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God's Table

"In this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, a feast of fat things full of marrow, of wines on the lees well refined." - Isaiah 25:6.

The Memorial Supper of our Lord, celebrated annually by Bible Students on its anniversary*; was instituted by Jesus on the night in which he was betrayed to his death. It is symbolic of what may be regarded as a preliminary course--"that part of a meal served at one time, with its accompaniments" -- of the great feast that the Father promises to provide for "all people." Special food is supplied for this course, for specially invited guests. Some may desire to partake who we may think are not of those for whom the Memorial is particularly intended; but they are welcome at the Table, in accordance with the laws of hospitality so emphasized by the Lord in his Word. None may rightfully designate who may partake or who may not, except by the invitation extended in the Lord's own words. It is for each participant to judge his own heart and need. "Let a man examine himself, and so let him eat of that bread and drink of that cup." - 1 Cor. 11:28.

* As noted on the back page of this issue, the appropriate time, this year, to commemorate the death of the antitypical Lamb, will be after sundown, Tuesday, March 25.

The symbols of the Supper as defined by our Lord and by St. Paul, represent, by the bread, the counsel and example of Jesus -- his body broken by three-and a-half years of arduous sacrificial service; and, by the cup of wine, his death as the Redeemer of all mankind, "to be testified in due time." (1 Tim. 2:6.) He himself said: "The bread of God *is* that which cometh down out of heaven, and giveth life unto the world.... I am the bread of life.... This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. . . . The words that I have spoken unto you are spirit, and are life." (John 6:33, 35, 40, 63.) Similarly, of the cup Jesus said: "This is my blood of the covenant which is poured out for many." (Mark 14:24.) Thus, if we would distinguish- between the symbols; the bread represents the life, the cup the death, of the Lord Jesus, which we memorialize "till he come" in power and glory, to bless "all the nations of the earth in accordance with God's oath-bound covenant with Abraham, as expounded by the Apostle Paul. - Gen. 22:18; Rom. 4:13; Gal. 3:16, 29.

Some latitude of understanding is permitted by variations in the four accounts of the institution of the Memorial Supper -- those of Matthew, Mark, Luke, and Paul. Matthew's and Mark's accounts quote the Lord as saying when he served the cup: "This is my blood of the covenant which is poured out *for many*." Luke says he said: "for *you*," and mentions two cups, one served during and one after the Supper. *Paul's* account (1 Cor. 11:23-26) omits any designation-"for many" or "for you." His explanation of the significance of the emblems in the preceding chapter (1 Cor. 10:14-17) owing to the breadth of meaning of several of the Greek words he uses, may be taken to indicate either a sharing of the benefits symbolized in the loaf and the cup, or a personal participation in what they symbolize -- "a common union of the blood of Christ . . . a common union of the Body of Christ."

Perhaps this variation in the accounts *is intended*, under the direction of the holy spirit, to permit those who realize a mystic unity with their Head, in sacrifice and suffering and in present and future service, to see in the emblems a reminder of this relationship. Certainly such a view tends to add to the solemnity and impressiveness of the celebration. On the other hand, those who feel that this claim would be presumptuous on their part, yet who would "follow the Lamb whithersoever he goeth," need suffer no loss of benefit. Holders of both views recognize the all sufficiency of the sacrifice of their Lord, and their paramount indebtedness to him. "Let each man be fully persuaded in his own mind," and let each respect the others' convictions. "Christ our Passover hath been slain for us." One of the most important lessons of his Memorial celebration, as emphasized by St. Paul (1 Cor. 10:17; 11:19-21, 27-30) is the *unity* of the Body -- of those who partake. A lack of heart unity with other believers vitiates the significance and value of the observance to the one cherishing a partisan or sectarian attitude. "For yet a little while -- how short! how short! -- the Coming One will be here, and will not tarry!" "Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." - Heb. 10:27, *Rotherham*; 1 Cor. 5:7, 8.

--H. E. Hollister.

"This Do in Remembrance of Me"

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" - 1 Corinthians 10:16.

AS THIS year we once again take "the loaf" and "the cup" we can think of no better preparation of heart than to meditate on the events connected with our Lord's celebration of the Last Passover and of his institution of the Supper in its stead. We might begin at Bethany, where the last journey that Jesus made from his Galilean home ended. It was here, three months previously, that he had raised Lazarus from the dead -- an act which had decided the Sanhedrin to put him to death. It was here, just six days before the Passover, that the feast was given in his honor, at which Mary's beautiful deed was done, when she took her box of spikenard perfume -- very costly and precious-representing perhaps a man's wages for a whole year, and broke it over the head and feet of our Lord, and wiped his feet with the hair of her head, and the house was filled with the odor of the perfume. Ah! the perfume of that beautiful deed will cling, to the garments of the Church as long as time shall last. "Wherever this Gospel shall be preached," said our Lord, "this also, that she bath done, shall be spoken of for a memorial of her." Praise God that once at least in his life on earth our Lord received the love, and gratitude, and devotion, that his heart craved, and that were his due. For her deep insight, her understanding heart, her act of loving, generous, unhesitating devotion, Mary has placed us today -- has placed the whole Church of Christ, *for* all time-under an endless, unpayable debt. Praise God for Mary, then; praise God for the men and women since who have shared her large, generous, devoted spirit and disposition. And may a rich odor of the selfsame perfume of love ascend from our hearts to our Lord as at the "Table" we hold sweet communion with him and with each other.

On the day after Mary's deed of love, our Lord started on his triumphal entry into Jerusalem. The following day he cleansed the temple for the second time; and for the remainder of that day, and all of the next, he was occupied in teaching the people who hung upon his words, and in frustrating and confounding those who sought to entangle him by captious questions. At the close of the day he poured out his infinitely pathetic appeal: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" As they left the temple he foretold its overthrow: "There shall not be left here one stone upon another, that shall not be thrown down."

PANORAMA OF FUTURE UNROLLED

Later, in the cool of the evening, he sat down on the brow of Mount Olivet, and in answer to the questioning of his four close disciples, Peter, James, John, and Andrew, he unrolled the panorama of the future to them-the whole course of events from and including the destruction of the temple and the city down to and including his own return, when he would come in power and glory. These ever-living, ever-weighty words, closed the greatest day of his teaching ministrations on earth. He ended them with a gracious *prophecy* of Israel's ultimate reception of himself: "Ye shall not see me henceforth till ye shall say: Blessed is he that cometh in the name of the Lord. Late in the evening of this same day he announced the coming Passover in connection with which he instituted the Supper which for his followers was to take its place thereafter. "Now it came to pass that when Jesus had ended these sayings, he said unto his disciples, Ye know that after two days cometh the Passover, and the Son of Man is betrayed to be crucified." - Matt. 26:1, 2.

