

Faithbuilders Fellowship

Proclaiming Christ's Parousia
and the coming Millennial Kingdom
March, April 2009

The Last Supper

"And when the hour was come, he sat down, and the twelve apostles with him" (Luke 22:14).

From the earliest times in the Christian era, it has been customary for Christians to commemorate the death of our Lord Jesus as the "Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus himself encouraged a remembrance of his death. During his last supper with the 12 disciples, after passing the bread to his disciples, which represented his body given for us, he said "this do in remembrance of me" (Luke 22:19).

When Christians in the early Church met for fellowship, they often shared a meal, including bread and the common beverage of the day, the fruit of the vine. On these occasions, in these staples of life, they could remember that our Lord Jesus gave his life to redeem us, and provide us everlasting life. Paul refers to this custom in 1 Corinthians 11:20-22, and even chides the brethren somewhat for not observing this custom in the proper Christian spirit of charity, thoughtfulness, and sharing.

But it was also customary to remember the death of Jesus more formally as an annual observance, at passover season. The mainstay of the very early Church was the congregation at Jerusalem, numbering several thousand believers. By culture and upbringing they were accustomed to a passover celebration. But now that season became an occasion for them to remember the death of Jesus, who was represented by the passover lamb.

Jesus did not mandate specifics about such a remembrance — a certain day, time or accompanying ceremonies. Evidently various customs were adopted in different places and times. As time passed, practice among churches in the west (in Rome and places influenced by them), and churches in the east (Asia minor, location of the seven Churches of Revelation), came to differ. Each claimed apostolic authority for their practice, and they were mutually respected.¹

The practice among brethren today is closer to that practiced in the eastern churches, followed for example by Polycarp, who was a disciple of the Apostle John. They observed the 14th of Nisan as the day of our Lord's

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death, fasting until mid afternoon when Christ died, then joining in an agape feast, at which they would observe the emblems which Jesus commended during the Last Supper — bread representing his body given for us, and fruit of the vine representing his blood shed for us.

The practice among Bible Students today is a solemn occasion, observed on the 14th of Nisan according to the Jewish calendar, but kept at the very opening of that day. The Jewish day runs from sunset to sunset, so the opening of Nisan 14 means sometime following the sunset which closes the 13th of Nisan. Therefore, to determine the correct day, we consult a Jewish calendar, look for Nisan 13, and commemorate after sunset closing that day. This year, in 2009, that means the memorial observance is scheduled for the evening of **Tuesday, April 7.**

By this means, our observance matches the evening in the Jewish Calendar in which our Lord Jesus held his Last Supper with the 12 disciples, and instituted the memorial of his death. During the following night and day we remember the sufferings of Jesus after his capture in the Garden of Gethsemane, his appearance before Annas, his mock trial before Caiaphas, his night of imprisonment and abuse until the soldiers tired of their sport, his appearance before Pilate early the next morning, then Herod, then Pilate again.

Following the debilitating lashes of a Roman scourging, he was presented again to the multitude. He heard their demeaning clamor for his death. They preferred the release of Barabbas, guilty of murder, to the noble prince of glory. Pilate gave them what they required. Jesus was

taken to the hill of Golgotha, nailed to a cross, and suffered six hours more of pain. Then he yielded his life to redeem us all — including those who accused him, railed on him, tormented him, and killed him.

As we remember the experiences of our Lord, we remember also his invitation to follow in the way that he lived and walked. We should be pure, as he was pure, kind, pleasant, and giving. If doing what we ought to do provokes the malice of the unrighteous, then we have an opportunity to suffer for his sake. “It is a faithful saying: if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him” (2 Timothy 2:11, 12).

The Last Week

Sunday. John 12:1 says “Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.” The day termed “passover” refers to Nisan 15. That was the day the death angel had “passed over” the firstborn of Israel who were in the house whose door frame was daubed with blood. The Israelites had killed the lamb in the afternoon of the 14th day, and ate it “that night,” following sunset, which became day number 15 (Exodus 12:6-8).

Our Lord was killed the same day the lambs of passover were to be killed, that is, the 14th of Nisan. That would be “one day” before passover — and it was a Friday. Thus “six days” before passover would be Sunday, Nisan 9. On that day Jesus arrived in Bethany. That evening would have become the 10th of Nisan. It was then that Mary poured her costly treasure of a pound of spikenard upon his head, then some upon his washed feet, and wiped the residue with her hair.

Judas complained. As keeper of the bag for the little group, his interest was in money. The spikenard was valued at 300 pence. Judging by the parable of the penny, this represented the greater part of a year’s wage for a day laborer. The others were induced to join the complaint, though from better motives than Judas. But Jesus put all this to rest. “Let her alone: against the day of my burying hath she kept this” (John 12:7). It was an appropriate time for an anointing for his death — for it was now the 10th of Nisan, the date the lambs were selected from the flock in the original passover in Egypt (Exodus 12:3).

Monday. John 12:12 and forward says the next day Jesus rode into Jerusalem, received as king: “Hosanna [save us]: Blessed is the King of Israel that cometh in the name of the Lord” (verse 13). Jesus taught the people that day, and Mark 11:11 makes this note. “Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.”

Tuesday. In the morning Jesus came to the fig tree without fruit and cursed it, as an emblem that Israel did not have the fruit it should, and it would wither as well. For

they rejected their own Messiah. That withering lasted parts of 20 centuries before it began to bud again. Israel is now prospering, as the Kingdom of God approaches. But not all their troubles are behind them yet. The humbling experiences of Armageddon loom. That will lead to a national plea for help, and then a national repentance for unbelief, when they learn that their savior is Jesus (Zechariah 12:10).

This was the day Jesus cast out the money changers (Mark 11:15). This was not a rash act. Jesus had observed what was happening in the temple the day before. He had all the previous night to consider what he would do — and now he acted. “Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves” (Mark 11:17). The people were impressed with his authority, and with his words.

