

The DAWN

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THE LAST DAYS

EARLIER THIS YEAR, an article appeared in the Enquirer entitled, "*Empty Churches, Empty People.*" It was a review of a book written by Thomas C. Reeves entitled, "*The Empty Church.*" The book begins by citing statistics that 30% of all births were to unwed mothers, saying further, "Illegitimacy is the single most important social problem of our time—more important than crime, drugs, poverty, illiteracy, welfare or homelessness because it drives everything else."

MORAL DECAY

Citing more statistics, the book says that nearly one-half of the young people attending main-line Protestant churches drop out of churchgoing altogether. Some professors of religion have concluded that part of the problem is that churches have espoused liberal social ideas, saying, "The church is the dull exponent of conventional secular political ideas with a vague religious tint."

Students in prominent schools of divinity have taken a dim view of Western religion, one of them at Harvard saying, "It is not good, and Christianity

is the worst.” Overall statistics on church attendance of people in the United States of America is down. Tabulated below from data in the book review is the percentage of Christian families and individuals along with their attitudes toward Christian principles:

ATTITUDE	PERCENTAGE
Totally secular; do not go to church	30%
Barely religious	29%
Modestly religious	22%
Practicing Christians	19%

The book emphasizes that moral decay in our society is responsible for this condition. The book reviewer refers to another writer who tells of a similar moral decay in our society in the late 1800's, and that the Victorians of that era were able to reverse the spiritual and moral slide so that by the end of the century they had substantially reduced crime, halved illegitimacy, and produced a complex, powerful and sophisticated moral order! It was the express hope of the book reviewer that the same events could recur soon with similar results.

A further endeavor in this direction was reported recently in the *Newark Star Ledger*. For the last two years, a report has been in preparation by a twenty-four member nonpartisan Congressional panel. The report, issued in May 1998, said that “Americans must find a way to agree on a public moral philosophy if democracy is to survive.” Changes were suggested by the report to the tax code, television producers, religious institutions, and the government. The article said “Without

such changes, America is doomed to continue a long-term moral decline that 67% of the public already believes is well under way." The panel wrote, "As our social morality deteriorates, life becomes harsher and less civil for everyone, social problems multiply and we lose the confidence that we as Americans are united by shared values."

THE LAST DAYS

The Apostle Paul was given insight into our day by God. The last letter that he wrote to Timothy before he died tells of many problems for both the young people of his day, and ours. After advising Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15), he admonishes young Timothy to "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart."—vs. 22

Then he gave Timothy (and us) a vision of what was to come in the last days of this present evil world, saying: "Understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it. Avoid such people. For among them are those who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at a knowledge of the truth. As Jannes and

Jambres opposed Moses, so these men also oppose the truth, men of corrupt mind and counterfeit faith; but they will not get very far, for their folly will be plain to all, as was that of those two men.”—II Tim. 3:1-9, *RSV*

In speaking of these perilous and stressful times at the end of the Gospel Age, the Apostle describes the attitude of Christian people toward God's principles. Most strive to be lovers of God, because such is the basic teaching of Christianity, yet are lovers of pleasure, and behave contrary to God's commandments.

JANNES AND JAMBRES

Whenever there were trying times in the past, God protected his people by appointing a leader. When the nation of Israel was in slavery in Egypt God appointed Moses to be their leader. Moses is mentioned in Paul's recitation of these, then future, evil days when he says that “as Jannes and Jambres opposed Moses, so also these men oppose the truth, men of corrupt mind and counterfeit faith.”—II Tim. 3:8, *RSV*

Jannes and Jambres are believed to have been the magicians in Pharaoh's court in Egypt at the time of Moses. They tried to imitate Moses and Aaron in their miraculous signs and plagues, as if to say, ‘We can do the same things with our gods' powers’. (Exod. 7:11,12,22) When Moses approached Pharaoh the first time (Exod. 5:1-19), Pharaoh's reaction was to impose more work on the Hebrew slaves under much harder conditions. They were to make the same number of bricks without straw and the straw was to be searched out by them as an additional task. The people were distraught and appealed to Moses

Moses and Aaron went a second time to Pharaoh with the same message: "Let my people go," and as a sign, Aaron cast down his rod before Pharaoh and the rod became a serpent. (Exod. 7:10) Pharaoh called his wise men and magicians who then cast their rods on the ground, and these became serpents.

This duplication of the sign Moses gave to Pharaoh, by the king's magicians—Jannes and Jambres—represents present-day philosophies which appear to support some features of God's plan. The serpents could represent the many varied teachings regarding the permission of evil. As Pharaoh watched, a remarkable event occurred! Aaron's serpent swallowed all the other serpents! God plainly showed that Moses and Aaron were his emissaries, not Jannes and Jambres. Likewise, in our society there are philosophers who mislead the people—or, as the Apostle Paul explains concerning Jannes and Jambres, that they "oppose the truth" being "men of corrupt mind and counterfeit faith."
—II Tim. 3:8, *RSV*

PLAGUES ON EGYPT

Moses was then instructed by God to bring plagues upon Egypt. After each plague had subsided, God hardened Pharaoh's heart, and Pharaoh would not let the people go. It would take ten plagues before Pharaoh relented. Though the magicians were able to duplicate the first two plagues (water turned to blood, and the invasion of frogs) (Exod. 7:22; 8:7,18,19), they were not able to duplicate the third plague, nor were they able to get rid of the frogs. The third plague was that of gnats (called lice in the *King James Version*) which occurred in great swarms everywhere.

These plagues represent the trouble which comes upon mankind. The first plague could be associated with the shedding of blood. The second plague is significant because the Egyptians worshipped the frog-head goddess, Heka. Frogs were sacred to the Egyptians, and the magicians could not dispose of them. This means that the trouble could not end without God's intervention. When they also could not duplicate the third plague, they told Pharaoh, "This is the finger of God."—Exod. 8:19

From then on, the magicians could not duplicate any of the plagues God sent upon Egypt. After the first three plagues affected the entire area of Egypt, including the land of Goshen, where Israel was living, the Israelites were spared the last seven plagues. The tenth plague, the slaying of Egypt's firstborn of man and beast, however, required careful preparation by Israel to be spared. Israel had to slay the Passover lamb, representing Jesus, to safely endure that night. The blood of the lamb had to be sprinkled on the door posts and lintels of each dwelling. Israel represents the world of mankind in bondage to sin and death, and the firstborn represent the spiritual class God is seeking in this Gospel Age. The opposition to God's commandments, bringing on the moral decay, are the 'Jannes and Jambres' effects of our society in these last days of the Gospel Age.

The firstborn of Israel were the only ones in jeopardy of losing their lives during that night which corresponds to the nighttime of this present evil world. The selection of this class is the important work of the Gospel Age, spanning the time of our Lord's First Advent to our day. As the world approaches a condition of anarchy through moral decay, we see that the church class is the first to

receive special testings. The Apostle Peter said, "Judgment must begin at the house of God." (I Pet. 4:17) All of the experiences in the world must be endured by the church first. It is a part of their trial and development, while living in the midst of sin and death, chaos and temptation.

THE HOUR OF TEMPTATION

In Revelation 3:10, Jesus says to the church of the Philadelphia period, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Laodicean period of the church is not spared the experiences of the 'hour of temptation'. The last members of the church are exposed to these trying times.

If the troubles that occur in the hour of temptation affect any of the church class, they should seek help immediately from the LORD. God has given the church leadership in the form of duly elected elders, based on qualifications in I Timothy 3:1-9. All elders should endeavor to provide the correct type of leadership in these troublous times, recognizing always their own needs as imperfect men. As the world strives to become independent of all government, there could be some among the LORD's people who want to be completely independent. This is one of the last tests upon the church.

The world of mankind, also, needs to see that no fleshly scheme will solve current problems and that a complete reformation is needed. Moses was quoted by the Apostle Peter as saying: "A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22) Such a reformation was also recognized as needed as mentioned in the last prophecy of the Old

Testament. We read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5,6

SUCCESSFUL REFORM

The Prophet Elijah, representing the church in the flesh, was not successful in bringing about this reform in Israel. It awaits the end of the last days of this present evil world and the antitypical Moses, representing the glorified Jesus together with his church, to do this.