The next day our Lord apparently spent alone on Mount Olivet. There, where he had so often done before, he quietly poured out his heart in prayer, and engaged in sweet fellowship and communion with his Father. There he was refreshed and strengthened for the coming sorrow, suffering, humiliation, and death.

The following day the disciples came to him at Bethany. They knew that preparations had to be made for the Passover that evening. They knew that two days before, he had declared that this Passover was connected with his being delivered up to be crucified. And therefore it must have been with peculiarly mixed feelings of awe, anxiety, and sense of duty, that they said unto him: "Where wilt thou that we prepare for thee to eat the Passover?"

"WITH DESIRE HAVE I DESIRED"

We are familiar with his reply: how he sent Peter and John ahead to make ready; how they were to go to a certain man's house; how they would be led to the right place by following a water-carrier servant who would meet them as they entered the city; and how, on telling the goodman of the house: "The Master saith: Where is the guest chamber, where I shall eat *the* Passover *with* my disciples?," he would show them a large upper room furnished and prepared. And we remember how they went, and found as he said, and made ready the Passover. Into that upper room, where the Passover had been made ready, came Jesus in the evening, when the hour for the celebration, sunset, had come, and sat down, or reclined, at the table, and the twelve Apostles with him. Into that same upper room let us enter now, in spirit, with unshod feet, with hushed breath, with holy reverence, with hearts attentive and subdued. For it is in that room that our Lord's wondrous character shines forth in clearest brilliancy. In full view before him-only a few hours away-were Gethsemane and Calvary. But these are not permitted to disturb his serenity, as in that room he breaks for his loved ones a box of ointment infinitely more precious than the one of Mary, and filled the room with a heavenly fragrance.

The words of mingled sadness and joy with which he introduced the Passover services were themselves a most affecting revelation of his heart: "With desire have I desired to eat this Passover with you before I suffer." How strange it seems to us, now, as we look back on that scene, with our hearts melting at the memory of his love, that one of the Twelve could have been unmoved thereby, but persisted in following, to its bitter end, his previously determined course of treachery. How strange it seems to us, now, that another of the Twelve, bold and impulsively courageous as a rule, would prove, under test, to be so weak as to deny his Lord. How impossible it seems to us, now, as under the guidance and in the power of the holy spirit we yield our hearts to him afresh, in a glad renewal of our consecration vows -- how strange it seems, that apparently all of them should have given way to a spirit of strife and contention, as to which of them should be counted the greatest. Yet these are the recorded facts, and they may well occasion in us each a most solemn and earnest heart searching, that their lessons may not be lost on us.

After Judas had left their company, Jesus seemed to breathe more freely. He seemed no longer greatly troubled in spirit, notwithstanding the dark experiences that lay ahead. Only a few hours remain in which to say all he wishes to say to his disciples, and he proceeds at once to comfort their hearts as he poured forth upon them in all the fullness and freedom of his love those great thoughts and exalted feelings and emotions, which St. John, through the holy spirit, has preserved for us in the 14th, 15th, 16th, and 17th chapters of his Gospel.

A NEW COMMANDMENT

His first word is an expression of triumph: "Now is the Son of Man glorified." Following this outburst of triumph is a word of tenderness addressed to his own. He gives them the endearing name: "little children." He tells them that but a little while would he yet be with them. And so deeply would his absence be felt by all who had once enjoyed companionship with him that they would have the loneliness of orphans. Nor could they now go through the loneliness, suffering, and death through which alone his future glorification could be reached. And until the reunion, which could not be until after these events, he gave them that wonderful, new commandment, to love one another. This commandment was not new in the sense that it had never been given before. The commandment, or law, of love, was written deep in the constitution of the first man. Love to one's neighbor is enjoined in the Old Testament (Lev. 19:18). But it was new in that it was to commence from a new center, even Jesus himself; and it would be suited to new circumstances.

The Church, which was his Body, was about to be founded, and love was to be the mighty influence animating its members, the powerful bond uniting the members of that Body to each other and to him their Head. His Body members, united to each other in love, were to be his love-bearers to the world. To the world, the constant love which would be seen in the relationship of the members of the Church to each other would be taken as proof of their discipleship.

"By this shall all men know that ye are my disciples, if ye have love one to another." This love would be to the world a pledge of the purifying, ennobling, humanizing influences of the salvation of the Lord, and an evidence, both unfailing and incontestable, of that salvation's heavenly origin.. This "new commandment" was most loyally obeyed. And the flame of this *entirely new* affection on earth, streaming forth from the holy fires burning in the early churches, proved a mighty influence in the spread of the Gospel. And we, too, are determined, are we not, that our fellowship shall be similarly attested; that men shall be constrained to say of us, as of them, "See how these Christians love one another."

Yet one more word came from the Master's lips before he instituted the Memorial Supper we celebrate -- a word of too important a significance for us not to mention it here. It was a warning of the coming sifting which Jesus foresaw would come upon the Eleven, and though it was addressed to Peter, indeed, it was applicable to them all.

In this whole scene our Lord stands before us in the noblest light. In it his wisdom, love, faithfulness, and tenderness shine forth conspicuously; his foreknowledge of the future and of what goes on in the world unseen; his word of warning; his sympathy with, his powerful intercession on the behalf of, his tempted, struggling disciples; the strong foundation which he lays for them when they do stumble and fall, namely: "I have prayed for thee"; his genuine joy in their restoration, and his "When thou art converted, strengthen thy brethren"-all these unite in forming, or strengthening, in our minds the conviction that Jesus was indeed what he claimed to be, the very Son of God, sent forth by the Father, to redeem mankind.

"THIS DO IN REMEMBRANCE OF ME"

The time had now come for the institution of the Memorial Supper. After Jesus had washed the disciples feet, and while he was explaining to them its import, and holding conversation with Peter, the Passover meal was progressing. It had now come to an end. The eating of the lamb, and of the unleavened bread, reminding them of the salvation of their nation from Egypt, had taken place. The Psalms associated with the Passover services had been sung; the several cups of wine had been passed in their order. And now Jesus proceeds to institute a new thing. Taking some of

the bread and fruit of the vine he consecrated them to higher and holier uses. Henceforth they are to be, memorials of deliverance from a bondage more dreadful than that of Egypt; by a Savior infinitely holier than Moses. He himself had come and was about to lay down his life as the antitypical Lamb of God. As the Apostle declares: "Christ [Jesus] our Passover [Lamb] is sacrificed." Henceforth, for those who realize this, and who trust in him, old things would pass away. Even the old Passover would no longer be appropriate for them as, by reason of its fulfillment, this type would now become obsolete. But in its place, they, his followers, should have another feast. As we read (Luke 22:19, 20), "And he took bread [or, as the Revised Version translates, "a loaf"], and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The evident meaning of our Lord's words is: "This loaf and this cup symbolize or represent my body and blood." The loaf was not actually his body, for that he still possessed, and in no sense had it yet been broken. So also the contents of the cup was not his blood, which was still in his veins. But the picture is complete when we recognize that the unleavened (pure, unfermented) loaf represented our Lord's sinless flesh; and the fruit of the vine represented his blood-the life poured out in sacrifice.

