

a herald of Christ's presence

THE DAWN

"ELECT ACCORDING TO
THE FOREKNOWLEDGE
OF GOD THE FATHER,
THROUGH SANCTIFI-
CATION OF THE
SPIRIT."

--1 Peter 1:2

February 1963

THE DAWN

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The Manner of His Presence

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, parousia, meaning presence] of the Son of Man be."

—Matthew 24:26, 27

VARIOUS individuals and groups throughout the professed Christian world are proclaiming their belief that the second coming of Christ is very near; that he may arrive any day, bring this world to an end, and take his own people back to heaven with him. Their conclusions concerning Christ's near coming are based upon the "signs of the times." World conditions, they say, denote that the second advent cannot be very far away.

We agree that world events today are prophetically very significant. Indeed, we think that they are even more meaningful when we take into consideration what the Bible says concerning the manner of our Lord's return, and the purpose of his second visit to earth. At Jesus' first advent he came to earth as a human, born of an earthly mother, and then grew to manhood's estate and performed his ministry, which was consummated by his death on Calvary's cross.

The divine purpose of the first advent called for Jesus' death as a human being. He gave his flesh for the life of the world. (John 6:51) It constituted a ransom, or a corresponding price for Adam. (I Tim. 2:3-6; I Cor. 15:21, 22) Jesus was not raised from the dead as a human, but as a divine spirit being, invisible to human eyes. (Rom. 8:34; Eph. 1:20-24; Heb. 1:3, 4; I Tim. 1:17; 6:16; I Pet. 3:18) True, he appeared to his disciples a few times

in an assumed body of flesh. To them, as humans, this was the best method of proving that he had been raised from the dead. But on each appearance he assumed a different body. Once he was a gardener, and at other times a stranger, but each time a different-appearing stranger. Once, yielding to the demand of Thomas, Jesus appeared in a body displaying wounds in his hands and feet. John referred to these appearances as "signs."—John 20:30

Previous to his crucifixion Jesus said to his disciples, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." (John 14:19) The Bible promises that the true followers of Jesus will, in the resurrection, be made "like him," and "shall see him as he is"—not as he was while here on earth. (I John 3:1-3) They will be able to see Jesus as he is since his resurrection because they will be like him. As humans this would be impossible; and that is why the world of mankind will not see Jesus during the period of his second visit: for it is a visit, not of a man, but of a divine being who is as invisible to human eyes as the great Creator of the universe is invisible.

It is important, therefore, in considering the prophecies of the Bible relative to the second presence of Christ to realize that they pertain not to the presence of a human being, hence we should not look for fulfilments which would disclose the presence of a man, but the presence of a spirit being. Our text reminds us of this. If someone should report that Jesus was in the desert, or in secret chambers, we are not to believe it. We would not find him as we might find a human in such places, because he is no longer human.

Then Jesus explained the manner of his presence, and how it would become manifested. He speaks of a bright shining (translated lightning) which would shine from the east to the west—a world-wide enlightenment. Failing to understand the manner of our Lord's return, some have concluded that the use of the word lightning in this text indicates the suddenness with which he would appear to a startled world. But the thought is of enlightenment rather than suddenness, an enlightenment that encompasses the whole world—from the east even unto the west. "His lightnings enlightened the world: the earth saw, and trembled," wrote the Psalmist.—Ps. 97:4

Parousia—Presence

THE Greek word **parousia** in our text, which is translated “coming” in the statement, “So shall also the coming of the Son of Man be,” literally means “presence”; so again we see that Jesus is describing the effect of his presence, rather than the suddenness of his arrival. Through a misunderstanding of the manner of our Lord’s return, theologians have erroneously attached the thought of “coming” to the word **parousia**, and because of this some Greek dictionaries give “coming” as a secondary meaning. However, careful Bible students will not be misguided by false meanings which have been attached to words by those who did not understand the truth.

More important than the opinions of Greek scholars is the inspired use of this word **parousia** in the Bible. In Philippians 2:12 we have an example. Here the Apostle Paul employs **parousia** to contrast his presence with the Philippian brethren with his absence from them. The only possible translation of **parousia** in this text is “presence,” and thus here in the King James Bible we are given the proper translation of the word.

The first New Testament use of the word **parousia** is in Matthew 24:3. The disciples asked Jesus what would be the sign of his **parousia**. It is in response to this that Jesus gave his detailed prophecy of events that would occur at the end of the age, a period which he described as “the days of the Son of Man.” (Luke 17:26) Because **parousia** is mistranslated “coming” in this text many students of prophecy have been misled, as we have noted, to believe that the various signs which Jesus mentioned would constitute proof that he would come soon. But when we realize that **parousia** means presence, we see that the fulfilment of the signs betokens the fact that Christ has already returned.

In Matthew 24:37 Jesus compares the days of Noah with the days of his second presence, or **parousia**. To use the word “coming” in this text, as the translators do, destroys the comparison which the Lord makes. He is not comparing the **coming** of Noah with his second coming, but “the **days** of Noah” with the days of his own **parousia**, or presence. Luke’s account establishes this fact. It reads, “As it was in the days of Noe, so shall it be also in the days of the Son of Man.” (Luke 17:26)

There can be no question here as to what is meant; and by comparing this statement with Matthew's account we find unmistakable proof that the **parousia** of the Son of Man does not refer to the moment of his arrival, but covers the entire period of his presence.

Epiphaneia—Manifestation

ANOTHER Greek word used in the New Testament with respect to Christ's second presence is **epiphaneia**. Prof. Strong gives the meaning of this word as "manifestation." It also has associated with it the thought of brightness, which indicates a manifestation by means of bright shining. This Greek word is not used in the prophecies of our Lord's return and second presence to denote a special period of his presence. The only manner in which it may indirectly indicate time is in the fact that the manifestation of Christ's presence is progressive. First it is manifested to his own people, and later to the world.

Christ's second presence, we believe, became a reality as long ago as 1874. Shortly thereafter the bright shining of his presence, illuminating the prophecies of the Bible, manifested the fact of his **parousia** to faithful watchers in Zion. The **epiphaneia**, or brightness of Christ's presence, has continued and increased since then, manifesting to thousands that our Lord has returned.

As yet, however, mankind in general is unaware of Christ's presence. It is true that the world is affected by the bright shining. The "lightning" referred to in our text, in its east to west shining, has affected the world to such a degree that there is increasing confusion among men and the institutions of men. It has led to the desire for greater liberty, and more of the good things of life, and on the other hand, to trouble, indeed "a time of trouble such as never was since there was a nation."—Dan. 12:1

The bright shining of the Lord's presence is, to begin with, causing the tribes of the earth to mourn, which Jesus said would be one of the signs of his presence. (Matt. 24:30) The people see the initial result, and experience the turmoil precipitated by the **epiphaneia** of the **parousia**, but as yet are unaware of the real cause of earth's troubles. And certainly they

do not know that the chain of events initiated by the beginning of the brightness of the Master's presence will continue until Satan's empire is completely overturned, and the kingdom of Christ fully established, causing the knowledge of the Lord to fill the earth as the waters cover the sea.—Isa. 11:9

In II Thessalonians 2:8 Paul uses both **parousia** and **epiphaneia**. In this inspired use of the two words in the one text is revealed the manner in which they are related to each other in the prophecies. The apostle speaks of the **epiphaneia** of Christ's **parousia**. In English this would mean the brightness, or bright shining of Christ's second presence. Thus we see that **parousia** denotes the fact of Christ's presence, while the word **epiphaneia** simply indicates the manner in which his presence is revealed—first to the church, and then to the world.

This text reads, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [**epiphaneia**] of his coming [**parousia**]." "That Wicked" referred to in the prophecy is the great apostate system of Antichrist described by Paul earlier in the chapter, as "that man of sin." (vs.3) Paul said that the spirit of this "wicked" system was beginning to manifest itself even in his day, and that soon there would be a great falling away from "the faith which was once delivered unto the saints."—Jude 3

Briefly this "faith" was that Christ would return to establish his kingdom on the earth, and that those who faithfully followed in his footsteps of self-sacrifice would then be raised from the dead in the first resurrection and would live and reign with him. (Rev. 20:6) But some, even in Paul's day, seemingly wanted to reign with Christ even in this life. (I Cor. 4:8) Following the death of the apostles this ambitious spirit increased, until finally the nominal church succumbed to it, and joined hands with the civil powers to set up what they called Christendom, Christ's kingdom. This is symbolically described in the Book of Revelation as a harlot woman, the apostate church, committing fornication with the kings of the earth.—Rev. 17:1-6, 15, 18; 18:1-5, 16, 17, 21

The great counterfeit of Christ's kingdom, then, the Antichrist, is this pseudokingdom of Christ, headed up in what the world today calls "papacy." And what has been happening to

this system? Note that the prophecy states that first it would be consumed by the Spirit of the Lord's mouth. This is a reference to the Word of God. We believe that this consuming work began about the end of the eighteenth century and the beginning of the nineteenth. It was then that the Bible, having for centuries been almost completely buried in dead languages, began to be published and distributed freely throughout the earth. Most of our large Bible societies came into being about that time.

It is true that not many who had supported the papacy accepted the truth of God's Word and withdrew from the system. It has been said, however, that the Bible is the torch of civilization, and certainly its wide circulation and more general use throughout the nineteenth century furnished a climate of opinion which was unhealthy for the further growth of the church-state system of government, which was the core of papacy's autocratic strength.

The apostate church itself recognized that the wide circulation of the Bible by these societies was detrimental to its best interests. In 1825 Pope Leo XII issued a bull to the Roman Catholic clergy of Ireland in which he said:

"It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously spreading itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well-known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object—to the translation, or rather the perversion, of the Bible into the vernacular languages of all nations."

Later in the nineteenth century Pope Pius IX expressed his great displeasure over the increasing circulation of the Bible. We quote:

"Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."

But this was only the beginning. The prophecy further states, that this "Wicked" would be destroyed by the brightness [epiphaneia] of the Master's presence, or *parousia*. It has been since

the beginning of his **parousia** that the church-state system of government, as a vital factor in world affairs, has been just about completely destroyed; and it has come about through the enlightenment of the people—their enlightenment concerning the evils of that system of government. Very few, as yet, have been enlightened concerning the true kingdom of Christ which ultimately is to take the place of the counterfeit, but this will come as the **epiphaneia** of the **parousia** progressively continues.

In the Clouds

BECAUSE of human selfishness entrenched in all the institutions of earth, the brightness of the Master's presence has, as we have seen, first of all led to chaos and trouble—"distress of nations, with perplexity." (Luke 21:25, 26) This is referred to in Revelation 1:7, which reads, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Clouds symbolize trouble, and the Lord's presence is first manifested by trouble.

This prophecy states that "every eye shall see him," that is, discern him. If Jesus came as a human in literal clouds, no one could see him literally. But these symbolic clouds reveal the fact of his presence to the point where eventually "every eye," all mankind, that is, will recognize the meaning of the chaotic and distressing events of which they are a part. The plan of God has not yet progressed to this point, but we can discern enough to know that our Lord is present, and in this we rejoice.

The prophecy divides those who finally recognize the Lord into groups—they which pierced him, "and all kindreds of the earth." Attention is called to these two groups in the 38th and 39th chapters of Ezekiel. In these chapters some of the details of the final phase of the great "time of trouble" are outlined. They involve an attack by the Gentile nations upon the regathered people of Israel in the land of Palestine. The prophecy reveals that the Lord will at the proper juncture intervene on behalf of his people—"they that pierced him"—and that then their "eyes" will be opened to behold his glory, as well as the

(Continued on page 12)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Sundays, 3:30 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 1:30 p.m.
Montgomery WCOV-TV Channel 20
Saturdays, 12:30 p.m.

ALASKA

Anchorage KTVB Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

Phoenix KPHO-TV Channel 5
Saturdays, 11:30 a.m.

ARKANSAS

Hot Springs KFOY-TV Channel 9
Sundays, 4:30 p.m.

AUSTRALIA

Perth TVW
Sunday, Jan. 13, Feb. 17, Mar. 24

CALIFORNIA

Kingsburg KDAS-TV
Sundays, (Time to be announced.)
Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

INDIANA

Elkhart WSJV-TV Channel 28
Thursdays, 9:00 a.m.

Fort Wayne WPTA-TV Channel 21
Sundays, (Time to be announced.)
Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.
Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be announced.)

MAINE

Presque Isle WAGM-TV Channel 8
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Allen Park WJMY-TV Channel 20
Sundays, (Time to be announced.)
Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.
Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min., program

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

TV BROADCAST

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV Channel 3
Sundays, 8:00 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEBRASKA

Hastings KHAS-TV Channel 5
Sundays, 2:00 p.m.

NEW YORK

Binghamton WBJA-TV Channel
Sundays, (Time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 9:15 a.m.

NORTH CAROLINA

Charlotte WSOC-TV Channel 9
Sundays, 10:30 a.m.

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.
Columbus WTVN-TV Channel 6
Sundays (Time to be announced.)
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.
Tulsa KVOO-TV Channel 2
Sundays, 10:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

Greenville WFBC-TV Channel 4
Sundays, 10:00 a.m.

