold, I send an angel before thee, to keep thee in they way, and to bring thee into the place which I have prepared." (Exod. 23:20) Of spiritual Israel, walking the way of life to the promised heavenly inheritance, we read, "The angel of the LORD encampeth round about them that fear him, and delivereth

them." (Ps. 34:7) Again concerning the angels of the heavenly host, we are asked: "Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?"—Heb. 1:14

And that we might continually have the LORD's providences over and around us, we are exhorted to pray in the words of the psalmist, "Lead me, O LORD in thy righteousness because of mine enemies; make thy way straight before my face." With the passing beyond the veil of the last members of the church, the broad way leading to destruction will disappear from the earth, and a highway to life will be opened up to the world. Speaking of the glorious light of the new dispensation when the knowledge of the LORD will fill the earth, the Revelator says, "The nations . . . shall walk in the light of it." (Rev. 21:24) This is the same thing as walking in the way of the LORD and is described by Isaiah as 'an highway', the 'way of holiness' the way which leads back to human perfection and everlasting life. (Isa. 35:8) The apostle said—and his words will be as true of the world in the next age as they are of the church today—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John 1:7 □

Empowered by the Spirit

KEY VERSE: *"The Comforter, which is the Holy Spirit, whom the Father will send in my name, it shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*—**John 14:26**

SELECTED SCRIPTURE: John 14:15-27

THROUGHOUT THE ENTIRE course of Jesus' ministry, he was unfolding the various aspects of truth which had been revealed to him. While he did not himself record his teachings, yet, under the later direction of the Holy Spirit his wonderful words of life were preserved by others in writing, thus making them available for the instruction of all the LORD's people throughout the entire age. And how clearly Jesus emphasized that his teachings were not his own! Referring to himself he said, "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him."—John 3:34

How wonderful, and how reassuring! The giving of the Holy Spirit to Jesus as a power to reveal the thoughts of God was not in limited measure. It came with such full and complete clarifying brilliance that Jesus understood the thoughts—yes, the very intents—of God's heart. This means that we can accept every word which Jesus spoke as

reflecting the mind of God. Again Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49

Toward the close of Jesus' ministry, Philip said to him, "Lord, show us the Father, and it sufficeth us." Jesus' reply was, "Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John 14:8-10

What this means to us is that in the words and works of Jesus has been revealed the meaning of the Spirit-inspired writings of the Old Testament. We have been brought close to the holy thoughts of God that they might exert their intended influence in

our lives. When we read the teachings of Jesus we may know that they reveal the will of God. When Jesus said that we should love our enemies it means that God wants us to love our enemies. When he said, "Ye are the light of the world," we know that it is the *Heavenly Father* who expects us to be the light of the world. When the Master commanded that we should lay down our lives for the brethren, we should realize that it is *his Father* who issued that command.

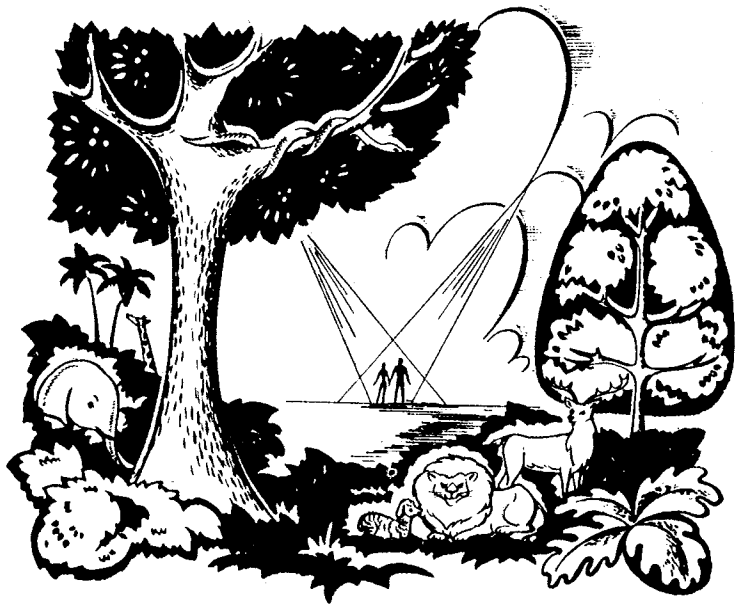
And so it is with respect to all the gracious words which fell from the Master's lips. But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths which were revealed to him by the Holy Spirit. Jesus confirmed this when he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, [it] will guide you into all truth." (John 16:12,13) The minds of the disciples were not then prepared to grasp all the marvelous truths which had been revealed to Jesus. Much even of what he did tell them was only vaguely understood by them; and many of his lessons they failed to remember.

In our text Jesus gives us another promise, that in his

name the Father would send the Holy Spirit to his disciples, and that it would be to them as a wonderful Comforter. The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! As Jesus indicated to his disciples there were many truths of the Father's plan which he had not told them, but later these would be revealed. When the Holy Spirit came upon them as it had already come upon him, they would be taught 'all things'. Nothing which they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted.

The Pentecostal outpouring of the Holy Spirit completed the miraculous revelation which was given to Jesus at Jordan, and thus through his teachings, and theirs—the apostles'—the revelation of the divine will was completed, and is now contained in the written Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17 □

THE GOLDEN THREAD SERIES—PART 2



At Home in a Garden

AS THE SIXTH creative “day” came to a close, the earth was ready for the drama which God had in mind for mankind—it was like a great stage set for this drama, which would involve many ‘acts’ and ‘scenes’ and ‘parts’, in the unfolding of its story. The people of the Bible—both good and evil—can be thought of as actors on this stage. When we begin to open the pages of the Bible we become acquainted with some of its personalities. We are introduced to Adam, and then to his wife, Eve. They are often referred to as our “first parents.”

Over six thousand years ago, the LORD God formed Adam "of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." (Genesis 2:7) First Adam's body was created. All its organs were perfect—it had a perfect heart, but at this point it did not beat. It had lungs, which did not function. The eyes in Adam's body were perfect, but they could not see; nor could his ears hear. His legs were motionless, and his arms lay limply at his sides. The brain and nerves were in perfect harmony, but not a single command was sent to that brain, nor was it able to receive or record a single thought.

Not until God breathed into that body the breath of life—forcing the lungs into action, the heart to beat, the blood to circulate—did its nerves wake up, and the brain begin to function. That perfect body which was not alive, began to live: "man became a living soul," a creature made alive by the wisdom and power of the Creator, who knew just how to combine a human organism with the breath of life to make it live. Science has never been able, nor do we believe that it will ever be able, to discover this secret of life which belongs to God.

The LORD said, "Let us make man in our image, after our likeness; and let them have dominion over all the earth. So God created man in his image." (Genesis 1:26,27) How was man created in God's image? We know, of course, that Adam was not an 'image of God' in a physical sense, because God is a spirit being and man is only an earthly being! He was made in God's image, however, in several ways. Adam was created perfect, with intelligence and the ability to think or reason; he was created with a conscience to understand the difference between right and wrong; he was given the ability to appreciate beauty—in nature, music, art, and poetry. Man was created with the capacity to feel compassion, and love. These qualities are what set him apart from, and above, the lower animals that are not even aware of these better gifts.

When we realize how marvelous is the universe in which we live, our hearts go out to our Creator in praise and adora-

tion. We delight to bow down before him, to thank him for his wisdom, power, and love, and to seek his guidance and blessing. So we see that we were created with the desire to worship God, which is still another way in which we were made with more appreciation than the lower animals.

And now that we have met the first two actors, the play begins: "The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And a river went out of Eden to water the garden," which branched out into four rivers, all of which are named in Genesis 2:8-14. The garden is described as pleasant to the sight, having herbs and spices and everything that is good for food. God had carefully provided all that was necessary to keep the first man alive. In addition, the Creator wanted him to enjoy life fully, so Adam was created with the ability to appreciate his beautiful surroundings—the trees and flowers, vegetables and fruits, birds and animals—and to enjoy the flavors of the different foods presented to him, and the friendship and companionship of the animals.

