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HIGHLIGHTS OF DAWN

Is there a Devil, a real being with an individual personality? If so, who created him, and why does an all-powerful God of righteousness and love permit such a being to exist? Throughout the ages these questions have been pondered by sincere and thoughtful persons. Many answers have been given.

On the one hand, there is the view that the Devil is a hideous looking creature with cloven hoofs and a spiked tail whose chief business is to preside over the alleged tortures of the unsaved dead; while on the other hand, the claim is made that the Devil of the Bible is merely an evil principle, widespread and powerful in its opposition to God and to righteousness, but not a personality.

What do the Scriptures say about this?

"Your Adversary the Devil"

"Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

—1 Peter 5:8

TO US IT seems evident from the Scriptures that there is a personal Devil. He is, we believe, of a higher order of creation than man. This in itself suggests a most interesting and vitally important truth; namely, that there are higher orders of creation than the human. Indirectly the Bible assures us of this by informing us that man was made a "little lower than the angels."—Ps. 8:4,5

This would be a reasonable conclusion even though we did not have the Bible to guide us in our thinking. A highly placed officer in America's Air Force was asked if he thought it possible that the so-called 'flying saucers' were flown into our atmosphere by beings from other planets. He expressed no opinion directly on the question, but did say that in view of our very limited knowledge of the universe, how it was made, and what makes it function, it would be very un-

reasonable to conclude that man is the most intelligent being in the universe. This was good reasoning.

What scientists have discovered makes it relatively easy to believe in the existence of worlds, or spheres of life, beyond the comprehension of human senses. In the realm of sound, for example, we know that the human ear is quite limited, that sounds which are very real, are inaudible to us if they are below or above a certain range of frequency. And the same is true of sight.

The marvelous miracle of the various wireless systems of communication also helps us to realize the power of invisible forces which are beyond our comprehension. Our faith, then, need not be staggered by the definite assertions of the Bible that prior to the creation of man, God created various orders of being higher than the human. Because these are invisible to us, we speak of them as spirit beings, meaning that they are not fleshly, or earthly.

Nevertheless they are real, and the Bible mentions some of them, such as "angels," "principalities," and "powers." (Eph. 1:18-21; 3:10) The Apostle Paul informs us that when Jesus was raised from the dead the Creator exalted him high above these—above "every name that is named"—and "set him at his own right hand in the heavenlies."—vs. 20

From these and other scriptures which we might quote, we learn that there are various planes of life in the unseen realms of the universe, even as there are various levels of existence in our material world. These begin with the lowest forms of shellfish, and go on up the scale to the crowning work of God's earthly creation, which is man. We may assume that the lowest form of spirit being is just above the human; and the highest, we know, is the divine, the Creator's own nature.

Holy and Unholy Angels

The Bible clearly indicates that existing in the universe today are both holy and unholy angels. An angel announced the birth of Jesus, and a host of them sang, "Glory to God in the highest, and on earth peace, goodwill toward men."

(Luke 2:10-14) In Jesus' parable of the sheep and the goats we are informed that those represented by the 'goats' are sent away "into everlasting fire prepared for the Devil and his angels."—Matt. 25:41

Thus we have reference to the two classes of angels—the holy and the unholy. This statement also indicates that the Devil is the chief one among the unholy angels. But this powerful spirit being was not always the Devil. The Scriptures clearly show that he was created perfect, and that he remained so "till iniquity was found in thee."—Ezek. 28:15

Under the title, "king of Babylon," Satan is referred to prior to his fall as "Lucifer, son of the morning." (Isa. 14:12) The 'iniquity' which developed in his heart is described as pride and ambition. Concerning this, Isaiah wrote, "Thou hast said in thine 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

It was this ambitious determination to be like the Most High that caused Lucifer to be cast off from divine favor and become a permanent adversary of his Creator. Isaiah refers to his fall, saying, "How art thou fallen from heaven, O Lucifer, son of the morning!" Jesus confirmed this 'fall' of Lucifer, saying, "I beheld Satan as lightning fall from heaven."—Luke 10:18

The Bible gives various names to the fallen Lucifer. He is called "the Devil, and Satan," meaning deceiver and opponent. (Rev. 20:2) In this same text he is also called a "dragon." The Greek original of this name means 'to fascinate', or 'to allure'. In John 12:31 he is described as "the prince of this world"; also in John 14:30, and 16:11.

In Ephesians 2:2 Satan is described as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In II Corinthians 4:4 he is called the "god of this world" who has "blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The Bible also refers to the Devil simply as the "Adversary." (1 Pet. 5:8) This is a general title descriptive of all his efforts to oppose the LORD and the LORD's people, whether by deception, allurement, fear, or otherwise. This opposition to God first made its appearance in the Garden of Eden. The Prophet Ezekiel wrote concerning the fallen "king of Tyrus"—as he symbolically identified him—"Thou hast been in Eden, the garden of God."—Ezek. 28:13

The Prophet Ezekiel also stated concerning this powerful spirit being, "Thou art the anointed cherub that covereth." (Ezek. 28:14) We do not know all that this statement might imply, but it does indicate that Lucifer was permitted contact with our first parents. In the Genesis account of what occurred in Eden, the now fallen Lucifer is shown in his nefarious role as a "serpent," described in Revelation 20:2 as "that old serpent, which is the Devil, and Satan."

Deception and Opposition

The first record of the Devil's contact with humankind reveals him in the role of deceiver. God had informed Adam that the penalty for eating the forbidden fruit would be death—"Thou shalt surely die." (Gen. 2:17) Later, Adam communicated this information to Eve, so she also knew that "the wages of sin is death."—Rom. 6:23

But the Devil, as "that old serpent," appeared to Eve and questioned this point. "Hath God said, Ye shall not eat of every tree of the garden?" he asked. To this Eve replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."—Gen. 3:1-3

To this the 'serpent' promptly replied, "Ye shall not surely die." (Gen. 3:4) This was the blackest of lies that was ever told, and it introduced a controversy into human minds which has raged from that day even until now. Two assertions had been made to our first parents; one by God, their Creator; the other by the adversary of God, the Devil. God

said, "Thou **shalt** surely die," and God's adversary said, "Ye **shall not** surely die."

Those opposing thoughts have come down through the centuries and have been the foundation of truth on the one hand, and of error on the other. By that one vicious lie Satan set the pattern for all his deceptive efforts to prevent humanity from knowing and serving the true and loving God, the Creator. The claim that there is no death has found ready acceptance into all heathen religions and has caused a perversion of Bible truths in the minds of millions. Thus, as the Scriptures declare, "that old serpent" has deceived the nations.—Rev. 20:3

Mother Eve was deceived by the Devil, and Adam joined in her transgression, partaking of the forbidden fruit. Then, as God had forewarned, they were sentenced to death and driven out of their garden home into the unfinished earth to die. In pronouncing sentence upon them God also made a statement to the 'serpent', which was, in fact, a prophecy of future developments. He said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15

In the light of the unfolding plan of God as it can be traced from book to book throughout the Bible, this 'seed' of the woman is found to be none other than the messianic company of which Jesus is the Head, and the church, his body. This same 'seed' is later associated with the offspring of Abraham, in the promise made to him that through his 'seed' all the families of the earth would be blessed. (Gen. 12:3; 22:18) In Galatians 3:16,27-29 Paul explains that Christ and those who are baptized into Christ constitute this promised seed which would be the channel of blessing to all nations.

The 'seed' of "that old serpent, the Devil, and Satan," are all those who, knowingly or unknowingly, lend themselves to support his cause. The "tares" for example, in the parable of the wheat and the tares, are described by Jesus as the "children of the wicked one." (Matt. 13:38) Jesus spoke of the

religious leaders of his day as being of their father, the Devil. —John 8:44

In Matthew 25:41 Jesus speaks of “the Devil and his angels.” The Scriptures indicate that these angels were originally holy, but that they fell into sin, and have since cooperated with the Devil in his campaign of deceit. Peter speaks of these as “spirits,” that is, spirit beings, or angels, “which sometime were disobedient, when once the longsuffering of God waited in the days of Noah.” (I Pet. 3:19,20) Peter also refers to them as the “angels that sinned,” and Jude describes them as the “angels which kept not their first estate.” —II Pet. 2:4; Jude 6

In Genesis 6:2 these angels are referred to as the “sons of God,” with the explanation that they “took them wives” from among the daughters of men. It was thus that they left their first estate. But it was contrary to God’s will for angels thus to materialize and intermarry with the human race. So, with the coming of the Deluge, which destroyed the illegitimate offspring of this unholy union, these angels themselves were restrained in “chains of darkness.” —II Pet. 2:4; Jude 6

But they have enjoyed sufficient freedom to enable them to cooperate with the Devil in deceiving the human race into continuing to believe his original lie, “Thou shalt not surely die.” One way they do this is by feigning that they are a dead relative or friend, to try and prove that the dead are not really dead, but more alive than ever.

Thus, throughout the ages, Satan has operated through fallen, unholy angels in the unseen world, and also through human beings whom he could use to further his campaign of deceit and opposition to God and to the people of God. Many times this opposition has manifested itself in violent persecution of those upon whom God’s favor has been bestowed. Indeed, this has been true in the experiences of most of God’s faithful servants throughout all the ages.

The Devil would know from God’s prophecy in the Garden of Eden that the ‘serpent’s’ head would be bruised by the ‘seed’ of the woman, that it was God’s design that eventually he would be destroyed. (Ps. 145:20; Heb. 2:14) But this one

who became so ambitious as to say, "I will exalt my throne above the stars of God," would be foolish enough to assume that probably he could defeat the divine purpose, and still become the undisputed ruler of the human race.

However, he would not be sufficiently enlightened concerning the plan of God to know just who was meant by the 'seed of the woman', at least, not until that 'seed' actually appeared. For this reason he was on the alert to persecute and, when possible, to destroy, all those whom God favored, and to whom he made promises. The first example of this was the murder of righteous Abel.

In the 11th chapter of Hebrews, the Apostle Paul, in dramatic fashion, reviews some of the persecutions which came upon the people of God prior to our Lord's First Advent; and all because they had respect unto the promises of God, and were faithful to them. Satan was the mastermind behind all their trials. It was his endeavor to stamp out the seed of promise.

