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Highlights of DAWN

An Enlightening Thumbnail Sketch of Important Historical Truths

“THE King of Heaven has bestowed on me the dominion of the earth.” This proclamation was made by King Darius to Alexander the Great. Thus he announced his claim that the Almighty had granted him rule over the four quarters of the earth. “From the capital of the kings of the world: As long as the sun shines on the head of Iskander [Alexander] the robber, let him know that the King of Heaven has bestowed on me the dominion of the earth, and that the Almighty has granted to me the surface of the four quarters. Providence has also eminently distinguished me with glory, exaltation, majesty, and with multitudes of devoted champions and confederates.”

Looking back to that ancient time when this quotation is alleged to have been made, we might well wonder where and how Darius got the information that on him God had bestowed the dominion of earth. But however Darius may have obtained his original information, the fact remains that he was granted great power to rule in the earth. Failure to recognize this would limit us in our understanding of the Bible.

In the second chapter of Daniel is recorded a dream which was given to Nebuchadnezzar and which Daniel, in the providence of God, interpreted for him. In this dream Nebuchadnezzar saw a human-like image, constructed of

gold, silver, copper, and iron. Daniel's interpretation of this dream is recorded in verses 36 to 40 of this chapter. The key expression here is, "Wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Daniel explained that following Nebuchadnezzar there would arise another, then a third and fourth; in other words, a succession of four powerful kingdoms to whom God had given the authority to reign. In his letter to Alexander, Darius was quoting what the Lord had said to him and to each of the rulers in this four-dynasty succession of imperial power. Prior to this, God had given his authority to no one to rule except through Israel; now he had made a complete turn and, as the Scriptures indicated, was preparing to take that authority away from Israel and bestow it upon these Gentile governments—not all Gentile governments, but upon the ones named in this succession of powerful rulers. Darius knew about this and was quoting his authority for bolstering his kingdom against the threat by Alexander the Great.

Here in reality is a great key unlocking history referred to in our topic. And as we study the Old Testament history and other scriptures we will find this come to light time and time again, and it has an important bearing on what has been and is taking place in the world today.

We won't take time to go into many details of the fulfillment of prophecy in connection with what is stated in Darius's letter, but we do wish to show that the idea that God had given power and authority to Gentile nations is one of the clearly established facts in the Bible and one that is all too frequently overlooked in the study of those prophecies. Babylon, Medo-Persia, Greece, and Rome were the four powers involved, and the setting of these prophecies indicates what an important bearing God's message to Nebuchadnezzar had upon the activities of all our great rulers.

For example, the pagan ruler of Rome was called Pontifex Maximus, which means "chief religious ruler." When pagan Rome succumbed to papal Rome this title was transferred to the pope and he became chief religious ruler, particularly in the matter of appointing and dethroning kings of earth—all of whom were descendants in one way or another of the four powers involved in the prophecy.

The concept comes to light in more understandable form when we realize that this is what is referred to in the expression "divine right of kings." The kings of these four empires did have a right to rule, but not to usurp heavenly power over the God of heaven. Of Rome, which was the last of these, Paul tells us that the powers which be are ordained of God. This general idea of the divine right of kings was clung to very seriously until the year 1914. Who in the editorial world would have been able to write accurately concerning what began to take place in 1914 without a knowledge of this viewpoint of God's appointed rulers? Mr. C. A. Lyon, writing in the London (England) Sunday Express, had this to say about it:

"Who, in 1910, would have believed any of the things that have come to pass among the ruling houses of Europe in a few short years? Consider them as they were—the Romanoffs, the Bourbons, the Hapsburgs, the Hohenzollerns. Before the war they seemed entrenched in power and wealth forever. Think of how for centuries they had owned Europe and ruled it, how they had told the world that God had appointed them to rule it, how they had called each other 'Sir, my brother,' and formed themselves into a little elect intermarrying band. Some had a high idea of their calling. Others abused their power and wealth in loose living and luxury. But they all believed that they were permanent, privileged, irreplaceable.

"And yet a series of little puffs of wind that blew soon after they assembled in strength for almost the last time at Edward VII's funeral in 1910 sent them flying. Not one of

them, it is safe to say, had the least inkling of the disasters and adventures that were to befall them and their relatives.”

Describing the losing effort of the Hapsburg family to regain its former position in Austria, Mr. Lyon continues:

“The Empress Zita’s upbringing of her boy emperor is as extraordinary a tale as any in the post-war adventures of fallen royalty. Otto was never allowed to mix with any children except his sisters and brothers, who called him ‘majesty.’ He was told that the pope had given him Hungary as a family estate. He lived in a world made as like as it could possibly be to old Vienna—even though the family diet was often potatoes, sardines, and cheese, a condition of pride and poverty. And then one day an Austrian house painter finally ended the farce by taking Austria and telling its emperor he was guilty of treason, whereupon the Hapsburgs told their handful of followers that the cause was hopeless, and prepared to emigrate obscurely to a ranch in South America.”

As it turned out, Mr. Lyon stated the truth of the situation; the church-state rulers of Europe did at that time begin—and very rapidly—to lose their power and authority. None of them are still functioning. A few are referred to as kings and queens, but as in England, these are mere figureheads. No real church-state ruler today exercises any authority in this position in the chaotic world affairs of today.

Together

Not only did Daniel, speaking for the Lord, forecast the coming into power of these heaven-appointed rulers, but he also depicted the regimes which they represented and the fact that they would be destroyed. The significant thing in connection with this prophecy is the fact that, according to Daniel, they were all to fall together. As a matter of fact, Babylonia, Medo-Persia, Greece, and Rome did not all fall at the same time. Babylonia was the first, Greece and Rome still remain as fragments of power at least; but the prophet said that they would all fall together.

This must mean that all these government arrangements would possess one thing in common. And what was that thing? It was the fact that they all had received their power and authority from the God of heaven. It was this that fell as a result of the First World War, and it no longer functions as any authoritative power in the earth. It fell and it has gone out of existence, and as a result of the same set of influences.

Luke 21:24,25

Jesus described this long period in which Gentile kings would rule over the Gentiles and over the Jews as the "times of the Gentiles." He said Jerusalem would be trodden down of the Gentiles until the Times of the Gentiles were fulfilled. Prior to the Times of the Gentiles, God ruled over Judah through the kings of Judah. It was virtually a theocratic government. So we see that the Times of the Gentiles are very similar in nature—a period during which Gentile governments would hold Jerusalem in bondage. But notice that the overtones are religious on both sides—the Times of the Gentiles and the period when Jerusalem would be trodden down.

Much was involved in the fact that Israel's kings were given power over their own people. Had this worked out beneficently, it would have meant peace for Jerusalem and for Israel and, indeed, peace and quietness and health and goodwill for all mankind. But Jesus did not say that Jerusalem would be trodden down of the Gentiles until all these desirable things were fulfilled. He referred merely to the treading-down process which held true from the beginning of the Times of the Gentiles right down to the end of the Gentile Times. Today as we examine the situation, we find that Jerusalem is no longer trodden down of the Gentiles. Jerusalem has not had all the promises of peace and goodwill fulfilled, but the fact that her treading down by the Gentiles would come to an end is what is emphasized here; and we know from historical facts that this part of the prophecy has come true.

No longer are the Jewish people a subjected nation. No longer are they trodden down. They are a free nation, members of the United Nations, and as such enjoy their lot in the world of free nations. This must be regarded as a strong indication that the Times of the Gentiles have been fulfilled. This, together with the fact that the power given to Gentile nations by Nebuchadnezzar is no longer operative, would increase that indication and give us fuller proof that we have reached the end of the Times of the Gentiles.

Let us remember what we referred to in the beginning; that we have been given in the Word of God an enlightening thumbnail sketch of these historical truths. Particularly is that true with respect to the Times of the Gentiles and the treading down of Jerusalem. In looking for a fulfillment of these prophecies we are not to look beyond these elements. With the passing of the rulership of the Jewish people by the historical Hebrew kings, and with the fall of Gentile supremacy, as represented in the church-state kingdoms of Europe, we have the fulfillment of these prophecies. We do not need to look for a general breakdown of the whole world order. That comes later. We do not need to look now for the full establishment of Christ's kingdom, because that comes later. All we need to look for is that the church-state rule has come to an end and that Jerusalem is no longer trodden down of the Gentiles.

Let us proceed upon this basis and rejoice that prophecy is opening up before us, being fulfilled, and that soon the glorious kingdom of Christ will be established in fullness and in great glory. Then there will be real heavenly rule under God. There will be the earthly phase under the restored Ancient Worthies. There will be peace and goodwill and health and life everywhere. But we do not need to wait for all this to recognize that the Times of the Gentiles have been fulfilled.



Bible Study

LESSON FOR NOVEMBER 2

From Dream to Fulfillment

MEMORY SELECTION: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6

SELECTED SCRIPTURE: Genesis 28:10-22; 32:1 through 33:4

THIS week's memory verse points out the importance of humility in the life of the Christian. The background material for this lesson is built around two rather unusual, and often misunderstood, episodes in the life of Jacob. The first of these experiences consists of Jacob's vision of the ladder. The second involves the story of his wrestling with the stranger.

Jacob had incurred the wrath of his brother, not only because Esau had been persuaded to sell his birthright for a mess of pottage, but even more so because of his faith in his grandfather Abraham's covenant with God. Jacob was in reality fleeing for his life when God caused the vision of the ladder to come upon him.

And what a vision it was! There was the golden ladder

descending from heaven to earth, with holy angels ascending and descending upon it. And even more than this, "the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—Gen. 28:13, 14

Jacob's faith truly must have been increased, for he was assured that the covenant given to Abraham was a reality. Further, he understood that the covenant had passed to Isaac rather than to Ishmael; and now he realized that it had been

passed to him rather than to his elder brother Esau.