Soon 'that prophet' which the LORD raised up like unto Moses will take control of earth's affairs. The people of the world, after enduring the moral decay of the last days, will be glad to listen to the Christ, Jesus and his church. As Peter said, "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22,23

As the Gospel Age comes to a close, so also will the influence of the antitypical Jannes and Jambres, and all other false and evil influences. This will enable men to engage in the true worship of God and to bring honor and glory to his name. This great reformation will succeed in eliminating moral decay and will promote the restoration of mankind to the image of God. Then it shall come to pass that the words of Habakkuk will be fulfilled: "The earth shall be filled with the knowledge of the glory of the LORD. as the waters cover the sea"—Hab. 2:14. ■

INTERNATIONAL BIBLE STUDIES

LESSON FOR SEPTEMBER 6

HUMANITY'S BASIC PROBLEM

KEY VERSE: *"They heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."*—Genesis 3:8

SELECTED SCRIPTURE: *Genesis 3:1-13*

WHEN GOD COMPLETED his work of preparing the earth for habitation, he reviewed what he had done, "and, behold, it was very good." (Gen. 1:31) Adam had been created first, and enjoyed the paradise where God placed him to till and dress it. All was so beautiful that it would be easy to pick fruit to eat from any tree.

God said, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou

eatest thereof thou shalt surely die."—Gen. 2:16,17

Adam rejoiced in the provisions God had made for himself and the animal creation. One thing was lacking which was that Adam needed a 'help meet'. God had recognized this need and said, "It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18 The Scriptures tell us how God accomplished this task by making Eve from a part of Adam. (vss. 21-25) Apparently, these two were very happy in this setting.

Of all the animals created, it was said that the serpent was the most subtil or crafty. It is apparent that Satan saw the potential of this newly created human pair, and possessed the serpent so it would beguile Eve. Satan said to Eve: "Hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1) Eve replied that they had great freedom to pick fruit, except for those trees in the midst of the garden. Disobedience to God's command would bring death.

Satan, in uttering the first lie, said, through the serpent, "Ye shall not surely die." (Gen. 3:4) Most likely the serpent ate this fruit without any tragic consequences.

Satan also suggested that God was withholding desirable benefits from them which could be obtained by eating the fruit of the 'tree of the knowledge of good and evil'.

As plainly stated by the Apostle Paul, "The woman [Eve] being deceived" became a transgressor. (I Tim. 2:14) However, "Adam was not deceived." Adam knew he had disobeyed God, which led to guilt feelings. Since both knew they were naked, they

sewed coverings of fig leaves and hid themselves in the garden.

The conversation that took place after Adam came forth from hiding to speak with God after it was revealed what he and Eve had done, is given in Genesis 3:8-19. As a result of Eve having given the fruit to Adam, and the serpent having beguiled Eve, God's punishment was as follows:

The serpent was made to crawl on its belly; Eve would bring forth children in sorrow; Adam would rule over her; the ground would be cursed with weeds that would stifle lifegiving herbs; and Adam would expend hard labor to provide for his family, and would finally die. Humanity's basic problem is that all are descended from Adam and, as his children, are suffering the penalty of death. "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

God, spoke to the serpent (symbolic of evil) in the presence of Adam and Eve, to promise that someday the 'seed of the woman' would crush evil once for all. This is to be fulfilled through Christ.—Gen. 3:15 ■

FREEDOM IS A GIFT

KEY VERSE: *"It came to pass in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."*—Exodus 2:23,24

SELECTED SCRIPTURE: Exodus 2:23-25; 5:1,2; 11:1-8; 12:29-32; 15:1,2

THE EXPERIENCES OF Israel in slavery began when Joseph was sold into slavery to the Ishmaelites by his brethren. The Ishmaelites, in turn, sold Joseph to Potiphar in Egypt, Pharaoh's captain. (Gen. 37:12-36) As Joseph later acknowledged, God's hand was in the matter, and he used Joseph to save many lives, including those of his family.—Gen. 45:5-8

Joseph was Pharaoh's right hand in directing events concerning the great famine that swept through the entire region. It was then that Joseph's family

went to obtain food and to live in Egypt.

After Joseph died, a king arose who "knew not Joseph" (Exod. 1:8), and being concerned about the rapid multiplication of the Israelites and fearing their uprising against him, decided to place them in slavery and diminish their number through hard labor. — Exod. 1:9-14

It was then that the babe Moses was born, and miraculously saved by God. Later, God prepared him to become Israel's leader to attain freedom. The Pharaoh who had imposed slavery on

Egypt died (Exod. 2:23), and the new Pharaoh did not abolish slavery. As Israel cried unto God he sent Moses to be their deliverer; this caused Pharaoh to respond by making Israel's burdens more severe.

Moses, with Aaron, went to Pharaoh and said, "Let my people go" (Exod. 5:1), but Pharaoh 'knew not' the LORD and would not comply. It was necessary for God to send ten plagues before Pharaoh relented and released them. Although Israel's land of Goshen was affected by the first three plagues, they were not affected by the next six. The tenth and final plague involved the slaying of the firstborn of man and beast by the destroying angel. (Exod. 12:29-32) Prior to the tenth plague, Israel was instructed to make careful preparations for that night by slaying the Passover Lamb and sprinkling its blood upon the doorposts and lintels of every home. The angel of death passed over such homes, and did not smite the firstborn.

Clearly the only ones in Israel in jeopardy that night were the firstborn. All of

these events are a picture God has dramatized for us, in which Israel represents the world of mankind, the firstborn are the chosen of the Gospel Age being selected as "a people for his [God's] name." (Acts 15:14) Pharaoh and his associates represent Satan and his minions in this present evil world; while the Passover Lamb represents Jesus, the Savior of mankind.

Their freedom was threatened because Pharaoh had a change of mind and pursued them to enslave them again. God's great power was then employed to prevent this from happening. The Red Sea was before them, but God drove the waters back by a strong east wind and divided the waters so that Israel could cross dry-shod.

When Pharaoh's army pursued them into the Red Sea, God permitted the waters to return, and all the Egyptians drowned. The Israelites finally had freedom, and sang praises to God. (Exod. 15:1,2) God's great gift of freedom to mankind is freedom from sin and death through Jesus, man's Redeemer. ■

WHAT IS THE LAW?

KEY VERSE: *“I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.”—Deuteronomy 5:6,7*

SELECTED SCRIPTURE: *Deuteronomy 5:1-21*

THE NATION OF Israel, after receiving freedom from bondage in Egypt, received exclusive favor from God, as stated by the Prophet Amos: “You only have I known of all the families of the earth.” (Amos 3:2) This favor was indicated by the giving of the Law on Mt. Sinai through Moses as mediator. The Law can be summarized by the Decalogue, or ten commandments, which Moses recited to the people on the occasion of our lesson.

In the Book of Deuteronomy are recorded the final admonitions of Moses before Israel was to cross the Jordan into the Promised Land. He reminded them of their many experiences during

the forty years of traveling in the wilderness of Sinai.

They had become the most civilized nation in the world because of the Law. Moses said to them, “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him

for? And what nation is there so great, that hath statutes and judgments so righteous as all this Law, which I set before you this day?"—Deut. 4:5-8

Earlier, as recorded in Exodus 19:7,8, Moses told of his conversation with the LORD and the words spoken by God: "All the people answered together, and said, All that the LORD hath spoken we will do." If Israel would keep the Law they would be blessed. If they would not, they would be cursed. God gave them a choice, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deut. 30:19

It was not possible for the Israelites to keep this Law because it required a perfect man to do so. Their failure is illustrated by what occurred when God gave Moses the first tables of the Law on Mount Sinai. When he came down from the mount and saw Israel worshipping a golden calf, in his anger he broke the two tables of the Law.—Exod. 32:19

Later Moses went up into the mountain again and re-

ceived a new set of the same Law written on two new tablets. (Exod. 34:4) These were not broken, but were placed in the Ark of the Covenant in the Tabernacle for safekeeping.—Exod. 40:20

The first set of tablets were broken demonstrating the impossibility of imperfect men to keep this Law. Only the man Christ Jesus could keep the Law perfectly. Likewise, the second set of tablets is a picture of the Law of the New Covenant which God will make with Israel and the world with Christ as the Mediator.—Jer. 31:31-34; Heb. 8

Which of these commandments given by God was the greatest? The answer Jesus gave to a lawyer who asked this question, is an excellent summary of the Law: "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:37-40 ■

BUILDING A HERITAGE

KEY VERSE: *"He spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land."—Joshua 4:21,22*

SELECTED SCRIPTURE: *Joshua 3:7-4:24*

ISRAEL'S LONG JOURNEY was about to end after being freed from Egyptian bondage. Moses had died and Joshua was leading them into the Promised Land. First they had to cross the River Jordan which was running full because of the winter and spring rains.