The LORD God knew that it was "not good that the man should be alone." God never planned that Adam would remain alone in the Garden of Eden forever, with only the animals as living companions. (Genesis 2:18) But in order that Adam himself might realize how much he needed company, the LORD arranged that he become familiar with all the animals, giving them their names. In this way he learned that not one among them was completely suitable as a real companion or friend. "But for Adam there was not found an help meet [partner] for him."

Then it was that Eve was created. God's method was quite unusual! He "caused a deep sleep to fall upon Adam and he took one of his ribs. And [from] the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." Adam, who had found no real partner among the beasts and the birds, now had Eve as his wife—"bone of his bone, and flesh of his flesh." At last Adam had someone

to share the enjoyable work God had given him to do—the care of the Garden of Eden.—Genesis 2:15

“God blessed them, and said, Be fruitful, and multiply and fill the earth, and subdue it: and have dominion over every living thing that moveth upon the earth.” How remarkable it is that the Bible tells us right in its opening chapters what the Creator’s purpose is in the creation of man. A short summary is given of God’s creative work as it has to do with the earth, explaining that this planet was prepared to be the home of his human creation forever. Adam and Eve were told that they would have a family which would increase until it filled the whole earth, making it a place in which all could live in comfort and happiness. Here the purpose of God for man is told in a very few words! It is God’s golden thread of promise, which will certainly come true!

What a delightful home Adam had! Beauty surrounded him—flowering and fruitful trees, sparkling rivers, fragrant flowers, friendly and colorful birds and beasts roamed through the garden, and a plentiful supply of delicious food was always available—and now he had a beautiful and loving wife!

In the magnificent Garden of Eden, the LORD God caused “to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” (Genesis 2:9,10) God made it very clear to Adam that he could eat fruit from every tree of the garden **except** the “tree of knowledge of good and evil.” The penalty for disobeying this command was extremely severe: In the day that you eat of this forbidden tree, you will be certain to die. (Genesis 2:16,17) This was God’s method of testing Adam and Eve. Would they obey him? Would they believe his warning that they would surely die if they disobeyed? We find that a dark shadow began to creep across the sunny and peaceful garden scene, for Satan was there too, trying to impose his wicked schemes upon Adam and Eve.

Our first parents were different from all other human beings in one particular respect—they had never been children! As

youngsters we learn obedience to our parents while we are growing up. But Adam and Eve were like untaught, inexperienced babes. However, they should have obeyed God and his commandment not to eat the forbidden fruit. This was a simple, understandable law. They did not need to analyze it, or to decide whether or not there were some excusable circumstances when it would be all right for them to eat the forbidden fruit—there were no exceptions of any kind. “Thou shalt **not** eat of it,” was the plain command, “for in the day that thou eatest thereof thou shalt surely die.”

But Satan, the great adversary of God, took occasion to tempt Adam and Eve. He assumed the form of a serpent and asked Eve (either in words, or through his actions) if it were true that God had said they should eat from **all** the trees. (Genesis 3:1) She agreed that this was true, with the one exception of the tree of the knowledge of good and evil; she quoted God as having said, “Ye shall not eat of it,” and, she added her own words, “neither shall ye touch it, lest ye die.” Then Satan contradicted God, saying, “Ye shall **not** surely die.” This raised a doubt in Eve’s mind—she questioned which statement was true, and which was a lie?

The sly serpent knew he had made Eve uncertain, and he took advantage of her doubt. Satan continued, saying, “God knows that in the day you eat fruit from that tree, your eyes will be opened and you will be as gods, knowing good and evil.” When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit and ate it. What a dark scene this must have been. How sad to think that Eve would question the commandment of the benevolent God who had given them everything they enjoyed in the Garden of Eden—life and beauty and abundance of peace, food, and companionship of the beasts and of each other—a God who cared for all their needs every day, lovingly and generously.

Adam was not deceived by Satan. He did not believe the serpent’s lie. His heart sank as he thought of what Eve had done, and he knew that she would die. So when Eve offered

him the forbidden fruit, "he did eat" it, perhaps preferring to die with her than to be alone again. Satan—that old serpent—here took his first step into the lives of the human family causing pain, sickness, and death, as he does whenever he comes upon the scene.—Genesis 3:6

The penalty of death began to be paid immediately: "Dying thou shalt die." This means that Adam did not die instantly, but instead he **began** to die the very day he came under the sentence of death, but he lived nine hundred and thirty years, suffering the dying process all those years—becoming sick, growing old and feeble, and finally actually going down into death.

Besides having the dismal outlook of death ahead of them, Adam and Eve were further punished by being sent out of the Garden of Eden, their home. Angels were posted with flaming swords to prevent them from returning. They had lost their safe, familiar, bountiful, beautiful home.

Events proved that some of what Satan had told Eve was true. One of Satan's favorite tools is to mix truth and lies together. He told her she would "know good and evil." Both Adam and Eve certainly did gain the knowledge of good and evil. Before their disobedience they enjoyed all the good things God showered upon them. After their disobedience they experienced many evils. They had to work hard to provide food, shelter, and safety. "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken."—Genesis 3:19, **Revised Standard Version**

Can we see even one small ray of hope shining on this tragic situation? Yes, we find that the Creator's original plan was not defeated in spite of Satan. God's enemy was now man's enemy. But God promised that even though Satan had caused pain and death to reign over mankind, the time would come when he would send a "seed" to destroy Satan. A seed means a descendant, or offspring who would be born later in time.—Genesis 3:15

God's plan for this planet Earth to be the everlasting home of his human creation—to fill it and to subdue it—will still be

accomplished. God arranged for the golden thread of promise—the hope of release from man's doomed condition to a condition where God's original purpose, which is perfect everlasting life upon a perfect earth, will be restored—to be woven throughout the entire Bible, and we know that God's promises always come true!

Questions

1. How did Adam come into existence? How was Eve created?
2. What are the two parts that make up a human soul?
3. What commandment was given to Adam?
4. Who tempted Eve to disobey God's commandment? What was his lie?
5. What was the penalty for eating the forbidden fruit? Why did Adam live nine hundred and thirty years?
6. Who did God promise to our first parents would come in the distant future to destroy Satan, pain and death, and restore everlasting life to all mankind? ☐

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 1—"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21 (Z. '00-3 Hymn 196)

FEBRUARY 8—"O thou of little faith, wherefore didst thou doubt?"—Matthew 14:31 (Z. '00-170 Hymn 197)

FEBRUARY 15—"Whoso keepeth His Word, in him verily is the love of God perfected."—I John 2:5 (Z. '97-312 Hymn 172)

FEBRUARY 22—"Let your conversation be without covetousness; and be content with such things as ye have."—Hebrews 13:5 (Z. '02-250 Hymn 87, vs. 3)

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The Year—1952

“If Ye Love Me”

“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:23

HUNDREDS OF BOOKS have been written, and thousands of sermons preached, emphasizing the importance of the Christian's personal love for Jesus. Yet, strange as it may seem, so far as the historical records of his life are concerned, Jesus himself said very little on this subject. Matthew reports Jesus as saying that those who love their own family more than they love him are not worthy of him (Matt. 10:37); and John, the disciple of love, quotes Jesus on this point only a few times. In our text, as well as in other statements of Jesus, we find the Master stressing the thought that love for him would be reflected in obedience to his teachings, and by faithfulness in serving—even at the cost of life itself—those whom he loved and looked upon as his sheep.

Only once does the Apostle Paul make a direct reference to the importance of our love for Christ. This is in I Corinthians 16:22, which reads, “If any man love not our Lord Jesus Christ, let him be Anathema Maranatha [meaning ‘cursed by divine judgment’].” It would be difficult to place greater stress than this upon the importance of our loving Christ. In view of such a strong statement as this, one might well wonder why no other direct reference is made to the subject in all of Paul's writings.