Having awakened from his dream Jacob was quick to praise God, first of all by taking the stone which he had used as a pillow and setting it up as a monument, and then pouring oil upon it to represent honor, and appreciation of the Lord's goodness to him. Next he gave the place a name, calling it Bethel, which means the house of God, in memory of the great event which had taken place there. Finally Jacob made a vow to serve God throughout the remainder of his life, saying (28:20-22), "if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me will I surely give the tenth unto thee."

There are important lessons in Jacob's experiences that will appeal to those who seek to know and serve God. They understand the golden ladder to represent their Lord and Savior Jesus, who as their Redeemer, is the way to God and the truth. The angels that ascend and descend on that ladder picture

the ministering spirits which are sent forth by God to minister to those who shall be heirs of salvation. And as God spoke to Jacob from the heavenly end of that visionary ladder, those who desire to communicate with God through the great gift of prayer do so through their Redeemer. The Heavenly Father draws unto himself those that are attracted by the wonderful promises of his Word.

Coming to the foot of that ladder, the follower of Christ makes a vow of consecration to God, and bringing himself in touch with the throne of the Most High, he receives of the blessings that are promised. Jacob vowed to give one-tenth of his income to the Lord; the Christian, on the other hand, vows to give his "little all" as he presents his body a living sacrifice, which is made acceptable through the provision of justification, as a result of faith in the shed blood of his Redeemer.

The memory selection for this lesson points out that God places a premium on humility in the life of the Christian. Those who are faithful in overcoming the spirit of the world and its accompanying spirit of selfishness will, in due time, receive the reward for their faithfulness. □

Struggling with Pride and Jealousy

MEMORY SELECTION: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly."—I Corinthians 13:4-5

SELECTED SCRIPTURE: Genesis 37

THE thirty-seventh chapter of Genesis reveals some of the experiences encountered by Joseph, the dominant figure. As he grew up, his brothers became increasingly resentful, and jealous of him. This we know was because he was his father's favorite son, a son of Jacob's favorite wife, and the recipient of many special favors and gifts. Another reason was, perhaps, that Joseph was of a more gentle nature, more like his mother Rachel, than were his brothers.

In any event, Joseph was a dreamer, as the Scriptures indicate. In one of his dreams he saw a wheat field in which there were twelve sheaves, one of which arose and stood upright while the others fell before it in homage and respect. When he innocently told his brothers about the dream they became

even more jealous of him, as might be expected under the circumstances. Another of his dreams, in which he saw the sun, the moon, and the stars all bowing to one particular star, and which was interpreted as meaning that the whole family would one day bow to him, enkindled the anger not only of his brothers, but of his father as well. After all, they must have reasoned, who does this youth think he is?

We recall from the previous lesson that Jacob, Joseph's father, had also had dreams, and had, in fact, made a monument where his dream of special favor had occurred—and he named the place Bethel. Perhaps Jacob overlooked any relationship that these two sets of dreams had as being an evidence of coming from the same God. There are, of course, les-

sons to be learned in both occurrences.

There are indeed certain elements in Joseph's life which indicate that he was a type of our Lord, being the father's beloved son, rejected by his brethren, sold for a few pieces of silver, and being delivered for envy. In a larger sense he no doubt represented all the body members of Christ's church, who have shared to some degree in the sufferings of the Head.

Except for Reuben, Joseph's brothers showed no mercy in their plot to kill him. The account tells of the conspiracy which would have succeeded, but it is apparent that God intervened on the part of Joseph. When they saw him approaching from a distance they said (37:20), "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." Reuben, on the other hand, did not want to see his brother killed and offered a plea in behalf of Joseph. The account continues (37:21, 22): "and Reuben heard it, and he delivered him [Joseph] out of their hands; and said, Let us not kill him. And Reuben said unto them [his other ten brothers], Shed no blood, but cast him into this pit that is in the wilderness, and lay

no hand upon him; that he might rid him out of their hands, to deliver him to his father again."

Joseph owed his life to the merciful motives of his brother Reuben. And are there not too few Reubens in the world today to stem the overwhelming tide of human passion and depravity? It is remarkable indeed the extent to which sin will go if unchecked. How few there are who heed the admonition of the Apostle Paul in the sentiments of our memory verse. Charity (love) is manifested by patience, kindness, generosity, and humility. And as the apostle explains, it is courteous, unselfish, good-tempered, sincere, and righteous.

In the not too distant future, we believe, when the Sun of Righteousness arises with healing in his wings the whole world will learn righteousness and the true meaning of the apostle's explanation of love. At that time Joseph's brothers, too, will be brought forth from the grave and will be given an opportunity to learn the ways of the Lord—under more favorable circumstances than the present world can ever hope to offer. We look forward to that glorious time when the kingdom of peace brings blessings to all the families of men! □

Finding Strength in Serving God

MEMORY SELECTION: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Corinthians 10:13

SELECTED SCRIPTURE: Genesis 39

THE story of Joseph continues with his descent into Egypt as a prisoner of slave traders, and as a Semitic slave he was certainly no novelty in Egypt. As a man of handsome stature and exemplary character he soon stood out from among others. He was a responsible person and his master, to whom he had been sold as a slave, was quick to recognize his several abilities. Potiphar then placed in Joseph's hands all of his estate, which he administered with dispatch and ability. Joseph lived up to this sign of confidence, so that he could rightly say "having me my master has no concern about any thing in the house."—39:8, RSV

Because of his highly motivated sense of responsibility, even though he was a slave,

Joseph was compelled to face temptation. His master's wife cast her eyes upon him and desired him as a lover, but he rejected her advances, saying (39:9), "There is none greater in this house than I; neither hath he [his master] kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" Joseph's resistance to Potiphar's wife greatly angered her, and she proceeded falsely to accuse him of attempting to seduce her, even displaying a garment that he had left when he had hurriedly gone from her presence as he was going about his business in the house.

Believing his wife's false accusations, Potiphar became very angry with Joseph and had


him put into prison. There was no trial for Joseph, because slaves had no recourse to law; but he could just as easily have been killed, except for the Lord's overruling in the matter. For the scripture tells us (39:21) that "the Lord was with Joseph, and showed mercy to him, and gave him favor in the sight of the keeper of the prison."

The prison-keeper must have been favorably impressed with Joseph and his outstanding characteristics because, as the account continues (39:22,23), "the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it; the keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

Joseph's faithfulness and patient endurance constitute a remarkable lesson to the spirit-begotten household of faith of the present Gospel Age. If it were possible for him to endure adversity, even though he lived before the exceeding great and precious promises of the heavenly nature and the invitation to share in the high calling were due, then how much more should those during the time when the gate to the high calling

is still ajar be willing to endure for truth and righteousness?

There is a forceful lesson here to which the Lord's people should give their attention. The Apostle Paul, in the words of our memory text, tells us that we will not be tempted beyond our ability to endure. However, the Lord may allow certain circumstances to come into our lives to test our faithfulness; and even if we are not entirely successful in overcoming the trial, there may be a valuable lesson in the matter respecting our weaknesses and the need to re-examine ourselves, ever looking to the perfect example of our Head and Forerunner. It may be that when we discover our own weaknesses as a result of a particular experience, we will become stronger in the Lord and in the power of his might. He is ever near us to succor us in our hour of special need.

Let us not forget that our Redeemer has compassion even on the ignorant, and on them that are out of the way. And he is abundantly able to save them who approach the Heavenly Father through the merit of his own shed blood, and through his intercession on behalf of his body members. Let us go forward with renewed determination to fight the good fight of faith! 

Placing Others Before Self

MEMORY SELECTION: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."—Philippians 2:3

SELECTED SCRIPTURE: Genesis 43 and 44

IN OUR previous lesson we left Joseph still in prison. However, during the intervening years, perhaps a decade or so, much has occurred, and we will attempt to trace the thread of historical facts that has transpired.

Having gained the confidence of the prison-keeper, and having assumed responsibility for all the prisoners, as well as other duties, Joseph next began to impress his masters with his ability to interpret dreams. First Pharaoh's servants, and then later on Pharaoh himself began to ask Joseph for an explanation of their dreams. Pharaoh became so influenced with Joseph's gift of interpretation that he placed him in charge of building the storehouses to conserve the grain during the seven years of plenty.

Those years of plenty have now passed, and we are now well into the foretold period of famine. The first time that the

brothers came to get grain, Joseph questioned them about his father and younger brother Benjamin. To pressure his brothers into returning with Benjamin, Joseph had Simeon imprisoned. The others returned home to find their father unwilling to allow Benjamin to leave him. The lengthening famine, however, forced Jacob to permit his younger son to accompany his brothers on their second trip.

Although they no doubt set out on their journey with a great deal of distress concerning the safety of Benjamin, as well as the release of Simeon from prison, their fears proved to be unfounded. Joseph had instead prepared to greet them with a dinner at which he would be present. And when they arrived Simeon was brought to them unharmed. When Joseph appeared, robed as an Egyptian prince, they all bowed themselves to the ground and

presented him with the gifts of honey and spices they had brought with them.

With tears of joy Joseph received his brothers and inquired about the health of his dear father. And are we, too, not touched with emotion as we ponder the sentiments of this occasion, as recorded in the 29th and 30th verses, which read, "And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there." (ASV) He then returned to the dinner which had been prepared, and from his own private table sent portions of food to his eleven brothers, who had been seated according to their age and birthright. And, as a mark of special favor, Benjamin received five portions instead of just one.

Having received the favors and their grain, the eleven brothers started out for home, but not without a testing from Joseph as to their probable change of heart. A silver cup was placed in Benjamin's sack and was soon found by Joseph's

servants, who had been ordered to track them down and bring them once again to him. Although Joseph knew of their innocence, he pretended to reprove them, and demanded that Benjamin remain as his slave while the others were free to return to their father. As an evidence of their change of hearts, they all volunteered to remain as slaves, but their willingness was denied. Then Judah, who had pledged to his father regarding the safety of Benjamin, proposed to remain as a slave in place of his younger brother, explaining to Joseph that his father had set his heart on the young man, and that he could not return without him. Joseph's heart must have been touched with evidence that his brothers had indeed learned good lessons from all of their experiences, as they were all free to return to their father.

