

The Dawn

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Highlights of Dawn

A Child Is Born

MOST of the things that occur in the experiences of the human race are soon forgotten. Very few events are considered of sufficient importance to be recorded on the pages of history, and nearly all of those that are recorded are seldom referred to, and are comparatively unknown by the rank and file of the people. Few indeed are the events that are remembered by the general public. Pearl Harbor is still quite vivid in the minds of most Americans, but there are millions in the United States today who wouldn't know what was meant by a reference to the Munich Crisis of 1938.

And when we turn backward over the pages of history to the experiences of a former generation, the list of events which are still well known today narrows down even more. For example, how many now would be able, without extensive research, to name definitely and with some detail, as many as two or three news items of a thousand years ago? But when we go back to nearly two thousand years ago it is different, for then a child was born, a child who was destined to be a king, yes, a King of kings, and he was born in a manger. Here is an event that has continued to be outstanding news throughout all the centuries since it occurred; and for a few weeks each year, even in this twentieth century, it occupies more space in our newspapers and time on radio and television than does any single item of current events.

The impact of the birth of this child has changed the course of history, so much so that throughout the entire civilized world, even time is reckoned from his birthday, upon a B.C.

and A.D. basis. Yet, from one standpoint, the most extraordinary thing arising out of the birth of Jesus is the fact that up until now, practically nothing in connection with the high hopes of peace and joy and life that have been centered in him has as yet been realized. Despite this, however, the whole world continues to commemorate the birth of the "Prince of Peace."—Isa. 9:6

It is nearly two thousand years since the angel said to those shepherds on the Judean hills, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10,11) Almost twenty centuries have come and gone since that heavenly choir sang the refrain: "Glory to God in the highest, and on earth peace, goodwill toward men." Under ordinary circumstances, had claims of this sort failed of fruition for as many as fifty years, they would have been forgotten, but the angelic message of peace and goodwill is sung with as great enthusiasm today as ever.

The song of the angels is by no means forgotten. Two global wars in a generation have not silenced it, nor has the din of battle by the ever-warring factions of Christ's professed followers caused the world to forget the angels' song. And it is well that this is so, for the song has not lost its meaning, nor does the long-seeming delay in its fulfillment indicate that the divine purpose in the birth of Jesus has failed.

On wings of peace and blessing, this song has found its way throughout the world all down the centuries, and has entered and gladdened many Christian hearts. It has cheered heavy-hearted prisoners in their dungeon cells. It has brought comfort to weary voyagers on the tossing sea of life. It has soothed the dying pilgrim when the gaunt and grasping hand of death was about to sever the slender cord and break the tender tie that bound him to loved ones here. It has shone as a glittering star of promise to light the Christian's course through earth's long gloom, and has

pointed with a silvery shaft to a coming day of deliverance for the sin-sick world. Sweet words! Thrice blessed refrain! That angelic anthem will be the future song of all mankind, when all the earth will be clothed in endless and heavenly peace.

True, not many today of all the millions who rejoice in the spirit of Christmas, believe that the birth of Jesus will ever mean any more to the world than a date for a festive holiday, and for the giving of gifts and exchange of good wishes. Indeed, only a small minority believe that the Bible story of the birth of Jesus is really true. Most people think of it as a sort of myth, a fairy tale, suitable to interest children, but having no foundation in fact. Probably the main reason for this widespread lack of faith is the fact that the beautiful ideology of peace and goodwill that is associated with the Christmas message has for more than nineteen hundred years not seen fulfillment in universal, practical reality.

It is true, of course, that there has been no lasting peace on earth since Jesus was born. It is also true that some of the bloodiest wars that have been waged during the nineteen hundred years since he was born have been instigated by his professed followers, and fought in his name. Even as late as the First World War, professional representatives of Jesus right here in America told the boys that went to war that if they died on the battlefield they would be rewarded with a sure passport to heaven. The German boys were told the same things, during the same war. All Christians today are properly ashamed of what was done in the name of the Prince of Peace throughout the centuries of the past, but being ashamed does not alter the fact that the peace song of the angel has not yet been fulfilled.

But is there a genuine basis for faith that one day the angels' song of peace and goodwill is to be translated into reality? Can we still believe that the Christmas story is ever to be more than a holiday theme song, despite the fact that there are bomb-shattered cities throughout much of what

hitherto has been referred to as a Christian world? When half the human race is looking upon the other half as criminals, can we still believe that peace on earth is to become a reality?

Yes! is the answer to all these questions. The reason that the angelic song of peace on earth has seemingly failed to bear fruit is due to our failure to understand properly the divine purpose that is centered in Christ. One of the Old Testament prophecies concerning the birth of Jesus reads, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." The government shall be upon his shoulder—here is God's viewpoint of how peace on earth would be established through Christ. (Isa. 9:6) Many of the professed followers of Jesus have had quite a different viewpoint—they have believed that the government, that is, Christ's kingdom, was supposed to be on **their** shoulders, that the responsibility of establishing peace on earth and goodwill among men was theirs.

Every Christian should radiate peace and goodwill in his daily life, but it is not the business of Christians to unite with worldly governments in order to establish peace on earth; yet this is what they began to do very early in the Christian era. This inevitably led to war, and not to peace. And while we do not tolerate church-state union in the United States, many of our church leaders seem to think that somehow the churches should work through the state in an effort to safeguard the peace, thus taking the responsibility of the kingdom of Christ away from him and placing it upon the shoulders of politicians.

The government shall be upon his shoulder—let us allow this great truth to enter our hearts this Christmastime and give us assurance and hope that, in God's due time, peace on earth will be established.

The Bible gives us a wonderful preview of the experiences of the professed followers of Christ throughout the nineteen centuries that have elapsed since the beginning of the

Christian era, and in that preview we learn that the plan of God has not failed.

Jesus commissioned his disciples to go into all the world and preach the Gospel as a **witness** unto all nations. This has been done, but many misinterpreted this commission and thought Jesus wanted them to convert all nations—through preaching the Gospel, if they could; otherwise, to use coercion through the arm of the state.

Thus there has been a true Christian work in the earth, and a false work as well. Jesus foretold this, and illustrated it by his parable of the wheat and the tares. In this parable he pointed out that the wheat field would be overrun with tares, and so it has been. Jesus also explained that at the end of the age—the time in which we are now living—there would be a burning of the tares; and that then—not before—those represented by the wheat would shine forth with him in his kingdom.—Matt. 13:24-30, 36-43

The tare class throughout the age have tried to establish Christ's kingdom ahead of time through their own methods. But, according to this parable, all the great systems built up by the tare class were to be destroyed at the end of the age. In another forecast of conditions that would exist at this time, Jesus indicated that there would be very little faith left in the earth. (Luke 18:8) This is surely true of our day. And besides, the atheistic forces are making inroads into the great religious systems of the earth. But if we have faith in the promises and the prophecies of the Word of God, we will know that true Christianity cannot, and will not be destroyed; we will know that the systems that will not be able to stand up against the opposing forces are those represented by the tares.

When we view the world situation from this standpoint, and in the light of the many prophecies of the Bible pertaining to our day, it can be seen that the conditions which might seem to indicate that Christianity is failing, actually

prove the contrary, for they reveal that we are at the very threshold of the long-promised kingdom of Christ.

When the angels sang, "Glory to God in the highest, and on earth peace, and goodwill toward men," they referred to God's goodwill toward men—his goodwill, his love, that was even then being manifested in the birth of Jesus. Concerning this we read, "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) This was the greatest of all gifts, and a gift that will yet benefit all the peoples of the earth.

That gift was given for the benefit of all who would believe. But the difficulty with our theology has been that we limited the opportunity of believing to this life. The purpose of Gospel preaching throughout the present age has not been to convert the world, nor to bring condemnation upon those who might not believe. It has been, rather, to attract those willing to sacrifice their all in the service of the Lord and thus prove their worthiness to live and reign with Christ during the thousand years of his kingdom, now so near. This work has gone on unknown both to the world and worldly churches, but it has been a gloriously successful work. Now it is nearly completed. Soon this little company of earnest Christians—named by Jesus the "children of the kingdom" (Matt. 13:38)—will be brought forth in the first resurrection, and will participate with Jesus in that wonderful government that will bring **lasting** peace to all nations.

We read in the Scriptures concerning the birth of Jesus that "when the fullness of the time was come, God sent forth his Son, made of a woman." (Gal. 4:4) It is important to realize that there is a fullness of time with respect to every phase of the divine plan for human redemption and salvation. Failing to notice this, many supposed that it was God's intention that Jesus establish peace on earth at once; but this was not the case. The first work of Christ was to die for the sins of the world. Then there came the work of selecting and

preparing those who were to constitute his true church, that church which will live and reign with him "a thousand years."—Rev. 20:6

Only after this work is complete—a work which has already required more than nineteen centuries—will it be God's due time to establish peace on earth. But that time is near. Soon that new government, the kingdom of Christ, will manifest itself in power and great glory. Then that glorious peace song of the angels will become more than words which men have set to beautiful music. Out of appreciation for God's great gift to men, and for the peace that he will establish, and the everlasting life that he will provide, a worldwide hallelujah chorus of praise will ascend to the Creator, and to his beloved Son—that Son whose birth the world commemorates this month. □



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International Bible Study Lessons

LESSON FOR DECEMBER 5

The Nature of Luke's Gospel

KEY VERSE: "I came not to call the righteous, but sinners to repentance."—Luke 5:32

SELECTED SCRIPTURE: Luke 1:1-4; 5:29-32; 8:19-21; 9:18-22

AS INDICATED in the first few verses of the book, it was written to present an accurate record in logical order, verifying the certainty of what Theophilus, a Gentile convert of rank, had been taught. We think it also likely that Luke thought it would be helpful if he filled in certain gaps in the narrative that had been omitted by the other Gospel writers. For example, he records six miracles and eleven parables that are not found in the other Gospels. We especially benefit from the account because it gives another viewpoint of the life and personality of Jesus.