The Apostle Peter likewise makes only one direct reference to the thought of loving Christ. He wrote with respect to him, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Pet. 1:8) Peter addresses this remark to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (vs. 1) Seemingly he takes for granted that those who are thus called, and who are endeavoring as best they can to fulfill the conditions of the call, do love Christ, although they may not have seen him.

The Apostle John refers several times to our love for God, and emphasizes that those who possess such love will manifest it by loving their brethren; which is a similar viewpoint as that expressed by Jesus when he said, "If ye love me, keep my commandments." (John 14:15) This would indicate that John, the apostle of love, caught the essence of Jesus' teachings on the subject, which is that our personal love for the Master and for our Heavenly Father is not measured by how much we talk about it, nor by emotional feelings, but by the manner in which we obey their commandments and rejoice in the divine plan of salvation.

The small number of direct scriptural references to the subject of loving Christ may seem strange, in view of the great stress which has been laid upon this thought by church writers of various denominations. The great apostasy from the faith of the true Gospel which began to set in shortly after the death of the apostles, corrupting the teachings of the Bible, affected more than merely those great truths pertaining to the fall of man—the "wages of sin," the kingdom hope of restitution, and other doctrines of the divine plan—for in many ways the truths of the Word pertaining to the devotional life of Christ's followers also became distorted.

The monastic life is an appropriate example of this. Those entering this secluded life of separation from family and friends to live in extreme austerity, of necessity develop an intense sense of loneliness. In this condition of mind they

think of Jesus as being their great friend, and sometimes even as a lover. Naturally, under the circumstances, these lonely ones sense a deep emotional love for their Master, and feel sure that he is very near to them. But is there anything in the Bible to justify such a viewpoint or practice of this nature? We think not. The apostles wrote nothing along this line, and what Jesus himself said on the subject certainly shows that true love for him will be manifested in quite a different way.

Henceforth No More

The Apostle Paul wrote, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, . . . henceforth know we him [so] no more." (II Cor. 5:16) This text indicates that there were many in the Early Church who had been personally acquainted with Jesus while he was in the flesh. For these, the memory of their acquaintance and contact with him must have been sweet indeed. Even so, Paul was pointing out to them that their true relationship with the Master was one which transcended their memory of him in the flesh. Such a treasured memory, held by those who enjoyed a measure of personal fellowship with Jesus, would naturally lead to a very strong attachment to him, but might not necessarily inspire obedience to his commands and loyalty to his doctrines.

Besides this, only a very few of the entire church were blessed with that privilege—perhaps not many more than the five hundred brethren mentioned by Paul in I Corinthians 15:6. The love of the remainder for Christ must of necessity be based upon his teachings, and upon the knowledge of his faithfulness to the privileges assigned to him in the divine plan by his Heavenly Father, for most of us have not known Christ after the flesh.

Failing to understand the doctrines of the divine plan and the wonderful position the divine Christ now occupies in the Father's arrangement, the tendency of nominal churchianity has been to deify the man, Jesus, and to judge the genuineness of Christian experience by the depth (Continued on page 37)

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LaSalle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte WCOE-FM 96.7 10:00 a.m.

KANSAS

Goodland KLOE 730 7:15 a.m.
Coffeyville KGGF 690 9:05 p.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Winchester WHRS 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.

NEW MEXICO

Los Alamos KRSH 1490 6:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

OHIO

Cincinnati WNOP 740 9:00 a.m.

PLEASE TAKE NOTE

of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Jenkintown (Wed.) WIBF-FM 103.9 12:30 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Beaufort (Fri.) WVGB 1490 2:00 p.m.
Charlestown WOKE 1340 7:06 p.m.

TEXAS

Pearsall KVVWG 1280 9:15 a.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 7:30 a.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
Jackson WYLO 540 2:15 p.m.

... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	10:15 a.m.
Canmore	CFHC 1450	11:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL 1190	8:45 a.m.

NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

Radio Africa (Thurs.)		7:45 p.m.
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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PHILIPPINES

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SRI LANKA

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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TONGA

Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo Radio El Espectador 810		9:15 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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Overseas Broadcasts

BRITISH ISLES

Dublin	Christian Brdg. 96.3-FM	9:00 p.m.
Radio Caroline (Tues.)	KHZ 819-AM	8:45 p.m.

BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
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ECUADOR

Quito	Radio Anoranza 99.7-FM	8:45 a.m.
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HONG KONG

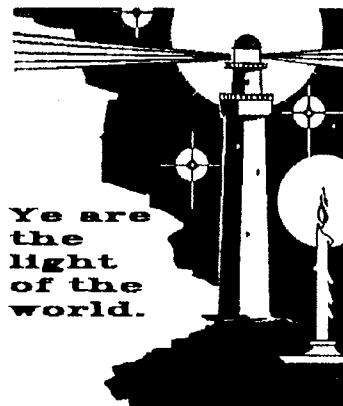
Radio Villa Verde (Fri.)		6:00 p.m.
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ITALY (Italian)

Europa Radio Milano 83.3-FM		11:30 a.m.
Euro Tele Radio Calabria (Fri.)		
MHz 102		5:30 p.m.
Radio Corleone Centrale		
FM-88-500 FM-92		11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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THE BIBLE ANSWERS

Television Broadcasts

We are happy to announce that each Sunday afternoon "The Bible Answers" television programs will be aired on Channel America and affiliates from 12:00 to 12:30 p.m., Eastern Standard Time. The list below represents the current stations under contract. As additional stations are arranged we will update the list. *For airing times, days, and/or channels, see your newspaper.

CALIFORNIA

Aroyo Grande

Channel 66

FLORIDA

Daytona Beach

Channel 42

Fort Myers

Channel 7

Ocala

Channel 7

Orlando

Channel 4

St. Petersburg

Channel 35

Tampa

Channel 57

GEORGIA

Atlanta

Channel 4

Cordele

Channel 55

Savannah

Channel 55

IOWA

Cedar Rapids

Channel 13

*Des Moines

Channel 33

LOUISIANA

Jennings

Channel 13

New Orleans

Channel 61

MAINE

Portland

Channel 57

MASSACHUSETTS

Hyannis

Channel 41

MICHIGAN

Detroit

Channel 26

MINNESOTA

Minneapolis

Channel 13

MISSISSIPPI

Philadelphia

Channel 20

MISSOURI

St. Louis

Channel 7

NEBRASKA

Lincoln

Channel 67

NEW YORK

Buffalo

Channel 67

Glens Falls

Channel 8

Oneonta

Channel 15

Rochester

Channel 40

Syracuse

Channels 14, 18

NORTH CAROLINA

Raleigh

Channel 68

Reidsville

Channel 14

OHIO

Cleveland

Channel 29

Columbus

Channel 62

OKLAHOMA

Tulsa

Channel 33

PENNSYLVANIA

Harrisburg

Channel 40

TENNESSEE

Helksell

Channel 12

VIRGINIA

Norfolk

Channel 68

WEST VIRGINIA

Huntington

Channel 55

*Logan (Mon.)

Channel 12

PUERTO RICO

Arecibo

Channel 28

(Continued from Page 31) of emotional love one might feel toward him. It was to aid in this that statues of the man, Jesus were introduced into the church, ignoring Paul's statement that we know Christ no longer "after the flesh."

This does not mean that a Christian should not appreciate the perfection of the man, Christ Jesus, or fail to be inspired by his unswerving devotion to God, and his love for righteousness. The manner in which Jesus obeyed his Father's will, and by so doing laid down his life in sacrifice for both the church and the world, should ever be a pattern for us to follow. His gentleness, patience, sympathy, compassion, and love, constitute a standard of character which we should continually strive to attain. Our hearts naturally go out in love to the one who, in displaying his Father's love, so willingly gave up all in order that we might live.