The Apostle Paul throws an additional light on the meaning of these symbols, when he inquires: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [or loaf] and one body; for we are all partakers of that one loaf." - 1 Cor. 10:16, 17.

FELLOWSHIP WITH CHRIST

What then, is this feast? It is a communion; communion with Christ, and communion with each other. But what is meant by communion? The word breaks up easily into "union" and its prefix "com," which means "with"; so that the whole word means "union with." Union, then, lies at the basis of communion. We must be one with Christ in heart; baptized into his death; quickened by his spirit; joined, here and now, to his resurrection life. Thus are we brought to be members of his Body, one with the whole Church, of which he is the Head. We cannot have communion with Christ until we are in union with him; and we cannot have communion with the Church, which is his Body, until we are in vital union with it.

How may we have communion with Christ? In many ways. First of all, by personal fellowship with him. We speak with him in prayer; he speaks to us through his Word. We have communion with Christ in his thoughts, views, and purposes; for his thoughts are ours according to our capacity and the degree of our sanctification. Those things which please him, please us; those which grieve him, grieve us, if we have "the mind of Christ."

We may also have communion with Christ in our actions. Have we ever tried to pass on the Gospel to those who know it not? This Jesus did. Have we found it difficult? So Jesus found it. Have we ever striven, with tears, to reclaim a backslider? Then we were in communion with the Good Shepherd who, hastening into the wilderness to find one lost sheep, finds it, lays it on his shoulder, and brings it home rejoicing. Yes, in acts of self-denial, liberality, benevolence, piety, we enter into communion with him who went about doing good.

So it is with our sorrows. Certain of us have had large fellowship with Jesus in affliction. Jesus wept. He lost a friend, and so have we. Jesus grieved over the hardness of men's hearts; we know that grief. Jesus was exceedingly sorry that the hopeful young man turned away, and went back to

the world; we know that sorrow. Those who have sympathetic hearts, with love for others, readily enter into the experience of the Man of Sorrows.

Nor this alone; we have been with our Divine Master in his joys, especially in that joy which was set before him of bringing salvation to the dying race. For that joy he endured the cross. And though the fruition of his sacrifice is not yet matured, yet even now he must be joyful at the prospect of seeing the travail of his soul. And in the spirit of our minds we rejoice with him, and covet a share in the fellowship of his sufferings, a privilege offered only to his "brethren."

FELLOWSHIP WITH THE BRETHREN

So also with the communion to be had with the fellow-members of the Body of Christ. This is richly enjoyed with all who possess his spirit. Much of it is experienced in our conversation, and in our correspondence, although of course it is not limited to these. We who reverence the Lord speak often one to another in regard to mutual hopes and aspirations. Others may from time to time speak *against* each other, but Christians worthy of the name do not do so. No! their communion is well expressed in that dear hymn we love to sing: "Blest be the tie that binds." Let us draw near, gladly confessing our love for our Lord, rejoicing in the pleasure and privilege of remembering him, in this, the way appointed, "For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

-P. L. Read

Lamps

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." - Matthew 5:16.

ONE explanation of the Bible's universal and undying appeal is the abundance of its word pictures. It abounds in parables, allegories, metaphors, similes, and other figures of speech. A right division of the word of truth, therefore, requires a correct interpretation of the pictures and the figurative language of the Word. Lamps appear in the Bible more frequently as figures than as literal articles, but we shall look at the lamps themselves before we turn to what they are used to represent.

There was the continuously burning seven-branched lampstand of the Wilderness Tabernacle. There was the dimly burning lamp before the sacred ark in Shiloh, actual yet symbolic too of the dimly burning zeal of Samuel's nation at that time. There were the ten lampstands that lighted the shrine of Solomon's temple, five on either side. All of these were oil lamps, probably with wicks.

But torches were also used. The temple guard carried both lamps and torches into Gethsemane to arrest our Lord. They were torches that Gideon's three hundred carried in their pitchers at the rout of the Midianites. A torch was either a length of resinous wood, or else a piece of absorbent material dipped in oil, lighted at one end. There were many of these in the third floor room at Troas from which sleeping Eutychus, overpowered perhaps by the heated air, as well as-by Paul's long preaching, fell to the ground. These torches needed to be replenished frequently with oil, so for prolonged burning, oil had to be carried in a vessel. It was lack of these which marked as "foolish, five of the virgins in Christ's parable.

Let us consider now some Scripture references to lamps in a figurative sense.

Job 21:17. "How oft is the candle of the wicked put out! and how oft cometh their destruction upon them!" (The King James version translators frequently used the word candle for the original word "lamp," probably because candles were the predominant form of illumination in their day. Candles were not invented until the end of the first century A.D.) Job spoke of a person living as a lamp shining. When the person died, the lamp was as it were put out. One could imagine job greeting his friends with the words, "Long may your lamp burn!"

I Kings 15:4. "For David's sake did the Lord his God give him a lamp in Jerusalem." (See also 1 Kings 11:36.) While one of his seed reigned, David's lamp was said by God to be shining before him in Jerusalem.

Isaiah 62:1, 2. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." This "lamp" is a torch, representing something that can be seen from a great distance. An event is to occur in Jerusalem that will be seen by all the nations. Jerusalem will become an exemplary city and men will take notice. May our prayers speed that great day.

Psalms 119:105. "Thy word is a lamp unto my feet, and a light unto my path." As the flash-lamp can show us the way in the dark, so the Bible can show us the way through life.

Proverbs 6:23. "For the commandment is a lamp; and the law is light." A single instruction, from the Lord or from another, can shine a ray of light upon our pathway.

2 Peter 1:19. (See Companion Bible.) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed *in your hearts*, as unto a lamp that shineth in a dark place, until the day dawn, and the day star arise." The prophetic portion of the word is a searchlight shining down the future way. Let us take heed to it throughout the night till day breaks and the Morning Star appears.

2 Samuel 22:29. "For thou art my lamp, O Lord: and the Lord will lighten my darkness. Throughout the Judean hills David had fled from Saul. By day, by night, David never knew where next to go for safety; but the Lord had been his lamp, and had always shown him the next step. May we be able to give a similar testimony to this of David's, when our period of outlawry comes to an end.

Passing over into the New Testament we find that our Lord Jesus used lamps to illustrate his point on several occasions. He spoke of John the Baptist (John 5:35), "He was a ... shining light: and ye were willing for a season to rejoice in his, light." This lamp was a man who gave a witness. John had shone a powerful beam upon the Lamb of God, and those who had heard John came and heard Jesus gladly. But by the time Jesus said this, they were conspiring to kill him.