The selected scriptures of our lesson reveal something of the life of Jesus and the mission he came to fulfill. The first incident is recorded in Luke 5:27-32. The account states that Jesus met a publican by the name of Levi whom he invited to follow him.

Levi was also known as Matthew, and apparently had known of Jesus and his teachings, and in some way, Jesus knew that God had selected Matthew to be one of the apostles. Matthew followed Jesus without any hesitation. Matthew was a tax collector, a profession that was held in very low esteem by the Jews. They were classed with the Gentiles as publicans and sinners. But evidently he was popular among some of his fellows, because in his enthusiasm and joy at being called to follow Jesus, he invited his friends and Jesus to a feast to celebrate, and a sizable number came. During the feast, the scribes and Pharisees observed that Jesus was eating and drinking with publicans and sinners, and Jesus replied, "They that are whole need not a physician; but they that are sick. I came not to call

the righteous, but sinners to repentance.”—Luke 5:31,32

Jesus, at his first advent, was sent only to the Jews in order that they might have a first and exclusive opportunity to accept him as their Messiah and have the privilege of becoming a part of the seed of Abraham. Jesus said, “I am not sent but unto the lost sheep of the house of Israel.” (Matt. 15:24; Rom. 15:8) But in order for them to accept Jesus as their Messiah, it was necessary that they put aside their pride, prejudices, and self-righteousness. The scribes and Pharisees were not willing to do this; it was only the common people, and the publicans and sinners who were willing to accept Jesus. They recognized their own undone condition and their inability to keep the terms of the Law Covenant because of their fallen flesh and were glad to accept Jesus because he gave them hope.

The lesson Jesus was teaching was that the scribes and the Pharisees considered themselves to be righteous and to have no need of help from anyone, and therefore, they were not teachable. Because of this, they lost the great opportunity that was theirs at the end of the Jewish Age. Jesus said of them, “If thou hadst known, even thou, at least in this thy day, the

things which belong to thy peace! But now they are hid from thine eyes.”—Luke 19:42

This incident teaches us something more about the character of Jesus. He was not prudish or self-righteous, but was willing to conform to the circumstances of the occasion, in order to be a witness and to proclaim the message of the kingdom to those who had a hearing ear.

On another occasion, the mother of Jesus and some of his brethren wanted to speak with him, but because of the crowd of people they were not able to get close. The word was given him that, “Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are those which hear the Word of God, and do it.” (Luke 8:19-21) Jesus took this simple occasion to teach a most profound lesson with respect to the relationship that exists between Christ and those who have made a covenant to walk in his footsteps. The bond that makes them one is complete and unreserved obedience to the Heavenly Father. This implies also justification and Spirit begetting, about which Paul said, “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” —Heb. 2:11 □

Announcement of Jesus' Birth

KEY VERSE: "Blessed art thou among women, and blessed is the fruit of thy womb."—Luke 1:42

SELECTED SCRIPTURE: Luke 1:39-56

THE announcement to Mary by the angel that she was to be the mother of the long-promised Messiah of Israel must have been a very wonderful experience. The account states that "when she saw him [the angel], she was troubled [alarmed, excited] at his saying, and cast in her mind what manner of salutation this should be." (Luke 1:29) But the angel assured her, stating that she should call his name Jesus, and said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (vss. 32,33) Then he said unto her, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—vs. 35

After her meeting with the angel, Mary visited her cousin Elizabeth, who was to be the mother of John the Baptist. Elizabeth in-

dicated that it was because of Mary's faith that this blessing came to her, saying, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." (vs. 45) Mary, in expressing her joy, also indicated that she had an accurate knowledge of the prophecies concerning the lineage of him who was to be the king over Israel.

Mary's statement was, "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spoke to our fathers, to Abraham, and to his seed forever."—Luke 1:48-55

God had promised David that "thine house and thy kingdom

shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:16) When he died the promise passed to Solomon and the Lord spoke to him saying that if he would be obedient as was his father David, the kingdom and the lineage would pass through him. (I Kings 9:4,5) But, on the other hand, if he was unfaithful, he would be cast off as far as the promise was concerned. We know that, despite a good beginning, Solomon was unfaithful and the kingdom was wrested from him. "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."—I Kings 11:11

And so the lineage passed through Nathan rather than Solomon. Mary, in her statement, indicated that those of Solomon's line were rich and arrogant and expected that the line would be sustained through them; but God had fulfilled his promise and the true line of succession had come through the less honored but more faithful line of Nathan, of which Mary was the heir. (See the genealogy given in Luke 3:23-38, especially verse 31.)

On the day the Savior was born, the angels made the wonderful announcement as recorded in Luke 2:10-14, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, goodwill toward men."

Zacharias, the father of John the Baptist, in his prophecy in Luke 1:66-75, tells why the birth of Jesus is tidings of great joy to all people. We quote in part from this text: "And he has raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets which have been since the world began: . . . to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham." This wonderful oath is recorded in Genesis 22:16-18. The pertinent part of this promise as related to this lesson is in verse eighteen which reads, "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." This identifies the birth of Jesus with the promised seed and the eventual establishment of the kingdom which is for the very purpose of blessing all the families of the earth. □

Jesus' Early Life

KEY VERSE: "Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52

SELECTED SCRIPTURE: Luke 2:22-35, 51, 52

THERE is very little recorded in the Scriptures about the early life of Jesus. But we do know from our selected scripture text that Jesus was taken to the priest on the eighth day according to the Law to be circumcised and presented to the Lord as the firstborn of that family. The instruction from the Law reads, "Speak unto the children of Israel saying, If a woman have conceived seed, and born a man child; then she shall be unclean seven days;—and in the eighth day the flesh of his foreskin shall be circumcised." Then the instructions continue, "And if she be not able to bring a lamb, then she shall bring two turtles [doves], or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean." (Lev. 12:3-8) So Jesus even at this very tender age was brought into harmony with the

Law, and we believe he remained in complete harmony with its every feature throughout his entire life.

Joseph (as was supposed) the father of Jesus, was a carpenter by trade and had rather limited means. (Luke 2:24) It is evident that he was obedient to the best of his ability to divine direction, adhering to the Mosaic Law. He was also obedient to the decrees of Caesar. For when Caesar decreed that the people should register in their own cities, Joseph, as a descendant of David, traveled with Mary to Bethlehem of Judea, and it was there in a stable that the babe Jesus was born.

While Joseph and Mary were still in the Temple, after having presented Jesus to the Lord, a man from Jerusalem, Simeon, who was just and devout, and was waiting for the consolation of Israel, was led by the Holy

Spirit to the Temple. When he saw the babe Jesus he said, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." He then spoke to Mary and said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which will be spoken against; (yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed." —Luke 2:25-35; Isa. 8:14, 15

At the age of twelve, Jesus accompanied his parents to the Passover celebration in Jerusalem. When returning to Nazareth and about a day's journey out, they discovered that the child Jesus was not with them. They retraced their steps, and found him in the Temple discussing the Scriptures with the scribes. When he was admonished by his parents, he replied, "Why did you seek me? Did you not know that I must be in the house of my Father?" (Luke 2:49, Diaglott) We believe that, possibly, it was at this time Jesus learned from the Scriptures that his ministry had to wait until he was thirty years of age—the Scriptural age of maturity.

In complete obedience to the Law, and to the Heavenly Fa-

ther's will, Jesus returned with his parents and engaged in the carpentry business with Joseph for eighteen years, and the only record we have of this period of his life is in Luke 2:52, which reads, "And Jesus increased in wisdom and stature, and in favor with God and man."

When Jesus reached the age of Scriptural maturity, it was time for him to begin his ministry, and he went to John the Baptist to be baptized. The account in Matthew states, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

John's baptism was unto repentance, looking forward to the time when, through God's arrangements, their sins would be forgiven. John evidently recognized the perfection of Jesus and was reluctant to baptize him. But Jesus insisted because his baptism was not for repentance but pictured his complete and unreserved consecration to lay down his life in the service of the Heavenly Father. It was shortly after his baptism that he began his ministry. □

Jesus Begins His Ministry

KEY VERSE: "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region about."—Luke 4:14

SELECTED SCRIPTURE: Luke 4:1-15

THE Scriptures tell us that when Jesus reached the age of maturity, that is, thirty years of age, he presented himself to John the Baptist to be baptized. John was reluctant to carry out the instructions of Jesus, because he recognized that Jesus was not a sinner. John's baptism was a means whereby sinners could indicate repentance and their desire to come back into harmony with God. But Jesus insisted that the baptism be carried out, saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15) Jesus' baptism was for the purpose of symbolizing his complete dedication to do the Heavenly Father's will, even to death.

As John lowered him into the water, it pictured the death of his perfect humanity in doing the Heavenly Father's will. When he was raised up out of the water, it pictured his being raised to a new life. His begetting to this new life was attested to by John, "Lo, the heavens were opened unto him, and he [John] saw the Spirit

of God descending like a dove, and lighting upon him." (Matt. 3:16) The Apostle Paul, in Acts 10:37, 38, states, "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him."

The purpose of the ministry of Jesus is wondrously foretold in Isaiah 61:1-3 which Jesus himself quoted, and is recorded in Luke 4:18, 19, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The account states that after Jesus quoted these words he

said, "This day is this scripture fulfilled in your ears."—(vs. 21)

As we read of the life of Jesus in the Gospels, we cannot help but be impressed with how completely Jesus carried out the commission the Heavenly Father gave him. In his day, travel was almost entirely by foot and Jesus walked hundreds of miles on dusty roads, along lake shores, in the hills, cities, and villages. He preached in the synagogues, and in the temples, in the marketplaces, and streets. He went to the houses of both the rich and the poor. He literally spent himself in the service of the Heavenly Father. His attitude was expressed in John 9:4,5, "I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world." Here we believe that Jesus had reference to the shortness of his ministry, and the necessity of accomplishing as much as possible in the time remaining, for, when death came, that would bring an end to his work as far as the first advent was concerned.