It is surely inspiring to read, and to meditate upon, the historical records of the Master's life of perfect obedience to his Father's will. In our minds we love to go with him as he moves from city to city, and from one scene of active service to another, to hear those gracious words which fell from his lips. We almost envy the great privilege enjoyed by those first disciples of being so personally associated with Jesus and intimately affiliated with his work.

We think of Peter, James, and John, and of the fact that they seemed to appreciate Jesus just a little more than the others, always wanting to be close to him; and we might wonder why the others did not display the same personal love for their Lord. As we look back upon those circumstances, we are sure that if we had been there we would have clearly demonstrated our love for the gentle and perfect Jesus.

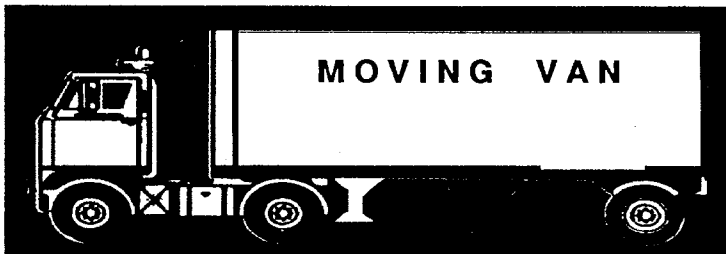
It is certain, we believe, that Jesus appreciated every evidence of love which was displayed toward him by his disciples and friends. Those who are noble of heart naturally appreciate nobility in others, and the disciples' love for the Master was an evidence to him that they appreciated the godlike qualities which they saw displayed in him; and his love went out to them in return. This reciprocity of love is quite understandable

even by the natural man, although beautiful characteristics are in themselves no evidence of special spiritual discernment.

That is why writers who know little or nothing about the divine plan and who are almost totally blind to Jesus' true position in that plan can, nevertheless, write beautiful themes pertaining to Jesus in the flesh. We rejoice that there are those who, even though it is not given to them to know the "mysteries of the kingdom of God," still appreciate the glorious virtues of him who spoke as never man spoke before, and who was holy, harmless, undefiled, and separate from sinners.

That an understanding of the marvelous virtues of Jesus' perfect character as a man does not signify an appreciation of spiritual things is apparent in the experiences of the disciples prior to Pentecost. The Apostle Peter loved the Master, a love which must have been based upon his glorious personality, but he had little spiritual discernment. When Jesus announced his intentions of visiting Jerusalem where he expected to be arrested and put to death, Peter said, "Be it far from thee, Lord." (Matt. 16:22) Commenting on this, Jesus explained that Peter had expressed a purely human viewpoint.

John was a great lover of Jesus, delighting to be near to him and to lie upon his breast. But despite this deep personal attachment—which probably exceeded that which existed be-



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tween David and Jonathan—this “disciple whom Jesus loved” was just as bewildered as the others when Jesus was crucified, and, together with Peter and James, decided to go back into the fishing business. John’s personal love for the Master was a beautiful thing, and Jesus appreciated it, and felt that one who was capable of such love would be an ideal guardian for his mother. However John’s attitude did not represent spiritual discernment—although it was a rich soil in which later there developed a beautiful spiritual character.

“If Ye Love Me”

Jesus certainly must have appreciated his disciples’ love for him, and he endeavored to channel it along proper lines. He knew that personal affection for him as a man was not the ultimate test of true discipleship. But he recognized that irrespective of other considerations, such an affection, undirected by the principles of the divine plan, could easily lead to serious errors of viewpoint and practice. Indeed, he had seen this demonstrated in Peter’s insistence that he, Jesus, should avoid taking a course which would lead to his death. It is because of this that in the few references to their love for Jesus we find the Master endeavoring to transform and to elevate it from a personal attachment, to a love for, and obedience to, the things for which he stood—a broad, self-sacrificing love encompassing all those associated with him in the outworking of the Father’s plan.

“If ye love me, keep my commandments.” (John 14:15) To Jesus the personal affection of his disciples, no matter how emotionally deep it may have been—as in the case of John—meant little, unless it could be translated into obedience to his teachings. So we do not find Jesus sermonizing on the importance of loving him; but noting the evident personal affection his disciples displayed, he used it to engender in them a transcendent love, one which would not be limited to him alone, but which would embrace the great divine cause for which he stood, including as well, all those who participated in it.

Jesus' Commandments

Outstanding among Jesus' commandments is the one in which he enjoins upon his followers the necessity of loving one another as he loved them. This was a love which expressed itself in sacrifice. It rose far above natural affection and impelled the Master to lay down his life for those who became his disciples, espousing his Father's cause. Jesus considered it important for his disciples to understand his unselfish interest in them. He indicated that they could express a higher love for him by their willingness similarly to lay down their lives for one another.

This "new" commandment surely points to a very understandable and practical manner in which we can express our love for our risen and glorified Lord. We cannot see him, even as we cannot see our Heavenly Father, but we can see the members of his body—those whom he particularly loves, and for whom he laid down his life. By loving and serving these, even to the extent of laying down our lives for them, we demonstrate our love for the Master. Conversely, no matter how much we may claim to love Jesus, if we are indifferent to the needs of our brethren, it means that our professions are vain and empty.

And this new commandment is only one of many which Jesus bade us to observe, and failure to obey any of them would evidence a lack of love for him. They are not always named commandments, however. All those wonderful instructions in his sermon on the mount, spoken of by Jesus himself as "these sayings of mine," are, in fact, commandments. They are so important that Jesus likened anyone who ignored them to a person who builds his house upon the sand, only to have it destroyed when the storms beat upon it.—Matt. 7:21-27

One of these sayings, or commandments, has to do with our bearing witness to the truth. Jesus explained that his followers were to be the "light of the world" and he said that we should not keep our light hidden under a "bushel." Then he added, "Let your light so shine before men, that they may see

your good works, and glorify your Father which is in heaven." (Matt. 5:14-16) Our professions of love for Jesus would be empty words should we fail to obey this commandment.

"Seek ye first the kingdom of God, and his righteousness," is another of Jesus' commandments. (Matt. 6:33) To keep this saying means everything else in life has been made secondary to seeking the kingdom of God. We seek the kingdom and its righteousness through our study of the Word, and through obedience to all its precepts. We seek the kingdom by laying down our lives for the brethren, and by letting our light shine for the blessing of others. Jesus accepts all of these active evidences as proof of our love for him.

We cannot properly seek the kingdom of God without being enthusiastically interested in all the things which the kingdom will mean, both to the church and to the world. Seeking our share in the spiritual phase of the kingdom means that we will lay up treasures in heaven, and will not have our hearts set upon laying up earthly treasures. We will set our affections on things above, not on things of the earth.

We will also be enthusiastic about the blessings of restitution which the LORD has provided for all mankind. As our Heavenly Father and our Lord Jesus view the matter, one would give little evidence of love for them if in any manner he was indifferent to the wonderful provisions they have made for the blessing of the fallen and dying race. Just think, the restitution feature of the kingdom was so important to God that he caused all his prophets to write about it! And God so loved the world, not merely the church, that he gave his Son to die in order that "whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Surely our seeking the kingdom, through which the blessings of restitution will be made available to the people, must include a lively interest in this great objective of the kingdom.

If we thrill at the thought of the coming times of restitution of all things we will want to talk about this theme of the prophets. We will want to tell all the world about it! To be in this attitude of mind and heart does not indicate a lack of love

for Christ, or for God, but rather just the opposite, for it reveals our appreciation for one of the most outstanding features of the plan of God.

Satan would like us to believe that our love for Christ can be demonstrated apart from consideration of the doctrines of the divine plan, particularly the great doctrine of restitution. But this is just one of his cunning sophistries by which he endeavors to take the truth away from God's people, or at least to minimize its importance so that it is no longer a vital issue in their lives.

