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Highlights of DAWN

Knowledge Shall Be Increased

THE above statement is from a prophecy in the Book of Daniel which indicates conditions that were to prevail during our Lord's second presence. This wonderful Book of Daniel also contains a prophecy that reveals facts about our Lord's **first** advent, such as when he would present himself to Israel as the Messiah and that he would be "cut off," crucified, after a ministry of three and one-half years."—Dan. 9:24-27

We are interested particularly in looking into the prophecy concerning his **second** advent and presence as outlined in Daniel 12:1-4. As we note carefully what is taught therein, we shall find much to assure us that we are, indeed, in the days of the presence of the Lord. Hence, not far distant in time there shall be established in the earth the kingdom for which his people have long prayed.

Daniel 12:1 reads: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

We are certain Michael refers to our returned Lord—but why that name? Does he not return as the Messiah—God's "anointed One"? Michael means "who as God," which suggests that our Lord is performing a special work for God. Our studies reveal that this present evil order ends with a great "time of trouble such as never was." This period is variously styled as the day of God's "anger" or "wrath" or "vengeance." (Isa. 61:2; 63:1-4; Ps. 110:5) In other instances

in this trouble our returned Lord is referred to as God's "right Hand, and his holy Arm [which] hath gotten him the victory."—Ps. 98:1

In Isaiah 63:4,5 we read: "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me."

When one first reads of the day of God's "anger" or "wrath" or "vengeance," it tends to cause a reaction of horror. Can a glorious, all-wise and loving Creator have this fierce, vengeful side? One writer has well explained the proper meaning of that time of wrath and the terms used to explain it. "And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which he operates, and those who, from any cause, come in conflict with these reap the penalty or wrath of their own course."

One of the reasons our God has permitted this long reign of sin and death was to allow mankind to appreciate the exceeding sinfulness of sin, degradation, sickness, and death in contrast to the perfection, majesty, and authority of his righteous law which will be evident in the kingdom reign.

If this evil age ends with this terrible time of trouble, how can we be sure there will be an "afterwards" on the earth? Seeking this answer is what highlights the Daniel 12:1-4 prophecy previously quoted. In our Lord's great prophecy regarding his return and the end of this evil age, he quotes in part from Daniel. "For then shall be great tribulation such as was not since the beginning of the world to this time," and he adds, "no, nor ever shall be."—Matt. 24:21

That which follows in Matthew 24:22 clearly shows divine intervention. "And **except** those days should be shortened, there should be no flesh saved: but by the elect those days **shall** be shortened." (Corrected translation in harmony with older manuscripts.)

It does not take much reflection to realize we are now in a "time of trouble" which could mean the destruction of all mankind. Luke 21:26, referring to this period states, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Perhaps the number one fear in the hearts of the enlightened is the prospect of a nuclear holocaust.

Nobel scientist George Wald wrote: "I am one of those who does not see how to bring the human race much past the year 2000. And if we perish—as seems more and more possible—in a nuclear holocaust, that will be the end not only of us but for much of the rest of life and the Earth. We live—while that is permitted us—in a balance of terror. The United States and Soviet Union together have stockpiled nuclear weapons with the explosive force of ten tons of TNT for every man, woman and child on the Earth."

We realize how much the genius of Dr. Albert Einstein contributed to this present situation—but **not** willingly. It was said of him that the mushroom cloud over Hiroshima was his unwanted monument. He first determined the equation that permitted man to determine the amount of atomic power in any given amount of matter. It has been said that at the time of his death he strode in lonely splendor to the crossroads of eternity—he saw farther than any telescope and deeper than any microscope.

Dr. Oppenheimer was active in the "Manhattan Project" to develop for the U.S. the atom bomb. But when the first one was detonated at White Sands, New Mexico, he was overwhelmed with its death-dealing potential for all mankind. His memorable words were, "Science has sinned." For that change in outlook he was derided and he suffered much at the hands of his harsh critics.

Scientists have revealed to us that our life-giving sun is a huge caldron of nuclear fusion. But since we are at a distance it is a blessing, not a curse. It provides us with light,

heat, and a circulatory system of rain. Also through photosynthesis man has oxygen provided, as well as food.

Because we have a loving God, that great system of nuclear energy is a constant source of blessing. We believe that without question the sun will be the world's source of energy in the kingdom, replacing wood, coal, and oil. Scientists calculate that only a two billionth part of the sun's radiation falls upon the earth. Yet they state that in **three** days the amount of energy which falls upon the earth is equal to all the energy that could be produced from every known source of wood, coal, or oil.

What a lesson to ponder! The Heavenly Father who has created and known such great facts from eternity has used them to bless. When man unlocked the secret of atomic power, his overwhelming thought was—we have found a new awesome, certain way to destroy. Man's ingenuity and energies have been pouring out in this direction until, as Dr. Wald states, we now have "nuclear weapons" equal to "ten tons of TNT for every man, woman and child on Earth." How tragically sad! And how wonderful to be assured those days of trouble shall be shortened!

This preoccupation with creating weapons of destruction has brought harsh misery even before their detonation. Dr. Wald wrote, "But arms, and war, and nuclear weapons are only part of the crisis. The big hunger is now upon us, the great famines scientists have been predicting for years past—hunger among the poor in the developed countries, starvation in Africa, South Asia, and South America. The Green Revolution has collapsed. It depended on huge supplies of cheap oil and coal to prepare artificial fertilizers and pesticides that make it work. And oil and coal are no longer cheap."

Dr. Norman Borlaug, the Nobel Scientist, was one of the leaders in the Green Revolution. This was the name given to a successful effort to develop new varieties of grain that had extremely high yield and could grow under rugged

conditions. At a World Food Conference in Rome this good man was asked, "What would it cost to feed the hungry of the world?" He answered, "About seven billion dollars a year, which is not available. Instead," he countered, "we are spending 200 billion dollars annually on implements of war."

One great law of God, if understood and practiced, could end this dismal picture. "Thou shalt love thy neighbor as thyself." The events at this end of the age will powerfully demonstrate the evil ends which come from following a law of selfishness. Manifold blessings of knowledge which have come to mankind have led to the trouble. Knowledge used for selfish purposes cannot bless but instead becomes a curse.

The recognition of this fact takes us back to our subject and the prophecy from whence it came. When Daniel received the prophecy of that time that Michael would "stand up," the prophet knew this would be the time of deliverance for Israel and the rest of mankind. But the concluding statement caused him to realize it was for a much later time. "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: [the remainder of the text tells of conditions that would prevail in the time of the end] many shall run to and fro, and knowledge shall be increased."—Dan. 12:4

Three key conditions of the time of the end are given in this profound prophecy. They are: (1) "there shall be a time of trouble, such as never was since there was a nation, even to that same time," (2) "many shall run to and fro," and (3) "knowledge shall be increased." As we study the prophecy it becomes apparent that the triggering element for the "trouble" and "many running to and fro" is the "increase of knowledge."

A close study of history shows that approximately the past one hundred years have produced a tremendous increase in knowledge. We believe this is due to the presence of our Lord as "Michael," or "the Arm of Jehovah" or the "Archangel." (Dan. 12:1; Isa. 63:5; I Thess. 4:16) Does this mean that in some way the returned Lord, as a glorious spirit being, has on

occasion influenced the minds of men? We have recorded instances where such influencing was done without dominating the individuals' wills and forcing them to comply to a higher power.

The Book of Esther, chapter 6, records a dramatic illustration of one exercising his own will but first being directed to certain information. The story is about the deliverance of Mordecai, an Israelite, who was a captive in Persia. Haman, of high station under King Ahasuerus, hated the Israelites, especially Mordecai. His plot against this good man had grown to the point where gallows had been constructed for Mordecai's execution the next day.

That night, we read the "king could not sleep" and decided he might as well get up and read. He requested that a book of records (events which had happened in his kingdom) be brought to him. He then read of a plot against his life being exposed by a man named Mordecai: Why could the king not sleep? Why, when he received the records, did he turn to that special occurrence? Without affecting his will, the power of God directed him to those events. His reaction was based upon his own will and did not come from coercion. He desired to honor such a man.

At that time he heard footsteps in the outward court. They were those of Haman, who at that moment came to speak unto the king to hang Mordecai. When the king learned of Haman's presence, he invited him in and asked, "What shall be done unto the man whom the king delighteth to honor?" (Esther 6:6) Haman mistakenly thought the king referred to himself and suggested a variety of honors. The outcome was that Mordecai was feted and eventually Haman was hanged on the gallows which he had prepared for Mordecai.

Are there any facts to support the belief that the tremendous upsurge of knowledge had a special beginning about 100 years ago? Indeed, such is true and has been noted by scientists who have no particular interest in Bible prophecy.

In 1936 there was published a book, "The Next Hundred Years," written by C. C. Furnas, professor of Chemical Engineering, Yale University. There is a chapter entitled, "The Risen Tide of Invention." Mr. Furnas refers specifically to important, fundamental discoveries as inventions, such as the combustion engine, the telephone. The many improvements on such items, by his definition, are not basic inventions.

In his research he found "The World Almanac and Book of Facts" had an amazing amount of information. He wrote: "The peak of the world's inventive activity came about the year 1875, the rate being twice as high as the years after 1900. Only one important invention was recorded in the World War years, and that was the depth bomb. It looks as if the Victorian Era wins."

"At that time shall Michael stand up, . . . and there shall be a time of trouble . . . many shall run to and fro, and knowledge shall be increased." (Dan. 12:1,4) This great increase of knowledge due to the presence of the Lord would bring man to complete destruction if it were not cut short. This period will be a lesson to all beings for all eternity that when selfishness abounds those things which should bless will, instead, destroy.

Thank God for the promise it shall be cut short! In that kingdom, "They shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.—Revelation 5:12,13

The Good Shepherd

"I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth his life for the sheep."—John 10:9-11

The call of the present time is not a general one, but as the Scriptures declare, "He calleth his own sheep by name"—it is therefore a special call. "The Lord knoweth them that are his." They manifest relationship to him as his flock by their obedience to his call—by following him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us will be only "a little flock," and the fold provided for these is a special one, that is, the kingdom. Throughout this Gospel Age the Lord has been caring for this class; he has specially led and fed and blessed them, even though in the eyes of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd himself declared, whosoever lives godly suffers persecution. But we are to remember, also, the Shepherd's declaration that he has other sheep which are not of this fold—not provided for in the calling to the kingdom. These other sheep are still astray in the wilderness of sin; but the millennial day is near at hand, in which the Lord will gather his scattered sheep, all who would seek and love righteousness and harmony with God under favorable conditions—that they may all be brought into accord with him and be his flock. The Good Shepherd gave his life a ransom for all his sheep—not merely for the "little flock" of this age, the "heirs of the kingdom." Christ's larger flock will be gathered after the kingdom is set up.