TENNESSEE

Knoxville WTVK-TV Channel 26
Sundays, 1:30 p.m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Waco KWTX-TV Channel 10
Sundays, 12:30 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.
Portsmouth WAVY-TV Channel 10
Sundays, 9:00 a.m.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, (Time to be announced.)

WEST VIRGINIA

Fairmont WJPB-TV Channel 35
Sundays, 12:00 noon
Huntington WHTN-TV Channel 13
Sundays, (Time to be announced.)
Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:00 a.m.
Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.m.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 11:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KHJ 930 6:00 p.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

ILLINOIS

Chicago WEAU 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 8:45 a.m.
Silver City KSIL 1340 10:05 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 11:45 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	CHML	900	9:45 a.m.
Jamestown	WXYJ	1340	8:35 a.m.
New York	WJRZ	970	10:00 a.m.
Rochester	WHEC	1460	11:15 a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00 a.m.
Belmont-Charlotte	WCGC	1270	12:30 p.m.
Elizabeth City	WGAI	560	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.

OHIO

Akron-Canton	WHLO	640	7:30 a.m.
Cincinnati	WNOP	740	9:00 a.m.
Columbus	WBNS	1460	8:00 a.m.
Piqua	WPTW	1570	11:30 p.m.
Zanesville	WHIZ	1240	11:45 a.m.

OKLAHOMA

Oklahoma City	KLPR	1140	12:05 p.m.
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OREGON

Astoria	KAST	1280	10:30 a.m.
Lebanon	KGAL	920	9:00 a.m.
Portland	KGON	1520	10:00 a.m.
The Dalles	KODL	1230	9:15 a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pittsburgh	WWVA	1170	9:30 a.m.
Pottstown	WPAZ	1370	8:30 a.m.

PUERTO RICO

Aguodilla (Fri.)	WGRF		8:00 p.m.
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TEXAS

Livingston	KVIL	1220	8:45 a.m.
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Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 noon
San Antonio	KBOP	1380	6:45 a.m.
Sherman-Dennison	KRRV	910	11:05 a.m.
Wichita Falls	KWFT	620	10:15 a.m.

UTAH

Salt Lake City	KSOP	1370	9:30 a.m.
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VIRGINIA

Richmond	WLEE	1480	7:45 a.m.
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WASHINGTON

Bellingham	KPUG	1170	11:15 a.m.
Centralia-Chehalis	KELA	1470	10:30 a.m.
Olympia	KGY	1240	10:30 a.m.
Seattle	KAYO	1150	9:45 a.m.
Tacoma	KTNT	1400	10:00 a.m.

WEST VIRGINIA

Wheeling	WWVA	1170	9:30 a.m.
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WISCONSIN

Fond du Lac	KFIZ	1450	11:05 a.m.
Janesville	WCLO	1230	11:05 a.m.

WYOMING

Cheyenne	KVVO	1370	10:05 a.m.
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CANADA

Calgary, Alta.	CKXL	1140	8:15 a.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Hamilton, Ont.	CHML	900	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.
Vancouver, B. C.	CJOR	600	9:00 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.

SPANISH BROADCASTS

Son Diego	XERB	1090	9:00 p.m.
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RADIO TOPICS FOR FEBRUARY

3—"The Bible's Harmonious Message"
10—"Our Lord's Prayer"

17—"The Bible Vs. Evolution"
24—"God's Design in Creation"

(Continued from page 7)

"eyes" of the Gentiles who attack them.—Ezekiel 38:16, 21-23; 39:7

This is another of the prophecies relating to the time of our Lord's presence which is not fulfilled sufficiently to enable us to know the details of future events, although it is apparent that the stage is gradually being set for this final attack upon Israel, and the details will be revealed as they take place, and in the Lord's own due time and way. The main point we are establishing now is that the east to west enlightenment (like the sun) caused by the Master's presence is clearly visible in its effects upon the peoples of the world. This world-wide diffusion of light will not be complete until the end of the Millennium, but we rejoice in the fact that we can even now see its beginning, that the foretold "increase of knowledge" is already taking place.—Dan. 12:4

Apokalupsis—Disclosure

THE inspired writers of the New Testament often used the Greek word **apokalupsis** in their reference to the period of Christ's presence. Prof. Strong defines this word as "disclosure." In our Common Version it is frequently translated "revelation." **Apokalupsis** appears to be more limited in meaning than the word **epiphaneia**, which not only denotes a manifestation, but indicates the manner in which it occurs; that is, by means of a bright shining.

Like the word **epiphaneia**, **apokalupsis** does not relate to time, such as a specific period during the **parousia**. Only from the standpoint of the increasing revelation of our Lord's presence, first to the church, and then to the world, does the word **apokalupsis** in any sense relate to time. We could say, for example, that the **apokalupsis**, or revelation of the Lord's presence to the world is yet future, and thus a future time would be attached to the word in the sense that what it relates to in the prophecies is yet to come; but the word itself is not related to time, nor does it describe a period of time.

It was the bright shining of the Lord's presence that revealed it to the watchers in Zion soon after it became a reality. It is

the bright shining of his presence that will reveal it to increasing numbers until all will become acquainted with the fact that he has returned and is the reigning King of earth. That will be the time when "the glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:5

The word **apokalupsis** appears six times in the New Testament with respect to the second presence of Christ. One instance is I Corinthians 1:7. This is simply a reference to the waiting of the church for the revelation of Jesus Christ, here mistranslated "coming," the margin correcting this.

I Peter 1:7 uses the Greek word **apokalupsis**, and in the King James Version it is translated "appearing." Here Peter explains that the Christian's trial of faith is very important because it is through this trial that he is "found unto praise and honor and glory at the appearing" or unveiling of our Lord Jesus.

I Peter 1:13 uses the word **apokalupsis** in an exhortation to soberness and a steadfastness of hope until the revelation [**apokalupsis**] of our Lord Jesus. Peter makes another very interesting use of the word. He speaks of the exceeding joy to be experienced by the faithful overcomers when the glory of Christ is "revealed" to the world. (I Pet. 4:13) What is this exceeding joy? Turning to Romans 8:19 we find the answer. Here Paul uses the word **apokalupsis** with reference to a blessing that is coming to mankind during the time of Christ's kingdom. He says, "For the earnest expectation of the creature [**Diag.**, creation] waiteth for the manifestation [**apokalupsis**] of the sons of God."

Jesus is the chief of these sons of God, and the others are his footstep followers, those who, according to Romans 8:17, suffer and die with him that they might live and reign with him. This text also reveals that when the presence of Jesus is revealed to the world, those who live and reign with him will also be revealed as sharing in his glory. A further confirmation of God's plan for the church to share in the glory of Christ when that glory is revealed to the world is found in II Thessalonians 1:7, which reads, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed [**apokalupsis**] from heaven with his mighty angels [his messengers, the church]."

Jesus mentions this same great event which occurs during the time of his presence, saying, "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." (Matt. 25:31, 32) This is Jesus' introduction to the Parable of the Sheep and Goats, a judgment day parable. Not until the individual work of judgment begins will it be the due time for the revealment of Christ's **parousia** to mankind in general, and then his followers, here described as "angels," will be revealed with him.

What a joyful experience it will be when all the faithful members of the church, glorified together with Jesus, will be revealed to the world as judges, priests, and kings, to direct the affairs of the people for a thousand years, and to dispense the rich blessings of life and happiness promised by the Heavenly Father, and guaranteed by the shed blood of the Redeemer! Not until this work is entirely complete will the full scope of the **apokalupsis** of Christ's **parousia** be fully seen and appreciated, and surely every consecrated follower of the Master is earnestly longing for that time to come.

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TOPICAL BIBLE STUDY

THE PEOPLE IN GOD'S PLAN

Lesson XIX

Daniel the Prophet

DANIEL is the fourth of what have been denominated the "major" prophets, the other three of these being Isaiah, Jeremiah, and Ezekiel. Daniel was among the Hebrews taken captive to Babylon by King Nebuchadnezzar, but prior to the general captivity, seemingly in the third year of the reign of King Jehoiakim of Judah. This was nineteen years prior to the destruction of Jerusalem, when the general captivity began.¹

Nebuchadnezzar saw the wisdom of using some of the outstanding of the Hebrew captives in his palace to render a special service. Among those chosen four are specially mentioned—Daniel, Hananiah, Mishael, and Azariah.² These were their Hebrew names, but they were given Chaldean names—Belteshazzar, Shadrach, Meshach, and Abed-nego.³

All four of these young men were faithful to the God of Israel, and all rose to prominence in the Babylonian government, but only Daniel was used by Jehovah as a prophet. The principal mention of the other three is in connec-

tion with their loyalty under test, which led to their being cast into a fiery furnace, from which God delivered them alive.⁴

Daniel was first brought into prominence in connection with a dream of King Nebuchadnezzar's. Upon awakening the king could not remember his dream, but was greatly disturbed by it.⁵ Then Nebuchadnezzar commanded that the magicians, the astrologers, the sorcerers, and the Chaldeans be called in to tell him his dream and to interpret its meaning. These "wise" men of the realm explained to the king that if he could remember his dream and relate it to them, they would be able to interpret it for him.⁶

But the king could not give these men the help they needed, so they informed him that they would be unable to furnish him with the information he desired. Then Nebuchadnezzar commanded that all these wise men should be slain. This included Daniel and his fellows, although apparently they had not been consulted.⁷

Daniel learned of the king's

commandment, and asked for time to see what could be done. He consulted with his three Hebrew friends, asking them to make it a matter of prayer. Forthwith the secret of what the king had dreamed was revealed to Daniel, together with its interpretation. Daniel was very thankful for this, and expressed his thanks in a beautiful prayer.⁸

Then Daniel was given the opportunity to appear before Nebuchadnezzar to relate his dream to him, and to give the king its interpretation. Daniel did not claim that he was able by his own wisdom to furnish the king with the information he sought, but gave all the credit to the God of heaven whom he served.⁹

It was in this dream that Nebuchadnezzar saw a human-like image having a head of gold, breasts and arms of silver, belly and thighs of brass, legs of iron, with its feet and toes part iron and part clay. In his dream the king saw a stone cut out of the mountain without hands, and this stone smote the image on its feet. Then the image fell, was ground to powder and the wind carried it away, and the stone grew until it became a great mountain, filling the whole earth.¹⁰

Daniel's interpretation of this dream was that the image represented four great kingdoms, or empires, beginning with Babylon, and that the God of heaven would grant these permission to rule.

The head of gold represented Babylon, beginning with Nebuchadnezzar; the breast and arms of silver pictured the Medo-Persian Empire; the belly and thighs of brass would be the Grecian Empire, and the legs of iron the Roman.¹¹ ^A

The feet, and particularly the toes of the image, would represent the divided condition of the Roman Empire as seen in the various states of Europe prior to the first World War. Daniel explained to Nebuchadnezzar that the mingling of clay with the iron represented weakening influences which would cause an easy crumbling when the proper time came. This has been interpreted as the admixture of religious with civil powers.¹²

The smiting of the image on its feet by the stone cut out of the mountain without hands is stated by Daniel to mean that in the days of the kings represented particularly by the toes of the image, the God of heaven would set up his kingdom, which would fill the whole earth, even as the stone became a great mountain to fill the earth.¹³

Nebuchadnezzar was much pleased with Daniel for being able to tell him his dream, and to interpret it for him. He presented Daniel with gifts, and exalted him to a very high position in the Babylonian government. Seizing the opportunity, Daniel requested favors, and obtained

them, for his three Hebrew friends, Shadrach, Meshach, and Abed-nego.¹⁴

God's View

IT WOULD seem that in Nebuchadnezzar's dream we have the human viewpoint of the four great empires which the image depicted. To man, these empires have seemed glamorous and imposing, like gold and silver and brass and iron. But God's viewpoint of these kingdoms has been different, and is presented to us in a vision given to Daniel, a vision in which he saw four hideous beasts.

The first of these beasts was like a lion, and had eagle's wings. The second was like a bear; the third was like a leopard. This beast had four wings on its back, and it also had four heads. The fourth beast is given no specific name. Apparently it was too horrible to be compared to any beast known to man, so it is described simply as being "dreadful and terrible." This beast had iron teeth, and ten horns. As Daniel studied this fourth beast, a little horn pushed itself up among the ten horns, displacing three of them. This beast had a mouth "speaking great things."¹⁵

These four beasts, like the gold, silver, brass, and iron of Nebuchadnezzar's image, represent the four kingdoms: Babylon, Medo-Persia, Greece, and Rome. To God, and to his people, these

kingdoms were beastly. They inflicted much suffering upon the people of God. This was particularly true of the Roman Empire while it was pagan, and also later when it became the papal Holy Roman Empire.