As he had done so many times in their forty years of journeying, God again performed a miracle so that they could cross the Jordan dry shod. This was possible by making the water "stand upon an heap" on the upstream side of the river.

(Josh. 3:13) It has been reasoned that God caused a landslide that dammed the river upstream, permitting Israel to cross safely.

The priests, bearing the Ark of the Covenant, went first. When their feet came to the edge of the river, the waters were cut off. The priests went to the middle of the river and stood on dry ground until "all the people were passed clean over Jordan." —Josh. 3:17

Joshua had asked each tribe to select a man who would take a stone out of the riverbed where the priests were standing, making

twelve in all, to be erected as a memorial where they would camp that night. This was done, and the stones were brought to Gilgal where they were set up as a memorial. Joshua also had twelve stones taken from the shore and placed where the priests had stood in the middle of the river, "and they are there unto this day."—Josh. 4:9

The twelve stones were a memorial to Divine guidance. The crossing of the Jordan pictures the world of mankind entering the millennial kingdom of God. By seeing these stones all would be reminded of the miracles performed by God on behalf of his people. The number twelve can be associated with the tribes of Israel, the twelve apostles, and the City of God—the New Jerusalem with its twelve gates.

The spiritual rulers in God's kingdom are patterned after the twelve tribes of Israel (Rev. 7:4-8), or 12,000 of each tribe, making a total of 144,000. In this vision that John had of the city of God, he described it as having "a wall great and high, and had twelve gates, and at the gates twelve angels. and

names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. 21:12-14

The importance of the work done by the prophets, Jesus, and the apostles, is never to be forgotten. These will be remembered forever as the world of mankind demonstrates their obedience to God's commandments and passes the test of obedience to them. Thus they may hear our Lord say to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt.25:34

This memorial was intended to remind Israel, and all mankind, of the experience they have had with sin and death. It will never be forgotten, nor will anyone forget the Author of salvation. Soon all mankind will say, "I will praise thee, O LORD [Jehovah] with my whole heart."—Ps. 9:1 ■

SPIRITUAL PRIDE

*“Charity . . . vaunteth not itself,
is not puffed up.”*

I Corinthians 13:4

THE ACT OF vaunting oneself, or being puffed up, is reprehensible in all, but especially would it be so with those who name the name of Christ. Such conduct is the evidence of pride, and pride is the by-product of cultivated selfishness. The selfish spirit anxiously seeks after all that it esteems as valuable and gratifying, such as wealth, fame, and distinction among men. To the extent that it is successful in attaining these, the tendency sometimes follows to feel complacent, independent, and superior to others. Pride is nourished and cultivated until it enlarges itself to ridiculous proportions—‘puffed up’ with its imagined importance.

The proud do not realize how difficult it is for others to love them, or how really unworthy they are in the eyes of others. It is no wonder that the wise man declared that: “Pride goeth before destruction, and an haughty spirit before a fall.” (Prov. 16:18) This is so true because the egotistical

have overestimated their value and ability, and when they are weighed in the balances they are found sadly wanting.

SHOULD MAN BE PROUD?

The one who underrates his worth usually comes much nearer the truth than the one who overrates. When we stop to consider soberly we realize that by nature we are all fallen and degraded by sin, that even at our best we come far short of perfection along every line. Thus we really have nothing of which to boast. When we compare ourselves with those who are less fortunate than we, we must make a sober estimation of our capabilities.

Aside from the Scriptures, man cannot trace his history back to his origin, nor can he ascertain his destiny. He is unable to understand the philosophy of his physical and mental organisms. He cannot fully fathom or understand the life principle, and does not know how the mind can think or reason. Neither does he know why the simple blade of grass should be green, nor why glass is transparent. He cannot understand how it is that from a little acorn comes the mighty oak, and much less can he know the miracle involved in human propagation. He finds his days limited largely to three score years and ten and full of sorrow, entering the world with nothing, and leaving it with nothing.

He makes a watch to keep himself informed as to the movement of the earth in relation to the sun, but finds it helpful to check up on his timepiece occasionally by the movement of the stars. He is surrounded by a vast unknown, and his limitations are far greater than his abilities. Not only is he confounded by the mysteries of life, but he finds difficulty in living up to what he recognizes as being

just and good. Surely, only the narrow or dishonest soul can be proud.

MANIFESTATIONS OF PRIDE

Pride is manifested in varying degrees, and usually those who are affected with this common malady do not realize it. The fact that some do not go around with a haughty look, or an all-knowing spirit, showing only disdain for those whom they feel less honorable than themselves, does not mean that they are not proud. The absence of the extreme evidences of this trait is not sufficient grounds for believing oneself free from such an affliction.

Pride also manifests itself in various ways. One is stubbornness, where a strong-willed person wants his own way. Touchiness, or hurt feelings, indicate that we want others to think well of us. The same is true of those who are hypocritical. Boasting is an obvious form of pride which often involves possessions, knowledge, accomplishments, and the honor of men.

SPIRITUAL PRIDE AMONG CHRISTIANS

The pride which is merely foolishness, or partial hypocrisy in the world, takes a much more serious aspect when it is found among the LORD's true people. The world and the merely professing Christian people are not on trial at this present time, whereas the true people of God are. We are living during a "day of salvation" for the church, so judgment is taking place with "the house of God."—II Cor. 6:2, *Rotherham Translation*; I Pet. 4:17, *Rotherham Translation*

The Christian has no cause for pride or glory in himself, for he has nothing that he did not receive. (I Cor. 4:7) All that he has, all that he is, and all that

he hopes for, comes from the LORD. The LORD has blessed and enriched his people, he has taken them “out of an horrible pit, out of the miry clay,” and has set their feet upon the Rock of Ages. He has clothed them “with the garments of salvation,” and has covered them “with the robe of righteousness.”—Ps. 40:2; Isa. 61:10

The Apostle Paul said, he “hath blessed us with all spiritual blessings in heavenly places in Christ.” (Eph. 1:3) How altogether unbecoming for any who have been so blessed and so benefited by the grace and favor of the LORD, to endeavor to glorify themselves or to take pride in what they have or are. Surely only a small and beggarly mind could feel that pride in any form becomes the saints. All the glory belongs to the LORD, so “Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”—Jer. 9:24

The Scriptures declare that “God resisteth the proud, and giveth grace to the humble.” (I Pet. 5:5) Hence, we can safely conclude that to the extent any of the LORD’s people have pride, to that degree God is resisting them, and to the same extent they are without the grace that otherwise would be their portion if they had the proper humility. What real progress can we make as Christians if God were to resist us? The Scriptures answer saying, “Without me ye can do nothing.”—John 15:5

Without the LORD’s grace we surely cannot develop or bring forth any grace to perfection, and much less shall we be able to accomplish anything of enduring value if, because of secret or hidden

pride in our hearts, the LORD is resisting us. If there is any vaunting of self, any 'swelling' or 'puffing up', it is manifest that such a one is not made perfect in love, for 'charity [love] vaunteth not itself, is not puffed up'.

The true Christian is exhorted to be "clothed with humility." How very becoming is such attire, and how beautifully it adorns the saints! Contrariwise, what poor and wretched apparel is the cloak or covering of pride! Not only is humility beautiful clothing for the saints, but it helps to cover any of the imperfections of their fallen humanity. But pride is so ugly and undesirable that it hates to be known for what it really is, and so it often uses modesty to give it the same appearance as humility.

The Christian should prepare his mind and heart to resist pride in every form, however small or insignificant the symptoms may be. He should also learn to detect pride in whatever form it appears, whether as envy, evil-speaking, stubbornness, touchiness, self-assurance, know-all attitude, aspiration or ambition, spitefulness, vanity, hypocrisy, a proud look, or even a proud tone of voice. He will be better prepared to slay this adversary, when he learns to recognize it upon sight. Hence it would be in order for us to look into the lives of those who were made ensamples to us in the Holy Scriptures.

LUCIFER'S DOWNFALL

The first character that comes to mind when we think of pride is Lucifer. When first created he must have been extremely beautiful and bright, perhaps far excelling other heavenly beings in his glory. Unfortunately, however, his beauty and brightness became a snare to him, for it is written, "Thine heart was lifted up because of thy beauty,

thou hast corrupted thy wisdom by reason of thy brightness.” (Ezek. 28:17) We see in him the awful effects of pride and ambition. How it debased and defiled his character when he said in his heart, “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.”—Isa. 14:13,14

Let us consider well the example of Lucifer and note carefully how pride of thought on his part paved the way for full corruption of his heart. Pride led to other sins, and ultimately to the complete debasement of his character. This brought him to the lowest depths of depravity, where he opposes the God of mercy to the utmost of his ability. Lucifer’s downfall should warn us to flee pride, despise it, and to loathe its slightest appearance.