The Annunciation to Mary, and the birth of Jesus, revealed to Satan a new and to him, no doubt, a startling development in the plan of God as it pertained to the promised seed. At once he endeavored to thwart the divine plan by trying to destroy the babe Jesus. Later, throughout the course of Jesus' ministry, the Devil used the scribes and Pharisees to attack Jesus from various angles. Jesus told these hypocrites that they were "of their father, the Devil," whose works they did. Thus Jesus clearly identified his persecutors as being of the seed of 'that old serpent' whose enmity toward him was so bitterly manifested.

These enemies finally did succeed in causing the death of Jesus. From the standpoint of the Devil, this no doubt seemed like the achievement of a signal victory over God and the forces of righteousness. But his glorying was short-lived, for on the "third day" the Heavenly Father, the Creator, raised his beloved Son from the dead, highly exalting him above all angels—holy and unholy—principalities and powers, and every name that is named.—Eph. 1:20-22

Satan Continues

But even so great a miracle on behalf of the one whom he had savagely attacked in his effort to destroy the seed of promise did not discourage the Devil from continuing his efforts to hinder the outworking of God's plan. He was doubtless aware that after his resurrection, Jesus made contact with his disciples, commissioning them to be his witnesses throughout Judea and the world. He would know also of the coming of the Holy Spirit upon them at Pentecost. So now he turned his attention toward these followers of the Master.

First, in this connection, we see again the bitter opposition of Israel's religious leaders whom Jesus had identified as the seed or children of the Devil. They continued to perform his bidding by persecuting the disciples and thus attempting to prevent the spread of the Gospel of Christ.

They caused them to be imprisoned, and forbade them to witness for Jesus. Some of them were put to death, as for example, the first Christian martyr, Stephen. Riots were stirred up against those early Christian workers, and other efforts made to discourage them from continuing in a cause which was becoming increasingly unpopular.—Rev. 2:10

All of these manifestations of opposition against the disciples bore the same earmarks as those used against their Head and Leader, Jesus. As we have seen, Jesus identified them as works of the Devil. There is surely to be seen in this a striking fulfillment of the prophecy uttered in Eden concerning the enmity which would exist between the seed of that old serpent and the seed of the woman, the Messiah class.

But only the heel of God's seed was to be bruised, according to the prophecy. The heel is not a vital organ of the body. It can be very painfully bruised without causing death. So Satan's persecution of Christ and his church has been bitter, and to those who have endured the brunt of it, painful; but the development of the seed has continued. Jesus was put to death in the flesh—a painful bruising indeed—but he was made alive in the spirit; and this was the important

consideration, for he, as the promised seed was to be spiritual, not earthly.—I Pet. 3:18

Meanwhile, the LORD has given encouragement to the seed class by his many promises of grace to help in time of need. In Romans 16:20 the Apostle Paul promised, "The God of peace shall bruise Satan under your feet shortly." It seems obvious that in making this statement Paul had in mind the prophecy which the LORD uttered in Eden. Paul saw and felt the enmity which existed between the two seeds, yet he was fully confident of the ultimate and glorious outcome in the complete destruction of Satan and all his forces.

Satan's Many Devices

The Devil has not limited his attacks against the people of God to physical violence. Indeed, his most effective methods of attack have been through their minds, by means of alluring temptations, and subtle, deceptive philosophies which destroy the truth of God's Word. In fact, his first attack against his Creator was the accusation made in the Garden of Eden that God had lied when he said to Adam that the penalty for sin would be death.

He has induced millions of sincere people to believe this, and since they are convinced that there is no death, that what man calls death is merely a passageway into another life, he has induced many of the unwary to believe that torment in the life to come is the penalty of sin, not death, as Paul so clearly stated it. Thus has he defamed the character of God and caused many to disbelieve in him.

Satan's deceptive attacks, designed to entice God's people away from the course of righteousness and truth, have been along many lines. Paul speaks of a "thorn in the flesh"—which evidently was his defective eyesight—as a "messenger of Satan" to buffet, or discourage him. Paul recognized that Satan was using this as a means of casting doubt in his mind concerning the wisdom and love of God.—II Cor. 12:7

Paul wrote to the brethren in Corinth urging them to forgive a brother who had done wrong, and who had been punished by the church. Since this brother had received his

punishment, they should not make the burden more severe by withholding forgiveness from him, and Paul explains why: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."—II Cor. 2:11

These are but some of the examples held out to us in the Word of God of the devious ways in which the Devil attacks the people of God. The Bible speaks of others. Our text suggests one—he goes about as a "roaring lion seeking whom he may devour." This indicates an attack through the medium of fear, a fear which paralyzes action and renders a Christian ready and easy prey for the Devil.

In II Corinthians 11:14 Paul wrote that "Satan himself is transformed into an angel of light." There is another method of attack—another form of deception. And the Devil has often used this one. In the name of truth and righteousness, of 'light', he has foisted upon the minds of men many of his darkest errors. He has often succeeded in leading the unwary into almost complete darkness by making them believe that they were following the light.

Our Defense

Paul's assurance that we are not ignorant of Satan's devices is most encouraging. This means, of course, that we 'need' not be ignorant of them, and will not, if we pay humble and zealous attention to the instructions of God's Word. The truths of the Bible which acquaint us with Satan's wiles and inform us how to deal with them are referred to by the Apostle Paul as the Christian's "armor," and he urges us to put on this armor in order that we "may be able to stand against the wiles of the Devil."—Eph. 6:11

Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." (Luke 22:31,32) Because Jesus prayed for Peter, he was finally victorious over Satan's attacks. The Devil has likewise desired to ensnare all the LORD's people. None have been free from his attacks. But the humble and faithful have been victorious over him, not in their own strength and wisdom, but through the power and guidance

of the LORD. The 'heel' of the promised seed has been and continues to be 'bruised', but ultimately Satan's 'head' will be 'crushed'; for the promise is, that in God's due time, he will be destroyed.

Other Activities

While Satan's chief effort has been his sustained attempt to destroy the seed of promise, he has had other interests as well. Jesus described him as the "prince of this world." (John 12:31) This indicates that he has wielded a tremendous influence in the affairs of men in general.

On one occasion Satan tempted Jesus by offering him all the kingdoms of this world if he would bow down and worship him. (Matt. 4:8-10) Jesus refused this offer, saying to Satan, "Thou shalt worship the LORD thy God, and him only shalt thou serve." Nevertheless, Jesus did not indicate that Satan was not then in a position to make good the offer had it been accepted. On Satan's part, this was a subtle attempt to defeat God's purpose to establish Jesus as the new king of earth who would reign for a thousand years and restore the rebellious race to harmony with God. The success of this plot would have resulted in the destruction of the seed of promise.

Satan failed to induce Jesus to take this step of disobedience to God, and to the plan of God. Later, however, he succeeded with many of the professed followers of Jesus. This was during the Dark Ages when, appearing as an angel of light, he brought about the union of church and state. According to the plan of God, the true church of Christ was to wait for the return of her Lord, and then, united with him to whom all power in heaven and earth has been given, reign for a thousand years to restore the lost world to God.

Failure to wait for this glorious consummation of the divine plan, and to unite instead with the arm of the State, is designated in the Book of Revelation as spiritual harlotry. But it happened, and the whole civilized world now recognizes the evils of the system of government which thereby emerged. Few, however, realize that it came about under

the direction of "the prince of this world" in an effort to counterfeit the true kingdom of Christ which God had promised.

In II Corinthians 4:4 Paul speaks of Satan as the "god of this world" who "hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Fundamentally, all of Satan's efforts are designed to prevent mankind from knowing the truth concerning God, and to keep them enslaved in darkness. The title, "god of this world" is particularly appropriate in this connection.

One of the Devil's first lines of attack is to take away the truth before it has a chance to take effect in one's life. In the parable of the sower, in which the seed represents the Word of God, that which fell by the wayside was "devoured" by the "fowls of the air." Explaining this, Jesus said, "Those by the wayside are they that hear; then cometh the Devil, and taketh away the Word out of their hearts."—Luke 8:12

The Devil's control over the kingdoms of this world is used by him whenever possible to prevent the truth of God's Word from reaching the people and thus breaking his stranglehold of ignorance over them. Witness the result of this during the Dark Ages, when thousands were cruelly, yet officially, tortured because of their love for the Bible and its teachings.

Satan is not ashamed to use any method whatsoever to prevent the light of the glorious Gospel of Christ from shining into the hearts and minds of men and women. Legal suppression of the Bible, fear of dire future punishment if one reads it, social ostracism, loss of prestige in the community—these are but some of the methods used by him to discourage people from examining the Word of God and being blessed by its glorious theme-song of divine love.

I John 3:8-10 is another revealing passage concerning the Devil's influence in the affairs of men, particularly Christians. We quote: "He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the

Devil. . . . In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

We are not to assume from this that every sin which is committed means that the one who sins is by design in league with the Devil. What it does mean is that the Devil is the powerful personality who originally set in motion the principle of sin, and continuously promotes evil in any and every way he can, with the result that fundamentally all sin is of him.

There are two powerful principles operating in the world—good and evil. God is the sponsor of all good; and the Devil is the mastermind of all evil. In the text just quoted, John mentions one of the most outstanding characteristics of good, which is love. Selfishness, on the other hand, is one of the principal manifestations of sin, or unrighteousness.

These two principles have been at war with each other throughout the ages, and particularly since the First Advent of Christ. There is no question as to the outcome of this struggle, for the Scriptures assure us that divine power will be exercised to bind the sponsor of evil, and finally destroy him, that he might "deceive" the "nations" no more.

This is described in Revelation 20:1,2 as being accomplished by an "angel" which comes down from God, with a great "chain" in his hand, who lays hold "on that old serpent, which is the Devil, and Satan," and binds him for a thousand years. The "angel" (Greek, 'messenger') which does this binding is undoubtedly the seed of promise, the Messiah. He comes from, or is sent by God, which emphasizes the fact that divine power is utilized to restrain this powerful adversary and thus prevent him from further misleading the people.

Why Permitted

The question naturally arises, why has God permitted the Devil to continue his nefarious work of deception, and of opposition to righteousness, for so long? Why, in fact, did God not immediately restrain Lucifer when iniquity was

found in him? Why was he permitted to deceive Eve on the subject of death, and why has he been allowed to deceive practically the whole world into believing his lie, that there is no death?