We are all impressed, are we not, by Joseph's tenderness, and the fact that he did not judge his brethren according to what they had done to him in the past, but instead by evidence of their heart condition at the time. This seems to illustrate that the future judgment of the world will take into account the weaknesses of the flesh and that all evidences of repentance will be encouraged. □

Becoming Reconciled

MEMORY SELECTION: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; . . . first be reconciled to thy brother, and then come and offer thy gift."—Matthew 5:23-24

SELECTED SCRIPTURE: Genesis 45; 50:14-26

WE NOW come to the end of our lessons concerning the varied experiences which Joseph encountered with his brothers. He had, in fact, become reconciled to the wrongs which had been done to him, and we may therefore conclude with a happy ending.

Reconciliation means a coming together again, united in love, trust, and understanding. It consists of two parts, one of which involves the act of forgiveness on the part of the one who has been wronged, and the other is the acceptance of that forgiveness by the persons who have transgressed.

We know that Joseph's brothers, because of a cruel and inhuman act, had been separated from him for many years until he said to them, as it is recorded in Genesis 45:4-5, "Come near to me, I pray you. And they

came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, not angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." This passage shows that any measure of resentment or bitterness Joseph may have had in his heart had all passed away when he came to realize that a change had taken place in the hearts of his brothers. This was largely due to the interest they all manifested in his aged father and their unwillingness to hasten his death by an unkind act or word.

Joseph's brothers, however, could hardly accept such a degree of forgiveness that was offered to them; and, even years later, when their father died, they wondered whether or not they could trust Joseph not to

turn his vengeance upon them. They even went to him to seek assurance that he would continue his forgiveness toward them. Joseph told them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—50:19-21

There seems to be an important lesson in all of this that points to God's goodness, wisdom, love, and power. There was never a murmur nor a word of repining against the bitter lot which Joseph had endured, but instead only a willingness to let the matter rest in God's hands. And is there not a lesson in all of this to the Lord's people who are begotten of the Holy Spirit, and who have the example of the words of Jesus and the Apostles, and the history of past ages, that they, too, may learn from the example of Joseph? For he had learned of God and of the laws of righteousness.

The followers of Jesus then must look unto him in respect to all of their trying experiences that divine providence permits to come upon them. This will take a great measure of faith in

God and in the power of his might. This faith will be manifested in the everyday affairs of life—trusting that all things are working out according to the divine purpose for the ultimate objective that will assist them in the making of their calling and election sure.

If faithful even unto death, the Lord's people will have the blessed privilege of assisting the whole world of mankind back to the peace and fellowship of the Lord. There will be need at that time to be patient toward the fallen children of Adam to help them to walk in the proper paths of righteousness and to overcome their weaknesses of the flesh which they have inherited because of Adam's transgression. There will be much need for tenderness and forgiveness in this great work of the future when Jesus will reign for a thousand years with his body members of the church. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

What a blessed time that will be when the whole world of mankind will have the opportunity to become reconciled to God through the provisions of his grace on their behalf! □

Christian Life and Doctrine

God's Gifts to His People

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”—James 1:17

THERE is nothing which man possesses that did not originally come from God as a gift of his bountiful love. This is especially true of the Christian, who, in addition to the spiritual gifts with which he is blessed, may properly think even of the material things of life as being gifts of God. Ecclesiastes 5:19 reads, “God hath given riches and wealth [to every man], and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.”

Here we are reminded of how good God's gifts really are. The food we eat is a gift of God, but those who have imperfect health and cannot properly digest their food do not, of course, rejoice so much in this particular gift. This reminds us that even our health is a gift of God. If we properly appreciate what God is doing for us along these material lines, we will find daily cause for rejoicing; for actually every function of a healthy body gives pleasure and cause for thanksgiving.

When God created our first parents he planted a garden for them “eastward in Eden,” in which was placed “every tree that is pleasant to the sight, and good for food.” (Gen. 2:9) It is significant, we think, that the beauty of the Garden of Eden is placed ahead of its food-sustaining qualities. God wanted his human creation not only to live, but to live in surroundings which were in themselves conducive to well-being

and happiness. And the earth was created for man. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Ps. 115:16

So far as the earth and its blessings are concerned God has been impartial in the distribution of these blessings to all mankind. Jesus explained that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) This means that God's earthly gifts of sunshine and rain are oftentimes distributed to those who do not appreciate them and, indeed, might well be resented in cases where human plans may be disturbed by the elements of the weather.

The followers of Jesus should be and are the most appreciative of God's material gifts. The Apostle Paul, writing about this, said, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound . . . to be full and to be hungry." (Phil. 4:11,12) Here is the case of a faithful servant of God whom he permitted at times to go hungry. But to the Christian even an experience of this kind could well be considered a gift from God, because it is an experience from which he learns the more fully to put his trust in God and in his overruling providences. Along this same line Paul wrote, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—I Tim. 6:6,7

Spiritual Gifts

While a Christian sees all about him the gifts of God which without partiality are distributed to all men, he treasures especially God's spiritual gifts, of which there are so many. In Ephesians 2:8 the Apostle Paul writes, "By grace are ye saved through faith: and that not of yourselves: it is the gift of God." Many students of the Bible have been uncertain in reading this text whether it is grace that is referred to as the gift of God, or faith. Actually, the apostle is saying that our

salvation—being saved through our Lord Jesus Christ—is the gift of God. This is the gift of God's grace, and it reaches us on the basis of our faith and of meeting the conditions of the gift, which is the full dedication of ourselves to do the Lord's will.

Romans 6:23 reads, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The word "wages" indicates something that is earned. But he did not say that the wages of righteousness is eternal life. There is nothing that anyone can do to earn eternal life. So he stated it correctly when he said that eternal life is the gift of God through Jesus Christ our Lord. This is very much in harmony with that precious text which reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Discernment

Psalms 119:144 reads, "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live." One of the very precious gifts of God to every faithful follower of the Master is the gift of discernment with respect to his plans and purposes as revealed in his Word. And it is only through this gift of discernment that we can understand God's plan of the ages. The Apostle Peter confessed to Jesus, "Thou art the Christ, the Son of the living God." And to this Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17) In other words, the great truth expressed by Peter concerning Jesus' being the Christ was not based upon the discernment of the human mind but had been revealed to Peter by his Father in heaven. What a wonderful example this is of the gift of discernment! Jesus said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven."—Matt. 13:11

The gift of discernment is given to God's people through the power of the Holy Spirit, and this in itself is one of the

outstanding gifts of God. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) Every true follower of the Master knows the value of God's gift of the Holy Spirit. We are begotten by the Holy Spirit; we are anointed by the Holy Spirit; we are baptized and sealed by the Holy Spirit; we are led by the Holy Spirit, and we will finally be born of the Spirit.

A Sound Mind

In II Timothy 1:7 Paul, writing to Timothy, explained that God had given him the spirit "of power, and of love, and of a sound mind." The context of this statement is very revealing. Toward the end of this final letter of Paul's to Timothy he invites his beloved spiritual son to visit him in his prison cell in Rome. Paul knew that this would involve a certain amount of risk and danger; so he explains to Timothy that God had not given him the spirit of fear. If he felt fearful over this request by Paul to visit him in Rome, he could be sure that that spirit of fear did not come from God, but that God had given him the spirit of power, and of love, and of a sound mind.

It would take courage to respond to Paul's invitation, and also great love on his part for Paul and for the Lord, to expose himself to the danger that was involved. But this, Paul assured Timothy, would be the manifestation of the spirit of a "sound mind." And how correct Paul was! Actually, every Christian has dedicated himself to lay down his life for his brethren. The Holy Spirit would be guiding Timothy in making the proper decision to accept Paul's invitation, even though it might cost him his life. Coming through the inspired Apostle Paul, Timothy could consider it as coming directly from the Lord and as giving him an opportunity to demonstrate the sincerity of his consecration.

The Scriptures

Another precious gift of God to his people is the Holy

CHRISTIAN LIFE AND DOCTRINE

Scriptures, and these Scriptures are provided through the ministry of the Holy Spirit. The Apostle Paul wrote, "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

Further detail is given as to how the Holy Spirit ministers the Word of God to us. In Ephesians 4:7-13 the Apostle Paul explains, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led a multitude of captives [marginal translation], and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The function of apostles, prophets, pastors, etc., is to expound the Word of God. The apostles are the inspired expositors of God's plan, and the other servants mentioned are the uninspired ones, but they all function to illuminate the body of Christ as a whole that they might know more perfectly the will of God and be brought together in the unity of the faith. What a marvelous gift, then, is the gift of the Holy Scriptures through the power of God's Holy Spirit!

All Things

The Apostle Paul wrote, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) How comprehensive, indeed, are the gifts of God, beginning with the gift of his dear Son to be our Savior and Redeemer! Through him we

have the gift of justification, the gift of fellowship with the Heavenly Father and with one another, the gift of the Holy Spirit, and many other gifts which are given to us to be freely used to the glory of God.

We even have the privilege of suffering with Christ. Paul mentioned this. He said, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) The value of this gift lies in the fact that if we are faithful in suffering with Christ we shall, in God's due time, have the privilege of living and reigning with him.

There are many gifts of God to his people of the Gospel Age which are referred to in the Scriptures. There are, for example, those wonderful gifts mentioned in Revelation, chapters 2 and 3. In these chapters we are promised that, if we are faithful unto death, we will be given "a crown of life." Then there is that wonderful promise—again depending upon our faithfulness—that in due time we will be given to eat of the hidden manna.

Also, there is the promised gift of "power over the nations," and the gift of the "morning star." If faithful, we will be clothed in "white raiment" and made "a pillar in the temple of our God." Jesus also said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) What a marvelous prospect is thus held out to us, and what an encouragement to faithfulness it should be!

