



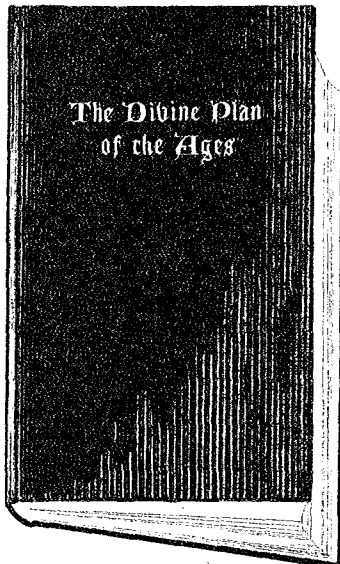
THE PROPHETIC NEWS PARADE  
THE JEW IN PROPHECY  
THE LAMB OF GOD

## SPEAKERS' APPOINTMENTS

<b>BROTHER W. T. BAKER</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER T. E. BARKER</b>	
Lynn, Mass.	April 6
Worcester, Mass.	13
<b>BROTHER FRED BRIGHT</b>	
Philadelphia, Pa.	April 27
<b>BROTHER W. A. BUHL</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER N. T. CONSTANT</b>	
Ithaca, N. Y.	April 12
Paterson, N. J.	April 27
<b>BROTHER A. C. FREY</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER W. J. HOLLISTER</b>	
Baltimore, Md.	April 13
<b>BROTHER EDWARD MAURER</b>	
Duquesne, Pa.	April 6
<b>BROTHER A. L. MUIR</b>	
Greensboro, N. C.	April 2
Richmond, Va.	3
Washington, D. C.	4
Wilmington, Del. (Convention*)	5,6
Woodbury, N. J.	7
Norristown, Pa.	8
Brooklyn, N. Y., 8 P. M., 137 Hoyt St.	9
Paterson, N. J.	10
Rutherford, N. J., 8 P. M., 112 Mountain Way	11
Brooklyn, N. Y., 8 P. M., 109 Remsen St.	13
East Rockaway, N. Y., 23 Davis Street	14
Brooklyn, N. Y., 8 P. M., 173 Hancock St.	15
Flushing, L. I., 8 P. M., 4702 189th Street	16
Laurelton, N. Y., 8 P. M., 130-33 228th Street	17
Jersey City, N. J., 3 P. M., Lawyers' Bldg., Bergen Sq.	20
Brooklyn, N. Y., 8 P. M., 136 Fulton Street	21
Easton, Pa.	22
Allentown, Pa.	23
Hazleton, Pa.	24
Lehigh, Pa.	25
Wilkes Barre, Pa.	26
Scranton, Pa.	27
Bloomsburg, Pa.	28
Shamokin, Pa.	29
Reading, Pa.	30
Lebanon, Pa.	May 1
Lancaster, Pa.	2
Baltimore, Md.	3,4

<b>BROTHER A. OBENLAND</b>	
Buffalo, N. Y.	April 6
<b>BROTHER J. M. PATTERSON</b>	
Dallas, Texas	April 27
Houston, Texas	29
Galveston, Texas	May 3,4
<b>BROTHER C. C. PEOPLES</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER W. N. POE</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER E. PROCTER</b>	
Albany, N. Y.	May 3,4
<b>BROTHER J. H. L. TRAUTFELTER</b>	
Philadelphia, Pa.	April 13
<b>BROTHER J. I. VAN HORNE</b>	
East Liverpool, Ohio	April 13
<b>BROTHER G. M. WILSON</b>	
Wilmington, Del. (Convention*)	April 5,6
Jersey City, N. J. (Convention*)	April 27
<b>BROTHER W. N. WOODWORTH</b>	
Wilmington, Del. (Convention*)	April 5,6
<b>BROTHER H. L. YOUNG</b>	
Paterson, N. J., Y. M. C. A., Ward and Prince Sts.	April 20
<b>BROTHER C. W. ZAHNOW</b>	
Wausau, Wis.	April 1
Green Bay, Wis.	2
Colby, Wis.	3
Loyal, Wis.	4
Minneapolis, Minn.	5,6
St. Paul, Minn.	7
Rochester, Minn.	8
Clinton, Ia.	9-11
St. Louis, Mo.	12,13
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# The DAWN

## *A Herald of Christ's Presence*

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 9, No. 7

APRIL 1941

One Dollar a Year

### THIS MONTH

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### NEXT MONTH

#### MERCY

This contributed article should help the reader to appreciate more fully his own need of divine mercy, and also the importance of extending mercy to others, who, like all members of the fallen race, come so far short of the divine standard of perfection. It is a reminder that if we expect divine mercy to be exercised toward us, we must ourselves be merciful.

#### PEACE, PEACE

A Voice of Tomorrow dialog in which is discussed some of the prophecies which forecast the claim of peace and safety at the very time "sudden destruction" comes upon this "present evil world." The fulfilment of these prophecies furnishes convincing evidence that we are now living in the "day of the Lord."

#### "DOWN TO THE POTTER'S HOUSE"

The potter and the vessels which he makes are used prominently in the Scriptures as illustrations of important truths relating to God's dealings with His people, and of their degrees of faithfulness to Him. Vessels of "honor" and "dishonor," vessels of "wrath," etc., are mentioned in the Scriptures, and important lessons are thereby taught.

# NEWS and VIEWS

## The Prophetic News Parade

The prophecies of the Bible are history written in advance. The prophetic preview of conditions leading to and culminating in the present distress of nations, is strikingly accurate, as the following summary of events reveals. To know these things should increase our faith in what the Bible says about God's new world of tomorrow.

SIR ISAAC NEWTON, noted scientist of the 17th and forepart of the 18th centuries, who was also a profound student of the Bible, said that the prophecies of the Bible were given in order that, when the events they foretold come to pass, our faith in its divine inspiration would be increased. We agree that this is one very useful purpose of the prophecies, and the fact that so many of them are being fulfilled in the news parade of this our day, should give us great confidence in what the inspired Word forecasts concerning the world of tomorrow.

The Biblical prophecies now being so accurately fulfilled are those which pertain to the "last days." They are not in the Bible for the purpose of instilling fear in the heart of the student, but rather to give him hope and confidence for the future. Indeed, today it is those who have no faith in the prophecies, and therefore have no hope for the future, whose hearts are filled with fear as they look forward to the things coming upon the earth. Jesus said, in fact, that this very attitude on the part of the people would be one of the signs that would mark the end of the age.—Luke 21:26; Matt. 24:3.

The only reason why students of prophecy should fear the evidence of their fulfilment is that they may have a wrong conception of what constitutes the "last days," or "the end of the age." If we should think of these Biblical expressions as descriptive of the final end of all things earthly, and as marking the end of all hope for the majority of the human race, and the beginning for them of an eternity of torture in hell, naturally we would almost be inclined to wish—as indeed many have wished—that such a calamity may not befall the world in our day.

But this traditional "crack of doom" is without Scriptural support. The real, last days of

the prophecies, referred to by Daniel as the "time of the end" (Dan. 12:4), is not a time which marks the end of all hope for human beings, but rather is that period during which the long reign of sin and death is to be terminated, and the Kingdom of God established in its place. This being true, the prophecies which identify the events associated with the passing of this evil order of things should really be regarded as messages of cheer in that their fulfilment betokens the near establishment of Christ's Kingdom for which Christians have so long prayed, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

If we grasp this Scriptural viewpoint of the prophecies pertaining to our times, we will want to learn more about them because every bit of such knowledge received, will tend to increase our faith in the fact that because of divine intervention, the outcome of the present distressing conditions of the world is to be glorious. Yes, we will thus be enabled to rejoice, in that while we will recognize that God is now "shaking" the nations, yet soon "the desire of all nations shall come."—Hag. 2:7.

The Psalmist described the attitude of those who view the chaotic events of the present in the light of prophecy, saying, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Psa. 46:1-3.) The terms earth, mountains, sea, etc., used in this statement by the prophet, are, of course, symbolic. Other prophecies furnish the key to their meaning, and we find that the Psalmist by their use, is actually describing the ultimate result of the present upheavals of the world, and saying that in spite of

this, we *will not fear*. For those who can appreciate the long-range view of events as outlined in the prophecies, there is really nothing to fear, but much for which to be thankful, and in which to rejoice. Such know that the greatest time of peace and happiness the world has ever known is in all verity "just around the corner."

With this expectancy of better days soon to come, let us note some of the outstanding fulfillments of prophecy that are now apparent. In examining these, let us not make the mistake of attempting to confine them within too short a period of time. They are not intended to point out some certain day or month or year, but rather to outline for us a transitional period during which the "present evil world" gradually is brought to an end, and God's new world of tomorrow fully established.

#### "KNOWLEDGE SHALL BE INCREASED"

Important among the prophecies which point out the beginning of this transitional period is that of Daniel 12:4, which reads "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." This foretold increase of knowledge which was to mark the "time of the end," has come to pass in a very striking manner within the last hundred and more years. Moreover, it has made possible the present era of much and rapid travel, so peculiar to our day. Sir Isaac Newton, although living long before the fulfilment of this prophecy, was nevertheless, greatly impressed by it. Upon the strength of what Daniel says, he predicted that the time would come when men would be able to travel as fast as fifty miles an hour. Voltaire, noted French infidel, and contemporary of Newton, made light of the Scientist, claiming that his extravagant predictions based upon the prophecies of the Bible proved that he had reached his dotage, and wasn't responsible for what he said. Modern increase of scientific knowledge, and the consequent "running to and fro" throughout the earth, have fully justified Newton's faith in the divine inspiration of Biblical prophecies.

Perhaps there is no better illustration of the sudden and remarkable fulfilment of this prophecy than the fact that in the early days of railroading, a little over a hundred years ago, many devout souls sincerely believed that the railroad was an invention of the devil, designed by his Satanic majesty to rapidly transfer the inhabitants of this planet to the eternal regions of a fiery hell. Of course, nobody believes this today, yet the fact that some did so believe, such a comparatively short time ago, should help us to realize that modern means of travel are indeed *new*,

and unheard of throughout the centuries of the past.

No less phenomenal has been the outstanding increase of knowledge during this same period. Not only has knowledge increased along scientific lines, but it is reflected also in the general education of the masses, and in many other ways. The printed page in all its many forms, made available to all, has greatly contributed to the general "increase of knowledge" in this "time of the end." Even more wonderful is the miracle of the radio. Voltaire surely would have thought that Newton was insane had he predicted that the time would come when men could talk to each other across continents and oceans; and that the people of America could hear the speeches of kings and dictators in Europe. Yet today, these miracles are commonplace. They are modern miracles, for while men are able to devise the mechanics to produce the electrical impulses which in turn, produce the sounds which can be heard around the world, they do not understand, nor can they define, the basic force which they thus use. The best they can say about it is that it is an electrical energy which can be transmitted in certain ways called wave lengths, but many of its peculiarities differentiating it from electrodynamics and electromagnetics, are mystifying and far from a satisfactory solution.

#### "A TIME OF TROUBLE"

"At that time," Daniel declares—that is, the "time of the end"—"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." (Dan. 12:1.) Thus the prophet links the "increase of knowledge" with a "time of trouble such as never was since there was a nation." Beyond any question of a doubt we are now living in that very time of trouble. Not only so, but the increase of knowledge has in no small way been one of the contributing causes of the trouble. This is not because the knowledge has, in itself, been evil, but because it has been selfishly misused.

Jesus, in His great prophecy of the end of the age, tells of "distress of nations, with perplexity," and informs us that it was these conditions to which Daniel pointed in his prophecy of the "time of trouble." We know from this that Daniel's prophecy does refer to the end of the age, and the time when the Master would be present to establish His long-promised Kingdom. The fact that we can now see the fulfilment of this prophecy, and realize how closely it is associated with the foretold "increase of knowledge," should greatly increase our confidence in all else the Bi-

ble may say concerning the present and future experiences of mankind:

Jesus declared that the present "time of trouble" would be so severe that unless it was shortened, no flesh would be saved. (Matt. 24:22.) In view of what we see transpiring today it is not difficult to realize the truth and force of the Master's words. The present methods of destruction by war, and the famines and diseases that are inevitable consequences of such an evil pursuit in this enlightened age might, indeed, well-nigh destroy the whole race, were it not for the Master's assurance that before the trouble goes that far, the days will be shortened.

#### "SPASMS" OF TROUBLE

In 1 Thessalonians 5:1-4, the apostle describes the destructive trouble that was to come upon the present evil order of things, and declares that it would be like "travail upon a woman with child." This suggests the thought of spasms, or seizures, of pain, with periods of easement in between. Has not the present time of great distress upon the nations developed exactly along this line? The world found itself in the grip of the first spasm in 1914, when the first World War broke so suddenly upon the nations. This spasm lasted for four weary years, and left the present order of things very much weakened.

There followed famine and pestilence, destroying more lives than the war itself. Then came a few years of "easement" before the next world-wide spasm of trouble known as the "depression." This wrought havoc to the economic systems of earth, and further threatened the status quo of the present world order.

The nations did not get out of the "depression" when the present spasm struck with all its devastating force. As a result of this last seizure, men have at last awakened to the fact that the pre-1914 world has ended. Now everybody is freely talking about a world revolution. A gigantic struggle is going on between the forces of democracy and those of totalitarian dictatorship. Both sides hope to win and thus to be in a position to set up the framework of a new world, realizing that it is no longer possible to save the old world which is now dying. A new order is indeed to be born, but its pattern will be that of the divine Kingdom long foretold by the prophets, and prayed for by all Christians since the first advent of Christ.

Here then, in this spasmodic development of the cataclysmic trouble that is destroying a world, is identified another remarkable fulfilment of prophecy. Now we have three touchstones by which we are able to locate ourselves in relation to the prophecies. (1) The increase of knowl-

edge and the running to and fro; (2) the resultant "time of trouble such as never was since there was a nation"; and (3) the fact that this trouble has come in spasms like "travail upon a woman with child."