"Feed My Sheep"

"If ye love me, keep my commandments." (John 14:15) It is a thought similar to this that Jesus emphasized in his dialog with Peter on the occasion of one of the last of his appearances to his disciples before his ascension. The account of this revealing conversation between the two is recorded in John 21:15-17. During the closing days of Jesus' ministry Peter had professed great love for him, although he had manifested it in ways which the Master did not approve. It was his love for Jesus that prompted Peter to advise him not to enter Jerusalem, where his enemies were plotting to kill him. It was also his love for the Master that caused Peter to draw his sword and cut off the ear of one of the servants of the High Priest. Peter avowed that he would be willing to lay down his life for the Master, asserting that even though all the other disciples should forsake him, he would not.

Jesus knew that Peter was sincere in his love, but that he had gone through a great trial of his faith. So on the occasion by the lakeside, Jesus questioned him about his love, and gave instructions as to the real way it should be demonstrated. He asked Peter, "Lovest thou me more than these?" It is not clear just what Jesus meant by 'these'. One thought is that he thus alluded to Peter's profession of greater love for him than that possessed by the others—that even though they all forsook him, Peter would stand by to defend his Master. It could

also be a reference to the fishing business, since Peter and the others had decided to return to their former occupation.

Which of these viewpoints is correct is not important to our present discussion. One thing is certain: Jesus was *not* referring to the doctrines of the divine plan, *nor* to the Christian's privileges of service based upon those doctrines, when he asked, "Lovest thou me more than these?" Strange as it is that anyone should want to so distort the Scriptures as to read this thought into the Master's question, it has been done. How unthinkable it would be to suppose that Jesus would endeavor to alienate the love of his disciples from his Father's plans and purposes in order to have them concentrate their affections upon him!

Jesus questioned Peter three times concerning his love, and each time, when the apostle confirmed the fact of his love, Jesus commissioned him to "feed" his "sheep," or, as in the first instance, his "lambs." How wholly this is in keeping with what Jesus previously had said, "If ye love me, keep my commandments." Jesus knew that it would be only a little while until Peter would no longer be able to see him or to demonstrate his personal love. But here was something he could do: he could serve the LORD's people by helping to supply them with necessary spiritual food.

And how wonderfully Peter carried out this commission, as is evidenced particularly in his two remarkable epistles! In his first epistle, he dwells at length on the subject of Christ's suffering, giving consideration to the fact that we are called to share in those sufferings. He explains that this is in harmony with the testimony of the prophets, when they foretold "the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) In chapter 2, verses 20 and 21, he explains that this foretold suffering of the Christ results not from doing evil, but from doing good. Discussing the subject still further, Peter writes, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suf-

ferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12,13

Christian suffering is related to one of the precious doctrines of the truth—that great fact of the church's participation in the "better sacrifices" of the Gospel Age. Some might be inclined to say that this doctrine is unimportant, and that it would be better simply to concentrate on our efforts to love Jesus. But apparently Peter did not feel this way about it, for it was in obedience to Jesus' command, "Feed my sheep," that he wrote nearly an entire epistle for the purpose of strengthening the brethren in this great truth of the divine plan. And he did it in demonstration of his love for Jesus.

"Be ye holy; for I am holy," Peter quoted from the Old Testament. (I Pet. 1:16) He recognized the importance of "holiness unto the LORD" on the part of all those who have named the name of Christ, so in feeding the 'sheep' he stressed this point.

He admonished the 'sheep' also to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." He explained that in their guilelessness the LORD's people should be as "newborn babes" desiring "the sincere milk of the Word" that they might "grow thereby." (I Pet. 2:1,2) There is nothing in this admonition to indicate that a Christian should ever be anything else than childlike in his simplicity and sincerity. Perhaps in writing these words Peter remembered a statement by Jesus, "Suffer little children . . . to come unto me: for of such is the kingdom of heaven."—Matt. 19:14

Another of Satan's subtle sophistries is his teaching that Christians should become spiritual giants in their ability to understand the "mysteries" of the Bible. Many have been lured away from the simple truth by this appealing philosophy, and have become proud of their alleged superior knowledge and intellect. This is the day of the intellectual! But let us remember that what the LORD is seeking is the purity of heart and childlike simplicity which will become the expression of love

for the LORD and their zeal to know and to do his will. "Of such is the kingdom of heaven."—Matt. 19:14

Peter explains that another simile for the Lord's 'sheep' is that of a likeness to stones in a building—"living stones"—which form a spiritual house. He indicates that they are a holy priesthood to offer sacrifice, and that Jesus is the head of this new spiritual house. Then he adds that they are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that [they] should show forth the praises of him who hath called [them] out of darkness into his marvelous light."—I Pet. 2:5-9

In feeding the LORD's 'sheep' Peter further explains that Jesus, by his example, preached to "spirits in prison." These were the spirits or angels who had been disobedient at the time of the Flood. He went on to explain that the salvation from death of Noah and his family at the time of the Flood was typical of Christian baptism, by which Christians are carried over, or saved from Adamic death.—I Pet. 3:19-21

In obeying the commission, "Feed my sheep," Peter gave the warning that our "adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour." He added, "Whom resist steadfast in the faith."—I Pet. 5:8,9

"The Sure Word of Prophecy"

In Peter's second epistle he feeds the LORD's sheep by presenting the great truths pertaining to the kingdom and the second presence of Christ, encouraging us to use our conviction for these doctrines as an incentive to add to our faith, fortitude, knowledge, self-control, patience, godliness, brotherly-kindness, and love. He says that if we do these things, an abundant entrance shall be ministered unto us "into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:4-11) Peter explained that he wrote this second epistle in order that the brethren might have it as an encouragement after he died. By doing so, he made certain that he was faithful to his Master's commission, not only to feed the

'sheep' of his day, but down throughout the Gospel Age as well.

He tells about the vision of transfiguration which he had witnessed, and how he had been convinced by it that he had not followed cunningly devised fables in making known "the power and coming [*parousia*, 'presence'] of our Lord Jesus Christ." (Vss. 1:15-18) He adds, however, that we have a "more sure Word of prophecy" unto which we should take heed, as "unto a light that shineth in a dark place, until the day dawn, and the Day Star arise" in our hearts. (vs. 19) In other words, Peter recognized that the prophetic testimony of the Bible was very important spiritual food for the LORD's sheep, and that it is essential for them to take heed thereto.

Chapter two of this epistle is devoted almost entirely to a warning against false teachers in the church, particularly those who were at one time seemingly sound in the truth, but who become like the dog which is turned to its vomit, and to the sow that was washed to her wallowing in the mire. These, he warns, would promise "liberty" to the LORD's sheep, yet they themselves are actually in bondage to their own corruptions of the truth.—vs. 19

In the third chapter, Peter returns to the theme of the Lord's second presence, and the establishment of the kingdom. He explains that in the last days there would come scoffers, saying, "Where is the promise of his coming [*parousia*, 'presence']?" In answering these scoffers Peter reminds us of our LORD'S use of the days of Noah as an illustration of the "days of the Son of Man." He speaks of the world which was before the Flood; the present heavens and the earth; and the "new heavens and a new earth, wherein dwelleth righteousness." Reminding us that the "present evil world" will be destroyed as a result of the Lord's presence, Peter adds, "What manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:11

There can be no mistaking the implication of Peter's two epistles, written, as they were, to feed the LORD's sheep; for in them virtually every phase of the divine plan is touched

upon, either directly or indirectly, and throughout both books he draws heavily upon the prophecies and promises of the Old Testament as an important source of spiritual food.

And all of these spiritually nourishing truths are given to the church by Peter as evidence of his love for the Master and his desire to obey the commission, "Feed my sheep." Since this represents Peter's understanding of how one can demonstrate his love for Jesus, we can safely view the matter in the same way. What it means is that our love for Jesus, and in fact our love for the Heavenly Father also, is manifested by our hunger for, our appreciation of, and our loyalty to, the great truths of the divine plan given to us in the Word.

And how logical this is! How empty would be our professions of love for God and for the Master if at the same time we were to minimize the importance of the arrangements whereby divine blessings reach both the church and the world! How else, indeed, could we know anything about God and Jesus, except as they have been revealed to us through the truth? Let us, therefore, demonstrate our love by our continued hungering after, appreciation for, and loyalty to, the truth.