The ten horns of the Roman beast would correspond with the ten toes of the image. In God's viewpoint of these empires a feature is shown which does not appear in the image picture. A little horn grows out of the head of the beast and replaces three of its original horns. It is evident, we think, that this little horn represents the Papacy.¹⁶

As in the image picture, so in Daniel's vision of the four beasts, the kingdom of Christ is seen to replace worldly dominion. In this vision-prophecy Jehovah is described as the Ancient of Days, and Jesus is spoken of as "one like the Son of Man." The Ancient of Days gives the kingdom to the Son of Man. In the interpretation of the vision, "the people of the saints of the most high" are also shown as receiving the kingdom. These, evidently, are the followers of Jesus, those who will live and reign with him a thousand years.¹⁶

First Advent

IN ANOTHER vision Daniel was given a time prophecy of the first advent of Jesus.¹⁷ The setting of this prophecy is very interesting. As recorded in the 8th

chapter, Daniel is given a vision which was not to have its fulfillment "for many days." Daniel was made ill by this, perhaps because he wondered if, as expected, his people were actually to be released from their captivity in Babylon at the end of the seventy years, as had been foretold by the Prophet Jeremiah.¹⁸

It is apparent that Daniel was acquainted with Jeremiah's prophecy, and would therefore know of the lesson which the Lord taught this prophet by means of the potter.¹⁹ In brief, this lesson was that God reserved the right to change his mind with respect to his promises if those to whom they were made did not live up to the conditions attached to them. Perhaps Daniel wondered if this might be the case with respect to the seventy years captivity of his people, that this punishment was to be extended.

In any case, Daniel took the matter earnestly to the Lord in prayer, confessing the sins of the people, and acknowledging that his people had sinned and were being justly punished, but pleading for God's mercy and asking that he "forgive" and "defer not."²⁰

The Lord did not at that time give Daniel any assurance that the captivity would end at the close of the seventy years, but the angel Gabriel was sent to him and outlined for him a period of sixty-nine symbolic weeks until

the coming of Messiah the Prince. Another symbolic week is mentioned, in the midst of which the Messiah was to be cut off in death, but not for himself.²¹

We understand that the sixty-nine weeks was a period of 483 years which, as the prophecy states, was to begin with the issuing of an order to rebuild the walls of Jerusalem. The seventieth week began with Jesus' baptism, when he actually became the Messiah. He was cut off in death in the midst of this week, his ministry being three and one-half years in length. It is important in the study of this prophecy to note that the beginning of the sixty-nine weeks was not marked from the time of Cyrus' decree to return to Palestine and rebuild the temple.²²

Knowledge and Trouble

THE Lord used Daniel in a number of other prophecies, a very important one being his forecast of a time when there would be an increase of knowledge, and much and rapid travel; also a "time of trouble such as never was since there was a nation."²³ These events were to take place in "the time of the end." This does not mean the end of time, nor the end of the earth. It is, rather, a transition period during which the kingdoms of this world are overthrown and are replaced by the kingdom of

Christ, as shown in Daniel, chapters 2 and 7.

Sir Isaac Newton was an ardent Bible student, and he predicted upon the basis of Daniel 12:4 that the time would come when people would travel as fast as fifty miles an hour. Voltaire, the noted French infidel, and contemporary with Newton, made light of this prediction. Now, of course, Newton's faith in the Bible has been vindicated. Fifty miles an hour travel is slow for these days. And surely there has been a tremendous increase of knowledge.

The increase of knowledge has, by means of rapid travel and modern methods of communication, brought the far-flung nations of earth close together; and being ruled largely by selfishness, this has led to trouble, Daniel's foretold "time of trouble such as never was since there was a nation." Jesus referred to Daniel's prophecy as one of the signs of his second presence and the end of the age, mistranslated "world." Jesus explained that this trouble, or tribulation, would be so severe that unless it was shortened all flesh would be destroyed.²³

Jesus also gave us the assurance that there would be divine intervention in the affairs of men in time to prevent the human race from destroying itself. This intervention will come through God's elect, which consists of Jesus and his faithful followers,

who will be the spiritual rulers during the messianic kingdom age. This will lead to the deliverance of God's people from the trials and persecutions they have experienced in "this present evil world," and also deliverance from death in the resurrection.²⁴

In the resurrection both "the just and unjust" shall be brought forth.²⁵ Daniel divides the faithful ones into two general classes, which apparently is a reference to the church of this Gospel Age, and to the Ancient Worthies, who will be the earthly rulers in the kingdom.²⁶

The Lord used Daniel in connection with a number of other prophecies, all of which are discussed in "Studies in the Scriptures." However, Daniel himself understood but little of the many things which were outlined to him in vision. Daniel realized this lack of understanding and asked for more information, but was told that the "words" were sealed up until "the time of the end."²⁶

He was also told that he would rest in death "till the end be," and that at the "end of the days" he would stand in his lot, or class.²⁷ Daniel's lot, or position, will be among the earthly representatives of the kingdom, those "princes in all the earth."²⁸ Surely his loyalty to God under great tests proved that he was worthy of this high position in the messianic kingdom.

QUESTIONS

Who was Daniel, and under what circumstances was he used by the Lord as a prophet?

Who were Daniel's three special friends in Babylon, and what was he able to do for them?

Explain the circumstances which led to Daniel's first recorded prophecy.

Explain the details of Daniel's prophecy based on the human-like image which Nebuchadnezzar saw in his dream.

Explain in detail what was represented by Nebuchadnezzar's image.

What was represented by the smiting of the image on its feet by a stone cut out of the mountain without hands?

What is represented by the fact that ultimately this stone filled the whole earth?

What reward did Nebuchadnezzar give Daniel for his service in interpreting his dream?

How did the Lord identify the four great empires—Babylon, Medo-Persia, Greece, and Rome—in a vision he gave to Daniel?

What contrasting viewpoints are represented in the image picture of worldly dominion, and in the lesson taught by the four beasts of Daniel's vision?

Describe, briefly, the four beasts of Daniel's vision.

What is represented by the "little horn" on the head of the fourth beast?

What was represented by the ten horns of the fourth beast?

In Daniel's vision what is seen to replace the rulership represented

by the four beasts? Does this harmonize with the prophecy based on Nebuchadnezzar's image?

Who are "the people of the saints of the most high"?

Explain the setting of Daniel's prophecy concerning the time of Jesus' first advent.

What lesson was taught to Jeremiah by his visit to the potter's house?

Mention some of the high points in Daniel's prayer for mercy upon the Israelites, and what is possibly meant by his request to "defer not"?

Explain the time prophecy of the first advent as given to Daniel in response to this prayer.

What important prophecy is given to us in the 12th chapter of the Book of Daniel? What is "the time of the end"?

What has been the effect, internationally, of the foretold increase of knowledge and the much and rapid travel?

How did Jesus describe the "time of trouble" mentioned in Daniel's prophecy, and in what period did Daniel indicate the prophecy would be fulfilled?

When will God's people be delivered from persecution and from death?

Explain Daniel's prophecy of the resurrection, and who are the two classes of the just which he mentions?

Did Daniel understand his own prophecies?

What is meant by the promise that he would stand in his "lot" at the end of the days?

BIBLE PROOF

- ¹Dan. 1:1-3;
II Kings 23:36;
24:1, 8, 18;
25:1-8
²Dan. 1:6
³Dan. 1:7
⁴Dan. 3:16-30;
Heb. 11:33, 34
⁵Dan. 2:1
⁶Dan. 2:2-7
⁷Dan. 2:8-13
⁸Dan. 2:14-23
⁹Dan. 2:24-30
¹⁰Dan. 2:31-35
¹¹Dan. 2:36-40
¹²Dan. 2:41-43
¹³Dan. 2:44, 45
¹⁴Dan. 2:46-49
¹⁵Dan. 7:1-8
¹⁶Dan. 7:9-14,
23-27; Rev. 20:6
¹⁷Dan. 9:25-27
¹⁸Dan. 8:26—9:1,
2; Jer. 25:12
¹⁹Jer. 18:1-10
²⁰Dan. 9:3-19
²¹Dan. 9:20-27
²²Dan. 12:1-4
²³Matt. 24:3, 21,
22
²⁴Dan. 12:1-3;
Gal. 1:4
²⁵Acts 24:15
²⁶Dan. 12:8, 9
²⁷Dan. 12:13
²⁸Ps. 45:16

REFERENCE MATERIAL

- A^a"The Divine Plan of the Ages,"
pages 252-256.
B^b"The Divine Plan of the Ages,"
pages 256-262.
C^c"The Time Is at Hand," pages
63-72.
D^d"The Divine Plan of the Ages,"
page 291, paragraph 1, to 292,
paragraph 1.

SUMMARY OF IMPORTANT THOUGHTS

Daniel was a Hebrew captive in Babylon, where he was used by the Lord as one of his major prophets. Prophecies noted in this study are those pertaining to world dominion succeeded by Christ's kingdom; a time prophecy of the first advent; and his prophecy pertaining to the "time of the end."

Encouraging Letters

Thank You

"The Bible Answers: I do not have a television set, and seldom have the privilege of viewing a program. But yesterday I was visiting my daughter, and saw your program. Thank you! Thank you! Please send me a copy of that program. May God bless and guide you as you explain the meaning of the Word."—North Carolina

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THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrines—Sections I-III

Introduction

Purpose of Article

THIS article is being written in the spirit of good will to our many Catholic friends everywhere. It has occurred to us that some who listen to the "Frank and Ernest" radio programs and view "The Bible Answers" television series are Catholic in their religious affiliation, and may have wondered how the views presented compare with those of their own church.

In our rapidly changing world, and especially in these unprecedented times of trouble and distress, men have been probing as never before for answers to their vital questions: Will there be an end to war? Is there life beyond the grave? What is God doing for mankind?

These questions and related ones have been pondered by Christians throughout the centuries. They are reasonable questions, and demand satisfying answers. The truth respecting them was known to the Early Church, and has not changed to our day. Where shall we turn to learn the nature of the faith of our fathers, and to find the assurances we now need? These are some of the basic issues to be covered in this discussion.

We are thankful that the enlightenment of our day has broadened our viewpoint, and compels us to seek out the best solutions from various sources. No longer are we content to permit anyone to hinder us in searching out the truth and in making our inquiries, even across traditional denominational lines. We believe that God is pleased when his creatures begin to inquire about him and his relationship to their individual lives, and that he rewards every effort that is made to determine his will for them.

We further believe that God has designed a master plan of salvation which will benefit all people of every religious denomination. Catholics and Protestants alike will enjoy the blessings of life, happiness, and peace which will accrue from the final establishment of God's kingdom upon the earth. The specific reasons for these beliefs, and their relationship especially to Catholic doctrine, will be set forth in all sincerity and kindness toward our readers. It is hoped that this presentation will thus magnify the greatness of our God, who is the Father of us all.

Catholic Achievements

FIRST of all, let us take a brief glance at some of the distinctive marks of the Catholic Church, to fill in our general background picture. The Catholic Church, we find, is by far the largest single Christian church in the world. Its membership now surpasses 500 million, more than double the combined total of all Protestant denominations. Distributed throughout all the countries of the world are nearly 417,000 Catholic churches and 157,000 schools. Its 32,000 hospitals, orphanages, homes for the aged and other institutions are caring for 16 million people every year.

Despite the complexity of its world-wide organization, the Catholic Church offers a unanimity of faith and practice which stands in open contrast to the many competing religious groups and the varying articles of faith held by them. Further, it claims an apostolic succession, and infallibility of its leaders which few other churches care to affirm. And finally, it is the only church which can look back upon an historical past which reached such an influential peak in western civilization that it had control over the destinies of nations, including the crowning and deposing of kings.

This is surely an impressive record. Statistically and historically, we are given a picture of a powerful church indeed. Undoubtedly many Catholics are proud of this record, and quite puzzled why anyone, in the face of these facts, would deliberately choose any other church affiliation. To such it would probably appear a more reasonable course to join forces with Catholicism, mutually endeavoring to resist godless ideologies.

The reason that any group should choose to remain separate

from the "Mother Church" thus becomes a subject of considerable interest to both Catholics and Protestants. To develop this theme, we propose to investigate some major aspects of Catholicism and related areas, such as the Early Church, the role of the Bible, the influence of tradition, characteristics of the true church, and the origin of various doctrines and practices.

It is intended that this presentation will be on a fair and impartial basis, giving the historical and scriptural references whenever possible. We trust that this analysis may serve to enlighten those who have pondered this question of church separation, and provide material to assist them in reaching their own decisions.

SECTION II

Comparison of Catholic and Protestant Beliefs

Background of Agreement

WE ARE glad to begin by touching upon the fundamental areas of agreement, for we may then use these to build upon. It may be surprising to learn that there are many areas of faith that are shared by Catholics and Protestants alike. First and foremost, there is a vital belief in the existence of an all-powerful and intelligent God, The Infinite One, who is acknowledged as Creator and Sustainer of the universe. It is recognized that the essential attributes of this great God are revealed and detailed in the Bible, especially highlighting the great love of the Heavenly Father toward all his creatures. Next may be cited the belief in the original perfection of the human race represented by the first pair in the Garden of Eden. This happy condition of perfect health and intimate fellowship with God was lost by deliberate disobedience to God's requirements. The unhappy consequences of disease, degradation, and alienation from God were inherited by the whole human family. Thus did mankind find itself in the deplorable state of condemnation, with no means of restoring itself to the original privileged condition without special help from an all-merciful God.