When we consider the ministry of Jesus, we realize that the Heavenly Father did not move him about as a man on a check-board, but rather he was required to exercise judgment. He was a free moral agent with per-

fect knowledge and an awareness of the consequences of his decisions. It is fascinating to try to appreciate his thoughts during his life as he experienced the fulfillment of prophecies. For example, he must have been very familiar with Daniel's prophecy of the seventy weeks. He knew by this that, from the time of his baptism, his ministry would last only three-and-one-half years. He knew also that he was the antitypical Passover lamb, and, to fulfill the type, it would be necessary for him to die on the Passover that was at the end of his ministry. As these events approached, it was necessary for Jesus to make decisions that would insure their fulfillment.

One of these decisions involved Peter. As the time neared for Jesus to go to Jerusalem and die, he began to prepare his disciples for this hard experience. Peter was reluctant to accept the thought "and began to rebuke him (Jesus), saying, Be it far from thee Lord: this shall not be unto thee. He said unto Peter, Get thee behind me Satan; thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:22,23) Jesus would not permit himself to be dissuaded from fulfilling the prophecy and the will of God. □

Christian Life and Doctrine

The Book of Books—Part 2

THE BOOK OF GENESIS

First human soul—how created . . . Penalty for sin . . .

Satan's lie . . . "Seed" of promise . . .

First mention of "hell"

AS we have noted, the first book of the Bible is called, Genesis, meaning, the 'origin'. The first chapter of Genesis contains an exceedingly brief account of God's creative work as it pertained particularly to the planet Earth. It is not intended to be a full and scientific revelation of all the details involved in the work of creation, nor is such a detailed record necessary to the purpose of the Bible, that purpose being to identify the origin of man, to explain why he is now a dying creature, and to assure us that God is carrying forward a glorious plan for man's recovery from sin and death, as well as to explain the details of that plan.

However, the brief account of creation that is given us in Genesis, when properly interpreted and understood, is found to be fully in harmony with all genuine scientific facts. (See the booklet, "Creation," for confirmation of this statement, and a detailed examination of the first chapter of Genesis. Free upon request to Dawn Publications, East Rutherford, NJ) Its days of creation, for example, are not periods of twenty-four hours, but long periods of time, each having an obscure beginning called evening, and closing in a symbolic morning of completion.

In the morning state of the sixth day, man was created—male and female. They were commanded to multiply and fill the earth, and subdue it. They were given dominion over the

earth, and over all the lower forms of creation. So far as the earthly creation was concerned, man was the Creator's crowning work. The record states that he was created in the image of God, and, in the divine command to multiply and fill the earth, we have a brief statement of God's purpose in the creation of this first human pair; namely, his design that the earth should be filled with human beings whose delight it would be to worship and serve him.

The record of the general work of creation contained in this first chapter of Genesis is merely in the nature of background material to help highlight the essential information concerning the creation of man, the account of which closes the chapter. The next chapter begins to present the details, not only of man's creation, but also of the divine will for him, the fact of his disobedience to the law of God, and his consequent condemnation to death.

In this detailed account of man's creation we are informed that he was made from the "dust of the ground," meaning simply what is now scientifically known to be true; that all the chemical elements which make up the human organism are native in the earth, hence the expression, 'Mother Earth'. We are also told that into the human organism the Creator breathed "the breath of life, and man became a living soul."—Gen. 2:7

This is the first time the word soul appears in the Bible, and it is, we believe, by divine design that we are informed as to exactly what it is, for here the Lord establishes a fundamental truth which should guide us in our study of his entire plan for the eternal destiny of man. And how simply the Lord defines a human soul. As stated in the record, the soul is the combination of the organism and the breath of life. Under divine guidance, the result of this combination was that man became a living soul.

A soul, then, is not a separate entity which dwells within the human organism, and which escapes when the body dies.

There is no biblical or other proof that such an entity exists. That erroneous theory originated in Greek mythology. Although the expression, 'immortal soul', is prevalent in the religious concepts of millions, it is not found in the Bible. The more than eight hundred uses of the word soul throughout the Bible are all in harmony with the Creator's explanation of how the first human soul was made, and of what it consists; namely, a living, human being.

It was to this first human soul, or human being, that God addressed himself when he said, "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17) From the moment Adam sinned, this divine penalty of death began to be carried out. As a soul, he began to die. From this point onward the Bible continues to elaborate and emphasize the dire results of disobedience to divine law. Not only did Adam die as a result of his disobedience, but he carried his offspring into death with him, hence the whole world is dying.

But this great tragedy of sin and death is merely the background of truth set forth in the Word of God, a background, nevertheless, which highlights the necessity of the Creator's plan for the recovery of the human race from the result of sin, and gives emphasis to his love in forming such a glorious plan of salvation. God's loving plan for the rescue of his human creation from death is the great theme song of the Bible. If we fail to hear and to appreciate the meaning of this theme song of divine love, we will have missed the real value and essential purpose of the Bible.

At the time our first parents sinned against God, and were sentenced to death and driven out of the Garden of Eden, God said that the seed of the woman would bruise the serpent's head. Vague though this language is, in the light of the unfolding plan of God as we find it throughout the remainder of the Bible, we recognize this as the first indication of the Creator's purpose to provide a Redeemer and Savior to rescue man from the result of his disobedience.

Chapters three to six of Genesis reveal the downward course of the human race during the antediluvian world. This world ended with the Deluge of Noah's day. The story of the Flood is known to all. Some believe it, many do not. Archaeologists have confirmed the fact of a flood in the Mesopotamian valley. It is claimed that proofs of such a flood exist in many other parts of the earth.

Not long after the Flood, an individual who fills a very important place in the Bible story appears on the scene. He is Abraham, originally called Abram. To Abraham God made a wonderful promise, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3

This promise was, in essence, repeated to Abraham on several occasions. When he was a very old man, God asked him to offer his son Isaac as a burnt offering. Abraham believed that if he obeyed, God would raise his boy from the dead. He demonstrated his willingness to obey, but the Lord prevented the sacrifice, and because of Abraham's faith and obedience he again repeated the promise he had made concerning his seed blessing all families of the earth, and confirmed the promise with his oath.—Gen. 22:15-18

This promise of the seed to be a channel of blessing, ties in with the statement God made in the Garden of Eden regarding a seed that would bruise the serpent's head. The same golden strand of promise continues throughout the remainder of the Bible. In the New Testament it leads us to Jesus as the promised seed, and to explanations which reveal that the followers of Jesus will be associated with him as the seed of promise, the channel of life-giving blessings to all mankind.

The natural descendants of Abraham—Isaac, Jacob, Jacob's twelve sons, and finally their descendants, the nation of Israel, play important roles in the illustrating of the plan of God encompassed in his promise to Abraham. The remaining chapters of Genesis trace the experiences of these down to the time when they became a nation of slaves in Egypt, longing for deliverance.

A very revealing incident in the life of Jacob is recorded in chapter thirty-seven. It is related to his younger son, Joseph, whom he greatly loved, and favored above his other sons. These became jealous of Joseph. First they thought to kill him, but instead sold him into slavery in Egypt. In order to hide their crime from their father, they killed a young goat and smeared its blood over Joseph's coat which they had retained, and spread it out before their father, Jacob.

As designed by them, Jacob concluded that Joseph had been slain by wild beasts. He was heartbroken, and in his great sorrow said, "I will go down into the grave unto my son mourning." (Gen. 37:35) The Hebrew word here translated grave is **sheol**. This same Hebrew word is also translated 'hell', and is the only word in the Old Testament thus translated. Here, then, is the only hell mentioned in the Old Testament, and we find righteous Jacob expecting to go there when he died. Thus we learn that hell is not a place of torment, but simply the condition of death into which the righteous and the wicked go when they die.

THE BOOK OF EXODUS

Deliverance from bondage . . . The Ten Commandments . . . Our merciful God

This book, as its name implies, narrates the thrilling story of the deliverance of the children of Israel from their Egyptian taskmasters and their exodus from Egypt. This involved many miraculous manifestations of God's loving care. One of these was the saving of their firstborn from death on the night before they left Egypt, the night when all

the firstborn of Egypt died. As we put together the complete testimony of the Bible on this subject, we will find that the deliverance of the Israelites from Egyptian bondage was an illustration of the future deliverance of all mankind from the thralldom of sin and death.

The Book of Exodus also narrates the miraculous manner in which, through Moses, God gave his Law to the Israelites. This Law is epitomized in the well-known Ten Commandments. The moral code represented in these commandments forms the basis of civilized laws in all the enlightened countries of the earth today. Certainly this attests to their intrinsic worth, and is a recognition by modern man that these laws given nearly four thousand years ago cannot be improved upon. This fact alone gives us profound respect for the Book in which such laws were first recorded!

The Ten Commandments were written on tables of stone. When Moses brought these tables down from the mountain, where he received them, he found the Israelites practicing idolatry. To him this was a serious breach in their fidelity to God and he threw the tables of the Law to the ground and broke them as a symbol of the people's infidelity. Later, the Lord said to Moses, "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou breakest."—Exod. 34:1

Moses followed the instructions, taking the tables of stone into the mountain. Then, "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Exod. 34:5-7

Here we have in a few words a summary of the glorious characteristics of God, which, throughout all the books of the

Bible are amplified by the revealment of his just and loving plan for the recovery of the lost race from death, and the restoration of all the willing and obedient to life on the earth. As we progress in our examination of the Bible, we will find that the Creator is, indeed, merciful and gracious, long-suffering, and abundant in goodness and truth. We will discover, also, that while he does not clear the guilty, he has provided redemption through Christ so that the iniquity of us all may fall upon him.