Bible Study

LESSON FOR NOVEMBER 6

Making Mercy a Way of Life

MEMORY SELECTION: "Be ye therefore merciful, as your Father also is merciful."—Luke 6:36

SELECTED SCRIPTURE: Luke 13:10-17; I Corinthians 9:19-23

MERCY suggests that element of character that would withhold response toward a wrongful act. Our Lord Jesus was merciful toward those who opposed him in his ministry and even willingly laid his life down as a sacrifice for their sins as well as the sins of the whole groaning creation.

Our Heavenly Father is the fountain of all good things, and in him originated the attribute of mercy. We as his children and prospective heirs of the present call to become members of his divine family are to heed the instructions of his Word as pointed out in this week's memory selection, "Be ye therefore merciful, as your Father also is merciful." We should, therefore, make mercy a way of life. Mercy should become an important element of our Christian character.

During the present Gospel Age the faithful follower of the Master has been taught and guided by the principles of truth and righteousness which were adhered to by our Lord during his first advent. Jesus' prayer to his Father establishes the law of love as expressed in the passage (Matt. 6:12, NEB), "Forgive us the wrong we have done, as we have forgiven those who have wronged us." It has been part of the divine arrangement in the development of his children that mercy shall be given to them in proportion as they are willing to extend it to others. We have all received richly of God's grace in spite of our shortcomings. We are to cultivate that same spirit of forgiveness in our own hearts, to the praise and glory of our Father.

The context from which our memory selection has been

taken points out the Golden Rule. Luke (6:27,28) states the necessity to "love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." During the present age there are few who are willing to accept the terms of the way which has been opened. It is a narrow way, and only those who strive to overcome their fallen natures are able to comprehend the true significance of Jesus' teachings.

Luke's record continues (vs. 29), "And unto him that smiteth thee on the one cheek offer also the other." The Master's lesson teaches us that we are not to render evil for evil. Those who allow righteousness to work in their hearts are therefore guided by the spirit of the truth in all of life's affairs.

Then we note the instruction that to "him that taketh away thy cloke forbid not to take thy coat also." (vs. 29) The lesson expresses the law of love strongly by suggesting un murmuring submission on the part of the child of God. Next (vs. 30): "Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again." Jesus thus teaches that we are to be generous. Merely to give an object to someone, with the

hope of receiving something of equal value, would be an act with a selfish motive. This must be avoided if we are to grow in the graces of the spirit of God. Rather (vs. 31): "As ye would that men should do to you, do ye also to them likewise." As God exercises his goodness and mercy to those who are yet unthankful, so we should also seek to cultivate that spirit in our characters.

We are to be merciful if we are to obtain mercy: "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."—vss. 32-34

The lesson in this passage shows the importance of overcoming the spirit of the world. We are admonished therefore (vs. 35), "Love ye your enemies, and do good, and lend, hoping for nothing again." Those who give diligence in the growth of this aspect of their Christian lives have the assurance, as Luke further states (vs. 35) that "your reward shall be great, and ye shall be the children of the Highest." □

Active Christian Compassion

MEMORY SELECTION: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."—Luke 3:11

SELECTED SCRIPTURE: Luke 14:12-14; 16:19-31

THIS week's lesson is based on two passages from Luke. The first (14:12-14) concerns Jesus' admonition in connection with those who should or should not be invited to a feast. The host inviting the poor, the maimed, the lame, and the blind—who are in no position to return the favor—surely receives a blessing if the invitation is extended with the right heart attitude. Likewise the lesson of compassion and the freewill gift to others is shown in our memory selection.

The second passage (16:19-31) is the Parable of the Rich Man and Lazarus. Of all our Lord's parables this one has been misunderstood most. It has led to the misinterpretation that is so prominent among those who believe in eternal torture for those who have died out of favor with God.

The inspired record of God's Word says that all of Jesus' lessons to the people were

taught in the form of parables. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." (Matt. 13:34) We should understand the lesson from this standpoint and not consider it in literal terms.

The parable states (16:19) that "there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." This "rich man" represented the Jewish nation who, at the time of our Lord's first advent, had been especially blessed by God. Pictorially speaking, they were "clothed in purple" as God's typical royal people—the "fine linen" representing their covenant relationship with God. They "fared sumptuously every day" even as the Apostle Paul indicates (Rom. 3:1,2): "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them

were committed the oracles of God." They "fared sumptuously" on the many rich promises given to them through the Law and the Prophets.

But the "rich man" died. As a result of Israel's rejection of Messiah, they went into oblivion as a nation, and in that condition they were alienated from the favor of God throughout the Gospel Age. The scriptural account states that the rich man while in hell (oblivion) and in torments (persecutions) "seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:23) Symbolically, this represents Israel's view of Christ and his footstep followers, who receive God's favor while they themselves experience disfavor. This point is further emphasized in verse 24: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." For centuries Israelites have been distressed because of their predicament while looking to the spiritual seed of Abraham for sympathy—even the cool water of mercy and understanding. Yet in fulfillment of the lesson of the parable (vs. 26), "there is a great gulf fixed." Throughout the Gospel Age and even unto

the present time there has been a "great gulf" between the Gospel church and the Jews. And this wide difference between the two will continue to exist until the church is completed and God turns to Israel and the rest of the world with the new arrangement of the kingdom of Christ.

Lazarus represented the Gentiles, who had not received the special blessings that Jews enjoyed. They hungered and thirsted and sought crumbs at the foot of the rich man's table, and were called dogs by Jews who considered them heathen and outcast. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." (vs. 22) The condition of the Gentiles changed drastically after Israel's rejection of Messiah, for then they were given the opportunity to enter into covenant relationship with God and to be "dead with Christ," thus becoming the true seed of Abraham.

Much injustice has been done to the name of God in connection with the misinterpretation of this parable. God is not the author of the often accepted idea concerning eternal torture. He is a God of compassion and will, in due time, extend his favor to the whole world of mankind. □

Christians and Their Government

MEMORY SELECTION: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Romans 13:7

SELECTED SCRIPTURE: Luke 20:20-26; Romans 13:1-7

RESPONSIBLE government renders many services to its citizens. And as citizens we often owe much to the powers that be. In Jesus' day the Roman government provided law and order, security from roving bands of outlaws and foreign powers, and even religious freedom for certain faiths. In today's world the democratic system has attempted to become the voice of the people. Unfortunately all systems of government are subject to human frailties and abuses. All must eventually give way to the glorious government of earth's new King. Throughout the history of the world there have been various forms of government, many of them corrupt; and all have failed in one degree or another to bring lasting benefits to their people. However, we must acknowledge that any type of government is vastly superior to none. Without some form of law and order,

anarchy would be the rule of the day.

Neither Jesus nor any of the teachers in the Early Church interfered with, nor advocated interference with, the powers that be. They taught that we are to submit to these governments, obey their laws, and respect those who have positions of authority—leaving all judgments concerning abuses to God who will deal with all according to his own design in due time.

The selected scriptural reading for this week's lesson shows how Jesus answered those who questioned him and sought to entrap him in connection with his allegiance to the government and those in authority. "And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." (Luke 20:20) Then they put the question to

him (vs. 22) "Is it lawful for us to give tribute unto Caesar, or no?"

If he were to respond to their question—with either a yes or no answer—he would be outwitted, yet he was too wise to fall into their trap. Instead, he asked his inquirers to show him a penny. Then he said (vss. 24,25), "Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." This was a tactful answer, which showed no disrespect for the authority of the government under which he resided, and neither did it sidestep acknowledgment of God as the Supreme Ruler over all.

The Apostle Paul took a similar view of the government under which he lived. He said (Rom. 13:1,2): "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation (judgment, A S V)." Paul acknowledges that the state, in principle, is an institution established by God for the ordering of human life. Without it there

would be no law or order and no form of organized society.

It is necessary to maintain a proper balance between the civil government on one side and the laws of God on the other. If a conflict should occur, God's laws are to be obeyed, otherwise compliance with the laws and regulations of the state must be adhered to. We should be careful to observe the laws, customs and regulations of the society in which we live insofar as these do not infringe upon our consciences and the meeting of our obligations to our Lord and the truth.

The Apostle Paul, in our memory text, admonishes us to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Yet the thoughts, actions, and motives of our Christian lives should be focused on things above, even as the apostle also points out (Phil. 3:20, A S V), "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ." We are pilgrims and strangers in this world, with a responsibility to live our lives as ambassadors for Christ. Although we live in the world we are not to be part of it. Whatever we do in thought, word, or deed should be done in the name of our Lord Jesus Christ.

Who Is the Greatest?

MEMORY SELECTION: "If any man desire to be first, the same shall be last of all, and servant of all."—Mark 9:35

SELECTED SCRIPTURE: Luke 22:24-27; Mark 9:33-37

THE first of this week's selected scriptural readings is taken from the context of our Lord's institution of his last supper. On that occasion a discussion arose as to which one of the disciples would be the greatest in the kingdom. Jesus' perfect mental powers enabled him to detect the nature of the questioning and the necessity for giving a lesson in humility as a warning to those who had been given positions of such prominence in the Early Church.

The account reads (Luke 22:24), "And there was also a strife among them, which of them should be accounted the greatest." Disputes of this nature had erupted among Jesus' disciples on other occasions, perhaps as an indication of their anxiety in connection with the establishment of our Lord's kingdom and their respective places in it. Then Jesus said (vs. 25,26): "The kings of the Gentiles exercise lordship over them;

and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." As a lesson for his disciples in connection with the need for humility, Jesus further said (vs. 27): "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Our Lord was the ultimate example of humility, and the lesson had been forcefully brought to their attention.

The second passage of selected scriptural readings (Mark 9:33-37) tells of a similar situation. We read: "And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should

be the greatest." On this occasion Jesus' lesson related the innocence and devoted faithfulness of a little child to those characteristics most desirable in the child of God. As a warning against pride and ambition, Jesus "took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me."