If we love our Master, then our love will be demonstrated by our obedience to his commandments, by our willingness to lay down our lives for the brethren, and by appreciation of the truth, faithfully using it to build up the brethren in our "most holy faith," as well as in telling the whole world the glad tidings of the kingdom.

Thus our love for Jesus and for our Heavenly Father is taken out of an abstract or visionary realm, and made a practical, understandable power in our lives. While we remain in the flesh, we cannot literally see God, nor can we see Jesus; but we can 'see' and appreciate the precious truths of the Word which reveal their characters to us. We can see our brethren and study their needs; we can lay down our lives for them, daily, in service. May this love fill and control our lives more and more each day! May it, indeed, become an all-possessing influence in our lives, impelling us to be consumed in

sacrifice, using our time, our talent, our lives, and everything we possess, in the service of our ecclesias, our brethren, and of him whom we love more than life itself.

Jesus summed up the thought for us beautifully, saying to his disciples, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21) The Apostle John, who recorded this wonderful promise, later wrote to the church saying, "This is love, that we walk after his commandments." And again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 6:9 ☐

1990 Memorial Supper Date

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 8.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$2.00, or is available on loan from: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

The video cassette service can be purchased for \$6.00, and is also available on loan. Send your request to: Dawn Video Cassette Service, P.O. Box 435, North Hollywood, CA 91617.

The Importance of Time

"Teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12

OUR LIVES ARE associated with substance, distance, color, heat, cold, and sound. Our five senses make contact with each of these elements. We touch substance, and discover whether it is hot or cold; smooth or rough; hard or soft. We taste the substance we call food, and find it bitter, sweet, sour, or otherwise. Our sense of smell also helps us to appraise the nature of substances. We see color, and hear noise.

Equally important to all of us, especially as New Creatures in Christ Jesus, is the element of time. But time we can neither feel, taste, see, hear, nor smell. But we can use time to our advantage or disadvantage. We can utilize time wisely, or we can waste it. Paul indicates that we can "redeem" time; that is, through the sacrifice of certain less important interests we can find more time to serve the LORD. He wrote, "See . . . that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Eph. 5:15,16

In the mad rush of the world we are living in today, many undertake to do more than one thing at a time; but generally speaking this is not practical, and often nerve-racking. One cannot simultaneously listen to a sermon over the radio, and to a conversation in the home, and get very much out of either. The wise man set forth the same viewpoint with respect to the use of time when he wrote:

"To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."—Eccles. 3:1-8

Here Solomon discusses the element of time as it affects the experiences of a natural man, and also what is often referred to as "timing." There is a proper time to speak and a proper time to refrain from speaking. But one cannot speak and be silent at the same time. Nor is it possible to gather and scatter at the same time. Thus, even the natural man, and much more so the Christian, if alert, will use time wisely and effectively.

Devoted to God

Those who have devoted themselves to the doing of God's will are particularly concerned that every fleeting moment of their lives is used to his glory. Our feet, our hands, our tongues, our strength, our money, our all, are consecrated to the LORD. But it requires time for our feet to run swiftly on errands for the great Creator. It takes time for our hands to render the services his providences entrust to us. The consuming of our strength in sweet service for Jehovah takes time. It takes time to acquire the money we devote to the furtherance of the LORD's cause. Time is indeed involved in every aspect of our consecrated lives.

David, in a prayer to the LORD, requested: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me." (Ps. 31:15) We may properly take two thoughts from this expression. First, David had given

over his entire life to God—his time, and everything he possessed. Beside this, on account of his full devotion, he was willing for the LORD to deliver him from his enemies whenever it was *His* due time.

As consecrated followers of the Master this should be our attitude. Have we placed our time in the LORD's hands for him to use as may seem good? When in our prayer at the time of our consecration to the Father, we said, "I bring to thee my all," that surely included our time, and therefore he has made us stewards over our time, responsible to use it wisely for him, even as he has done with respect to everything else that was included in our consecration. As to how long we will serve him this side of the veil, and the extent to which his providences make possible the use of our time directly in his service, we leave in his hands. Just as we are willing to go where he wants us to go; say what he wants us to say; do what he wants us to do; and be what he wants us to be—so we want to serve as long as he wants us to serve. Just as the truly consecrated heart does not ask why the load is so heavy, neither is it concerned as to how long the burden must be borne.

When Jesus said, "He that shall endure unto the end, the same shall be saved," he was speaking of time. (Matt. 24:13) James wrote: "Be patient therefore, brethren, unto the coming of the LORD. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James 5:7) This also refers to the element of time in carrying out our consecration. To patiently wait on the LORD is to leave our times in his hands, both from the standpoint of using it wisely in his service, and of being content to wait for his due time to finish our earthly course, to be forever with him.

The Will of God

We have already quoted Paul's admonition to redeem the time "because the days are evil." In the next verse he adds, "Wherefore be ye not unwise, but understanding what the will of the LORD is." (Eph. 5:16,17) From this it is evident that a

of the LORD is." (Eph. 5:16,17) From this it is evident that a proper redeeming of time requires an understanding of the will of the LORD, and a wise, consecrated application of that understanding. The thought of redeeming the time is to buy it back from other purposes for which it was formerly used. The word 'buy' suggests that this is not done without cost. Indeed, it may well be very costly in terms of earthly pleasures and comforts. This, of course, is what we expected when we devoted our lives to the LORD. To present our bodies a living sacrifice is bound to be costly. (Rom. 12:1) To take up our cross and follow Jesus costs us our lives. To be "beheaded for the witness of Jesus, and for the Word of God" costs everything we have, including life itself.—Rev. 20:4

It becomes a matter simply of determining as stewards of the LORD, just how we will use that which we have devoted to him, including our time. Before we were drawn to the Father and before dedicating ourselves to the doing of his will, we governed our lives with the thought foremost in mind of making the best provisions possible for the well-being of ourselves and our families. This is proper and good. But through the drawing power of the truth we have come to realize that, having been bought with a price—even the precious blood of Jesus Christ—we do not properly belong to ourselves to do with our lives just what might appeal to our fancies to do. Instead our lives belong to the LORD. It is this "answer of a good conscience" that leads us to devote our all to God and to the doing of his will, as step by step he reveals it to us.—1 Pet. 3:21

But we should consecrate *only ourselves* to the LORD—not our families. Prior to being drawn through the power of the truth most of the brethren had already assumed responsibilities of one kind or another. They may have had husbands or wives, as the case may be; often children were involved. Or there might have been others properly dependent upon them. The LORD takes all of this into consideration, and has clearly revealed it to be his will that we continue to recognize these obligations, and with continued loving devotion.

What the Heavenly Father is particularly interested in is the heart devotion of his people. He needs nothing that we could give to him, not even our time. But when we give our hearts to him, this includes everything else. We prove our real heart devotion by the manner in which we use our substance and time in harmony with the spirit of our consecration.

In keeping with Paul's admonition to redeem, or buy back, time, the LORD is interested in how serious a consideration we give to this aspect of our consecrated lives. Consecration must make some change in our habits of living, or else it is in name only. True, there is an erroneous viewpoint of the Christian life which makes it a matter of merely believing on the Lord, and little else except the giving up of sinful habits. But to take up one's cross and follow the Master means much, much more than this.

There is the need for time to study the Word of truth. Where can we buy time for this? What can we give up which we were doing before consecration that will give us time to study the Scriptures so that we may grow in grace and in the knowledge of the LORD? The Christian also needs time to assemble with those of like precious faith, his brethren in Christ. We must buy time for this.

There is also the privilege of bearing witness to the truth. Whether we do this by giving a personal testimony to our friends, or neighbors, and to others as we have opportunity, it requires time. If we proclaim the kingdom message through the distribution of tracts, consolation folders, or other forms of the printed message, it takes time.