In Luke 11:33-36 Jesus uttered a double word-picture. He likened the mind to an eye and the eye to a lamp. "No one takes a lamp and puts it in a cupboard or under a bucket, but it is put on a lampstand so that those who come in can see the light. The lamp of your body is your eye. When your eye is sound your whole body is full of light, but when your eye is evil your whole body is full of darkness. So be very careful that your light never becomes darkness. For if your whole body is full of light, with no part of it in shadow, it will all be radiant, like the light you get from a brightly burning lamp" (Phillips translation). That sign-seeking generation was blind as to who he was. Their mental vision was defective. The lamp of their spiritual sight was not in the right place in the house. Jesus was saying that if they would only let their minds function properly, they would recognize him, and every part of their lives would become bright.

LIGHT OF THE WORLD

Jesus spoke another parable of the lamp which is not to be confused with the above. It occurred in the Sermon on the Mount (Matt. 5:14-16). "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (R.S.V.). Here the lamp represents the disciple, each individual follower of the Master. The city is the Church, shining forth with the combined shining of all the lamps or disciples that compose it. Because "set on a hill" it is easily seen and acts as a beacon. The effectiveness of this illustration would be appreciated by anyone who had traveled at night in those days. Cheering indeed would be this view of the uplifted city with its twinkling lights to guide his path.

Thus if we are among those disciples to whom Jesus addressed the sermon, then each of us is one of the lamps that go to make up the "light of the world," and to each of us Jesus addresses the word, "Let your light so shine." And for this he gives two reasons. Firstly, "that men may see your good works." A lamp under a bushel may be detected but will not be seen, and it may so easily go out for want of air. It is tragically possible to be Christians in our prayer-chamber and nowhere else. "The fear of man bringeth a snare." A lamp is for the use of others. Secondly, the

purpose of our shining is that men may glorify God, not simply that they may see our good works. All our acts of kindness and self sacrifice must be done in such, a way that all the credit goes to God alone. From this Scripture it is clear that our witness, our shining, is to be by both conduct and preaching. The purest life, without verbal testimony, may be considered no more than a monument of self-discipline; while the finest testimony, without a consistent life behind it, will be hollow and hypocritical.

The Master described the Baptist as *a burning* as well as a shining light. In nature there is almost no shining which is not accompanied by heat; and no light is ever produced without something being consumed. A Christian who is shining will know the burning too. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). It has been truly said, "There is no such thing as a secret disciple; for either the discipleship will kill the secrecy, or else the secrecy will kill the discipleship." So let us keep our lamps on the lampstand, and let them burn brightly.

In Philippians 2:14-16, the apostle Paul follows his Master in a closely paralleled exhortation. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Paul shows, as did Jesus, that our shining in the dark world consists of both our life and our preaching, our deeds and our words. Yet how easily we slip into grumbling and argument, not only in our contacts with the world, but also in our Christian fellowship. Paul's instruction is to abstain from both. It is not that we should lay aside our critical faculty, but that we should subdue this to the law of love. Then, with our lives as pure and loving as lies within our power, we have to hold forth the message of life to others. All the Word is our message, but God will reveal that part which is the word of the moment to our hearers. Let us continually pray, with David, "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (Ps. 51:15). The prayer will be answered, for has not God given to us the spirit "of power, and of love, and of a sound mind"? - 2 Timothy 1:7.

LAMPS FOR JESUS

Since Christ and Paul both liken the believers to lamps shining in a dark world, let us ask ourselves some questions about this picture. If we are lamps, how did we get the light? Paul answers: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). And the Psalmist confirms that the light came from God: "For thou' didst light up my lamp, Yahweh my God enlightened my darkness" (Ps. 18:28, Rotherham). Such is the privilege of all who will offer their hearts to his service, once and for all. These he accepts and within them places his spirit. Henceforth, as little lamps, they shine forth the light of his love wherever they go.

Since God has lighted our lamps, what must we do to keep them alight? Paul again answers: "Be filled with the spirit" (Eph. 5:18). The lamps of the Apostle's day were simple things, sometimes just roughly molded cups of clay. Occasionally covered, they had a spout from which a wick extended, bearing the flame. They were so crude that one wonders how they acted as lamps at all. And then one reflects that of course it was not the lamp that produced the light but the oil that was put into it! And we can only shine for Jesus as we let him put the oil of the holy spirit into these crude lamps of clay. "Be filled with the spirit."

It is possible for a lamp to grow dim. How does one keep his lamp burning brightly? Here are five simple rules for trimming the wick. First, even before prayer, is the need to listen to the voice of God. He speaks through the written word, and through the voice of conscience. Let us get quiet

and listen to them both. Second, let us make use of the privilege of prayer, not only at set times, but whenever there is anything to praise or thank God for, or to petition God about. Thirdly, it is essential that we confess all our conscious sins to God. The sooner we do this, the more time we shall spend in fellowship with God, the stronger we shall be to resist temptation, and the more blessing we shall be to our fellowmen. Further, the more often we claim the cleansing of Christ's blood, the deeper will be our appreciation of what he did for us. Fourthly, we must obey and do that which God dictates. His will becomes very clear to those who are prepared to carry it out at any cost. Nothing makes our light flicker and grow dim more quickly than turning to our own inclinations. Lastly, to keep the lamp bright, let us keep our eyes on Jesus. He is the Light of the World, and the Church warrants the same title only as each member shines in the same way as he did.

SEND OUT THY LIGHT

How can we pass on the light to others? We read in Matthew 10:8, "Freely ye have received, freely give." The light we have has come to us through no effort of our own. It has been revealed to us without measure, being limited only by our capacity to receive. If kept to ourselves it will steadily grow less. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." - Prov. 11:24.

Our light must include within its rays the whole range of divine truth. But, like the Baptist's, its beam must come to a focus on one Personage, with one object to lead men to him. Thus we sing:

"O for a closer walk with God,
To glorify His name;
To let my light shine on the road
That leads men to the Lamb!"

Our light includes any help which we can be to our brethren and to the world, whether physical aid or spiritual instruction. The Good News can be passed on in so many ways, individually and collectively. In these days perhaps children are the most receptive, and with them one can have the privilege of seeing many new little lamps lighted. Who knows how far they may shine. But in whatever work we do let us watch for the opportunities God gives us. Then the work will be blessed, it will be God's light that shines out.

All of us cannot be "leading lights," but for our encouragement, records have been left us of those who did what they could, and saw God's plan advance through their small contribution. In the Old Testament, for example, we have the Israelitish maid, a slave in a Syrian household. She could not heal her master's leprosy, but she bore witness to one who could. The result was Naaman's miraculous healing. In the New Testament there is an apostle of whom we hear little beyond that he brought others to the Master. He brought the lad with the loaves and fishes, and five thousand were fed. He brought his own brother to Jesus, and Peter became the mouthpiece of the early church. Thank God for Andrew. While we may not be able directly to help those in need, we each have the inestimable privilege of introducing them to our Master, the one who can help them in all their difficulties.