There is an important lesson in both of these scriptural accounts that is worthy of the most careful consideration and prayer of every consecrated child of God. The days in which we live are evil, and there are temptations toward pride and ambition, even among the Lord's people, such as never before. Much of this has come about through the availability of expanding information along all lines of thought, as well as increased opportunities of gaining an education. Also we are living in an affluent society that is becoming further removed from the simple ways of yesteryear.

The question of greatness had no doubt come about among the Lord's disciples as a result of Jesus' selection of Peter, James,

and John (Mark 9:2) as the preferred three who were given special revelations in connection with the transfiguration. Jesus detected the disciples' tendency toward the desire for prominence and sought to draw it to their attention with the hope of correcting that undesirable disposition.

The spirit of rivalry is the very opposite of the spirit of Christ-likeness. As our Lord was meek and humble so must we be also if we are to have a share in his kingdom arrangements. The question should not arise as to who will be greatest in that kingdom. Rather, if we have the proper spirit of Christ we will be happy to have even a share in it—in any capacity.

The qualities of meekness and humility adorn the child of God and many are the lessons pertaining to the development of our characters along those lines. As these adornments are most pleasing to God let us heed the further admonition (Mark 10:43-45) that "whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. □

Christian Life and Doctrine



THE PEOPLE OF THE BIBLE—PART XIV
I KINGS, CHAPTERS 1 THROUGH 11;
II CHRONICLES, CHAPTERS 1
THROUGH 9

The Wisdom and Glory of Solomon

SOLOMON was the youngest son of David. Bathsheba was his mother. The name Solomon means "the peaceful one." He succeeded David as king of Israel, and the meaning of his name highlights one of the outstanding characteristics of his reign in contrast to his father's rulership. Throughout most of David's reign Israel was at war with one or another of her heathen neighbors, but during Solomon's reign the nation was at peace.

The typical nature of the kingdom of Israel continued under Solomon, for we read that he "sat on the throne of the Lord as king instead of David his father." David was so well-respected and honored as king that the nation gladly accepted the choice of Solomon as his successor, and "all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of King David, submitted themselves unto Solomon the king."—I Chron. 29:19-24

Even more important, the Lord's blessing was upon Solomon. The record is that "the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." (I Chron. 29:25) Jesus used the expression, "Solomon in all his glory." (Luke 12:27) The Queen of Sheba, hearing of the wisdom, riches, and glory of Solomon, decided

that she would journey to Palestine and see for herself. Her report was that the half had not been told.—I Kings 10:1-13

II Samuel 12:25 suggests that Solomon, as an infant, was given into the religious care of the Prophet Nathan, who gave him the name Jedidiah, meaning “beloved of the Lord.” Under the wholesome care of both David and Nathan, Solomon was nurtured in the reverence of the Lord, and when he became king his great desire was to rule righteously and in a manner which would be pleasing to God.

When David became old and feeble and it was apparent that he could no longer conduct the affairs of state and would soon die, Adonijah, another son, attempted to establish himself as successor to the throne. The Prophet Nathan learned of this and, together with Bathsheba, conveyed the information to the feeble David, who in turn, and in keeping with a pledge he had made to Bathsheba, directed that Solomon be anointed as his successor.

This anointing ceremony took place at Gihon, and there Solomon was proclaimed king of Israel to succeed his father David. A few months later David died, and Solomon found himself in full possession of the throne. During the early months of his reign he seems to have concerned himself mostly with consolidating his position as king, by ordering the death of Adonijah and two others—Joab and Shimei. David thought these worthy of death, but he had spared them, mentioning them to Solomon and suggesting that he use his wisdom in dealing with them but to see to it that they were put to death. Solomon also banished Abiathar, one of the two high priests in Israel at that time. Zadok then became the sole high priest. Solomon doubted the loyalty of Abiathar for, although he had been faithful to David in a number of crises, he sided with Adonijah in his effort to usurp the throne.

In I Kings 3:3 we read that “Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.” The expression “high

places'' denotes arrangements set up on hilltops for the worship of heathen gods. While many faithful servants of God in Old Testament times did offer sacrifice to Jehovah in "high places," it was expressly forbidden in the Law given to Israel through Moses.

Even the Prophet Samuel offered sacrifice in a "high place'' at Mizpeh. Probably Solomon, whose father had been anointed king by Samuel, would know about this and would not consider it especially displeasing to the Lord if he did the same. And, while attention is called to the fact that it was not the proper thing for Solomon to do, he is not particularly censured for it, for he went to Gibeon to offer sacrifice where was located a "great high place," and it was there that the Lord appeared to the king in a dream, and said to him, "Ask what I shall give thee."—I Kings 3:4,5

Solomon's Request

In reply to this offer by God, "Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"—ch. 3:6-9

This was a noble request, and "the speech pleased the Lord." (vs. 10) The Lord, of course, granted Solomon's request for wisdom, and Solomon has gone down in history as the wisest of all men. His request, however, reveals that even before the Lord specially blessed him with understanding he had a large measure of inherent wisdom. The fear, or

reverence, of the Lord is the beginning of wisdom, Solomon later wrote; and this young king did love and reverence the Lord.—Prov. 9:10

The Lord assured Solomon that he would be given not only wisdom but also riches and honor. He said to the king: "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—vss. 12-14

Wisdom Displayed

This first really prominent scene in Solomon's reign is one in which we see the inherent goodness of his character, his humility, and his great desire to do right. He desired to rule and judge God's people righteously, justly. The first illustration given us of his wisdom is the case of the two women who came to him to settle their dispute as to which of them was the true mother of a baby.

Each of these women had given birth to a baby, but one of the infants had died. Thereupon the mother of the dead child stole the live one from the other mother, replacing it with her dead infant. The mother whose child still lived detected the fraud, and a dispute arose between the mothers; so they appeared before Solomon to settle the controversy for them.

Naturally each insisted that she was the mother of the live child. Today, blood tests could have been made to determine parenthood, but medical science had not advanced to this degree in Solomon's time. However, he settled the controversy in a very unique manner. Since the women could not agree, he ordered that a sword be brought to him with which the live infant could be cut in two, and a half given to each mother. The mother of the dead child agreed to this,

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feeling, no doubt, that she would rather the infant be killed than to be given to its real mother. But the real mother protested. True mother love could not bear to see the baby thus destroyed. She would rather the other woman have possession of the child if thus it could be kept alive.—
I Kings 3:16-28

Solomon at once, and wisely, commanded that the child be given to the mother who protested against its being killed, saying, "She is the mother thereof." "And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."—vss. 27, 28

Solomon's wisdom was further displayed in his organizational ability and in his peaceful foreign policy. I Kings, chapter 4, tells about his many "princes" and "officers," and the duties assigned to them. In this chapter also we learn something about the size of his royal family from the amount of food that was required each day. Verses 22 and 23 read, "Solomon's provision for one day was thirty measures of fine flour [at least 165 bushels], and threescore measures [at least 330 bushels] of meal [Josephus makes these amounts twice as much as we have indicated], ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl."

This daily supply was provided by "twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision." (vs. 7) Each of these officers would thus have eleven months to assemble the food supply for Solomon's table for one month. The tremendous number who ate at the king's table seems to be accounted for to some extent in verse 29, which reads, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore."

God gave Solomon "largeness of heart," meaning that he had a desire to bless his subjects. He was hospitable and

enjoyed having as many eat at his table as possible. Under his rulership “Judah and Israel were many, as the sand which is by the sea in multitude, eating, and drinking, and making merry.”—vs. 20

Solomon’s peaceful rule foreshadowed the reign of Christ. We read concerning the period of his reign that “Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan [in the north] even to Beersheba [in the south].” (vs. 25) The “vine and fig tree” symbolism of security and prosperity is later used in the prophecy of Micah 4:1-4, outlining some of the blessings to reach all nations during the reign of Christ.

Building the Temple

King Solomon’s fame was enhanced by his building the temple, the “house” of the Lord—an undertaking which was denied to David, his father. David had explained to Solomon that he had not been permitted to build the temple. He said, “The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.”—I Chron. 22:8

David, although denied the privilege of building the temple, did not lose his zeal for the project and was permitted by the Lord to assemble much of the material for it. In the marginal translation of I Chronicles 22:14 he explains to Solomon that in his “poverty” he had “prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.”

So it was that when Solomon started to build the temple there was already much material assembled for it. But as suggested by David, Solomon set about to “add thereto.” First he entered into an agreement with Hiram, king of Tyre, to hew and bring “cedar trees out of Lebanon” to the temple site. Hiram had been friendly with David; indeed, the account

said that he was "ever a lover of David"; and Solomon was thus encouraged in requesting his services and the services of his people, the Sidonians, to cut and transport the cedar trees which he needed. He said to Hiram, "Thou knowest that there is not among us any that can [has] skill to hew timber like unto the Sidonians."—I Kings 5:1-10

Solomon displayed much wisdom in all the necessary organizational work for such a gigantic undertaking. We can get some idea of what was involved in the construction of the temple from the statistics which have been reliably computed by scholars. For example, according to Lange, the gold and silver alone which was accumulated by David, who confessed his poverty, has a present-day value of from two to three billion dollars. The total number employed on the project was 183,000, of whom 30,000 were Israelites, who worked by rotation of 10,000 a month. There were 153,000 Canaanites, of whom 70,000 were bearers of burdens, 80,000 hewers of wood and stone, and 3,600 overseers.

The parts were all prepared at a distance from the site of the temple. When they were brought together the whole immense structure was erected without the sound of hammer, axe, or any tool of iron. (I Kings 6:7) The whole area enclosed by the outer walls formed a square of about 600 feet. The sanctuary was comparatively small, inasmuch as it was intended only for the ministration of the priests, while the congregation of the people assembled in the court.

It would be too tedious for our present purpose to consider all the details of the temple's construction, the grandeur of its appointments, etc. We will simply mention in passing that the New Testament suggests two antitypical lessons taught by this glorious temple. Primarily, the temple was a meeting place between God and the people, and in the New Testament we are informed that the true followers of Jesus of this age are being built up as a spiritual temple, each one being a living stone in this antitypical temple. When this spiritual temple is completed, it will, for a thousand years, be the

meeting place between God and men. Through this wonderful arrangement, reconciliation will be made between God and all the willing and obedient of mankind during the thousand years of the reign of Christ, the antitypical King of Peace.