The reason is found in the divine permission of evil along all lines. Man was created a free moral agent, and given both the liberty and the ability to choose between right and wrong. For God to have shielded man from evil influences and thus to have prevented him from sinning would have been an abridgement of his free moral agency, and this God will not do. He desires, rather, that all of his intelligent creatures have an opportunity, either by experience or by observation, to learn for themselves the terrible results of disobedience.

Thus, in the Garden of Eden, our first parents had the two propositions set before them. Their Creator said, "In the day that thou eatest thereof, thou shalt surely die." That "old serpent, which is the Devil, and Satan," said, "Thou shalt not surely die." God could have prevented this lie from being told to Eve, and through Eve, to Adam; but he wanted them to decide upon whom to believe, and whom to obey.

God has permitted Satan to continue his opposition, through deception and otherwise, in order that all of Adam's children, the entire human race, may likewise learn by actual experience that believing and following the testimony of 'that old serpent' can only lead to sorrow, pain, and death. It has been a long nighttime of weeping, although for each individual, only as long as he lived. But in this short span of life, each one has tasted the bitter results of mistrusting and disobeying God.

True, in the case of the vast majority, they have not even known the basic cause of human distress; but this they will learn when, by divine power, they are awakened from the sleep of death during the thousand years of Christ's reign, when the Devil will be bound and not able to continue misrepresenting the issues involved. God's love and wisdom can be seen in the permission of evil only from this standpoint.

If, by permitting the fallen Lucifer to induce our first parents to disobey divine law, countless millions would be tor-

mented in a fiery hell forever, the Creator would be revealed as a fiend rather than a God of love. Even if the permission of evil resulted in the eternal death of practically the whole human race, there still would be no way of explaining it in keeping with our conception of the love and wisdom of God.

From the divine standpoint, the permission of evil is as but one brief session in a school of experience, and there is to be, in the resurrection, another session in which the practical meaning of obedience will be seen. Thus we can understand why a loving God has permitted the Devil to continue his reign of unrighteousness throughout all the centuries for, in the divine plan, each and every generation must have its contact with the 'god of this world'—and experience the baneful results of his unrighteous rule. Meanwhile, Satan's deceptions, and his malicious oppositions to God and to righteousness, have been a special test upon God's people. It has given them an opportunity to demonstrate their loyalty to the LORD and to his Word of truth in a manner which otherwise would have been impossible. Their loyalty has been costly, but they have maintained their confidence in God's promises to reward them commensurately with whatever the cost of obedience might be. For the followers of the Master during the Gospel Age this reward will be "glory and honor and immortality," and blessed association with Jesus during the thousand years of his reign.—Rom. 2:7; Rev. 20:4,6

Righteousness to Flourish

During Christ's thousand-year reign, with the Devil bound, truth and righteousness will have free course throughout the earth. This is symbolized in Isaiah 29:18-20, as the opening of a book and the people being able to understand and appreciate what is written therein. We quote: "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. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one [Satan] is brought to nought, and the

scorner is consumed, and all that watch for iniquity are cut off."

First, the generation living when Christ's authority begins to manifest itself will be taught the truth concerning God and righteousness. This same program of enlightenment will continue for a thousand years, so that as each generation is awakened from death, the restored ones will have an opportunity to learn the truth. Thus, as the Prophet Isaiah promised, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) Part of this knowledge will be the truth concerning God's great love in providing redemption from sin and death through the shed blood of his Son, the Redeemer. This truth, Paul asserts, will be "testified" to all.—1 Tim. 2:3-6

The thousand-year period of Christ's reign is also described in the Bible as a Day of Judgment, and in Isaiah 26:9 we read that when the LORD's judgments are abroad "in the earth the inhabitants of the world will learn righteousness." The next verse reads, "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD."

This is an evident reference to those who, when every favor of the LORD is shown them, and they have been fully enlightened concerning God and righteousness, willfully pursue a wicked course of opposition to God. They refuse to "behold the majesty of the LORD" even when full opportunity to do so is given to them. Peter refers to this class, saying, "It shall come to pass, that the soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

Loosed and Destroyed

Each generation in its turn, throughout the reign of sin and death, has had its baptism of tears resulting from sin. For a thousand years, awakened from the sleep of death, they will have an opposite experience. Their tears will be wiped away. Pain and death will be destroyed. (Rev. 21:4) It will be

during that thousand years of blessed experience that the prophecy of Psalm 85:9-13 will be fulfilled, which reads: "Surely his [God's] salvation is nigh them that fear [reverence] him; that glory may dwell in our land [the earth]. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

With the LORD, for a thousand years, giving 'that which is good' to the people, at the close of that period they will be in a position to make an intelligent choice between good and evil. Our first parents having partaken of the "tree of the knowledge of good and evil," they, together with their entire progeny—all mankind—will, at the close of the Millennial Age, have acquired by experience, and by precept, and by observation, a full understanding of both these principles.

Then will come the final test; for in the divine plan 'that old serpent, which is the Devil, and Satan', is to be "loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." (Rev. 20:7,8) The great numbers here mentioned are not the deceived ones, but the people of the whole earth whom the Devil *tries* to deceive.


And the record indicates that despite their knowledge of both good and evil, some even then will be deceived by Satan and join with him in opposition against the LORD and against his restored people in the earth. Verse 9 shows this, but also assures us that then Satan and all who join willfully with him will be destroyed. As John saw it in vision, "Fire came down from God out of heaven and devoured them."—Rev. 20:9

In the next verse, the Devil is shown to be destroyed in the "lake of fire," where death likewise is destroyed. It also says that he will be "tormented" forever. The Greek word here translated tormented is *basanos*. Liddell and Scott define it as a 'touchstone'. The thought evidently is that although Satan

will be destroyed, he will be held as a touchstone in the minds of the people—an example of the terrible results of a course of willful opposition to the Creator of the universe, the great God of love and mercy.

Looking back through the centuries of evil, they will remember that all the sorrow, regardless of what may have been the immediate cause, was basically due to the ambition of 'that old serpent, which is the Devil, and Satan', to be like the most High, and his rebellion against God and against his laws of truth and righteousness.

And this realization will serve as a safeguard in preventing future uprisings against the Creator. Because of this, the Prophet Nahum wrote that "affliction shall not rise up the second time." (Nahum 1:9) We rejoice in this assurance, and may it give us courage to resist the machinations of the Devil now as, while waiting for the glorious consummation of the divine plan of salvation, we endeavor faithfully to walk in the ways of righteousness!—A free copy of this article can be obtained upon request, in booklet form. Write to: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073



WEEKLY PRAYER MEETING TEXTS

NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21,22 (Z. '00-170 Hymn 191)

NOVEMBER 12—"Be not faithless, but believing."—John 20:27 (Z. '04-89 Hymn 242)

NOVEMBER 19—"Let us watch and be sober."—I Thessalonians 5:6 (Z. '02-239 Hymn 309)

NOVEMBER 26—"The LORD said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348 Hymn 277)

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR NOVEMBER 1

Elijah: Prophet of Courage

KEY VERSE: *"Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word."*

—I Kings 18:21

SELECTED SCRIPTURE: I Kings 18:17,18

ELIJAH PROVED HIMSELF to be a faithful and courageous prophet of God in the days of King Ahab and his pagan queen, Jezebel, who together were no doubt the most wicked rulers of the ten-tribe kingdom of Israel. The Bible introduces the prophet as Elijah the Tishbite, an inhabitant of Gilead; aside from this we are given no information. Elijah's name is fittingly said to mean, "My God is Jehovah."

Because the kings of Israel had turned to the heathen worship of Baal, Elijah appeared before King Ahab to announce God's decree that a drought was coming as a punishment upon their nation. The prophet said, "There shall not be dew nor rain, these years, but ac-

cording to my word." Angered at this, Ahab determined to kill Elijah. But the LORD protected his servant, telling him to abide by the brook, Cherith, near Jordan. God said he would "drink of the brook and be fed by the ravens." (I Kings 17:4-6) Later the LORD provided a widow woman to sustain Elijah."—vss. 9-15


Fully three years later the LORD directed Elijah, to tell Ahab that he would soon send rain again. And so Elijah approached Ahab to propose a test to demonstrate to the people that Jehovah was the true God. (I Kings 18:1,2) Ahab was to summon all 450 prophets of Baal to prepare a sacrifice to Baal. Two bullocks were to be provided by the people; the prophets of Baal should

choose one, and Elijah would take the other. "Then, Elijah came unto all the people and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him."—vs. 21

Then Elijah continued: "Call ye on the name of your gods, and I will call on the name of the LORD"; the God that answers by sending fire, to light the wood is the true God. All the people agreed, and the test began. The prophets of Baal prepared their bullock, but placed no fire under it; they cried unto Baal from morning until noon: "Baal, hear us." But there was no reply of any kind. Vainly the people waited for a response from their god. Elijah courageously called out to them, "He is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." But there was "neither voice nor any answer."—vss. 25-29

Now came Elijah's opportunity. He put the wood upon the altar, laid the bullock on the altar and said, "Fill four barrels with water

and pour it on the burnt sacrifice and on the wood." This they did the second and the third time, even to filling the trench around the altar with water. Then Elijah said, "Hear me O LORD, hear me, that this people may know that thou art the LORD God. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces and they said, The LORD, he is the God; the LORD, he is the God." This was a great victory for Jehovah! The long drought was broken that very day, and Elijah directed that all the prophets of Baal should be slain.—vss. 30-40

Men today still worship false gods—although different from those encountered by Elijah. But the Apostle Paul assures us all evil will be forever abolished in Christ's millennial kingdom, soon to be established in the earth. God "desires all men to be saved and to come to an accurate knowledge of the truth."—I Tim. 2:4; Acts 4:12, *Wilson's Diaglott* 

LESSON FOR NOVEMBER 8

Amos: Prophet of Justice

KEY VERSE: *"Let judgment run down as waters, and righteousness as a mighty stream."*—Amos 5:24

SELECTED SCRIPTURE: Amos 2:6 to 3:2; 5:24

AMOS, A PROPHET of humble birth, a native of Tekoa in Judah, was occupied as a simple herdsman when God revealed to him some of the things that were going to happen to his nation, Israel. He held a passionate concern for the poor and oppressed and he seems to have traveled north into the ten-tribe kingdom of Israel about the year 760 B.C., and there exercised his ministry. During this period the country enjoyed great prosperity under Jeroboam II, one of Israel's most able monarchs.