THE BOOK OF LEVITICUS

The name of the third book of the Bible is derived from the name Levi. Levi was the head of one of the twelve tribes of Israel. This tribe was the one selected by God to perform the religious rites and services of the nation. The Book of Leviticus presents in detail these different services, including the offering of many and varied sacrifices. As the religious servants of the nation, they, as well as the sacrifices and other services which they supervised, are referred to in the New Testament, and are shown to be typical of Jesus and his followers during this present age and of their sacrificial work and service. Thus, even the tedious and difficult reading in the Book of Leviticus is related to the unfolding of the divine purpose of redemption and restoration.

THE BOOK OF NUMBERS

This, the fourth book of the Bible, probably gets its name from the opening chapter, in which the Lord gives instructions to Moses to "take ye the sum of all the congregation of the children of Israel, . . . with the number of their names." The entire book is largely a record of important events which occurred during the forty years when the nation of Israel wandered in the wilderness before entering the Promised Land of Canaan. Because important lessons can be drawn from these experiences of Israel, having a vital bearing on the outworking of the divine plan of the ages as a whole, this book also is a necessary part of the Word of God.

While the Book of Numbers is almost entirely historical in nature, in it is to be found one of the most beautiful divine beatitudes recorded anywhere in the Bible. God instructed Moses to pronounce a benediction upon Israel in these words: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26

THE BOOK OF DEUTERONOMY

The Book of Deuteronomy, as its name implies, consists largely of the repetition of important features of the Law given to Israel by God at the hand of Moses. This repetition appears mainly as admonitions to faithfulness given by Moses in three discourses which are recorded in the book. This book also contains the recounting of some of Israel's experiences during the forty years of wandering in the wilderness.

Deuteronomy also contains prophecies pertaining to the promised Deliverer of mankind from sin and death, the seed through which all the families of the earth will be blessed. One of these is recorded in Deuteronomy 18:18,19, and reads: "I [the Lord] will raise them up a Prophet [the Messiah] from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him." In the New Testament this is indicated to be a prophecy of the coming Messiah.

THE BOOK OF JOSHUA

Conquest of Canaan . . . Division of the land

The Book of Joshua is so named because its subject matter pertains to the time during which Joshua, the successor of Moses, was leader of Israel. In delivering the nation from Egyptian bondage, the divinely intended destination of the Israelites was the land of Canaan. But because of their lack of faith and their disobedience, they were permitted to wander

in the wilderness of Sinai for forty years, until the death of Moses. Then Joshua, by the Lord's appointment, led them into the Promised Land.

When Joshua assumed the leadership of Israel, the nation stood virtually at the border of Canaan, but in order to enter the land it was necessary to cross the river Jordan. God made this possible by holding back the upper waters of the river long enough for the riverbed below to be emptied. This enabled the people to cross over on dry ground.

After the Israelites entered the land of Canaan, they were confronted with the necessity of conquering the people of the land, and it was Joshua's responsibility to see that this land was equitably divided among the twelve tribes which constituted the nation. The manner in which this two-fold work was accomplished forms the principal subject matter of the Book of Joshua.

To see the real value of this and other historical records of the experiences of the Israelites, it is essential to recognize that they are presented against a background of faith in God's promises that one day there would arise the seed of promise who would, in God's providence, become a channel of blessing to all the nations of earth. The book is, therefore, another link in the inspired testimony of the Bible to strengthen conviction of the divine purpose to bless all families of the earth, as promised to father Abraham.

The Israelites were God's people. For this reason, he overshadowed them with his love and care. He assured Joshua of this, saying, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9) The Lord's people today can apply this promise to themselves, and receive spiritual strength from its reassuring words.

THE BOOK OF JUDGES

This book records the history of the nation of Israel during a period of 450 years, known generally by students of the

Bible as the period of the judges. It was a period in their national history when the only leadership they had was in the judges whom God raised up from time to time, chiefly when they were threatened or oppressed by their enemies and called unto the Lord for help. Gideon was one of these judges. The Lord used him to deliver his people from the oppressive hands of the Midianites. The famous victory of Gideon and his three hundred soldiers over one hundred and twenty thousand Midianites is recorded in this book.

Apparently, during much of that period of time in the experience of the Israelites covered by the Book of Judges, everyone did what seemed "right in his own eyes." (Judg. 17:6; 21:25) They had no central government, and no national leader or king. The record indicates that in some cases that which seemed right to the people was quite in harmony with the laws of righteousness; whereas at other times their decisions led them away from God and into idolatry. Many helpful lessons for our guidance and encouragement can be found in the Book of Judges.

THE BOOK OF RUTH

This book contains one of the most touching human interest stories ever written. Historically it belongs to the period of the judges. It tells of an Israelite and his wife, Elimelech and Naomi, who left the land of Israel during a time of famine to dwell in the land of Moab, thinking thus to improve their lot. In Moab, Elimelech died. His two sons married Moabitish women, but later the sons died, leaving Naomi and her daughters-in-law to take care of themselves.

Naomi decided that she would return to the land of Israel, and Ruth, one of her daughters-in-law, although not an Israelite, embraced the God of Israel and went with her mother-in-law. After arriving in Israel, and through the overruling providence of God, Ruth became the wife of an Israelite of the tribe of Judah, and it was through the lineage of this family that, hundreds of years later, Jesus was born.

Aside from its sheer interest and beauty as a story, the principal value of this book among the other books of the Bible is to establish this important link in the genealogy of Jesus. Thus again, we see that the entire Bible is related to the theme of redemption and restoration centered in Jesus who, as the seed of Abraham, came to redeem, and later to restore and bless all families of the earth.

I AND II SAMUEL

Israel demands a king . . . Saul and David anointed

Samuel was the last of the judges of Israel who served the nation during the period of the judges. The two books bearing his name record the experiences of the nation during his tenure of office, beginning, in fact, with an account of his birth in response to his mother's earnest prayers, and his training under the high priest, Eli.

While Samuel was serving as judge and prophet in Israel, the people decided that they wanted to be like other nations and have a king rule over them. They presented their case to Samuel who, in turn, took it to the Lord in prayer. The Lord instructed Samuel to accede to the demands of the people and to anoint a king over the nation. Saul was Israel's first king. He ruled well for a time, then lost his humility and started on a course which was contrary to the will of God.

At this point, the well-known Bible character, David, enters into the story. David was a shepherd boy whom God instructed Samuel to anoint king of Israel in place of Saul. David, however, made no effort to assume the rulership of Israel until after the death of Saul. The two books of Samuel relate in considerable detail the very interesting experiences of Saul and David, and thus fill in the history of this people from whom the seed of promise was to come.

I AND II KINGS

The two Books of Kings cover the period during which Israel was a kingdom nation, beginning approximately at the

time of David's death, and continuing until the nation lost its independence, ten of the tribes being taken into captivity in Assyria, and the other two to Babylon by King Nebuchadnezzar. Zedekiah was the last king to rule over the two-tribe kingdom. The nation has never had a king since he was overthrown. Under Solomon, the third king to reign over the Israelites, the nation reached its highest pinnacle of fame and glory. Solomon's own glory and wisdom became famous throughout the then known world. The Queen of Sheba heard about it and traveled all the way to Palestine to see for herself, and she reported that "the half" had not been told.—I Kings 10:7

Although Israel became a kingdom nation by rebelling against God's arrangement to care for their needs through judges, the Lord overruled this to make a very interesting illustration for us of a much greater kingdom which he would later establish over the whole earth, a kingdom in which Jesus would be the King of kings. To make this picture, the idea was conveyed to the kings of Israel that they ruled as representatives of God.

I AND II CHRONICLES

David abdicates . . . Throne of the Lord

The two Books of Chronicles are also historical, and are largely supplemental to I and II Kings. They are, however, more general in scope than the two Books of Kings, in that they begin with creation and give the historical background of the nation of Israel by genealogies all the way to David, and include the account of his reign. In the concluding chapter of I Chronicles, a prayer by David is recorded, which was uttered when he turned over his kingdom to his son Solomon.

In this prayer David said, "Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is

thine; thine is the kingdom, O Lord, and thou art exalted as head above all.' (I Chron. 29:10,11) Thus David acknowledges God to be king in Israel, and by so doing reminds us of the many promises of God that the time will yet come when, through Christ, he will rule over the whole earth.

EZRA AND NEHEMIAH

As we have seen, with the overthrow of Zedekiah, Judah's last king, the nation was taken captive to Babylon. This captivity lasted for seventy years. The Books of Ezra and Nehemiah record the experiences of the Israelites in connection with their return to the land of their fathers, and tell of the faithful service of these two servants of God whose names are given to the books; service, that is, in leading and governing the people of God during those difficult years.

In these two books there is much to encourage the Lord's people even now, for they remind us of God's ability to care for his own in times of great need, and to protect them from their enemies. These books tell of the rebuilding of Jerusalem, its walls and the temple, under very trying circumstances. But the Lord was with his people then, even as he still is with those today who put their trust in him.

THE BOOK OF ESTHER

God's people threatened . . . Enmity of Satan

This is the last of the predominantly historical books of the Old Testament, although it outlines the details of but one episode in the experiences of the Israelites. It might be more proper to call it a story book. It records an effort that was made to destroy all the Israelites, and the remarkable manner in which this was prevented. The principal purpose served by the book as a segment of the Word of God seems to be to call attention to a bitter attack made against the people of God in an effort to thwart the divine purpose centered in them.

When, in the Garden of Eden, God said that there would be a seed which would bruise the serpent's head, he also said that there would be enmity between this seed and the seed of the serpent. (Gen. 3:15) The serpent, of course, is a symbol of the great adversary of God and of men, who is Satan, the Devil. His seed would be all those who, wittingly or unwittingly, lend themselves to the carrying out of his wicked designs against God's promised seed.