Even while this spiritual temple is being prepared, each individual who is being shaped for a place in it is admonished to consider his own body the temple of the living God. We are, as individuals, even now ministers of reconciliation. It is only through the consecrated followers of the Master that those today who are seeking after God are able to find him, and then only as many as the Lord chooses to call. Jesus said, "Ye are the light of the world," and scripturally we could add that the Lord's people are now the only light of the world.

The Dedication

Even with the immense army of men who were employed in gathering the material and building the temple, it required seven years to complete the undertaking. When it was completed we are given another intimate look into Solomon's heart of reverence for Jehovah and also his great wisdom. His success, his riches, had not, as we might say today, "gone to his head." He was still able to keep matters in their proper perspective.

This is clearly revealed in his appraisal of the temple as it stood in all its glory. With all the immense wealth that was represented in it, both of material and of labor, one less wise than Solomon might have reasoned that God would be under obligation to those who had built it for him and would actually condescend to live in it. But Solomon knew better. He had a much higher appreciation of the great God of Israel than probably many of his day had attained.

Solomon's prayer of dedication begins with verse 22 of I Kings, chapter 8. Beginning with verse 26, we quote: "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? Behold, the heaven and

heaven of heavens cannot contain thee; how much less this house that I have builded?"

What humility is here manifested! Here was the great temple standing in all its glory before the multitude who had gathered for the dedication, with their eyes fixed on their idol, Solomon; yet in his prayer he acknowledges that the God of Israel would not condescend to dwell in this glorious building at all. "The heaven and heaven of heavens cannot contain thee," he said to his God, "how much less this house that I have builded?"

As Solomon continues his prayer, he simply requests that the Lord's "eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place." (vs. 29) And then, still recognizing that God would not leave his holy habitation in heaven to dwell in any temple that human hands could construct, Solomon continues his prayer, "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive."—vs. 30

Solomon understood the provisions of the Law Covenant with Israel, that if they obeyed the Lord they would be blessed, and if they disobeyed they would be punished. So in his prayer he mentioned a number of the possible punishments which might come upon Israel for their sins. If they were "smitten down before the enemy"; when "heaven is shut up, and there is no rain"; "if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and

forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men).”—vss. 33;39

Solomon's Writings

In I Kings 4:32 we read concerning Solomon, “He spake three thousand proverbs: and his songs were a thousand and five.” A few of these were recorded and have come down to us in the books of Proverbs, Ecclesiastes, and Canticles, or The Song of Solomon. These books are a valuable part of the Old Testament writings. In them are furnished very important truths. The Book of Proverbs is a collection of profound yet practical axioms of truth, which are both enlightening and inspiring. Here are a few:

“The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.” (ch. 1:7) “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” (ch. 3:5) “Keep thy heart with all diligence; for out of it are the issues of life.” (ch. 4:23) “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.” —ch. 10:22

In Ecclesiastes 3:19-21 we are informed that man and beast both have the same breath, or spirit; that they both go to the same place in death. Solomon evidently knew of the heathen teaching that “there is no death,” that man has an “immortal soul” which cannot die; so he asks who can prove that the spirit, or breath—as it is in the Hebrew text—of man goeth upward, and the spirit of a beast goeth downward at death. His own answer is that they both go to the same place.

In Ecclesiastes 9:10 Solomon furnishes an excellent definition of the Hebrew word **sheol**, translated “grave” in this text, but in many places in the Old Testament translated “hell.” He writes that there is “no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**, hell], whither thou goest.”

His Unwisdom

In I Kings 10:23, 24 we read: "King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." But Solomon did not maintain this high reputation. One of the evidences of the Bible's authenticity is the very candid manner in which it relates all the facts concerning its important characters. Solomon would have been held in much higher respect had the truth concerning the closing years of his life not been recorded. But they were, and we find the record in I Kings, chapter 11. The narrative begins with the statement, "But King Solomon loved many strange women." These were heathen women, with whom the Israelites were forbidden to intermarry. This was his first wrong step.

Then verse 4 reads, "It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." He went so far as to join in the heathen worship of his many wives, and even built "an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."—vss. 7, 8

Because of this sin the Lord told Solomon that the kingdom would be taken from him, explaining, however, that he would not do this in his day, "but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—vss. 12, 13

Solomon's glory waned from this pronouncement until the time of his death. The Lord indicated to one named Jeroboam that after Solomon's death he would become ruler over ten tribes of Israel. Solomon heard of this and sought to have Jeroboam killed, but he failed. Jeroboam escaped to Egypt. It

was under these unhappy circumstances that Solomon, after reigning forty years, "slept with his fathers, and was buried in the city of David his father."—vss. 42, 43

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: The Lord is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath showed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.—Psalm 111

The Blessed Hope

A little while, earth's fightings will be over,
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to millennial day.
A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.
A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.

text for “the tree of life” the singular form is used. The definite conclusion is that the tree of life, and the tree of the knowledge of good and evil are from the singular form, and that it is not proper to use the plural form.

No instructions were given to Adam with regard to the tree of life—only of the tree of the knowledge of good and evil was he forbidden to eat. Genesis 2:15-17 reads, “And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [dying thou shalt die, margin].” It was not until their time for expulsion from Eden that the tree of life comes in for specific discussion, as recorded in Genesis 3:22-24, where cherubim and a flaming sword prohibited Adam from taking of the tree of life and living forever. Thus the way to the tree of life was closed.

The question may arise, Why was the tree of life not a part of the original disallowance? We can only conjecture—possibly at that time the tree of life had no fruit, as per God’s plan, and therefore could not represent a temptation to Adam and Eve. You see, while Adam and Eve were in the Garden of Eden they did not need the fruit of the tree of life, for they already possessed perfect human life, and the trees in the garden were able to sustain that life. No, they did not have everlasting life. They had not yet proven themselves worthy of everlasting life. Adam never did have everlasting life. This is obtained only by being worthy and by partaking of the tree of life. But he did have perfect human life.

And if Adam and Eve had not disobeyed God’s law; if they had not eaten of the forbidden fruit, certainly they would not have died. But once condemnation was placed upon them they entered the path of death, and the way to everlasting life was closed to them; and the only way to get life and live forever was for them to eat of the tree of life. We believe it

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Christian Life and Doctrine

The Tree of Life

**“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” “And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”—
Gen. 2:8, 9; 3:22-24**

THESE verses introduce us to the tree of life. They also make a clear distinction between a grove composed of every tree that is pleasant to the sight and good for food on the one hand, and the two trees which were in “the midst of the garden” on the other hand—the tree of the knowledge of good and evil, and the tree of life.

All the trees in the garden may be spoken of as a grove, but these taken collectively are not the “tree of life,” as shown very plainly in Genesis 2:9: “And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life **also** in the midst of the garden, and the tree of knowledge of good and evil.”

The Hebrew word “ets” pronounced “ates” is “tree” in English. It is singular. “Etsim” is the plural form. In every

text for “the tree of life” the singular form is used. The definite conclusion is that the tree of life, and the tree of the knowledge of good and evil are from the singular form, and that it is not proper to use the plural form.

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Atlanta	WATL	MISSISSIPPI	
Augusta	WRDW CATV	Columbus	WCBI
Savannah	WJCL	Greenwood	WABG
West Point	CATV	Hattiesburg	CATV
HAWAII		MISSOURI	
Hilo	KPUA	Independence	CATV
IDAHO		St. Joseph	CATV
Lewiston	KLEW	Springfield	KMTC
ILLINOIS		MONTANA	
Moline	WQAD	Billings	KULR
Peoria	WRAU	NEBRASKA	
INDIANA		Lincoln	CATV
Anderson	Cablevision Corp.	NEVADA	
Bloomington	CATV	Las Vegas	KLAS

Television Schedule

NEW JERSEY

Pt. Pleasant CATV

NEW YORK

Binghamton WICZ
Horsehead (Wed.) CATV 6:00 p.m.
Levittown CATV
New York Tele-Mine
N. Syracuse CATV
Rochester WHEC
Watertown CATV

NORTH CAROLINA

Greenville-Washington WCTI
Hickory WHKY

OHIO

Cincinnati WCPO-TV Channel 9
Zanesville WHIZ

OKLAHOMA

Ardmore KXII
Duncan KATV
Tulsa KTUL CATV

PENNSYLVANIA

Dunmore N.E.P.A. CATV
Indiana CATV
Johnstown CATV
Palmerton Blue Ridge CATV
Philadelphia WPVI
Pittsburgh WTAE
Vandergrift CATV

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Asheville WANC
N. Charleston CATV

SOUTH DAKOTA

Rapid City KOTA

TENNESSEE

Chattanooga WTVG
Kingsport CATV

TEXAS

Amarillo CATV
Austin KLRN
Beaumont KFDM
Dallas WFAA
Mission CATV
Temple KNCT KOEN

UTAH

Salt Lake City KUTV KSL

VIRGINIA

Roanoke WDBJ

WASHINGTON

Tacoma KTVW CATV

WASHINGTON DC WHFV

WEST VIRGINIA

Bridgeport WBTV
Charleston WCHS
Morgantown CATV
Oak Hill WOAY-TV Channel 4
Parkersburg WTAP

WISCONSIN

Beloit CATV
Eau Claire WEAV Channel 13
Janesville CATV
Rhinelander WAEO

CANADA

Sault Ste. Marie, Ont. CATV
Toronto, Ont. CATV

WEST INDIES

St. Kitts ZIZ-TV Channel 5

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them.—Hosea 14:9

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

ALASKA

Ketchikan KTKN 10:00 a.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

Tucson KFMM 5:45 p.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.

El Centro KICO 1490 10:30 a.m.

Los Angeles KBRT 740 9:00 a.m.

Petaluma KTOB 9:45 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KEWT-FM 6:45 a.m.

San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 7:30 a.m.

Tampa WFLA 970 7:30 p.m.

GEORGIA

Albany WALG 7:30 p.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.

Granite City WGNU 9:00 a.m.

La Salle WLPO 1220 9:45 a.m.

Peoria WPEO 1020 9:30 a.m.

Rockford WRRR 1330 6:15 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.

Louisville WHAS 10:30 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Caribou WDHP 96.9 FM

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Haven WGHN 8:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.

Minneapolis KTCR 9:45 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

St. Louis KSTL 7:30 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Kalispell KGEZ 9:30 p.m.

Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Hackensack WWDJ 10:30 a.m.

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WEZO 6:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Mt. Airy (Sat.) WPAQ 11:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 7:30 a.m.

OREGON

Portland KYXI 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WYJZ 8:45 p.m.

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Borger KQTY 1490 8:00 a.m.

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

Radio Broadcast Schedule

VIRGINIA				ISLE OF MAN - GREAT BRITAIN			
Richmond	WIKI	7:45 a.m.		Manx Radio		1545	
WASHINGTON				MALDIVES ISLANDS			
Bellingham	KPUG 1170	9:15 a.m.		Radio Maldives (Tues.)	4740	9:00 p.m.	
Clarkston	KCLK	10:45 a.m.		NEW ZEALAND			
Seattle	KAYO 1150	7:15 a.m.		Auckland	1XI	10:45 p.m.	
Spokane	KUDY 1280	9:30 a.m.		Dunedin (Sat.)	4XD	6:45 p.m.	
Tacoma	KMO 1360	9:45 a.m.		NIGERIA			
Yakima	KUTI 980	7:15 a.m.		Ondo State (Wed.)	OSBC	2245	
WISCONSIN				Oyo State (Wed.)	BCOS	2245	
Milwaukee	WZUU-FM	8:00 a.m.		PANAMA			
Neillsville	WCCN 1370	9:15 a.m.		Panama City	HOQ 1250	10:30 a.m.	
WYOMING				SOUTH AFRICA			
Sheridan	KWYO 1410	12:00 noon		Joubert Park	SWAZI Music Radio		
CANADA				(Wed.)		11:30 a.m.	
Edmonton, Alta.	CJOI	12:45 p.m.		VIRGIN ISLANDS			
Vancouver, B.C.	CJJC	7:15 a.m.		St. Croix	WSTX 970	9:00 p.m.	
Winnipeg, Man.	CKJS	9:00 a.m.		SPANISH RADIO BROADCASTS			
Corner Brook, Nfld.	CFCB 570	10:30 a.m.		ARIZONA			
Deer Lake, Nfld.	CFDL-FM			Nogales	XEHF	9:00 a.m.	
Port au Choix, Nfld.	CFNW 10:30 a.m.			CALIFORNIA			
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.		Fresno	KXEX 1550	10:45 a.m.	
St. Andrews, Nfld.	CFCV-FM			Los Angeles	XEGM	7:45 a.m.	
St. Anthony, Nfld.	CFNN-FM			San Jose	KAZA 1290	8:45 a.m.	
Stephenville, Nfld.	CFSX			FLORIDA			
Oshawa, Ont.	CKLB 1350	9:45 a.m.		Coral Gables	WRHC	8:45 a.m.	
St. Thomas, Ont.	CHLO 1570	10:45 a.m.		ILLINOIS			
Montreal, P.Q.	CFMB	5:15 p.m.		Chicago (Sat.)	WOJO	12:45 p.m.	
Prince Albert, Sask.	CKBI 900	9:15 a.m.		TEXAS			
Regina, Sask.	CKRM	7:45 a.m.		Lubbock	KWGO	8:30 a.m.	
Yorkton, Sask.	CJGX 940	10:00 a.m.		San Antonio	KUKA 1250	8:45 a.m.	
AUSTRALIA				MEXICO			
Geelong	3GL	10:00 a.m.		Mazatlan	XEACE	9:00 a.m.	
Wangaratta	3NE	8:15 p.m.		Nogales	XEHF	9:00 a.m.	
BRITISH WEST INDIES				PORTUGAL			
Grand Cayman	Radio Cayman			Oporto		Radio Miramar	
		11:15 a.m.		782 k.c.		10:15 p.m.	
CEYLON				URUGUAY			
Radio Sri Lanka (Sat.)		9:45 p.m.		Montevideo		Radio El Espectador	
				810 k.c.		(Sat.) 1:30 p.m.	

RADIO TOPICS FOR NOVEMBER

6—Science and Creation	20—The Earth Devoured
13—For the Glory of God	27—Times of the Gentiles

was the Devil's plan to have them do so. He had said, "Thou shalt not surely die." He, perhaps, knew the properties of the tree of life. He would have Adam and Eve eat of the tree of life and live forever. It all seemed very simple. God would thus be proved the liar. Man would not die. Satan's place would be assured.

But God had another plan. He "put cherubims and a flaming sword to keep the way of the tree of life." And thus he thwarted the Devil's purpose. Thus Satan was restrained, and perhaps we can learn a lesson from this. Satan has been restrained many times. We all know the story of Job. We know that Satan said of Job that if God took from him all his material blessings he would curse God to his face. Job 1:12 reads, "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Satan evidently had power. God said so, but only so much power, and beyond that he was restrained. No, he was not bound. But he was restrained. Satan has never been able to "go too far." Whether it be in the distress of nations or whether it be in the destruction of the "seed," thus far shalt thou go, and no farther, has been God's edict. We have our angels who bear us up, lest we dash our feet against a stone.

Satan is the god of this world—this age. He will be the god of this age as long as this age lasts. We are living in enemy-occupied territory. Our enemies are the world, the flesh, and the Devil. The Devil would like to have us think that he is not our enemy, that he does not exist, or that he is bound, or that he is not the prince of the air. The Apostle James (4:7) says, "Resist the devil." The Apostle Paul, in Ephesians 6:11, says, "Stand against the wiles of the Devil." The Apostle Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8) And it can be said of us as Jesus said to Pilate: the Devil has no power over us "except it were given . . . from above."

Satan's power has always been restrained by the greater power of God. Do these texts apply to you and me? Do they

apply to us as much as to James, Paul, Peter? If so, then the Devil is not bound as much as he would like us to think he is. (See Volume 1, page 146, Studies in the Scriptures.)

The binding of Satan, spoken of in Revelation 20:1,2 is something very different from the restraint which he has felt ever since the Garden of Eden. His binding, according to the Word of God, is for but one purpose, and that is clearly stated in Revelation 20:2 and 3: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Satan is restrained in measure now and has been since Eden; but when the millennial reign begins, he will be bound in order to deceive the nations no more. He has never been able to thwart the divine purpose.

As Bible students we believe the Garden of Eden account. This is not a parable. We believe that the trees were real. They were not mythical. They actually existed. However, we also believe that the eating of the fruit of the tree of knowledge of good and evil emphasized the truth that disobedience to the law of God brings death. It is natural, it seems, to blame others for our own mistakes. Adam did; Eve did; and we do. Eve blamed the serpent, as we know. But Adam really blamed God. He said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The sin of Adam was not merely eating the forbidden fruit; it was the sin of disobedience to God's expressed law. It was the sin of ingratitude. It was the sin of self-will against God's will.

The tree of life acquires important significance because Adam was expelled from Eden "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Adam and Eve had sinned. They had come under divine condemnation. Their sentence was death. There evidently was some virtue in this tree which would prolong life. For that

reason our first parents were forbidden access to it. If Adam or Eve or any of their children are to live forever, it will have to be through eating of the tree of life. But how can that be? Does God's plan provide for another tree of life?

It is interesting in passing to know that the longest-lived organisms of either the animal or vegetable kingdom are trees. Some are very long-lived, far exceeding animals. The redwoods of California and some California bristle cone pine trees antedate the Flood of Noah's day and are still living. And also, in passing, it was part of the law of Moses not to cut down or destroy a tree bearing fruit. (Deut. 20:19,20)

And now here are scriptures in the New Testament regarding the tree of life.

Revelation 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."

Revelation 22:1-4, 14: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

So the tree of life is not a subject that died in Eden. Its full meaning is found in the New Testament. It touches the cross. It touches the church and leads into the future. The overcomers of the church eat of the tree of life. Its leaves bring about the healing of the nations, and through the tree of life they enter the gates into the city.

"He that hath an ear, let him hear what the Spirit saith unto the churches." This is always an interesting statement of scripture. Read Revelation 2:7 again, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Blessed are our ears if they hear.

The tree of life in Revelation is an allusion to a picture, a reality of the tree of life mentioned in Genesis. But also we know that in the Greek New Testament the word "xulon" (xoo-lon) meaning "tree" is used in referring to the cross of Christ. The word "xulon" (xoo-lon) is the word that we are interested in at this time, "tree," a timber, an object manufactured from wood. Acts 5:30 and 10:39 read, "Whom ye slew and hanged on a tree": xulon, timber, cross. Acts 13:29, "They took him down from the tree." I Peter 2:24: "Who bare our sins . . . on the tree," etc.

This is the same word that is quoted in Revelation 2:7 and Revelation 22:2, 14, 19. The Emphatic Diaglott translates all these verses in Revelation by the word "wood," that is, the "wood of life." This is really thrilling! But it is a thrill compounded when we learn that the Hebrew word "ets" is the equivalent of the Greek "xulon" (xoo-lon) and is the word used in Genesis 2:9; 3:24, in referring to the tree of life.

We could stop right here and would have given enough scripture to show that the only way for Adam and for any of us, his progeny, to receive everlasting life is not by finding it in Eden, but by finding it in the cross of Christ which leads to the tree of life. No wonder we know him as the way, the truth, and the life. No man cometh unto the Father but by him. He is the way, the source. In this picture you might say he is the river bed. He is the truth. He is the water of the river that flows from the throne of God. He is the life, even the tree of life. Yes, in the cross of Christ we glory.

But there is another picture on this subject, a picture of great meaning, found in Exodus 15:23-25. "And when they

came to Marah, they could not drink of the waters of Marah, for they were bitter. . . . And the people murmured against Moses, saying, "What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them."

The first oracle of the Law or feature of the Law was the Passover (Exod. 12:41-43, 50, 51), which was instituted when Israel left Egypt. (See Volume 2, page 46, Studies in the Scriptures.) That great event is still kept by Israel as a memorial. But from the very beginning, the Law could not give life. It was not the water of life; it was bitter as was the water of Marah. That which they thought was unto life as sweet water, they found was unto death, bitter water. A tree, the word is "ets," a timber, was cast into the water, and the water was sweetened and able to give life. It was not the nature of the tree but the power of God that sweetened the water.

And so also the tree of the cross has given us the pure sweet water of life. "For 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) "And he [Moses] cried unto the Lord: and the Lord showed him a tree . . . and there he proved them." Just as he called for obedience in Eden in order to prove our first parents, so he will prove all by the test of obedience and faith in the tree of the cross which leads to the tree of life. Verses 26, 27 of Exodus 15 give a beautiful description of the kingdom.