#### THE CRY OF "PEACE, PEACE"

Dovetailing with the foregoing interlocking fulfilment of prophecies, is the remarkable fulfilment of the apostle's further testimony concerning the destruction of the "day of the Lord"; namely, that it would take place unexpectedly, and in connection with (or we might say in spite of) a world-wide peace movement. On this point St. Paul says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child." (1 Thes. 5:1-3.) This preview of events has been fulfilled with uncanny accuracy.

In the year 1913, just before the outbreak of the most destructive war of all time, there was an international celebration of peace. The world was led to believe that never again would war mar the happiness of nations. But alas, this illusion was soon over, and the peace-loving peoples of the earth were shocked by the rude awakening that was forced upon them when the nations began their historic march to Armageddon.

But the peace offensive continued. Following the Armistice, many peace societies sprang into being, and sincerely endeavored to promote the spirit of good will among the nations. We all know of the various peace conferences, and disarmament conferences, all of which failed. The League of Nations was thought to be an instrument that would guarantee the peace of all nations, but it failed. The late Mr. Chamberlain thought he had saved the peace for our times, but was bitterly disappointed. British diplomacy welded together a group of smaller European nations, pledged to assist each other in the event of aggression, and this combine they called a "peace front." Today, the cruel and relentless invasion of one helpless country after another by the Axis dictators is said to be in order to preserve peace.

Thus the cry of Peace, Peace, continues, while destruction spreads and the old world totters to its fall. Who can doubt that inspirational foresight was needed in order to predict nineteen centuries in advance such an unusual combination of events? Certainly the events we are now witnessing are the very ones that were to signal the near approach of Christ's Kingdom, and the new day of permanent peace and happiness for all mankind.

#### THE NATIONS GATHERED

In Zephaniah 3:8, as well as in other prophecies of both the Old and New Testaments, we

are told of a gathering of the nations that would take place in the end of the age. These prophecies have had, and are still having, a remarkable fulfillment. Here again, the foretold increase of knowledge has had much to do with what we have seen occur. Rapid means of intercommunication among the nations, plus the advantages of international travel and commerce made possible by modern methods of travel and transportation, have rendered all the nations of earth largely interdependent upon each other for existence.

This "gathering of the nations" is apparent along both economic and military lines. It has become such a reality that even the United States, with all its wealth and resources, considers an isolationist policy dangerous. No longer are we living in a world of independent nations, each charting its own economic and military course. Instead, we see the nations gathered and gathering, mostly into what is now looming up as two great armed camps, pitted against each other in an all-out struggle to gain the mastery of the world.

It is the hope of the democracies that victory will crown their sacrifices in the present crisis, so that the new world may be a free world, in which each nation, while bound within the framework of a democratic world constitution, may, nevertheless, enjoy at least a measure of liberty in individual action. It is feared, on the other hand, that should totalitarian principles gain world mastery all liberty of action on the part of individual nations would cease.

The prophecy of Zephaniah 3:8, 9, clearly reveals the final outcome of the gathering of the nations, showing that it will be the destruction of the symbolic earth, that is, of the present world order. In Isaiah 8:9, 10, this gathering of the nations is also described, and here it is definitely stated that despite the efforts of the people to thus associate themselves for mutual protection, they will be broken to pieces. From these prophecies, then, it becomes clear that there is nothing now that can save the present world. Zephaniah 3:9 also makes it clear that the new world order is to be God's world, symbolically described in the prophecies as the "new heavens and new earth wherein dwelleth righteousness."—2 Pet. 3:13; Isa. 65:17-25; Rev. 21:1-5.

#### THE JEWISH QUESTION

Today the Jew is making front-page news, and this is because the prophecies foretold the peculiar combination of circumstances with which this historic people would be surrounded in the last days. Since the close of the last World War the Jews have been prominent in world news almost constantly. First, and as an outgrowth of

the war, the land of Palestine was opened up to them. This, undoubtedly, was the beginning of the fulfillment of the many divine promises which assured this people that the ancient Holy Land was their land, and that God intended that they should ultimately return there and possess it.

Now, however, the gates of the Holy Land have again virtually closed to the Jew, although meanwhile three hundred thousand of them returned and converted large areas of the country into a veritable Garden of Eden. Besides this unexpected turn of events, persecution has arisen against them in many countries so that now this historic people of God are facing a crisis from which only divine wisdom and power will be able to deliver them. The prophecies indicate that it is in order that the Lord might show His power on their behalf, that He has permitted them to be faced with their present dilemma.

The third chapter of Joel is very much to the point in this connection. There are many other prophecies dealing with the issue, but we cite Joel because it associates the restoration of Israel with the general gathering of the nations, referred to foregoing; and also tells of the special trials to be experienced by them during this transition period. It is entirely too large a subject to be dealt with properly in this general review of the prophetic news parade. We mention it here to show its tie-in with the other leading developments which mark the end of the age.

#### THE MONEY QUESTION

As outstanding, perhaps, as any of the present-day trends pointed out in the prophecies, is the gradual breaking down of the world's monetary systems. The prophecies also show that in the last days there would be a piling up of wealth, described as "heaping together treasure for the last days." (James 5:3.) St. James then goes on to show that this heaped up treasure, in the hands of what President Roosevelt calls Economic Royalists, would not protect their owners against the evils that would at this time befall the whole world.

In all previous crises the rich, both individuals and nations, could, in some way, use their riches to purchase for them a large measure of protection and security, but not now. A good example of this is the fact that the British Empire—probably the richest empire that ever existed—is now forced to confess that it must depend upon the generosity of America to supply the much needed sinews of war. The lend-lease bill is America's response to Britain's need. The totalitarian nations are even worse off financially, having already largely resorted to the barter method of trade. Zephaniah 1:14-18, declares that "Neither

their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

#### "LOVERS OF PLEASURE"

In 2 Timothy 3:1-5 we have a graphic description of the religious condition of the world in the "last days," and this preview fits exactly the conditions that are abroad in the land today. Religion is at a low ebb in all countries, and throughout Europe is rapidly being liquidated by the totalitarian governments there in control. There is no official opposition to religion in America, for which all should be thankful, nevertheless, there is a mounting trend toward irreligion, especially among the youth. Faith in the Bible is at an all-time low. Modernism and higher criticism, openly taught in our schools and colleges, have caused most of the youth of today to look upon the Bible as a collection of "old foggy" ideas not worthy of serious consideration by the intelligentsia of today.

Not only does Paul foretell this waning of religious influence in a dying world, but Jesus also touches upon it in His prophecies depicting conditions of the last days. In one of these the Master inquires, "When the Lord comes, shall He find faith on the earth?" (Luke 18:8.) The implication of this prophetic question is that there would be but little faith left at that time. How true this prophecy has proved to be!

It is only as we look into the future through the prophetic telescope and there see true religion fully established in the new world, that we are able to understand why the Lord is now permitting the apparent defeat of His cause. Actually it is, in large measure, the false religions that are now being overthrown by governments and in the minds of the people. Sometimes the true temporarily suffers with the false, but this does not mean that God's purposes have failed. The prophecy of Zephaniah 3:9, to which reference has already been made, tells us that following the present trouble the Lord will turn to the

people a pure language, or message, enlightening all mankind, and enabling them to call upon Him and serve Him with one consent. How blessed this will be.

Jesus said of the present time (Luke 21:25, 26) that the "powers of heaven shall be shaken." In prophetic symbology this is descriptive of the waning religious control that has, in the past, occupied so important a role in maintaining the status quo of what men have called civilization. Jesus indicates that this is a fruitful cause of men's hearts now being filled with fear as they look forward to the things coming upon the earth. From the human standpoint it does look as though all former standards of justice and right are to be set aside, and cruel, unbridled selfishness is to rule the world.

Jesus also said of this same time that there would be a roaring of the sea and waves. Isaiah furnishes us with the true understanding of this symbolic language, saying, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them." (Isa. 17:12, 13.) What a mad, turbulent sea-like condition prevails among the nations today; but it will be brought to an end in God's due time, for God will "rebuke them."

God is permitting the present conditions to become so horrible that all nations will eventually loathe the very thought of war. War will thus lose its glory, and the world will be glad to accept the Lord's ways of righteousness which will bring peace and happiness forever. Yes, through divine agencies previously prepared, the Lord will soon say to the war-ridden and grief-stricken peoples of the earth, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Psalms 46:10.

## Armageddon

What Is It?

When Will It End?

What Will Come After It?

Is the Golden Age of Peace Near?

What the Scriptures say about Armageddon, and the relationship it bears to the present struggle of the nations, is the subject matter of the booklet, "Armageddon." This booklet is available in any quantity desired at the rate of one cent each. Order one for yourself, and a supply for your friends. Address:

**THE DAWN**

**136 Fulton Street, Brooklyn, N. Y.**

# THE EVERLASTING GOSPEL

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning every one of you from his iniquities."—Acts 3:19-26.

## God's Restitution Project

ST. PETER'S use of the term restitution, in his prophecy of events which were to follow the second coming of Christ, indicates that there is to be a period of reconstruction. This program calls, not for the creation of a new paradise, but for the restoration of the paradise which was lost. Jesus tells us in Luke 19:10, that the Son of Man came to seek and to save that which was lost. The completion of this divine project requires both the first and second advents of Jesus. At His first advent He gave Himself a ransom, or corresponding price, in order that the sentence of death imposed upon mankind in Eden could be set aside. He comes the second time for the purpose of restoring to life, those who lost life through Adam's transgression.

If we can visualize the perfection and happiness enjoyed by our first parents before they transgressed the divine law, then we can understand, at least partially, the revolutionary changes that are to be effected in the world, when the lost paradise, with all of its blessings, is restored by the returned Christ. The Garden of Eden was but a sample of what the whole earth will be like when God's program of rehabilitation is complete.

The apostle says that times of refreshing shall come from the "presence of the Lord." This expression is translated from Greek words meaning "out from the face of the Lord." This expression is translated from Greek words meaning "out of the face of the Lord." According to Eastern customs, this

expression suggests the thought of God's favor being manifested toward the human race. The complete thought outlined by the apostle therefore is that the second coming of Christ is a manifestation of God's returning favor to mankind, ushering in a period during which He would beam upon the human race, and bless them by restoring them to their long-lost Edenic home.

The apostle declares that all of God's holy prophets have foretold the coming times of restitution. David was one of these prophets who had much to say on the subject. In his thirtieth Psalm, verse 5, he mentions it in connection with the thought of God's returning favor. He says: "For His anger endureth but for a moment; in His favor is life; weeping may endure for a night, but joy cometh in the morning." God's anger against His human creation began when our first parents disobeyed His law. As a result, they were sentenced to death and driven out from their perfect Edenic home. Because their children were imperfect when born, the penalty of death passed on to them and to the whole human race. The entire world has been passing through a nighttime of sorrow and death.

While this manifestation of God's anger has continued for more than six thousand years, yet from the standpoint of an eternity of God's favors and blessings, it has been "but for a moment," and for each individual it has been no longer than the few brief years from the cradle to the grave.

This nighttime of God's disfavor is not to continue indefinitely. God will turn His face toward the human race. His favor was first of all shown in the sending of His Son to be man's Redeemer, and is further demonstrated in sending Him the second time to restore the race which He redeemed. David adds, "In His favor is life," which means that when God again smiles upon the human race, sickness and death will end. It means that the long nighttime of sin, sorrow, and death is to terminate in a morning of joy.

### The Work of Redemption

As already noted, the coming times of restitution are made possible by the redemptive work of Christ, accomplished at His first advent. The Prophet Hosea refers to this, when, speaking as a mouthpiece of the Lord he says, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—Hosea 13:14.

Notice how God's prophet, in the text just quoted, associates the ransom with the destruction of death. The New Testament explains the philosophy of this by showing that Jesus, the Son of God, was sent into the world by the Heavenly Father to be this ransom. He came to die, "the just for the unjust." (1 Pet. 3:18.) Paul explains that this was all according to the will of God in connection with His purpose to save mankind from death. For, says the apostle, "there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

The benefits of the redemptive work of Christ are available to the individual only upon the condition of knowledge and belief, so the apostle assures us that this knowledge will be "testified" to all "in due time." The due time for the world to have the knowledge of Christ's redemption testified to them will be the Messianic period which follows the second advent of the Master.

### All of God's Prophets

St. Peter tells us that the facts concerning the coming times of restitution were testified by the mouth of all God's holy prophets since the world began. An examination of the Old Testament Scriptures reveals that this is true. Isaiah was one of these holy prophets and he supplies much information on the subject of restitution. In the 35th chapter of his prophecy, he tells us of the opening of the blind eyes, the unstopping of the deaf ears, the loosing of the dumb tongue, and that the lame man shall leap as an hart.

Isaiah also tells us of a "highway" that is to be cast up for the people, a way that will lead to holiness, or perfection. He tells us that, un-

like the narrow way to life of this Gospel age, everything will be very plain on this highway—so plain that the ordinary wayfaring man, though unlearned, will not need to err. This agrees with other prophetic statements concerning that time, which inform us that then the knowledge of the Lord shall fill the earth as the waters cover the sea.—Isa. 11:9; Heb. 2:14.

Isaiah also assures us that there shall be no lion on this highway. Peter tells us of the present time that "the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) According to the Apostle John, Satan is to be bound in the very beginning of the coming times of restitution. (Rev. 20:1, 2.) Thus the prophet was quite right when he said that no lion shall go up on the highway that leads back to life and paradise.

Isaiah continues his description of the highway of holiness by saying that no "ravenous beast shall go up thereon." The Bible tells us of many different beasts that have afflicted and tormented the people down through the ages. Some of these beasts are referred to by Daniel and the Revelator. They are symbolic of beastly governments of one kind or another which have exploited and oppressed the people. But before the Messianic Kingdom is fully established all these "beasts" are to be destroyed; so it will be true that "no ravenous beast shall go up thereon."—Isa. 35:9.

And finally, the prophet tells us over this highway "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away." Ah yes, that was God's purpose in ransoming the human race; namely that they might return from death, and once more enter into the joy of living; a joy which will far exceed that of their former experience because they will come to know God, and if they continue to live, will have His favor, His blessing that maketh rich.—Isa. 35:1; Prov. 10:22.