Satan has not always known just who might be a part of God's seed of promise, so he has bitterly opposed, and has ever sought to destroy, those upon whom God's favor has been manifested. He would know of God's promise to Abraham. He would know that the descendants of Abraham were specially cared for by God. So they became objects of his envious and satanic attacks. Although, in this brief study of the experiences of Israel in relation to the plan of God, we have not taken time to mention the many obvious efforts of Satan to destroy the nation, such efforts were made. But God protected his people. The incident in the Book of Esther is another of these. The facts could have been stated very briefly, but the Lord favored us by presenting them in this appealing story form.

The Theme of Hope

Summing up our brief study of these seventeen historical books of the Old Testament, we found that God created man in his image, and designed that he should have dominion over the earth. This, we saw, was conditional upon man's obedience to divine law. But man disobeyed God's command, was sentenced to death, driven from his garden home, and his dominion taken away. We have seen, nevertheless, that God continued to love his human creatures, and began to make promises for a coming deliverance from the result of disobedience.

We have learned that in carrying out his purpose, God selected a faithful servant, Abraham, and promised that

(Continued on page 38)

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Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPL 1150 6:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Fredericton, N.B. CFNB 10:15 p.m.
 Corner Brook, Nfld.

CFCB 570 12:15 p.m.
 Deer Lake, Nfld.

CFDL-FM 12:15 p.m.
 Port au Choix, Nfld.

CFNW 12:15 p.m.
 Port aux Basques, Nfld.

CFGN 910 12:15 p.m.
 St. Andrews, Nfld.

CFCV-FM 12:15 p.m.
 St. Anthony, Nfld.

CFNN-FM 12:15 p.m.
 Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 7:00 a.m.
 Oshawa, Ont. CKLB 1350 7:15 a.m.
 St. Thomas, Ont. CHLO 10:45 a.m.
 Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.
 CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria
 102 MHZ (Fri.) 5:30 p.m.

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.
 Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio
 (Wed.) 11:30 a.m.

SPAIN

Radio Gerona (Mon.) 9:45 p.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador
 810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Miami WKID

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCB D

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on **SUNDAYS UNLESS OTHERWISE NOTED:**

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg	Channels 19, 24, 31, 33
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach	Channel 11
Huntsville-		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Decatur-	Channel 9	Hartford-		Albany Channel 13	
Florence		New Haven Channel 33		Atlanta Channels 6, 17, 21, 22,	
Mobile-		Rollins		25, 27, 28, 30, 36	
Pensacola Channels 19, 29		Southern Connecticut		Cable TV Co.	
Montgomery Channels 6, 22		Storer		Fayette Telecom	
ARIZONA (6:30 a.m.)		Valley		Augusta Cablevision	
El Centro-		DELAWARE (8:30 a.m.)		Columbus Channel 18	
Yuma U.A. Columbia		Philadelphia Channels 2, 22		Tallahassee Channel 12	
Phoenix Channels 2, 17, 30, 31		FLORIDA (8:30 a.m.)		IDAHO (6:30 a.m.)	
Tucson Channels 2, 17, 20		Ft.		Boise Channel 18	
Sajuro Cable		Lauderdale Channel 25		Idaho Falls Channel 10	
ARKANSAS (7:30 a.m.)		Broward		Spokane Channel 5	
Fort Smith Channel 10		Dade		ILLINOIS (7:30 a.m.)	
Joplin-		Hollywood		Chicago Channels 14, 19, 21, 33	
Pittsburg Channel 19		FL. Myers-		Davenport Channels 7, 19	
Jonesboro-		Naples Channel 9		Teleprompter Channel 12	
Little Rock Channel 15		Jacksonville Channels 20, 22		Peoria Channel 19	
CALIFORNIA (5:30 a.m.)		Orlando-Day-		St. Louis Channel 23	
Fresno Channel 13		tona Beach Sanlando		Southwestern	
Los Angeles Channels 18, 19, 44		ATC		Metro East	
San Diego Channel 22		Miami Channels 5, 7, 18, 25		INDIANA (8:30 a.m.)	
San Francisco Channel 18		Panama City Channel 2		Chicago Channel 10	
San Luis		Sarasota Channel 12			
Obispo Channel 25					

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks	Fort Wood		Dayton	Channel 4
Indianapolis	Cable of Indiana	S.W. Missouri		Lima	Cable Communications
	Channel 18	Channels 13A, 18, 23, 33		Youngstown	Channels 9, 10
	American				
	Sentinel Commun.				
IOWA (7:30 a.m.)		MONTANA (6:30 a.m.)		OKLAHOMA (7:30 a.m.)	
Cedar Rapids-		Missoula-		Oklahoma City	Channels 8, 22
Waterloo	Waterloo	Butte	Channel 3	Tulsa	Channels 6, 10, 16, 18, 21
Des Moines	Channels 4, 5, 35			Green Country	
Lincoln		NEBRASKA (7:30 a.m.)		Wichita Falls-	
Hastings		Lincoln-		Lawton	Channel 11
Kearney	Channels 4, 10	Hastings-			
Sioux City	Channel 23	Kearney	Channel 36		
		Center			
KANSAS 7:30 a.m.		Omaha	Channel 29		
Joplin-				OREGON (5:30 a.m.)	
Pittsburg	Channel 3			Boise	Channel 12
Kansas City	Channel 5A			Eugene	Channels 2, 5
Wichita-				Portland	Teleprompter
Hutchinson	Channel 5			Channels 13, 26, 30,	
				44, 83	
KENTUCKY (8:30 a.m.)		NEVADA (5:30 a.m.)		PENNSYLVANIA (8:30 a.m.)	
Bowling		Las Vegas	Channel 20	Erie	Channels 8, 18
Green	Channel 20	Salt Lake City	Channel 12	Erie Telecon.	
Charleston-				Johnston-	
Huntington	Channels 4, 5			Altoona	Channels 5, 8
Evansville	Channels 2			Philadelphia	Channels 7, 14, 15, 20, 23
Lexington	Channels 3, 31			Brandywine	
Louisville	Channels 21, 29P, 30			Cablevision	
Nashville	Channel 10			So. Eastern	
				Ultra Com	
LOUISIANA (7:30 a.m.)		NEW HAMPSHIRE (8:30 a.m.)		Pittsburgh-	
Baton Rouge	Channel 8	Boston	Warner-Nashua	Wilkes Barre-	
Lafayette	Channel 7	Hanover	Channel 10	Seranton	Channels 5, 10
Monroe-				Blue Ridge	
Eldorado	Channel 2				
New Orleans	Teleprompter			SOUTH CAROLINA (8:30 a.m.)	
Shreveport-				Charleston	Storer
Texarkana	Channel 2			Columbia	Channels 4, 19F
				Wilmington	Channel 12
MAINE (8:30 a.m.)		NEW JERSEY (8:30 a.m.)		SOUTH DAKOTA 6:30 a.m.)	
Portland-Po-		New York	Telco	Sioux City	Channel 30
land Springs	Cable TV-Kennebunk		Teleprompter	Sioux Falls	Yankton
			Vision		
MARYLAND (8:30 a.m.)				TENNESSEE (7:30 a.m.)	
Baltimore	Channel 15			Chattanooga	Channel 18
Washington	Channel B3			Knoxville	Channels 14, 21
Boston-				TCI	
Worcester	Channels 16, 25, 36, 42			Nashville	Channel 26
Springfield	Channel 25				
MICHIGAN (8:30 a.m.)		NEW MEXICO (6:30 a.m.)		TEXAS (7:30 a.m.)	
Detroit	Channels 2, 25B, 31, 38	Albuquerque	Channels 9, 11, 12, 20	Arlene	
Flint-		El Paso	Channel 3	Sweetwater	Channels 6, 10, 14, 17
Saginaw	Channel 18			Amarillo	Channel 15
Gerity				Austin	Channel 17
Grand Rapids-				Corpus Christi	Channels 7, 36
Kalamazoo-				Dallas	Channel 21A
Battle Creek	Channels 6, 10			Dallas-	
Coldwater				Fort Worth	Channels 8, 19, 24,
South Bend-				B30, 34, 35	
Elkart	Channel 30			El Paso	Channel 13
Traverse City-				Houston	Channels 8, 12, 17, 21,
Cadillac	Great Lakes			24, 25	
				Teleprompter-Galv.	
MINNESOTA (7:30 a.m.)		NEW YORK (8:30 a.m.)		Channel 11	
Minneapolis-		Albany-		Channel 10	
St. Paul	Channel 7	Schenectady-		Channel 9	
MISSISSIPPI (7:30 a.m.)		Troy	Channels 8, 13, 17, 29	Odessa-	
Jackson	Channel 7	Buffalo	Channels 3, 11	Midland	Channels 3, 13
Meridian	Channel 9	New York	Channels 10, 17, 29	San Angelo	Channel 10
MISSOURI (7:30 a.m.)		Rochester	Channels 32, 33	San Antonio	Channels 3, 28, 34
Columbia-Jef-		Syracuse	Auburn	Cable TV of Bexar	
erson City	Channel 11				
Kansas City	Channel 8				
Diacom Satellite					
Landmark					
Springfield	Channel 4				

(Continued from page 31)

through his seed all nations would be blessed. The descendants of Abraham, the nation of Israel, became the people of God, and to them he continued to make promises, and through them worked out the preliminary arrangements of his plan of salvation.

We have purposely avoided a detailed examination of these historical books of the Old Testament, for these details are of value in our study of the Bible only in the light of God's plan of salvation as we will find it revealed in the succeeding books of the Old and New Testaments. As we proceed in our scrutiny of these later books, particularly those of the New Testament, we will refer to important truths to be found in these historical books, the meaning of which will then be more apparent.

As we noted in the beginning, the truths of the great plan of the ages are not set forth in the Bible in narrative form. This being true, the real value of the Bible cannot be appreciated simply by reading it through chapter by chapter, and book by book. However, the glorious theme of divine love, as revealed in God's plan to rescue mankind from sin and death is reiterated over and over again—here a little and there a little—as one of the prophets declares. This is true, as we have found, even of the historical books of the Old Testament, and is increasingly so of the other books.