The LORD poured his spirit upon Amos, with mighty power, sending him to proclaim disaster upon Israel unless they were to turn away from their iniquities and return to harmony with God. Upon his arrival in the Northern kingdom, Amos first, however, pronounced judgment upon seven of its immoral enemy neighbors before stating his prophecy

against Israel.—Amos 1:3 to 2:4

In Chapter 2:9-11, *The Living Bible*, Amos gives a brief account of Israel's unmerited favor from Jehovah at the time of their settlement in Canaan under the leadership of Joshua. He says, "Think of all I did for them! I cleared the land of the Amorites before them—the Amorites, as tall as cedar trees, and strong as oaks! But I lopped off their fruit and cut their roots. And I brought you out from Egypt and led you through the desert forty years, to possess the land of the Amorites. And I chose your sons for prophets and your young men for Nazarites—can you deny this, Israel?"

This gift of deliverance from bondage into a "good land flowing with milk and honey" (Exod. 3:8) should have produced obedience, but the result instead was one of ingratitude and per-

verse, rebellious behavior.—
Amos 2:6-8

Amos' low social status as a shepherd doubtless contributed to his sensibility of injustice toward the poor. In Amos 5:9-14, **The Living Bible**, he makes this statement: "The LORD, Jehovah . . . with blinding speed and violence brings destruction on the strong. . . . How you hate honest judges! How you despise people who tell the truth!

"You trample the poor and steal their smallest crumb by all your taxes, fines and usury; therefore you will never live in the beautiful stone houses you are building, nor drink the wine from the lush vineyards you are planting, for many and great are your sins. . . .

"You are the enemies of everything good; you take bribes; you refuse justice to the poor. . . . Be good, flee evil, and live! Then the LORD God of Hosts will truly be your Helper, as you claim." Amos called for justice to "flow like a mighty stream."—vs. 24

At its close, Amos' prophecy assures the recovery of Israel and reveals the coming

blessing of the LORD which will extend not only to that nation, but unto all mankind, including the Gentiles.

The Apostle James, in the Council at Jerusalem quoted Amos 9:11,12: "I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the LORD, and all the Gentiles upon whom my name is called, saith the LORD, who doeth all these things."—Acts 15:16,17

We are living in the time when this prophecy is about to be fulfilled. Natural Israel has returned to her land and God's kingdom will soon be set up in the world—the one that was once typically represented in King David.

This kingdom is to be actually established by the greater David the 'Beloved One'. Under that kingdom, established under more favorable conditions, the residue of men will be given an opportunity to seek the LORD, for the knowledge of the LORD shall fill the whole earth. □

Hosea: Prophet of God's Love

KEY VERSE: *"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."* — Hosea 6:6

SELECT SCRIPTURE: Hosea 1:1-3; 3:1-2; 6:4-6; 11:1-4

THE PROPHET HOSEA was a contemporary of Amos in the Northern kingdom, while Isaiah and Micah were actively serving Judah in the South. As God's messenger, Hosea ministered to those of the ten-tribe kingdom during their greatest depravity and he made every effort to turn them from idolatry back to God. However, he was unsuccessful in his undertaking, and as a result Israel soon was taken captive to Babylon.

The LORD permitted Hosea to endure some very trying experiences in the form of domestic troubles. Seemingly, this was to impress upon his mind the LORD's view of Israel, here described as God's spouse. Clearly, such an experience should have given Hosea a keen sense of how God felt about the sinfulness of his

people. It is a story of one-sided love and faithfulness that represents the relationship between Israel and God. As Gomer was married to Hosea, so Israel was pictured as betrothed to God. Both relationships gradually disintegrate; Gomer runs after other men and Israel runs after other gods. Israel's spiritual adultery is here illustrated in Gomer's physical adultery, while Jehovah depicts the faithful husband.

Hosea's loyal love for Gomer is seen as a reflection of God's concern for Israel. Though Israel has flagrantly violated all of God's commandments and rebels in arrogance and idolatry, God still wants to heal and redeem them. To be sure, God is always holy and just, but he is also loving and gracious. God disciplines, but because of his endless love,

he will ultimately save and restore his wayward people.

In Acts 3:20-26, we follow the account of Peter and John as they healed a lame beggar at the gate of the temple soon after the Day of Pentecost. While the people watch in amazement as the two apostles perform such an unheard-of miracle, Peter is inspired to deliver a stirring sermon. He assures those present that God has promised to restore and heal Israel and, indeed, all mankind of their sins, during the thousand-year period of Christ's kingdom. Peter said, "He [God] shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution [restoration] of all things which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, 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. . . . Ye are the children of the prophets, and of the covenants which God made

with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth be blessed. Unto you first God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Peter was, indeed, pointing to Hosea as one of God's holy prophets for having delivered many remarkable prophecies. For example, he said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13: 14) There is no question but that the prophet was here speaking on the very same subject Peter did in his sermon: the universal day of healing—Christ's kingdom.

Finally, Hosea's prophecy closed with a beautiful description of how God plans to bestow his mercy and love upon Israel and all mankind: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Then those who have been healed will respond with the words of Hosea 14:4-9. □

Micah: Prophet of Righteousness

KEY VERSE: *"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8*

SELECTED SCRIPTURE: Micah Chapter 6

THE FALSE PROPHETS of Judah and Israel were corrupt and compelled to silence, for they had no message from God, but Micah's credentials proved him a true prophet of God. As a matter of fact, his opening statement reads, "The word of the LORD that came to Micah." (Mic. 1:1) Later, he added, "Truly, I am full of power by the Spirit of the LORD and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin."—Mic. 3:8

Throughout his prophecy, Micah, a contemporary of Isaiah, denounced the evils practiced by both the Northern and the Southern kingdoms. In addition he foretold calamities and troubles to

befall both of them, including the captivity of Israel, the ten-tribe kingdom. But the prophet also confidently predicted their return into their own country, the promise of the coming king and finally their restoration in the glorious kingdom of Christ, which will follow.

In Micah 5:2-4 we read a truly remarkable brief outline covering a period of Israel's long history. That time extends from the birth in Bethlehem of Jesus, their long-sought Savior, until, through the long centuries, they dwell in peace and prosperity "unto the ends of the earth." The account reads as follows: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall

he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth."

A thousand-year segment of that historical outline, examined more closely and in greater detail in Micah 4:1-5, reveals the peace, happiness and abundance surrounding Israel, and indeed, all mankind as a result of the righteous reign of Christ, the Messiah. The prophet wrote, "In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the

house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion and the word of the LORD from Jerusalem.

"He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

And surely, it is true that all men, either now in this Gospel Age or in the Kingdom Age to come, who would desire to have a right standing with God must ask, What does the LORD require of me? But as the Prophet Micah explained, the LORD has already answered this question for us: "He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Mic. 6:8 □

LESSON FOR NOVEMBER 29

Jeremiah: Persistent Prophet

KEY VERSE: *"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."*—Jeremiah 20:9

SELECTED SCRIPTURE: Jeremiah 1:1-10; 8:22 to 9:3; 20:7-13

THE NAME JEREMIAH is said to mean "Jehovah has appointed." His service as a prophet of God began during the reign of good king Josiah, king of Judah, and he continued on until the nation was taken captive to Babylon in the reign of Zedekiah, more than forty years later. At that time, however, Jeremiah was among some of the poor left behind to work as vine-dressers and plowmen in the fields.

Even though he was considered very young in years to shoulder such a great responsibility, the LORD commissioned Jeremiah to call attention to the sins of the nation and the calamities that would fall upon them because of their idolatries. His message, heaped such condemnation upon the people,

that Jeremiah hesitated to declare it out of fear, even though the LORD had promised him, "Be not afraid of their faces: for I am with thee to deliver thee. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth."—Jer. 1:6-9

Finally, this divine promise appeared not to conform to reality, for Jeremiah met with a flood of derision and mocking; as a matter of fact, he considered giving up completely. He even went so far as to accuse the LORD of deceiving him although he had promised to help! But, the prophet said, even though the people made him a laughingstock, "I can't quit! For if I say I'll never again mention the LORD—never more speak in his name—

then his word in my heart is like a fire that burns in my bones, and I can't hold it in any longer."—Jer. 20:9,

The Living Bible

Jeremiah foretold that the nation would be taken captive to Babylon for a period of seventy years and all the Gentile nations held responsible would be punished. (Jer. 25:12-14) He also foresaw that they would be "cast out of their land into a land they knew not"—into all the earth—"to serve other gods day and night; where I will not show you favor." (Jer. 16:13) God promised to send experiences upon them later to bring them back again into their own land (Jer. 16:14-16), calling them "hunters and fishers."

Coming back into their own land, however, Israel has not found the illusive peace they long for. The prophet tells us Israel will first "hear a voice of trembling, of fear, and not of peace." Yes, Jacob's trouble will descend upon them: "All faces are turned into paleness, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of

it. . . . They shall serve the LORD their God, and David their king, whom I will raise up unto them."

To renew a harmonious relationship between himself and man, God will make a New Covenant "with the house of Israel and with the house of Judah." (Jer. 31:31-34) It is to be mediated by Christ the Messiah, and the law of God will be "written in the people's hearts and in their inward parts." This is one of the promises of restitution which Peter declared had been spoken by the mouth of all God's holy prophets. (Acts 3:21) "In those days [of restitution], they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29,30) Adam ate the 'sour grape' of sin, and all his progeny have suffered death as a result. But during Christ's thousand-year kingdom, each man will die only if they willfully disobey the divine law.—Jer. 30:5-9 ◻

Giving Thanks to God

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

—1 Thessalonians 5:18

THE LAST THURSDAY of November is set aside as a day for national thanksgiving in the United States. Appropriately the people of God give thanks on this day, accepting it as another opportunity to pour out their devotions of praise to him in whom we live, and move, and have our being. Yes, this is to us another welcome opportunity for thanksgiving; for if we are living up to our privileges, our very beings will, daily and hourly, be showing forth the praises of him who has called us out of darkness into his marvelous light.