When viewed from the standpoint of the prophecies, restitution is seen to mean resurrection. There are students of the Bible who are willing to admit that the second coming of Christ will signal a general conversion of the then living

generation; but they try to limit the scope of restitution to this so-called world conversion, not realizing that if all the families of the earth are to be blessed, and if there are to be "times of restitution of all things," it means that those who have died, as well as the living, will be given an opportunity to be blessed. Yes, when viewed from the standpoint of the prophecies, restitution is seen to mean resurrection.

Job was another of God's holy prophets, and he expressed the hope of a resurrection, saying, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14, 15.) Thus Job expressed the belief that he would hear the voice of the Lord calling him forth from the tomb. Jesus agrees with this, and makes it more comprehensive by saying, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His [the Son of Man's] voice, and shall come forth."—John 5:28, 29

### Sodomites to be Restored

Ezekiel was another of God's holy prophets, and he lays emphasis on the fact that such wicked people as the Sodomites are to be brought back from the grave during the times of restitution. Chiding the Jews for their unfaithfulness, yet at the same time reminding them of their hope of a resurrection, Ezekiel says: "When thy sisters, Sodom and her daughters, shall return to their former estate and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16:55.

This, of course, does not imply universal salvation for the wicked irrespective of their obedience to the divine law; but it does mean a universal opportunity for salvation. Jesus said concerning the Sodomites, that it would be more tolerable for them in the day of judgment than it would be for the people of certain Jewish cities. (Matt. 10:15; 11:24.) The opportunity for everlasting life upon the condition of obedience, will be offered to all during the times of restitution; and we can see how it will be more favorable for the Sodomites than for many others.

The Jewish nation had been greatly blessed by the Lord, and their sin was against greater light than that of the Sodomites. Hence it will require a greater degree of humility on their part to come back into harmony with the Lord's law. Jesus said that if the mighty works had been done in Sodom that had been done in Capernaum, Sodom would have repented. (Matt. 11:21-23.) But many great works will be done in Sodom. They will be awakened from the sleep of death and be given an opportunity, under the most favorable circumstances, to repent and live, and doubtless most of them will repent and gladly go up on the highway to everlasting life.

### Children to be Resurrected

Jeremiah was also a holy prophet of the Lord, and he has much to say about restitution. In the 31st chapter of his prophecy we find a promise concerning the resurrection of children. This particular promise has to do with those children who were slaughtered by Herod at the time of Jesus' birth, but shows, nevertheless, that it is God's purpose to restore to life all those who have gone down into death as children. And how grand it will be for mothers to have their children restored to them, and to have the privilege of raising them just as though they had not died. The prophet says:

"Thus saith the Lord; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy [death]. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17.

The prophet Daniel also foretold the coming times of restitution, indicating that it follows the great time of trouble with which the present age is now ending. He says that the "many . . . that sleep in the dust of the earth shall awake." (Dan. 12:2.) When God pronounced the sentence of death upon our first parents, He said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19.) This, in reality, means the setting aside of the

Adamic death sentence, and the restoration of sleeping ones to life again. What a beautiful way of illustrating the blessed work of restitution!

Amos was another of God's holy prophets, and speaking for the Lord, he says: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." (Amos 9:11.) David's tabernacle is one that he built to house the Ark of the Covenant at the time it was restored to Israel from the hands of their enemies. The Ark of the Covenant was a beautiful symbol of the presence and favor of God. It was wrested from the Israelites for a time, and when it was restored to them, it meant that God's favor was again upon that nation; and this signaled a time for great rejoicing.

The rebuilding of the tabernacle of David therefore is a symbol indicating that again God's favor is to be restored to Israel, after having been withdrawn from them for a long time; and this is exactly what will happen on behalf of Israel and the whole world during the "times of restitution." This prophecy is quoted in the 15th chapter of Acts, and its fulfillment shown to be at the second advent of Christ, and that the Gentiles as well as the Jews will then be blessed. We quote:

"James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophet; as it is written; after this I will return, and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things."—Acts 15:13-17.

Here we are shown that God's purpose between the first and second advents of Jesus has not been to convert the world, but merely to select from among the Gentiles a little company to be associated with the Master in the future Kingdom work—to take out a "people for His name." Again the glorious objective of God's purpose of love

is here set forth in that we are told that after this people for His name is taken out from the Gentiles, then God's favor will return to the Jews, and also, that then, all the Gentiles will have an opportunity to seek after the Lord.

### Saviors on Mount Zion

Obadiah was also one of the Lord's holy prophets and in the very last verse of his prophecy, he says, "Saviors shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the Lord's." Ordinarily we think of only one Savior; and indeed, Jesus is THE Savior. Apart from the shed blood of Jesus there could be no salvation for anyone. Nevertheless, His footstep followers are invited to share with Him in the work of bringing salvation to the world. They suffer and die with Him in order that they may live and reign with Him in His Kingdom; and His reign is for the purpose of saving the world from death.

In Revelation 14:1-4 the identity of these Saviors on Mount Zion is revealed. John says, "And I looked, and lo, a lamb stood on Mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads." Now we can see what James meant by that people gathered from among the Gentiles—that people for His name. To start with, this glorious opportunity was limited to the Jews, but as a nation they rejected it, and the Lord turned to the Gentiles to make up the full ordained number of Saviors that were to be on the symbolic Mount Zion with Jesus. They all must bear the Father's name, since they are all taken into the divine family and thus become the ruling house of God in the new Kingdom.

Jesus' followers who are pictured as Saviors with Him on Mount Zion during the Kingdom period are such not because they have given themselves as ransoms—indeed, it is not necessary that they do so—but because of their faithfulness in following Jesus into a sacrificial death they are given a share with Him in dispensing the blessings promised as a result of His ransom work. And when, the prophet shows, the Saviors stand on Mount Zion, it will be the time when the "Kingdom shall be the Lord's." That will be the time of restitution.

### Blessings of the Last Days

Micah was still another of the holy prophets, and he has much to say about restitution. In chapter 4, verses 1-4, we read, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountain, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

By referring to Daniel 2:35-44, it will be seen that the "mountain of the Lord" is, in reality, the Kingdom of the Lord. And notice how practical are the restitution blessings that will be dispensed to the world during that Kingdom period. The picture begins with the "last days," that period during which the old Satanic order of things will be set aside by a great time of trouble. The people, in their distress, will look to the Lord for help and instruction as to what to do—how to extricate themselves from the wreck that has been precipitated by their own selfishness and foolishness.

Giving recognition to the new Kingdom they will be taught of the Lord's ways, which will be ways of peace instead of the ways of war. Economic security will also be one of the features of that new day of the Messianic Kingdom—every man will "dwell under his vine and under his fig tree." We are not to understand this too literally, of course, as it is merely a picture of security and happiness in which none shall make afraid. The thought is that all in the times of restitution will be amply provided for. The provision will be permanent, lasting just as long as the individual continues to obey the Law of God.

### A Universal Religion

Habbakuk was a holy prophet of the Lord, and he tells of that day of restitution, saying that "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." (Hab. 2:14.) Zephaniah, another of the holy prophets, also tells of the God-given enlightenment which will come to the people at that time. We quote: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent."—Zeph. 3:9.

No longer will the peoples of the earth be divided in their religious devotions. No longer will some be Catholics and some Protestants; some Mohammedans and some Buddhists, etc. The blinding influences of Satan will be dispelled by the light of the knowledge of the glory of God. The pure language—instruction—which will then be turned to the people, shall, as the prophet says, result in all mankind calling upon the name of the Lord to serve Him with ONE consent. Thus will the true knowledge of God be restored during those times of restitution.

The Prophet Zechariah, who also spoke for the Lord concerning that glad day of restitution, goes into detail in explaining how the enlightening influences of the Kingdom period will affect the people. He says: "And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at even-time it shall be light."—Zech. 14:6, 7.

The thought here is that of gradual enlightenment. And it is easy to see how that will be brought about. The Messianic Kingdom will first of all be established with the living generations; and when we realize the size of the earth, and the myriads of people who live upon it, we can understand why some time will elapse before all will come to know of the new Kingdom. It will take time, also, for the people to get rid of their superstitious ideas concerning God, so that they will be able to know Him aright.

And then there will be all the billions who have died, who, when raised from the dead, will need to be instructed in the true knowl-

edge of God. They have not learned anything while in the grave, hence as they are brought forth from the tomb they will need to learn about the true God, in order to have an opportunity to obey His laws. Thus the work of enlightening the people will go on throughout the entire thousand-year "day" of the Kingdom.

It will be partly light and partly dark during all that period. That is, it will be at a time when the people are having their blindness and superstition gradually removed. Until the work is complete, there will still be some symbolic darkness in the world, but in the evening, or close of that glorious day it will be fully light. By then, the enlightening and healing influences of the "Sun of Righteousness" as prophesied by the Prophet Malachi, will have scattered all the mists of darkness, and the knowledge of God's glory shall then fill the earth everywhere.—Mal. 4:2.

### Tangible Blessings

Thus the result of Christ's second coming is to be a glorious one. The blessings to be dispensed through the administration of His Kingdom are to be very practical. Upon the testimony of all of God's holy prophets who foretold the times of restitution, these blessings are to be:

Enlightenment concerning the true God and His plan, putting an end to all the trickery of the countless superstitious beliefs that have plagued a bewildered world since the days of Eden.

Freedom from disease of all kinds, to those who obey the laws of the new Kingdom.

Freedom from death for the believers of that day.

No more wars.

Economic security for all.

But all of these very practical and satisfying good things of the Messianic Kingdom will not be dispensed unconditionally. No, the Apostle Peter is very careful to remind us, when telling us of the "times of restitution," that it "shall come to pass, that every soul which will not hear that prophet, shall be destroyed from amongst the people." (Acts 3:23.) It is this same thought that is brought to our attention in the parable of the Sheep and Goats. To those represented by the sheep, the statement is made, "Come, ye blessed of My

Father inherit the Kingdom prepared for you from the foundation of the world." But to the goats, the disobedient ones, it is said, "Depart from Me ye cursed into everlasting fire," or, as the last verse shows, "everlasting punishment." This, according to the Greek, means "cutting off" from life.—Matt. 25:31-46.

But, as the parable shows, the obedient ones of that day, the sheep class, shall have the original dominion restored to them. That dominion was over the earth and the things of the earth. Thus, again, we have the thought of restitution, the restoration of paradise, world-wide in scope and effect. And what a glorious hope this is for the poor, sin-sick and dying world. It is practically impossible for us now to visualize the changes that will take place in the earth as a result of the inauguration of the divine project of restitution.

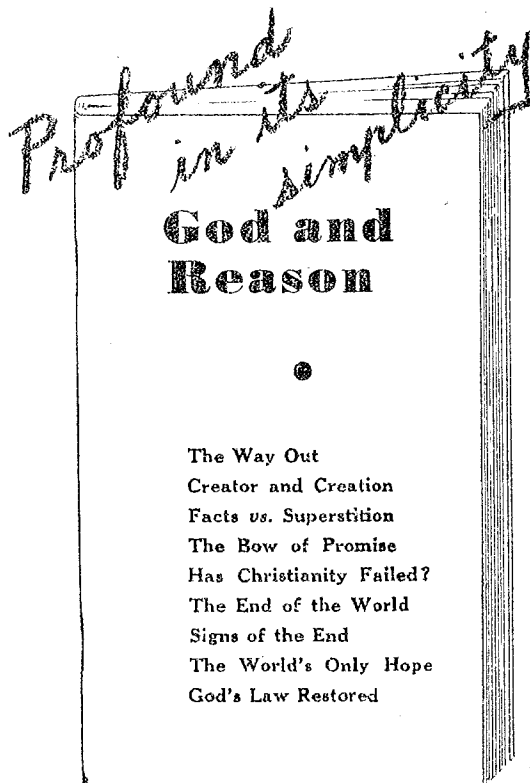
Think of the changes that will be brought about as a result of the

destruction of disease and death! Think of other changes due to the fact that there shall be no more war. Visualize the changes that will come as a result of the people learning to know and to love and to sincerely serve the true God. Think of what it will mean when love takes the place of selfishness as the motivating principle back of all human activity!

Think of the changed viewpoint when people will not need to think about and plan for death. When an eternity of joy stretches before them instead of a short, hectic existence made up, at best, of only a small portion of happiness, and the rest, disappointment and sorrow. Or, to put it in the words of one of God's inspired and holy prophets, think of the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

Impossible! No, brother, nothing of this nature is impossible with God. It looks impossible to us perhaps, because we have never seen anything like it before. Fifty years ago most of us would have been quick to say that the radio would be impossible; but now we know that it isn't. Life itself is impossible to us; that is to say, we do not understand what life is. Who is wise enough to tell us the philosophy of a heart-beat? None! Yet God, the Creator, created the heart and the heart-beat, and the same God is abundantly able to restore the heart-beat in the twenty billion human breasts that once haltingly pulsed with a measure of life, but finally succumbed to the ravages of death, because God's justice had decreed that no imperfect human creature could continue to live.

This glorious restitution project is to be accomplished by the Messianic Kingdom which is soon to be established.



## CAN YOU ANSWER THESE QUESTIONS?

Did God say anything to Adam about the possibility of going to heaven when he died?

What did God mean when He said to our first parents that the seed of the woman shall bruise the serpent's head?

God promised Abraham that through his seed all the families of the earth were to be blessed. Has this promise failed? If not, how do we harmonize it with what is happening in the world today?

Will the angelic proclamation of peace on earth ever be fulfilled? If so, how?

Has Christianity failed, and if not, how do you explain the present spread of Atheism in the world? Is the whole world ever to be converted?

When will God answer the prayer, "Thy Kingdom come. Thy will be done, in earth even as it is done in heaven"?