As disciples of the Light of the World we have the responsibility to shine more brightly every day as the world grows darker. Let us resolve to shine into some new darkness every day, be it darkness of want or sin or error. Let us shine continually till the day comes when, as overcomers, we shall shine forth as the sun in the kingdom of our Father.

-J. Thompson, England

I Know That My Redeemer Liveth

"I know that my Redeemer liveth,... whom I shall see for myself, and mine eyes shall behold, and not another." - Job 19:25-27.

Among the many inspired statements by which we are furnished with a basis for our faith that our Redeemer liveth, and that all our confidence may be settled and at rest in Him, are these words we love to meditate on: "This same Jesus shall so come again." How full of comfort and strength those words must have been as they fell upon the ears of His disciples on the Mount of Olives! He had left them gazing heavenward as He returned again to the Father, there to be highly exalted above every name that is named. And how had He left them? -- depressed? dismayed? feeling sad and forsaken? No, indeed! With what surprise we read these words: "And they worshiped Him, and returned to Jerusalem with great joy." (Luke 24:52.) What words could have given them this joy more than the words spoken by the angels as Jesus passed beyond human sight? "This same Jesus," unchanged as to His character, shall be the One you shall see again; therefore, retain all your precious memories of His gracious words and acts, keep fresh in mind all you have witnessed of His love and sympathy, and know that such He remains and such He will be when He comes again to receive you unto Himself. Surely herein was the reason why they went back to assemble in the upper room in such joy. Though waiting days may seem long, and many heavy trials be their portion ere He returned, yet He had left them looking upward, not to weep, but to rejoice evermore.

Should those words mean less to us than to those disciples of long ago? The Jesus to whom - we have been drawn, and to whom we have been bound with cords of love which naught can sever, who is He but the same Jesus these dear Apostles have taught us to know as "the same yesterday, today, and forever." He is none other than the same Jesus whose instructions caused the hearts of His first followers to burn within them as they listened to Him opening up the Scriptures concerning Himself. He is the same Jesus concerning whom we gladly join ourselves with those ' early disciples, confessing, "To whom shall we go? Thou only hast the words of eternal life." These Gospel records are surely intended to bring us into the same immediate circle of close fellowship with Jesus, and under the same heart-warming and life-changing influence as those first followers experienced. Ours is no far-off, historical Jesus, largely limited like other great teachers to the generation living contemporaneously with Him. He is the same Jesus for all generations. His words were a living force nineteen hundred years ago, and are no less throbbing with energy today. His acts in those far past days are still perpetuated in the life and experience of men and women today. "As many as touched Him were made perfectly whole" is the story in the Gospel, and it is the same even now -- yea, is it not our own happy experience?

He Calleth His Own by Name

Shortly before His crucifixion Jesus had made this promise to His own: "He that loveth Me shall be loved of My Father, and I will love him, and will **manifest** Myself to him." (John 14:21.) This promise embraces the last and least of those whom He calls His own. It assures to every such one the unquestionable proof that his Redeemer lives, and loves, and cares. To the chosen Twelve many infallible, proofs of His resurrection were given, and these proofs were intended to constitute, as eye-witness testimony, the basis for our faith. But in another and most potent way

we are to personally **know** that our own Redeemer lives, by experiencing the power of his resurrection in our lives.

In mind we go back to those memorable days, long past now, when Peter and the others were being revived to a lively hope by the resurrection of Jesus from death. We recall that by several appearances and under various circumstances He established their faith in the fact of His being alive again. One by one their doubts had vanished, and they are well prepared to go forth to declare that He is alive for evermore. On the basis of their testimony we share the lively hope and the joy which came to them, and which in all after days filled them with a fervor of devotion to their risen Lord. But in this present study of those several appearances subsequent to His leaving Joseph's tomb, we will not concern ourselves with examining the testimony of those eye witnesses. Our purpose now is to note how those same manifestations by which He proved to them that He was alive may each one of them be so duplicated in our own personal experience that we also may know of a certainty "that my Redeemer liveth."

Truly God's ways are not as our ways. What a reversal of our ideas His often prove to be. The Scriptures abound with illustrations of how differently God acts from ways conforming to the wisdom of men. And nowhere is this more strikingly shown than in His choice of the favored one to whom He would first reveal Himself, and to whom He would give the first commission to proclaim His resurrection. Our choice would doubtless have been one of those destined to be His twelve "chosen witnesses" -- perhaps the loving John. But not so our Lord's choice. Neither was it a matter of mere chance. Every one of those appearances, the time, manner, and the individuals to whom He would appear, were of our Lord's own ordering; therefore, His choice of Mary for this great honor was purposely ordered, and deeply significant. Need there be any doubt of this when we gather up and weave together the threads of gold and silver of her record of devotion to Him before Gethsemane and Calvary?

Mary Magdalene was the first to visit the tomb in which Jesus had been laid. None loved Him more than she did. Her memory was stored with His gracious words, and she, as the one who had much forgiven, loved much in turn. Hers had been a true, pure, and unselfish devotion to her Lord. How well she illustrates those admirable qualities of unadulterated devotion to the person of Christ. No marvel, then, that Jesus in His responses to that love likewise illustrates how highly He values the heart worship by which He is crowned Lord of all in the affections. Thus it was that He revealed Himself first to the heart in which this pure love burned strongest. And "this same Jesus" will always come first and fullest to the heart where pure ardent love abounds, to the heart truly confessing, "All I want I find in Thee."

To Mary His first words were, "Woman, why weepest thou? whom seekest thou?" These are words of tender solicitation, yet identification requires more, but only one word more, a single word -- her name, "Mary." Ah yes, this loving heart, this unselfish heart, was the first to thrill to the words of our risen Lord, and the first to feel the inexpressible joy bound up in these words from the lips of the Good Shepherd, "He calleth His own sheep by name." How intimate He makes friendship with this loving heart now, and how greatly He adds to that blessed intimate relationship by the words that next He speaks, "My Father, and your Father; My God, and your God." Can we not believe that in all her after life those few priceless, blessed moments "in the Garden with Jesus" never lost their sanctifying influence in her life? If Jesus would preserve the fragrance of the outpoured spikenard, and send it floating down the centuries, surely He has likewise preserved for us the rare incense of this first intimate meeting in that far-away garden, to the end that all loving, pure hearted, unselfish, devoted followers might hear Him call their names, and join them each to Himself in the same blessed words, "My Father, and your Father; My God, and your God."