MOSES’ INDISCRETION

There was a holy man of old, beloved of the LORD, self-sacrificing and “very meek, above all the men which were upon the face of the earth.” (Num. 12:3) He served the LORD faithfully for forty years, but on one occasion was guilty of spiritual pride and self-assurance. It was Moses, who, at the beginning of his career, was meek and humble, and who later was hindered from entering the Promised Land because of a wrong act indicating pride.

Moses, as the LORD’s faithful servant, had led the Israelites out of Egypt across the Red Sea into the wilderness, en route to Canaan. To provide for the needs of the people in that barren land, it was necessary for Moses to perform some miracles by the power of the LORD. One of them was the smiting of the rock when the people were thirsty for water

When Moses, by the LORD's direction, smote the rock, waters gushed forth for the refreshment of the people. This beautifully pictures Christ, the Rock of Ages, who was smitten so that the water of life might flow from him to the people.—I Cor. 10:4; Exod. 17:1-6

However, many years later, the children of Israel again thirsted in the wilderness, and cried to Moses for water. On this occasion, Moses was commanded to speak to the rock that it bring forth water. Instead, angered at the people, he said, "Must we fetch you water out of this rock?" (Num. 20:10,11) Instead of speaking to the rock as he was commanded, he struck the rock twice. In this act of disobedience, we see that he made a picture of those who once received the living water that comes from the Rock of Ages, but who do "despite unto the Spirit of grace." (Heb. 10:29) These have rejected the ransom merit of Christ, and in effect would "crucify . . . and put him to an open shame." (Heb 6:6). The Scriptures say, however, that "Christ being raised from the dead dieth no more."—Rom. 6:9

But the point of concern to us lies in the fact that so meek and humble a character as Moses could be so lifted up with pride and self-importance even for a moment, that he failed to sanctify the LORD before the people. We, too, are liable to magnify our own importance as, through the years, the LORD honors us with privileges of service, for we, perhaps were less humble and meek to start with than was Moses. How very careful we must be, lest we begin to feel that we ought to share in the glory that belongs to God alone.

Previous to Moses' deflection by pride, we notice the largeness and beauty of his humility. On one

occasion Joshua heard of two young men, Eldad and Medad, who were prophesying in the camp of Israel. He said, "My lord Moses, forbid them." And to this Moses replied, "Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!" (Num. 11:27-29) If Moses had any pride in his heart, how easily he might have acted in harmony with Joshua's counsel. The LORD's people everywhere should have a heart trained like this, free from pride or envy.

SAUL'S PRIDE

Another example of how the humble minded can often be lifted up with pride is found in Saul, the first king of Israel. When he was told that Israel desired to have him as their king he said, "Am I not a Benjamite, of the smallest of the tribes of Israel?" (I Sam. 9:21) And when Samuel desired to present him before the people and the LORD as the king of Israel, he could not be found for he had "hidden himself among the baggage."—I Sam. 10:21,22, *Margin*

How quickly Saul seemed to forget, and begin to feel that he was important enough to decide what part of God's commandments he should comply with, and what part could be omitted. He no longer remembered that he was from the least of all the families of the tribe of Benjamin when the people cried out: "Saul hath slain his thousands, and David his ten thousands." (I Sam. 18:7) The very thought of David, a lowly shepherd boy, being renowned as a greater warrior than he, was more than the proud and arrogant king could endure.

What had happened? He had forgotten his own insufficiency and insignificance. and that it was

because God had been working through him that his efforts had been fruitful. Forgetting this, he was willing that all the credit and glory should be his. For this reason, Samuel was sent to remind him: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?"—I Sam. 15:17

We, too, as the LORD's anointed people can easily forget our own unworthiness, and begin to strain our hearing for words of praise and commendation from our brethren or our fellowmen. The blessed work of proclaiming the glorious truth, and especially when this work prospers, can, in our own minds, so quickly become our own accomplishment. How important to remember that "this is the LORD's doing; it is marvellous in our eyes."—Ps. 118:23

While they are humble-minded—condescending to "men of low estate"—the LORD often leads his people to prominent positions in his service, or to some glorious triumphs in the Christian warfare. (Rom. 12:16) Too often, at this point, the LORD's people are stumbled by pride. With their lips they may give glory to God for what he has done; in their hearts they feel that at last their talents are appreciated. Or they may think, "Now I am a hero in the strife and shall be glad to explain to others just how I was so successful in overcoming my difficulties."

THE COUNSEL OF AHITHOPHEL

We reflect upon another less prominent character of the Bible—one whose advice was greatly esteemed and appreciated by King David and his son, Absalom. We are told that the "counsel of Ahithophel, which he counselled in those days, was

as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.”—II Sam. 16:23

Usually this counsel was well received and acted upon, but when Absalom rebelled against his father’s rulership, and fought against him, he inquired of Ahithophel as to what would be the best procedure to gain the victory against his father. Ahithophel counseled him to give command for the raising of an army that would pursue David and take him while he was weary and off-guard. However, Absalom called in another counsellor who thought that Ahithophel’s counsel was not good and who advised a different course of procedure which appealed more to Absalom. It was in the LORD’s overruling providence that Ahithophel’s counsel was defeated, for the LORD desired to bring evil upon the wicked Absalom.—II Sam. 17:14

The point of interest to us lies in the fact that Ahithophel, when he realized that his counsel had been rejected, found the pain of humiliation greater than his desire for life. He whose counsel had always been esteemed and appreciated was suddenly ignored, and his feelings were crushed. His pride and dignity could not stand such abuse, so we are informed that he “put his household in order, and hanged himself.”—II Sam. 17:23

QUESTIONS TO ASK OURSELVES

Here again we can learn lessons as we see how pride can dominate and rule the spirit of man. It is well to examine ourselves and to ask:

Do I fret and feel offense when my counsel and suggestions are ignored or set at naught?

Do I quickly challenge statements that underrate my abilities and impugn my goodness?

Do I feel great embarrassment when others, with less background, can answer questions that I cannot?

Do I feel indignant with faultfinders who point out my misdeeds?

Do I encourage compliments and praise?

Do I hasten to put people "in their place"?

Do I shun reproof and hate instruction, especially when it comes from the less noble of the LORD's people.

Do I belittle the deeds of others?

If our answers to some or all of these questions are in the affirmative there is need of great concern, for it would mean that there is a measure of pride in our hearts, which, if allowed to develop, could make shipwreck of our Christian lives.

PRIDE ENRICHES IN NO WAY

Another example of one who was extremely proud and puffed up is found in the Book of Esther. That is, Haman. He was one of the honored servants of the Medo-Persian king, Ahasuerus (probably better known in history as Xerxes). Haman was promoted to a position of honor above the princes that were with him, so that all were commanded to bow before him. This, of course, gratified his egotism in no small way. But there was a certain man named Mordecai, who was a Jew and who would neither bow or give reverence to Haman under any circumstance. Hence Haman was filled with wrath and indignation against Mordecai and his kinsmen, the Jews. Haman had arranged with King Ahasuerus to have the Jews massacred on a given date, and planned further to have Mordecai hanged on a gallows which was specially made for this purpose.

However, when Haman went to the king to arrange for Mordecai's hanging, he was greeted

with the question, "What shall be done unto the man whom the king delighteth to honour?" (Esther 6:6) In his vain imagination, Haman conceived the thought that surely the king was thinking of him and accordingly he suggested that the one whom the king delighted to honor should be arrayed with royal apparel and placed on the king's horse and delivered to the most noble of the princes to be proclaimed throughout the city as the one whom the king delighted to honor.

To Haman's chagrin and sorrow he found that Mordecai was the one whom the king desired to honor, and, most painful of all, he was commissioned to the task of seeing that all he had suggested to the king be carried out in detail. Thus Haman was forced to lead Mordecai, whom he had clothed with the king's apparel and whom he had set upon the king's horse, throughout the city proclaiming, "Thus shall it be done unto the man whom the king delighteth to honour."—Esther 6:11

PRIDE LEADS TO IMPOVERISHMENT OF SOUL

The pain of humiliation was crushing to poor Haman, for we are told that he "hasted to his house mourning, and having his head covered." The very one he despised most was the one he had to glorify before the people—and all by his own unwitting suggestion! But it did not end there. As the matter developed, Queen Esther exposed the wickedness of Haman before the king, and, in turn, the king's wrath was not pacified until Haman was hanged on the gallows that he had built for Mordecai.