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# JEWISH HOPE AND PROSPECT

All students of prophecy should keep their eyes on the Jew. His present experiences are fulfilling prophecies relative to the end of the age and the near-establishment of the Kingdom of God. These prophecies paint a silver lining to the present dark clouds of trouble that are now hanging over this ancient people of God.

## The Jew in Prophecy

AMONGST the serious problems calling for solution in the sad, mad world of today, is the one pertaining to the Jew. While the Jew suffers alike with other nationalities on account of the unprecedented upheaval in national, political, financial, social, and religious phases of what is called civilization, his life is additionally blighted by the cruel persecutions that are now falling upon his head because he is a Jew. What is the significance of the present strange mistreatment of this historic people?

There are many who attempt to explain the present dilemma of the Jew by insisting that he has brought the trouble upon himself by his shrewd practices in business; practices which have enabled him, in some countries at least, to practically control the money market, and to hold many of the coveted and strategic positions in the professional and political world. It is explained that the ordinary methods of procedure do not suffice to remove this alleged strangle hold the Jew has upon business and politics, hence the only thing to do is what is being done; namely, to persecute him and forcibly despoil him of his wealth and influence.

But to the mind that is not satisfied with mere surface appearances this explanation is not wholly satisfactory. Many are inclined to ask why individuals and groups

of other nationalities are not likewise persecuted when they become wealthy and influential. Obviously, we must look beyond the wealth and influence of the Jew to find the real explanation of the experiences through which he is now passing. We claim that in the Bible alone is to be found the true explanation of the peculiar position of the Jew in the present world crisis and what the final outcome is to be.

### The Jew a Bible Character

The Jews are descendants of Abraham. Abraham is one of the outstanding characters of the Old Testament Scriptures, being the next patriarch in chronological order following Noah. To him the God of the Bible made wonderful promises. One of these promises pertained to the now disputed land of Palestine. Another promise to Abraham was that his descendants were to become a great nation and that through his seed all the families of the earth were eventually to be blessed.—Gen. 12:1-3; 15:18; 22:17, 18.

More than two thousand years after these promises were made, Stephen, the first Christian martyr, testified that Abraham did not obtain the land that God had promised to him. (Acts 7:5.) While a portion of the Jewish people lived in Palestine at the time St. Stephen spoke these words, yet a few years later they were dispersed and their

“holy land” was forbidden territory to them from then until under the celebrated Balfour Declaration of 1918, they were permitted to return and to begin the rebuilding of their country as a home base for the nation.

But now the position of the Jew in the land that God promised to them is again called in question. Great Britain, who was given a Mandate by the League of Nations to protect the interests of the Jews in Palestine, seems unable to carry out her pledges. Now the League of Nations itself, which authorized the Mandate, is impotent to do anything in a world that is blighted with another war. While bitter persecution of the Jews throughout much of continental Europe is forcing them out of those countries, Palestine, which should be a natural refuge for them, is virtually closed to further Jewish immigration. At the same time, economic conditions in other countries have caused the establishment of drastic quota laws governing immigration to their shores, with the result that thousands of the descendants of Abraham today, four thousand years after God made those wonderful promises to him and to his seed, are facing a crisis that virtually threatens their very existence as a people and a nation.

In many instances, the Jew is not even permitted to escape from the countries wherein he is the most bitterly persecuted. Throughout most of central Europe, he is today being forced into the Ghetto existence of the Middle Ages, with hardly any hope of ever again experiencing any measure of freedom and happiness.

### God's Declaration

If we were to judge the present outlook for the Jew on the basis of how well Great Britain, or any other well disposed nation, may be able to guarantee justice for him in Palestine and elsewhere, we, like many others could be inclined

to take a rather pessimistic view. But if we are to look at the question from the standpoint of the divine prophecies of the Bible, then our outlook must be governed by those prophecies. This means that no matter what the present unfavorable position of the Jew may be, he eventually must obtain the land as an everlasting possession. On this point a noted Jewish Rabbi recently remarked that the Orthodox Jew believes in the ultimate restoration of Palestine as a home land for Israel "not upon the basis of the Balfour Declaration, but upon the basis of God's declaration."

As the Lord, through the Bible, has so definitely assured Israel of ultimate and lasting possession of the promised land, it is reasonable to expect that He has also explained the present experiences through which His ancient people are passing. If we find such an explanation in the Bible, it should increase our confidence in its testimony concerning the experiences yet future for the Jews.

Let us then briefly trace the Bible's preview of the checkered experiences of this ancient people down through the centuries to our day, and note how wonderfully accurate is its description of their present dilemma. In doing this we are forcefully reminded of the words of the poet:

"God moves in a mysterious way  
His wonders to perform."

### The Sons of Jacob

God first began to deal with the descendants of Abraham as a national unit, or people, at the death of Jacob—Jacob's twelve sons then becoming the nucleus of a nation. They were in bondage to Egypt at this time, but later, under the leadership of Moses, God delivered them. Because of their disobedience and lack of faith they were not led directly into the promised land, but were made to sojourn in the wilderness of Sinai, for forty years, during which time Moses continued to be their leader.

Shortly before Moses' death, and just before they crossed over Jordan into the land which God had promised their fathers, he gave utterance to a remarkable prophecy stating that even after the Israelites became established in their land, their disobedience, particularly in the matter of worshipping other gods, would lead to their dispersion among the nations. Also,

that later they would again be gathered from all nations among which they were scattered, and finally be brought back into the promised land. See Deut. 30:1-6.

Another remarkable prophecy of trouble that was to come upon the Israelites because of their sin, is that recorded in Leviticus, chapter 26. Here, again, we are told of the dispersion from their own land, and the final regathering at a time, the Lord says, when "I will remember My covenant with Jacob, and also My covenant with Abraham . . . and I remember the land."—Lev. 26:42.

In this 26th chapter of Leviticus, the Lord speaks of a final period of punishment upon His people which would last for seven times. This, unquestionably, is a time measurement. A "time" being a Jewish year of 360 days, seven times would be a period of 2520 days. The Lord gives us the key to these time-prophecies by indicating that each day is to be understood as standing for a year. See Numbers 14:33, 34; Ezek. 4:1-8; Dan. 7:25; 8:14; 9:24-26; 12:11, 12; Rev. 11:2, 3; 12:6, 14. This means that the "seven times" is a period of 2520 years. There is much Biblical and historical evidence to indicate that this long period of punishment upon the Jewish nation began in 606 B. C., when their last king, Zedekiah, was taken captive to Babylon, and they lost their national independence.

Thus seen, the 2520 years of subjugation to the Gentiles would be due to terminate in the year 1914 A. D. Undoubtedly this is the reason why, shortly thereafter, arrangements were made which permitted the Jew the privilege of returning to the promised land, which looked to his ultimate restoration to be once more an independent, self-governing nation. Indeed, this particular time measurement does much to explain why the Jew has come so prominently before the public eye during the last two decades. This point will be noted more in detail a little later in the discussion.

### A Double Period of Punishment

The Prophet Zechariah has much to say, not only about the punishments of the Jews, but also of their final regathering and blessing. In chapter 9, verse 12, of his prophecy he quotes the Lord as pronouncing a "double" period of

punishment upon them. In verse 9 of this chapter is a prophecy which was fulfilled at the time Jesus rode into Jerusalem and was acclaimed King, just five days before His crucifixion. It seems reasonable, therefore, that this is the time when the Lord intends that the "double" should begin to count.

It was at this time that Jesus, standing upon the Mount of Olives, wept over the City of Jerusalem, and said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which 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! Behold, your house is left unto you desolate." (Matt. 23:37, 38; Luke 13:34, 35.) The grim reality of this foretold desolation of Jerusalem and the dispersion of the nation was experienced just forty years later, when the city was sacked by the Romans, and the remaining living inhabitants of the land dispersed and scattered. Evidently then, the Lord would have us understand that it was at this point that the "double" period of punishment began to count.

According to Bible chronology the period of time from the death of Jacob (when God first began to deal with the Israelites as a people) until the death of Jesus, a few days before which the Master's sentence of desolation was pronounced upon the nation, was one of 1845 years. If we add this number of years to A. D. 33, when it terminated, it brings us to the year 1878.

It is interesting to note that it was in the year 1878 that a faint glimmer of hope was held out to the Jews pertaining to the promised land, through a decision reached at the Berlin Congress of Nations, presided over by Lord Beaconsfield, of England, a Jew. At this conference concessions were made to England which afforded the Jews certain advantages in Palestine not previously enjoyed. True, this was but a slight token of changing conditions that were to follow, but it was a start.

In this connection it should be remembered that Jesus pronounced desolation upon the Jews some years before the punishment actually fell upon them—in fact, as already noted, it was forty years before their dispersion actually took

place. If we extend the "double" period of favor to include the forty year period of their fall, and likewise add forty years at the end, from the time that they first began to return, it brings us to the year 1918. It seems considerably more to us than a coincidence that it was in this very year that the Balfour Declaration gave the Jews practically unrestricted liberty to return to Palestine and to build up the country as their national home land. And more than 300,000 of them have since returned.

#### Why the Jews Still Suffer

Both of the time prophecies noted above coincide in testimony that we are now living in the period when divine favor is due to return to the Jews; and certainly the progress that has already been made by them in Palestine is most significant in the light of these prophecies. But some find it difficult to understand why the Jews are in such a precarious position, if this, indeed, is the time for divine favor to return to them. The thought has been expressed that possibly the building up of Palestine by the Jews within the last twenty years has been brought about more by the power of Jewish money than by the power of the Lord.

A closer examination of the prophecies, however, indicates that the due time for the return of divine favor to the Jew would be marked by a time of special trial upon them, paradoxical as this may seem. The "double" period of punishment is mentioned again in Jeremiah 16:18, and in verses 13 to 17, the Lord tells us of the casting off of His people and of the method that would be used to regather them to their own land. We quote:

"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will

send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill and out of the holes of the rocks. For Mine eyes are upon all their ways; they are not hid from My face, neither is their iniquity hid from Mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled My land."

#### Fishers and Hunters

It is interesting to note how the foregoing prophecy tells of the regathering of Israel at the time their "double" would be accomplished, and also that the regathering was to be brought about by means of "fishers" and "hunters," whom the Lord would send among them. Ordinarily fishing is done by means of alluring the fish by bait. Hence, this symbolism seems to well illustrate the work accomplished in the way of awakening the Jews to a consciousness of their promised inheritance in Palestine, and to the advantages that were available to those who return to their home land.

This "fishing" work was carried on extensively by the Zionist Movement down through the years. It started out largely as a religious movement, and the appeal it held out to God's ancient people to return to Palestine was, to begin with, largely the fact that it was the land that God has promised to them. As time went on, the Zionist Movement added the economic allurements to its fishing methods. Indeed, today, its efforts are largely along economic lines, as the movement is backed up by modernist Jews who have little or no faith in the promises of the Old Testament Scriptures.

But, while large numbers of Jews were induced to go back to Palestine by the allurements held out to them through the Zionist Movement, and otherwise, yet it is God's purpose that more shall yet return; so for some time past He has been sending the "hunters" among them to drive them back. The "hunters" seem to well illustrate the present day persecutions and opposition that are becoming more and more widespread against the Jews. This opposition has even now become so acute that the Jew has suddenly become an international problem. He is being driven

out from many countries, yet the economic condition of the countries that would otherwise be glad to furnish a haven for him is such that very few of them can be taken in.

Thus, the persecutions coming upon the Jews today are helping gradually to turn their hearts towards Palestine, and towards the God who promised them that land. True, conditions right now in Palestine are becoming more and more difficult for the Jews and but few of the refugees now seeking new homes are for the present permitted to locate in the land of promise; but this peculiar situation is a part of the final trouble coming upon them by which they will be taught to look to the Lord for deliverance.

Let us now examine another of the prophecies which indicate that the time for the restoration of the Jews to their own land would also be a time of special trouble for them. Jeremiah 30:3-7 is to the point along this line, and we quote:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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."

#### Jacob's Trouble

Note how clearly the foregoing prophecy associates the returning of Israel to the promised land with a special trouble that will come upon them; a trouble that would cause their faces to turn pale because of hearing a "voice of trembling, of fear, and not of peace." How accurately this has worked out in the experiences of the Jews during the last twenty and more years! First there came the glowing prospects of the home land once more being possessed by them, followed by the actual settling and rebuilding of much of the land;

and then, suddenly they are confronted with persecutions both in Palestine and in Europe which threaten their very existence as a people.

There are a number of prophecies which indicate that the final stage of this persecution, styled by the Prophet "Jacob's trouble," will center in Palestine, and will probably take the form of an effort to despoil the Jews who have returned and will be enjoying a measure of prosperity in comparison with the war-ridden nations of Europe. The conditions leading up to this final phase of persecution upon the Jews, if not the beginning of "Jacob's trouble" itself, seems already to be evident in the dilemma of this suffering people.

In the divine prophecy "Jerusalem" sometimes represents the Jewish polity or nation. Thus, when Jesus said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21:24) He did not have reference specifically to the literal City of Jerusalem but more generally to the whole Jewish people, wherever they would be scattered among the Gentile nations. We have already noted, that according to the prophecies, the "times of the Gentiles" were due to end in the year 1914; and it is a noteworthy fact, that not only did the events of that year culminate in the opening up of Palestine to the Jews, but it marked virtually the end of Jewish persecution in all countries—until the recent fires of tribulation began to fall upon their heads in Europe. If this treading down of Jerusalem throughout the age is descriptive of the experiences of the Jewish people wherever they may have been located geographically, then it seems to us that the prophecies relative to the trouble that would come upon them coincident with the restoration of divine favor, might with equal propriety, be understood in a broad sense as including what we see happening to them now, as well as to the culmination of the persecution as it will doubtless later center in Palestine.

#### Unwalled Villages

The 38th chapter of Ezekiel is a prophecy that has much to do with the events of the "latter times." Verses 9 to 12 of this chapter read: "Thou [Israel's enemies] shall ascend and come like a storm, thou

shalt be like a cloud to cover the land, thou, and all thy band, and many people with thee. Thus saith the Lord; it shall come to pass that at the same time shall things come into thy mind, and thou shalt think evil thoughts; and thou shalt say, I will go up to the land of unwalled villages; and I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of nations, which have got cattle and goods, that dwell in the midst of the land."