We will find, for example, that repeatedly the Lord, through the prophets, points forward to the coming of the great Deliverer, the Messiah, the Christ, the seed of promise. We will discover that in the accomplishment of this plan of restoration, the promised Deliverer first of all died as man's Redeemer. We will also ascertain from the prophets and from the writings of the New Testament that the actual deliverance of mankind from death will be accomplished through the agencies of a powerful government or kingdom, established by Christ, a kingdom that will rule over the earth for a thousand years, and that at the end of that thousand

years the human race will be fully restored to perfection and life. Then, stretching out before mankind, will be the opportunity of living happily and forever in a global earthly paradise.

This is God's purpose in his human creation. This is man's final destiny. And what a glorious destiny! All the evils which have afflicted mankind because of disobedience to divine law will have been destroyed. The human race will no longer be in rebellion against God and his righteous laws, but will be in wholehearted obedience to him, and basking in the sunshine of his unstinted favor and love.

It was this that God meant when he made the promise to Abraham that through his seed all the families of the earth would be blessed. And what a gloriously satisfying blessing it will be! No more sickness, no more pain, no more war, no more fear of war, and no more death. Too good to be true? Not at all! As we continue our examination of the Bible and note the wonderful manner in which it reveals the love of the true God of glory, we will say it is too good not to be true, for it is just what we should expect from the God of our salvation. □



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Christian Life and Doctrine

A Pillar in the Temple of God

MANY precious promises to the faithful church are recorded in the Revelation of Jesus Christ to the Apostle John. In particular, the messages to the seven angels of the seven churches each contain a promise to the faithful overcomers who respond to the invitation to follow in the footsteps of Jesus during this Gospel Age. The promise contained in the message to the Church of Philadelphia is that of becoming a pillar in the temple of God. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." (Rev. 3:12) In considering what the Word of God has to say about pillars, it is appropriate to review their significance and also their relationship to the consecrated child of God.

One of the earliest examples of the use of pillars is associated with Jacob's vision of the ladder, with the angels of God ascending and descending upon it. At that time God reconfirmed the Abrahamic Covenant with Jacob, and Jacob himself also entered into a covenant with God. In commemoration of this, Jacob erected a pillar as a memorial of the event, from the very stone he had used for a pillow while he slept and beheld the vision. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and

in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places to which thou goest, and will bring thee again into this land for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful [awesome] is this place! This is none other but the House of God, and this is the gate of Heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house.'" (Gen. 28:13-22) The word pillar in this passage (Strong's Concordance #4676) means something that is 'stationed or set up, a column or memorial stone, a pillar'. Here it is seen that the pillar was erected by Jacob to memorialize or commemorate the vow or agreement between God and himself, as well as to mark God's house, the site where the Abrahamic Covenant had been renewed.

That the use of a pillar for such a purpose was appropriate was later attested to by God when he again appeared to the prophet and identified himself as the God of Beth-el. "I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.'" (Gen. 31:13) By so identifying himself, God indicated approval of the memorial pillar, and instructed Jacob to return to his house, to the land he had left, in furtherance of God's plan for him.

So Jacob, in response to God's instructions, left Haran with his family and possessions to return to Canaan. During this

journey another use of a pillar to commemorate a vow is recorded, when an agreement for peace was made between Jacob and Laban. Laban was very displeased when he discovered that Jacob and his family had departed. He pursued after them in anger, and it was only by the direct intervention of the Lord that Laban agreed to a peaceful departure of Jacob, his family and possessions. "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. . . . And Laban said to Jacob, Behold this heap and behold this pillar, which I have cast between me and thee. This heap be witness and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm."—Gen. 31:44-46, 51, 52

Later in Jacob's life, while dwelling in the land of Canaan, he built an altar to God, who once more appeared to Jacob. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spoke with him, Beth-el."—Gen. 35:10-15

On all of these occasions, the significance of a pillar to commemorate a vow or agreement is clearly established. The primary use of the pillar was to mark the setting up or establishment of a particular relationship with God and the

continuance of fellowship with him by one who had such a special relationship.

Another familiar scriptural use of the pillar is found in the many Old Testament passages describing the departure of the Israelites from Egypt and their years of wandering in the wilderness. This pillar (Strong's Concordance #5982) was a pillar of a cloud by day and a pillar of fire by night. The meaning of the word is simply that of a standing column or a pillar, but its use in the Scriptures is in the very special sense that indicates the presence of God. When the Israelites departed from Egypt, this pillar marked the pathway of their journey, giving them direction. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—Exod. 13:11-22

After the Israelites left Egypt, Pharaoh's heart was hardened and he pursued them with his army. As his forces approached their encampment, this same pillar of cloud and fire served as a protective barrier for the Israelites against the Egyptians. "The pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." (Exod. 14:19,20) The miraculous cloud and fire denoted the presence of God, not only to the Israelites, but also to other nations, especially the Egyptians. "And they will tell it to the inhabitants of this land; for they have heard that thou, Lord, art among this people, that thou, Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night."—Num. 14:14

During the forty years in the wilderness, this pillar was with the Israelites, standing over the Tabernacle when they

were encamped, and leading them to a different location when, in God's due time, he deemed it appropriate for them to move. "And the Lord appeared in the Tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the Tabernacle." (Deut. 31:15) "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way in which they should go." (Neh. 9:19) The brightness of the cloud and the fire made the presence of God with the Israelites very evident, as a constant reminder that he was dealing with them and of his desire to fulfill the promises he had made to them.

A more traditional use of pillars mentioned in the Bible is found in the construction of buildings, particularly in the construction of the typical Temple of Solomon. They were used to support the roof and various projections, and even served as support for the bearing weight of the walls. Of more interest, however, are two pillars described as standing in the porch of the Temple—pillars that were not used in the construction of the Temple, but which are believed to have real significance in the unfolding of God's plan of the ages. "For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about, . . . and he set up the pillars in the porch of the Temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work; so was the work of the pillars finished."—I Kings 7:15, 21, 22

The margins of most Bibles provide the additional information that Jachin means 'he shall establish', and Boaz means 'in him is strength'. When combined, these two expressions bring to mind the promise of God concerning the permanence and strength of the kingdom that would be established by David's seed. "And when thy days be ful-

filled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. . . . But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.”—II Sam. 7:12, 13, 15, 16

The plan of God and the experience of the Israelite kingdom following Solomon verify that this promise of God to David was not fulfilled at that time. It is, in reality, a prophecy of the future kingdom of Christ to be established in the Millennial Age as a result of the redemptive work of Jesus who came as a descendent and heir to David's throne. Associated with him at that time will be those who, during this age, have responded to the invitation to follow Jesus by yielding their bodies “a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God.” (Rom. 12:1,2) When Peter asked the Master what they, who followed in his footsteps, would receive, Jesus replied, “Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones . . . and shall inherit everlasting life.” (Matt. 19:27-29) Our glorified Lord also declared, “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) The two pillars set up on the porch of Solomon's typical Temple for all to see, were thus a prophetic witness and testimony of God's promise to Abraham and confirmed to Isaac and Jacob, for blessing all the families of the earth. (Gen. 12:3; 22:15-18; 26:4, 5; 28:14) This promise will be fulfilled by Jesus and his church (Gal. 3:14, 28, 29), in the kingdom for which we pray, “Thy

kingdom come. Thy will be done in earth, as it is in heaven.”—Matt 6:10

The Prophet Isaiah proclaimed God’s Word regarding that kingdom when he described the strength and justice of the government that would ultimately be established in the earth as a result of the birth and work of the Messiah. “For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” (Isa. 9:6,7) This kingdom, because of its wonderful king, will bring everlasting peace to the world of mankind, in fulfillment of the promise to David. And it is certain, because the zeal of the Lord of hosts will perform it. Zechariah also speaks of this kingdom and informs us that the temple of the Lord, the true church, will be built by Jesus. “Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. . . . He shall bear the glory, and shall sit and rule upon his throne.”—Zech. 6:12,13

The prophecies of Isaiah 4:2; 11:1-10; and Jeremiah 23:5,6, identify the promised Messiah, Jesus, as the Branch. During this Gospel Age he is building the temple, a house of sons—“Christ as a Son over his house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (Heb. 3:6) The Apostle Peter also describes the development of this spiritual house. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.” (1 Pet. 2:5) Thus, it is the church class, those who respond to the invitation to run the race for the prize of the high calling in Christ Jesus, and are begotten of

the Holy Spirit, who become potential stones or pillars in the temple of God. If faithful unto death, each one will be privileged to share with Jesus in the work of blessing all the families of the earth when the glory of God fills his true temple and his Spirit is shed forth during the Millennial Age. For the present—until that true temple is completed—those who respond to the Gospel Age call are being built up as individual stones or pillars. “Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” (Eph. 2:19-22) Or, as Paul wrote to the Corinthians, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—I Cor. 3:16

The Scriptures tell us that these same apostles, who left a record of the inspired Word of God, were themselves considered pillars. As we today think of ones who have been faithful servants of God, who have provided much support for others associated with them, so did Paul describe some of the apostles in his time. “And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen [the Gentiles], and they unto the circumcision.” (Gal. 2:9) Those who seemed to be pillars were ones thought of and perceived as being strong in the truth and having the reputation of being used by God in preaching sound doctrine in proclaiming God’s promised kingdom. Thus it is a good work to desire to be a pillar, to be shaped by Jesus and used by our Heavenly Father now; to be kept faithful and submissive to his will now, that we might be used in his plan to bless all the families of the earth. For God has identified the church, the called out ones from the world of mankind, as the pillars upon which he will set the new earth. “The Lord maketh

poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory: for the pillars of the earth are the Lord's and he hath set the world upon them." (I Sam. 2:7,8) God has purposed and determined that this shall be accomplished, for "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11