In Revelation, the tree of life and the water of life are central subjects of the new earth. The source of the river of life is the throne of God and the Lamb. The water of truth in the Millennium will indeed be "as clear as crystal"—superior to the waters of Genesis 2:10-14, which were typical. Like pure crystal, this water from the throne will be free from all pollution of error, of misunderstanding, of misinterpretation.

“In the midst of the street of it, and on either side of the river, was there the tree of life.”—Rev. 22:1-3

We can picture this tree growing in the very center of the river bed; that is, in the street of it, or in the channel of it, and the branches of that tree reaching from where it stood in the midst of it to both sides of the river. What does this mean? Why both sides of the river? The tree gives life to both phases of the kingdom of God, spiritual and earthly. Listen to the Emphatic Diaglott on this point. (Rev. 2:7) “To the conqueror will I give to eat of the wood of the life.” The definite article is used in the original Greek. The church receives life through the tree of life. “The life” of Revelation 2:7 is different from that of which the world partakes. The wood of “the life” is spiritual life, divine life.

But in Revelation 22:2 the definite article is omitted. The term is simply stated “a wood of life,” for here its leaves are for the healing of the nations, the life of the nations, of all the families of earth, which will be human life such as was lost in Eden. This is the difference between the spiritual life of Revelation 2:7 and the human life for the people of the earth in Revelation 22:2: “Which bare twelve manner of fruits, and yielded her fruit every month.” Here we have a picture of everlasting life fed by the tree of life each month the year around; for eating of the fruit of the tree expresses participation through Christ, through the cross of everlasting life.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads.” All the faithful shall reign with him a thousand years, and every citizen of the kingdom will know who they are that have been faithful.—Rev. 22:3,4

“No more curse.” There was a curse recorded in Genesis 3:17: “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is

the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." And that curse still continues to this day and will do so until the spiritual seed is complete, until the pure water proceeds from the throne of God; for then shall this pure word of prophecy be fulfilled.

Note again Revelation 22:3,4. Some have thought this prophecy is fulfilled by simply pouring water on dry ground, but there is a much deeper significance than this. Every effect of God's displeasure will be removed. Nothing that has cursed mankind shall any longer exist in the new kingdom. Nothing that has cursed mankind shall any longer exist. It is true the ground was cursed. It is true woman was cursed in the pain of childbearing. It is true the Jews were cursed by their inability to keep the Law. But in the kingdom there shall be "no more curse." But remember, it says, "Cursed is the ground for thy sake." The thorns, the sweat, were a provision of a loving God. The sentence sounds terrible; but it was "for thy sake," for our good, and will remain for our good until the kingdom. And all this is dependent upon the antitypical tree of life and the blessings which flow from the throne of God, according to Revelation 22:1-4.

The harmonious unity of the Scriptures is exhibited in the recorded event of the first three chapters of Genesis and the last three chapters of Revelation, even though thousands of years intervene. In Eden, Adam disobeyed and fell under condemnation. Sin and sickness and death have come to his children; but because of the tree of life, Revelation tells us, the people will be healed and Adam's race will be restored.

In Eden, Adam suffered expulsion lest he "eat of the tree of life, and live forever." But in Revelation, Adam and his race are invited to partake of the tree of life and to drink of the waters of life "freely" and live forever. No longer will there be cherubim and a flaming sword guarding the way of the tree of life; but, instead, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is

athirst come. And whosoever will [any who is willing and obedient], let him take of the water of life freely."

We know that our Redeemer liveth. We have found him hanging on a tree. He is the way, the truth, and the life, and because of him the pure sweet waters of truth flow from the throne of God. We see the tree, which disappeared from the first paradise, restored, the tree of life, flourishing with all the healing properties which will wipe away all tears, death, sorrow, crying, and pain—the former things passed away, all things made new.

The Devil, Satan, existed in Eden; but in the new kingdom he will be bound, that he may deceive the nations no more. Hallelujah, what a Savior! Let us be faithful. Let us overcome, for it is written, "To him that overcometh will I give to eat of the tree of life," the tree of the life, divine life, immortal life, which is in the paradise of God.



**"THE EARTH
DEVoured"**

To be discussed by

'FRANK and ERNEST'

KEIN—1310—8:06 a.m.

SUNDAY, NOVEMBER 20

Tune in this discussion, and send for a free copy of "God's Plan." Send to:

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To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

NOVEMBER SPECIAL: On Sunday, November 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Christian Life and Doctrine

Greece, a Land of the Bible

MUCH of what is known today as Greece is referred to in the Bible as Macedonia. Today Macedonia is a province of Greece. The Apostle Paul and his companions were laboring in the vineyard of the Lord in Asia Minor when Paul was directed by a vision from the Lord to cross the sea from there to the first port of Macedonia, and to Neapolis, and he went on from there to Philippi, which at the time was a Roman colony.

Paul and Silas, together with Timothy and Luke, arrived in Philippi near the weekend and on the Sabbath day went out of the city to a place near a river where a prayer meeting was being held. There they started to speak to some women who had gathered. We read in Acts 16:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Here is a statement of some of the details involved in establishing the first Christian church in Europe, a privilege and an honor which the Lord bestowed upon Paul and his associates.

While Paul and Silas were well entertained by Lydia, being made more than welcome in her home and being free to use it as a meeting place for the newly developing brethren in Christ, they soon encountered persecution, were beaten with many stripes, thrust into prison, and put in chains. There in a dungeon in which they were incarcerated they prayed and sang praises unto God, and the prisoners heard them. Then suddenly an earthquake took place so that the foundation of

the prison was shaken. The result was that the prisonkeeper and all his household accepted Christ and were baptized. Years later Paul was in prison in Rome and wrote to the brethren in Philippi with fullness of love and compassion. He said in the opening verses of this loving letter, "I thank my God upon every remembrance of you."

From Philippi Paul and Silas went to Thessalonica, preaching the Gospel of Christ in the synagogue of the Jews. From Thessalonica they went on to Berea, and Paul called the people he met there in the synagogue "noble Bereans" because they "received the word with readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11

Paul left Timothy and Silas in Thessalonica, and with some of his companions went on to Athens, the city of philosophers, the city "of the Epicureans, and of the Stoicks." We read that Paul's spirit "was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16) It is said that in Athens there were three thousand gods. In the market place there were many altars to different gods and goddesses, among them an altar to THE UNKNOWN GOD. The Athenians, as well as the strangers who visited Athens, the Scriptures tell us, "spent their time in nothing else, but either to tell, or to hear some new thing."—Acts 17:21

Paul spoke in the synagogue to the Jews and devout persons, and "in the market daily." (Acts 17:17) There, that is, in the market place, the Epicurians and the Stoicks came to engage Paul in conversation, the result being to bring him to the greatest tribunal of all time, the Areopagus. These were judges—five hundred of them—judging murderers and preachers of strange gods. They had convicted Socrates about five hundred years before this for the same thing.

Areopagus means "rock hill of Ares (Mars)." There the gods tried Mars for some crime he committed, such as teaching the immortality of the soul or, as some others say, for murdering a favorite of the gods; but he was acquitted on

account of a tie vote. There, in the opinion of many, Paul delivered the most eloquent sermon of all time, except the Beatitudes.

“Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”—Acts 17:22, 23

Then Paul proceeded to explain that God, who created the heaven and the earth, does not dwell in man-made temples, pointing to the market place and to the acropolis whereon was built the temple of Parthenon, which was the Doric Temple dedicated to the virgins and to Athena-Minerva, who it was claimed was the virgin Athena.

In closing his discourse Paul said, “The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them.”—Acts 17:30-33

They never called Paul again. The resurrection of the dead was too much for them to believe. In all their philosophy the subject of the resurrection of the dead was never considered. But some men and women believed with Paul, and among them one judge by the name of Dionysius the Areopagite and a woman named Damaris.

From Athens Paul went to Corinth and there found a couple, Aquila and his wife Priscilla, tentmakers. Paul preached in the synagogue, and the chief ruler of the synagogue believed and all his house. Paul stayed in Corinth one year and six months, and a church group was founded there. Two excellent letters were written by Paul to the

brethren he reached in Corinth. Thus we see that Paul visited five cities in Greece—Philippi, Thessalonica, Berea, Athens, and Corinth.

The Judgment Day

In his sermon on Mars' hill Paul not only affirmed the resurrection of Jesus Christ but also gave a brief outline of a great truth of the Bible concerning the world's coming judgment day. He spoke of a long period in which the world had worshiped false gods and then added, "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30,31

With the first coming of Christ and his death and resurrection, there came a turning point in the plan of God. Prior to this time God made no special effort to call attention to a great plan of salvation, because the provision for that salvation had not been made, i.e., the death of Jesus as the world's Redeemer. But now all true followers of Jesus are commissioned to proclaim that through him salvation from death is available upon the basis of faith. The first step in the approach to this state of grace is repentance. When Paul said that God now "commandeth all men every where to repent," it does not mean that all men every where have now even heard this message of repentance in a true and understandable manner.

Paul contrasts the ignorance of the people during the past, at which God "winked," with the message of repentance, indicating that in order for any to repent they have to be enlightened. The only means of enlightenment is through the Gospel of Christ proclaimed in a true and understandable manner. To this Paul adds, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." The thought here is that

in the judgment day the people will indeed be enlightened, and their judgment, or trial, will be based upon the manner in which they respond to the enlightenment which will be guaranteed to them at that time. In a picture of the judgment day given to us in the 20th chapter of Revelation, we are told that the books shall be opened. These books represent an understanding of God's plan and will for his people. We are informed, also, that the people will then be judged upon the basis of the things written in the books.—Rev. 20:12

In order for the people to be judged in that future day of judgment, which as the Scriptures indicate will be a thousand years in length, it will be necessary for them to be resurrected to life through a resurrection of the dead. And in verse 13 of Revelation 20 we read, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." This is a reference to the works of the people which will be committed after the books of understanding are opened and they are able to make a correct decision whether or not they want to serve the Lord or to continue in their willful, sinful ways.