Wednesday. As they came to Jerusalem again in the morning, they saw the fig tree dried up from the roots, and marveled that it had withered in but a single day. “And Jesus answering said unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea” will see it done (Mark 11:23). As Christianity spread, the nation of Israel which persecuted Christians did wither. Later the “mountain,” the Pagan Roman Empire which persecuted Christians, was “cast into the sea” (see Revelation 8:8).

As he came into the temple complex the chief priests, scribes, and elders accosted him, challenging the authority he had assumed the day before. In turn he challenged them to define by what authority John the Baptist served — they would not say, for fear of the people, but they had their answer.

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He taught the people the parable of the vineyard, which predicted his own death. He was challenged publicly by Pharisees and Herodians about taxation, by Sadducees about the resurrection, and answered a thoughtful lawyer about the greatest commandment, namely to love God. Jesus warned the people against the vices of their leaders, and commended a poor widow's contribution of two mites for the Temple service.

According to Matthew chapter 23, Jesus ended his public words that day with some stinging rebukes against the Pharisees, and warned them of the disaster to come a generation later. As he and his disciples rested at the foot of the Mount of Olives, east of the city, he gave them "our Lord's Great Prophecy" about the end of the age (Matthew 24), adding three parables to illustrate his lesson (Matthew 25).

Thursday. Jesus spent this day with his disciples at Bethany. Mark 14:1 says "after two days was the feast of the passover, and of unleavened bread." That Thursday was Nisan 13 on the Jewish calendar. Jesus would die the next day, Friday Nisan 14, and Saturday Nisan 15 would be the feast day — two days after Thursday.²

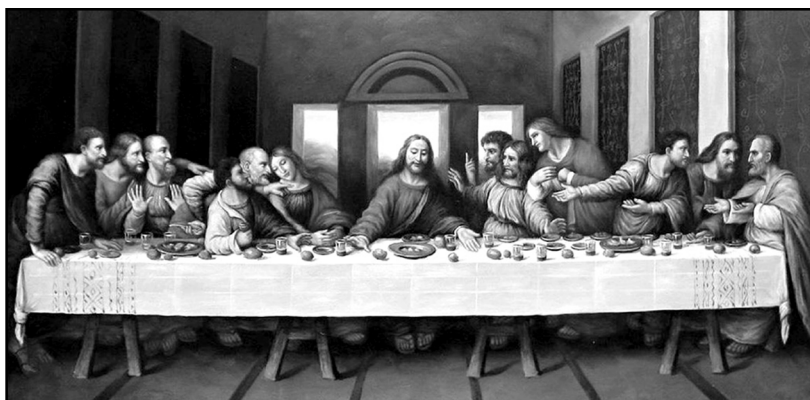
This brings us to Mark 14:12. "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

The "first day of unleavened bread" might describe either of two days. In this case it refers to Nisan 14, which was the day the Jews scoured their home to remove all traces of leaven, so that none would appear during the seven feast days to follow (Exodus 12:18).

The expression might also refer to Nisan 15, which was the first day of the feast of unleavened bread.³ However, Mark specifies that this was the day "when they killed the passover." This seems definitive that the day was Nisan 14.

Sunset ending that Thursday would have commenced day number 14. Apparently about sunset the disciples asked Jesus where they should prepare for the passover. He said to go into the city where they would find a man bearing a pitcher of water. Wherever he would go in, the master of that house would show them a large upper room furnished for them — there they would prepare for the passover, which would follow the next day.

Mark 14:17 then says, "And in the evening he [Jesus] cometh with the twelve." The Greek literally says "And evening having occurred" — or as the New World translation has it, "After evening had fallen." In other words, it was dark and night had come. At this season, as at every passover, the moon would be nearly full, so there would be ample moonlight in which to walk, even aside from whatever lamps they had.



The Last Supper (Leonardo da Vinci)

When Mark says "he cometh with the twelve," this seems to mean that only his 12 apostles were included in this last evening. Luke 22:8 says that the two disciples Jesus had sent ahead were Peter and John, who of course were of the 12. This was a time for Jesus to be alone with those appointed to carry on the work after him.

The Last Supper

There is sometimes a misunderstanding about the meal Jesus ate with his disciples that evening. When one reads that the disciples "made ready the passover" (Mark 14:16), that Jesus came a little later, and they shared a meal, it is easy to suppose that they observed the passover that night. However, it is clear in the Gospel of John that the official observance of the passover meal was scheduled for the following day.

For example, John 18:28 says that the next morning, when Jesus' accusers brought him to Pilate, "they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Later that morning, after Jesus was scourged, he was presented again before the crowd. John 19:14 says "And it was the preparation of the passover" (see also John 19:31).

Some have supposed that Jesus ate passover a day earlier than the remainder of the Israelites, and the explanations vary as to why this might have been. However, others have long understood that the Last Supper was not a passover meal at all.

"It was the belief of all the churches that our Lord was put to death on the 14th of Nisan, the day on which the paschal lamb was slain. But many denied that the Last Supper was installed at the paschal feast, or that our Lord celebrated the Passover at all in the last year of his ministry" (Mc&S, "Paschal Controversy," 721, column 2).

Even aside from the Gospel of John, there is good reason for this view. The lambs of passover were always slain on Nisan 14. Josephus, who was contemporary with that era of history, records that the lambs were slain in the temple during the afternoon — which was precisely the time Jesus was dying on the cross.⁴ Jesus and his

disciples would be respectful of this, and see that any lamb of passover they might use was slain at the Temple according to the regulations. For the Law stipulated, “Thou shalt ... sacrifice the passover unto the LORD thy God, of the flock and the herd, **in the place** which the LORD shall choose to place his name there.” That place was the temple at Jerusalem (Deuteronomy 16:2).

The disciples had made general preparations, but the actual passover would follow, as they supposed, the next day, when they with throngs of others would have their lambs slain at the temple. Meanwhile this evening allowed Jesus a gathering with his disciples as they awaited the formal occasion of the next evening. But Jesus knew he would die as the fulfillment of the passover, the following afternoon. Jesus knew that this would be his last opportunity for a private gathering with the 12 — a final farewell before his passing.