In Luke 12:32 Jesus gives us a summary of what is implied in all of these wonderful gifts of the future when he said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The crown of glory, the hidden manna, power over the nations, the morning star, white raiment, being a pillar in the temple, and sitting with Jesus in his throne, are all aspects of participation with Jesus as joint-heirs in his kingdom—the kingdom which has been promised by the Heavenly Father and assured to us through Jesus and the merit of his redemptive sacrifice.

We do not purchase gifts, and there is nothing which we possess that we could give up which would merit our receiving all these gifts of God, except our appreciation and our devotion to the great Giver. So he invites us to give him our hearts, and to have our eyes observe and obey his ways. (Prov. 23:26) We do this through obedience to all the conditions attached to God's gifts, and it is through our obedience that ultimately we will hear that "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Fear Not, Little Flock

THOUGH the church of Christ is a little flock, it is of priceless value. It has been purchased with his blood. It is the flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by our Lord Jesus Christ, that great Shepherd of the sheep.

But even now it is under his care, his supervision, his control, and no grievous wolves can devour those who listen to God and to the Word of his grace. No one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and lonely valleys which are seen by no human eye and watered by no human hand, but are as fair and fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters; restores, and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "he that keepeth Israel shall never slumber or sleep."

Christian Life and Doctrine

“As It Was in the Days of Noah”

“And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark and the Flood came and destroyed them all.”—Luke 17:26,27

THESE words of explanation were given by Jesus to his disciples about the coming of the kingdom of God. They were initially prompted by the Pharisees who wanted to know “when the kingdom of God should come.” (Luke 17:20,21) Jesus had answered the Pharisees by explaining that the kingdom would not come with obvious signs (especially signs conjured up in their own minds) and furthermore, that they were unaware that the Royal Majesty (himself) of that kingdom was in their own midst at that very moment. So likewise it would be in the days of the Son of man when he would be present.

This same point is made by Jesus in Matthew 24. The words recorded in this chapter were in response to the private inquiry by the disciples of Jesus as to the destruction of the temple, the signs of his presence (Greek, parousia) and the end of the age (Greek, aion). (verse 3) Hence Matthew 24 is replete with many important signs, one of which is likened to “the days of Noah.” Jesus prefaced his reference to Noah’s day with this same point of unawareness, saying, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming [Greek, parousia] of the

Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming [presence] of the Son of man be.”—Matthew 24:36-39

God's people have been watching and waiting for his kingdom to be set up in full power and glory. But before this event can become a reality, “the end of the age” (the end of the Gospel Age, marking the end of this present evil world) must come. It is interesting to note the emphasis our Lord placed on the uncertainty of the date when he told his disciples about the signs concerning his presence and the end of the age. This would imply that we should lean more on a proper and careful interpretation of the signs.

It would be well, also, to learn more about Noah's day. We receive much assistance from the Apostle Peter, who says much about Noah, one of five Old Testament characters mentioned by him in his two epistles. Peter's writings reflect the struggle in his life to overcome impulsiveness, anxiety, ambition, and other weaknesses of the flesh such as afflict all of us. Hence he contrasts the things temporal with the things eternal, and supplies many valuable lessons and admonitions for the Christian, using the events of Noah's day as an illustration.

It is more likely that we will recall Peter's mention of Noah when the subject of baptism is broached. Peter associates Noah's experiences with baptism. This is found in I Peter 3:18-22. In that account Peter tells of the marvelous example we have in Jesus, who was an example not only for us but also for the angelic creation, including those who were disobedient in Noah's time and were now “spirits in prison.” He says of these, “Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even

baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”—I Peter 3:20,21

Here we have an allegory based on Noah and his family being carried to safety through the great Deluge. This illustration can be expanded to emphasize that the ark saved eight souls (humans) from a watery grave (and some animals, too) while others were perishing. The ark, although submerged in water (floating in water and drenched with rain from overhead), was their salvation. This “like figure” is intended to portray that the church of Christ is saved from death through baptism. This does not mean that the act of baptism in water is a means of salvation, but rather that baptism into Christ and the death of the human will and acceptance of God’s will, together with being raised into Christ, is the means of salvation.

The picture may also be intended to illustrate that the whole world is a perishing world. The members of the church were of that world until they were rescued out of it through Christ. Noah’s ark represents Christ. As Noah and his family were saved from death by obedience to God in entering the ark, so also the church is saved from death by obedience to God in consecration and baptism into Christ.

As we again carefully examine the words of our Lord in Matthew 24:36-39 the principal lesson he would teach is the one of unawareness or life-as-usual conditions prevailing during the time of his second presence. We associate evil conditions with the days of Noah, too. But Jesus does not emphasize that point in this text. We know of the evil that prevailed in Noah’s day from other scriptures, in particular the Genesis account, chapters 6 and 7.

The world was almost totally unaware of our Lord’s presence at the time of his first advent, even though he walked among them and did mighty works. John the Baptist plainly told the Pharisees, “There standeth one among you whom ye know not.” (John 1:26) The same is true today in

the time of our Lord's second presence. In spite of the many signs, there is almost total unawareness of his presence, and again it is a true saying, "There standeth one among you whom ye know not."

Apparently our Lord's point in mentioning Noah's day was not only that this unawareness would prevail, but that it would prevail until a complete change would take place in earth's social order. The life-as-usual conditions would tend to camouflage the setting up of the kingdom and, in particular, our Lord's presence. This, too, was prophesied by the Apostle Peter, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [presence]? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3:3,4) Peter then challenges the memory of these scoffers and continues, "For this they willingly are ignorant of, that by the Word of God, the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—II Peter 3:5-9.

The scoffers of these last days will have completely forgotten, or will not believe, the days of Noah and the great change in earth's society (represented by the earth), and in the spiritual rulership (represented by the heavens). For if they would only remember, or believe, what happened in Noah's day, they would know that today's social order and spiritual rulership is reserved for destruction (in the fire of the great time of trouble) and will be replaced by a new social order (new earth) and a new spiritual rulership (new heavens) "wherein dwelleth righteousness."—II Peter 3:13

In these last days of the Gospel Age and present evil world, the Lord's people do not want to be listed with "the scoffers." Rather, we want to be inspired by "his promise"

of a glorious kingdom of righteousness, so that we strive toward "holy conduct and godliness." So, also, all of us should be inspired by the examples of righteousness given in God's holy Word. One of these is the example of Noah. Thus, when our Lord likens our day to the days of Noah, we should note Noah's example when living in those days. God has used his Word with amazing efficiency to give us many lessons in a single incident. In addition to the principal lesson of unawareness in the illustration of Noah's days, we also have the lesson of the development and separation of the Christ class in this Gospel Age. It is fitting that a righteous man, such as Noah, should represent the Christ class. Ezekiel records this testimony of him in Ezekiel 14:14 in speaking of a land that sins against God, "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own lives by their righteousness, saith the Lord God."

When Noah was born, his father, Lamech, spoke a prophecy concerning him, "This one shall give us rest from our work and from the grievous toil of our hands, by reason of the ground which the Lord has cursed." (Gen. 5:29 Rotherham's translation) Noah never fulfilled this prophecy. The earth has remained cursed to this day. But the Christ class, whom he represented, will fulfill the prophecy by removing "the curse" not only from the earth, but from all mankind as well. Then all men and the earth will truly be at rest. The name "Noah" means rest.

It is recorded in the 6th chapter of Genesis how the whole world of mankind became polluted by intermarriage with angelic creatures, producing a hybrid race which God never intended should have come into existence (Gen. 6:4) Noah alone remained untainted with the corruption in the earth by remaining "pure in his generation." "Noah was a just man, and perfect [undefined-Strong] in his generations, and Noah walked with God." (Gen. 6:9) It is noteworthy that in addition to the life-as-usual illustration of eating and

drinking in Noah's day, Jesus should mention marrying and giving (perverse) in marriage. Marriage in Noah's day was a very loose arrangement. Marriage has become a loose arrangement in our day, too, and we might be inclined to think that a literal fulfillment of this situation was intended by God in giving us the example of Noah's days. A literal fulfillment is possible. However, it is more likely that Jesus was emphasizing that God's original mandate of filling the earth through procreation would still be in effect at the time of his presence and also that marriage would be one more way of distinguishing between the Christ class and the others.

Noah was different from all others of his day because of his marriage. So, too, in the end of this Gospel Age when there has been much debasement of the sanctity of marriage, the Lord's people are different from all others because they are pledged in marriage to the Lord. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ," said the Apostle Paul to the church at Corinth.—II Cor. 11:2

The illustration of a bridegroom and bride for Christ and his church is used in the Scriptures to impress us with the close relationship existing between them. Likewise, in the development of the Christ class, the picture of betrothal and the patient waiting of a chaste virgin (the church) for her Lord is a fitting contrast to the course pursued by the apostate church. This marriage picture is all the more striking when we recall that one of the several reasons for our Lord's return is the claiming of his bride in marriage.

In Noah's day, the majority of marriages were by deception. The angels deceived many when they materialized as men. From such unholy marriages (deceptions) sprang all the trouble that followed, until the earth was corrupted because all flesh had become corrupted and violence filled the earth through them (Gen. 6:11-13), ending in the catastrophe of the great Deluge.

There is a remarkable parallelism of these events to those of the Gospel Age—and particularly at its end. The apostate church (called a harlot in Revelation 17:5) has deceived all nations by her marriage to the kings of earth. The inhabitants of earth believe that she is the true bride of Christ married to the Lord because they have been made drunk with the wine of her fornication. (Rev. 17:2) As in Noah's day, the unholy marriage of angels and daughters of men brought violence and trouble, so also this unholy marriage is responsible for the violence and trouble in the earth. As we read in Revelation 18:24, "And in her [the apostate church] was found the blood of the prophets, and of saints, and of all that were slain upon the earth."