Paul explains further in his sermon on Mars' hill that God has given assurance of this future blessed time of opportunity to escape from sin and death through the resurrection of Jesus Christ from the dead. This is indeed an assurance, because a dead Christ would not be in a position to raise the dead and to conduct a thousand-year judgment work on their behalf. The Scriptures explain further concerning the judgment day that the faithful followers of Jesus during the present time—those who have been faithful in following him even unto death—will have the privilege of sharing with him in this future work of judgment, and this indeed is a blessed hope for all true Christians. Yes, there is a blessed time coming for the whole family of mankind, a time when the dead will be restored to life and all will have an opportunity to accept Jesus, to obey the laws of his kingdom and live forever. □

International Department

A Pilgrimage to Greece by Brother Pantel Hatgis

A PILGRIM'S life is not an easy matter, especially when serving in foreign countries. When traveling and staying in motels or in brethren's homes, it is necessary to give up many routines and comforts. But this is more than compensated for by the blessings that the pilgrim is able to bring to the brethren and the reciprocal blessing that comes to the one who is serving.

In Athens the friends were so very glad to see us in their midst. There are thirty to thirty-five consecrated brethren in the Athens class. They have three elders, faithful in the present truth of the harvest message. The class is very active and, because the friends are willing to give of their substance, they have been able to advertise in magazines and newspapers. This year they have spent about \$1,500.00 and have received approximately 1,100 responses, at a cost of about \$1.30 per response. The entire class helps in this effort, many taking part in the handing out of literature, mailing, and posting, etc.

The original six volumes of the Studies in the Scriptures were printed by The Dawn in the Greek language. Also many booklets were printed in Greek. But the volumes and many of the booklets have been reprinted in Greece at the expense of the Greek friends.

The friends here are all very zealous and energetic in the truth, cooperating fully with the Greek friends in the United States and are in harmony with and support the efforts of The Dawn.

The Greek Dawn is printed bimonthly by The Dawn, and approximately 1,200 copies are mailed to the Greek friends. The format of the Greek Dawn is very similar to that of the English Dawn, with many of the English articles translated into the Greek. These sections generally include Christian Life and Doctrine, the Bible Studies, Highlights, and other special articles appearing in The Dawn from time to time.

In general, the Greek friends in Athens are prospering spiritually. They are currently holding three meetings a week, and they are now permitted to meet without too much opposition. The religious leaders, however, as in many other countries, are still antagonistic. The friends here hope eventually to republish the Photodrama of Creation and the Comments to the Studies in the Scriptures.

Tyrnavos is a small town in Thessali. A brother and sister live here who are over eighty years old and very poor, but rich in faith. The meetings in Tyrnavos are held in their home, which is a small cottage built with clay. They live at a subsistence level on a small pension. They attempt to supplement their income by growing dandelions in a small garden, selling them for an amount equivalent to fifty cents a day. But they are happy because they know and have the truth. Within a radius of about thirty miles there are four brethren who gather together in the quaint cottage for a meeting. Knowing the day that I would be there, they all gathered together—seven in all, including myself—and we had a blessed meeting and fellowship that day.

A stranger who had heard of the truth came to the meeting that day and stayed to the end, and after the meeting he had several questions and seemed to be quite interested, and I was thrilled with the power of the truth to sway men's minds.

In Thessalonica there is a large class composed mostly of sisters. The two elders who were formerly leaders of the class have passed away. The few brothers who are in the class appear to be unable to lead a meeting, but they are good brothers and humble.

While we were here, a couple from Germany who had known the truth about ten years ago and at that time had been in correspondence with me, came for a stay in Thessalonica. They have been studying and appeared to be well grounded in the truth. They had been baptized previously while members of a denominational church, but now they expressed a desire to be baptized into Christ, and I had the privilege of doing this for them.

Twenty years ago the trip from Thessalonica to Philippi by a bus took me four hours on a zigzag road, dusty and rough. But now with the new and modern means of transportation and with asphalt roads that have been straightened and smoothed, it took me two hours to make the trip from Thessalonica to Philippi.

This was a reminder of the time that we are now living in, a time that was foretold by the Prophet Daniel, stating that there would be much running to and fro and that knowledge would be increased.

In Philippi there is a lonely sister who has been in the truth for many years. Her husband is a very humble man and very cooperative, as is the daughter. In her home we held a meeting, and the four of us had a blessed time of fellowship all that day and night. We were both strengthened in our faith and encouraged in our walk in the narrow way by reviewing the promises of God for us and for all the human race.

Two hundred miles from Athens is Patras, at the other end of the Peloponesos. There are eight brethren here who many years ago came out from Jehovah's Witnesses. They are very energetic and zealous, and they constantly advertise the message of the truth in the local newspapers. The Athens elders occasionally visit them, and they cooperate very closely in the activities of the work.

We had two meetings here, one on Saturday afternoon at a farm and one on Sunday morning at a brother's home. We

had a blessed time of fellowship for the two days that we were with them.

The friends here all stand firm in the truth and are rejoicing in the events that are taking place in the world, recognizing them as signs of the presence of the Lord and the nearness of the kingdom for the blessing of all the families of the earth.

They all sent Christian love to the friends in the United States, Greek and American, and especially to The Dawn friends, appreciating their labor of love for printing the Greek Dawn and three recent Greek booklets—Jesus, the Light and Savior of the World, Why God Permits Evil, and The Language of the Bible.

Kokkoni is the little town where I was born, and it is about a fifteen-minute bus ride from Corinth. I visited the Athens class on Sundays, which is about a two-hour bus ride from my home town, and I arrived back late at night, perhaps eleven or twelve o'clock. Sometimes I stayed late in the meetings, talking and answering questions, and on occasions I missed the last bus and was forced to stay overnight and return home the next morning.

Of general interest is the noticeable decline of morality in Greece in recent years. This decline in morality affects not only Greece, of course, but every nation on earth. And we believe that this is an additional sign of the times in which we live. We are a most blessed people in that our eyes and ears have been opened so that we can recognize the meaning of the things that are taking place in the world today.

I am very happy to report to you and to share with you the blessings that I had in serving the Lord's people in Greece.

They all in every place and in every ecclesia send their Christian love to you all, thanking you for your sacrifice and your example in serving the Lord and his people.

Let us unitedly serve the Lord and his truth, for the time is near when the door will be shut and all opportunities will end.

Encouraging Letters

Like Mail from Heaven

Dear Friends in Christ: What a delightful privilege to get to know you and your publications! Here I am, in a Spanish-speaking country, with limited opportunities to see or hear or read the Word of God in English, except for my Bible, and material I send for through the mail. In John 6:35 my spiritual appetite shall ever be fulfilled. It is publications like yours that seem like mail from heaven. May God continue to bless you all! Please send the material listed. Thank you very much.—PR

Waiting for the Resurrection

Dear Kind Folks: How wonderful is your little book "Hope," and how very much I received from it! Reading through each page was inspiring to me. I really am so thankful that in this day and time there are people like you around, encouraging and giving hope and consolation to people like me, in our grief. It seemed to say just what I felt at the time of my husband's death. I am a Christian, and through most of this past year I depended greatly upon God's mercy and tender care for my husband. We

reach a place when we know we cannot do—God must, so we pray. Yes, please do send me your booklet "God and Reason." May God richly bless your ministry, for truly it has been a real blessing to me. I will treasure the little booklet "Hope" till I, too, may rest beside my husband, waiting for the resurrection. God bless you all. In Christian love.—OH

She Reads and Studies

Dear Dawn: Just to let you know that I do enjoy my Dawn magazine. I love to read it. It is a blessing to me. I love to study, and read my Bible, so please keep my Dawn coming! Please find enclosed cost of my subscription for another year. God bless you is my prayer for you.—AL

Truly Frank and Earnest

Dear "Frank and Ernest": Will you please send me the free booklet "Your Adversary the Devil," which you offered over the radio. Your comments are truly frank and earnest and reveal quite a lot more than is permitted in the local church Sunday school or Bible class. Thank you.—CA

Learning from Us

Dear Sirs: I watch The Bible Answers on TV almost every Sunday morning when I am not at church. I am very anxious to learn more about the Bible and just what it has in it. Though I read the Bible every day, it is very hard for me to understand, as I don't have much education. I feel I really love each of you on the program. I love the way you quote the Scriptures, and my children love your stories. I learn more from your program than from going to church. I pray for you and for people like you. May God bless you all. Sirs, would you please send me the booklet "Hope Beyond the Grave" and please pray for me and for my family. Thanks so much!—GA

For Distribution

Dear Christian Publishers: I have read your publication "Hope," which I received at a funeral home while attending the funeral of a man I have known for a long time. I enjoyed the booklet very much. As I distribute tracts and booklets in hospitals and rest homes, I would appreciate it very much if you would send me samples and price list of your publications and also the free booklet entitled "God and Reason." Thanking you, I am, Yours in Christ.—MO

"Praise God!"

Dear Brothers in Christ: I have read the booklet "Hope" and was thoroughly pleased and blessed by the contents. I have received more insight into God's Word. My grandmother just recently died and fell peacefully to sleep. I am so thankful to the Lord that he allowed me to read the booklet "Hope." I prayerfully hope that your ministry will grow and grow. "Praise God from whom all blessings flow!" Please send me the booklet "God and Reason." Yours in Christ.—PA

Hope for Non-Believers

Dear Sirs: I was intrigued to hear of hope for non-believers after death and would very much like to read "Hope Beyond the Grave." I thank you!—CA

True Comfort

Dearest Friends: I am a semi-shut-in, and cannot get to church as often as I'd like to, so it means a great deal to me to watch your inspirational messages each Sunday. This morning's message was truly a comfort to me. I would like very much to have the booklet you offered, "The Three Keys," if you please. God bless you in all your work. Most Sincerely.—CA

Wonderful Bible Message

Dear Friends: I just recently came into possession of your little booklet entitled "Our Lord's Return" and was very enlightened and fulfilled by the wonderful Bible message presented therein. I have been searching for the way of true worship (in spirit and in truth) for so long now, and I believe that I have finally found it. I therefore respectfully request that you send me any Bible truth literature and booklets you possibly can. Anything received will be very much appreciated and will be shared with family and friends. Enclosed find a check for the literature as presented in the final pages of the booklet "Our Lord's Return," plus any other literature you feel would help in my search for the truth. Your time and materials will be more than appreciated. Very truly yours.—IL

Fascinated by Clarity

Gentlemen: Your booklets are quite enlightening, as is your magazine, The Dawn. I have the December 1976 issue, in which the third article of the Christian Life and Doctrine is printed. I am fascinated at how clearly such biblical matter is presented, so much so that I very much would like to have the

issues containing Parts I and II of this series. May I purchase these two issues? In addition, I would like to have the eight booklets listed below. And please let me know what "The Emphatic Diaglott of the New Testament" is. My check is enclosed. Sincerely yours.—SC

Listens While Traveling

Dear "Frank and Ernest": I intended writing you for a long time, but my work takes in much traveling. But I can listen to you Sunday mornings at any point of the Republic over HOA-FM—one of the outlets of the radio newspaper network. To get down to writing is difficult; so I am doing it right now, after listening to the 10:30 a.m. program. I would like a copy of the booklet mentioned in today's broadcast, "What Can a Man Believe?" After reading it I will give it to my family to read also.—Panama

Program Is a Blessing

Dear Fellow Christians: Heard your "Frank and Ernest" broadcast on a local station on the subject "When a Man Dies." Please send me a copy of this discussion. Your program is a blessing to the many thousands, perhaps millions, who hear it. Thank you, and God bless you! Sincerely, in Christ.—IN

Talking Things Over

The Sacrifice of Praise

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”—Hebrews 13:15

THANKSGIVING Day is an occasion for the people of this country to remember their past heritage, and particularly the incident that moved our forefathers to give thanks to God for the abundance of their blessings. Even in this day, and in spite of the many shortcomings of our government and society, we have many reasons to give thanks. This is true especially when we compare our lot with that of almost any other country in the world.