There is also agreement that God promised in due time to

send a Deliverer and Redeemer who would save the human family from their sins. When in the course of time the various tribes and peoples forgot the one true God who created them, the patriarch Abraham was chosen by God to become the father of a very special people, the Israelites. These people were destined to become a great nation, and if faithful to God would be peculiarly his own people. To them was entrusted the true worship of the one God, Jehovah, which separated them from all others. Through them was to come the Messiah and, eventually, blessing and salvation to all the Gentiles.

Finally the Messiah, in the person of Jesus Christ, appeared upon the earth. His greatness, not evidenced by outward riches and military might, was unrecognized by the Jewish nation. His lowly mission of subjection to the Father's will, and of redeeming the world through ignominious sacrifice, was misunderstood by most of his contemporaries. Yet, nevertheless, Christ's mission was accomplished; he was miraculously resurrected from the dead, and he ascended unto his Father in heaven. And left behind to carry on his work was a handful of men, the nucleus of a church that was to grow and spread the Gospel message among all the nations of earth.

Fundamental Difference

THUS far there is complete accord in this brief expression of basic Christian belief. But to go any farther than this, to elaborate on what constitutes the church, or acceptable forms of worship, or specific doctrinal beliefs, or the nature of the Gospel message to be given the world, would entail a host of difficulties. There would be raised insurmountable barriers of conflicting concepts and beliefs. The question then presents itself, why should these differences arise, based as they are upon the background of similar Christian beliefs?

A very simple solution may be offered, at least when comparing Catholicism with Protestantism. The reason for the harmony of views as outlined above is their inclusion in the Bible, and a mutual acceptance by faith of these historical events. A wide extension of the areas of general agreement could be obtained if the Bible were accepted as the sole basis of faith and practice. But here is where a sharp line is drawn. Catholics maintain that

the Bible is not the sole religious guide. They consider the tradition of their church—the writings and teachings of its leaders through the centuries—to be equally as necessary as the Bible. In fact, they believe that the church is the mother of the Bible, and in this sense precedes it in importance.

When the writings of various personalities within a church are given equal weight with those of Holy Scripture, it is evident that divergent beliefs and practices arise. Wherever the word of the Bible is accepted as the rule, there tends to be unanimity in belief. Though the matter of interpretation must still be settled, there is much closer accord when the Bible is accepted as the sole common ground, than when it is not. And herein lies the most fundamental difference between Catholics and Protestants.

Stated another way, this fundamental difference of view concerns the relationship of the authority of the church to that of the Bible. The most vital question becomes, Is the Bible alone a sufficient guide for salvation, or is the authority of the church the most reliable guide? It may be seen that this matter should first be settled, as it will provide the natural basis for other discussion areas to follow. For this reason, let us begin by considering this point in more detail.

SECTION III

Highest Authority—The Church or the Bible?

AS ALREADY stated, Catholics believe that the tradition of their church supersedes the Bible in importance. Tradition in this usage is defined as the mind of the church throughout the ages, including writings of doctors, fathers, theologians, decrees of councils, liturgical books, and decisions of popes.¹ They further believe that this tradition does not conflict with the Bible, but is supplementary to it.

In this section it is intended to study the reasons which are advanced to justify the emphasis placed upon tradition. We will

¹Donald Attwater (ed.), "Tradition," A Catholic Dictionary, p. 498

save for subsequent examination some of the forms of worship to which reliance upon tradition has led.

Regarding the Bible, we are glad to point out that Catholics as well as Protestants believe that it was written under divine inspiration, and that it is the Word of God. Whereas Catholics also consider the voice of the Church as the Word of God, they just as strongly affirm that the tradition of the Church is harmonious with the written Scriptures. Therefore, since the Bible is wholly acceptable to all, everyone will profit from an examination of what it teaches regarding tradition, and its own purpose and usefulness for Christians.

Church Precedes New Testament

TAKING a backward glance now to the very beginning of the church, we find it is an historical fact that Christ established the church as such before even a word of the New Testament was written. Likewise, the work of teaching within the church and of witnessing the Gospel to the unconverted was carried on for many years before the New Testament writings were completed. These facts have been seized upon to de-emphasize the importance of the Bible for us today, and conversely, to magnify the authority of the church. Let us see if such conclusions are warranted.

First of all, the early Christians always had the Old Testament Scriptures from which to benefit, which actually constitute over three-fourths of the entire Bible. These Scriptures were freely available in the synagogues, and frequently were used in discussions with the Jews. As a matter of fact, we are told that the more noble of the Jews "searched the Scriptures daily" to determine for themselves whether the Christian teachings could be justified. (Acts 17:11) They reasoned that if Christianity were truly of God, there must be evidences of it in the Jewish writings. And, of course, the early Christians already realized that many of the Old Testament prophecies, symbolisms, and other teachings had come to pass, and that the inspired utterances of the apostles harmonized fully with them. Thus it could hardly be said that the early followers of Christ were left without Scriptures to guide them.

Of course there are many teachings of the New Testament

which are peculiarly Christian, and which cannot readily be ascertained from the Old Testament, though present in hidden sayings and types. But the early Christians were not at a loss for the absence of these writings, for Jesus and the apostles were in their midst, and personally ministering to them. The apostles were either eyewitnesses of the important events which transpired during this period, or were given special revelations which helped them in their ministry. From statements made by St. Paul, it is very evident that he frequently spoke under the direct inspiration of God.

In I Corinthians 2:7, 10, he said: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew. . . . But God hath revealed them unto us by his Spirit." And again, "We thank God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God."—I Thess. 2:13

In addition, the Early Church was given the advantage of supernatural gifts, including wisdom, the working of miracles, prophesying, etc., to make up for their lack of the specific instructions of the New Testament. (I Cor. 12:4-11) As the writings of the apostles gradually became available, these special gifts became unnecessary and therefore ceased. Thus is woven a picture of God's concern for the spiritual growth and welfare of the early followers of the Master and the remarkable way he overruled their affairs prior to the time that the New Testament became generally available. But certainly nowhere in this picture is there even a hint that the written testimony of God's Word was not to become all-important.

Value of Written Testimony

BUT then, another line of approach is offered. It is suggested that the apostles in their writings made little distinction between the spoken word, which later developed into church tradition, and the written Word, which became the New Testament. If anything, they seemed to be emphasizing the importance of the form of words which they spoke. Hence, if the apostles did not stress the written testimony, what right do we have today to do so?

Examining the Scriptures on this subject, we find several texts that could appear to be supporting this contention: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (II Thess. 2:15) "Hold fast the form of sound words, which thou hast heard of me, in faith and love." (II Tim. 1:13) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—II Tim. 2:2

As we read the words of these texts, all by the Apostle Paul, we begin to realize that there are certain implied qualifications. First of all, in every case cited Paul was referring to his own words—the words of one who was specially selected to become an apostle of Christ. Thus any emphasis placed upon his admonition to hold fast to these words apply only to the Apostle Paul's words. No indication is given that they would be applicable to any other individual.

Since it is evident that other apostles besides Paul were also used by the Lord to teach important truths, it would be possible to extend the admonition of holding fast sound doctrine to their words also, without doing injustice to the original intent of the text. Beyond this, however, there would be no authority to apply these texts to the words of those who followed after—those who were not of the twelve apostles. By the time the apostles passed away, their writings had become generally available in the churches, making it no longer necessary to rely upon the spoken word.

On the other hand, there is an abundance of scriptural evidence highlighting the importance of the written Word, both the Old and New Testaments. It appears that the Lord did not want his followers to be in doubt concerning what should be regarded as the highest spiritual authority, as shown by the harmonious testimony of the prophets, the apostles, and Christ himself.

Let us begin with Paul's words, supplementing his previous testimony, to bring out the complete range of his thoughts. In I Corinthians 14:37 he wrote: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Certainly this reveals his conviction that his writings were of divine origin.

Realizing this to be true, he specifically urged his brethren to have his writings read in the various churches which had been established. "I charge you by the Lord that this epistle be read unto all the holy brethren." (I Thess. 5:27) "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans."—Col. 4:6

If it were true, as is suggested, that the spoken words of the Early Church leaders were foremost in importance, we should not expect to find them questioned among the ranks of the faithful. Certainly when these words were uttered by the Apostle Paul, who was used so greatly by the Lord in evangelistic work, we would expect to find wholehearted acceptance of his message. Contrary to this expectation, we read the following account of how the spoken word was received by a Jewish congregation in Berea: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:10, 11

Nowhere are we told that Paul was offended if a congregation first compared his oral words with the written Old Testament Scriptures before accepting them as valid. On the contrary, these Jews were specially commended and spoken of as more noble than others for this very reason—using the written Word of God as a standard to measure the spoken word, even that of the great Apostle Paul.

The use of this same method of evaluating the spoken word with the written Holy Scriptures was encouraged by the Apostle John. He wrote: "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." (I John 4:1) This principle is also found recorded in the Old Testament: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20) Notice how well this compares with Paul's statement in Ephesians 2:19, 20: "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Since the foundation of the prophets stems from their written testimony in the Old Testament Scriptures, that of the apostles likewise comes from their recorded words in the New Testament Scriptures.

What does the Apostle Peter have to say on this question?

In his second epistle we find him much concerned for the welfare of the brethren after his departure. As long as he was in their midst, he could stir up their pure minds to recall the important doctrines and to establish them in the truth. (II Pet. 1:12-14) But he also wanted to keep the brethren in remembrance of these things after his death: "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." (verse 15) How could this best be done?

Did Peter suggest recalling from memory the stirring sermons which he had uttered? Did he intend his teachings to be passed on by word of mouth from generation to generation? No. The method he chose to use is set forth in II Peter 3:1, 2: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." Thus, by the written Scripture, Peter guarded against the possibility of his words either being forgotten or unintentionally distorted, for he wanted the message to be preserved in its original purity.

Now let us turn to the example and teaching of Christ, for surely they must be given the greatest consideration of all. Throughout his ministry, he was found appealing to the authority of the Old Testament Scriptures, quoting from them, discussing them with his own disciples and with the religious leaders of the day, and urging others to follow the divine counsel found therein.

On the occasion of his temptation by the Adversary during his forty days' isolation in the wilderness, we find Jesus resisting his opponent with the simple but forceful words, "It is written," followed by a quotation from the Old Testament. (Matt. 4:4, 7, 10; Deut. 8:3; 6:16; 6:13) Not once did he attempt a defense by his own logic or reasoning, which surely would have been masterful; instead, no less than three times in succession, he chose to repeat the same procedure with the very effective "It is written." Coming from the very Son of God himself, the one destined to rule the world, what a powerful demonstration this was for respecting and heeding the written testimony of God!

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NEW JERSEY

(Continued from page 31)

Many other instances could be cited where Jesus was found upholding the standard of God's written Word. In Mark 12:24 he is recorded as saying: "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" In Luke 4:17-21 he is shown preaching in the synagogue, using the 61st chapter of the Book of Isaiah as his basis, explaining how this prophecy was being fulfilled in him.

In Luke 24:27, 44-46 Jesus again is found reasoning from the Old Testament Scriptures, emphasizing to his followers the importance of the written Word and explaining its meaning: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . All things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. . . . Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written."

Oral Tradition in the Church

ON ANOTHER occasion, Jesus stated categorically, "The scripture cannot be broken." (or "annulled," John 10:35, **Weymouth**) Yes, the testimony of the Holy Scriptures is always sure and can be depended upon, for God is their inspired Author. But when it comes to the words of men, with the exception of the apostles as already noted, we are given no such assurances. To the contrary, the Scriptures explicitly state that "all have sinned, and come short of the glory of God, . . . there is none righteous, no, not one." (Rom. 3:23, 10) Thus painfully are we made aware of the frailties and shortcomings of all men, even of our leaders in the church.

For this reason, Protestants are deeply concerned that their Catholic friends are taught to accept without reservation the oral words and traditions of their church hierarchy. Do the pronouncements of these leaders always represent the Word of God, or could the full truth of God's Word be obscured when interwoven with the traditions of men? Again let us turn to the life and teaching of Jesus for an answer to this searching question.

During Jesus' ministry, not once was he found appealing to

the established rabbinical schools of teaching with their traditions and precepts of men. It is evident that the reason he did not was that he knew they were not in harmony with the written Word of God which they claimed to teach. In John 5:46, 47 Jesus stated flatly that the religious authorities did not believe the writings of Moses. On another occasion he addressed the scribes and Pharisees thus: "Ye hypocrites, well did Esaiiah [Isaiah] prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15:7-9

Jesus went on to point out the dire consequences which could result from a continued course of reliance upon oral tradition: "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:6) Yes, by not heeding the written counsel of God, the Jewish leaders had cut themselves off from the real source of truth. How appropriate are the words of the Prophet Jeremiah: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13) The Jewish tradition had wandered so far from God's original truth that it was described as man-made cisterns which could hold no water (truth).