The Account of Luke

The timing of these things would be common knowledge in the first generation of Jewish Christians. They all knew when passover was observed, and they all knew when Jesus died. When Matthew composed his Gospel it was unnecessary to distinguish details that seemed clear enough to his audience at the time. Likewise when Mark condensed the account into his Gospel as the amanuensis of Peter.

However, Luke’s account includes something the others do not. “For I say unto you, I will not **any more** eat thereof, until it be fulfilled in the kingdom of God” (Luke 22:15). Note the words in Bold. They do not appear in the better Greek manuscripts of this text. The “Kingdom Interlinear” reads “I am telling for to you that not not I should eat this until when it should be fulfilled in the kingdom of God.” The new RVIC2000, by Bro. James Parkinson, agrees with this, and cites the manuscript evidence.

This is very close to what Jesus said in verse 18, when he asked the disciples to divide the cup among themselves, “I am saying for to you, not not I should drink from the product of the vine until what [time] the Kingdom of the God might come” (Kingdom Interlinear). True to his words, Jesus not only abstained from wine that night, but even on the cross when “they gave him vinegar to drink mingled with gall ... when he had tasted thereof, he would not drink” (Matthew 27:34).

So with the passover. Jesus did eat the meal that night. He did not eat the passover, scheduled for the following night. In all the accounts of the Last Supper, there is no mention of lamb on the table.

Host of the Evening

Jesus was the host for this gathering. It was customary for a host to offer guests a cup of refreshment as an evening event opened. This was the “cup of blessing” that Jesus offered to his disciples before the meal. “And

he took the cup, and gave thanks [thus a cup of “blessing”], and said, Take this, and divide it among yourselves” — explaining that he would not drink with them “until the kingdom” (Luke 22:17, 18).

Jesus did not here mention the meaning of the cup. Later, as the meal neared its close, he would give the disciples bread as an emblem of his body. Then he would return to the matter of the cup, and this time give the meaning. “Likewise also the cup **after** supper, saying, This cup is the new covenant in my blood, which is shed for you” (Luke 22:20).

Notice the distinction — a cup of blessing **before** the meal, and “also the cup **after** supper.” Among the four Gospels, only Luke mentions them both. However, Paul, an associate of Luke, also mentions the two cups. In Paul’s first epistle to the Corinthians, in chapter 10 he mentions the “cup of blessing” (verse 16), and then the bread (verse 17).

In chapter 11 he speaks of the bread (verse 23), then the cup “**after** he had supped [dined]” — which refers to the second cup. There is no difference in the meaning. Each cup represents the blood of Christ. But they were distinct. Probably the disciples wondered at why Jesus declined to drink even the first cup. When later he made a specific point of the bread and cup as symbols of his body and blood, given for them, they were prepared to pay closer attention, and the impression was deepened.

Feet Washing

As the supper proceeded, Jesus observed that something had been overlooked — not by Jesus of course, but by his disciples. It was customary for guests to have their feet washed, for the comfort of the evening. They had walked perhaps three miles from Bethany to this location, and this kindness would be appreciated. But none of his disciples had taken the opportunity to serve the others in this way.

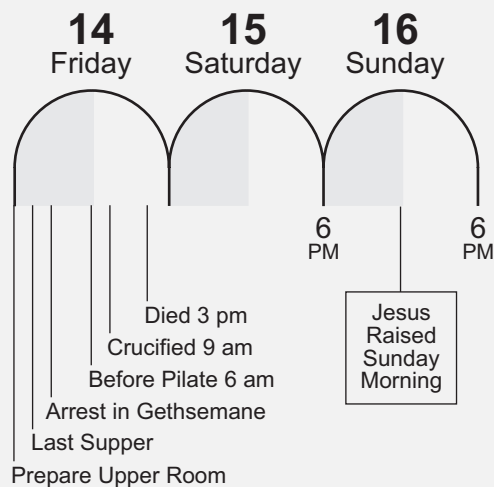
So Jesus did. Only John records this episode. Jesus took a towel in hand, poured water into a basin, and one by one went to each disciple. Surely, at even the very first disciple, they recognized a lesson, and by the time Jesus came to Peter, he broke the tension by refusing to have the master thus serve him.

Peter had a good motive, but Jesus had something deeper in mind. Jesus was about to die for them all, and no one else could do this service for them. What our Lord was doing now represented the cleansing only he could give them — and only he can give us.

“If I wash thee not, thou hast no part with me” said Jesus to Peter. The same words apply to each of us. We are sinners by nature. If our Lord would not cleanse us, we could have no part with him. Are we not blessed to have the son of God himself stoop to this service for us? If Jesus would do this for us — then we should, in the same spirit, wish to serve others.

Month Nisan

9	Sunday	Journey to Bethany
10	Monday	Acclaimed in Jerusalem
11	Tuesday	Cast out Money Changers
12	Wednes.	Confronted by Leaders
13	Thursday	No Public Ministry



It was apparently after this that Jesus introduced the emblems of his death, the bread and the cup. Luke says that following those emblems Jesus said the hand of his betrayer was on the table (Luke 22:21). That Judas would betray Jesus touched him — it troubled him. John 13:21 says, “Jesus ... was troubled in spirit” and said “verily, verily, I say unto you, that one of you shall betray me.”

The news took them by surprise. Each looked around, wondering of whom he spoke, and wondering if it were they. Peter, a little removed perhaps, asked John, who was next to Jesus, to ask who he meant — and Jesus replied “He it is, to whom I shall give a sop.” Jesus took a morsel of food, dipped it in the sauce, and gave it to Judas. Perhaps only John heard this, and even when Judas left, when Jesus said “what thou doest, do quickly,” they supposed he meant him to purchase something for passover, or perhaps give some charity to the poor (John 13:29).

Of course these suppositions would not be, if they were in the middle of a passover dinner, for the occasion would be too sacred for such relatively mundane errands. This is another evidence that the Last Supper was not a passover meal.

Now Judas was gone. Now Jesus began preparing his disciples for his departure. What would he say to them in the short time remaining? That we find in John 13:30, through the close of chapter 14. Some of his words were

very clear. “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34, 35). Other words were more cryptic. “Wither I go, thou canst not follow me now; but thou shalt follow me afterwards” (verse 36). But all would be clear in time.