Prior to consecration our time was indeed fully consumed. But now, as the consecrated people of God, we have a new outlook on life, having found more important ways to use our time. But where can we *find* time to devote to the service of the LORD and to his people? Only by buying it through the sacrifice of our earthly interests. And it must be our own individual interests that are sacrificed, not the interests of those who properly depend upon us for care and attention.

How appropriate then, is the prayer, "Teach us to number our days." The thought here is not simply to count the days of our lives as they go fleeting by, but to consider them units of time in which we can seek to know and to do the LORD's will. The thought in the Hebrew language is to 'weight out', or to 'allot'. There are twenty-four hours in each day. A certain number of these hours, naturally, are required for rest and sleep, and there are other physical needs which also require time. With many of God's people a goodly portion of their waking hours are accounted for in meeting responsibilities which are properly theirs, and which the LORD expects them willingly and gladly to assume.

Unto the LORD

What a happy thought it is to realize, as the Scriptures reveal, that the doing of those necessary things which devolve upon us as natural men and women is recognized by the LORD as service rendered to *him*, if done in the right spirit! This is a wonderful provision of divine grace.

We are admonished to work out our own salvation with the assurance that God works in us to will and to do of his good pleasure. (Phil. 2:12,13) One way in which we can work out our own salvation is by numbering our days. We do this by profiting spiritually by the ordinary experiences which come to us in the daily routine of life. By seeking the LORD's guidance and help, the very ordinary, perhaps even drab and monotonous, duties of life will help us to reach higher grounds of spiritual attainment.

We sometimes hear a person remark, "I didn't have a dull moment all day today!" meaning that something interesting and exciting was happening all the time. Each day of a Christian's life should be like this, not in the sense that his experiences are in themselves necessarily unusual, but because he can see in them opportunities to grow in grace. Those vicissitudes which we encounter should be viewed as opportunities for the exercise of faith and patience.

'Disappointments' can, by faith, be viewed as 'His appointments'. All our time should be counted as affording occasions for making our calling and election sure.

The **King James Translation** of our text suggests that the object of numbering our days is to apply our hearts unto wisdom. The **Marginal Translation** reads, "cause to come," or "to attain" hearts of wisdom. One translation reads, "that we may obtain a heart endowed with wisdom." (**Isaac Leaser**) The heart is the seat of affection, or emotion. By nature our emotions and affections are not especially wise; but David suggests that by numbering our days we can attain heart wisdom.

This is important. Our affections, by nature, are centered on earthly affairs. However, as New Creatures in Christ Jesus we are to set our affections on things above, on spiritual or heavenly things. (Col. 3:1-3) This transfer of our affections does not come about naturally; it is accomplished at great cost to the flesh and its interests—particularly in connection with the use of our time, our talents, our strength, and our means.

While we rejoice that the LORD accepts all that we do as unto him, this does not relieve us of the responsibility of buying whatever time we can to devote directly to his service. The cost of this redemption of time will be the sacrifice of fleshly interests of one sort or another. But as we progress in the narrow way, and our hearts become more and more in tune with the LORD and with the spiritual privileges which he holds out to us, these sacrifices will seem less and less costly. The joys of fellowship with the LORD and with his people, together with the opportunities of laying down our lives in his service, will more than compensate for every sacrifice we make.

Not Much Time

Nearly two thousand years ago the Apostle Paul wrote, "The time is short." (I Cor. 7:29) This is more than ever true today. In Paul's day the time for each follower of the Master to make his calling and election sure was no longer than his

with our Lord, that also will be because we have been faithful today.

While there is, as Solomon wrote, a time to every purpose under heaven, to us who have taken up our cross to follow the Master there is time for only one thing. Paul wrote, "This one thing I do," and he could just as truly have added, "I do this one thing all the time." This 'one thing' is running for the greatest prize ever offered, the prize of the high calling of God in Christ Jesus. (Phil. 3:13,14) No runner in a race ever won a prize by taking time out to do other things. ☐

Our Precious Faith

"Great is thy faith: be it unto thee even as thou wilt." —Matthew 15:28

THE MORE WE study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable, but very precious. We cannot come to God without faith; we cannot abide in his love without faith; we cannot receive day-by-day his mercies and blessings and leadings except by faith in his promises.

We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day, following the LORD except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers.

We cannot see how the oppositions of the world, flesh, and Devil, which seem so baneful to us, are blessings in disguise, except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ. ☐

ENCOURAGING LETTERS

Blessed by God

To Whom It May Concern: I was blessed by God to hear part of your radio program on "God and Reason," while here in prison at Avon Park Correctional. Could you please send me a copy of that booklet. People such as myself that are in prison around the world need programs like yours to really get to know and understand God, and the reason for life and everything pertaining to life. We are in darkness and dismay. Keep up the good work. May God Forever Bless You.—FL

From a "Frank and Ernest" Listener

I listen to your radio program on Sunday mornings at 7:45 on Station CKLW, and really look forward to them. Please don't ever take them off that station as that's the only one I can get it on. I cannot get Cincinnati on my radio. Thank you.—OH

"Lucky" Listener

Dear "Frank and Ernest:" I

am one of those radio listeners who is lucky to have tuned in your program on DZAM Philippine Christian Radio. I say 'lucky' because it really was purely chance that I got to listen to your programs. Since that first instance of hearing those inspiring messages I have now made a habit of waiting for your voices on the air every Saturday night. I just want to extend my heartfelt gratitude for your concern for your brethren, especially for us here in the Philippines. I am glad to say that I have benefited a lot, especially for my spiritual growth and I am sure many express this sentiment. Good Luck! Sincerely.—*Philippines*

Uses Earphones

Dear Friends: I want to tell you how happy I am with my video tapes. I have lost a lot of my hearing and with the earphones I can hear them very well. I know it is not like associating with the brethren, but the LORD helps us in his own ways. I am enclosing

\$4.00. I would like you to send the book "Bread from Heaven" to a friend of mine. Please send me about 10 tracts: Do You Know? and 5 booklets, "God's Remedy for a World Gone Mad." Praying that God will bless you and keep you in his love.—IL

Hands Out Booklets

Dawn Publications: I enjoy reading your booklets and hand them out on occasion. I have always been baffled by the Bible. But your explanations are the first time I've ever felt like it was the truth. Due to your works I've come to know my Lord much better and feel the need to pray daily. Thank my Father in heaven for you!—TN

Puzzled about Creation

Dear "Frank and Ernest:" I listened with interest to your radio programme about the creation. You got me so interested that I must request that you send me a copy of the booklet, "Creation." This is what I had been looking for long ago, and it will surely answer some of my questions that puzzle me. Yours sincerely.—Bahamas

Never Gets Bored

Dear "Frank and Ernest:" Peace be with us all! I can say my disposition for the day is brightened each time I ponder on the words you say on your program over Philippine Christian Radio DZAM. I hope you will go on and on, because we will never get bored listening to you. It's a nice feeling listening to the words of God! Thank you and God bless you. Sincerely yours.—Philippines

Wants to Share Booklet

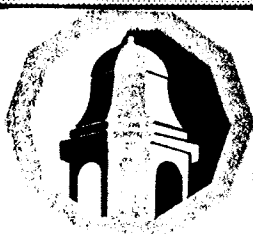
Dear Brethren: I'm writing to request some Hope booklets. Could I possibly have 20 or 30? Also any tracts available. Lately we've had a lot of deaths on both my side and my husband's side of the family. And I would like to be able to share with them the comfort and joy I felt after reading the booklet when our baby daughter died. How close the kingdom seems these days. We pray for it. May the LORD bless you for your work. Much Christian love.
—CA

Increases the Volume!