The expression "unwalled villages," as used in this prophecy indicates that the Israelites would have no military defence, hence, would be largely at the mercy of the marauding hordes that would come against them. The 300,000 Jews now living in Palestine, and who have turned that desolate land into a garden, are almost wholly unarmed. This is also true of the various Jewish communities scattered throughout the nation.

Again, how true it is that the present persecution of the Jews is prompted by a desire of the persecutors to "take their spoil"—to grab their wealth. And this motive will cause a continued and increased persecution of them, until the final phase of "Jacob's trouble," finds the warring nations seeking to actually plunder and disrupt the prosperous colony of Jews who so successfully reclaimed large areas of the "promised land," and, in fulfilment of prophecy, turned it into a fruitful field.

#### Identity of Israel's Enemies

Pastor Russell, in his book, "The Battle of Armageddon," gives us a very illuminating comment concerning the identity of Israel's enemies mentioned in the prophecy of Ezekiel 38. On page 556, he says, "In this prophecy the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomer, Togomar, Javan and Tarshish were names of children of Noah's son Japheth—supposed to be the original settlers of Europe. Sheba and Dedan were descendants of Noah's son Ham—supposed to be the original settlers of north Africa. This would seem to indicate in a gen-

eral way that the attack will come from Europe—the 'north quarters' of the prophecy—with allied mixed peoples."

The foregoing was written more than thirty years ago, at a time when there was apparently no outward indication of the present attitude of European nations such as we see today—a line-up in which the position of the Jews, in and out of Palestine, is a most precarious one. It is unwise to attempt to forecast the details of prophecies yet unfulfilled, but certainly the present conditions in Europe and their vital bearing upon the future destiny of the Jews in Palestine, have now taken shape to indicate that we have already entered the "latter days," of the prophecy and that the culmination of the final struggle of the nations is near.

#### Nations Gathered

The prophecy of Joel, chapter 3, is another preview of world events now taking shape, in which the Jews seem to take a prominent part. Verses 1 and 2 of this chapter read: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for My people, and for My heritage Israel, whom they have scattered among the nations, and parted My land."

Note how this prophecy speaks of the gathering of the nations as due to take place at the same time when God's favor would begin to return to His ancient people Israel. How striking has been the fulfilment of this prophecy within the last two decades. In the Divine Providence, more than 300,000 Jews have been permitted to return to the promised land; and these have been richly blessed in their efforts to rehabilitate that previously barren country. Coincidentally with this has been the greatest gathering of the nations in battle array that the earth has ever seen. It is estimated that today, in Europe alone, there are under arms, and trained more than 40,000,000 men.

A further description of this gathering of the nations is given later in the same chapter, which we quote: "Proclaim ye this among the Gentiles; prepare war, wake

up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong . . . multitudes, multitudes in the valley of decision for the day of the Lord is near in the valley of decision."—Vss. 9, 10, 14.

Could we imagine a more striking fulfilment of these words than what we see in the world today? Surely the armies of the nations are now as multitudes. And they are said to be in the valley of decision. The prophet also speaks of the valley of decision as the valley of Jehoshaphat. In Bible prophecy, proper names have a definite significance. The literal meaning of the name Jehoshaphat, is "Jehovah judged." Thus we get the thought that the great decision to be rendered among the warring nations is not whether the Rome-Berlin axis can overcome the democracies, or vice-versa; but a decision that is to be rendered by God, and the divine prophecies are abundant in their testimony that the decision is to be that they are all "weighed in the balances and found wanting."

Joel 3:2, already quoted, says that the Lord will "plead" with the nations for His people Israel. The Hebrew word here translated "plead" means to "pronounce a sentence." In Ezekiel 38:22, the same Hebrew word is translated "plead" and we are given a hint of the nature of the Lord's pleadings for His people Israel when the due time comes for Him to take a definite hand in delivering them. The Lord here says: "And I will plead against him [Israel's enemies] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

### The Final Shaking

We can now see the nations gathering into the great valley of decision. As they jostle each other for strategic positions in the final clash that will destroy them all, we can see how the plight of the Jews is becoming an increasingly serious one. While it is unwise now to attempt to understand the details of future events, it is not difficult to visualize Palestine itself figuring prominently in the reckonings of the warring Gentile powers, yea, probably becoming the very center of their controversies.

And when we see events develop to this point, then we will know that the time is near for the Lord to intervene on behalf of His people. Concerning this the prophet writes: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains [kingdoms] shall be thrown down, and the steep places shall fall, and every wall, [defense] shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother." Here the Lord tells us the method by which His judgments shall be visited upon the nations that are now being gathered in the valley of decision. One army will be pitted against another army. Indeed, before the great battle of the day of the Lord is fully over, there probably will be a breaking down of discipline in the armies, producing further chaos, etc.

But through it all, and out of it all, God's ancient people, because God's due time for returning favor has come, will fare the best. The prophecies of Jeremiah 30:10, 11 give us the final results of the struggle, saying, "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel, for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

### "Life from the Dead"

In the Eleventh chapter of Romans, the Apostle Paul tells us of the casting off of Israel at the time of Jesus' first advent. He points

out that through their casting off, certain special favors of this Gospel age came to the Gentiles, the favor of becoming joint-heirs with Christ in His Messianic Kingdom. Then Paul tells us that Israel is to be received back into divine favor. Concerning this he remarks, "What shall the receiving of them be, but life from the dead." This is a clear indication that God's favor to the Jew will become so full in abundance that even their dead are to be raised.

This explains the otherwise strange statement of Jeremiah 30:10, 11 quoted above, which says that Jacob shall return and dwell in peace. Sometimes the terms Jacob and Israel, stand for the whole nation of Israel, but in this instance the prophet seems to be speaking of the person Jacob because he is mentioned separate from his seed that was scattered among the nations. The prophecy of Isaiah 29:22-24, gives us the same thought. We quote:

"Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of My hands in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

The Prophet Ezekiel confirms this testimony also. In a prophecy describing the reviving hopes of Israel, he carries the picture forward to include the resurrection from the dead of the whole nation, saying "Ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord hath spoken it, and performed it, saith the Lord."—Ezek. 37:13, 14.

Following this comes the description of the reuniting of the two tribe and the ten tribe divisions of this ancient people, so that then, following the resurrection, they will become a united people again as they were in the days of King David and King Solomon. There are many prophecies telling of this

reuniting of all Israel, and on what a grand scale it will be carried out! Some have tried to speculate as to the present identity of the "ten lost tribes of Israel," as if the fulfilling of these prophecies depended upon the finding of the exact descendants of all the tribes of Israel at the present time. When the time comes for God to fulfil these wonderful promises He has made, it will mean a reuniting of the very ones who were separated from each other in the days of Rehoboam and Jeroboam, because all Israel will be raised from the dead.

### Israel Must Repent

There is much opposition in the world today against the Jews because of their alleged sharp practices in business, etc. We are not pleading their cause in this respect, but will say that to whatever extent they have broken the Golden Rule of justice, and have followed practices not pleasing to God, they will need to make amends before they can expect full divine favor. In the prophecy of Isaiah (29: 18-24) the suggestion is given that they have "erred in spirit," and that they shall, "come to understanding," learn doctrine.

The prophecy of Joel 2:12, 13, clearly shows that there must be a genuine turning to the Lord on the part of Israel before His full favor can be expected. May it not be that this final trouble now coming upon them is for the very purpose of bringing about this desirable attitude on their part? Were we to give advice to the suffering Jews today, it would be that they should seek the Lord through repentance and prayer, and endeavor to know what is His present program for them. But that the Jews will yet be brought to a condition of genuine repentance before the Lord, which will lead to their recognition of the true Messiah, who will then be King of kings and Lord of lords, is shown by the Prophet Zechariah in the 12th chapter of his prophecy. We quote verses 9 and 10 of this remarkable chapter:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And 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, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

### Blessings upon the Gentiles

As Gentiles, our interest in God's dealings with the Jews is not alone in the desire to see all men treated fairly, but also, if we believe the Bible, in the fact that the return of divine favor to God's ancient people signals the approach of world-wide blessings of happiness, peace, and everlasting life, for all who will come into harmony with the righteous laws of the Messianic Kingdom so soon to be established.

In Acts 15:16, 17, the apostle quotes from Amos 9:11, 12 and says the rebuilding of the "tabernacle of David" denotes a return of divine favor to His ancient people, and involves the restoration of the Jewish polity, or reigning powers. But the Scriptures make it clear that the restored "tabernacle" (or house of David) will not be in the hands of imperfect, fallen men, either Jews or Gentiles. No, according to the divine Word, the Lord has made a wonderful provision in this respect, namely, that the ancient prophets and other worthy ones who loved and served Jehovah prior to the first advent of Christ, will be raised from the dead and made "princes in all the earth."

These ancient worthies are spoken of as the "fathers" in Israel, and they are to become the "children" of the Christ; and in the administrative arrangements of the Messianic Kingdom, will serve as the earthly representatives of the divine, invisible Christ. ((Psa. 45: 16.) Jesus explained that in the Kingdom the people would come from the east and the west, the

north and the south, and would sit down with—that is, would receive instructions from—Abraham, Isaac and Jacob, and all the prophets. (Luke 13:28, 29.) Through these, then, all Israel, both the living and the dead, will learn the divine will, and if they obey, will be restored to mental, moral, and physical perfection, and will live forever upon the earth.

In telling us of the rebuilding of the tabernacle of David the apostle adds; "that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."—Acts 15:16, 17.

Thus we have the assurance that following the rehabilitation of Israel will come the pouring out of divine blessings for all. These blessings upon the Gentiles, even as upon the Jews, will include the resurrection of all who have died. Indeed, when the entire divine program is complete, the whole earth will be a paradise, and man will be restored to perfect life upon it. Thus the great redemptive program of God, carried out through Jesus, the Redeemer, will be complete. Paradise lost then will be restored.

"Hail to the brightness of Zion's glad Morning,  
Long by the Prophets of Israel foretold!  
Hail to the millions from bondage returning!  
Gentiles and Jews the blest vision behold.

"See the dead risen from land and from ocean;  
Praise to Jehovah ascending on High;  
Fall'n are the engines of war and commotion;  
Shouts of salvation are rending the sky!"

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THE DAWN

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# The Christian Life

God often talks to us in picture language to help us understand His thoughts better. The slain-lamb picture is a prominent one in the Bible, and very meaningful.

## The Lamb of God

*"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. 5:6.*

ONE of the most interesting and meaningful symbolisms of the Bible is that of the slain lamb. By it God calls attention to the great work of atonement centered in Christ Jesus, an atonement that is based upon the shedding of blood. The statement of our text relative to the slain lamb is but one of a number of such references by which through type and prophecy the divine program of redemption through Christ may be traced. This thread of thought pertaining to the importance of the blood in the redemptive program can first be picked up early in the Book of Genesis.

Soon after the disobedience of our first parents and the pronouncement upon them of the sentence, "Dying, thou shalt die," God calls our attention in a pictorial way to the fact that an atonement for sin ultimately would be made. He had made a statement to the effect that the seed of the woman would bruise the serpent's head. This was a vague way of saying that in some manner the result of the tragedy that had just occurred in Eden, would be set aside and that the sentence of death there being imposed upon our first parents would be removed. It was fitting, therefore, that the Lord should begin to indicate the manner in which this was to be accomplished.

He did this in a very unique way, by manifesting His special favor upon an offering that was brought to Him by Abel, which offering was one of the "firstlings of his flock"—an offering which called for the shedding of blood. (Gen. 4:4.) In Hebrews 11:4, the apostle tells us that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

The Bible does not indicate the extent of Abel's knowledge concerning the significance of the sac-



rifice which he brought to the Lord, but the apostle's statement does indicate that he must have had sufficient knowledge to know that the bringing of this firstling of the flock would be specially pleasing to the Creator. Evidently the reason God was so pleased is because the sacrifice of the lamb offered by Abel pointed forward to the coming and sacrifice of the real Lamb of God which in due time, was to take away the sin of the world. By this means God thus indicated that the sentence of death imposed upon our first parents would, through Christ, be set aside.

### ISAAC A TYPE

Sometime after the flood God appeared to Abraham and made promise that through his seed all the families of the earth would be blessed. When Isaac was born, Abraham probably thought that he was to constitute the seed of promise; and in fact, Isaac was a type of the coming Christ. God asked Abraham to offer up his beloved son, Isaac, as a sacrifice. Abraham's faith arose to the occasion; and he actually made every necessary preparation to carry out the divine will, even to the raising of his knife to slay his son. Then the angel of the Lord intervened, and a lamb was substituted for Isaac.—Gen. 22:13.

By this means God indicated that before all the families of the earth could be blessed through the seed promised to Abraham, a loving father would need to give up in sacrifice His beloved son. The father who does this in the divine plan is the Heavenly Father Himself, and He sent His own Son, permitting Him to be offered up in sacrifice, that through such sacrifice all who die in Adam may have the opportunity of gaining life through Christ. The lamb that was substituted for Isaac on the altar of sacrifice becomes thereafter a type of the Lamb of God that taketh away the sins of the world.

### THE PASSOVER LAMB

When the time came for God to bring about the deliverance of His people from the land of

Egypt, picturing in a general way the deliverance of all mankind from the thralldom of sin and death, we find that a lamb—the passover lamb—figured very prominently in the deliverance. Those immediately affected in Israel by the blood of the passover lamb were the firstborns. In the twelfth chapter of Hebrews the apostle speaks of the church of the firstborn. The Scriptures show that through the church of this age, typically foreshadowed by the firstborns of Israel, deliverance from death is to come to all mankind. The apostle also shows that the sacrifice of the passover lamb represents the sacrifice of Christ that makes possible the deliverance of the church now, and the deliverance of the whole world by and by. He says, “Christ our passover is sacrificed for us, therefore let us keep the feast.”—1 Cor. 5:7.