Naturally, we are all thankful for whatever measure of temporal blessings we enjoy at the LORD's hands. However, as followers of Jesus Christ, our chief cause for thanksgiving is the fact that the eyes of our understanding have been opened to behold the beauties of the truth—present truth—the truth which we so often describe as the divine plan of the ages. We are thankful for this understanding because it has assured us of God's love for the entire world of mankind, and of his special love for those whom he has made "partakers of the heavenly calling."—Heb. 3:1

Through the truth we have been drawn to him in the spirit of repentance. We have heard his invitation to "count the cost" of laying down our lives in his service. (Luke 14:28) Through the assurance of his grace to help in every time of need, we have accepted the terms of the 'high calling', knowing that through Christ our imperfect sacrifice will be acceptable to our loving Heavenly Father. (Rom. 12:1) And now, by the "exceeding great and precious promises" of our God

we are being made "partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4

"Sacrifice of Praise"

In Hebrews 13:15 the Apostle Paul reminds us of the sacrifices offered on Israel's typical Day of Atonement. At that time a bullock and a goat were sacrificed, both being treated in the same way. It is clear that the bullock was a type of Jesus in his work of sacrifice, and that the sacrifice of the goat foreshadowed the privilege enjoyed by the followers of Jesus—those who walk in his footsteps of sacrifice.

On that typical Day of Atonement, the bodies of the bullock and the goat were "burned without the camp," and Paul invites us to go "unto him [Jesus] without the camp, bearing his reproach." (vs. 13) We cannot expect that the world will appreciate our service and sacrifice any more than they appreciated the life and ministry of Jesus. (I John 3:1) However, we can be thankful for the privilege of being as our Master and Lord, "despised and rejected of men."—Isa. 53:3

On Israel's typical Day of Atonement, coals of fire were taken from the brazen altar in the Court and placed upon the golden altar in the Holy of the Tabernacle. Incense was sprinkled upon these burning coals, and the sweet perfume of the burning incense filled the room and penetrated beyond the veil into the Most Holy. This was the evidence of the work of sacrifice having been properly carried out.

In Hebrews 13:15, Paul, in an evident reference to the typical burning of incense on Israel's Day of Atonement, speaks of the "sacrifice of praise." The verse reads, "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." How blessed is the assurance that through Jesus we can offer acceptable sacrifice to God, the sacrifice of praise which Paul describes as the "fruit of our lips."

To this Paul adds, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (vs. 16) The understanding of the typical significance of the various details of Israel's Day of Atone-

(Continued on Page 37)

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Battle Creek WOLY 1500 1:45 p.m.
Detroit CKLW 800 7:45 a.m.

Fremont WSHN 100 FM 9:15 a.m.
Fremont WSHN 1550 AM 9:15 a.m.

MISOURI

Excelsior Springs KEXS 1090 7:30 a.m.
St. Louis (Sat.) KSTL 690 8:30 a.m.

NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.
Salem WJIC 1510 9:45 a.m.

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 a.m. 11:30 p.m.
Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

OHIO

Cincinnati WNOP 740 9:00 a.m.

OKLAHOMA

Muskogee KHJM 100.3 FM 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Jenkintown(Fri) WIBF-FM 103.9 1:45 p.m.
Pittsburgh WCXJ 1550 3:00 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.
Beaufort (Sat.) WVGB 1490 1:00 p.m.

TENNESSEE

Nashville WLAC 1510 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 10:15 a.m.

WISCONSIN

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

PLEASE TAKE NOTE of adjustments which are continually being made. Check the schedule to see what is happening in your area.

.... WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

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

SASKATCHEWAN

Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Angola and Zambia

Radio Africa #2	(Thurs.)	9:00 a.m.
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Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHz	8:45 a.m.
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British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
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Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.
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China

Hong Kong Radio Villa Verde (Fri.)		6:00 p.m.
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Kenya & Uganda

Radio East Africa		4:00 p.m.
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Mexico (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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New Zealand

Whakatane	IXX	8:10 a.m.
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Nigeria

Radio Africa (Thurs.)		7:45 p.m.
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Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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Philippines

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

Novgorod	FM 71.3	10:00 a.m.
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South Africa

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

Sri Lanka

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

Nuku' Alota (Mon.)		10:15 a.m.
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Uruguay (Spanish)

Montevideo Radio El Espectador 810		9:15 a.m.
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YE ARE THE LIGHT
OF THE
WORLD!

THE BIBLE ANSWERS TV PROGRAMS

United States

New Jersey Cable TV

Programs are shown every Sunday morning.

Eastern Standard Time	6:00 p.m.
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Channel America TV-Cable and Low Power TV

Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.

Eastern Standard Time	12:00 noon
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Central Standard Time	11:00 a.m.
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Mountain Standard Time	10:00 a.m.
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Pacific Standard Time	9:00 a.m.
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Canada

Cable Vision TV

Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.

Atlantic Time	10:30 a.m.
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Eastern Time	9:30 a.m.
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Central Time	8:30 a.m.
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Mountain Time	7:30 a.m.
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Pacific Time	6:30 a.m.
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ment is of value to us only if we imbibe the spirit of this understanding to the extent that it motivates us to lay down our lives in thanksgiving to God. God is not so interested in how well we can explain the typical meaning of the sacrifice of the LORD's goat on Israel's Atonement Day as he is in noting how faithfully we are devoting ourselves to the doing of his will, how willing we are to go "without the camp," and if we are actually offering the sacrifice of praise to him "continually, that is, the fruit of our lips giving thanks to his name."

"Continually"

Yes, we are to give thanks to God 'continually', not merely on one special day of the year. And although our thanksgiving is described by Paul as being the "fruit of our lips," it is much more than mere "lip service." The lips are used in this instance as a symbol of speech, of communication, the thought being that we show forth the praises of our God by communicating the truth of the divine plan. True, it is a wonderful privilege to pour out our love and thanksgiving directly to our Heavenly Father in prayer, but if our love for him is genuine it will move us also to give our all in making known to others the glorious Gospel of love, that precious truth through which our Heavenly Father has revealed himself to us.

And this we will do 'continually'. In I Corinthians 15:58 Paul speaks of this as "always abounding in the work of the LORD." To maintain a consuming zeal in our service of the LORD is one of the severe tests of true discipleship. The tendency of the fallen flesh is to serve by "fits and starts." A new opportunity of service may present itself, and we become temporarily filled with enthusiasm. Then, perhaps, we "cool off." The Bible speaks of it as becoming "weary in well-doing." (Gal. 6:9; II Thess. 3:13) Then something else comes along to inspire our enthusiasm and we make another "fitful start."

But this is not offering the sacrifice of praise 'continually', which is the sort of sacrifice with which the LORD is "well

pleased." Let us make sure that we do not lose our 'first love' enthusiasm for the truth and for its service. There is no valid reason why we should. Certainly the LORD is the same "yesterday, and today, and forever." (Heb. 13:8) His promises remain unchanged. Having begun the good work in us, he is abundantly able to finish it if we but yield ourselves wholly to the influence of his Spirit, and make diligent use of all the opportunities of showing forth his praises which his providences place before us.—Phil. 1:6

A Testing Time

To wait patiently and actively for the further outworking of the divine plan is one of the tests upon the LORD's people today. Seventy-eight years have elapsed since the official ending of "the Times of the Gentiles." Nearly every year since then has been one of expectancy, hoping that the time had come for the reward of the church and the establishment of the kingdom. And still the years go by, and we are now nearing the close of 1992.

Here and there the question is being asked, "Where do we stand on the stream of time?" Others inquire, "What is the meaning of this long delay?" It is natural that such questions should be asked, and, to a point, probably the LORD is pleased when we try to find the answers, although we think it quite unlikely that soul-satisfying answers to these and kindred questions will be found until we reach the other side of the veil. Nor is it important that we find the answers here and now. After all, we have entered into a covenant with the LORD which is unto death. It is hardly consistent to pledge to the LORD that we will serve him as long as we have breath, and then seek an answer to the question, "How long, O LORD, how long?"

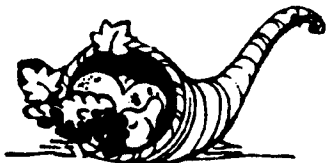
To seek an understanding of the time features of the divine plan as they relate to the immediate present and the near future does not necessarily imply that one has become weary in well-doing and is wondering how much longer he will be expected to serve. However, the human heart is most deceitful, and if we find ourselves becoming overly con-

cerned in regard to the time elements of the divine plan, it would be well to ask ourselves just why we have this great interest in matters which the LORD evidently has not seen wise to reveal. We should also realize that the 'time' for any single one of us will terminate with the end of our natural span of life, unless otherwise directed by the LORD. So, for the few remaining days, or months, or years, let us continue to abound in the work of the LORD.

We would not discourage the study of prophecy, but let us not permit our concern for tomorrow to interfere with the privileges of today. Opportunities for making known the glad tidings of the kingdom are open before us on all sides. There is the radio and television work, and direct-mail and obituary work in which we can all cooperate. Ecclesias can hold public meetings. There is follow-up work to be done, and booklets and tracts to be distributed. In these and in various other ways we can continue to serve, offering the sacrifice of praise continually.

Doubtless each one of the LORD's people can look back over the year and recall circumstances for which to be specially thankful. The providences of the LORD in the lives of his people are always refreshing and wonderful. This is true also with respect to the general work in which the LORD's people participate.

Let us, then, thank God, individually and unitedly for all his lovingkindness and tender mercy—for all the way he has led us. Let us do this with the full assurance that he will continue to lead us in the paths of righteousness "for his name's sake," and that, finally, if we are faithful, we will dwell in his house forever.—Ps. 23



Holding Fast

***"Therefore we ought to give the more earnest heed
to the things which we have heard,
lest at any time we should let them slip."***

—Hebrews 2:1

MANY ADMONITIONS ARE given in the Bible to encourage continued zeal and patient endurance on the part of the LORD's dedicated people. Our first love, or initial enthusiasm when first beginning our Christian way, needs to be maintained—not for a few months or years, but to the end of the way of sacrifice. It is only those who do endure to the end of life's way, those who are faithful even unto death, who will receive the crown of life, and will live and reign with Christ a thousand years.—Rev. 2:10; 20:6

Our text indicates that holding fast consists in not letting 'slip' 'the things which we have heard'. It is the truth that is being referred to, and the purpose of the truth is to guide us into knowing and doing God's will. Only through studying the instructions clearly outlined in the Word of truth do we know what our Heavenly Father wants us to do and to be. To let the truth 'slip', therefore, would be like a builder neglecting to consult his blueprints. As he continued to build, he could not be sure that the building erected would be at all in harmony with the architect's plans.