Jesus warned Peter he would deny Jesus that night (John 13:38).

Then Jesus assured them all “I go to prepare a place for you ... I will come again, and receive you unto myself” (John 14:2, 3). There is something hidden to us in these words, unless we recall the culture of the day. These are the words of a groom to his betrothed. There was a custom among Jews — in some places it remains today — that when proposing marriage, a man gave to his lady a cup of wine — if she took it, then her answer was yes. Jesus had passed a cup of wine to them all, and they had all taken it. Then the groom would return to his father’s home, build upon it a place for his new family, and when completed he would return to receive his bride. That is what Jesus intends in John 14:1-3.

Now it was time to leave the large upper room. “Arise, let us go hence” is the expression closing John chapter 14. As the little band walked eastward they would have passed the temple complex with its gates carved with vines. Perhaps this triggered the lesson of the vine and branches which opens chapter 15.

By John 18:1 the disciples had reached the brook Cedron, and crossing this they reached the garden of Gethsemane at the western foot of the mount of Olives. It is there that Jesus went further with Peter, James and John, and then receded even further into the shadows to pour out his heart in prayer to God, seeking an assurance that all was well. On the third occasion he received it, and was prepared for the ordeal to come.

The disciples were weary with activity, they had eaten a full meal, the hour was late, and they could scarcely avoid sleep. But there was a lad in the shadows, so Mark tells us — the lad is presumed to be Mark himself — that was awake and alert. Perhaps he heard the words of our Lord’s earnest prayers, as the others slumbered. Perhaps he was the source of the record of Jesus’ prayers. Perhaps for this service our Lord honored Mark with composing one of the Gospels of sacred testimony.

Then came the band led by Judas. Jesus might simply have walked away when “they went backward, and fell to the ground” (John 18:6). But his hour was come. Jesus saw to the release of his disciples (John 18:8). Then he calmly submitted. He gave himself for us.

(1) Rome claimed to follow Peter and Paul. Churches in the east claimed to follow John and Philip. The eastern claims are credible, for John’s last years were lived in the area, and Polycarp, who held to the eastern practice, is famously known as a disciple of John.

The claims of the Eastern Church are possible, but at least a little less credible. Paul was a prisoner under house arrest in Rome for two years, and a prisoner again before his beheading under Nero. But the Church in Rome was founded early, not by Paul, and there is no record of any extended service there by Paul. As for Peter, it is possible that he did visit Rome and died there, but the claims of Papacy that he was the first bishop of Rome are untrue.

McClintock and Strong, “Cyclopedia of Biblical, Theological, and Ecclesiastical Literature” (under “Paschal Controversy”), gives the following information. (Keep in mind that Jesus died on Nisan 14, which could fall on various days of the week, but in the year our Lord died, was on a Friday.)

Western custom — the resurrection of Jesus was celebrated on the first Lord’s day (Sunday) following Nisan 14. Some fasting was observed through the week until Easter Sunday, with a rigid fast on Friday in remembrance of our Lord’s death.

Eastern custom — The Asiatic churches commemorated our Lord’s death on the 14th of Nisan as being the very day of our Savior’s cross and passion. This they did irrespective of the day of the week on which it might fall. “At the hour in which our Lord said ‘It is finished,’ i.e. at three o’clock in the afternoon, the fast was brought to an end (Eusebius, Hist. Eccl. 5:23) and the day closed with the collective Agape [feast] and celebration of the Lord’s Supper. ...”

“At first the bond of charity was known to be stronger than all — the difference of calendar made no alteration in the Gospel law of love. Thus Polycarp, bishop [overseer] of Smyrna, having had occasion to visit Rome (AD 160) to confer with [bishop] Anicetus on other matters, found that the Asiatic rule differed essentially from that of Rome. Both could claim apostolic authority, and therefore each reverently forbore from pressing a rival claim;

while Anicetus assigned to his guest as his senior, the privilege of consecrating the holy elements” (Mc&S, “Paschal Controversy,” 721). Not long afterward the attitude of Rome changed under Bishop Victor, who “threatened with excommunication (AD 180) all those churches which commemorated their Lord’s death on the first day of the week” (same reference, page 722).

(2) According to Matthew 26:1, when Jesus said “Ye know that after two days is the feast of the passover,” this was “when Jesus had finished” giving his prophecy of the end of the age, and the parables about that prophecy. This was spoken to the disciples as they tarried at the foot of the Mount of Olives, after their day of activity in Jerusalem, presumably on their way back to Bethany for the night. It might have been about sunset at the time, which closed Wednesday Nisan 12, and opened Thursday Nisan 13.

(3) Matthew 26:17 in the common version says “Now the first day of the *feast of unleavened bread*” — but the italic words are supplied by the translators, in this case incorrectly so.

(4) As to killing the lambs on day 14 of Nisan, this is mandated in Exodus 12:6 (verse one says it was in the first month, which at that time was called Abib.) Josephus, who lived during the first century AD, affirms that this was also the practice at the Temple in Jerusalem in his day. “They offered the sacrifice which was called the Passover, on the fourteenth day of the same month [Nisan]” (Antiquities 11.4.8). Josephus also gives the time of day the passover lambs were killed at the temple. “So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh ...” (Wars 6.9.3). This would be from 3 to 5 in the afternoon as we reckon time. Jesus died at the ninth hour, 3 pm our time (Matthew 27:46-50). Thus Jesus, the antitype of the Passover lamb, died at the same hour the lambs were being slain in the temple.

Sacrificing with Christ

*“He that saith he abideth in him ought himself also so to walk,
even as he walked” (1 John 2:6)*

The important concern to all who are suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized him under the most crucial tests of endurance. He knew that he was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness. Therefore he expected reproaches, taunts and persecutions, all of which he endured patiently while his great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others.