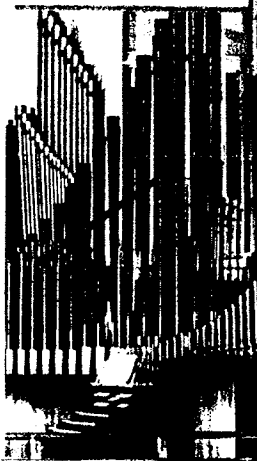
Dear "Frank and Ernest:"
Hello and good day! My family and I never miss your program which is being aired in our local radio station DZAM. We make it a point to increase the volume of

the radio when your time comes so that even those who are far away will be able to appreciate what you say. We hope you could say more because we love your voices and what you say. Sincerely yours.—*Philippines*

TALKING THINGS OVER



**HOUGHTON
COLLEGE**



General Convention Bulletin

WE KNOW THAT many brethren are starting to make plans to attend the 1990 General Convention during July 21-26, at Houghton College. In the March issue of *The Dawn* there will be published a form including all the information needed to make your reservations. For duplicate forms you may copy as many as you like from that issue of *The Dawn* magazine.

The theme text for this years' convention is Colossians 3:14. Accenting this theme there will be four special talks on related texts during the program for the first and second days of the convention. These will be centered on Colossians 3:12; 3:13; 3:15; and 3:14, in this order. Following this, later on in the week, a panel will be held, discussing 1 Thessalonians 5:3. We hope to publish the full convention program in the May issue of *The Dawn* magazine. As in the past, we know that this years' convention will be a blessed occasion for all who attend. ☐

The Spirit Returns

Is it your teaching that we become unconscious at death, and sleep until the resurrection of the dead? If so, please explain Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

WE WILL all agree that Adam was sentenced to death. But we do not all have the same understanding of death. We also know that God will not change his plans to suit our opinions; we must bring our opinions into harmony with his Word if we are to know the truth. Let us read what God said to Adam at the time the sentence of death was imposed:

"Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust

thou art, and unto dust shalt thou return."—Gen. 3:17-19

In this sentence there is no mention made of consciousness after death. Many scriptures in both the Old and New Testaments speak of death as a condition of sleep wherein life does not exist.—Eccles. 3:19,20; 9:5,10; Ps. 146:4; John 11:11-14; Acts 7:60

The Bible promises that there will be a future life, because it teaches that there will be a resurrection from the dead. The fact that Jesus Christ was raised from the dead is an "assurance unto all men," "for as in Adam all die, even so in Christ shall all be made alive." (Acts 17:35; 1 Cor. 15:22) We do not attempt to harmonize the prevalent, but erroneous, doctrine of the immortality of the soul with the doctrine of the resurrection of the dead; for, if one goes either to heaven or to a hell of torment at the time of death, or to any other place and is not really dead but "more alive than ever," how, pray, could he be raised from the dead? One must be dead if he is to enjoy the blessing of a resurrection from the dead.

Some claim that it is the body alone which is raised from the dead, and many have said, "I believe in the resurrection of the body." But the Bible does not teach the resurrection of the

body, for the elements of the body are of the earth, and return to dust in death. The Apostle Paul in his great treatise on the resurrection said, "Thou sowest not that body that shall be."—I Cor. 15:37

The text of our question is in perfect harmony with the general theme of the Bible with respect to death. The twelfth chapter of Ecclesiastes shows the approach of death through old age, until the silver cord of life is loosed or the pitcher broken, (vs. 6), and in death the body returns to the dust as God told Adam that it would. The statement, "The spirit shall return unto God who gave it," certainly must present a problem to those who believe in eternal torment, for they believe that in the vast majority of cases the spirit goes to eternal torment, that it does not return to God. How strange to believe that the only part of a man which he receives from God, is that part which goes to eternal torment! On the other hand, if the spirit returns to God, just what, then, goes to eternal torment?

But no problem exists when we learn through our study of

the Bible that the word spirit in the text under consideration is translated from the Hebrew word '*ruwach*', which has the meaning of 'life power', 'spirit of life', 'power to live'. When the body dies and returns to dust, to the elements of the earth, as it was before creation, the life power, the power to live is taken away. It was given by God, and at death he takes away the privilege to live.

This spirit, or life power, is not an intelligence, or a person, at all, but merely the power to live, which at death returns to the Giver. When death overtakes someone, our text tells us that the body returns to dust, and the power to live reverts to God, thus reducing the condition of the dead to exactly the status before creation. The being, or soul, at death, is no more, except as it is engraved indelibly upon the tablet of God's memory to be reproduced again in every detail, in the resurrection of the dead, which is assured to every man through the "man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—I Tim. 2:5,6 □

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

—John 5:25,28,29

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Christine Rutemiller, Estes Park, CO—November 20. Age, 89.
 Brother Cecil C. Edney, Hendersonville, NC—November 28. Age, 73.

Sister Claire E. Pace, Columbus, OH—November, 1989. Age, 94.
 Brother John Trzyna, Chicago, IL—December 30, 1989. Age, 72.
 Brother Sanford G. Maples, Cincinnati, OH—January 9. Age, 90.
 Sister Mae Proskins Yatsak, Chicago, IL—January 8. Age, 92.
 Brother David Mirku, Detroit, MI—January 10. Age, 72.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

W. Austin San Gab. Val. CA February 21	G.M. Jeuck Sacramento, CA February 16-18
M. Balko Seattle, WA February 25	S. Krystek Fresno, CA February 11
W. Blicharz Sacramento, CA February 16-18	G. Passios Middletown, NY February 18
J.B. Brown Sacramento, CA February 16-18	

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:5,6

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

SACRAMENTO, CA, February 16-18—Sierra Inn, 2600 Auburn Blvd. Contact: Mrs. E.F. Lankford, 6000 19th Ave. 95820
Phone: (916) 457-0569

DETROIT, MI, February 25—Redford YWCA, 25940 Grand River, Redford. Contact: Robert Gorecki, 6731 Scotch Lake Road, Union Lake, MI 48085
Phone: (313) 363-6848

FLORIDA CONVENTION, March 3,4,5—Plaza Inn, 603 Lee Road, Orlando 32810 Contact: Leonard Wesol, 219 Paul McClure Ct., Casselberry 32707
Phone: (407) 695-3309

ROCKLAND BIBLE STUDENTS, March 4—Overlook Lodge, Bear Mountain, NY. Contact Dawn Shalieu, 1041 Johnston Dr., Watchung, NJ 07060

FRESNO PRE-MEMORIAL CONVENTION, March 23-26—Episcopal Conference Center, Oakhurst, CA. For information and reservations, please contact Mrs. Robert Wilson, 2103 N. Price #112, Fresno 93703. **Reservations must be made by March 7.**
Phone: (209) 255-2241

DETROIT PRE-MEMORIAL CONVENTION, March 30,31, April 1—Macomb Community College, 14500 12 Mile Road, Warren,

MI. Contact: Mr. Robert Gorecki, 6731 Scotch Lake Road, Union Lake, MI 48085
Phone: (313) 363-6848

GREATER NEW LONDON, March 25—Groton Municipal Bldg., 295 Meridian St. Groton. Bring a brown-bag lunch.

WILMINGTON PRE-MEMORIAL CONVENTION, March 31-April 1—The Pilot School, 100 Garden of Eden Road, Wilmington, DE. Contact: Mrs. Rod MacDonald, 135 W. Rutherford Dr., Newark 19713
Phone: (302) 731-1329

LOS ANGELES, CA, April 15—Masonic Temple, 248 E. Olive, Ave., Burbank. Contact Mr. J.B. Brown, 12223 Addison St., No. Hollywood, CA 91607

BUFFALO, NY, April 29—Unity Temple, 1940 Niagra St. Contact: Gene Buczkowski, 85 Rogers Drive, Cheektowaga 14225

BIBLE STUDENTS GENERAL CONVENTION, July 21-26—Houghton, NY. Please note new location. Details will be given later.

INTERNATIONAL CONVENTION, August 11-17—Willingen, Germany. Write Int'l. Conv. of Bible Students, 1425 Lachman Lane, Pac. Palisades, CA 90272
Phone: (213) 454-5248