Our text opens with a word which has a deep meaning to us: 'therefore'. This word signals us that the preceding context has an important bearing on what is to follow. When we turn back to the first chapter of Hebrews, it at once becomes apparent why the word 'therefore' is used. The things which we have heard are of vital importance because of their source. That source is mentioned in the very first word of the

epistle—the source is God, our Heavenly Father. Here Paul reminds us that God had previously spoken to his people through his holy prophets, but that now he was speaking through his Son.—Heb. 1:1,2

What a high position of authority the Heavenly Father had given to his Son! He appointed him “heir of all things,” exalted him to the “express image” of his own person, and seated him “at the right hand of the Majesty on high.” Jesus was made “better than the angels,” and had “by inheritance obtained a more excellent name than they,” because he had “loved righteousness and hated iniquity,” God had anointed him “with the oil of gladness above his fellows.”—Heb. 1:3-9

It is through this divinely appointed channel that our Heavenly Father spoke to his called-out ones at the beginning of the Gospel Age, and has continued to speak to them throughout the entire age. In a very special sense this is true at the present time when the Son is again present, serving his followers with “meat in due season,” for this is what he promised to do when he returned.—Luke 12: 37; Rev. 3:20

“Therefore,” as Paul said, it is important that we take earnest heed to “the things which we have heard,” for they have not reached us through any ordinary channel, but have come from the glorified Jesus who has been exalted to the right hand of God. This means that every aspect of the divine plan is of vital concern to each dedicated follower of the Master. To let any part of the truth “slip” through lack of interest or zeal would be as though we refused him who has spoken to us.—Heb. 12:25

Laxness

The Epistle to the Hebrews indicates that it was written to a group of Hebrew believers in Christ who were not fully living up to their privileges as followers of the Master. They had not applied the principles of the truth in their lives as they should have done. For this reason they needed to be taught again the basic doctrines of the divine plan.—Heb. 5:12-14

The lack of a clear understanding of the truth subjected the Hebrews—as well as all others who would fall into this category—to discouragement, and thus to a lack of patience in meeting the experiences which inevitably would be theirs as Christ's disciples. In chapter 2, verses 9-12, we are told of Jesus' death as the world's Redeemer, and of the fact that his brethren had the privilege of suffering and dying with him. Just as the Captain of their salvation had been made perfect through suffering, they also should expect to suffer. In this and other respects they "are all of one, for which cause he is not ashamed to call them brethren."

Suffering is not pleasant to the flesh, and ordinarily it tends to discourage those who are subject to it. In the early days of their Christian walk, the Hebrews to whom the epistle was addressed, did not become disheartened. Paul explains that they had taken joyfully the spoiling of their goods, and had "endured a great fight of affliction," partly while they themselves were made a "gazing-stock," and partly while they were the companions of those who were so used. (Heb. 10:32-34) Apparently, however, this had been their attitude only in the beginning, in the "former days," and now they were admonished to call that time to remembrance, with the implication that they were to return to their former position of zeal and joy in the face of Christian persecution.

But it could be that their laxity in holding fast to the truth had resulted in their overlooking the real purpose of Christian suffering. Perhaps they were now looking upon their persecutions as evidences that the LORD's blessing was no longer with them. If they were failing to rightly divide the Word of truth, they may have wondered why the LORD did not take away the 'rebuke' that was upon his people, as he had promised to do.—Isa. 25:8

Whatever the reason, they were not facing up to their privileges of suffering with Christ as courageously as they had in the beginning. To remind these brethren afresh of their privilege of suffering with Jesus, Paul admonished them to look unto Jesus as their example, explaining that they had

not yet resisted "unto blood, striving against sin."—Heb. 12:2-4

To resist 'unto blood' means actually to die for righteousness' sake. The Hebrew brethren had suffered much in the past. Their goods had been spoiled, and they had endured a great fight of afflictions, but they had not as yet sacrificed their lives as Jesus had done. They had not as yet been faithful even unto death. They had done the will of God in consecrating themselves to him and to the divine cause, but they had need of patience—patience that would enable them to endure unto the end.—Heb. 10:35,36

In order to be patient in tribulation it is essential to be keenly aware that the trials which come to us are an important facet of the divine will for us. The reason for Christian suffering is clearly revealed in the Book of Hebrews, as well as elsewhere in the Scriptures, and if through neglect, worldliness, or lack of faith we let this understanding 'slip', we will become discouraged by our difficult experiences, and may even fail to endure unto the end of the way—which is a vital necessity if we are to receive the crown of life.

Incentive to Faithfulness

Hebrews 3:1,2 reads, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Here we are reminded that the consecrated followers of the Master in the present age are partakers of the same heavenly calling to which Jesus was called. Much is implied by this. Paul referred to the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) A prize is something for which a person is willing to strive, and to make sacrifices to attain. This is especially true of the prize of the high or heavenly calling. If for any reason we lose sight of this glorious prize, one of the great incentives for Christian faithfulness is lost.

It is appropriate that Paul should associate the heavenly calling with the fact that the called ones of this age are a priestly class over which Jesus is the Head—our High Priest.

Peter wrote of this priesthood, and pointed out that its object is to offer sacrifices, "acceptable to God by Jesus Christ." (1 Pet. 2:5) Members of this antitypical priesthood do not offer animals in sacrifice. Instead they offer their own bodies, or their lives.—Rom. 12:1

This entails suffering and death. Paul explains that Jesus was faithful to his Heavenly Father, who appointed him to this high office. He was faithful in offering himself in sacrifice for the sins of the world. We, too, must be faithful in the offering of our sacrifice to God—as pitifully meager as it is—if we are to remain a part of this antitypical priesthood. This means that we are to be planted together in the likeness of Jesus' death, to suffer and to die with him.

Jesus needed an incentive to endure the shame, ignominy, and suffering which came to him as he was laying down his life. We read of the "joy" that was set before Jesus, which enabled him to "endure the cross" and to despise the shame. Because Jesus was faithful, he is now "set down at the right hand of the throne of God."—Heb. 12:2

In prophecy Jesus is represented as saying, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11) Clearly the great joy which was set before Jesus of returning to the presence of his Heavenly Father was one of his great incentives to faithfulness. And, as Paul asserts, Jesus received the fulfillment of this hope, for he is now "set down at the right hand of the throne of God."

In addition to this great joy of returning to his Heavenly Father's personal presence, Jesus was also inspired by the hope of accomplishing the divine purpose of restoring mankind to life. This is referred to by Isaiah as "the pleasure of the LORD." We quote: "It pleased the LORD to bruise him [Jesus], he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:10,11

His Brethren Also

The brethren of Christ, his dedicated followers, have these same joys set before them as an encouragement to faithfulness. In Hebrews 12:22-24 some of the details of these joys are beautifully set forth in symbolic language. By faith we have come to "Mount Sion, and unto the city of the living God." Thus the hope of rulership with Christ in his kingdom is set before us.—Rev. 14:1,4,5; 21:1-4,9,10

By faith we also approach unto "an innumerable company of angels." These are the angels referred to in the first chapter of Hebrews, and described as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (vs. 14) These are our guardian angels, who do always behold the face of our Father in heaven. (Matt. 18:10) In Psalm 34:7 we read concerning these. "The angel of the LORD encampeth round about them that fear him, and delivereth them."

While these angels are invisible to us now, we know of their interest in us, and of how, as the servants of our Heavenly Father, they watch over all our affairs. One of the joys set before us will be the great blessing of meeting and knowing these honored servants of our Heavenly Father. How very sweet and wonderful that will be!

By faith we are also looking forward to "the general assembly of the church of the firstborn, which are written in heaven." It is a joy to assemble with the brethren in our local gatherings and in conventions, but how much greater will be the joy of assembling with the entire church of the firstborn beyond the veil! This blessed future convention will never end; and in that gathering will be Jesus, Peter, Paul, John, and all the apostles, the faithful all down through the entire Gospel Age, as well as those with whom we have been personally acquainted and have loved, but lost for awhile.

As with Paul, so with us, we are looking forward to meeting and being with God the Judge of all. It is impossible even to approximate what a great joy this will be. In the case of Jesus it is described as fullness of joy, meaning that there could be no greater joy than that experienced by those

whose inestimable privilege it is, or will be, to abide in the presence of our loving Heavenly Father as members of his immediate and divine family.

We are also looking forward to association with those described by Paul as "the spirits of just men made perfect." These are the ones mentioned in the 40th verse of chapter 11, where we read that God has "provided some better thing for us, that they without us should not be made perfect." These are the Ancient Worthies, who will be restored to life to be the human representatives of the divine, invisible Christ.

True, the church will be on the divine plane of life, while the Ancient Worthies will be on the human plane, yet there will be, in ways now unknown to us, a close association. It will be a great joy indeed to work together in the kingdom with these who were willing to suffer and to die in their loyalty to God and to his Messianic cause.


One of the superlative joys to which we look forward is to meet and forever be associated with Jesus. Throughout our walk in the narrow way Jesus has ministered to us as Advocate, Brother, and Friend. His example of faithfulness is a continuous inspiration as we endeavor to walk in his steps of sacrifice while we are being planted together in the likeness of his death. But 'over there' we will meet him face to face, and as "ministers of the New Covenant" will be associated with him in bringing the world into atonement with our Heavenly Father.—II Cor. 3:6

This will be made possible through the merit of the blood which will then speak 'better things than that of Abel'. Abel's blood cried out to the LORD to accuse Cain of the sin of taking human life, and a curse was placed upon Cain. But the blood of Jesus will not cry out for punishment, but for the deliverance of the condemned world from sin and death. What a joyful experience it will be to participate in the work of extending life to the people which has been provided by the blood of the Lamb.

This glorious prospect of future joys in the kingdom is ours only because we know the truth—the things which we have heard—in these last days. If we let these doctrines slip from us for any reason whatsoever, the inspiration to patient continuance in the way of sacrifice and suffering will also be lost.

To the Hebrew brethren Paul wrote that they had need of patience, and that it would be only a “little while, and he that shall come will come, and will not tarry.” (Heb. 10:36,37) Today we know that he who was to come **has** come, and while to our finite minds the full fruition of our hopes may seem to tarry, this is not actually so, for every detail of God’s loving plan is being carried out exactly in accord with his ‘due time’. (Rom. 5:6; Eph. 1:10; I Tim. 2:6) The vision of truth which we have seen written upon “tables” may seem long drawn out, but in reality it does not tarry.—Hab. 2:2,3

Let us, then hold fast the profession of our hope that it waver not. (Heb. 10:23, **RSV**) We know that God has been faithful to his people in every age, and that now he will give us strength for our every time of need. Through his beloved Son he has fed us with meat in due season, and in this glorious feast of truth we have rejoiced, and will continue to be glad. This is particularly true as the signs of the Master’s presence become more and more apparent with each passing day.