Is it a mere flight of emotional religion to say, "The love of Jesus what it is, none but His loved ones know"? is it compatible with strong, vigorous, and practical Christianity "to steal awhile away from every cumbering care"? And is it only a fancy that we hear Jesus say at times, "Come ye yourselves apart, and rest awhile"? Is it only a poetical but impractical ideal of Christian life that is embodied in the words, "Take time to be holy, speak oft with thy Lord"? Is it inconsistent with the teachings and example of Jesus to say truthfully, "And He walks with me, and He talks with me, and He tells me I am His own"? Is it idleness to sit quietly meditating on His life-giving Word, yea, even though we have heard Him say, "The fields are white and ready to harvest"? To these and other similar questions we let Mary's boon answer. Better still, we will let Jesus' own conduct instruct us -- He who so often withdrew from the company of even His own disciples in order to be alone with God.

The Testimony of Knowing His Forgiving Love

Again we might well express surprise over the wide difference between our thoughts and God's higher thoughts. We come now to consider the first of our Savior's manifestations to His chosen disciples. Surely this would be the privilege of John, he who has the unique distinction of being called "the disciple whom Jesus loved. But not so. Through Mary, the first messenger to tell of His resurrection, a special message had been sent to Peter. And Peter was the first to see Him, according to Paul's order of His appearances. (See 1 Cor. 15:4-8.) And why Peter? Again we remark that each of our Lord's manifestations was of His own ordering and arrangement; therefore, a depth of significance attaches to each of them. His choice of Peter for this first joy presents no difficulty or wonder when we remember that He was indeed "the same Jesus" who had so particularly prayed for him that his "faith fail not." This seeking out Peter would prove to them all that Jesus had not changed. If not at that particular time, surely in subsequent days it would all come back to mind and gladden their hearts immeasurably. Would they not remember the loving Shepherd who "left the ninety and nine" to seek the one sheep now in special need of His care? Could they forget how "there is joy in heaven" over a repentant heart, and fail to rejoice themselves that one of their immediate circle who had "gone out and wept bitterly" should be so quickly sought out by the risen Jesus? Surely not.

The Sacredness of the Prayer Chamber

Fain would we know more about what took place at this meeting between Peter and Jesus. Had Luke and Paul not mentioned it in the brief manner they did, we would not even have known there was such a special privilege given to Peter. There would have been a complete silence concerning it, but a silence golden in its significance -- a silence which is eloquent in its meaning to us all. There are moments in our lives and in our individual relationship to Jesus, the High Priest of our profession-moments when a soul pours out its confessions and regrets alone with Him-that are too sacred even to Him to permit the intrusion of any other.

How much we rejoice in this for ourselves, and how greatly we need to remember it concerning every other penitent spirit. How often Jesus speaks forgiveness and peace to a broken heart as He meets such alone in the quiet prayer chamber, and there seals up the sacredness of that hour in His own heart and ours. How glad we are that we have at least been told that first "He was seen of Cephas, then of the Twelve." How it helps us to know of a certainty that our Redeemer is the unchanging, loving Jesus.

The Crowning Effect of Sins Forgiven

God's forgiveness of our sins and shortcomings is a wonderful boon indeed, but such forgiveness is meant to be more than just a blotting out of that which has grieved Him and saddened us. The crowning effect of our being so graciously forgiven is in the sweeter and deeper joy such revelations of God's grace through Christ may bring to us. It is the heart-felt union with our High Priest into which we are brought through our conscious need of His appearing in the presence of God for us, which union in its realities and effects enables us to say confidently, thankfully, and humbly, "I know that my Redeemer liveth." And so into our lives there comes, as there came to Peter long ago, the unquestionable proof that we are individually loved and watched over by a living, loving Lord. To us as to him Jesus has come in the tenderness of a divine, understanding love, not to berate us for our mistakes, not to dishearten us by His scathing exposures of our weaknesses, but to throw around us the sacred shroud of a silence none may intrude into. and there melt our hearts with the assurances that he knows our limitations, that He still cares for us with an undiminished solicitation, and that in a love unfailing, He holds us in His own right hand, and will not let us go, These proofs of His love we have known, and therefore this testimony we may speak forth to His praise, "**I know that** my Redeemer *liveth.*" - *Contributed.*

(To be concluded in the next issue.)

- J. J. Blackburn

The Question Box

"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." - Dan. 12:1.

DURING THE past few months a number of questions have been raised in connection with this verse; questions which, for convenience in preparing answers, may be classified as falling within the scope of one or other of the seven listed and discussed here.

On all these questions there is room for difference of opinion. Below we set forth our own views; conclusions which to us seem well supported by the Scriptures. In doing so we do not urge them upon any one, and most certainly claim no infallibility in regard to the same. All the brethren who are disposed to review them are counseled to accept as much or as little as their heads and hearts can endorse. They may reject them all, and still be regarded by us as our "brethren," if only they continue in the path of faith and obedience; if only they remain consecrated believers in the precious blood of Christ.

Question No. 1:

Thrice in this verse a certain "time" is mentioned. When does it occur?

Answer:

Whatever the date (or period) intended, one thing seems clear—a proper understanding of this verse is to be had only in connection with its context.

In the verse immediately preceding (Dan. 11:45) we read of a certain king who "shall come to his end and none shall help him." It is at *that* time -- whenever that time is.

Again, in the verse immediately following (Dan. 12:2) we read: "And many of them that sleep in the dust of the earth shall awake." This, too, is to occur at *that* time.

So far as we are aware no competent expositor questions that Daniel 12:2 refers to the resurrection.

Opinions differ, however, as to who the king of Daniel 11:45 is. Some, including Brother Russell, have believed and taught that this king is the same as the one mentioned in Dan. 11:36, and that he was Napoleon; the king of the north (verse 40) being England. (S. S. Vol. 3, pages C44 and C45.) Against this view, however, it is urged that Napoleon did not "plant the tabernacles of his palace" in Palestine nor "come to his end" there, as the prophecy seems to require. According to the historian, Napoleon's exploits in Palestine formed a very small, unimportant, part of his career, and took place in 1798-1799, sixteen years before his defeat by Wellington at the battle of Waterloo, June 18, 1815, and twenty-two years before he "came to his end," not in Palestine but at the island of St. Helena, May 5, 1821. Moreover, the language of Daniel 12:1, while admittedly much condensed, seems to require that Daniel's people (Israel) are to be delivered, at the hands of Michael, in immediate connection with the downfall of the king of Dan. 11:45.

Some of those who do not believe Napoleon is referred to have argued, not without reason, we think, that the king of Dan. 11:45 is the same as the king of the north (Dan. 11:40) and is the Ottoman-Turkish power -- the king of Dan. 11:36 being the Roman power, in its aspect of Papal Rome.