In this we see the end toward which pride leads; not that it always culminates in premature death, but that it ultimately leads to disappointment and to bitterness of soul. And if this is so

among the ungodly, how much more would it be true among the LORD's people. What a tremendous price to pay for self-gratification of so mean an attribute! With even the smallest 'puffing-up' of self, we are sure to incur the Divine displeasure, grieve our brethren with whom we have to do, and hinder greatly our joy and rejoicing in the LORD. It can be truly said that pride in no way enriches us, but leads to impoverishment of soul.

PRIDE FOUND IN LAODICEA

It is generally accepted by students of the LORD's Word that the Laodicean period of the church is the harvest time at this end of the Gospel Age. The message given is directed to the professed people of God whom the LORD reproves and urges to repent. The charge the LORD lays to these is lukewarmness—a condition of indifference and pride. But at the very time that the professed people of God are in great spiritual poverty and wretchedness, and are spiritually blind, we find them saying, "I am rich, and increased with goods, and have need of nothing."—Rev. 3:17

This well demonstrates the fact that the spiritually proud do not realize their own malady. The difficulty is that the disease of pride has a destroying effect upon the conscience, which creates an obtuseness of mind to the Golden Rule and to the still higher law of love—the new commandment. Pride cloaks and veils itself in such a manner that the afflicted person feels he is standing for principle, for wisdom, for virtue, hence in self-righteousness he spurns counsel, makes light of the warnings of others, and feels only indignation toward any who might be so bold as to imply that he is proud. While in this attitude, the Adversary leads him

beyond the help that comes from the fellow members of the body of Christ—"that which every joint supplieth."—Eph. 4:16

Conscience is the scale by which we weigh the various matters presented to our judgment to discern whether they are right or wrong. The scale can be very crude, or very fine and well-balanced. The Christian, if he has been long in the school of Christ, should have a very sensitive conscience; and, from the Word of God, should be able to draw the weights by which he would balance all the questions of life, and determine correctly whether they are right or wrong. Indulgence in sin would, no doubt, impair this scale, and especially so in the sin of spiritual pride. Nothing much can be done until the scale be rectified.

The LORD's counsel to the Laodicean period of the church seems especially appropriate to remedy soul sickness. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:18

If we would buy, at the cost of self-sacrifice, the gold of the heavenly riches, the Divine nature and the corresponding Divine likeness of character, we must first undergo fiery trials and experiences. And we need also to have our imperfections and sins covered with the white raiment of our Lord's righteousness. This gives us a standing before our Father who is in heaven. Let us not forget to anoint our eyes with the eyesalve of meekness, consecration, and submission to the Divine will; for, if our eyes are properly anointed, we will behold quickly the an-

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The fear [reverence] of the LORD is the beginning of wisdom.
—Proverbs 9:10

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*"O send out Thy light
and Thy truth: let them
lead me; let them bring
me unto Thy holy hill,
and to Thy tabernacles."*

Psalm 43:3

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Wilkes Barre W65CE 7:30 a.m.

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Salt Lake City KSGF 5:30 a.m.
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WISCONSIN

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(Continued from Page 31)

proach of pride and prevent its perverse influence. The proper use of the eyesalve should help all to adjust the scale of conscience to an accurate balance of right or wrong, justice or injustice, truth or error.

The questions naturally arise, how can we safeguard against spiritual pride and avert its corrupting influence on our characters? How can we prevent the puffing-up of self which would obstruct the development of perfect love in our hearts?

The answer to these questions is found only by a careful introspection of self. It behooves the LORD's people to go to him at the opening of each day and ask for Divine wisdom and guidance, and then throughout the day endeavor to live in accordance with that prayer. Additionally, at the close of each day we should examine ourselves as to the things done and the words spoken throughout the day to see how nearly they were in accordance with our vows of consecration. If we continue daily reckoning and balancing with the LORD, and if we make them honestly and with a properly guided conscience, we may be sure that we will be keeping ourselves in the love of God. We will be growing in grace and in love and there will be no occasion of stumbling in them. ■

“AND we have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

1 John 4:16

CHRISTIAN LIFE AND DOCTRINE

THE PLAN OF GOD IN THE BOOK OF GENESIS— PART 15

JACOB'S LADDER DREAM

CHAPTER TWENTY-EIGHT

VERSES 1-5 “And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

“Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

“And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

“And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

“And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.”

Isaac seemed quite agreeable with Rebekah's insistence that Jacob should journey to Padan-aram thence to take a wife from among the daughters of his uncle Laban. Padan-aram is identified by

scholars as the plains of Syria, or, in the Greek language, Mesopotamia. It was clearly the LORD's will that Jacob should not take a wife from among the Canaanites. Hundreds of years later, when the descendants of Jacob returned to Canaan from their long bondage in Egypt, they were forbidden by the LORD to take wives from among the Canaanites.

When instructing Jacob to go to Padan-aram for a wife, Isaac reiterated the blessing which had previously been bestowed upon him and identified it as the 'blessing of Abraham'. The LORD was undoubtedly overruling in all this, and here we see exemplified his almost universal custom of associating his promises with the instructions he gives to his people concerning what he wants them to do. In leaving home and starting out for Padan-aram, Jacob was faced with hardships unknown, so for his encouragement he was reminded of the great and eternal purpose of God concerning himself—that he was the one chosen to inherit the promises made to his grandfather, Abraham.

We see this principle exemplified in many instances. When God asked Abram to leave his own country and his father's house, the promise was made that his seed would bless all the families of the earth. When Jesus was here on earth, having left the glory he had with the Heavenly Father and having come here on a mission of sacrifice which would entail suffering and death, God's promises also sustained him. Paul tells us that "for the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

"The LORD said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15

IT IS BECAUSE we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him that we leave all to follow him. Similarly, if we lend our aid, our support to any human being in connection with the Divine plan and service, it should be simply upon this ground—not merely a personal magnetism or favoritism, but because our hearts are touched by the LORD with a realization of the leader being of his appointment."

—Daily Heavenly Manna, September 1

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VERSES 6-9 "When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

"And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

"And Esau seeing that the daughters of Canaan pleased not Isaac his father;

"Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife."

In Hebrews 12:16,17, the apostle informs us that Esau sought repentance. The *Marginal Translation* is that he sought a change; that is, having discovered his great loss in the sale of his birthright, and that this transfer had been ratified by his father's blessing upon Jacob, he endeavored to have the matter changed. But it was too late.

In these few verses we have what seems to be one of Esau's efforts to get back into the good graces of his parents, and perhaps thereby recover the blessing. He had overheard Isaac's instructions to Jacob concerning not taking a wife from among the Canaanites, and observing also that his parents were not pleased with his choice of wives he decided to take a wife from among his own people, so he chose a daughter of Ishmael. The account indicates clearly that he did this to please his parents.

What his parents thought of Esau's decision to please them is not recorded, but it did not result in his securing the blessings which had gone irrevocably to Jacob. The daughter of Ishmael was not, of course, of pure stock, for her grandmother was an

Egyptian. Perhaps in the illustration of Jacob and Esau this might serve to remind us that some during this Gospel Age are willing to make a real sacrifice and to endure much hardship in their obedience to the LORD; while others are glad to please him if they can do it without too much effort, and are willing to compromise.

Ishmael's daughter probably lived nearby, and since she was nominally of Abraham's family, that 'profane person' Esau was willing to take her for a wife, hoping it would meet with his parent's approval. Thus it is with compromising and worldly Christians, who, in noting the faithful course of truly sacrificing followers of the Master, seek to imitate them, but only to the point where it does not cost them too much.

VERSES 10-22 "And Jacob went out from Beer-sheba, and went toward Haran.

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

"And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it.

"And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and

in thee and in thy seed shall all the families of the earth be blessed.

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

“And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

“And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

“And he called the name of that place Bethel: but the name of that city was called Luz at the first.

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

“So that I come again to my father’s house in peace; then shall the LORD be my God:

“And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.”

Jacob’s first night away from home found him still in the land of Canaan. His journey to Padanaram was not to be an easy one. It was slow and tedious, and doubtless oftentimes accompanied by dangers. At the close of the first day’s journey he was faced with the necessity of preparing a place to

spend the night. The account is brief, emphasizing merely that he used a stone for a pillow.