Is an undue reliance upon the traditions of men limited to the rabbinical schools of Jesus' day? We think not. The note of urgency and stress in the writings of the apostles is too great to be limited in this way. Unquestionably their admonitions have been preserved to guide Christians throughout the centuries in selecting and recognizing eternal truths. No group or organization, regardless of its size or strength, can enjoy the full favor of God if it replaces the divine fountain of waters with the broken cisterns of human tradition.

The apostles Paul and Peter both set forth warnings of what Christians should avoid, and outlined the proper course which they were to follow. The Apostle Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8) The Apostle Peter wrote: "We have also a more sure word of prophecy; whereunto you do well that ye take heed."—II Pet. 1:19

We have now come to what we consider to be the climax in this discussion of identifying the highest spiritual authority. In addition to all of the testimonies already cited, there is a clear-cut statement pointing out the supreme position maintained by the Bible, and by it alone. We refer to Paul's admonition to Timothy regarding the purpose and usefulness of the Holy Scriptures: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and 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: 14-17

We believe a careful study of this text gives ample evidence of the Bible's claim to the highest authority in all spiritual matters. According to Paul's words, the Bible alone is sufficient to instruct and equip the Christian to gain salvation through Christ. No secondary source of truth is needed, nor may it be properly placed on an equal level with the Bible. Any church claim to the contrary would necessarily do violence to all of the aforementioned Scripture texts.

We are thankful, then, that the testimony of these sacred writings has been preserved for us today. We have seen the many clear evidences that the Bible was designed to be supreme in developing the faith and enlightening the mind of the Christian. We believe that it should be used today in the same manner as was commended in the Early Church—as a guide and yardstick against which all other teachings and beliefs must be measured. And, may we ever remember the wonderful example set by our Master in his simple statement, "It is written."

In a service that His love appoints
There are no bonds for me,
For my inner heart is taught the truth
That makes His children free;
And a life of self-renouncing love
Is a life of liberty.

Our Great Provider

IN SCRIPTURE God is not only represented as the Author of our being, our great Creator, infinite in wisdom and power, but also as the benevolent Provider for his creatures of all those things they need. In harmony with this he reveals himself as the Father of all those who have come to him through Christ.

One of the early disciples said to Jesus, "Lord, show us the Father, and it sufficeth us." (John 14:8) That follower was, with the others, sad because the Master had said that he would leave them for a time. And the request was, "Show us the Father." In other words, show us that God has the character of a father, and we shall be able to trust him in your absence, as we have been able to do while you have been with us, helping us to exercise that kind of faith.

Our Father

TODAY as we consider what is implied in the term "father," we see it to be the closest and most precious illustration of God's relationship to us. And Jesus said on one occasion: "Your Father knoweth what things ye have need of."—Matt. 6:8

Among our preliminary needs

as human children we may think of (1) food and clothing; (2) instruction in orderly conformity to the rules of the home; (3) education and preparation for the days ahead. These are among the most important provisions that would be made by a good father for his children; provisions made both sympathetically and lovingly, such as would increasingly bring forth feelings of respect and love in return.

It is clear from a careful reading of the Old Testament concerning those who endeavored to draw near to God and walk in his ways, either through means of the Law Covenant, or during centuries before the Law was given, that they did not think of him as their Father, but as their Creator and rightful Lord who desired their reverence, and obedience to his righteous laws. The precious relationship of sonship had been lost through the fall into sin and death by Adam, the first human son of God.—Luke 3:38

But with the providing of the ransom by Jesus for those who come unto God through him, desiring to be his disciples, and consecrating themselves to the will of God, this blessed relationship is restored, and God sends forth

his Spirit into their hearts, causing them to specially think of him as their Father, and to cry "Abba, Father."—Rom. 8:14, 15

A Family's Need

FROM the earliest days of belonging to a human family children need food and clothing, and these blessings the Heavenly Father graciously provides for his spiritual children. In addition to this temporal provision he also provides spiritual food and raiment. No matter how much of the new life in Christ the Lord's children may enjoy, they will still need certain material blessings, as Jesus said on more than one occasion, "Your Heavenly Father knoweth that ye have need of all these things." (Matt. 6:32) These temporal needs the Lord has graciously promised to supply. But, the Master says to us, I want you to seek first and chiefly the interests of God's kingdom, and all your earthly needs shall be added unto you.—Matt. 6:33

It is easily understood that loving and obedient children would not continually say to their father and mother, "Will you please give me something to eat before I start for school tomorrow?" or "It seems very cold today; please get me some warmer clothes for tomorrow." Kind and loving parents would feel very much hurt if they had such requests from their children, because they know that their children have need of

these things, and are only too willing to provide them as best they are able.

So it is with our Father in heaven. He knows we need these temporal things, and will surely bless our efforts to secure them. As the Father's mouthpiece, Jesus says (paraphrasing his words), "Do not take any anxious thought about what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed, (such things are the chief concern of the Gentiles) for your Father knoweth that ye have need of all these things."—Matt. 6:31, 32

But as spiritual sons of God, we in addition need spiritual food and raiment, and this our Father promises to supply abundantly. To those who hunger and thirst after righteousness the promise is that they "shall be filled." (Matt. 5:6) Not only will they be filled with the rich spiritual food from his Word, but also with experiences that will give them opportunities for putting into practice the righteous principles of his Word of truth. Especially in these days of the second presence of the Master has he made us sit down to meat, and come forth and served us with "meat in due season," and with many opportunities of inviting others to the feast.—Luke 13:37

As an earthly father provides for his children raiment as well as food, so the Heavenly Father

provides for us spiritual clothing as well as spiritual food. There is the "robe of righteousness," which covers our unintentional and unwilling imperfections and shortcomings. (Isa. 61:10) And to use the Apostle Paul's words, there is that righteousness "which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9) This robe we are to keep without "spot or wrinkle or any such thing," seeking to have the spots removed through the forgiveness that comes to us through the precious blood of Christ.—Eph. 5:27; 1:7; Col. 1:14; 1 Pet. 1:19

Obedience

IN AN earthly home there can be no true blessedness unless there is a spirit of law and order, and a loving, reverent, and obedient attitude toward the father and mother as the heads of the house. So also in the house of God, there is a scriptural order to be observed. When the Master left his "house" he gave authority to his servants, giving each one his work, and also commanded the porter to watch. (Mark 13:34) How blessed it is when all the members of the one body of Christ, "the house of God," seek to be submissive to their Lord and Head, observing carefully the requirements of his household, as revealed in the Holy Scriptures.—1 Tim. 3:15

The Apostle Paul wrote: "Let

all things be done decently and in order." (1 Cor. 14:40) Note also the satisfaction it gave him as he remembered the order and smooth working of the church at Colosse: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."—Col. 2:5

Education

IT IS important that parents provide for their children the necessary education, including special endeavors to give them some particular knowledge and qualifications which will enable them to live a normal, rational life, so that they will be capable of providing for themselves and for those who, in due course, might be dependent upon them.

Just as an earthly son will sometimes be given a special education by his father in hope perchance that he will eventually occupy a high position in the world of business, science, or art; so those who, through full consecration and a begetting by the Holy Spirit, have become sons of God, have been called to the very exalted position of joint-heirs with Christ in his coming kingdom. (Rom. 8:17) And they must accordingly undergo an exacting period of preparation for their future work.

In Hebrews 2:10 we learn that during the Gospel Age God has

been "bringing many sons unto glory." And this we may think of, not only as a personal glory, the glory of the divine likeness, but also a position of very great honor in connection with the future work in the kingdom. Just as God's sons in the future will differ from one another in glory and honor, so from the earliest days of creation there have been similar differences respecting the degrees in honor and glory in the great family of God in heaven and in earth.—I Cor. 15:39-42

We know that father Adam before his fall was a son of God, crowned with glory and honor. (Luke 3:38) The glory he possessed was that of a perfect human organism, plus a mental and moral likeness to the Creator, his Heavenly Father. Man, we are told, was made "a little lower than the angels." (Ps. 8:5) Hence the glory and honor of the angelic sons of God would be a little greater in range and scope than that of one on the human plane of existence, even though perfect.

Heavenly Calling

THE divine nature (II Pet. 1:4) to which the church is called is a plane of existence with her glorified Lord, far above angels. Ephesians 1:21 says of Christ that he was raised "far above all principality, and power, and might, and dominion, and every name

that is named." The preparation or education for such a position, reason tells us, would be proportionately strict, severe, and protracted.

Therefore, even the Father's only begotten Son, the first to be called to this divine glory, we are told was made perfect (complete) through suffering. (Heb. 2:10) He suffered (1) as a result of the sacrifice of his perfect human nature during the three and a half years of his ministry; (2) on account of the gracious message of salvation he continually proclaimed to the sin-darkened people around him, being continually, and sometimes forcefully opposed; and (3) because of having all manner of evil said about him personally, and his claimed relationship to the Father, and of being the long-promised Messiah, denied, ridiculed, and violently rejected.

Just as a father whose son shows exceptional promise will endeavor to give him special education and opportunity of being prepared for the calling for which he seems to show special ability, so the Heavenly Father's arrangement for perfecting, or completing, not only his only begotten Son, but also the church, through sufferings, and by passing through similar experiences as their great Forerunner, has been preparing them for reigning with Christ and sharing with him the work of blessing and restor-

ing to life all the families of the earth.

The School of Christ

ALTHOUGH the Scriptures do not tell us in so many words that the Lord's people at consecration enter a school, "the school of Christ," there are many scriptural implications that this is the case. For instance, the Apostle Paul says of some Jewish believers, "The law was our school-master to bring us unto Christ." (Gal. 3:24) The Greek word here translated "schoolmaster," **paidagogos**, used to be a name applied to one of the servants in a family whose duty it was to lead his young master to and from school. (Dr. Strong) So the Law acted as a **paidagogos**. It showed the fallen condition and imperfections of even the most faithful in Israel, and the impossibility of any gaining the reward of life offered by the Law Covenant as a result of performing the works of the Law perfectly.

Paul wrote, when summing up his argument: "By the works of the Law shall no flesh be justified." (Gal. 2:16) Hence the Israelites indeed (living when our Lord walked this earth, and who heard and accepted his message of salvation by grace) allowed the Law and its teachings to lead them to justification through faith in his blood, and to enter the school of Christ, thus to learn of him, and be prepared for asso-

ciation with him in his kingdom. Jesus is repeatedly referred to in the New Testament as "Master," but the Greek word here, **didaskalos**, actually means "teacher."

Young people today may spend ten, twelve, or more years at school to prepare for some position later in life. But the high calling of the Gospel Age to joint-heirship with Christ in his kingdom is such a great, honorable, and even momentous calling that when our Father thus calls us, individually, he requires that we spend the remainder of our lives in the school of Christ.—Phil. 3:14

Valuable Training

OUR lessons and training in this school consist in obtaining a clear knowledge of the great doctrines of the divine plan, and God's will for us. They also include learning how we may conform ourselves to the great moral principles of the Word of God, and particularly how we may be transformed into the character likeness of our great Teacher.—Rom. 12:1, 2

Jesus said: "Learn of me, for I am meek and lowly in heart." (Matt. 11:29) Meekness is indeed an all-important quality if we would be ready scholars, and eventually copies of God's dear Son. It is important to note of Jesus that "though he were a Son, yet learned he obedience by

the things which he suffered." (Heb. 5:8) From the beginning of his creation our Lord was always obedient to his Heavenly Father. (John 8:29; Col. 1:15, R. V.; Rev. 3:14) At no time did he desire, like Lucifer, a higher place in the universe than the one the Father had given him. See Isa. 14:12-15 When he was in the flesh he was "lowly in heart." He learned what it meant to be obedient, yet suffer, because he maintained that attitude of heart and mind.

The Apostle Paul also learned how to be obedient while suffering in the school of Christ, and these are his words recorded in Philippians 4:11, "I have learned, in whatsoever state I am, therewith to be content." It should be noted that when these words were written Paul was enduring the rigours of a Roman prison for his faithfulness to the Lord. In spite of such trying circumstances it seems clear that he knew the blessing of a peaceful, happy, and contented frame of mind, come what may; for said he: "I know both how to be abased, and I know how to abound; . . . to be full, and to be hungry, to abound and to suffer need."—Phil. 4:12

At the close of his earthly pilgrimage, the Apostle Paul was able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord,

the righteous Judge, shall give me at that day."—II Tim. 4:7, 8

The World's Salvation Later

IN SPITE of the "ransom for all" that Jesus gave, and that God "desires all men to be saved, and to come to an accurate knowledge of the truth" (I Tim. 2:4, **Diaglott**), we find that the vast majority of the human family have lived and died without any knowledge of God or his Word of truth, and the great plan for human salvation therein revealed. And it must be added that until recent years, little light was enjoyed upon this all-important subject. But with the light now shining upon the Word of God, it is made clear that, with the completion of the church and the setting up of the messianic kingdom, another great schooling period is to come, this time for the whole world of mankind.