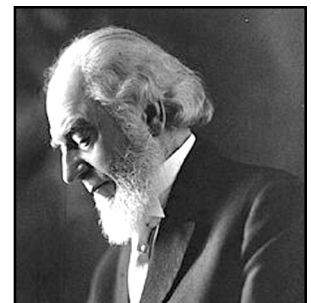
Have we indeed so much of the Master’s spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven’s vindication of us in due time?

“If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called. Because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth. When he

was reviled, he reviled not again. When he suffered he threatened not, but committed himself to him that judges righteously” (1 Peter 2:20-23).

“Consider him that endured such contradictions of sinners against himself, lest we be wearied and faint in our minds” (Hebrews 12:3).

Let us see to it that we bear the reproaches of Christ as he bore them — with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in his service as good soldiers. (Extracted from Pastor Charles Russell, Reprint page 1964).



Patient Endurance

“Ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Hebrews 10:36).

The word generally translated “patience” in the New Testament is the Greek word *hupomonee*. It refers not so much to the grace of being calm tempered, avoiding impatience. That is a good grace for all Christians to cultivate. We should not be quick tempered or easily agitated.

But *hupomonee* refers to the quality of character which steadfastly, patiently, perseveringly, even cheerfully, lives Christian principles and holds Christian faith, through our lifetime. The word is number 5281 in Strong’s Concordance. He defines it as “Cheerful (or hopeful) endurance, constancy.” In our common version it is translated enduring, patience, patient continuance.

James Strong says *hupomonee* derives from word number 5278, *hupomeno*, which is a composite of two words: *hupo*, under, and *meno*, to stay. In other words, to stay under an experience, or a trial, to persevere in the Christian life. Here are some of the texts in which *hupomonee* appears.

Luke 8:15 — bring forth fruit with **patience**
Luke 21:19 — in your **patience** possess ye your souls
Romans 2:7 — **patient continuance** in well doing
Romans 5:3 — tribulation worketh **patience**
Romans 8:25 — we with **patience** wait for it
2 Corinthians 1:6 — **enduring** of the same sufferings
2 Corinthians 6:4 — in much **patience**, in afflictions,
Colossians 1:11 — **patience** and long suffering
2 Thessalonians 1:4 — **patience** and faith
2 Thessalonians 3:5 — **patient waiting** for Christ
1 Timothy 6:11 — faith, love, **patience**, meekness
Hebrews 10:36 — ye have need of **patience**
Hebrews 12:1 — let us run with **patience**
James 1:3 — the trying of your faith works **patience**
James 1:4 — let **patience** have her perfect work
Rev. 2:2 — thy labour, and thy **patience**
Rev. 2:3 — hast borne, and hast **patience**
Rev. 2:19 — thy **patience**, and thy works
Rev. 3:10 — thou hast kept the word of my **patience**
Rev. 14:12 — Here is the **patience** of the saints

In these uses, we see the sense of a long enduring continuance in Christian faith, service, practice, and even suffering. Following are some observations from Pastor Charles Russell on this quality.

“This word, *hupomonee*, has a much deeper and fuller significance than attaches to our English word ‘patience.’ It signifies rather constancy — the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, **an element of character**, and not merely a temporary condition or restraint of feeling

or action ... a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love” (Reprint page 2790).

“In what sense is such endurance necessary? It is one of the conditions which God has attached to the call to joint-heirship in the Kingdom. The wisdom of this is manifest when we consider the work to which we are called — the work of blessing all the families of the earth, as God’s Millennial Kingdom, under and in joint-heirship with our Lord.

“That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently.

“A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

“We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond. Would they have the value of the diamond? By no means. And so with the Christian. If we should suppose him possessed of every grace of character that could possibly belong to the sons of God, except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord’s jewels.

“Hence the Lord’s demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom” (Reprint page 2791).

Questions from Readers

1 *1 Corinthians 15:51 says that we shall not all die. But in Faithbuilders, we read that we shall all die. Was there an error in that paragraph? (Kenya)*

It was not a mistake. The issue is the proper Greek text underlying 1 Corinthians 15:51. Greek Manuscripts on this verse differ among the themselves. The better manuscripts read exactly the opposite of later manuscripts which comprise what is called the “Textus Receptus,” or “received text,” on which the common version is based.

Here is what the RVIC2000 version says. (Which stands for Revised Version Improved and Corrected,

from the year 2000). “Behold, I tell you a mystery: We shall **all** fall asleep, but we shall **not** all be changed in a moment, in the twinkling of an eye, in the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Corinthians 15:51, 52). The Sinaitic manuscript (mid 300s), Ephraemi manuscript (400s), and Alexandrian manuscript (early 400s), are among those that support this reading.

The difference is the placement of the word “not.” These better manuscripts put it with the second phrase, rather than the first phrase. It make a large difference. As Paul originally expressed it, this passage affirms that we who are consecrated to Christ — **all** of us — will die. The only way we can ever receive our change of nature, from human to spiritual, is to die as a human being, and be raised to life a spirit being.

This reading fits Paul’s flow of thought. Earlier, Paul used the example of sowing grain, “That which thou sowest is not quickened [enlivened], except it **die** ... thou sowest not that body that shall be ... But God giveth it a body as it hath pleased him” (verses 36, 37).

Then Paul explained “there are celestial [heavenly] bodies, and bodies terrestrial [earthly]” — and they are very different. The new creature, after coming into Christ, “is sown a natural body, it is raised a spiritual body” (verses 40, 44).

In verse 50 Paul is very direct. “This I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Corinthians 15:50). In other words, we who have a heavenly hope will not take our fleshly bodies into heaven. Our flesh is physical and corruptible. Our new heavenly bodies will not be flesh, blood, and bone, but incorruptible spirit bodies.

We must all die. There is no other way to be changed from the present human nature, to the spirit nature. Therefore, Paul says, “we shall **all** fall asleep” — we shall all die. He does not mean the entire world of course, for some of the living generation will live into the Millennium and begin to be restored to perfection, and never need to actually fall into the sleep of death. But those who consecrate their life to God and embrace the “high calling” — the heavenly hope — must all die in order to be raised as spirit beings in glory.