#### PROPHETIC DESCRIPTION OF SACRIFICIAL WORK

Not only in the pictures and types of the Bible is the symbolism of the slain lamb thus kept prominently before our minds, but in the prophecies as well, God reminds us of the great sacrifice that would be made by His beloved Son. One example of this is found in the prophecy of Isaiah, chapter 53. The chapter describes the sufferings of the Lamb of God and in the end portrays the glory that follows His sufferings. In verse seven we read, “He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.”

John the Baptist was the last of the prophets and he enjoyed the blessed privilege of identifying Jesus as the one who had come to fulfil both the pictures and the prophecies of the Old Testament relative to the redemptive work of the slain lamb. John made his identification of God’s Lamb by those well known words, “Behold the Lamb of God, which taketh away the sin of the world.”—John 1:29.

Later the apostles referred back to the redemptive work of Christ and identified His sufferings with the prophecies of the Old Testament. In 1 Peter 1:19, the apostle speaks of Him as “a Lamb without blemish and without spot.” In verses 23 and 24 of the second chapter of this epistle, Peter again refers to Jesus as a slain Lamb, quoting directly from Isaiah 53. Thus it is that the Lord has given us this abundant array of testimony, assuring us over and over again of His loving plan of redemption that is carried out through His Son. This is a plan whereby not only may the church have a standing before God, but also one in which eventually all mankind will have opportunity of returning to a condition of

at-one-ment with their Creator. The poet has truly said:

“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say, than to you He hath said?  
You, who unto Jesus for refuge have fled.”

*Hymns of Dawn.*

#### PROMINENCE OF SLAIN LAMB IN BOOK OF REVELATION

Our text (Revelation 5:6) is not the only reference to the symbolism of the slain lamb in the Book of Revelation. Many of the great events mentioned in this closing prophecy of the Bible are shown to be either directly or indirectly associated with “the lamb that was slain.” The Lamb is the One who is found worthy to open the scroll of the divine plan, as symbolized in the progressive opening of the seven seals. Later the Lamb is represented as being at war with the beast, and His victory over the beast is vividly foretold. In Revelation 19:7, the Lamb is represented as being united in marriage with his bride—the “people for His name” mentioned in Acts 15:14.

Finally, when God would emphasize the fact that the ultimate objective in His loving program for the human family is the restoration of mankind to life and happiness, He reminds us that this glorious consummation is to be brought about through the redemptive work of the slain lamb. We quote, “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God *and of the Lamb*. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”—Rev. 22:1, 2.

#### THE LAMB ON MOUNT SION

In Revelation 14:1, we have another very interesting reference to this Lamb of God, which reads, “And I looked, and, lo, a Lamb stood on Mount Zion.” It is said that one of the characteristics of sheep, in contradistinction to that of goats, is the fact that they are inclined to seek the valleys rather than the higher places for their grazing fields. It is said that goats, on the other hand, are inclined to seek the hillsides. If this be true, then it is certainly most remarkable that the “lamb of God” is here shown to be standing on Mount Zion. To John this must have been an odd place to see a lamb.

The reason for this lamb being shown in an exalted position is apparent when we examine the fact in connection with other features of the great plan of human redemption. The Lamb of God is shown on Mount Zion, not because He had ex-

alted Himself to this high position, but because, following the true sheep-like disposition of seeking the low places, Jesus first of all had humbled Himself. We read about this, for example, in Philippians 2:5-12, where Paul in admonishing the followers of the Master to a course of humility says, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery [more properly rendered, "not by robbery," or "usurpation"] to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name which is above every name."

#### THE GLORY THAT FOLLOWS

This picture of God's Lamb exalted on Mount Zion is a reminder of the many prophecies and promises of both the Old and New Testaments in which we are told of the glory that follows the sufferings of Christ. In the chapter from which our text is taken the Revelator gives us a symbolic description of the glory that comes to the Lamb following His sacrifice. We quote: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

This is, indeed, a wonderful description of the glory that follows the sacrificial work of Jesus. In Isaiah 53, the glory as well as the sufferings of Christ are brought to our attention. After describing Jesus as the Lamb that is led to the slaughter, the Heavenly Father says, "Therefore will I divide Him a portion with the great"—with the Creator Himself. (Verse 12.) Jesus acknowledged fulfilment of this "exceeding great and precious promise" when, in Revelation 3:21, he says, "Even as I also overcame, and am set down with My Father in His throne." From this it is clear that Jesus actually was given "a portion with the great."

One of the vital lessons to all Christians in the slain lamb picture is the fact that they are invited to follow in the footsteps of Jesus, suffering with Him, inspired with the hope of sharing in His glory. The share which the church has both in the sufferings and the glory of the Christ is brought to our attention in Revelation 14:1, where we are told not only that the Lamb is seen on Mount Zion, but also that there are "with Him an hundred forty and four thousand, having His Father's name written in their foreheads."

The Revelator identifies these who are with the Lamb on Mount Zion as those who have followed the Lamb "whithersoever He goeth." This means that each one of them has accepted the Master's invitation to take up his cross and follow in His footsteps of self-denial, suffering and death. It means that each one of them has been baptized into His death. It means that each one of them, like the Master, has renounced the world and its spirit and has accepted the divine will as the supreme rule of his life, and has been obedient to that will even unto death.

It is worthy of note that those who are shown to be on Mount Zion with the Lamb and who therefore are privileged to reign with Him in the future Kingdom by which all the families of the earth are to be blessed, are not described as those who have followed earthly leadership or who have been subservient to human heads. Rather, they are those who follow the Lamb. Following human leadership, or being members of man-made organizations, does not lead to Mount Zion. The only pathway that leads to exaltation in the Kingdom with the Master is the pathway in which we find the Master's footsteps, and that pathway is the one the Master Himself described as the narrow way. The way in which the Master walked was one that ended in death—He was led "as a lamb to the slaughter." Those who follow Him all the way, must also go with Him into death. In discussing the sufferings of Christ, in which the church shares, Paul says, "As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Rom. 8:36.

#### MANY WORSHIP THEY KNOW NOT WHAT

In the great privilege of following the Lamb, we have brought to our attention a fundamental doctrine of the divine plan which distinguishes the true Christian life from that misconception of Christianity which is in name only. Millions of earnest people, devotionally inclined by nature, have prostrated themselves before an imaginary god to whom they have attached the name of Jesus, but without having any true conception of the doctrines of Christ—except, possibly, His moral teachings, which, in many respects, are not unlike the ethics taught by good people of other religions.

Such good people, sincere and wholehearted, have worshiped a god whom they have called Christ, and have supposed that in some inexplicable way he has saved them from a wrath to come—a vengeance which they imagine will be poured out upon the majority of the human race in the form of eternal torture in a literal lake of fire, or some other form of conscious suffering.

But when we see the beauties of the divine plan, we recognize that neither the work of Christ, nor the work of His faithful followers is that of saving people from the fires of hell. Not only is there no such place in God's arrangement, but furthermore, Christ is not now saving or trying to save, the world at all. This is the time in which the Lord is preparing His agencies through which salvation will come to the world in the next age, and the church, the followers of the Master, are to constitute a part of that agency.

Through the divine plan we have learned that Christ is the Messiah of the Old Testament, and that the purpose and work of the Messiah is that of restoring the condemned world to life in a perfect, earthly paradise during His coming thousand-year reign. We have learned also—O glorious fact!—that the church of Christ is now being called out from the world not merely to be saved, but in order that they may become co-workers with God in accomplishing the Messianic purpose of restitution for mankind.

It is this glorious fact that lifts true Christianity out of the category of a blind superstition and devotion to an abstract god, and makes of it a definite and glorious purpose in life, an actual vocation in which all of our time, talents, strength and means are laid upon the altar of sacrifice beside that of Jesus, that we may be accepted as Christians, co-workers with the God of the universe in carrying out His plan for reconciling a lost race to Himself.—Rom. 12:1; 2 Cor. 5:16-21; 6:1.

#### WHAT IT MEANS TO FOLLOW THE LAMB

The matter of following the Lamb involves more, yea, much more, than merely living a moral and upright life and acknowledging Christ as our Savior. The Rich Young Ruler who came to Jesus to inquire the terms of discipleship was plainly told that his morality which resulted in an earnest effort to keep God's law, left him lacking so far as being a Christian was concerned. He was bidden to give up all that he had, and then to follow Jesus in sacrifice, even unto death.

Nor is the matter of following the Lamb a blind submission to trial, although it will result in trial. Nor is it a frenzied activity in serving the Lord, although one cannot truly follow the Lamb without constant enthusiastic activity in the divine service. To truly follow the Lamb means an intelligent obedience to the plan of God as outlined in the Bible, including the sharing of Christ's sufferings which lead to glory, and being counted with Him as sharing in the great offering that is made whereby the sin-cursed and lost world is to be restored to life and perfection.

While thus following in Jesus' footsteps the Christian is inspired by the hope of glory with Christ in His Kingdom. Jesus prayed for the same glory to be bestowed upon His church as the Heavenly Father had bestowed upon Him. The apostle says that if we suffer with Him, we shall also reign with Him. The apostle also explains that upon conditions of faithfulness we may hope to appear with Him in glory; also that if we are in Christ and Christ is in us we have a hope of glory.

#### DIVIDING THE SPOILS WITH THE STRONG

In Isaiah 53, where the prophet foretells the high exaltation of the slain Lamb, he also prophesies the glorification of the church with Him, and thereby helps to identify those who are with the Lamb on Mount Zion. We read, "Therefore will I [Jehovah] divide Him [Jesus] a portion with the great [the God of the universe,] and He [the exalted Jesus] shall divide the spoil with the strong." (Verse 12.) Jesus affirms the fulfillment of this prophecy on His own behalf and reiterates the glorious promise to the church in Revelation 3:21 which we quote in full, a part having been quoted foregoing: "To him that overcometh ["the strong" of Isaiah 53:12] will I grant to sit with Me in My throne ["divide the spoil with the strong"] even as I also overcame, and am set down with My Father in His throne."

The strong ones of Isaiah 53:12 are not strong in their own strength but in the strength of the Lord. They do not lean to their own understanding, but looking to the Lord for wisdom to direct their steps in the narrow way of sacrifice and also depending upon Him for strength, they press forward by following in the footsteps of Jesus and continue to do this all the way into death. Thus they are overcomers and upon this condition they will be with Him on Mount Zion.

May the picture of the slain Lamb and the thoughts associated therewith continue to inspire us in our endeavors to walk in His steps. May it help us to understand better what constitutes a Christian and induce us all to be *faithful* as such. May the hope of being united with the Lamb as a member of His bride who will yet have the privilege of saying to the dying world, Come and partake of the water of life freely, furnish us with renewed confidence and that sacrificial devotion and energy which will assure us of an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."—Rev. 22:17; 2 Pet. 1:10, 11; Rev. 21:4.

# The Gospel of Christ

*"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.*

THE word gospel means good tidings. The Gospel of Christ therefore is the good tidings that in Christ centers the hope of salvation. It is in harmony with this that the angelic announcement of the birth of Jesus hailed Him as the Savior whose birth constituted an item of good news which yet will be known by all people. The term Christ in the New Testament is the same as Messiah in the Old Testament, hence the good news that centers in Christ is really the fact that through Him will be fulfilled all the wondrous promises God had previously given by the mouth of all His holy prophets since the world began; promises that depended upon the coming and work of the Messiah.

Beginning with the early statements of the Messianic Gospel as recorded in the Old Testament, it is found to be a broad and comprehensive program, so all-inclusive that the whole world is to have an opportunity to be blessed through it. In Galatians 3:8, the apostle tells us that this Gospel was preached beforehand unto Abraham. Looking up the record of God's dealing with Abraham we find that the promise was made to him that through his seed all the families of the earth were to be blessed. This is, indeed, a far reaching promise, containing blessed implications for all mankind. The spirit of it precludes the narrow-minded attitude which, according to tradition, has at one time or another been expressed in the prayer: "Lord bless me and my wife, my son John and his wife; us four, and no more."

In Galatians 3:16, St. Paul definitely identifies Jesus as the seed of Abraham through which the promised blessings are to come. Throughout the entire Old Testament we find that this Gospel is not circumscribed in the least. When the angels finally announced the birth of the promised seed, they still hailed the program that is centered in the Messiah as one of "glad tidings of great joy, which shall be to all people."—Luke 2:10.

## THE RICH YOUNG RULER

At the age of thirty years Jesus entered upon His ministry, proceeding to carry out the terms of the divine plan for blessing the people, as those plans centered in Him, the Redeemer. He selected His disciples and these accepted Him as the promised Messiah. Obviously they believed that in Him would be fulfilled those far reaching promises made to Abraham and by all the prophets,

which called for the deliverance of Israel and through Israel the deliverance and blessing of all nations. In view of this there were some incidents in connection with the Master's ministry which His disciples at first found difficult to understand.

There was, for example, the case of the Rich Young Ruler who came to Jesus, asking what good thing he could do in order to inherit eternal life. This man appeared to be a sincere seeker after the truth. Being a Jew, Jesus referred him to the law. The law had said "which if a man do, he shall live in them." (Lev. 18:5; Neh. 9:29; Ezek. 20:11; Rom. 10:5; Gal. 3:12.) Evidently this rich young man realized that the law was not giving him life as he had hoped it would, and therefore he had come to the Master to seek another way of escaping death.

The young man affirmed that he had done the best he could to keep the law, and then Jesus said to him, "One thing thou lackest: go . . . sell, whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me." (Mark 10:21; Matt. 19:16-24; Luke 18:18-25.) The Master's reply must have seemed strange to the rich young man. Not being willing to pay the price of discipleship, he went away sorrowful. He had asked what he could do in order to live, but Jesus had explained what he would need to do in order to die.

The invitation to take up his cross and follow the Master was the equivalent of asking the young man to follow Him into death. Jesus assured him that if he would do this, he would have treasure in heaven. This, too, was a new thought to this rich man. In all the promises God had made to the Jew, none had suggested the possibility of a heavenly reward. But now the Master was outlining a program whereby, if one were willing to give up his life in sacrifice, he would lay up treasures of a future life in heaven.