It is recorded in Acts 17:31 that God hath appointed a day [the millennial day], in the which he will judge the world in righteousness by that man [Christ] whom he hath ordained." During that time Satan is to be bound, that he should deceive the nations no more (Rev. 20:1-3)—that false teacher, and the misleading text books will all be removed. The Bible states: "Prepare ye the way of the people; cast up the highway; gather out the stones [stumbling blocks]; lift up a

standard for the people." (Isa. 62: 10) And as the same prophet tells us: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18

Further, the Great Teacher, Prophet, Priest, and King will, during the Millennial Age, be instrumental, with his glorified church, in raising earth's dead millions and establishing fully and completely the long prayed for kingdom of God in the earth, which kingdom of life, joy, and peace shall never pass away. (Dan. 2:44) During that glad time, when God's judgments [his righteous dealings] are abroad in the earth, and clearly manifest to all mankind, "the inhabitants of the world will learn righteousness."—Isa. 26:9

They will appreciate the great

principles of the divine law operating in themselves and towards their fellows. God, describing through the Prophet Jeremiah the great and successful work then to be done under the New Covenant, says: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:33) The outcome of this great work is further described in Isaiah 60:21: "Thy people [those who in that day become God's people] shall be all righteous [all perfect] [now "there is none righteous no, not one]: they shall inherit the land [the earth] forever, the [human] branch of my planting [of many sons, on many planes of being], the work of my hands, that I may be glorified," revered, hal-
lowed, and properly appreciated.
—Rom. 3:10, 23; Rev. 15:4

Working Together for Good

ROMANS 8:28

All things are working together,
And together they work for our good.
But sometimes, amid'st severe trials,
The meaning is not understood.

Not seeing the end from beginning,
The lesson intended, is lost.
We chafe in the school of experience,
And forget that we counted the cost.

When discouragement almost o'erwhelms us,
And we fail to see clearly the road,
Let us trust in the Lord's precious promise—
"ALL THINGS WORK TOGETHER FOR GOOD."

—Alice M. Ripper

Letter from Britain

ALL THINGS NEW

"The vessel was marred . . . so he made it again."—Jeremiah 18:4

FOR centuries we British have been making and mending, botching, and patching, in a painstaking endeavor to create some kind of community of nations. The result is seen in the British Commonwealth of Nations which has emerged from the Colonial Empire, the proud product of our Victorian era.

It would be unjust and untrue to describe the Commonwealth as a small achievement. To bring together a group of nations comprising many millions of people, diverse in racial and intellectual standards, and in outlook, is no mean task. To give to many of those nations complete independence and self-government, and still to retain in large measure their loyalty and respect, is something of which the mother country may well be proud.

British statesmen and historians, however, would have us believe that this community of interests is a potential paradise, a prototype of the utopia toward

which all men are continually striving, a foretaste of that peace on earth and good will to men men which somehow has been lifted from the Bible and mixed up in the charter of the United Nations.

What Has Gone Wrong?

ADMIRABLE as the ideals of the British Commonwealth of Nations may be, it cannot be denied that the picture presented today of complete brotherhood and undying affection between all the peoples concerned is, to say the least, a dangerously exaggerated one. It is certainly not borne out by factual evidence which reaches us from the countries concerned, nor indeed by the murmurings of discontent and the frequent outbursts of candid criticism emanating from informal quarters here in Britain.

The protracted negotiations which have been going on between the British Government and the six countries comprising the European Common Market to find a basis of entry for Britain into this "economic club," have revealed many problems stemming directly from Commonwealth interests, and have laid bare the weaker links in the chain of family relationship

which has for so long been presented as a pattern of interracial friendship.

The vast African continent, where so many of these segments of the old British Colonial Empire lie, is a simmering volcano of discontent, a veritable hotbed of political intrigue, racial jealousies and fratricidal strife. Yet the people of Africa have been a concentrated target of missionary effort by all Christian countries for centuries.

Tremendous sums of money and very many valuable and dedicated lives have been expended to instill the Christian spirit of love and good will into the hearts and heads of these backward peoples, yet they still present a massive bloc of anti-Christian belief which no amount of missionary endeavor seems to break down. What has gone wrong? Why cannot God convert these people? Or rather, why does he not convert them? It would surely be a complete negation of the Christian faith to deny divine omnipotence.

Israel a Key

FAR too little attention is paid, even by students of the Bible, to the vital importance of God's dealings with his typical people Israel. This unique nation, whose chequered history occupies so large a part of Old Testament Scripture, provides a key to the understanding of the divine pur-

pose respecting mankind, without which it is impossible to "rightly divide the word of truth," or, indeed, to understand it at all.

Jeremiah was one of the greatest of God's prophets commissioned to teach Israel respecting their Law Covenant and the special obligations which lay upon them by reason of their acceptance of its righteous provisions. His message was a call to repentance and a solemn warning of the tragic consequences of persistent unfaithfulness. That he did his work with remarkable courage and clarity of vision the record clearly shows.

In the 18th chapter of Jeremiah's prophecy a picture is given of Israel's relationship to Jehovah as exemplified in the potter and the clay. The prophet is told to go down to the house of the potter and there see for himself what is going on. What he sees is of the utmost significance.

A vessel is in the hand of the potter, being moulded and shaped, and while this work is proceeding the vessel is marred. We are not told by whom or by what means the marring occurs, but from the interpretation of the picture given in succeeding verses, it seems evident that the marring is really the development of a flaw and that this renders the vessel useless for its original purpose.

The important point to note is that the potter did not discard the vessel entirely by destroying it, but he "made it again another vessel as seemed good." His original purpose in making this beautiful vessel was not thwarted by the marring; for with the same kind of clay and using the same implements he makes another vessel, similar in design but this time without a flaw, a vessel that "seemed good" to him, satisfying his perfect requirements.

The Hidden Girdle

ANOTHER picture is given by Jeremiah in chapter 13, verses 1 to 11, in which a different light is thrown upon the same problem, shown in both chapters to be that of Israel's special relationship to God as his chosen people. Here, instead of the potter and the clay, a linen girdle is used to represent Jehovah's relationship with this people and their responsibility before him in consequence of that special standing.

The girdle, which the prophet is told not to wash, is first worn and then later taken and hidden in a hole in the rock. After an appointed time Jeremiah is told to retrieve the girdle from its hiding place, and it is found to be "profitable for nothing." As in the case of the potter and the clay, so here the application of the lesson of the type is clearly

stated to be to Israel in relationship with God as his chosen people. Read verses 8 to 11.

These two prophetic pictures present different aspects of God's dealings with his people. First, divine responsibility is shown in shaping and moulding the destiny of the nation as the potter moulds the clay. Secondly, we see the responsibility of the people themselves toward God through the picture of the linen girdle, a symbol of righteous authority and servitude. Worn next to the skin this girdle clearly denotes the intimate association existing between God and his chosen people.

The setting apart of the children of Israel to be God's people was determined not on merit, but by favour; they were lifted up by divine power and grace, and established as his people. (Isa. 44: 1-2; Amos 3:2) Here was a nation shaped as a vessel for God's special purpose, chosen in fact for the highest honor that even divine grace could bestow, and vested with authority to serve and to represent him in the most privileged sense.

But their beauty was marred by unfaithfulness, and their privileged standing hidden, soiled, and finally lost completely. (Isa. 1:2-6; 64:6-8) In their experiences the hand of the master Potter is clearly to be seen shaping their destiny as a nation, while at the same time the voice of God calls

upon them to fulfil their covenant of obedience and servitude, the honor and intimacy of which are so fittingly shown in the linen girdle.

"Until He Come"—Ezek. 21:25-27

RIGHT through the amazing history of this favoured yet tragic people the finger of God points with unerring accuracy to the outworking of his purposes whereby the twofold promise made to Abraham long centuries before the birth of Israel as a nation, that in him and his seed all the families of the earth should be blessed, should ultimately be fulfilled. This promise of an earthly and a heavenly seed finds its focal point in our Lord Jesus Christ, who came to his own but was rejected by them. In sorrow and in weeping he looked down upon Jerusalem and pronounced the judgment, "Your house is left unto you desolate."—Gen. 12:3; 22:16-18; Matt. 23:38

How confident and arrogant were the Jewish leaders of that day! "We be Abraham's seed, and were never in bondage to any man: . . . Abraham is our father." To which our Lord replied, "If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. This did not Abraham." (John 8:33 and 39, 40) Again our Lord told

his disciples and the people at large that the scribes and Pharisees sat in Moses' seat, and he bade his hearers observe and do whatever they bid them according to the Law, but he said, "Do not ye after their works: for they say, and do not."—Matt. 23: 2, 3

Yes, indeed, the vessel (Israel as a nation) was marred in the hand of the Potter and had to be made again, and that remaking is still in process of fulfilment, but no longer is the girdle of intimate relationship and righteous authority left with them. Hidden in unfaithfulness until their Messiah came, it was uncovered by him and found to be fit for nothing—"Your house is left unto you desolate."

Our Lord himself, speaking of his rejection at the hands of the Jews, made the following significant statement: "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:42, 43) Read in conjunction with the revealing words of the Apostle Peter (I Peter 2:6-10), this statement of our Lord's shows conclusively that God's typical people Israel are superseded in the spiritual phase of

the kingdom by a new, a "holy nation," to whom the promise of the divine nature, and all that is implied therein, is now applicable.—II Pet. 1:4

The Apostle Paul, writing to and of the church, the true "bride of Christ," speaks of this matter as "the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27

Come Down Again!

LET us then go down again to the potter's house as did Jeremiah of old. The master mind and hand are still at work, but how different is the scene. The center of the picture is no longer "a vessel marred in the hand of the potter," but another vessel of indescribable beauty and glory, a vessel exquisitely wrought. Moulded from the clay of perfect human nature, turning now to purest gold as the light of divine glory shines upon it, this is a vessel unto honour indeed.

Set apart at the right hand of the potter, we see our glorified Lord—he who "endured the cross, despising the shame." We see him "far above all principality and power, and might, and dominion, and every name that is named...the head over all

things to the church, which is his body."—Heb. 12:2; Eph.1:21, 23

Here he reflects the perfect expression of divine love, wisdom, justice, and power, radiant in glory for all to see who come down to the house of the Potter and enter by faith into the very presence of God. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. 12:3

But look again! The Potter holds another vessel in his hand—broken, dirty, and badly marred. Surely this is worthless for his purpose! We watch as he works upon it silently, patiently, and with amazing skill. Here is miraculous power indeed; for, as we watch, this broken and emptied vessel is "changed into the same image from glory to glory, as by the Spirit of the Lord."—II Cor. 3:18

Now it is finished, and see! The Potter holds it against the glorious vessel at his right hand. It is perfect in the image and likeness of the masterpiece! As he puts it carefully down in its appointed place, the Potter smiles and pronounces it, "very good." "And God saw EVERYTHING that he had made, and, behold, it was very good."—Gen.1:31

All Made Again

OTHER vessels are here: some broken, some cracked, some with parts missing, all dirty and

marred. All must be "made again." It is not difficult to see in this a picture of the Lord's people, the church, called to be like their Master and Head, but so imperfect, so completely unworthy in their own right until, through the merit of the Savior's sacrifice, they are taken by the master Potter and shaped and moulded until they, too, share the glory of the divine nature which is promised to all who faithfully follow in the footsteps of the "Captain" of our salvation. (Heb. 2:10) Well did the apostle say, "I beseech you therefore, brethren, . . . that ye . . . be not conformed [or moulded] to this world: but be ye transformed by the renewing of your mind."—Rom. 12:1, 2

So we watch as the Potter takes one vessel after another and moulds, shapes, and finishes it with loving care. For "they shall be mine, saith the Lord of hosts." (Mal. 3:17) All earthly imperfections are smoothed away with skilful touch, until the beauty of the divine image is indelibly stamped upon each radiant countenance. "These are they which follow the Lamb whithersoever he goeth, . . . redeemed [margin, Gr. bought] from among men, the firstfruits unto God and to the Lamb."—Rev. 14:4

The World Waits

"HATH not the Potter power over the clay?" (Rom. 9:21) This

is what the poor world itself is waiting for! Here is power supreme with love abundant and wisdom over all to bring to glorious consummation the hopes of the poor groaning creation, which "waiteth for the manifestation of the sons of God." (Rom. 8:19) Here is the way, the only way, to the establishment of a true commonwealth of nations in which all may share.

The vessel of human perfection, created in the Garden of Eden, was marred in God's hand, so he is making it again; moulding the destiny of ail mankind to his own perfect pattern. Soon the glorious result will be manifested in a "new heavens [spiritual government] and a new earth [earthly government], wherein dwelleth righteousness," for, "Behold, I make all things new." John the Revelator sees, in the closing stages of his vision, a great river flowing from the throne of God, and on either side the tree of life . . . "and the leaves of the tree were for the healing of the nations."—II Pet. 3:13; Rev. 21:5; 22:1, 2

So we leave the Potter's house with the hope renewed, joy increased, and faith enriched as we remember the skill, the patience, the long-suffering, the mercy, and the all-embracing love of our gracious Heavenly Father who, with infinite solicitude for each one of his creatures, moulds our lives (if we will submit) into

the glorious pattern of his own great purpose—the church to be like her Lord, and to see him as he is.—I John 3:1, 2

The world, with Israel redeemed and remade, to be brought finally to the beauty of human perfection and to the joy of life eternal, a life in which “there shall be no more death, neither sorrow, nor crying, nei-

ther shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new.”—Rev. 2:1-5

“Changed from glory into glory,
Till we see Thine own dear face;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.”