In verses 51 and 52, Paul says those who died before the return of Christ would wait until his return to be raised. Whereas those who die now, during the harvest period, are “changed in a moment” when they die.

2 *How do we know that in the Kingdom, we will be given Moses and other prophets, and not simply leaders “like” them? (Isaiah 1:26) (Kenya)*

The reason we say that in the Millennium Israel will have the Ancient Worthies raised on earth, as leaders for the world, is that the heavenly calling of the Gospel Age

was not opened before the time of Christ. This “new and living way ... he hath consecrated for us, through the veil, that is to say, his flesh” (Hebrews 10:20). Yet because of their faith, they will obtain a special reward, a “better resurrection” than others (Hebrews 11:35).

The “new and living way” for the Christian Church is a new opportunity, a heavenly calling, which was not disclosed in past ages. Even the apostles did not really grasp this calling at first. They supposed Jesus would set up his kingdom then, and they would rule with him here. See Luke 19:11, 12, for example.

In Hebrews chapter 11 Paul discusses the Ancient Worthies. In verse 39 he says, “These all, having obtained a good report through faith, received not the promise.” By “promise” Paul means the Abrahamic Promise, as he refers to so often in his writings. In Galatians 3:16 Paul says the “seed” promised to Abraham was Christ. In Galatians 3:29 he says if we are Christ’s, then we are included in Abraham’s seed, and heirs according to “the promise.” In Galatians 4:28, “Now we, brethren, as Isaac was, are the children of promise.”

But this was not open for the Ancient Worthies. “These all, having obtained a good report through faith, received **not** the **promise**: God having provided some better thing for us [consecrated Christians of this age]” (Hebrews 11:39, 40).

The saints will reign with Christ in glory (Revelation 20:6). The ancient worthies will be “princes in all the earth” (Psalms 45:16). They are also represented as the “prince” class of Ezekiel 44:3, 45:7, 45:17, and 46:10, who help the world of mankind (the “people of the land”) to come to God during the Millennium.

3 *We had a discussion on Tithes, and have several questions. (Kenya)*

Why was tithing done so frequently in the Old Testament? — Tithing was a recognized practice in ancient times, even before the Law, as indicated by Abraham tithing to Melchizedek (Genesis 14:20), and Jacob’s mention of it (Genesis 28:22). Under the Law of Moses the practice was formalized into a command (Deuteronomy 14:22-29). Tithing in the Law was for two purposes.

(1) Supporting the priesthood and the tribe of Levi. The Levites were not given land for an inheritance as the other tribes, and for their service in spiritual things it was fitting that the other tribes support them with a tithe.

(2) For oneself and one’s family for expenses incident to celebrating the feasts and ceremonies prescribed by God.

We are not bound by the Law. However, it gives us an example of what seemed to please God. Setting aside a regular amount from our income and normal living expenses, for spiritual things, is a good practice for Christians.

What is Strong's Concordance on tithe? — The usual word for “tithe” in the Old Testament is Strong's number 4643, the Hebrew *maasrah*, “a tenth, specially a tithe.”

How many times is tithing mentioned in the New Testament? — It is mentioned several times, but in each case as a Jewish practice, or an Old Testament practice. It is never specifically commanded of Christians. Here are all the mentions of it in the New Testament.

Matthew 23:23 — **tithe** of mint and anise and cummin
Luke 11:42 — ye **tithe** mint and rue and ... herbs
Luke 18:12 — I give **tithes** of all that I possess.
Hebrews 7:5 — the sons of Levi ... take **tithes**
Hebrews 7:6 — [Melchizedek] received **tithes**
Hebrews 7:8 — Here men that die receive **tithes**
Hebrews 7:9 — Levi ... paid **tithes** in Abraham

The closest thing we have to something like this advised by Jesus or the Apostles, is the following.

Acts 20:35 — “So labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

1 Corinthians 16:2 — “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” (This was not for Paul, but for the poor at Jerusalem.)

Philippians 4:16, 17 — “In Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account.”

Romans 12:13 — “Distributing to the necessity of saints; given to hospitality.”

Philippians 4:15 — “Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.”

Galatians 6:5, 6 — “Every man shall bear his own burden. Let him that is taught in the word communicate [distribute, in a charitable sense] unto him that teacheth in all good things.”

James 2:15, 16 — “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”

Exactly when and where is tithing supposed to be carried out? — Not as a command, but as a good principle of Christian conduct, all Christians should consider the propriety of setting aside regularly for the work of spiritual things. The giving need not be limited to 10%, for all that we have should be devoted to God. (Nor must it extend to 10% if our families are in need.) From what God commits to us through providence, and our industry applied to the opportunities open to us, we should care for our own needs and those of our family, and think to mark some portion to the service of spiritual things. Among the Bible Student fellowship, the elders and

deacons who serve are not compensated monetarily. They serve freely, for the love of the Truth and the brethren. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Peter 5:2).

But every ecclesia has expenses — for meeting halls, carrying out witness activities, etc. For this purpose we recommend setting out a donation box, into which brethren can freely contribute when they come together for worship, after the practice of 1 Corinthians 16:2.

What is supposed to be tithed: farm produce, salaries, etc? — In western cultures, the contributions are generally of money. But in farming cultures, and certainly in the Old Testament, contributions can be of whatever commodities are at hand, providing some reasonable means of putting them to use.

Whom should tithes be given to presently during this time of harvest? — These are suggestions, for the scriptures do not give commands here. First, for paying personal expenses to purchase a Bible or other study books, for travel to meetings, for attire suitable for meetings. Second, contributions to the local study class for the meeting hall and other common expenses. Third, for personal and family expenses for attending Christian conventions and conferences. Fourth, to any person or group organizing witness efforts.

All Christians should use their wisdom and judgment in giving for their spiritual interests, and for the common good of the gathering they attend and support.

4 About parousia, if it has started, who are the ones that have already been raised? And which scripture says that? (Kenya)

Parousia is a Greek word which means presence, and often applies to the presence of Christ after his return. The presence of Christ began at the opening of the “Harvest,” or ending period of the present Gospel Age. (See Matthew 13:39, where “world” is from the Greek *aionos*, which means age.)