And as in Noah's day it became necessary to end the violence by a catastrophe, so also violence arising from Babylon's offspring causes the catastrophe (the great time of trouble) to become inevitable at the end of the age. Or, as Daniel prophesied in Daniel 12:1, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." (see also Matt. 24:21) This trouble will bring an end to the present social order upon the earth and its spiritual rulers, as pictured by the earth and the heavens burning up (figurative fire), in II Peter 3:10.

Because Noah was a "just" man who walked with God, God took him into his confidence and revealed his plan to him. God also established a covenant with Noah (Gen. 6:18) and Noah did everything according to all that God "commanded him." (Gen. 6:22) Because the church is righteous (justified), having received the merit of Christ's sacrifice, God has revealed his plan to them and has made a covenant with them. (Ps. 50:5) The church, too, walks with God and tries to do everything God commands.

Noah's reactions to the Lord's instructions were immediate. He started to build the ark as instructed and

(Continued on page 38)

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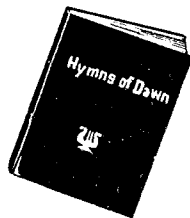
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NEW JERSEY			Chattanooga	WRIP	
Pt. Pleasant Beach	CATV		Sun. 7:00 a.m.		
NEW MEXICO			Kingsport	CATV	
Carlsbad	KAVE		Knoxville	WTVK	9:00 a.m.
NEW YORK			TEXAS		
Central Islip	WSNL		Corpus Christi-Athena		
Levittown	CATV		& KIII	CATV & KEDT	
Watertown	CATV		Dallas	KXTX	
NORTH CAROLINA			El Paso	KELP	
Charlotte	WCCB-TV	Channel 18	Lubbock	KSEL	
9:30 a.m.			Lufkin	KTRE	
Raleigh	WRAL		Port Arthur	CATV	
OHIO			Victoria	KXIX	
Ashland	ACTV—CATV		UTAH		
Canton	WJAN		Salt Lake City	KUTV	
Wed. 8:30 p.m.			VIRGINIA		
Cincinnati	WCPO-TV	Channel 9	Richmond	WXEX	
Thurs. 1:58 a.m.			WASHINGTON		
Lima	WLIO		Tacoma	CATV	
Louisville	WJAN		as Programed		
Zanesville	WHIZ-TV	Channel 18	WASHINGTON DC	WHFV	
OKLAHOMA			WEST VIRGINIA		
Ardmore	KXII		Bridgeport	WDTV	
Muskogee	CATV		Charleston	WCHS	
Mon. 8:00 p.m.			Huntington	WMUL & WCHS	
Tulsa	CATV		6:30 a.m. Weekdays		
OREGON			Oak Hill	WOAY-TV	Channel 4
La Grande	KTVR		Wed. 9:30 a.m.		
Salem	KVDO		Wheeling	WSTV	8:30 a.m.
PENNSYLVANIA			WISCONSIN		
Huntington	CATV		Eau Claire	WEAU-TV	Channel 13
Indiana	CATV		Fri. 6:30 a.m.		
Philadelphia	WPVI		Janesville	CATV	
Pittsburgh	WTAE		Rhineland	WAFO	
Sun. 9:30 a.m.			CANADA		
SOUTH CAROLINA			Sault Ste. Marie, Ont.	CATV	
Anderson	WAIM-TV	Channel 40	Toronto, Ont.	Cable	
Mon. (Time to be announced.)			WEST INDIES		
Ashville	WANC		St. Kitts	ZIZ-TV	Channel 5

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Long Beach KFOX
Los Angeles KBRT 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:00 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Evansville WJHI-FM
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Minneapolis WLol 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis WGNU 9:45 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLd 1270 12:00 noon
Mineola WTHe Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

Radio Broadcast Schedule

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 7:15 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW
Vancouver, B.C. CJVB 1470 9:45 a.m.
Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 8:45 a.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

URUGUAY

Montevideo Radio El Espectador

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR NOVEMBER

2—"Divine Healing"

23—"For the Glory of God"

9—"Science and Creation"

30—"Times of the Gentiles"

16—"The Earth Devoured"

(Continued from page 31)

became one of the heroes of faith mentioned in the 11th chapter of Hebrews. "By faith, Noah, being warned [given an intimation] of God of things not seen as yet, moved with fear [filled with reverence], prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (vs. 7) Noah found himself in the midst of a faithless and perverse generation. By demonstrating his loyalty to God, he judged the world of his day through his actions, showing them that righteousness was possible. The world was overthrown and Noah became the recipient of the promises for the righteous—life in a world to follow.

The church, living in the midst of a faithless and perverse generation, as is especially true in these last days when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," (II Tim. 3:1-5) also needs to demonstrate faith and loyalty to God. By so doing they will show the world that righteousness is possible. The world will be overthrown, but the church is assured of life in the world to come.

The best way for the church to demonstrate faith is to make it active. Noah made his faith a living faith by carrying out three important tasks:

- (1) He built an ark.
- (2) He preached righteousness by word of mouth and actions.
- (3) He took his family and the animals into the ark at the required time.

Corresponding activities of the church to those of Noah would be:

- (1) Studying God's Word to learn of his plan and will.
- (2) Preaching the glad tidings to all who are willing to listen.
- (3) Developing "that holiness without which no man shall see the Lord," and by so doing enter into his kingdom.—Heb. 12:14

The church is to combine attaining a knowledge of God's Word with service for the Lord and development of character. Each of these can be illustrated by a building task wherein a test is made of the final project. Jesus used the example of building and the selection of the proper foundation as an illustration of the wise man who hears the words of the Lord and does them. (Matt. 7:24-27) Thus, when the storms of life come (the trials and testings of these last days), the house built upon rock remains, and the house built upon sand is swept away.

Another example of building is presented by the Apostle Paul in I Corinthians 3:10-15. Here the foundation is the same, namely, the ransom of Jesus, but the superstructure can be different. Two classes are mentioned. One builds with gold, silver, precious stones (the church class) and the other builds with wood, hay, and stubble. Fiery trials (represented by fire) are used to test the superstructure (or building), burning up the wood, hay, and stubble, but leaving more refined the gold, silver, and precious stones.

In Noah's case, building the ark had to be precise and according to God's instructions. Both the volume displacement of water and weight of materials were important, but so was the superstructure. The ark had to be large enough to float, strong enough to carry the animals and provisions, watertight to prevent water from entering from below, and have a superstructure that would exclude water from above. Since the ark typifies Christ, we can say that our building task in this age uses Christ as a model.

While Noah was building the ark he must have received many inquiries about his building project. This gave him an opportunity to preach about the righteousness of God. Hence he is called "a preacher of righteousness" by the Apostle Peter in II Peter 2:5. It is reasonable to expect that Noah encountered scoffers and was ridiculed because it had never rained before; the earth's need for moisture was supplied by a constant humid condition. Hence Noah's preaching had

little effect. God set aside 120 years as a trial period before he brought destruction, and during that time Noah preached to others. However, when the time expired, Noah's preaching had had little effect, and only Noah and his family entered the ark, with the animals selected under God's direction.

The preaching during the Gospel Age has been equally difficult. All of the church's preaching about the great time of trouble, God's plan, and the coming kingdom has brought few converts. But those whom God wants transported into his kingdom through Christ will respond. Yet they cannot receive the Word of God unless there is "a preacher of righteousness" to help them.

Also, there appears to be significance in the selection of animals for the journey into the new world. The accounts of the conditions in the earth in Noah's day are meager. The statement, "All flesh had corrupted his way upon the earth" (Gen. 6:12), could imply that conditions were so bad that God repented having made man and brute creation. It appears reasonable that while Noah was building the ark he was also assembling the animals for the journey, and that these were carefully selected. If this were so, a strange menagerie such as this could cause the people of that time to add to the ridicule, scoffing, and jeering of Noah and his family. However, there is a possible picture in the assembling of these animals for the journey.

Before considering this picture, let us first consider the creative days as an illustration of the development of the new creation. This illustration is based on the events of each creative day, from the first day when there was light (corresponding to the enlightenment of the Christian by the Word of God) to the sixth day when animal life is created (corresponding to character development, culminating in love to bind all the fruits of the spirit).

Using this latter illustration, the distinctive characteristics of each animal species selected for the journey can be likened

to the development of Christian character. There is the faithfulness of the dog, the meekness of the lamb, the courage of the lion, the peace of the dove, the industry of the beaver, the gentle strength of the elephant, the patience of the ox—just to name a few. And as man was given dominion over the animals, so man represents love because love binds them all.—Col. 3:12-14

It would be a triumph for the Adversary if he were able to delude the church into believing—especially at the end of the Gospel Age—that character development is not important. The Parable of the Wise and Foolish Virgins emphasizes this. The lack of oil represents lack of the Holy Spirit by which the fruits of the spirit are developed. It is necessary that we strive to be conformed to the image of his Son if we are to attain a place in God's kingdom.

It might be concluded that the picture of Noah is intended to show that only a righteous few will attain God's kingdom. But this is far from being true. The picture of Noah's day is intended to illustrate the development of the Christ class and the end of this present evil world. Noah was like a second Adam. All mankind is descended from Adam. After the Flood they also are descended from Noah. Following the deliverance of Noah and his family Noah started a new world with his wife and three sons and their wives. This world did not become a perfect world because sin still remained. The Noah picture was intended to portray, however, how God will start a new world of righteousness through The Christ.

The true second Adam is our Lord Jesus. The Apostle Paul makes this comparison in I Corinthians 15:22, "As in Adam all die, even so in Christ shall all be made alive." He continues to say in the same chapter (45th verse), "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Hence when this present evil world is ended, Jesus and his bride, the church class, will start a new world, as did Noah, and give life anew to all the world of mankind. In this world will dwell righteousness, forever and

ever, with Jesus as the everlasting Father (Isa. 9:6, 7) and the church as the mother of thousands of millions, even as prophesied of Rebekah (a type of the church). (Gen. 24:60) Then the curse will be removed from both man and earth.