ENCOURAGING LETTER

Faith Maintained

“Dear Friends: Kindly send me a copy of ‘The Divine Plan of the Ages’; also The Dawn Magazine for the ensuing year. Postal-order attached. I am still being greatly helped and comforted in the understanding of God’s Word from the reading of your publications. God

has been very good to me, also to my family, since I lost my dear daughter. And how very glad and grateful I am that my friend spoke to me about the truth, and gave me some of your helpful booklets. Jesus has given me strength to carry on, and is still assisting me to keep my faith. By divine grace I am having my eyes opened by reading your booklets. Thank you very much.”—England

SPEAKERS’ APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

T. E. DAVIES			
Liverpool	.....	Feb.	10
E. TERRY NADAL			
Ipswich	.....	Jan.	20
Letchford	.....	Feb.	17
Coventry	.....		24

DAWN RECORDED LECTURE SERVICE—
Tapes on loan. Address your request to Dawn Recorded Lecture Service, 15, Southwood Gardens, Gants Hill, Ilford, Essex.

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of “Studies in the Scriptures.”

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

Report from Great Britain

IT IS with grateful hearts that we here in the British Isles report concerning our great joy and love in the Lord, whilst we stand firm in one spirit "vigorously co-operating for the faith of the glad tidings" with our brethren in America. The many and varied untiring labours of love put forth by our brethren at The Dawn, strongly supported by others throughout America, on behalf of the Lord's work world-wide, continue to be very richly blessed to us by our Heavenly Father.

This joyous zeal and enthusiasm at the cost of any self-sacrifice encourages us greatly. We delight to make mention of the blessings which reach us through these activities of the brethren with whom we count it a great privilege to co-operate. And as we rejoice to go forward together in the Lord's strength, our heartfelt sentiments are similar to those recorded in Psalm 145:10-13. As the psalmist states, we shall continue to honour and glorify our Heavenly Father; and ever speak of the glory of his kingdom. We will talk of his power, and make known to the sons of men his mighty acts, and the

glorious majesty of his everlasting kingdom.

Radio Witness

ALTHOUGH the "Frank and Ernest" programmes are no longer heard from Radio Luxembourg, they continue to beam forth from Radio Lorencó Marquez, in South Africa, giving the British address to which requests for literature can be sent. Very interesting and encouraging letters are still being received from South Africa. Here is one of them:

"Dear 'Frank and Ernest': I thank you very much for the spiritual knowledge and blessing obtained from listening to your broadcasts over Radio Lorencó Marquez. May the dear Lord continue to bless you. I have very much enjoyed reading all the publications you have sent me, and have been greatly helped thereby. Will you now kindly let me have 'Armageddon, Then World Peace.' Yours sincerely."

Pilgrim Service

THERE is abundant evidence of the Lord's continued guidance and rich blessing in connection with the pilgrim service in the British Isles. Class assemblies are

served at weekly meetings. The isolated are also visited by them, and sweet spiritual fellowship results. This service, by divine grace, is refreshing and stimulating, both to those who serve and those who are served, for "he that watereth shall be watered also himself."—Prov. 11:25

During the past twelve months we have been greatly blessed and encouraged through the ministries of two brethren from America. The first of these to arrive was Pantel Hatgis. His itinerary opened at Glasgow, Scotland, and then continued at the annual Whitsuntide Convention in Portrush, Northern Ireland. After filling several other appointments, Brother Hatgis left England for Greece, where he was scheduled to carry out a much longer programme of service.

About three weeks later Brother W. N. Woodworth, accompanied by Sister Woodworth, arrived in London, after a busy pilgrimage on the Continent. Their schedule here lasted for about a month. Ecclesias visited were widely spread over England, Wales, and Scotland. The ministrations of both these brethren were richly blessed by the Lord.

Conventions, Etc.

OUR outstanding convention for the year was at Whitsuntide, in Portrush, Northern Ireland. This gathering was reported in

the October issue of *The Dawn*. Another "special" to quite a number of us was in Liverpool last autumn. A report of this gathering appeared in the January British Section, but we do wish to tell about a brother who attended, who previously had been a pastor in his local community.

A few years ago this brother was asked by a member of his congregation to preach a sermon against the booklet entitled, "The Truth About Hell," which was being offered and distributed by "Frank and Ernest." At the time, the brother believed the torment theory. However, after a very careful study of the booklet and the Bible, while he duly preached the sermon, it was not against the booklet, but in support of it. He had learned the truth about hell, and boldly proclaimed it.

Dawn Publications

THE printed page, so widely circulated throughout the world today, is a very powerful influence, and so is the spoken word; although the oral testimony can easily fade from memory unless supplemented by the printed message. How grateful we are that our brethren of *The Dawn* continue to use this powerful means of sounding forth the good tidings so that an abundance of truth literature is available and being widely distributed to the

continued praise and glory of our Heavenly Father.

We are happy indeed to be dealing with ever-increasing numbers of requests for The Dawn literature. And whether the requests are for the volumes of "Studies in the Scriptures," or one or more of the large variety of other books and booklets, or for The Dawn Magazine, we rejoice that the precious truth is being scattered to strengthen the brethren, and to gather into the heavenly garner the remaining grains of "wheat" during these closing days of the harvest. Additionally, we have the happy assurance this "spreading abroad" of the good news of the kingdom is also serving as a witness to the world, in accordance with the divine will.

Dawn Recorded Lecture Service

WE HAVE had another year of blessing and encouragement by means of the recorded lectures. These blessings extend both to individuals and to smaller classes, where the recorded talks fill a need when a personal visit is not possible. We still receive inquiries concerning this service, and this branch of the work seems to be steadily on the increase.

Announcements in Magazines

AS WE travel along the stream of time more and more ways

open to us to seek to fulfil the commission to preach the Gospel world-wide. In Britain we cannot witness by means of radio or television, but we can use space in magazines and newspapers. During 1962 space was secured in seven magazines, from which nearly 300 replies were received. A zealous brother in the north of England, with a contact in Nigeria, arranged for the booklet, "The Deliverer Comes," to be offered in the daily Nigerian newspaper, **Nigerian Outlook**. From this announcement 175 replies reached the British office, and some of these have since become Dawn subscribers. Arrangements are now in hand for space in the British edition of Reader's Digest, which has a monthly circulation of 1,200,000.

We rejoice that the Lord has permitted us to have a share in this activity. We offer praise to our Heavenly Father for the encouraging results we have received. May we ask your continued prayers that our future efforts may be in accord with the Lord's will and purpose.

"To the work! to the work! there is labour for all;

Soon the kingdom of darkness and error shall fall,

...

When as kings and as priests over earth we shall be,

Making known unto all that salvation is free."

"For the Witness of Jesus"

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16

THE Scriptures clearly teach that the followers of Jesus are commissioned by the Holy Spirit to be his representatives in the earth, his ambassadors. (II Cor. 5:18-20) Representing Christ in the earth by proclaiming the Gospel of the kingdom, of which he is the central figure, is not an incidental aspect of the Christian life, but one of its main features. It is in the pursuit of this vocation that a Christian lays down his life. When the Apostle John was shown in vision those who were to live and reign with Christ, the ones he saw were those who had been "beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4

This is a symbolic "beheading," denoting that we have given up our plans and arrangements of life, and have accepted the will of God through Christ. We have denied ourselves, and have accepted the headship of Christ in our lives; and the divine will is that we lay down our lives bearing witness to the truth concerning him as it is revealed in "the Word of God." This means that being a Christian is not merely a matter of obtaining salvation through his blood, important though this is. But in addition, those who are reconciled to God through the blood of Christ are called to lay down their lives in the divine service of being the light of the world through the faithful proclamation of the "word of reconciliation."

This is one of the great truths of the divine plan which largely has been lost sight of by the nominal church. The division of

the church into clergy and laity has been partly responsible for this. Under this arrangement the clergy are looked upon as being the servants of God, while the laity are those who simply go to church, where they are encouraged to lead moral and upright lives and thus be good citizens of the community. There are, of course, exceptions to this, and especially in recent years. Now, indeed, quite a movement is on foot to enlist the services of "lay workers" in the church.

Certain groups, such as the Quakers, take the view that all should let their light shine, but seem to think that light-bearing does not involve proclaiming the truths of the written Word. The idea is quite prevalent that a Christian witnesses for Christ simply by living a moral and upright life. This, apparently, is particularly true of the Quakers. Recently an editorial appeared in a Quaker magazine in London, England. It appears that the writer thinks that something more should be done than simply to live a good life. This writer, commenting on the Quaker viewpoint contained in the expression, "Let our lives speak," wrote:

"It rests on an enormous presumption, which no other body of Christians has presumed to hold, that our lives, and our actions, are good; that they shine as candles in a naughty world; and that when they are seen other people will say of them, 'Ah, that's really good. That must be of God. I must try to find him too.' How could we possibly have imagined that anything we are or do, wretchedly imperfect, smeared with our inhibitions, our limitations and our sin, should look good, and still less that it should speak of God himself? We must retrace ourselves. We must renounce our appalling arrogance. We must return to the realisation, which among the wiser of us has been with us from the beginning, that the Light is not in our pocket, not our property, not of our nature at all, but belongs to God only, who alone is good and can do good things. We have been foxed all this time by the ambiguity of the concept of the Light Within, into thinking that because it is within, it is something belonging to us, something that we silently take credit for and get holy kudos in the world for. It has led us into the solecism of caring for other people, while unconsciously keeping them out from the sharing of our fellowship."—*Friend* magazine

The Quakers are exemplary people, adhering to high standards of righteous living. There are probably none better in

the world, yet the writer of the above acknowledges that this alone is not inducing people to become Quakers. His implication is that in addition the Quakers should be proclaiming their views and thereby inducing people to become interested in fellowshiping with them. The same principle would hold true with respect to any group of professed Christians.

Man was created in the image of God, and while he is now fallen, some remnants of that image remain. When these remaining elements of the divine image express themselves in habits of thought and conduct the result is bound to be praiseworthy. Besides, the moral teachings of the Bible are in harmony with the various elements of the divine image with which man was originally endowed. These have influenced the righteously-inclined of all groups of people in the professed Christian world, and indeed, to some extent among the heathen. For this reason the daily living of a Quaker will not be much different than that witnessed in other groups. We can thank God that the righteous standards of the Word of God still do exercise such a wide influence in the world. It helps to make for the degree of law and order that still remain in a chaotic and increasingly godless society.

The Light Within

THE truth which the Heavenly Father has given us to witness to mankind is a "light within" us—not our own light, but the knowledge of Jesus, our Redeemer and Savior; and it is this knowledge that glorifies our Heavenly Father. Paul wrote, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." —II Cor. 4:5-7

From this it is apparent that when Jesus said let "your" light shine before men, he referred to the light that would be given to us concerning him. This is our light in the sense that we make it our own by our wholehearted acceptance of it, and our complete yielding to its influence in our lives. In proclaiming

this light we are not our own representatives, but Christ's, his ambassadors, holding forth the "word of life" received from the Lord.—Phil. 2:15, 16

One of the elements of Christlikeness is self-sacrificing zeal in the proclamation of the truth concerning the divine plan. We have a beautiful example of this in the case of Peter and John, who so faithfully proclaimed the glad tidings in the face of much opposition. We read concerning them, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13

Righteous Living Essential

A PIOUS and righteous life is fundamentally essential as a background for the Christian ministry, hence the emphasis which the Scriptures place on the importance of purity in thought, word, and deed. The Apostle Paul wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) If our thoughts are in keeping with this admonition, our conduct will be influenced along these lines.

This, in turn, will result in a life from which the message of truth can emanate to the glory of the Lord—a ministry of the truth which the Lord can approve. Paul again wrote, "Giving no offense in anything, that the ministry be not blamed: but in all things approving [margin Gr. **commending**] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by [Gr. **en**—"in," continued as such—**Rotherham**; word for word, **Diaglott**] pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by [Gr. **dia**, "through," **Rotherham**] the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report," and so forth.—II Cor. 6:3-8

An approved ministry of the truth calls for the presence and proper application of these details outlined by Paul, but by themselves they are not the ministry. "Love... is kind," Paul wrote. (I Cor. 13:4) If we are unkind in our associations with others, they will pay little or no attention to anything we might endeavor to tell them about the Word of God. On the other hand, simply being kind will not explain the divine plan to them.