As New Creatures in Christ Jesus the only way we can attain our heavenly goal—the high calling—is by faithfulness in laying down our lives sacrificially as Jesus did. (Matt. 16:25) To ‘draw back’ is to take our sacrifice off the altar. This is one of the first results of letting slip the things which we have heard. Let us continue to press on, faithful even unto death, knowing that only in this way will we receive “the crown of life.” (Rev. 2:10) Let us hold fast to the LORD, to his promises, to his people—as together we press toward the glorious prize of the high calling of God in Christ Jesus. 

YOUNG PEOPLES' BIBLE STUDY LESSONS

THE GOLDEN THREAD SERIES—Part 32

God's Book— The Old Testament

NO OTHER BOOK in the world has had more loyal supporters than the Bible. No other book has had so many bitter enemies, and has so successfully withstood their attacks. In the past, many have been cruelly persecuted and even put to death for owning or reading the Bible! Attempts have been made down through the centuries to destroy it by many means, including burning all the Bibles that could be found. But still the Bible lives on! More copies are now being sold each year than of any other book ever published, and it has been translated into all the principal languages of the world.

The Bible has been called “the torch of civilization,” and surely its moral principles and teachings have done much to influence men and women to live noble lives. But the Bible is more than a book of moral rules. It is the textbook of Christianity which reveals the Creator’s purpose in the creation of man, and his divine plan for a recovery from sin and death for all people, both living and dead.

What is the Bible? How is it arranged? The Bible is divided into two main sections, known as the Old Testament and the New Testament. These two sections are subdivided into books. There are sixty-six books in all—thirty-nine in the Old Testament, and twenty-seven in the New Testament.

As we have noted, the principal theme of the Bible is the plan of God for recovering the human race from sin and death. This great design of God has as its final goal the bringing of life to all mankind in a global paradise where there will be health, joy, and everlasting life.—Revelation 21:1-5

The first clear promise of the coming time of blessing and joy to all nations is in Genesis 22:18. “In thy seed [through a

descendant of Abraham—Jesus] shall all the nations of the earth be blessed.” This seed is traced very carefully throughout the Old Testament. One of the beautiful promises of God to King David was that the Messiah would surely come from his line. This is known as “the sure mercies of David.”—Isaiah 55:3; Acts 13:34

For thousands of years, its faithful readers have found the Bible to be a source of comfort in time of sorrow, and of strength to face the problems of life. Certainly the Bible is a source of inspiring thoughts and stories which can guide our lives in a way pleasing to God. It tells us what God expects from us each day, and gives us examples of men and women who were pleasing to Jehovah. But the Bible can mean much more than this to us if we understand that it outlines the Creator’s plan of the ages—why man is suffering and dying—when this time will end and the promised blessings begin to flow to all mankind. To achieve this understanding is our objective in becoming better acquainted with the Bible through the stories it tells.

GENESIS

The name Genesis means, “In the Beginning.” This first book of the Bible tells of the creation of the universe (Gen. 1:1,6,14,16), including the sun, the moon, the earth, and everything in it. It particularly tells the story of how the earth was made ready for Adam and Eve, the first man and woman. The explanation is given that because Adam and Eve disobeyed God’s simple commandment, they came under the penalty of death—they lost their opportunity to live forever on the earth, and so they died—and all their children died also. That is why people continue to die even now.

EXODUS

This is the second book of the Bible. The name Exodus means, “Going Out.” This name was given because it tells about the children of Israel going out of Egypt. The way in which God used Moses to lead them out of Egyptian

bondage was through a remarkable series of miracles, climaxed by the crossing of the Red Sea! Exodus begins by telling of the birth of Moses, and how his mother hid him in a basket in the waters of the Nile River. Exodus also includes God's Law which he gave to the Hebrews, and how they received that Law. The construction of the Tabernacle of the Congregation is described in detail in Exodus.

LEVITICUS

The third book of the Bible tells about the tribe of Levi, one of the twelve sons of Jacob. The families of these twelve sons became the twelve tribes of Israel. The tribe of Levi was the one God selected to do his work as the priests who served in the Tabernacle. This third book of the Bible is called Leviticus because it gives the laws concerning how the tribe of Levi and the priests were to serve God. It was also their duty to teach all other Israelites how to be acceptable to him.

NUMBERS

The fourth book of the Bible is called Numbers because it tells of the taking of a census of the people of Israel. This is a history book. It acquaints us with the experiences of the Hebrews from the time they left Egypt until they were ready to cross over the Jordan River into the Promised Land, which was a period of forty years.

DEUTERONOMY

This is the fifth book of the Bible. Its name means "Giving the Law the Second Time." In this book there are three wonderful sermons preached by Moses just a short time before he died. In them Moses reminded the children of Israel how important it was for them to obey the Law which God had given them. The closing chapter of this book tells about the death of Moses.

The first five books of the Bible are known as the Books of Moses and we believe that he compiled Genesis from previously kept records, as well as writing Exodus, Leviticus,

Numbers and Deuteronomy. His excellent training in the palace of the Pharaoh was a great asset to Moses when he served God as a writer, a prophet, a leader of Israel, and as mediator between God and Israel at the time they received their covenant from Jehovah.

JOSHUA

This is a history of Joshua after he became the leader of the Israelites following the death of Moses. It tells how he led the children of Israel across the Jordan River and conquered the Promised Land.

JUDGES

This book is a record of the four hundred and fifty-year period when the children of Israel were served by judges, and before they had a king or any other central form of government.

RUTH

The Book of Ruth is the story of a fine woman whose home was in the land of Moab. It tells why she later went with her mother-in-law to the land of Israel and married an Israelite by the name of Boaz. This very beautiful story is a link in the chain needed to follow the family line of the Messiah, since Ruth was King David's grandmother!

SAMUEL, I & II

These two books of the Bible are named for the Prophet Samuel. They tell about his birth and life. Samuel was the prophet who anointed the first two kings of Israel—Saul and David. Information about the lives of Saul and David to the time of Saul's death when David became the king of Israel is recorded here.

KINGS, I & II

A history of the period when Israel was ruled by kings, beginning with King David and ending with the last king, Zedekiah, is contained in these two books. The story of King

Nebuchadnezzar, the conqueror of Judah, is recorded here, concerning the capture of the Israelites and their bondage in Babylon. Israel never had another king after this time. These books also tell the experiences of the Prophets Elijah and Elisha.

CHRONICLES, I & II

Stories of the Israelites not included in the first and second Books of Kings are given in I and II Chronicles. They are also a history right down to the time when King Cyrus of Persia overthrew Babylon and allowed the captive Hebrews to return to Israel.

EZRA

A priest who served the Israelites during the time they were captive in Babylon furnishes this book with its name. It, too, is a history which concerns itself with what happened to Israel after the capture of their last king, Zedekiah. The Hebrews were captive in Babylon for seventy years. Ezra's leadership was an important factor in their return, and in the rebuilding of the Temple at Jerusalem.

NEHEMIAH

This book takes its name from a servant of God who wrote nearly all of this record. It is about Israel during and after the time they returned to Israel from their captivity in Babylon. This account tells of Nehemiah's interest and influence in rebuilding the walls around the city of Jerusalem.

ESTHER

The experiences of Esther, a Jewess who became the wife of a Medo-Persian king during the time the Israelites were being held in captivity, are recorded in this book. It tells how the queen used her influence with her husband to save the Jews from destruction.

JOB

The Book of Job is the life story of a very faithful servant of God. Satan, God's enemy, said that Job served God because he was rewarded for obedience. Satan claimed that if God allowed Job to suffer he would no longer be obedient to God.

This allegorical story relates Job's reactions when God allowed Satan to bring endless troubles into his life: his children were killed in a storm; he lost his riches; he became ill with a painful disease; and finally his wife turned against him. But throughout all these trying experiences Job never lost faith in God. After a time, Job's health returned; other children were given to him; his wife came back to him; and the LORD gave him greater riches than he had before.

When we read the story of Job we are reminded of Adam and Eve and the trouble which came upon them and their children. Just as it was with Job, so it will be with Adam and Eve. They will again receive everything that they lost in greater abundance—everlasting life, health, peace, joy, friendship with God—all of life's greatest blessings.

PSALMS

The Book of Psalms contains the beautiful poetry of King David, as well as other servants of God, including Moses. Psalms are hymns. David was a talented musician who composed melodies and played the harp. He also wrote the words to his musical compositions, and these are preserved for us in the Psalms. In these poems, David expressed his love and gratitude to God for the blessings and overrulings of Jehovah during his lifetime.

The twenty-third psalm is one of the most beautiful and familiar of all the psalms. David had been a shepherd during his boyhood and knew a great deal about the care of sheep. When writing the twenty-third psalm, he was thinking about the picture of God as our shepherd, and that we are the sheep for whom he tenderly cares.

As a prophet, God caused him to write many prophecies of the time when Jesus will become king, and the blessings

that shall then come to all the people of the world. In the forty-sixth psalm, David records God's promise that the time is coming when there will be no more wars. In Psalm 72:8, David writes about Jesus as king, and says, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," and in the twelfth verse of this psalm, David says that Jesus "shall deliver the needy when he crieth; the poor also, and him that hath no helper."

PROVERBS

This is a book of wise sayings, most of which were written by King Solomon. We have learned that he was a very wise man because God gave him the gift of wisdom. Some of this wisdom is expressed in the Book of Proverbs. His words, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," (Proverbs 3:5,6) show true wisdom.

ECCLESIASTES

The name of this book means "The Preacher." It is believed to have been written by Solomon. Like the Book of Proverbs, it contains good advice for all of us to follow. One of the wisest things Solomon says in this book is: "Remember now thy Creator in the days of thy youth." (Ecclesiastes 12:1) This is indeed a very wise suggestion for young people, and can provide a sound beginning for a happy life.

The title Creator reminds us that God, our Creator, made everything that is made—the sun, moon, stars, and earth; and he made us also, so it follows that we should indeed remember him, and love him all of our days.