When Jacob fell asleep, he had a wonderful dream. He saw a ladder reaching from earth to heaven, and angels ascending and descending upon it. The angels said nothing, but the LORD stood above the whole scene and identified himself as the God of Abraham and Isaac.

What could have been more reassuring to Jacob than this! He had risked much to secure the birthright to the promise God had made to Abraham, and now the God of Abraham was assuring him that the birthright was indeed his. The promise, both of the land and that all the families of the earth were to be blessed through the 'seed', was here repeated to Jacob, who was assured that he would be the channel through which the seed would come.

At the moment, and in keeping with the LORD's will, Jacob was fleeing from the land of promise, but the LORD assured him that he would return—"I will not leave thee, until I have done that which I have spoken to thee of". This is a promise which the LORD has given to all his faithful people. And with each one of us how often we would become discouraged and give up the struggle but for the promise, "I will never leave thee, nor forsake thee."—Josh. 1:5; Heb. 13:5

Inasmuch as the LORD, in connection with this dream, reiterated his promise to bless all the families of the earth, it seems reasonable to conclude that the ladder stretched from earth to heaven, and, serving as a means of communication was intended to represent the fact that when God's covenant with Abraham is fulfilled, oneness and

harmony between God and men will be restored. On account of sin man has been alienated from God. There has been no communication between earth and heaven except in relation to the faithful few.

Of that faithful few during the Gospel Age, the Master said, "Their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) May it not be that the angels will also serve as messengers of communication for the entire restored human race when God's promise to bless all the families of the earth is fulfilled through the faith seed of Abraham, the Christ, Head and body?

When Jacob awoke from his dream he said, 'Surely . . . this is none other but the house of God, and this is the gate of heaven'. This suggests that the house of God is where he meets and communes with his people. It is essentially the same thought as expressed by Jesus, when, in explaining the change from the typical age of the Jews to the new age of the Gospel, he said that the time had come when those who worship the LORD must do so "in spirit and in truth."—John 4:23,24

Jacob 'vowed a vow'. As a member of Abraham's family he had already evinced great interest in the God of Abraham, and in the promise that had been made to his grandfather and renewed to his father. Thus far, however, it had apparently been more or less a family affair. But now that God had spoken to him personally with respect to the blessing which was to come through the 'seed', Jacob was moved to make it an individual matter by entering into a covenant with the LORD on his own initiative, making his connection with the promises of God a personal responsibility.

This is a good lesson for all the LORD's people. Let us never suppose that we can be pleasing to the LORD simply because we belong to a group of people whom the LORD has blessed with his truth. True, the LORD wants us to feel a closeness of relationship with all in the church, but he wants us also to realize that we must be individually faithful to him in order to remain in the church and later to have that abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.— II Pet. 1:11

The wording of the *King James Version* suggests that Jacob made a bargain with the LORD, but this is not the case. God had just promised to care for Jacob and to bring him back to the land of Canaan. The fulfillment of this promise was to be irrefutable proof to Jacob that the one who had spoken to him was the true God, and surely Jacob wanted him to be his God.

Jacob promised to serve the LORD and to give him a tenth part of all that the LORD gave to him. The law of the tithe was first mentioned in Genesis 14:20. Apparently the LORD had given some laws to his people prior to Sinai, and this was one of them. This law is expanded in the case of spiritual Israelites so that they covenant to give all they have, including themselves, to the LORD. He, in turn, makes them stewards of what they have given to him, and they are expected to be faithful in discharging their stewardship, directly or indirectly using all they have given to him in his service. ■

“Be kindly affectioned one to another with brotherly love.”—Romans 12:10

THE SWORD OF THE SPIRIT

*“Take . . . the sword of the Spirit,
which is the Word of God.”*

Ephesians 6:17

THE CHURCH CLASS God is selecting as a people for his name, has three foes: Satan, the world, and their own flesh. There is daily combat with these foes, and therefore the Apostle Paul uses a soldier's armor as an illustration of our preparation to resist these enemies.

The various parts of the Christian's armor, as outlined by the apostle in Ephesians 6:10-17, represent the truth and its application from one standpoint or another. Most items of this armor are for defensive warfare, to protect us against the attacks of our enemies, but the sword of the Spirit is for offensive warfare. It is this type of sword that we use in our attack against error. In the case of Gideon, the sword was wielded by trumpeting and by letting the light shine from the torches. Gideon's company of three hundred men did not have real swords to

fight the Midianites, although they used the symbolic sword most effectively as the “sword of the LORD, and of Gideon,” which words they shouted as they broke the earthen vessels—pitchers hiding their lights. (Judg. 7:20) The defensive armor becomes complete with the sword being added, because it has been well said, ‘the best defense is a good offense’. The sword of the Spirit provides us with the most effective offense against our enemies, and the best defense as well.

THE WHOLE ARMOR

The possession of the sword of the Spirit and its use does not obviate putting on the “whole armour of God.” (Eph 6:13) This is because we may not be as skillful as we should be in using the sword. The Apostle Paul enjoins us not to neglect other parts of the armor when he says, “Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not [merely] against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” (Eph. 6:11-13) This could be frightening if we did not know that God and Jesus are for us!

As we approach the end of this present evil world, this preparation becomes more important, as the Apostle Paul says: “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” (Rom. 13:12) This ‘armour of light’ is the same as described in Ephesians 6 and I Thessalonians 5. In the message to the Thessalonians Paul reminds the

brethren there (and us too) that they are “children of light, and children of the day.” (vs. 5) He mentions two parts of the armor, saying, “Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” (vs. 8) This armor had to include the sword of the Spirit, because later he said, “Edify one another” (vs. 11), “Prove all things; hold fast that which is good.” (vs. 21) These are the tasks accomplished with the sword of the Spirit.

A “TWOEDGED” SWORD

Paul speaks of the Word of God, the truth, as being “quick” and “powerful,” and sharper than any “twoedged” sword, “piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12) We are given a similar thought in II Corinthians 10:4,5, where we read, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

Thus we are reminded that one of our enemies is the fallen flesh, and that we are expected to turn the sword of the Spirit inward in order to subdue and to bring into captivity those earthly propensities which war against us as New Creatures in Christ Jesus. And for this purpose the sword is very suitable when properly used. Self seeks to be recognized and to have its way in almost every experience of life. Its reasonings are most subtle, and only by applying strictly the principles of the truth to every situation will we be able to keep self where it

belongs. It is with self that the Christian's warfare begins. "He that ruleth his spirit," said the prophet, is better "than he that taketh a city."—Prov. 16:32

THE OTHER ENEMIES

The Christian warfare does not end with self. The flesh may try to make us believe that it does, for thereby the self-sacrifice that is essential in order to let our light shine would be avoided. This false theory, however, is one of the 'high things that exalteth itself against the knowledge of God', one of the "reasonings" (*Marginal Translation*), having the purpose of circumventing the will of God, and convincing us that we should not lay down our lives in the service of the LORD, the truth, and the brethren.

Our flesh is not the only enemy we have. Another is the world, whose standards and reasonings are influenced by our archenemy, Satan, the god of this world. (II Cor. 4:4) The Apostle James writes, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) One of the world's chief weapons is pride, and James says, "God resisteth the proud, but giveth grace unto the humble." (James 4:6) The sword of the Spirit must be used to trim away the reasonings of the world, and to cut away its influence.

James also mentions the Devil as our foe, and admonishes us to "resist the Devil, and he will flee from you." (James 4:7) Likewise, the Apostle Peter warns that "Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—I Pet. 5:8,9

USE OF THE SWORD

Our Lord Jesus used the sword of the Spirit very effectively when he was tempted by the Devil in the wilderness, where he had gone after being immersed by John the Baptist. He answered all of Satan's propositions with, "It is written." (Matt. 4:4,7,10) So must we also use this sword that God has given us.