On striving to be a pillar in our daily lives, it is important to remember that "whatsoever thy hand findeth to do, do it with [all] thy might" (Eccles. 9:10), as a praise and service unto our Heavenly Father. Anything and all things, whether we think them to be big or small, should be done with all our might, for "whatsoever ye do, do all to the glory of God." (I Cor. 10:31) Nor are we ever to doubt that God has properly prepared or equipped us to do what he asks and expects of us. When God appeared to Moses in Horeb, instructing him to return to Egypt and lead the Israelites forth from bondage into the Promised Land, Moses expressed doubt that they would believe and follow him. But God answered, "What is that in thine hand?" (Exod. 4:2) This calls attention to the fact that God's power will enable his servants to profitably use whatever the Lord provides in doing his will. Thus, taking advantage of opportunities to visit with the isolated, by telephone, in writing or in person, can provide a blessing to the recipient and opportunity for spiritual growth to the one performing such a service. We must be ever on the lookout for opportunities to show forth to others the same love that our Heavenly Father has shown to us. Our spiritual growth as pillars or living stones is dependent upon loving service, for "we know that we have passed from death unto life because we love the brethren."—I John 3:14

Our daily experiences are given to us that we might recognize and know the hand of God and respond by seeking his counsel and striving to do his will in all things. If we but

wait upon the Lord, he will supply what is necessary for, "what hast thou that thou didst not receive?" (I Cor. 4:7) It is to our Heavenly Father's praise that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Thus, in all things, we can in full faith be confident that "no trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it."—I Cor. 10:13, Diaglott

In this way the called out ones are being fashioned as pillars, as living stones, being shaped and polished, that they may be "fitly framed together . . . unto an holy temple in the Lord" (Eph. 2:21), "which temple ye are." (I Cor. 3:17) The true church of the ever-living God, the body of Christ, is thus to be established on the cornerstone of Jesus, to be "builded together for an habitation of God through the Spirit." (Eph. 2:22) To each of these pillars, our glorified Lord has promised through John the Revelator that he "will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12

The features, blessings and purpose of this city of my God, which is the new Jerusalem, have been described as: "Glorious City of Peace! whose walls signify salvation, protection, and blessing to all who enter it, whose foundations laid in justice can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God." (Studies in the Scriptures, Vol. 1, pp. 295, 296) Not only is the name of new Jerusalem promised to the overcomer, but also the name of my God, my new name. Paul, in writing to the Philippians, describes the power of that name. "Wherefore, God also hath highly exalted him, and given him a [the, Diaglott] name which is above every

name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.” (Phil. 2:9-11) Jesus, our glorified Lord, has already received this new name which, in his promise to the church in Revelation 3:12, he states he will write upon each pillar—upon him that overcometh. It was because of this that Jesus, after his resurrection, was able to declare, “All power [authority] is given unto me in heaven and in earth.”—Matt. 28:18

What was the name? It was and is the name of my God, the divine name, the name of Jehovah. Not only was it pictured in the type by the name on the mitre worn on the head of the high priest which displayed the phrase, “Holiness to Jehovah” (Exod. 28:36), but it was even more specifically prophesied by Jeremiah. “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **The Lord Our Righteousness** [Jehovah-tsidkenu, Margin].”—Jer. 23:5,6

The Leeser translation renders this last phrase, “**The Lord IS Our Righteousness**,” which conveys the thought of a name that **is** eternally a praise to the glory of our Heavenly Father. This is the name given to our glorified Lord, the one who was prophesied as the Branch, who would come forth from the root of Jesse, for it is the name by which he shall be called. Jeremiah also informs us that this same name is to be given to the church in glory. “In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith **she** shall be called, **The Lord Our Righteousness** [Jehovah-tsidkenu].” (Jer. 33:16) Thus, the called-out ones, the bride class, the faithful overcomers, the ones to be made pillars in the temple of God, are to receive the same divine name given to Jesus.

During the present Gospel Age, our Heavenly Father is extending an invitation to follow in the footsteps of Jesus, to enter into a covenant of sacrifice, and to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1,2) To those who respond to this invitation, Jesus promises that they will be made pillars in God's temple and share with him in bringing forth, to the glory of God, the promised blessings to mankind during the Millennial Age.

The pillars and the temple are thus seen to be a memorial to God's promises. During the Millennial Age, and the ages of ages to come, they will verify God's presence and guidance in the outworking of his plan of the ages. His attributes of love, power, wisdom, and justice will be evidenced in Jesus' ransom-redemptive work as the cornerstone or central pillar, and his church as the other pillars of God's temple, attesting to the reality and final realization of God's plan and purposes. For on these pillars will be supported the new earth—God's kingdom on earth—the culmination of his promise to bless all the families of the earth. **Be a pillar!** ☐

PICTURE SUPPLEMENT

The picture Dawn, 1982 Albion Convention, is ready—this year with names! Send for your copy. No charge.

1983 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 27.

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character was known as "the friend of God"? What do you consider the greatest test of his faith?

2. The title Messiah is from the Hebrew language. The title Christ is from the Greek. What is the English language equivalent of these titles?

3. Who were awakened from death by Jesus during his earthly ministry? Can you recall their names?

4. Complete this scripture: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their . . ."

5. You have heard the expression, "Am I my brother's keeper?" What is its origin in the Bible?

6. Is Christ's kingdom established before or after his second coming?

7. What is the fifth commandment?

8. Which is correct? (a) As a result of the curse which God

placed on the ground, the earth will always bring forth weeds and thistles, and only by the sweat of man's brow will he eat bread, or (b) The curse placed on the earth will be removed.

9. Jesus was perfect. Did he receive his perfection of nature from his mother or his father? Who was his Father?

10. Who was king of Jerusalem at the time of Jesus' birth?

11. In Genesis 13:14,15, God promised to give Abraham all the land which he could see from the place where he stood. Did Abraham ever receive the land thus promised? If not, when will God's promise be fulfilled?

12. What book of the Bible contains this prophecy? "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. . . . Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

(Answers on Page 60)

Talking Things Over

The Prince of Peace

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, the Everlasting Father, The Prince of Peace.”—Isaiah 9:6

OUR text begins with the word ‘for’ which could better have been translated ‘because’ for the reason that the verses that precede this wonderful promise elaborate on the hope of the kingdom, and it is because of the birth of the Savior that it can come to pass. The prophecy really begins with the second verse, “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” Like so many of the prophecies of the kingdom, the Heavenly Father speaks of the events as if they had already come to pass. The great light that is to shine upon the world of mankind has not yet appeared to them. We are still in the time when darkness covers the earth and gross darkness the people. But the promise is that, in God’s due time, this great light will shine upon the earth and its inhabitants.

As every living thing here on the earth owes its life and very existence to the warm and healing rays of the sun, so will mankind be healed and blessed, and given an opportunity for life in the kingdom by the Sun of righteousness. The Prophet Malachi writes, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” (Mal. 4:2) The thought is that Jesus, as the great mediator between God and men in the kingdom, will provide for their release from Adamic condemnation

and, in addition, there will be a great enlightenment from the out-pouring of the Holy Spirit. The Prophet Jeremiah speaks of this time, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people, . . . for all shall know me, from the least to the greatest."—Jer. 31:33,34; Heb. 8:10,11

The knowledge of God's plans and purposes for the world will for the first time be revealed to mankind in its fullness. This will enable them to cooperate with the Mediator in writing the law of God in their hearts. And because of this, they will grow in righteousness and find peace with God. This stage of development was pictured in Malachi's prophecy as, "and grow up as calves of the stall." The Revised Version states, "You shall go forth leaping like calves from the stall." The thought seems to be that of almost uncontrolled joy because of knowing God and looking forward to the blessings he has promised.

Jesus, at his first advent, quoted verses one and two of Isaiah's prophecy, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up." (Matt. 4:16) The light available at that time was to the Jewish nation. The Apostle Paul states that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." (Rom. 15:8) Our Lord's light shone into a little corner of the world called Israel and its environs, and from this very small beginning many followers have been the beneficiaries of this great light and have themselves become a light in the world. In proportion as the true followers of Jesus have kept their lamps trimmed and burning, in that proportion a measure of enlightenment has been spread throughout the world. But all of this is merely the shining of light in darkness, and the darkness hateth the light. The light shining to the footstep followers of Jesus cannot now dispel the gross darkness that envelopes the earth but must wait for the time when the work of gathering the church is complete,

when they, together with our Lord, will constitute the Sun of righteousness with healing in his beams.

Then the Lord declares through the prophet, "Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice as they divide the spoil." (Isa. 9:3, RSV) The thought seems to be that mankind, when brought back from the grave in the kingdom and released from the Adamic curse, will rejoice as those dividing a spoil—that is, sharing in something that was a gift or that they did not own. The blessings of the kingdom will be distributed to all in their overflowing bounty and the Sun of righteousness will shine for all with healing in his beams, bringing restitution to all, and none will escape the blessings except those who willfully refuse them and do despite to God's favor.

Then the Lord, through the prophet, continues in verse four, "For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, thou hast broken as on the day of Midian." (Isa. 9:4, RSV) In the kingdom, the Lord will completely destroy the forces of evil and oppression. And to insure that there will be no evil influences to deceive, Satan will be bound for the thousand years of the kingdom. (Rev. 20:2) The day of Midian was the day of Gideon and his little band of three hundred men. When the pitchers were broken and the rams' horns were blown, the Lord overwhelmed the powerful hosts of the enemies of his people, and he performed a great and miraculous deliverance. It was after the testing and sifting of Midian and his men, however, that the deliverance was accomplished. Evidently this was meant to be an illustration of the manner in which Christ and his church will deliver the human race during the kingdom.