THE SONG OF SOLOMON

This is still another book of the Bible which was written by King Solomon. It is called "The Song of Songs," or sometimes, "Canticles." It is a story of the great love a husband has for his wife. It contains a very good lesson, in particular,

concerning the love of Jesus for his church, since those who follow Jesus faithfully are sometimes called his bride.

ISAIAH

This book is named for its writer, the Prophet Isaiah. It contains many wonderful promises which God inspired him to write for our encouragement, hope, and faith. He gave warnings to the people of Israel that God would punish them for their wrongdoing. Isaiah also described the good things God plans for the people of the whole world.

Isaiah 11:6,7 says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." Isn't that a beautiful promise! It means that the animals will once again be tame, and that they will obey man just as they did in the Garden of Eden when Adam gave names to them. This will be a restoration of one of the powers of a perfect man.

Isaiah 35:5,6 says, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." God will make this promise come true in his due time when Jesus is king of the whole earth.

JEREMIAH

This book is named for another of God's ancient prophets. God asked Jeremiah to record the countless sins of the people of Israel, and also to warn them that they would be punished for their sins. In this way we will realize how patient God was, and how just were his punishments.

For hundreds of years after Israel was driven out of their Promised Land they were scattered throughout the globe and became subject to heathen nations as a punishment for disobedience to the Law. But God revealed to the Prophet Jeremiah that the time will come when he will give them a

new law, and that then he will forgive their sins. That new law is called the New Covenant. Jeremiah 31:31-34 tells us about this New Covenant.

LAMENTATIONS

The word Lamentations means mourning, or feeling very sad. This book was also written by the Prophet Jeremiah, and in it he tells of all the trouble that had come upon the people of Israel because they had not been obedient to God's just and righteous laws. But the prophet trusted God and knew that at the proper time God would bless the Israelites, as well as all other people in the world.

EZEKIEL

Ezekiel was another of God's prophets. He wrote this prophetic book concerning the many wonderful things God promised for the future. In it he told the people of Israel that the time would come when they would be driven out of the land which God gave them, and that they would be scattered to all countries throughout the earth. God also inspired Ezekiel to write that, after a long period of time, they would be brought back into the Promised Land. Now this is beginning to come true! We see the amazing fact that there is indeed a nation of Israel once again, established in 1948 after many thousands of years! After all these centuries, the scattered Israelites have begun to gather together again and now many of them live in their own land, just as God had promised. However, they are still surrounded by enemies who wish to completely destroy them!

DANIEL

This book was written by the Prophet Daniel. It tells about Nebuchadnezzar's dream in which he saw a huge statue of a man, and the interpretation of the dream. This book also contains the story of the three Hebrews who were thrown into a fiery furnace, but who were not burned because God protected them. The story of Daniel in the lion's den is also in this book.

God inspired Daniel to write that in the days in which we are living, knowledge would be increased. Because Daniel's prophecies are beginning to come true, we have schools and universities available to everyone as never before in the history of man. We have inventions and progress along many lines which are new in our day, just as the Prophet Daniel predicted.

HOSEA

This book of the Bible is named for the Prophet Hosea. He wrote that the time will come when God will destroy death. When this promise comes true, no one will get sick and die, but will have everlasting health and life. We know this promise is sure because it is a promise of God!

JOEL

Joel was a man who loved God and tried to please him. In the book which is named after him, he foretells terrible wars which would come and that all nations will be involved in these great battles. The message from God has begun to come true—the world has had two World Wars in the last century. But God also inspired Joel to write that he will end all wars, and when he does, it will be the beginning of Christ's kingdom on earth when blessings will come to all.

AMOS

Amos was also one of God's faithful prophets. God told him to write about the time when the Jewish people would be brought back to the promised land, just as other prophets had written. This was a message God's loyal ones rejoiced to write about! Amos also reminded us that when we seek to please God he will be with us and will bless us richly.

OBADIAH

The Book of Obadiah is different from the other books of the Old Testament because it has only one chapter! It was written by the Prophet Obadiah and he explains about the time which is coming when the holy people of God will be

called "saviors." Of course, Jesus is the principal Savior, but this is simply another way of expressing the idea of the promised seed of blessing.

JONAH

The Book of Jonah gives a record of his experiences when he was cast overboard from a ship and swallowed by a great fish. This account contains several lessons which are hidden in symbolic meanings.

MICAH

Micah was another prophet through whom God promised the people that the time is surely coming when the nations of the earth will no longer waste their resources of wealth and young men on wars. He assures us that then they will not even learn how to fight, and will never again need to fear anything.—Micah 4:1-4

NAHUM

Among God's many prophets down through the centuries, one was called Nahum. God inspired him to write about the invention of automobiles hundreds of years before they were invented. Automobiles were first manufactured during the twentieth century, in which we are now living. Nahum called them chariots, and because of their bright headlights at night, he said they would look like torches. This is but one example of God's foreknowledge of all things future.

HABAKKUK

Habakkuk was a prophet who loved God, and wrote many wonderful things in this book which is given his name. Habakkuk 2:14 says, "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." We know this is another prophecy referring to Christ's coming kingdom on earth.

ZEPHANIAH

In this book, the Prophet Zephaniah foretold the coming time when everyone in the entire world will worship God and serve him in a way which will please him. At that time there will be one religion—the true religion. All will then understand how good God is when all his wonderful promises come true! God said, through the Prophet Zephaniah, “Then will I turn to the people a pure language [words of understanding], that they may all call upon the name of the LORD to serve him with one consent.”—Zephaniah 3:9

HAGGAI

This is another book which is named for the prophet of God who wrote it. As is true of all God’s prophets, he inspired Haggai and told him to write about coming events long before they actually occurred. Haggai told that a time of trouble would come upon all the nations of the earth. Already we have seen much of this trouble in the two World Wars of this century, as well as many unsolvable problems that face the world.

ZECHARIAH

This book, named for the prophet who wrote it, tells more about the trouble that would come upon the Israelites. But it also assures us of the happy time coming when Israel, and all other nations, will learn to obey God’s just and loving laws, and will be blessed.

MALACHI

This is the last book in the Old Testament. Like many of the other books of the Bible, it is named for the man who wrote it. But it was God who inspired Malachi. He wrote the same message as so many of God’s prophets had written: that unless the people would change from their wicked ways and serve him, a terrible time of trouble would come upon the nations. We are experiencing part of that trouble even now. But, again, Malachi wrote that following the trouble a wonderful time of blessing would come to the people.

It is important to remember that no matter who was used to write these books, God was the author, and he told them through his Holy Spirit, what to write. This means that the whole Bible is Jehovah's Book, and contains his words to us. Because it is God's Book, we know it is true, and that every promise it contains will be fulfilled. All the many prophets who wrote for God agreed in their messages, despite the fact that their writings spanned thousands of years!

In the Old Testament portion of the Bible, God promised to send his Messiah to the earth. As earth's rightful king, he will bring about all the blessings God promised through his prophets. Since he was to be of the family of Abraham, Isaac, and Jacob, he would, therefore, be an Israelite. He will make all God's promises come true! The Golden Thread runs through every book of the Bible. This beautiful thread of promise ties Genesis to Revelation by telling of Paradise Lost, and Paradise Restored through the birth of the Redeemer as a child in Bethlehem.

God promised that this great one would come down from heaven to be born on earth as a human being. (Isaiah 9:6,7) It was prophesied that he would be a great teacher, but that the powerful men of earth would despise him, and put him to death on a cross. Nevertheless, he would have a glorious resurrection, and in God's due time would become the Prince of Peace. The next story will be about the Messiah—it will be about Jesus.

It was after Jesus was born that God's servants began to write the second portion of the Bible, which is called the New Testament. In the Old Testament God makes many marvelous promises, and in the New Testament some of these promises begin to come true. We know that all the others will come true also, at their proper time! The Golden Thread of Promise which we continually saw throughout the Old Testament, will also be found as we begin to study the New Testament, next month. □



"I Wish I Knew What To Do!"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more "Dawn" gift subscriptions to their friends. Just think, one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon below.

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SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

J.B. Brown

San Luis Obispo, CA November 1

J. Grigalunas

Middletown, NY November 8

R.J. Krupa

New Haven, CT November 1

T. Krupa

New Haven, CT November 1

S. Krystek

San Gabriel Valley, CA Nov. 1

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.

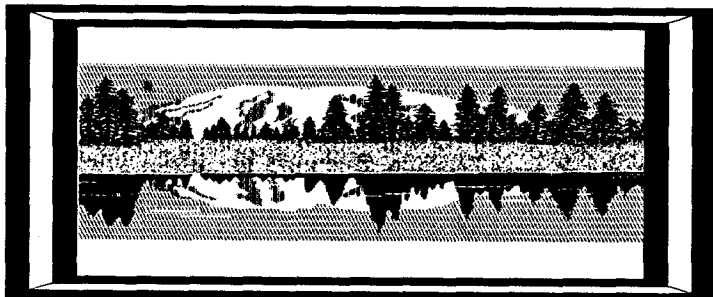
Sister Lulu Chamberlain, Arroyo Grande, CA—July 16. Age, 100.

Brother Lloyd Boughton, Denver, CO—Week of August 14.
Age, 104.

Sister Jacqueline Phillips, Vergennes, VT—September 3.
Age, 82.

Sister Sabina Kvetko, Detroit, MI—September 15. Age, 95.

Brother George S. Kocak, Delaware Valley, PA—July 5. Age, 76.



CONVENTIONS

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

NEW HAVEN, CT, November 1—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Cindy Mason at (203) 481-9935

DETROIT, MI, November 22—Redford YWCA, 25940 Grand River, Redford Twnsp. Contact: Frank Nemesh, 2183 Babcock Drive, Troy, MI 48084
Phone: (313) 649-6588

SAN DIEGO, CA, THANKSGIVING CONVENTION—November 26-29—La Jolla Village Inn, 3299

Holiday Court, La Jolla. For information, contact: Miss Kathleen Rice, 13931 Via Rimini, San Diego 92129
Phone: (619) 672-1895

ASILOMAR CONVENTION, 1993, Pacific Grove, CA—We have been asked to announce that, contrary to a rumor you may have heard, an Asilomar Convention is being planned for 1993. Please keep this in mind when your 1993 vacation plans are being made. Thank you.

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