Paul refers to this battle with our enemies as a "good fight of faith." (I Tim. 6:12; II Tim. 4:7) We cannot now see these formidable enemies falling down before us, and seemingly evil continues to triumph. By faith in the Divine plan we know that when we enlisted in the army of God and of righteousness we took our stand with the winning side, and that ultimately truth and righteousness will triumph everywhere! As individuals we will not know the tremendous power that is being exerted against the bulwarks of Satan by our faithfulness until we gain our own victory and have been given an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.—II Pet. 1:11

Psalm 149:5-9 speaks of the saints in glory making effective use of the sword of the Spirit, here spoken of as a "twoedged" sword (Ps. 149:6), and interpreted to be the "high praises of God." No matter from what standpoint we view the truth of the Divine plan, it certainly reflects the praises of our God. Peter speaks of this as showing forth "the praises of him who hath called you out of darkness into his marvellous light."—I Pet. 2:9

This 149th Psalm tells of Israel rejoicing in Jehovah, and the saints rejoicing in their king. The joy that is expressed in music, singing, and dancing, is a picture of the millennial kingdom. This is the

time that the saints in glory have a two-edged sword to do a work of destruction, to judge, punish, and bind the enemies of Christ. As they used the sword of the Spirit well during their earthly trial and journey, so now they are given the means to accomplish in reality the binding and destruction of the forces of darkness.

A grand finale is given to us in Revelation 19:11-21, which depicts our glorified Lord Jesus going forth to destroy his enemies, and it says that “out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron.” (Rev. 19:15) Prior to these verses, the Revelator tells us that “the marriage of the Lamb is come, and his wife hath made herself ready.” (vs. 7) These now join our Lord as he goes forth to conquer his enemies, sharing his use of the destructive sword. As Psalm 149:9 says, “This honour have all his saints.”

How blessed is the peace of mind and heart which is ours to enjoy in the knowledge of the LORD’s certain victory! The battle is his, not ours. He has outlined every strategic move we are to make. He has provided us with an armor of protection against our foes, and has put his two-edged sword of truth into our hands. If we use this faithfully, following the example of the Captain of our Salvation, our share in the victory of the LORD will be certain. But in order to participate in this victory, we must press on in the battle until we have been faithful even “unto death.”—Rev. 2:10 ■

“My doctrine is not mine, but His that sent me.”
John 7:16

OUR STRENGTH AND SONG

*“The LORD is my strength and song,
and is become my salvation.”*

Psalm 118:14; Exodus 15:2; Isaiah 12:2

THE ABOVE SCRIPTURE speaks of two of the outstanding privileges and blessings of the consecrated children of God; namely, that God is our strength in all our experiences in the narrow way; and our song; the chief subject of our thoughts and conversation. Our text shows that this is to be followed by his becoming our salvation, or our deliverer into the heavenly kingdom. This is the salvation to be brought unto us at the revelation of Jesus Christ.

Let us acknowledge that God is our strength, sustainer and upholder in every experience which comes to us; our source of grace to help in every time of need. If we are fully consecrated, the LORD unites himself with us in all we do. As Abigail said to David, “The soul of my lord shall be bound in the bundle of life with the LORD thy God.” (I Sam. 25: 29) With such experience, we may in all humility

speak of ourselves as “strong in the LORD.”—Eph. 6:10

Strange as it may seem, to be strong in the LORD means to feel very weak in ourselves. Indeed, a realization of our own weaknesses, as well as a knowledge of the dangers and difficulties of life and the ominous forces of evil around us, is what causes many to turn to the LORD. However, whatever motives may have first prompted us to leave the world and go to the LORD, we know that in every experience he is our strength and helper; without him we can do nothing toward walking in the narrow way successfully.

We can, therefore, with the psalmist, continually pray, “Give thy strength unto thy servant” (Ps. 86:16); and with the assurance of our prayer being answered, we may say, “I will go in the strength of the LORD God.” (Ps. 71:16) “The LORD is the strength of my life; of whom shall I be afraid?” (Ps. 27:1) “God is the strength of my heart, and my portion for ever.”—Ps. 73:26

THE LORD IS MY SONG

What may be called a life-theme or song, may be our calling or an interest which occupies most of our waking hours. With some, it may be their home or family; with others, their business, or possibly a calling in fields of art or science which occupies most of their thoughts and conversation. But to those blessed with the light of present truth, their ‘song’ is the LORD, and the great plan of salvation he has provided, very appropriately called by the Revelator, “a new song.”—Rev. 14:3

Those who are victorious over the beast and his image, sing the same new song, but in Revelation 15:3 it is described as “the song of Moses . . .

and the song of the Lamb." The truth concerning the Divine plan is, indeed, our song, the theme of our thoughts, the subject of our conversation.

The psalmist, however, voices our sentiments, saying, "Let my mouth be filled with thy praise and with thy honour all the day." (Ps. 71:8) Thus the Spirit of the LORD constrains us to give a witness concerning the truth on every possible occasion; and today, this united testimony of the LORD's people brings about the fulfillment of the Master's prophetic utterance: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14

MY SALVATION

The LORD God is already our salvation by faith, in that he has provided his only begotten Son as our ransom sacrifice. (I Tim. 2:6) He has called us to himself, justified and begotten us to a living hope. (I Pet. 1:3) Hence we may understand this to mean that after the LORD has been our strength and song throughout our earthly pilgrimage, he will be our salvation at the end of the way—salvation to that wonderful inheritance to which he has called us. In order to give us the strongest possible confidence in his promise, the psalmist speaks of this salvation as though it had already come to pass and were now in our possession—he 'is become my salvation'.

What comfort and inspiration have such assurances been to weary pilgrims as they have contemplated the bright and eternal home toward which they journey! "I go to prepare a place for you," and "will come again, and receive you unto myself."—John 14:2.3 ■

CONSECRATION

IT WILL BE generally agreed that a full consecration, a wholehearted devotion to doing the will of God, and carrying it out even unto death, is a necessary part of the Christian life. The follower of Jesus must make his "calling and election sure" (II Pet. 1:10) to obtain a place in the glorified church, the body of Christ. (Col. 1:18,24; Rom. 12:5) This company, under the headship of the Lord Jesus, is the "seed" of Abraham through whom all the families of the earth are to be blessed. (Gal. 3:29) It is also the seed of the woman which is to bruise the serpent's head—destroy Satan and all his works.—Gen. 3:15; Rom. 16:20; I John 3:8

The Scriptures make it clear that the Adversary's main activity in this age is to prevent the development of this seed—God's instrument for his destruction. Hence, Satan has deceived many and hindered them from making a consecration to God. Various temptations are presented by him with a view to obstructing the consecrated from carrying out that consecration, drawing them away from the LORD's service, or causing them to become "weary in well doing"—Gal 6:9

THE EXAMPLE OF ISRAEL

A typical example of this is seen in the varied trials and adversities placed in the way of the Israelites when they returned from Babylon under Nehemiah for the purpose of rebuilding the walls of Jerusalem. Nehemiah replied to Israel's enemies who would hinder their activity, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3,4) May not this be our reply to those who would take us away from the work of the LORD, or cause us to waste time over things of less importance? Suggestions of this character may be safely regarded as coming from the Adversary to interfere with our consecration to do the will of God.

THE EXAMPLE OF SLAVERY

Other endeavors on the part of the Adversary to prevent the development of the 'seed', consist of drawing the LORD's consecrated servants from the work they have covenanted to do. The ancient custom referred to by Paul in Galatians 6:17 concerning slaves, illustrates how we can cope with the Adversary in this matter. Paul says, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

In Paul's many references to himself as a servant of God, the Greek word he always uses means 'bond servant' or 'slave'. It was a frequent custom in his day for the owners of slaves, if opportunity occurred, to make use of slaves other than their own. For instance, a slave might be sent on an errand by his master. On his way it would be possible for him to be commandeered to render some temporary assistance on a job another master

might have in hand. The consequences could be unfortunate when the poor slave returned to his real owner who would demand an explanation for his long absence.

The slaves of great rulers, however, such as the Roman Emperor, enjoyed special privileges. If, when on the Emperor's business, a slave was commandeered to do something for another master, he could say, "Don't trouble me, don't hinder me," and he would show the emperor's brand mark, a safeguard from any such molestation. So a Christian, consecrated to the LORD, yet having sympathy for all good works, is sometimes persuaded to leave the LORD's work to assist in benevolences carried on by those that are "without" (Mark 4:11) i.e., the world.