The disciples, overhearing this conversation, were themselves puzzled. They had accepted Jesus as the Messiah in the belief that through Him all the families of the earth were to be blessed, but now He was making the way of salvation so difficult that even this sincere and inquiring rich man was not able to meet the conditions. Therefore, they inquired of the Master, "Who then can be saved?"

Jesus evaded their question by saying that with man, this is not possible but with God all things are possible. However, this did not satisfy the disciples. They then explained to Him that they had left all and followed Him even as He had invited the rich man to do. In view of this, they wanted to know what their reward would be. In

response to this, Jesus explained that they who had followed Him would, in the regeneration, sit upon twelve thrones judging the twelve tribes of Israel.

#### TWO SALVATIONS

By this reply Jesus was assuring the disciples that God's program of restoration for Israel and the world to life upon the earth was not being overlooked and that this earthly salvation for all mankind was still the great objective of the divine plan. The disciples had not yet received the Holy Spirit, and therefore were not in a position to understand the deep things of God as they were able to do later, after the Spirit had come upon them at Pentecost. It was not possible, therefore, for them to differentiate in their minds between the heavenly calling of this age and the hope of restitution to life upon the earth during the next age. In reality, however, Jesus had alluded to both of these phases of the divine plan in this conversation. He had promised the rich man that upon the condition of following in His footsteps unto death he would have treasure in heaven; and He had promised the disciples that those who thus are faithful followers of Him in the doing of God's will, have the privilege of being with Him in the future and sharing in the judgment and blessing of the world of mankind.

Thus viewed, the Gospel of Christ contains the good news both of the heavenly hope for the church of this age, and the hope of earthly blessings for the world of mankind during the next age. Thus this gospel of Christ reveals that the church is to share with Jesus in dispensing the promised restitution blessings to the world during the Kingdom period. This comes to light very definitely in St. Paul's letter to the Galatians, chapter 3, verses 8 and 16, already quoted. In verses 27-29 of this chapter the apostle outlines further the implications of the promise made to Abraham. In these verses he declares that as many as are baptized into Christ, put on Christ and that thus being Christ's—that is, true Christians—they, too, are a part of the seed of Abraham and therefore heirs according to the promise.

This harmonizes with the same apostle's outline of truth concerning Christ and the church as found in the twelfth chapter of 1st Corinthians. Here he points out that the many members which constitute the church are, in reality, the body of Christ, and therefore members in particular of the Christ, of which Jesus is the Head. From this we see that the larger picture of the Messiah of the Bible includes the church class who are, as it were, His cabinet members, and will thus function with Him in dispensing the blessings of life which He purchased by His own death on Calvary's cross.

#### BAPTIZED INTO CHRIST

In Galatians 3:27, the apostle declares that as many as have been baptized into Christ, have put on Christ. This indicates that all such are true Christians. It is important, then, that we should know what it means to be baptized into Christ. The word baptize, from the Greek word *baptizo*, literally means to immerse or bury. The Scriptural thought is that those who are truly baptized into Christ are the ones who have submerged their wills into His will, accepting Him as their Head. Thus they become, figuratively speaking, members of His body. In Revelation 20:4, this class is pictured as those who are "beheaded for the witness of Jesus, and for the Word of God." This beheading is, of course, figurative, and is another way the holy Spirit uses to describe the condition of full surrender to the divine will that must take place in the lives of those who qualify as the true followers of the Master.

In Romans 6:1-3, Paul explains that this baptism into Christ is a death baptism. He says that all who experience it are planted together in the likeness of Christ's death. Jesus died sacrificially, hence those who die with Him also die sacrificially. Jesus did not die because He was condemned to death by divine law, but because He voluntarily laid down His uncondemned life as a corresponding price for the life of Adam and, consequently, of the whole world.

Members of the church could not by nature offer themselves sacrificially for the reason that their imperfect life is already under condemnation. However, by divine arrangement through Christ, consecrated believers of this age have the merit of the Redeemer imputed to them and thus are given a standing of life. Paul explains in Romans 8:1, that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There is no condemnation for such because the blood of Jesus is sufficient to set aside the condemnation which came upon the whole world through Adam. These, therefore, being justified by having Christ's merit imputed to them, are in a position to offer themselves sacrificially in death, and thus to be planted together in the likeness of the Master's death.

The practical outworking of this in the lives of Christians means that they no longer belong to themselves, but instead their every thought, word and deed is devoted to the doing of God's will. This means that they are full-time servants of the Lord with all that they have and are, being devoted to the Messianic cause. It means that even the necessary pursuits of life such as providing for one's own, etc., is to be considered as being done unto the Lord, and that all time,

strength and means possible will be devoted directly to the service of the Master—a service that finds expression in helping the brethren of Christ and in making known the glad tidings of His coming Kingdom.

#### BAPTIZED FOR THE DEAD

In 1st Cor. 15:29, Paul refers to the death baptism of the Christian as a baptism for the dead. This means simply that the sacrificial work of the church constitutes a part of the divine program whereby the world of mankind now dead in trespasses and sin—and also those actually dead in the tomb—are to be given the opportunity of everlasting life as a result of the redemptive work of Christ Jesus.

Christians are invited now to lay down their lives for the brethren. The result of this sacrificial service is the building up and preparation of the church for her future share with Christ in His Kingdom reign, whereby the opportunities of restitution blessings will be extended to the world. Thus not only does the Christian lay down his life for fellow Christians, but the sacrificial death of all Christians will accrue to the benefit of the dead world of mankind, when, through the Kingdom arrangements, they will take part with Jesus in the world-wide work of restoration then inaugurated.

#### THE PRESENT WORK OF THE CHURCH

The church is not commissioned to convert the world during this Gospel age. The work of the church now is to bear witness to the truth and to make herself ready for the future Kingdom service with Christ. Jesus commissioned His disciples to go into all the world and preach the Gospel and make disciples of all nations. This does not imply that all nations were to be converted by this preaching. Rather, Jesus is merely countermanding the previous instructions He had given to His disciples when He told them not to go to the Gentiles nor to any city of the Samaritans. Now they were to go anywhere and everywhere to preach the Gospel with the expectation that disciples would be gathered from among all nations, both Jews and Gentiles. This preaching, of course, would also constitute a witness to the people.

In Acts 15:13-17, we are informed that the divine purpose in visiting the Gentiles with the Gospel was not to convert all, but to call out from them a people for God's name. It is after this people are called and prepared for joint-heirship with the Master that He returns and establishes His Kingdom, so the remainder of mankind might then have the opportunity of seeking after the Lord, even those also to whom the witness had previously been given. These latter will then have

their full opportunity of coming into harmony with the Gospel arrangement provided through Christ in the establishment of His Kingdom.

#### ARE YE ABLE?

The mother of two of the disciples came to Jesus and asked Him if one her sons might sit on His right hand and the other on His left hand in the Kingdom. Jesus' reply was "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:20-23.) Here the Master makes it plain that those who expect to reign with Him in His Kingdom must now be prepared to drink His cup of suffering and be baptized with His baptism of death.

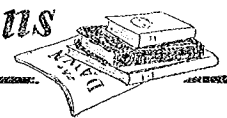
To walk in this strait, this difficult way, marked out by the footsteps of our Lord, will require a wholehearted devotion to Him and a willingness to sacrifice all of our earthly interests in the divine cause. It may call for the giving up of earthly friends and worldly pleasures. It may mean having our names cast out as evil. It may mean weariness and hardship and the loss of earthly possessions. With the Master it cost Him the loss of all earthly blessings, and we cannot expect that the servant will be different from His Lord in these respects. The Christian way is, indeed, a narrow, difficult way, and only by divine grace may any one hope to be successful in it.

But the power of God as it operates through the Gospel of Christ, is able to make us strong in our weaknesses and give us grace to help in every time of need. Those who are to live and reign with Christ must truly be overcomers. They cannot hope to overcome in their own strength, however, but they can be strong in the Lord and in the power of His might.

Concerning Jesus, the Captain of our salvation, it is said that for the joy that was set before Him He endured the cross and despised the shame and is now set down at the right hand of the Majesty on high. (Heb. 12:2.) Those who follow in the Master's footsteps also have a joy set before them. It is the joy of future association with Jesus in His Kingdom. Together with Him it will be their joy of dispensing the blessings of life, health and happiness to all mankind. These faithful Christians are the sons of God of this age, and in Romans 8, we are told that the whole creation—that is, all mankind—are travailing in pain together until now, waiting for the manifestation of these sons of God. Eventually all the faithful followers of the Lord will appear with Him in glory, and His Kingdom, then fully established, will be the channel of Gospel blessings to all the remainder of mankind.



# International Sunday School Lessons



## CHRIST SHOWS HIMSELF ALIVE

April 13—Luke 24:13-17, 25-35

**GOLDEN TEXT:** "I was dead, and behold I am alive for evermore."—Rev. 1:18.

On the day of our Lord's resurrection, two of His followers passed along the country road leading from Jerusalem to Emmaus, about seven of our miles distant. Like all the followers of Jesus they had been greatly exercised and perturbed by the remarkable events connected with our Lord's last visit—the eating of the Passover, His triumphal entry into Jerusalem; the cleansing of the temple; the routing of His ecclesiastical foes in debate; His remarkable teachings during those few days; His arrest, trial and crucifixion.

The excitement of their hearts made other business for the time impossible, and they spent the day in Jerusalem, probably without knowing just why, except that they desired to be in touch with fellow-believers. They shared with all of the Lord's friends in the considerable excitement resulting from the reports given by the sisters who went to embalm our Lord's body, that the tomb was empty and they had seen angels who said that Jesus was alive again. Later, as the gardener, Jesus had appeared to Mary Magdalene, also showing Himself to others of the sisters.

Full of the subject close to their hearts, these travelers to Emmaus were discussing in animated conversation the likelihood and unlikelihood of the reports they had heard, and in general of the Messianic hopes for themselves and their nation, which they had trusted would have been amply fulfilled by Jesus, whose death seemed to throw all of their expectations into confusion. It was at this juncture that Jesus joined them, disguised in a body of flesh and ordinary clothing—with a face different from what they had previously recognized, yet, nevertheless, gentle, soothing, and sympathetic. He inquired the occasion of their discussion which seemed to be respecting some sad subject.

How favorable is a time of adversity and perplexity in which to approach those whom we desire to assist; but how necessary it is that we should learn of the Master how to approach with such sympathy, in word and act, so as to gain the hearts of those whom we would serve and bless. As soon as the Master had their minds in the channel to receive the lesson which He would give them, He began to open unto them the Scriptures concerning Himself.

We here see the proper course of the teacher illustrated by the Great Teacher Himself. As He went to the Scriptures and brought forth from them evidences of divine foreknowledge and prediction respecting the things that were transpiring before their eyes, so we, if we attempt to teach others, should not be content with offering our views, our opinions, our conjectures, but should search the Scriptures and be able, from that source, to give to every man a reason for the hopes that are within us.

We are not informed what features of the Law and the prophets our Lord related, but we can surmise that He pointed out to them in Moses' writings various features of the Law which pointed to Himself as the Paschal Lamb, whose death must take place before the antitypical firstborns and the world could be delivered from the bondage of sin, and from the great taskmaster, prefigured by Pharaoh, and be led ultimately into the Canaan of promise—our high, or heavenly calling.

We may presume, also, that He called their attention to various of the Psalms which prophetically spoke, not only of the glories of His reign, but also of His sufferings and of His death. No doubt, also, He called their attention to the writings of Daniel the prophet, respecting the Messiah being cut off in death, but not for Himself. Then there was the prophecy of Isaiah, showing that the Messiah should be led as a lamb to the slaughter, be despised and rejected of men, while, nevertheless, in due time God would set Him as His King upon His holy hill, Zion, as

shown by David in the 2nd Psalm.

Spellbound with this wonderful exposition of the divine Word, Jesus' listeners drank it in, realizing its truths by the manner in which it harmonized with the various testimonies of God's Word—nor did they think for a moment of inquiring of their Teacher, whether or not He had ordination from the scribes and Pharisees, with a license to preach. They perceived that He had a divine ordination, and this was fully attested by His ability to make clear to them what other teachers had been unable to make clear.

The seven miles of the journey seemed only too short, as they reached their home, and they were loth to part with the wonderful teacher whom they supposed had met them by accident, never dreaming to what extent divine providence was guiding their affairs. It was drawing toward evening, and the stranger was bidding them adieu as though intent upon a further journey, but the two disciples constrained Him to stay and eat the evening meal with them.

Our Lord accepted this invitation and it was while He was asking a blessing upon the meal, that the eyes of their understanding were opened. It then dawned upon them that their guest was no other than Jesus Himself. Perhaps the language used in the blessing was such as they had heard Him use before, or, perhaps, in some other way their understanding was opened.

Having accomplished His purpose, our Lord vanished from their sight. Thus, in addition to the instruction impressed upon their minds, He showed them by thus vanishing that He was no longer the Man Christ Jesus, but that He was changed, that the resurrected Jesus was a spirit being who could go and come like the wind, as He had explained to Nicodemus.—John 3:8.

Telling the other disciples about this wondrous experience, these two remarked, "Did not our heart burn within us, while He talked with us by the way, and while He

opened to us the Scriptures?" Surely their hearts must have rejoiced as they learned that what at first seemed to be a calamity was, in reality, the basis upon which they could have a hope of everlasting life for themselves, for Israel, and for the whole world.

#### Questions:

Why did not the two disciples journeying to Emmaus recognize Jesus when He first joined them?

What lesson can we take from the method used by Jesus to instruct these disciples?

Why was it necessary for Jesus to die before His Kingdom could be established?

## USING WITNESSING POWER

April 20—Acts 2:1-4; 4:8-20

**GOLDEN TEXT:** "They were all filled with the Holy Spirit, and they spake the Word of God with boldness."  
—Acts 4:31.