Paul speaks of an approved ministry being by, or in, "the power of God." Any power or ability we have will avail little in the presentation of the Gospel, for it is the truth itself, and its power, that accomplishes the purpose designed by God. No inherent goodness of our own will teach people the truth. So far as our own abilities are concerned, even after we have done the best we can, we are unprofitable servants. It is only because we are covered by the robe of Christ's righteousness, and have been provided with the Gospel of Christ to proclaim, that we can be his approved ambassadors.

Faithfulness Expected

IN OUR text Jesus reminds us that men do not light a candle and put it under a bushel. Thus he implies the possibility that we might not make the proper use of the truth, therefore would fail to be among those who are the light of the world. Negligence of our opportunities is undoubtedly one of the "bushels" under which we could hide the light of truth. Erroneous views as to the Lord's purpose in giving us the truth also serve as ready excuses for unfaithfulness.

What the truth accomplishes in the minds and hearts of others is not our responsibility. The Lord's will for us is to proclaim the message. This is our vocation, and we are to give all diligence in the ordering of our lives along the lines of righteousness that we may be fit ambassadors of the kingdom message, and then we are to lay down our lives proclaiming it.

In symbolic language Solomon indicates the possibility of seeking excuses for not sowing the precious seeds of truth. He wrote, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of

her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:4-6

Observing the winds and the clouds, as mentioned by Solomon, suggests looking for excuses not to sow and reap because conditions are not favorable. This is not the proper attitude, he explains; for, after all, we do not understand how the Lord accomplishes his purposes through the truth which we proclaim. This is the Lord's province, and our responsibility is to sow the "seed" in the morning and in the evening, whenever and wherever we have the opportunity, knowing that the Lord will prosper the message according to the good purposes of his own will. It is God that gives the increase.

As we observe the Lord's people throughout the world, we are impressed with their great zeal for the truth and its proclamation. The brethren of Christ, his zealous followers and ambassadors, have always been small in number, a "little flock." (Luke 12:32) This is more applicable today than it was earlier in the harvest period, yet these few are holding forth the light to a degree that makes them as a "city set on an hill."

Through the combined efforts of this "little flock" the truth continues to go out over the radio, by television, by color films in churches, by public meetings, by books, booklets, tracts, and cards; and by the personal testimony of thousands of the Lord's faithful witnesses. Surely the Lord is pleased with this; and as we look ahead to the months of 1963, may it be with the firm resolve that we will do all we can to keep the light shining, and thus continue to be faithful ambassadors of Christ.

Faithfulness in our service as ambassadors, serving in the manner outlined in his Word for an approved ministry, is one of the ways in which we will make our calling and election sure to a place with Jesus in his kingdom, to live and reign with him a thousand years. The prospect is glorious, and we know that the Lord can and will help us to attain if we but continue faithfully to do our little part now, thus proving our love for him, for his people, and for the truth of his plan.

LETTERS OF APPRECIATION

Rejoicing

"The Bible Answers, Dear Sirs: I just arrived home from work Saturday morning, and I went into the living room and turned on my television set and your program was on. I can say very truthfully that I never have enjoyed any program better. I rejoiced. I felt as though Paul and Moses were right there with me in the room. And the questions and answers you men brought out were of great value to me. I want you to know that I am a deacon in the church, and I teach the adult Sunday School class, so I am requesting the issue you promised to send to the viewers. I certainly will be more than glad to receive it. God bless you one and all."—Ohio

Desires Knowledge

"Dear 'Frank and Ernest': I hope I have found real understanding! I am writing to thank you for your answers to my many questions. I also want to thank you for each book you have sent. I am sure that I need to study and re-study these in order to grasp all the meaning. My interest in Bible knowledge is deep and sincere. I want to get rid of all my mixed and twisted beliefs. I grew up in a Protestant home, but the Bible was never explained clearly to me. I was attracted by your radio questions and answers. Your explanations concerning the one true God; hope beyond the grave, and others are

so good, and mean much to me. I hope to learn much more truth, and I am very sincere in my faith."
—Missouri

Learning

"Gentlemen: I have just completed reading, 'The Divine Plan of the Ages,' and I have been enlightened on many problems that are facing us today. Many doubts have been erased, and knowledge has replaced ignorance. My desire is to study God's Word, and in time be able to understand fully his purpose so that I may be able to help others to understand. I am a member of the Methodist Church, and have been all my life, but I cannot agree with all their beliefs. I learned practically nothing about the Bible in all those years as a member, except certain verses which are taught in Sunday School. God's Word continued to be a mystery. God's Word is read by many who do not understand its message, and our ministers have failed to convey the meaning to their congregations. I would like to know about 'Studies in the Scriptures.' Any other information which you can give to help me to understand will be much appreciated."—West Virginia

"Glorious Days Ahead"

"Dear Brethren: Will you kindly send me twelve dozen booklets, 'Hope.' Postal-order attached. May our Heavenly Father continue to

bless the work you are doing in spreading the Gospel world-wide. We are indeed living near the end of the age, and soon our Lord, with his completed glorified church, will take the government of the whole world upon his shoulders. What glorious days lie ahead, both for his body members and for the poor suffering world. Yours in Christ."
—South Africa

From Spanish Language Broadcasts

"We listen to your program every Sunday. 'We' are six. Please send us 'Hope' booklets."—California

"We listen to your program every Sunday. We would like to understand more. There are quite a number of us here in the camp who are listening."—California

"At last, I believe, I have found something in accordance with my way of thinking. I think we will be able to form a group here especially if you will help us to study. My husband thinks that this is a very good idea."—Mexico

"Brethren: I want to inform you that your books have been very helpful to me, and I am circulating them around here to show the people the truth."—Mexico

"Sights Higher"

"To the dear Israel of God, co-laborers in the remaining days of the harvest period: With thankful hearts we view the closing year in retrospect. We have to a considerable extent been led by the still waters, with the table well spread before us, and our cups running over. There have been some

periods of distress, but when over, we realize more than ever that though 'created streams are dry, we have the fountain still,' as the Lord has promised. The visits of The Dawn are anticipated and very much enjoyed for their spiritual depth, also the ministry of the pilgrim brethren. We have been able to attend conventions at London, Saginaw, and Detroit; and we enjoy the inter-class visits with the Detroit brethren. We do continue to remember our brethren at The Dawn office for their labor of love, and we ask an interest in your prayers for the little group of the Lord's faithful here, 'like little candles, shining in the dark.' Let us endeavor to lift our sights higher in 1963, 'viewing our home beyond the tide,' 'standing on the sea of glass, and singing the song of Moses and the Lamb.' Yours in that blessed hope."—The Chatham, Ontario, Ecclesia.

Hears Both Programs

"We are now getting The Bible Answers program in this city. We are most happy that this program can be seen over one of our local TV stations. We also get the 'Frank and Ernest' program each Sunday morning. We have been hoping that some time in the near future we may be able to get an ecclesia started here. I believe that with the TV programs now seen here it may not be long before a group of dedicated workers could be brought together. I would like to hear from you with respect to this matter. May God bless all the workers at The Dawn. Sincerely."—Missouri

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

OTIS R. BARRALL		A. H. KRUMPOLT		M. C. MITCHELL	
York, Pa.	Feb. 17	New Haven, Conn.	Feb. 10	Sayville, N. Y.	Feb. 3
Lancaster, Pa.	17	Waterbury, Conn.	10		
JENS COPELAND		L. P. LOOMIS		C. A. SMITH	
Paterson, N. J.	Feb. 17	Wallingford, Conn.	Feb. 17	New London, Conn.	17
O. D. DEIFER		C. R. WEIDA			
Baltimore, Md.	Feb. 10	Bridgeport, Conn.	17		
Philadelphia, Pa.	10	Catawissa, Pa.	24	Reading, Pa.	Feb. 24
THOMAS HICKS		J. Y. MAC AULAY		W. N. WOODWORTH	
Hartford, Conn.	Feb. 10	Allentown, Pa.	Feb. 3	Paterson, N. J.	Feb. 24

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO		WALTER BLICHARZ		L. PAUL DAVIS	
Dequesne, Pa.	Feb. 10	London, Ont.	Feb. 10	Chico, Calif.	Feb. 3
Steubenville, O.	17				
MIKE BALKO		J. BURTON BROWN		EDWARD E. FAY	
Connellsville, O.	Feb. 10	San Diego, Calif.	Feb. 10	Antioch, Calif.	Feb. 17
Monessen, Pa.	17				
JOHN BARACOS		DAVID A. BRUCE		THOMAS C. FAY	
East Liverpool, O.	Feb. 10	Riverside, Calif.	Feb. 17	Whittier, Calif.	Feb. 3
		Ontario, Calif.	17	Fresno, Calif.	10
JULIUS BEDNARZ		C. M. CHUPA		G. HOMER HAMLIN	
Minneapolis, Minn.		Adrian, Mich.	Feb. 17	Stockton, Calif.	Feb. 2
(Cedar Ave.)	Feb. 10			Sacramento, Calif.	3
		FRED J. DARROW		LEONARD JEZUIT	
		Whittier, Calif.	Feb. 10	Milwaukee, Wis.	Feb. 10

E. F. LANKFORD San Francisco, Calif. Feb. 3	NORMAN F. RICE Fullerton, Calif. Feb. 24 Whittier, Calif. 24	FRANK J. WEBBER Sonora, Calif. Feb. 17
N. MOLENAAR Ventura, Calif. Feb. 17	WILLIAM W. RYBA Whittier, Calif. Feb. 17	G. M. WILSON Jacksonville, Fla. Jan. 27
D. J. MOREHOUSE Gary, Ind. Feb. 17	R. S. SEKLEMIAN San Jose, Calif. Feb. 10	HOWARD K. YOUNG Duquesne, Pa. Feb. 3 Monessen, Pa. 24
K. W. RAWSON Paterson, N. J. Feb. 10	ALBERT SHEPPELBAUM LaSalle, Ill. Feb. 3	C. W. ZAHNOW Orlando, Fla. Feb. 17
R. A. RAWSON Chatham, Ont. Feb. 17	J. I. VAN HORNE Washington, Pa. Feb. 17	L. W. ZBIK Flint, Mich. Feb. 3
GILBERT L. RICE San Bernardino, Calif. 3		

If any little word of ours
 Can make one life the brighter;
 If any little song of ours
 Can make one heart the lighter;
 God help us speak that little word,
 And take our bit of singing
 And drop it in some lonely vale
 To set the echoes ringing.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 7—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Romans 13:10 (Z. '98-201 Hymn 198)

FEBRUARY 14—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:37 (Z. '96-32 Hymn 208)

FEBRUARY 21—"Thou art my rock

and my fortress; therefore for Thy name's sake, lead me, and guide me."—Psalm 31:3 (Z. '02-249 Hymn 126)

FEBRUARY 28—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6 (Z. '03-8 Hymn 233)

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned

COLUMBUS, OHIO, Feb. 10—Southern Hotel, South High and East Main Streets. Mrs. J. Ewing, 273 South Algonquin Ave.

SAGINAW, MICH., Feb. 10—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CHICAGO, ILL., Feb. 24—Central Masonic Temple, 912 North LaSalle Street. Mr. Adam Miskawitz, 2436 So. Grove Ave., Berwyn, Ill.

DETROIT, MICH., Feb. 24—McGregor Memorial Building, Second Boulevard and West Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

NEW YORK, N. Y., March 17—YMCA Building, 23rd St. and 7th Ave. Mr. F. S. Wassmann, 453 West Saddle River Road, Upper Saddle River, N. J.

DETROIT, MICH., March 30, 31

WILMINGTON, DEL., March 30, 31

LAKELAND, FLORIDA, March 30-April 1—Florida Bible Students Annual Conven-

tion, Civic Center Theater, Lake Mirror Drive. Mr. Lloyd Hagensick, 518 81 Ave. North, St. Petersburg 2, Fla.

PITTSBURGH, PA., March 31—Pick-Roosevelt Hotel, Blue Room, Sixth and Penn Avenues. Mr. John Baracos, 736 Dunster St., Pittsburgh 26, Pa.

PATERSON, N. J., April 20, 21

SALEM, OREGON, April 20, 21

SAN ANTONIO, TEXAS, April 20, 21

FORT WORTH, TEX., April 24-28

ROCHESTER, N. Y., April 28

MEMORIAL SUPPER: The Memorial Supper date for 1963 is Sunday evening, April 7.

GENERAL CONVENTION: The General Convention for 1963 will be held in Bloomington, Indiana, beginning on Saturday, August 10, and continuing through Thursday, August 15.

ADAM'S RIB

THE Genesis account of creation informs us that the Lord removed one of Adam's ribs and used it in making Eve. Many have wondered if Adam lived the 930 years of his life minus one of his ribs. Not at all. It seems that the ribs are the only bones in the human body which, if removed in full, or in part, will re-grow. We may not know all the scientific reasons why the Lord chose this procedure in the creation of the first woman, but we can be sure that it did not rob Adam of the perfection and completeness of his body.

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• Thy Kingdom Come, cloth, 50 cents each.

• The Battle of Armageddon, cloth, 85 cents each.

• The Atonement Between God and Man, cloth, 85 cents each.

• The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each.

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed. Acts 3:19-23; Isaiah 35