We, as consecrated Christians who are endeavoring to walk in the footsteps of Jesus, therefore join with our neighbors in giving thanks to the Heavenly Father for the many liberties and privileges that we enjoy in the pursuit of our vocation in Christ.

The Apostle Paul in our theme text states that we have reason to rejoice and give thanks continually, and this of course because of the great privilege that is ours. Let us look to the context so that we might share with the apostle the reason for his gratitude.

In verse 10 the apostle states, “We have an altar, whereof they have no right to eat which serve the tabernacle.” Here he is using the sacrificial ordinances of the tabernacle type to illustrate beyond any question of a doubt the present privileges of the footstep followers of Jesus.

One of the provisions of the tabernacle arrangement was for the sustenance of the priests and Levites. In Deuteronomy

18:1, 3 we read: "The priests the Levites, and all the tribes of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. . . . And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw." This was true of all such animal sacrifices, even some sin offerings where the hide and other discarded portions were burned without the camp. But there was one animal offering that the priests were not privileged to eat of. This was the sin offering of the Day of Atonement, when the animal was burned without the camp and **its blood was taken into the Most Holy to make an atonement for sins.**

We read in Leviticus 6:30, "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." The Apostle Paul makes the necessary connection here for us. In I Corinthians 9:13 we read, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" And again in I Corinthians 10:18, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

From the scriptures presented, two points become evident, and the first involves the priesthood. The altar evidently represents the arrangement under which the levitical priesthood was operating, namely, God's purpose as expressed in the Law Covenant. The Law was carnal, or of the flesh, and the priests served this arrangement. They ate of the sacrifices and therefore they were partakers of that altar.

But the Atonement-Day sacrifice was different because the blood of the sacrifice was taken into the Most Holy and sprinkled on the mercy seat as an atonement for the sins of Aaron and his house and the children of Israel. This was a typical atonement for adamic transgression. The Day of

Atonement pictured a higher and subsequent altar, or arrangement, to be used by the Heavenly Father—the Sarah feature of the Abrahamic Covenant. It is under this covenant that a superior order of priesthood is developed and will provide the real atonement for adamic transgression.

Under the levitical arrangement the priests offered animals as their sacrifice, but under the new arrangement the priests offered themselves. The Apostle Paul, in Hebrews 9:11,12, states, “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, **but by his own blood** he entered in once into the holy place, having obtained eternal redemption for us.”

Then, continuing to compare the typical sacrifices with the reality, the apostle states, “It was therefore necessary that the **patterns** of things in the heavens should be purified with these [that is, animal sacrifices]; but the heavenly things themselves with better sacrifices [that is, Christ and his church] than these.” (Heb. 9:23) And so the apostle in verse 10 of chapter 13 is saying in essence that the fact that the levitical priests were not permitted to eat the Atonement-Day sacrifice is evidence that they have no part in God’s arrangement for the actual atonement for sins. But we, as the footstep followers of Jesus, are privileged to partake of this arrangement, or altar. The tabernacle that we serve is a higher order, and so is the order of priesthood.

The second point that is made evident by Paul’s statement in Hebrews 13:10-13 is the fact that he **is** talking about the Day of Atonement and that its fulfillment in the reality involves Christ and the church. In verse 11 the apostle has taken great care to be certain that the altar that the levitical priesthood were **not** permitted to partake of and that we, as a higher order of priesthood, **are** permitted to partake of, is explicitly identified: “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin,

are burned without the camp.” The Atonement-Day sacrifices were the **only** sacrifices where the blood was brought into the sanctuary and the body was burned without the camp.

Then in verse 12 the apostle states, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” In this Paul shows that Jesus is the fulfillment of the typical sacrifice (the bullock) that was offered on the Day of Atonement. His body is pictured as being destroyed by fiery trials and suffering without the gate (or camp), and his blood is that which sanctifies the people by being applied on the antitypical mercy seat as an atonement for adamic transgressions.

And then in verse 13 the apostle makes the unequivocal declaration that we as the footstep followers of Jesus are invited to partake with him of the arrangement, or altar, that is a fulfillment of the Atonement-Day type (in the type the church is pictured as the Lord’s goat). In other words, we are invited to share with him the honor of being a part of the sin offering of the great antitypical Atonement Day. “Let us go forth therefore unto him without the camp, bearing his reproach.” This does not mean the church adds to the efficacious merit of our Lord Jesus. It means only that we are privileged to share in his sacrifice, that by means of suffering we might be privileged to be glorified with him.

In the 14th verse the apostle states, “For here have we no continuing city, but we seek one to come.” This is an acknowledgment that we as the footstep followers of Jesus have surrendered any right to a subsequent life here on earth. This also we share in common with our Lord; for when he gave his flesh for the life of the world, it meant that as a man he took Adam’s place in the dust of the earth. So we, too, as partners in his death, realize that our humanity joins that of our Lord in the dust of the earth. The only hope that we have for a future life is by a resurrection to the divine nature or to a lower spiritual plane of life. The apostle states in Hebrews 6:19, 20, “Which hope we have as an anchor of the

soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec.”

Since our hopes are centered on heavenly things, we can, without regret or without reservation, enter into the experience of suffering with Christ, knowing that if we are faithful in this we will have the privilege of sharing in his glory.

As we contemplate our privilege of being recipients of this marvelous grace, truly we can turn our hearts to the Lord with knowledge and understanding and appreciation, and offer a prayer of thanksgiving that will be pleasing and acceptable to him. This is a sacrifice of praise to God. A sacrifice, or offering, can take many forms; but God is certain to be pleased with a sacrifice of praise emanating from a heart that is thoroughly and constantly in harmony, or at one, with his eternal purposes.

So, let us continually offer the fruit of our lips giving thanks to his name.



Weekly Prayer Meeting Texts

NOVEMBER 3—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matthew 26:41 (Z. '01-80 Hymn 183)

NOVEMBER 10—Love . . . rejoiceth not in iniquity, but rejoiceth in the truth.—I Corinthians 13:6 (Z. '03-57 Hymn 77)

NOVEMBER 17—He shall give His angels [messengers] charge over thee, to keep thee in all thy ways.—Psalm 91:11 (Z. '04-75 Hymn 294)

NOVEMBER 24—Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.—Acts 24:16 (Z. '00-360 Hymn “K”)

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, N.J. 07073. A visit will be arranged when possible.

S. ALLEN		K. NAIL	
New Haven, CT	Nov. 27	Detroit, MI	Nov. 20
D. BRUCE		York, PA	27
Sandpoint, ID	Nov. 1	G. PASSIOS	
Spokane, WA	2	Hartford, CT	Nov. 6
Clarkston, WA	3	L. POST	
Portland, OR	5, 6	Allentown, PA	Nov. 20
Chico, CA	8	R. RUTH	
Sacramento, CA	9	Pottstown, PA	Nov. 13
G. JEUCK		J. TATE	
Philadelphia, PA	Nov. 6	Baltimore, MD	Nov. 27

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL			
Dewsbury	Nov. 19	Newport	21
Dewsbury	Jan. 14	Hull	Feb. 4

CASSETTES and TAPES on loan for the British Isles only—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

SUBSCRIPTIONS and LITERATURE—70, Station Rd., Gidea Park, Romford, Essex. RM2 6DA.



Since the responses to our radio work in Africa have been very gratifying, especially in Nigeria, but also in Ghana, Rhodesia, and South Africa, the Africa Committee is making plans for Brothers Gilbert Rice and Brent Hislop to visit these places in November, and possibly on through March.

Conventions

NEW HAVEN, CT, Nov. 13—Univ. of New Haven, Student Center, 300 Orange Ave., West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

DETROIT, MI, Nov. 20—Redford YWCA, 25940 Grand River. Mr. Raymond Rawson, 19050 Addison Ave., Southfield, MI 48075

CINCINNATI, OH, Nov. 20—2850 Dunaway. Mrs. William Bertache, 2850 Dunaway. 45211

CHICAGO, IL, Nov. 27—Elmhurst Masonic Temple, York Rd. & Arthur

St., Elmhurst. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

CHICO, CA, Dec. 3,4—Women's Art Club, Tenth & E Sts., Marysville. Mr. Walter Bisiaux, 1970 E. 16 St., Olivehurst, CA 95961

PHOENIX, AZ, Dec. 31-Jan. 2—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave. 85041

ST. PETERSBURG, FL, Jan. 8

**"Where two or three
are gathered together in My name,
there am I in the midst of them."**

—Matthew 18:20

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.

Brother Floyd E. Naill, Grand Rapids, MI—August 15. Age, 84
Sister Lucy Lobdell, Elgin, IL (Tacoma Ecclesia)—September 4.
Age, 75

Sister Jessie Angelina Sundararajahn, Bangalor, India—
September 18.

Sister Jennie Bitsikas, New York, NY (Greek and English Ecclesias)
—September 26. Age, 84

We appreciate information concerning any brethren to be included in this list.