Our own attitude is one of watchful waiting. If it should turn out to be the case, as we are inclined to think, that the king of Dan. 11:45 is the Turkish power, then we might expect "tidings out of the east and out of the north" to trouble him. Indeed this expression might have reference to the return of the Jews from those quarters. These tidings cause him to "go forth with great fury to destroy." (Dan. 11:44.) In that case the planting of the "tabernacles of his palace between the seas in the glorious holy mountain" is an event yet to take place. This language would seem to imply his attempt to control Palestine, by the establishment of a government there. Such a government, however, no matter how strong, could be a temporary one only, for "he shall come to his' end, and none shall help him," that is to say, none shall help him effectively, so as to deliver him from destruction. The death throes of the Mohammedan apostasy are here foretold, or we are much mistaken.

To return to our question: "When does it occur?" We answer: Now -- in this our day. We would not be wise above that which is written. Precisely how the events will transpire we cannot say. The crisis will come soon -- very soon, we think. Let us watch and pray.

Question No. 2:

What does the expression "stand up" signify?

Answer:

To "stand up" signifies "to assume control" -- to assume authority or power, such as is exercised by a ruler.

The expression, "stand up," occurs ten times in the Book of Daniel, and always has the significance above mentioned. The other nine instances are:

- (1) Daniel 8:22 -- "four kingdoms shall stand up out of the nation."
- (2) Daniel 8:23 -- "a king of fierce countenance shall stand up."
- (3) Daniel 8:25 -- "he shall stand up against the Prince of princes."
- (4) Daniel 11:2 -- "there shall stand up yet three kings in Persia."
- (5) Daniel 11:3 -- "a mighty king shall stand up."
- (6) Daniel 11:4 -- "when he shall stand up, his kingdom shall be broken.."
- (7) Daniel 11:7 -- "out of a branch of her roots shall one stand up in his estate."
- (8) Daniel 11:20 -- "then shall stand up in his estate a raiser of taxes."
- (9) Daniel 11:21 -- "in his estate shall stand up a vile person."

Question No. 3:

Is Michael another name for Christ?

Answer:

Yes. Why do we think so? Because of the events associated with his name. In each of the nine verses listed foregoing those who "stand up" are human rulers. However, the conditions when Michael stands up are such as to require the presence of the long-promised Messiah-the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Only on *his* shoulder could the government "at that time" be secure. The assumption of power and authority by any one else would not suffice in that "time of trouble." At the hands of none other could the deliverance of Daniel's people (Israel) be possible. Moreover, as we have already noted, the context shows that at that time, or during that period, the dead are to be raised. Daniel's own resurrection is to occur at this time: "Thou shalt rest and stand in thy lot [rise to thy *lot* - *Rotherham*] at the end of the days." (Dan. 12:13.) Who but our Lord Jesus Christ could be referred to as standing up here?

It is interesting to notice that the very meaning of the word "Michael" confirms our view, for scholars tell us that the word signifies "Who as God," or "Who is like Gods" Certainly such language very fittingly describes our Lord, to say the least.

Against our view it has been urged that Michael cannot be Christ for the reason that Michael is referred to by the unnamed person of Daniel 10:5-6 and that that unnamed person is himself Christ. However, as we shall endeavor to show in our answer to Question No. 6 we believe the angel of Daniel 10:5, 6 is the same as the one of chapters 8 and 9, namely Gabriel.

We conclude then, that "at that time" Michael, he who is like God, one who is none other than our Lord Jesus Christ, shall stand up-shall take unto himself his great power and reign-and none shall say him nay.

Question No. 4:

Has Michael stood up yet? If so, when? If not, when will he?

Answer:

Yes -- Michael has stood up. He commenced doing so in 1874, we think, and since that time has continued, without ceasing, to exercise the control he then assumed; a control which has become increasingly manifest as the years have passed, and which before much longer will be plain to all mankind so much so that "every eye shall see him, they also which pierced him." Moreover this control will not be relinquished by him until, at the close of the Millennial Age, he shall have put down all rule and all authority and power, when he shall deliver up the Kingdom to God, even the Father. - 1 Cor. 15:24.

Once again, the reader is reminded that there are a number of dearly beloved, competent, consecrated brethren who do not agree with us. Not only so, but we ourselves reserve the right to change our mind, -too, if views which appear to be better supported by the Scriptures, are brought to our attention. However, this is the way it looks to us as these lines are being written (July 9, 1950).

It is, of course, recognized that by the phrase "at this time" we must understand not a "moment" but a "period" of time. This is true in the case of the nine rulers to whom we have, previously referred. In each case they stood up for a period, not for a moment, of time. Their "standing-up"

periods were of comparatively short duration; a few short years at most. In the case of our Lord -- in the case of Michael -- "of his Kingdom there shall be no end (Luke 1:33) his shall be "an everlasting dominion." - Dan. 7:14.

With this thought in mind, then, that the expression "at that time" is to be understood in the sense of "during that period" let us look again at our Question. It may be that it is intended to be put in a qualified sense, thus: Has Michael stood up yet, and delivered Daniel's people? -- which according to the context is to take place "at that time." To this question thus qualified, our answer, of course, must be: No. The deliverance of Daniel's people awaits its accomplishment in the closing scene of the time of trouble--that time of trouble through which the nation of Israel and indeed the whole world of mankind is now passing.

It is "at that time" that Daniel's people shall be delivered -- the time of Jacob's trouble. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." - Jer. 30:7.

It can scarcely be doubted that of all the momentous events scheduled to take place "during that period" the one of all-absorbing interest to Daniel would be the deliverance of Israel, *his* people; and the fruition of his own hopes at the same time. And doubtless *he* would understand the time of trouble out of which they would be delivered, was to be a, time of trouble such as was not *since the nation of Israel was*. This thought, however, would not conflict with the thought more generally held that it would be a time of trouble for the whole world, such as was not *since there was a nation*. Jeremiah 30:7, of course, refers only to the trouble to be experienced by Israel; and Daniel 12:1 may also be limited in its scope to the nation of Israel. Many other Scriptures, however, support the teaching that "at that time" the whole world will be experiencing a time of "great tribulation, such as was not since the beginning of the world"; "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear"; days such that "except those days should be shortened, there should no flesh be saved." - Matt. 24:21, 22; Luke 21:25, 26.

It must not be overlooked that deliverance is not promised to all of Daniel's people; only to those "that shall be found written in the book." Obviously if, as we have endeavored to show, Daniel's *people* are under discussion, this "book" cannot be the same *as* the one mentioned in the Revelation as the Lamb's book of life. (Rev. 21:27.) The Lamb's book of life records the overcomers of spiritual Israel.