The conclusion we should reach, therefore, is that the study of Noah's days will not give us a date whereby we can determine when this present evil world will end, or when the church will be completed. Rather, we should expect evil to continue to the very end. Also we should expect the people to be unaware of impending disaster and the collapse of society, and to be indifferent to the very signs that encourage the Lord's people. On the other hand, the Lord's people should never be discouraged and not be deterred by the deteriorating conditions of the world. Rather, they should put forth all the more effort to know his plan, to preach the glad tidings, and to be conformed to the image of God's Son. Above all, they should continue watching and praying for his kingdom until it comes and God's will is done on earth as it is done in heaven.

Weekly Prayer Meeting Texts

NOVEMBER 6—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1 (Z. '00-170 Hymn 134)

NOVEMBER 13—"Your Father knoweth what things ye have need of."—Matthew 6:8 (Z. '04-90 Hymn 50)

NOVEMBER 20—"If ye do these things, ye shall never fall."—II Peter 1:10 (Z. '97-148 Hymn 118)

NOVEMBER 27—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Ephesians 6:18 (Z. '01-80 Hymn 183)

Christian Life and Doctrine

The Sure Mercies of David

“And I will make an everlasting covenant with you, even the sure mercies of David.”—Isaiah 55:3

IF THE faith of any of God's children needs reinforcement from the Word of God, let him turn to the Lord's gracious invitation through the Prophet Isaiah to partake of the bounties therein offered. The call is not to every man, but to a certain class—“Ho, everyone that thirsteth.” (vs. 1) There is a blessing for the thirsty soul. “Blessed are they which do hunger and thirst after righteousness [observe, not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth]; for they shall be filled.” (Matt. 5:6) The invitation is not to those who are satisfied with sin, but to those who have learned the exceeding sinfulness of sin, and whose aspirations are toward God; who thirst after God and his truth and his righteousness. It is to the class which the psalmist describes as saying, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”—Ps. 42:1,2

Are you of this class? Then hearken to the gracious invitation, “Ho, everyone that thirsteth [the call is to you], come ye to the waters [the refreshing waters of divine truth]; and he that hath no money [none of us have aught to offer as an equivalent for this priceless treasure—it is God's free gift to all the thirsty]; come ye, buy and eat; yea come, buy wine and milk without money and without price.”

And not only is the invitation thus liberal, but the Lord also condescends to reason with those of this class who still have some hope of finding the satisfying bread and water of life where they have already long looked for them in vain. He graciously inquires, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good [the 'meat in due season' provided by the Lord for the household of faith], and let your soul delight itself in fatness. [The portion which the Lord supplies is a satisfying portion, and the soul that is fed at his table is not lean.] Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Turning to Psalm 89:19-37 we find the sure mercies of David enumerated. David is introduced here as a typical character representing Christ—primarily our Lord Jesus, but subsequently The Christ complete—Head and body, in the meekness of his youth, his loyalty to God, his faithfulness, zeal, courage, and wise discretion. David's character was a very beautiful type of the beloved One, to whom God referred when he said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him."

Our Lord Jesus is the Mighty One upon whom the hope of the world is laid. He is the great Deliverer; but it has pleased God also to associate with him in this great work the church of the Gospel Age, the elect "little flock," whose names are written in heaven. These, all chosen out of the people, constitute that one body which, with Christ Jesus their Head, shall bless all the families of the earth. These all possess the characteristics enumerated above, which are pre-eminently the characteristics of their Head. All, therefore, who hunger and thirst after righteousness, whose souls thirst after God as the hart for the water brook, and who, having found him, have consecrated themselves to him and received the anointing of the Holy Spirit, witnessing with their spirits that

they are the sons of God, and who as anointed sons can discover in themselves the worthy traits of true sons, enumerated above—loyalty, faithfulness, zeal, energy, courage, discretion, etc.—these constitute the class with whom the Lord has made an everlasting covenant, and to whom belong “the sure mercies of David.”

Hear them: “With whom my hand [my power, dominion, kingdom] shall be established: mine arm [of support and strength] also shall strengthen him [to perform the great preparatory work of sacrifice]. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. [All things, even the deep and wicked designs of the Adversary, shall be so overruled by God as to work together for good to this David class.]”

“And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn [his authority and power] be exalted. I will set his hand also in the sea, and his right hand in the rivers. [His power will in due time control all the restless, ungovernable masses of the world, which like the raging sea will make great commotion in the time of trouble with which this age closes.]”

“He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. [Even in the midst of their earthly course of trial and sacrifice they shall have communion and fellowship with God: they shall realize his fatherly love and care and rejoice in his salvation.]”

“Also I will make him my firstborn [‘the church of the firstborn’], higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also [redeemed and restored mankind to whom Christ will be ‘the everlasting Father’ (Isa. 9:6; Ps. 45:16)] will I make to endure forever [they shall have everlasting life], and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments;

then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. [This has reference principally to the nation of Israel but also to the world during the Millennium.]”

“My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David [Christ]. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.”

Such are “the sure mercies of David” thus divinely assured to the Gospel church, Head and body.

“When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, I shall fully know—
Not till then—how much I owe.

When the praise of heaven I hear,
Grand as anthems on the ear,
Loud as many waters’ noise,
Sweet as harps’ melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.”

**“The Lord is our Shepherd, our Guardian and Guide,
Whatever we need he will kindly provide;
To the sheep of his pasture his mercies abound,
His care and protection his flock will surround.”**

Your Questions

Literal or Symbolic?

I have listened to "Frank and Ernest's" effort to make the story of Lazarus and the rich man (Luke 16:19-31) merely a parable and not a statement of fact. The story opens with this statement (vs. 19): "There was a certain rich man. . . and there was a certain beggar named Lazarus." Is this alone not sufficient to prove that it is a true narrative of a literal experience in the lives of "a certain rich man" and "a certain beggar named Lazarus"?

Jesus taught largely by parables. Matthew 13:34 says, "All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them." It is our opinion that the account of Luke 16:19-31 is a parable and not a literal record of events. Certainly the story of the rich man and Lazarus is either a literal statement or a parable—it cannot be both.

To assume that it is a literal statement will create a series of absurdities which no stu-

dent of the Word could accept. Was the rich man wicked? Was the poor man righteous? The record does not so state. Being clothed in purple and fine linen, faring sumptuously and having good things, of themselves are not sinful. Being a poor beggar covered with sores does not make one righteous. There must be more than this in the lesson. If the statement is to be taken literally we must stop here and not go beyond the record; but if we do, we will lose part of the Master's lesson given in this parable.

Those who accept the story as literal also believe that the poor beggar went to heaven. However, according to the account he did not go to heaven, but to "Abraham's bosom." To say that Abraham's bosom means heaven is to admit that the account is not a literal statement; to accept the statement as literal is indeed confusing. Abraham was not in heaven, for the Master plainly taught while on earth that "no man hath ascended up to heaven." (John 3:13) Abraham's bosom could hold only one or

two poor beggars—where are all the rest? And so throughout the parable these absurdities exist, if we insist that the account is literal. As a parable the account is neither ridiculous nor unreasonable. It is easy to interpret and in full harmony with all other Scripture.

To give a complete explanation of this parable would require more space than we have here, but if anyone wishes an explanation of this remarkable parable of our Lord, it will be sent by mail upon request. Address your letter or card to The Dawn, Question Dept.

God No Respector of Persons

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respector of persons.”—Acts 10:34

We have a disagreement among our study group as to the meaning of this text. Will you please give us your opinion?

Many times we are inclined to try to make a text of Scripture mean more than was originally intended. It is always well to consider the context in our study of any text. In this case the

apostle had been sent to Cornelius, who is known as the “first Gentile convert.” At any rate, he was the first Gentile to be accepted into divine favor and relationship after the seventy weeks of years (a day for a year, according to the Bible method) of favor to the Jews had expired in A.D. 36, three and one-half years after our Master’s death (see Dan. 9:25-27; Num. 14:34; Ezek. 4:6). Peter at first was loath to have a part in extending this favor, but through God’s instruction by a vision (verses 9-18), and later through the words of Cornelius, he was convinced that favor was no longer restricted to the house of Israel; that of a truth God is no respector of color of skin, or of nationality. The next verse (35) says, “But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

This does not mean that anybody or everybody can approach God on terms of familiarity, with no thought of repentance. But it does mean that color or race or nationality is no bar to divine favor; that regardless of these, one who is in proper heart condition, who reverences God and consecrates or dedicates his life to do

God's will, and who hungers and thirsts after righteousness, is acceptable at the throne of grace—for God is no respecter of persons.

Saved by Dying

“For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.”—Matthew 16:25

I have asked many to explain this text, and I am still not satisfied that I have found its true meaning. Can you help me?

The setting of this text was a reply to Peter, who had rebuked Jesus for speaking of the nearness of his death. It is truly an expression full of meaning. Before one can fully understand this saying of the Master, he must be begotten of the Spirit of God, which is the basis for the understanding of spiritual truths. This text must have sounded peculiar also to Peter and the others who heard our Lord, for, as Pentecost had not yet come, they were still uninitiated into an understanding of spiritual things. This deeper appreciation had to wait, as the Master had told them, explaining that “the Comforter, which is the Holy Spirit,

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—John 14:26

How is it possible to lose one's life by saving it, or find one's life by losing it? This text, together with those which precede and follow it, comprises another of our Lord's expressions concerning true consecration to God. Our Lord saved his life by losing it; that is, he lost, or gave up his earthly life in sacrifice, and because of his faithfulness in carrying out the divine purpose he was rewarded with the crown of immortal life. Matthew 16:24 says, “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” These words immediately precede our text, so in following him we must lose, or give up, our life in consecration to God, even as he did. If we are faithful unto death, we also have the assurance that we will find eternal life through exaltation in the “first resurrection.”

“Now the just shall live by faith: but if any man draw back, My soul shall have no

pleasure in him.” (Heb. 10:38) If any who have chosen a life of consecration turn back again to the pursuit of the things of this world, endeavoring to save their life by withholding that which voluntarily has been given to the Lord, such withdrawal would mean the loss of divine favor. It would mean eternal death.