Bond servants of the great King are privileged to say with Paul, "One thing I do." (Phil. 3:13) The terms of their consecration mean a full devotion to the will of God and to the work of developing the 'seed'—the work he now wishes to have done. Therefore we must say with Paul, "Let no man trouble [hinder] me"—I am a servant of the great King, "I bear in my body the marks of the Lord Jesus." (Gal. 6:17) He has called me to do a great work; do not interfere with me. The Master emphasized the same point on one occasion, saying, "Let the dead bury their dead: but go thou and preach the kingdom of God."—Luke 9:60

In spite of all the Adversary's obstacles and deceptions, the promised 'seed' will ere long be complete. Satan will be bound, his works destroyed, and mankind, so long held in bondage, will be liberated and blessed with a full opportunity for obtaining everlasting life through Jesus Christ our Lord. ■

PETER'S KEYS

QUESTION: “Matthew 16:19 reads as follows: ‘I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.’ What is the meaning of the ‘keys of the kingdom of heaven’ that our Lord here gave to Peter?”—CA

ANSWER: At the time our Lord made this statement to Peter, the door to the kingdom of God was ‘locked’, and none could enter in. Even while living on earth, our Master could not open the door to the kingdom to permit his disciples to enter in, for he had not yet died as the Savior of the world. It was not until after his death and resurrection; not until he had ascended on high and “appear[ed] in the presence of God for us” (Heb. 9:24), presenting the merit of his sacrifice as the condition upon which his disciples might be accepted, that any could be ushered into the kingdom of heaven.

To possess a key signifies that one has the power to unlock and open a door; and because our Lord used the plural form, and gave to Peter the ‘keys’ (Matt. 16:19) of the kingdom of heaven it

implied that there was more than one door to be opened. A study of the Scriptures reveals that there were two doors, and Peter opened them both.

The first door to the kingdom of heaven was opened at Pentecost, when only the Jewish believers were invited to become sharers of the kingdom with our Lord. In accordance with the promise of our text, Peter, as the spokesman of our Lord (Acts 2:14-38), stood up and introduced the new dispensation of the Spirit to the three thousand who were assembled. They at once believed, were baptized, and entered through the door thus opened to sonship with God.

Three and one-half years later was God's due time to have the door of the Gospel invitation to sonship thrown open to the Gentiles. The seventy weeks of Divine favor to the Jewish people had run their course to completion, and it was now time to favor the Gentiles with the opportunity to become members of the bride of Christ. In harmony with the promise of our text, Peter was again chosen, and this time he took the message to Cornelius, the first Gentile convert, and to his household. Here the second key was used, and the entrance of Gentiles into the kingdom of God was witnessed by the miraculous manifestation of the Holy Spirit upon the assembled company, even as it was on the Day of Pentecost.—Acts 10:34-44

These Gentiles were also immersed as a symbol of their consecration to God. (Acts 10:47,48) Thus our text teaches that Peter was chosen by our Lord to open the hitherto closed doors that would permit both Jews and Gentiles to become spiritual sons and heirs of God. ■

OBITUARIES

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

Brother Walter Dziuk, Portland, OR—May 29. Age, 82

Sister Paula White, Calgary, B.C. Canada—June 27. Age, 73.

Brother Estanislau Klimaszewski, Viadutos, RS, Brazil.
Age, 92.

Brother Leslie Hindle, Agawam, MA—July 17. Age, 93

Sister Bertha Dilworth, Knightstown, IN—August 4.
Age 86.

NEW COLOR BOOKLET

HOPE FOR A FEAR-FILLED WORLD

This 32-page color booklet begins with a look at our world of today . . . a world of fear based on deeply-rooted failure of human leadership to find a workable solution to the problems of selfishness and hatred. It further explains that God knew this would take place with his human family and it would reach a climax in our day . . . the “last days.” After man has realized his failure, God will establish his kingdom here on earth . . . a kingdom of peace and safety . . . “the desire of all nations.” This booklet points out the promises of God and we can be thankful that soon this dark night of sin, pain and sorrow will pass away as God promised.

Send for your FREE COPY: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073 or call 1-800-234-DAWN.

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 3—"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z. '03-220 Hymn 177)

SEPTEMBER 10—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Ephesians 4:29 (Z. '99-70 Hymn 136)

SEPTEMBER 17—"Christ in you, the hope of glory."—Colossians 1:27 (Z. '03-375 Hymn 238)

SEPTEMBER 24—"I keep my body under, and bring it into subjection, lest . . . I myself should be a cast-away."—I Corinthians 9:27 (Z. '03-425 Hymn 200)

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

M. Balko		S. Jones	
Seattle, WA	September 5-7	Chatham, Ont	September 18,19
Boise, ID	8	Buffalo, NY	20
Kansas City, MO	11	Syracuse, NY	21-22
St. Louis, MO	13	Huntington, VT	24
Huntsville, AL	18-20	Agawam, MA	25-26
K. Fernets		New Haven, CT	27
Romania	September 1-15	New London, CT	28

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

E. Blicharz		C. Chandler	
Louisville, AL	September 13	New York, NY	September 4-6
W. Blicharz		R. Goodman	
Huntsville, AL	September 18-20	St. Petersburg, FL	September 13

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So that your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073

NEW YORK NY, BIBLE STUDENTS, LABOR DAY CONVENTION, September 4-6

—Ramada Inn, Two Bridges Rd. & Exit 52—Route 80, Fairfield, NJ. Room payment should be made to Leo Post. Contact for reservations and information: Mrs. A.T. Lange, 76 Longview Avenue, White Plains, NY 10605

Phone: (914) 948-5428

JACKSON, MI, BIBLE STUDENTS LABOR DAY CONVENTION, September 5,6, 7—

Holiday Inn, I-94 at 127 North, Jackson. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203 for reservations.

Phone: (517) 782-7252

SEATTLE, WA, LABOR DAY CONVENTION, September 5-7

—Bastyr University, 14500 Juanita Dr., N.E. Bothell, WA. Phone: (425) 602-3061. Exceptional room rates: @ \$10. per person, per night, on cam-

pus. For information contact: Ginger Brann, Secy. Phone: (425) 353-8983, or e-mail: Brannx@aol.com; or Phone: (425) 821-3813 for: D.Bruce, or e-mail at: Bruce1874@aol.com

HUNTSVILLE, AL, September 18,19,20—

Holiday Inn Research Park, 5903 University Dr. Call (800) 845-7275 for reservations. Mention 'HSB block' for room rate of \$52. + tax. For information, contact Sandy Cothren, Secy., at (256) 551-0696 or Jim Cothran at:

Phone: (256) 852-8505

FREDRICKSBURG NORTH, VA, September 26,27—

Holiday Inn, 564 Warrenton Rd., Fredericksburg. Reservations: Mrs. Helen Earl, 2613 Hughes Rd., Adelphi, MD 20783. **Cutoff September 11.**

Phone: (301) 434-8480

DETROIT, MI, September 27—

Redford YWCA, 25940 Grand River. Redford Twn. Con-

tact: Frank Nemesh,
Secy.: 2183 Babcock,
Troy, MI 48084

Phone: (248) 649-6588

**LOS ANGELES, CA,
September 27**—Audito-
rium, 248 E. Olive Ave.,
Burbank. Contact: Ro-
bert Wagoner, 901 N.
Westwood, Santa Ana,
CA 92703

Phone: (714) 542-8466

or e-mail:

RnRWagoner@aol.com

**GRAND RAPIDS, MI,
October 10,11**—Fairview
School, Alpine Ave. &
Hillside Dr. Contact: Mrs.
Janice Fetrow, 3591 6
Mile Road, NW, Grand
Rapids, MI 49544

Phone: (616) 784-4723

**PITTSBURGH, PA
AREA, October 10,11**

—Sewickley Grange Hall,
Route 136, West Newton,
PA. Contact: C. Martig,
94 S. Harrison Ave.,
Bellevue, PA 15202.

Phone: (412) 734-9269 or

George Balko, Jr. (412)
872-6418

**NEW ENGLAND CON-
VENTION, October**

16,17,18—Howard John-
son, Crooked Street,
Plainville, CT 06062. For
information, contact:
Mrs. Richard Suraci, 171
Johnson Rd., Hamden,
CT 06518.

Phone: (203) 248-3793

**ORLANDO, FL, CON-
VENTION, October**

24,25—Garden Club of
Sanford, 200 Fairmont
Dr. (Corner 17-92) San-
ford. Contact: Helen
Jeuck, 587 Queens Mir-
ror Cir., Casselberry, FL
32707

Phone: (407) 699-8303

**NEW HAVEN, CT,
CONVENTION, No-**

vember 1—Italian Ameri-
can Club, 85 Chase Lane,
West Haven, CT. Contact:
Mrs. Richard Suraci, 171
Johnson Rd., Hamden,
CT 06518

Phone: (203) 248-3793

When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou, oppressed by anxious care,
Art almost tempted to despair,
STILL WAIT UPON THE LORD.