In the fifth verse of our text the prophet describes the confusion resulting from the activities of Christ and his church going forth as the Arm of Jehovah, carrying out the final phase of the destructive work in preparation for the

establishment of the kingdom. This verse reads, "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." We believe the prophet is comparing the confusion of the climactic time of trouble with the day of Midian. We remember that in that battle, because of fear, the Midianites actually destroyed themselves. But even after the carnage of that battle, the Midianites as a nation survived to be troublesome to the Israelites at a later time. But in the climactic battle that precedes the establishment of the kingdom, the forces of evil will not survive, for they will be destroyed. In the symbology of the Bible, fire pictures destruction and the prophet states that not only will these evil forces be destroyed but that it will be with a fueled, consuming fire, picturing their complete and eternal destruction.

The sixth verse of our prophecy is quoted as our theme text, stating the fact that Jesus was born and was faithful to the charge the Heavenly Father gave him, making possible the fulfillment of the prophecy concerning the kingdom. The prophet after first establishing the fact that Jesus was born as flesh but still the son of God (Isa. 7:14), skips over the thirty-three and one-half years of his life as a human being and looks rather to the time when, as the resurrected and glorified Christ, he receives the mantle of the king of God's kingdom here on the earth. In the Bible, names and titles of people are especially meaningful, and so are the names that the prophet, by inspiration, ascribes to Jesus.

The first title that is given to Jesus is Wonderful Counselor. The word 'counselor' means 'one who deliberates or resolves differences', and when associated with the word 'wonderful', which according to Strong's Concordance means 'miracle, marvelous thing, or wonder', we get some idea as to the standard of justice and judgments to be rendered in the kingdom. The Apostle Paul tells us that "in all things it behooved him to be made like unto his brethren,

that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.'" (Heb. 2:17, 18) Associated with his training by experiences is the wonderful provision of his ability to look upon the heart and not on outward appearances. It is no wonder that the Scriptures said, "Let the heavens be glad, and let the earth rejoice . . . for he comes to judge the earth."—I Chron. 16:31-34, RSV

The footstep followers of Jesus in the Gospel Age have had the privilege of his advice and counsel on matters pertaining to God and his plans and purposes in advance of the world. It is because Jesus died on Calvary's cross and the merit of that sacrifice—the ransom price—has been applied to the church during the Gospel Age, that we are privileged to have a standing with God, and from his standpoint we are justified. (Rom. 8:1) Justification brings with it also the privilege of enlightenment of mind which results from Spirit begetting. (Eph 1:12-18) It is these footstep followers of the Master who know and appreciate something of God's justice, love, wisdom, and power as expressed in his divine plan of the ages. (Eph. 3:9-11) It is these same qualities of character that will be manifested through Christ and his church toward the world of mankind in the kingdom.

Another title by which Jesus will be called is The Mighty God. The word 'God' in this instance is from the Hebrew word **el** which has the meaning of 'strength', or 'powerful one'. We know that in the kingdom Jesus will have the full authority of the Heavenly Father and be his representative and mouthpiece in all things. He is recognized now, by his true followers, as the mighty Lord, the mighty God—not as the Father, but as the Father's representative, the well-beloved Son whom God has clothed with glory, honor and immortality, and given all power in heaven and earth. It is to Jesus that God has given the responsibility of bringing to a satisfactory conclusion the work of the Gospel and Millennial Ages.

Jesus will be the Everlasting Father of the human race in the sense that Adam, their father, failed to give them life, but Jesus, when he provided the ransom price for Adam, made it possible for all who are in their graves to be resurrected and cleansed from Adamic condemnation, and then be given an opportunity to earn life under the terms of the New Covenant. The Apostle Paul likens Jesus to the second Adam, saying, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit [or lifegiver]."—I Cor. 15:45; John 5:28, 29

Jesus, the world's Savior, will also be the Prince of Peace. The wonderful song the angels sang in heralding the birth of Jesus stated, "Glory to God in the highest, and on earth peace, goodwill toward men." (Luke 2:14) It will be in the kingdom when this promise will become a reality. In a prophecy concerning this time the Prophet Micah said, "It shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it . . . and he will teach us of his ways, and we will walk in his paths . . . and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Mic. 4:1-3

When the nations of the earth finally come to the realization that peace can come only through the arrangements of the Lord, they will say, "Come and let us go up to the mountain of the Lord and he will teach us of his ways." (vs. 2) Thus the Prince of Peace will do away with the terrible carnage of war in his own way and under the authority of the mountain of the Lord, God's government here on the earth. The real basis for everlasting peace here on the earth, however, will be the fact that God's law will be written into the hearts of all the willing and obedient. Any who are not in harmony with these laws will be destroyed

from among the people. (Jer. 31:33; Acts 3:23) The essence of God's law for them will be that they will learn to love the Lord with all their hearts, soul, and mind, and their neighbors as themselves. Nations and governments reflect the attitudes of the people and therefore there will be no hostility between people or nations in the kingdom.

The seventh verse of Isaiah's prophecy reads, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9:7) The expression, the throne of David, refers to a promise God made to David that is recorded in II Samuel 7:11-16 from which we quote in part, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. . . . And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Our Lord, when here on the earth in the flesh, was the legitimate heir to the crown and dominion of that kingdom, for he was the seed of David through his mother Mary.

Jesus did not establish the kingdom at his first advent, but rather indicated that his "kingdom was not of this world" or age. (John 18:36) There was the great work of selecting from the world his church before the kingdom could be established, and this was to take the Gospel Age, or about two thousand years. Because of the signs in the earth today, we have reason to believe this time is nearing an end, and that soon Jesus, as the antitype of David, will establish his throne and kingdom of peace. □

"I bring you good tidings of great joy, which shall be to all people."—Luke 2:10

Answers to Test Your Knowledge Questions

(See Page 52 for Questions)

1. Abraham. (James 2:23) Possibly his greatest test of faith was in being asked to offer his son as a sacrifice upon the altar.

2. The Anointed.

3. Three. The son of a widow in the city of Nain. (Luke 7:11-15) Jairus' daughter. (Mark 5:38-42) Lazarus.—John 11:32-44

4. "... fear toward me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work among this people... for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The doctrine of eternal torment is a precept of men, and it teaches fear.—Isa. 29:13

5. Cain originally made the statement when asked where Abel was, after he had slain him. It is often applied to one who is unwilling to accept proper responsibility.—Gen. 4:9

6. After his second coming. "And he [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the

mouth of all his holy prophets since the world began." (Acts 3:19-21) Christ's kingdom will accomplish this.

7. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. 20:12

8. (b) is correct. Revelation 22:3 reads: "And there shall be no more curse." This final chapter of the Bible pictures the kingdom, when God's will is done as fully on earth as in heaven, and when the curse will have been removed.

9. He received his perfection from his Heavenly Father. John 1:14 states that Jesus was "the only begotten of the Father, full of grace and truth." Mary, his mother, was imperfect as was all of Adam's race.—Rom. 3:10, 23

10. Herod.

11. He has not yet received the land. Acts 7:5 says, "No, not so much as to set his foot on." The promise will be fulfilled in the resurrection of Abraham when he and other Ancient Worthies shall be made "princes in all the earth."—Ps. 45:16

12. Malachi 3:15-18. ☐

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

P. HATGIS		G. PASSIOS	
Sayville, NY	December 5	Philadelphia, PA	December 19
		Pottstown, PA	19
G. JEUCK		L. POST	
Middletown, NY	December 19	Allentown, PA	December 5
K. NAIL		J. TATE	
Allentown, PA	December 5	New Haven, CT	December 19



Weekly Prayer Meeting Texts

DECEMBER 2—And now, why tarriest thou? Arise and be baptized.—Acts 22:16 (Z '01-186 Hymn 14)

DECEMBER 9—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1:12 (Z '98-41 Hymn 123)

DECEMBER 16—How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, follow him.—1 Kings 18:21 (Z '02-42 Hymn 114)

DECEMBER 23—A word in season, how good it is! A word fitly spoken is like apples of gold in pictures of silver.—Proverbs 15:23; 25:11 (Z '02-381 Hymn 170)

DECEMBER 30—Thou crownest the year with thy goodness.—Psalm 65:11 (Z '00-365 Hymn 34)

Conventions

MIAMI, FL, December 11, 12—Simpson Park, 55 S.W. 17th Rd. Mrs. Dan Kienast, 14825 N.E. 7th Ct. 33161
Phone: (305) 945-2081

CHICAGO, IL, December 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison 60101
Phone: (312) 543-5735

DETROIT, MI, December 26—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

PHOENIX, AZ, January 1-3—Quality Inn, 2420 W. Thomas Rd. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

ST. PETERSBURG, FL, January 9—Heilman Mobile Home Park, Recreation Hall, 8300 Seminole Blvd., Seminole

PALO ALTO, CA, January 22, 23—(New location) San Jose Masonic Lodge, 2500 Masonic Dr., San Jose. Mrs. Irene Altuvilla, 1201 Sycamore Ter., Space 67, Sunnyvale 94086

DELAWARE VALLEY, PA, February 13—Hugh Carcella Hall, 920 Trenton Rd., Fairless Hills. Mrs. Ruth Eldridge, P.O. Box 456, Lahaska 18931

SACRAMENTO, CA, February 19, 20—(New location) Sierra Inn, 2600 Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Ave.
Phone: (916) 457-0569

NIGERIA, AFRICA, MAY 1-7, 1983
—Institute of Church and Society, Ibadan, Oyo State. For information contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703, U.S.A.



Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Pansy Butler, Waynesville, MS—September 10.
Sister Mariamma Varghese, India—September 14. Age, 70.
Sister Susie Mathew, Bridgeport, CT—September 24. Age, 89.
Sister Hannah Kreher, Port Angeles, WA—October 1. Age, 93.
Brother Henry Kuzee, Grand Rapids, MI—October 10. Age, 78.
Brother Carl Chudzick, North Aurora, IL—October 19. Age, 92.
Brother Theodore F. Bee, Sayville, NY—October 20. Age, 84.

“I Wish I Knew What To Do”

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

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