The King of Tyrus

Please explain Ezekiel 28:11-19. How could the King of Tyrus be in Eden, the garden of God, if as you teach, Adam was the first man to live on the earth?

According to the Scriptures Adam indeed was the first man to live on the earth, and Adam and Eve were the only human beings to live in Eden, the garden of God. However, other creations of beings, in the spiritual realm, had preceded man’s creation. This truth is emphasized by the statement recorded in Job 38:4, 7, which reads, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for

joy?” Among these “sons of God” of the spiritual realm, who manifestly were created before Adam—for they shouted for joy at the time of earth’s creation—were angels, cherubim, and seraphim. In Genesis 3:24 we are told that some of these “cherubims, and a flaming sword” guarded the Garden of Eden after the expulsion of Adam and Eve.

The text of our question is a statement concerning the Devil, referring to him as the King of Tyrus, as though he were a human being. This form of expression is one of many used in the Bible referring to Satan, the adversary of God. That the King of Tyrus in our text is a spirit being is easily determined because in verse 14 he is spoken of as “the anointed cherub that covereth,” and in verse 16 as a “covering cherub.”

Lucifer is another name for this spirit being who was originally one of the highest orders of God’s created beings. He fell from this perfection and, eaten with ambition, he determined to seduce the first human pair so he could rule over them and their progeny. Thus he

would have a kingdom of his own, as we are eloquently told in Isaiah 14:12-15. Pride lifted up his heart, his wisdom became corrupt, and he deceived mother Eve, causing Adam to transgress. Ezekiel prophesies his destruction (28:18, 19) as also does Isaiah (14:15, 19).

The New Testament is in harmony with the Old Testament, for both are the Word of God. Jesus said, "Ye [Pharisees and Jews] are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." — John 8:44

Christ will destroy Satan; for through his own death he has earned the right to establish a righteous kingdom on the earth for Adam and his race. He will reign until he hath put all enemies under his feet. (I Cor. 15:25) That the one who has caused so much sorrow will no more be able to exercise his power for evil when Christ's kingdom shall have accomplished its work is assured by the

words found in Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil." Thus the prophecy concerning the King of Tyrus will be fulfilled.

Adam Redeemed

Because Adam was a wilful sinner will he ever be awakened from the sleep of death?

Yes, Adam will be awakened from the sleep of death. The fact that he did commit a wilful sin in disobeying God's law will not prohibit this. In order to follow our reasoning in the answer to this question, one should have some knowledge of the doctrine of the ransom, which is one of the great fundamentals of Christian faith. The Apostle Paul summarizes this great truth in these words: "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The wisdom of God is beautifully illustrated in this text.

Adam, in Eden, was the representative head of the human race. The unborn race in his loins was condemned to death through his disobedience, and everything about us proves that we are a dying race under the condemnation of sin. But how wise are the ways of the Infinite; for this condemnation of all, through the transgression of one person, has made it possible for all to be redeemed by the obedience of one person.

Jesus was a corresponding price for Adam, and in taking the sinner's place Jesus was able to be the Savior of all men; for it is through the ransom that God can "be just, and the justifier of him which believeth in Jesus." (Rom. 3:26) Let us look at the inspired record concerning this matter: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."—Rom. 5:18, 19

Those who claim that Adam

will not be resurrected because his was a wilful sin, err, not knowing the Scriptures. It is true that Adam was not deceived when he wilfully disobeyed God. But it is also true that our Lord died for Adam, and through him for all of Adam's race. "For Christ also hath once suffered for sins, the Just for the unjust." (I Pet. 3:18) The wilfulness of Adam's disobedience is offset by Jesus' determined obedience—else wherein is the ransom, the corresponding price?

That all, including Adam, are redeemed by the ransom cannot be scripturally denied. Hebrews 2:9 states, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." How logical a place to have inserted the words "except Adam," at the end of the verse, if such had been the plan of God! But neither here nor in any other text is such an exception made; for it would not harmonize with the doctrine of the ransom.—I John 2:2

I Timothy 2:3-6 reads, "For

this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for ALL, to be testified in due time." How clearly the ransom of Christ Jesus is seen through recognizing that he died "a life for a life," the

"Just for the unjust," and thus earned the right to be the One who, as the Life-giver, will awaken Adam and his children from the sleep of death, and give everlasting life to all those who willingly obey him. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Let us hold fast the truth that has sanctified us!

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The British Section

The High Priest of Our Profession

IN HEBREWS 6:20 Paul tells us that our Forerunner, the One we are endeavouring to follow, even Jesus, has become "a High Priest forever after the order of Melchisedec." The principal likeness here is in the fact that Melchisedec was a king as well as a priest. So, in harmony with the typical picture, during the Millennial Age, but not during the Gospel Age—the latter mentioned period being for the gathering out of the church—Jesus will reign as a King as well as a Priest, and will bless not only Abraham and his natural seed, but all the families of the earth.—Gen. 22:17, 18; 26:4; 28:14; Rev. 20:6

In Hebrews, chapter 7, Paul shows that our Lord's sacrificial work as our High Priest was pictured in the Levitical priesthood, and particularly by Aaron and the high priests who succeeded him in office. In the earlier part of this chapter Paul endeavours to show the greatness of Melchisedec as a typical

figure. He refers us to Abraham, the father of the nation of Israel, to whom God made such wonderful promises, including the promise that Messiah would come of his seed, and how through this seed of Abraham God would bless all the families of the earth. Yet as Paul points out, in spite of his greatness and favour with God, Abraham paid tithes to Melchisedec, and Melchisedec "blessed him that had the promises: and without all contradiction the less is blessed of the better."—Heb. 7:6, 7

A further argument showing the greatness and the superiority of Melchisedec as a high priest is seen in the fact that the sons of Abraham's great-grandson Levi, who were appointed to the priest's office and were commanded to take tithes from the people, paid tithes to Melchisedec. Paul says, "Through Abraham even Levi who receiveth tithes, hath paid tithes: for he was yet in the loins

of his father when Melchisedec met him.”—Heb. 7:9,10, RV

According to the same argument the sons of Levi and the long line of typical high priests who received tithes of the children of Israel paid tithes, in Abraham, to Melchisedec. Hence Melchisedec must have been a greater high priest than any of the descendants of Aaron.

By the same reasoning, the Messiah, High Priest after the order or similitude of Melchisedec, would be a still greater High Priest than any of the priests of the line of Aaron who preceded him; and even a greater High Priest than Melchisedec, for the antitype is always far greater than the type. “Having [then] a [great] High Priest over the house of God, let us draw near” to God through him.—Heb. 10:21,22

Scholars have pointed out that the Hebrew word for priest, “Kohen,” comes from an Arabic root meaning “to draw near.” Mediation and greater nearness to God is the cardinal idea in a priest. He therefore was looked up to that he might draw near to God on behalf of others, at the same time opening the way for others to draw near. And so Israel's priests, by presenting the atonement for the congregation and the gifts of a reconciled people, brought them near

to their God, Jehovah. As the antitype of this Paul says, “Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith.”—Heb. 10:21,22

Our Lord, through his perfect obedience to the Law, had the right to draw near to God with full acceptance, not as a priest, but as a perfect man. His offering of a perfect sacrifice gave him a further right to draw near to God, this time as a Priest, entering into the antitypical Holy, and then into the Most Holy, heaven itself, “now to appear in the presence of God for us.”—Heb. 9:24,11,12

Jesus' perfect offering and his faithfulness even unto death not only enabled our Redeemer to draw near to God and, in the resurrection, come into his very presence, but his perfect offering enabled him to appear in the presence of God for us, that we, who were at one time sinners, might similarly offer ourselves to God and, through the merit of Christ, be accepted. As Israel, in keeping with the divine arrangement, had a typical priesthood that received tithes from the people and drew near unto God, offering typical sacrifices, thus enabling the people to come before him with acceptance, even so, in God's purpose, a great Priest after the

order of Melchisedec has been provided, to whom we (the church)—and eventually all mankind—may draw near to God.

World's Salvation Future

However, instead of the Gospel Age being the time for the world to get the benefit of the great antitypical sacrifice for sins, God's purpose is that "a little flock" from the world should be brought in as a part of Christ's priesthood—underpriests—even as Aaron's sons in the type were priests under him. Hence the Gospel Age is not the time for the salvation of the world, but is the time for the salvation of only the few—the church, the body of Christ.

Just as Israel had underpriests as well as a high priest to bring them to God and, in a typical sense, to offer sacrifices as well as being the teachers and instructors of the people that they might know how to draw near to the Lord, so, to enable the world to draw near with acceptance, the divine plan has been to provide not only a Priest, but "a royal priesthood," "a holy priesthood," to assist in this work of reconciliation. Thus we have pictured in type the future work of Christ's priesthood, after being gathered out and perfected. So it was that Peter

wrote, "Ye are . . . an holy priesthood, . . . a chosen generation, a royal priesthood."—1 Pet. 2:5, 9

Not seeing this feature of the divine plan in type and antitype, numbers have believed the Gospel Age to be the only day of salvation rather than the day for the salvation of the church, the royal priesthood, the divine agency for later enabling the world to draw near to God. The prophetic vision of the millennial kingdom shows a company of kings and priests reigning over the nations for their blessing. (Rev. 20:6; 2:26, 27) When God's true priesthood begins this great work many will say in the words of the prophet, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3

Counterfeit Priests

Misunderstanding the time for the salvation of the world, the nominal church has sadly departed from the faith and work of the Early Church, and they have conceived that their present work is to convert or Christianize the world. In the furtherance of this work many branches of the professing church have appointed some of

their number to be priests, members of a priesthood, presumably being specially qualified to draw near to God on behalf of those they represent. Particularly in the older churches, such as the Roman and Anglican communions, their ministers are called priests, who have been ordained, or consecrated to this office by means of a quite elaborate consecration ceremony, based to a large extent upon the typical consecration ceremony participated in by the Levitical priesthood. Later reform movements rejected the title "priest" as applicable to one called to be a pastor or shepherd of the flock because of its unscripturalness if applied to any special class of God's professed people.