In the book mentioned in Daniel 12:1 are recorded the names of the overcomers of fleshly Israel - those who continued to the end to hold to the "hope of the consolation of Israel" -- the hope of deliverance through the coming Messiah; those who held to the Old Testament as being the inspired Word of God. We fully expect that "at that time" many who have long lost it will embrace the faith again and not only so, but will recognize our Lord Jesus as that Messiah who was to come, the one for whom they have been waiting, *as* they witness his strong hand in their deliverance. This seems to be suggested by the Prophet Zechariah (Zech. 12:10) as likely to occur in the time of their extreme trouble--in the time of Jacob's trouble. We quote:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him."

Daniel was absorbingly interested *in* these things, for they touched the deliverance of himself and his people. Are we of the Gospel Age Church similarly interested? Yea, verily -- even more so.

"God having provided some better thing for us, that they without us should not be made perfect."
- Heb. 11:39, 40.

The deliverance of Daniel's' people mentioned in Daniel 12:1 is an event scheduled by God to take place *subsequent to the deliverance of the Church*.

Ours is to be the First or Chief Resurrection. The deliverance of Daniel's people does not take place until the faithful overcomers of the Gospel Age Church have all completed their course with joy, and are with their Lord and like him. Such is the clear teaching of the Scripture. To this St. Paul refers in his matchless Epistle to the Romans, referring to it as a secret which he was then expounding: "I would not have you ignorant brethren that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." - Rom. 11:25, 26.

Question No. 5:

The Michael of Daniel 12:1 is evidently the same being who is called Michael in Daniel 10:3 and 10:21. Is he also the archangel mentioned in Jude 9?

Answer:

Yes -- that is our understanding. The term "archangel" signifies "head or chief angel." In the margin of Daniel 10:13 Michael is called "the first of the chief princes," which exactly agrees with the meaning of the word "archangel." The Scriptures speak of only one archangel. When, in 1 Thessalonians 4:16, St. Paul tells us that Christ is to raise the dead, he says it will be "with the voice of the archangel." Our Lord says that "the dead shall hear the voice of the Son of God." (John 5:25.) His voice and the voice of the archangel would mils appear to be identical.

Question No. 6:

Is the unnamed being, mentioned in Daniel 10:5, 6, Michael, Gabriel, or another spirit being?

Answer:

We cannot speak positively, but we think this unnamed being was Gabriel.

Some who have noted the points of similarity in the description of the angel (which Daniel gives in Dan. 10:5, 6) with the description of our Lord (given by John in the Book of Revelation, Rev. 1:13-16) have thought that the angel must have been the Logos-our Lord in *his* pre-human existence. There are, however, some differences in the descriptions, sufficient to show that it was not the Logos whom the Prophet Daniel saw. Moreover, as we have noted foregoing, this unnamed one speaks of Michael as the "first" of the chief princes; evidently one superior to himself.

As we have already suggested, *we* think the angel of Daniel 10:5, 6 is the same as the one who in Dan. 8:16 and Dan. 9:21 is named Gabriel. If our thought be correct, Gabriel, the angel who stands in the presence of God (Luke 1: 19) has a very special mission, namely, that of announcing the good tidings concerning the coming Messiah. This he certainly did at our Lord's First Advent. (Luke 1:26.) And this seems to be his occupation in the Book of Daniel. The visions he unfolds, while full of many details, never lose sight of this main objective-the First and Second Advents of our Lord.

In chapter 8 the vision which Gabriel was to "make this man understand" (8:16) was a piece of history leading Daniel on from the time in which he then lived (3rd year of Belshazzar, verse 1) down through the remainder of the Babylonian Empire into the Medo-Persian Empire, and on to that of Greece and even on beyond Alexander the Great. But this vision of chapter 8 was merely preparatory to the vision of chapter 9. Here, when Gabriel returned to Daniel again to give him "skill and understanding" (Dan. 9:21, 22), it was in connection with the seventy weeks which led up to and even beyond the First Advent.

When, therefore, in chapters 10-12, we find the story, resumed by an unnamed angel, and the revelations of chapters 8 and 9 continued way beyond the First Advent, down through the Gospel Age even unto and beyond the Second Advent, as we surely do, the conviction is strong with us that it is Gabriel once again, and none other, whose privilege it is to complete the grand story, the earlier part of which he had so nobly told.

Once again: we have no quarrel with those who think differently. "Let every man be fully persuaded in his own mind." "Let brotherly love continue."

Question No. 7:

Is the Michael mentioned in Revelation 12:7 the same as the one mentioned in Daniel 12:1?

Answer:

The Michael referred to in Daniel 12:1 is a literal spirit-being. This is not so in Revelation 12:7. Here Michael is as much a symbol as are all the other . . . symbols mentioned. For example, the woman is a symbol, so also is the: dragon, his tail, the stars, etc. This being true it follows that Michael, too, is a symbol. Only confusion of thinking would result if we attempted to understand this passage to teach the result of a battle between *a symbolic* dragon and *a literal* archangel.

The symbol, however, seems clear. If we understand it correctly, it shows a holy archangel and his holy angels engaged in conflict with a great fallen angel and his unholy angels. The symbol shows the unholy one defeated; cast out of heaven.

These good and bad spirit-beings are employed as symbols of men engaged in conflict. Expositors differ as to Just When this conflict took place, and precisely who are represented. We incline to the thought that it represents the great conflict between Paganism and Christianity in the fourth century.

- P. L. Read.

Notice of Annual Meeting

All should be aware of the fact that the affairs of our Institute are in the hands of seven brethren who are elected from its membership to serve for a period of one year or until their successors are elected.

Our Annual Meeting this year is scheduled to be held (D.V.) Saturday, June 7, at 10:00 a.m., in Atlantic City, New Jersey, at Masonic Temple, N. Hartford and Ventnor Aves.

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

As stated in its charter, the purpose for which the Institute was formed is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

The membership fee is five dollars (\$5.00) which should accompany the application. If an applicant lacks the membership fee, but is otherwise acceptable, the fee will be paid out of a special fund provided for that purpose.

In order to participate in the election of directors at the next annual meeting, anyone, not already a member, who desires to apply for membership should do so promptly as, according to our bylaws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1975-76.

The brethren whose terms of service will expire are: F. A. Essler, A. Gonczewski, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

The brethren here named are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They- realize, however, that those carrying on any work may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibilities, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all the members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 10, 1975, such names will be published in the May June issue off the *Herald*, that all members may have an opportunity of voting for them.

Entered Into Rest

Fred Almond, Vancouver, B.C.

Mae Bradac, Aurora, Ill.

Harry J. Cooper, Boise, Ida.

Floyd L. Ellison, Logan, Ohio

Hulda Foss, Glendale, Cal.

Charles Halton, England

Evlyn W. Krull, Indianapolis, Ind.

Sis. A. Padykula, Springfield, Mass.

Mary E. Roberts, Pen Argyl, Pa.

Bertha Shearn, England

Jane E. Trewin, Alberta, Can.

Emily Wahlenmeyer, Chicago, Ill.