Those already raised are the saints who died before the harvest began. Jesus said in John 14:3 that upon his return he would receive his disciples to himself. This refers to the resurrection of the saints into glory to be with Christ. But it is equally clear from Luke 12:36, 37, and Revelation 3:20, that after the Lord's return there are other saints still living in the flesh, who are nourished, gathered, given the spiritual food that we have today, the Divine Plan of the Ages.

So there is a time, during the present “Harvest” period, when the saints of past times have been raised, and those still living here are gathered one by one at the time they complete their course in death.

Thus the explanation of Paul in 1 Thessalonians 4:16 — the Lord at his return raises those who are “dead in Christ” — all the faithful of this age who have died by

that time. Then, in verse 17, Paul tells us what happens to the rest of us. “Afterward [the word “then” is from the Greek *epeita*, which means “afterward”], we which are alive and remain” — see, there are others which remain, after the dead in Christ have been raised.

What happens to them? “shall be caught up together when them” — When? When we each die, individually. When

Paul says “together” he does not mean at the same moment of time, but in the same experience. (Compare Colossians 2:13, where we are enlivened, or quickened, “together with him,” Christ — not at the same time, but with the same experience.)

Thus the importance also of recognizing what Paul says in 1 Corinthians 15:51, 52 — that we shall all die, but we will not all be changed in a moment. Some sleep in death for a long time. Others (the saints of the present time) will be raised to life “in a moment” as they die.

Do you mean that we have power to pray for the dead ones to be raised? — No, not yet, not today. When the saints today die, they are raised to glory immediately. But the resurrection of the world will not begin until the Millennium.

Then, after the living generations come into harmony with the Kingdom, the time will come to resurrect others. Probably the living will remember their parents and friends, and pray for their resurrection. Then they will be ready to receive them into a warm and helping environment. This would help the returnees up the “Highway of Holiness” during the Millennium. We are surmising here. We cannot be sure. But this would be a very natural method.

As each generation is raised, and comes into harmony with God, then they may pray for their loved ones, and so the process repeats backward in time, until all the dead are raised in an orderly fashion, over time, each one welcomed among helpful friends and relatives to nourish and instruct them.

This is the common view among Bible Students. However, these details are not specified in Scripture directly.

Daniel 12

“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 ... at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1).

Daniel closes with the 13 verses of chapter 12. Though brief, it is full of interest for it brings us to our day — the Harvest, or ending period of the Gospel Age.

Michael is our Lord Jesus. At his second advent he takes the reins of power in order to establish his Kingdom in the Earth. The text says Michael would “stand up.” This expression is used in Daniel 11:2, 3, 7, 20, 21 when it refers to a king beginning to reign. It seems to mean the same here. Our Lord Jesus has taken authority as Earth’s rightful king and initiated a program to complete the work of the outgoing Gospel Age, and introduce the work of the approaching Millennial Age.

Verse 12 supplies a date this event, namely 1874, which is widely accepted among Bible Students. Our Lord’s first advent commenced with his baptism in the year 29 AD. Three and a half years later, in 33 AD, just days before his death, Jesus spoke the solemn words of judgment against Israel, “your house is left unto you desolate” (Matthew 23:38).

A like period of time following the second advent, in 1878, there was a new beginning for Israelites. The Berlin Congress of Nations produced an agreement allowing all residents of Palestine equal standing under the law. This meant that the Jewish people could purchase land and resettle.

The colony of Petak Tikvah was reestablished that year. In 1897 Theodore Herzl convened the first Zionist Congress. In 1917 Britain issued the Balfour Declaration, favoring statehood for Israel. In 1948, 70 years after the Berlin Treaty, Israel was a nation again.

Daniel was told that Michael would stand “for the children of thy people.” Daniel understood this meant a blessing for his people Israel, many generations in the future. Today we can observe first hand that this text is being fulfilled.

Spiritual Israel is included in the text. When Christ returned, as Jesus indicated in John 14:3, and Paul in 1 Corinthians 15:52 and 1 Thessalonians 4:16, the dead in Christ were raised to heaven. Thereafter, during this “harvest” period, as the saints die they are raised “in a moment” to be with Christ. As our readers know, we anticipate this class will be complete by 2043 AD.

A Time of Trouble

Verse one also says “there shall be a time of trouble, such as never was since there was a nation, even to that same time.” Forty years after our Lord’s first advent, in the autumn of the year 69 AD, Israel observed their Day of Atonement offerings in the temple for the last time. Christ warned them of the judgment to come, and now their probation was up.

The Romans had twice earlier threatened Jerusalem and in the spring of 70 AD they returned, took the city, burned the temple, and broke down the walls.

A parallel period of time fits here. Forty years after our Lord’s second advent in 1874 takes us to 1914, the year World War I unleashed an unprecedented “time of trouble.” This was followed by the even more disastrous World War II, with Armageddon impending.

Comparing Revelation

Readers of the previous issue in this series will recall that the closing verses of Daniel 11 refer to the time of Napoleon, who came to power in the aftermath of the French Revolution, and shook Europe through a series of armed campaigns. Finally he would “come to his end, and none shall help him.” Then, at Daniel 12:1, the next prophetic event of record is the second advent of Christ.

We find a similar “jump” of this kind in the prophecies of Revelation, in both the record of the seven seals, and the seven trumpets. Seal number six, in Revelation 6:12-17 describes a great earthquake, darkness, and wind, which is generally applied by Bible Students to the French Revolution, and we would add, the Napoleonic Wars which ravaged Europe in the aftermath. Then the next prophetic event of record appears in Revelation 7:1, which takes us to the Harvest period, where four angels are holding back the “four winds” of trouble until the saints are sealed.