Will Reign with Christ

The members of the royal priesthood who will be privileged to reign with Christ during the Millennial Age will not be priests made by a formal ordination ceremony, or, to use Paul's expression, "made . . . after the law of a carnal commandment." Like their Lord and Head, the great High Priest, they become priests by "the power of an endless life," "an indissoluble life" (RV), "an indestructible life" (Weymouth), "an imperishable life"

(Conybeare and Howson).—Heb. 7:16

The Greek word "akatalutos" here rendered "endless" seems to be very close in meaning to our word "immortal." Young gives its literal meaning as "not loosed down," suggesting a kind of life that will at no time cease. In addition, Christ has proved worthy of a position or office which he will never relinquish. And Young suggests that the Greek word "dunamis" here translated "power" is a word used to indicate something accomplished through the exercise of an exceptional measure of power—appropriately picturing the manner of the making perfect of a divine new creature through suffering.

The typical priests of the line of Aaron were made by means of a mere formal ceremony not likely to affect them in a moral sense. The same must surely be said of the members of the various priesthoods of the nominal church. Although some of their number have doubtless been servants of God, the majority, it is to be feared, come into the category of those who "eat their own bread [enjoy their own brand of spiritual food], and wear their own apparel: only [they say] let us be called by thy name." They want to bear the honourable title of

“priest” in the Christian church.
—Isa. 4:1

But Jesus was prepared for his office in a very different way from this. For him it meant three-and-a-half years of sacrificial ministry, laying down his human life in the service of his Heavenly Father, and at the same time suffering for so doing; suffering for righteousness’ sake; passing through experiences which tested his faithfulness to such a degree that it prepared and perfected him as a new creature for the immortality of the divine nature. Surely all this, and more, is contained in Paul’s words, “Made not after the law of a carnal commandment, but after the power of an endless life.”—Heb. 2:17, 18; 4:15, 16; 7:16

Let us remember that if we would be of the number God is calling to be of his priesthood to assist the world to draw near to him, we must perform our share as sacrificing priests by presenting our bodies a living sacrifice, and then keeping the sacrifice on the altar until wholly consumed in the Master’s service, refusing to draw back from the fiery trials sent to help us to become touched with a feeling of the world’s infirmities to whom we seek to minister.

It is in this way that the priests who will reign with Christ are

made: “Not after the law [regulation] of a carnal commandment [going through a purely formal ordination ceremony], but according to the power of an endless life.”

How many identified in this age with churchianity who have prided themselves in the title of priest will find that neither for this nor for anything else wrongfully appropriated will there be any place during the period of the kingdom! Neither will any in that enlightened time desire to hold on, either to this or to any other humanly bestowed titles, civil or ecclesiastical. “It shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a hairy garment [a distinctive dress] to deceive.”—Zech. 13:4

Just as many of the typical priests in Israel were unworthy of their office, so the Scriptures intimate that many who have mistakenly assumed the title of priest among God’s professed people during the Gospel Age have been equally unworthy.—Ezek. 22:26; Micah 3:11; Zeph. 3:4

Thank God that the great High Priest of the Father’s appointment will, ere long, use his great power and reign for the purpose of undoing the evil

work of the great Adversary and the corrupt counterfeit priest-hoods of the nominal church he has used to deceive and mislead the professed people of God.

With Jesus in that day will be a little company of those who have truly followed him, and who have been similarly despised and rejected of men, but who, as a reward, will come forth fully anointed royal priests to reign with Christ for a thousand years. "For he must reign, till he hath put all enemies under his feet. The last enemy [of mankind] that shall be de-

stroyed is death."—I Cor. 15:25, 26

Concerning the work of this great Priest after the order of Melchisedec the prophet says, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor [world], and reprove with equity for [the benefit of] the meek of the earth: . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:3 4, 9 □

"The Earth Abideth Forever."—Ecclesiastes 1:4

BIBLICAL truths pertaining to "the end of the world" have been so distorted by superstition and satanic deception that in the minds of many serious people they have become almost repugnant. How many thousands of sincere people have been horrified when they thought of this traditionally terrible calamity that had been imaginatively pictured to them by overenthusiastic evangelists! Not many years ago a noted clergyman sought to encourage humanity by announcing that the end of the world would not come for fifty million years. Doubtless many noble religionists felt greatly relieved by this statement, and rejoiced that such a calamitous event would not befall the earth in their day.

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part VI

Waiting on the Lord

AFTER several years of activity in the Lord's vineyard, it was difficult to settle down with the thought that never again would we have the privilege of full-time service for the Lord; so there began a period of watchful waiting, endeavoring all the while to discern the Lord's providences in all of our experiences. During this period of waiting on the Lord we did have some outstanding experiences. One of these was attending the funeral service of our Brother Benjamin H. Barton. This would have been a privilege in itself, but it was doubly rewarding to us because Brother Russell conducted that service. It was good to see Brother Russell again and also encouraging to note the way he presented the truth and applied its principles to the faithfulness of our dear Brother Barton.

Brother Barton had very poor physical vision. It was difficult for him even to read the Bible when he was giving his lectures. Brother Russell referred to this and compared it to the spiritual vision of this faithful man of God. In doing this he used a text from the Bible—Isaiah 33:17. This is a reference to some of the blessings enjoyed by the righteous, and in that particular verse we read that their "eyes shall see the King in his beauty: they shall behold the land that is very far off." Brother Russell referred eloquently to Brother Barton's great spiritual vision. Through the truth he did, indeed, see the King in his beauty, and he saw that glorious new earth, made new through the kingdom of Christ. This is a blessing which all the truly consecrated and faithful servants of the Lord have the privilege of enjoying.

That new land of glory in the kingdom is not now so far off as it was when Brother Barton saw it by the eye of faith, and we rejoice today to realize that the time is indeed short when together we will enjoy association with the King in his beauty and have the privilege of living and reigning with him a thousand years.

Brother Russell's Service

During those days of waiting we also had the privilege of attending Brother Russell's funeral service in the New York City Temple. And how we rejoiced in his keen spiritual vision and his ability to make known to us what he saw! Little had I realized when I was assisting in the work of decorating the New York City Temple that within two years I would be sitting in that auditorium attending the funeral service of that great man of God who had the vision and the faith to have that structure prepared in which so many faithful witnesses were given for Jesus and for the Word of God.

There was also a funeral service for Brother Russell in Pittsburgh, and this is where his mortal remains were laid to rest.

Imprisonment

During the days of waiting in Wilmington, a somewhat startling development occurred in truth circles. The directors of the work at that time—at least seven of them—were arraigned, tried for disloyalty to the United States Government, and imprisoned in a federal penitentiary in Atlanta, Georgia. Shortly after this, what remained of the Watchtower work was moved to Pittsburgh.

Looking at this entire situation only as we could through human eyes, it seemed to us that the Lord's harvest work in the earth had just about come to a close. We rejoiced as we looked back upon the opportunities that had been ours, but now we were reminded of the feelings of the Jewish people when taken captive to Babylon. We read of them that they wept when they remembered Zion.

True, in Wilmington at the time there was a medium-sized group of Bible students with whom we fellowshiped when we could, and we were encouraged by the fact that while we were with them several new ones came into the class. This rejoiced our hearts but made us long all the more for the good old days when we enjoyed wider fields of service.

Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, oh learn, their song of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark today,
The sun shall shine tomorrow.

One ship goes East, another West
By the self-same winds that blow.
'Tis the set of the sail and not the gale
That determines the way they go.

Like the ships at sea are the ways of fate
As we voyage along through life.
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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Baltimore, MD	Nov. 16	Washington, D.C.	3
D. BRUCE		Baltimore, MD	4
Palo Alto, CA	Oct. 31	York, PA	5
San Francisco, CA	Nov. 2	Pottstown, PA	6
Sacramento, CA	3	Allentown, PA	7
Chico, CA	4	New York, NY	9
Portland, OR	8, 9	Berwick, PA	10
Victoria, B.C.	11	H. W. PRICE	
Vancouver, B.C.	12	Vancouver, B.C.	Oct. 30
Seattle, WA	16	Seattle, WA	Nov. 2, 3
G. JEUCK		Tacoma, WA	5, 6
Philadelphia, PA	Nov. 9	The Dalles, OR	11
A. KRUMPOLT		Clarkston, WA	12, 13
Sayville, NY	Nov. 2	Spokane, WA	14
J. PANUCCI		Sandpoint, ID	16, 17
Hartford, CT	Nov. 2	Kalispell, MT	19, 20
G. PASSIOS		Havre, MT	22-24
New London, CT	Nov. 16	Spokane, WA	26
H. PASSIOS		Wenatchee, WA	27, 28
		Seattle, WA	30
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E. T. NADAL

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Conventions

MINNEAPOLIS, MN, Nov. 2—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

PORTLAND, OR, Nov. 8, 9—YWCA, 1111 S.W. Tenth Ave., corner Main. Mrs. Carlton Chandler, 10708 S.E. Cherry St., Milwaukie, OR 97222

PRINCE ALBERT, SASK., Nov. 8, 9—Parkland Hall. Mrs. S. J. Jinjoe, 428 - 13th St., E., Prince Albert, Sask. S6V 1E3

NEW HAVEN, CT, Nov. 9—University of New Haven, 300 Orange Ave., West Haven. Mrs. Stephen Suraci, 19 River Road, East Haven. 06512

CINCINNATI, OH, Nov. 16—2850 Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

CHICAGO, IL, Nov. 23—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Drive, Bensenville, IL 60106

DETROIT, MI, Dec. 7—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

PHOENIX, AZ, Jan. 1-4—Phoenix Woman's Club, 302 W. Earll Drive. Mrs. Eugene Enteman, 542 West Southern Ave. 85041

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