Prophetic Comparisons

Rev. 6:12-17	French Revolution, Napoleon
Rev. 7:1	Second Advent of Christ
Rev. 11:13-14	French Revolution, Napoleon
Rev. 11:15	Second Advent of Christ
Daniel 11:40-45	French Revolution, Napoleon
Daniel 12:1	Second Advent of Christ

The sixth trumpet judgment is described in Revelation 9:14, all the way through Revelation 11:14. We have long applied this also to the French Revolution and Napoleonic Wars. The earthquake of Revelation 11:13 is broadly applied to the French Revolution. The next prophetic point touched in the prophecy is in Revelation 11:15, the seventh trumpet judgment, which takes us to the second advent of Christ in the beginning of the harvest.

We cite these two examples as parallels to what we observe from Daniel 11:45, to Daniel 12:1 — a skip from the time of Napoleon, to the second advent. Observing the same jump twice in Revelation is at least compatible with seeing the same jump in Daniel.

Also, we observe that what Daniel records in the early verses of chapter 12 is essentially the same meaning as what we observe in the seventh trumpet beginning with Revelation 11:15. First is the announcement that the kingdom of this world has become the kingdom “of our Lord [Jehovah] and of his Christ [Jesus]” (verse 15). Verse 18 then describes the great time of trouble, “the nations were angry, and thy wrath is come.” Next is

mention of the resurrection, “the time of the dead, that they should be judged,” etc. These are the same things listed in Daniel. Both passages refer to the second advent, and both passages record similar events.

Returning to Daniel 12

Verse 2. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

This refers to the resurrection of the dead, both good and bad. The good includes the Ancient Worthies, the Bride class, and the Great Company. The Ancient Worthies will be raised to everlasting life as human beings, and will lead the Kingdom of Christ on Earth. The Bride class of faithful Christians will reign with Christ from heaven above (Revelation 19:7,8, 20:6). The Great Company class also will be a heavenly class with noble service to God in a lesser sphere than the bride class (Revelation 7:15).

The remainder of the world will be raised to life in an orderly fashion during the Millennium. Probably the last generations will be the first to return, working backward toward the earliest. Many of these will be noble minded people who will respond quickly to the righteousness of the Kingdom.

But many others will be ignoble, selfish, even wicked and evil. They will return to shame and contempt, which will endure as long as their conduct and character are shameful and contemptible. (The word “everlasting” is from the word *olam*, Strong’s Concordance number 5769, “the vanishing point.” It can refer to any indeterminate period of time, not necessarily forever.)

The wicked may have a more difficult time making progress during the Millennium. But Christ died for them all, and therefore all will have the opportunity. As a sinful person now can repent, be forgiven, and change their conduct into Godliness, so then as well. Everyone can be reclaimed if they will become righteous during the Millennium.

Verse 3. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

The “brightness of the firmament” is the sun. This reminds us of what Jesus said in Matthew 13:43, “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

Revelation 19:17 refers to “an angel standing in the sun.” Probably this also refers to the time when the Bride class is complete in glory. Perhaps the “stars” that turn many to righteousness will be the Ancient Worthies who will lead the world during the Kingdom.¹

Verse 4. “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

1st and 2nd Advent Parallels

29 AD	First Advent of Christ
33 AD	Israel Rejected
69 AD	Begins Year of Great Trouble on Israel
1874	Second Advent of Christ
1878	Israel Restored
1914	WWI Begins Great Time of Trouble

It would be impossible for Daniel, or anyone else in centuries past, to understand the prophecies of this book until the “time of the end.” We are now there, and that is the reason the understanding is open.

The last expression of this verse is cryptic. We are living in a day when many travel at high speeds, and in a time when technology and science have increased the knowledge of the world in remarkable ways. However, that is not the primary meaning in the context.

Compare this text, from Amos 8:12. “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.” The running “to and fro” means looking for the meaning. In Amos, the prophet speaks of a time when Israel will not find what they wish, because God withholds His favor as punishment. But in Daniel 12:4 it is just the opposite. Many would search the meaning of the prophesies at the time of the end, and they would be rewarded — “knowledge shall be increased.” The specific knowledge at issue is the understanding of the sealed book, the prophecies of Daniel.

The Close

This is the end of Daniel’s vision. What follows in verses 5 through 13 is a discussion with the angel, apparently Gabriel, who gave Daniel this lengthy prophecy of 2½ millennia, reaching from Daniel’s day to the Millennial Kingdom of Christ. That addendum, verses 5 through 13, we will take up next time.

Levels

A few comments on the other levels of meaning. Readers of this series recall that from Daniel 11:31, there are three threads of the prophecy. The great persecutor of that verse literally was Antiochus Epiphanes. That thread, followed through the 11th chapter, takes us through Julius Caesar and onward to the first advent of Christ at Daniel 12:1.

There also Michael, our Lord Jesus, “stood” for the children of Daniel’s people, and “as many as received him, to them gave he power to become the sons of God” (John 1:12). A generation later a great “time of trouble” came to Judea, more intense than any other they had

experienced. The Christian Jews who had their names written in the book of life were delivered from that trouble, as the close of verse one suggests.

Even verse two has an application. The “dead” who awoke then were described in John 5:25, 26, “the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself [to distribute to others]; so hath he given to the Son to have life in himself [which he distributed to others, through the enlivening words he spoke].” Paul also speaks of this. “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14).

Those that would shine as the sun and stars (Daniel 11:3) would be the Apostles and other bright luminaries, teachers, evangelists, pastors, who led many to righteousness.

Daniel 11:31 also applies to Pagan Rome. This thread takes us through Constantine in the closing verses of chapter 11, and to the triumph of Christianity over paganism in Daniel 12:1. This sense of “Michael” standing up is represented in the symbols of Revelation 12:7-9, “There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon [Satan as represented by his agent pagan Rome, the persecutor of the saints] was cast out.”

In the deeper, far reaching meaning of the prophecy, the persecutor of Daniel 11:31 is the Roman Catholic Church. This thread takes us through Napoleon in the closing verses of chapter 11, and to the second advent of Christ beginning in 1874, in Daniel 12:1.

(1) Or, possibly, the stars are a second symbol for the saints.

Great Truths

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance.
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream,

Not in the general clash of human creed,
Nor in the merchandise ’twixt church and world,
Is truth’s fair treasure found, ’mongst tares and weeds;
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

(Poems of Dawn)