TODAY'S lesson has to do with the baptism of the holy Spirit which came upon the waiting disciples at Pentecost, and by which they were authorized and empowered to become the ambassadors of Christ. In this Pentecostal baptism of the holy Spirit there was given an outward manifestation of the enlightening power of the Spirit and the authorization which it gave to speak in the name of the Lord.

This manifestation was given in the cloven tongues which rested upon the heads of each of the disciples. From the construction of the Greek text it is evident that these were not split tongues, on the heads of the favored ones, but rather that they were tongues of flame, cloven or split off from a central or luminous body, tongues which emanated from one common center, and went to the heads of those for whom intended.

These tongues were not of fire, but of light. The tongues represented nothing akin to destruction, which fire would symbolize. They represented, on the contrary, enlightenment, knowledge, intelligence, and implied that a holy intelligence or light from the Lord was come upon the recipients, marking them as the Lord's mouthpieces. This indicated that from henceforth their tongues should show forth His praise, to the blessing and enlightenment of the church, and finally of the whole world.

And so indeed it has been; those poor fishermen, illiterate, unlearned

as respects earthly education, under the power of the Lord's Spirit became mighty indeed in the pulling down of strongholds of error, and the scattering of darkness, by the illumination of the minds prepared for the Word of God's grace.

The tongues of light which came upon the faithful at Pentecost did not continue with them, even as the dove, which was seen descending upon Jesus, did not continue to be seen. Both the dove and the flame of light were merely outward representations, not to deceive, but for the purpose of teaching a great lesson—for the purpose of convincing all who can receive it, that the promised blessing and power had come.

The Lord's people who since then have come under the influence of the holy Spirit have neither signs of flames nor doves; nor the sound of rushing wind, as at Pentecost—nor do they speak miraculously in foreign languages and, also, interpret those languages. They, nevertheless, come into and are made partakers of the holy Spirit, which no longer is accompanied by these outward manifestations because they are no longer necessary. The church having been established, and the fact of the holy Spirit's impartation having been demonstrated, we are now to accept the same by faith, and to permit it to dwell in us richly, and to cultivate in our hearts and lives the fruits of that Spirit, instead of expecting them or other things as miraculous gifts.

Beginning at Pentecost and to some extent thereafter, some in the early church were empowered by the holy Spirit to speak with tongues. This means that they were able to speak in foreign languages with which they were not by education acquainted. The matter of speaking in tongues and its purpose has been greatly confused in the minds of many of the Lord's people in this end of the age. Some today suppose that it has reference to a sort of incoherent babbling which has no meaning and could accomplish no useful purpose; but on the contrary, tends to convince the onlooker that the one practising such things may be on the road to insanity.

It was not thus in the early church. At Pentecost, Jews from many parts of the then known world had gathered in Jerusalem for this special feast. These spoke

many different languages. In order that the witness of the Kingdom Gospel might reach these quickly and effectively, the apostles were empowered miraculously to speak in tongues that could be understood by these representative Jews from the various districts from which they came.

There was no time to educate the apostles in the use of foreign languages. There were no printing presses by which translations of the Gospel could be printed in those languages. God's hand was not shortened, and He enabled the witness to go forth by this miraculous means, because necessity demanded it. This necessity continued for a number of years, but ceased, as representative Christians, acquainted with the various languages, were able, without this miraculous intervention, to carry on the witness work.

#### Questions:

What was the purpose of the baptism of the Holy Spirit that came upon the waiting disciples at Pentecost?

What is signified by the speaking with tongues as it was practiced in the early church?

What lesson is conveyed by the fact that the Lord used tongues as the outward manifestation of the Spirit's baptism?

## THE EARLY CHURCH MEETING HUMAN NEEDS

April 27—Acts 4:32-35; 6:1-7

**GOLDEN TEXT:** "And the multitude of them that believed were of one heart and soul."—Acts 4:32.

THE opening verses of today's lesson are, so far as we know, the first recorded account of an experiment in Communism. We are told that the disciples had all things in common. However, despite the common interest which the entire church had in Christ and the glorious Gospel of the Kingdom centered in Him, and despite also the fact that the sweet influence of the holy Spirit was continuously brooding over the fully consecrated of that day, this experiment in Communism failed. In Acts 6, verse 1, we are told of a murmuring which arose among the disciples because some felt that partiality was being shown. To possess all things in common was an idealism which even the followers of the Master did not find practical, due to the ingrained selfishness of fallen man.

There is another side to the lesson, however, which is significant;

(Continued to page 30)

# DIVINE PLAN BEREAN LESSONS

## GOD'S CHARACTER

(Lesson 12)

**Text Book:** First Volume of Scripture Studies, Page 32 to bottom of Page 35.

**Key Sentence:** "Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God."

**Main Text:** "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—Rev. 4:7.

Is there any reason for thinking that the original plants and animals became extinct before the creation of man? Yes, the fact that skeletons and fossils of animals and plants, which do not now exist have been discovered deep below the earth's surface. Does this theory that the lower animals were evolved, but under divine supervision, contradict the thought that man was a direct creation? No, it does not.

On page 32, paragraph one, the author gives us conclusions based on the arguments so far in this chapter. What are those conclusions? First, the fact that there is an intelligent Creator is one that is clearly proved. Second, He is the Creator and Designer of "Mother Nature." Third, her laws and beauty and harmony were planned by God. Fourth, He not only planned nature but by His power and wisdom keeps it running smoothly. Fifth, such a Creator has much more power and wisdom than we have. Sixth, reflection on these facts and conclusions causes us instinctively to reverence and worship Him.

These thoughts have shown us that God has wisdom and power but how about His justice and love? To what conclusion would reasoning on this subject lead us? We first take the self-evident truth that the greatest thing created is not superior to its Creator. Next, we reflect on the love and kindness and justice which men and women practice in "their better moments." Putting the two thoughts together we see that God must be far more loving and just than even the best of men.

We thus come to the conclusion that this great Creator must be perfect in Wisdom, Justice, Love and Power. This same thought was brought out in the symbol of the "four Living Ones" in Revelation, chapters four and five (Diaglott translation).

The one like a lion, pictured God's Justice. The one "like a calf" (young ox) pictured His Power. The one with a "face as a man" pictured God's Love. The one "like a flying eagle" pictured His Wisdom.

What can we expect of a being with qualities and attributes such as we have reasoned that God has? That He would use those attributes and that every

one of them would be so exercised as not to conflict with one another.

Would man be a good example of how God has used these attributes? Yes, indeed. The creation of man and the creation of a home and environment for him called for a manifestation of power and skill. The fact that he has reason and judgment and moral qualities shows that God had to exercise His love and kindness in creating Him.

What is the final proposition in this chapter? That it would be reasonable to expect that God would give man a revelation concerning His plans and purposes. Why so? For the following reasons: First, we have found that it is a logical deduction that God is a very wise and good being. Second, that man was created by God capable of appreciating God and His plan. Third, that man has longing desires to know what God's arrangements are. These desires are well expressed in the poem on page 19, of our text book:

"We plead, O God! for some new ray  
Of light for guidance on our way;  
Based not on faith, but clearer sight,  
Dispelling these dark clouds of night;  
This doubt, this dread, this trembling fear;  
This thought that mars our blessings here."

Putting these three facts together leads us to the conclusion that God would not create man with such longings unless He has arranged to satisfy them, by giving man a revelation. His character of love and justice is a pledge that He will give such a revelation.

"But," says one of our students, "if God has wisdom, power and love, how do you explain that we have cyclones, earthquakes, and damaging tidal waves?" We answer that we should look on these things as being merely incidental to the preparation of the earth for a final condition where all these irregularities will give way to perfection and order such as we see in the heavenly realm. Can we expect that God's revelation will give such an explanation? We can.

## THE TORCH OF CIVILIZATION

(Lesson 13)

**Text Book:** First Volume of Scripture Studies, Page 37.

**Key Sentence:** "Its [the Bible's] influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings."

**Main Text:** "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God."—Rom. 3:1, 2.

In our text book, we are now opening a new study called "The Bible as a Divine Revelation Viewed in the Light of Reason." Why is the Bible referred to as the torch of civilization and liberty? One explanation is that this carries us back to the time when there were no artificial lights and it was customary to head an outdoor procession with someone holding up a large torch which lighted up the way and thus became a guide to those who were following. Likewise the teachings of the Bible throughout the centuries directly and indirectly have led society towards civilization and liberty.

What did the statesmen and leaders of thought in all ages think of the Bible? Generally speaking, they have all recognized that its influence has been for good. Did these men have a correct understanding of the Word of God? No, they looked at it through their creeds, which misrepresented the Bible. For instance, one person has a pair of glasses with red lenses. He turns to Romans 6:23 and reads "The wages of sin is death." Then he puts on his glasses and this time the text reads as follows: "The wages of sin is eternal torment with people shrieking and groaning as they are chased around by fireproof devils." He then turns to John 3:16 and reads without his glasses "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He puts on his glasses and immediately there are some changes. There suddenly appears after the expression "whosoever believeth in Him" these words "in this life only." The word "perish" changes to "exist for ever in torment."

The statement is made in our text book that some of the friends of the Bible do it more vital injury than its foes. Explain how this can be so. They have misconceptions of the Bible such as the teachings of eternal torment, the trinity, death-bed conversion, etc., which they think that the Bible teaches. These doctrines woefully misrepresent the Word of God and blaspheme His character. Therefore because they proclaim that the Bible supports these God-dishonoring teachings they are doing it a positive injury, doubly so because they do it in all good conscience.

The statement is now made in our text book "Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons." What is meant by this sentence? Those who claim that the Bible is not the Word of God, use certain weapons in their warfare against the Bible. Some of these weapons are the claims (1) that the Bible teaches eternal torment which they claim is not reasonable, (2) that the Bible does not give a reasonable explanation of the permission of evil. "Why," say they, "should a God that is loving and powerful permit so much suffering and misery and injustice to go on in this world?"

If the friends of the Bible could only all awake from their sleepy attitude and really search it, they would see that this and other false teachings and misconceptions of God and His plan are not the real teachings of the precious Book. If they could show these enemies of the Bible that they were attacking only a straw man and not the real doctrines of the Bible, they would leave them without any weapons or arguments to prove their contention that the Bible

is contradictory and unreasonable and sets up for worship a God of which we should be ashamed.

Why is the Bible here referred to as an oracle? In mythology the ancients would go to certain deities or their inspired priests, for counsel and would receive a reply. This place was called an oracle—the place where the oral answer was given. As time went on the word oracle had a wider meaning. Sometimes it was applied to the deity who gave the message. Again it was applied to the priest who was the mouthpiece of the oral message. The message itself was also called the oracle. It is interesting to note that a certain part of the telephone which gives forth the oral message by duplicating the sound waves of the sender is also called an oracle.

Using the same figure of speech but having the true God as the giver of the message, we note that His Word is referred to in Romans 3:2 as "the oracles of God" and in Acts 7:38 as the "living oracles." It is interesting also to note Hebrews 5:12 where the milk of the Word is referred to as "the first principles of the oracles of God." As the priests of the false deity were also called oracles, so the apostle tells us who are the priests of the true God to be His oracles—His mouthpieces. "If any man speak, let him speak as the oracles of God."—1 Pet. 4:11.

## THE AUTHOR AND PRESERVER OF THE BIBLE

(Lesson 14)

**Text Book:** First Volume of Scripture Studies, Page 37, last paragraph, to page 41, first paragraph.

**Key Sentence:** "Men have endeavored by every means possible to banish it [the Bible] from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the book lives."

**Main Text:** "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2:4, 5.

What is one of the strongest links in the chain of surface evidence to show that the Bible must be the Book through which God is giving His revelation to His intelligent creation? That it is the oldest book in existence. What are the storms of thirty centuries, which it has outlived? The bitter, relentless persecution waged against those who had faith in it, as well as all the efforts that have been put forth to banish it from the face of the earth. What has become of the people who have been so opposed to the Bible in the centuries past? Most of them are asleep in death while the Book—the Word of God—still survives. Their writings have proved fruitless of the destruction intended, but the words of the Bible are still treasured up in the memories and thoughts of many people living today.

What is the second link in our chain of surface evidence that the Bible is the Word of God? Its moral influence which is uniformly good. It has been demonstrated over and over again that those who

study the Bible and seek to conform their lives to it, lead purer and more noble lives as a result. Is it not true that other writings on religion and the various sciences, have done good and uplifted the students of such books? Yes, but all other books combined have failed to be as much of a blessing as this one. Has this blessing been only to the rich and learned? No, the poor and the unlearned have also been benefited by it.

How should the Bible be studied? It should be studied with care and thought. Just as you would not give a school boy a book on algebra and say, "Read this," because you know it would have to be studied to be understood and appreciated, so the Bible is not to be merely read but carefully studied. The reason for this is given in Isaiah 55:8, 9: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." How much effort does it require to understand God's plans and purposes? We must bend all our energies to this task. In Proverbs 2:4, we read, "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." This agrees with the statement in the text book: "The richest treasures of truth do not always lie on the surface."

What is the third link in the chain of evidence that the Bible is the Word of God? The fact that the Bible constantly points forward and backward to one central character, Jesus Christ. It claims that on this one person God's plan of salvation is hinged. Does secular history substantiate the fact that such a person lived and was somewhat noted at the time and place that the Bible says? Yes, it does. It corroborates the story of His crucifixion and His persecution by the Jewish priesthood of His day. Did the writers of the New Testament have first hand evidence regarding His doctrine and His habits? Yes, all except Paul and Luke were personally acquainted with Him.

The writers of the New Testament supported the cause of Jesus. What money or honor or earthly privileges did they get for doing so? None. There was no special honor in espousing the cause of one put to death by the government as being a criminal not fit to live. It could not have been done to gain favor with the religious leaders because they were the very ones who were most prominent in demanding His death.

If the writers of the New Testament had made up their story, would it have been different from what it really is? Yes, because writers inventing their narratives would not have their hero punished with an ignominious death.

But do not these writers tell how they stood by their leader in His hour of trial? No, they tell us that all fled and left Him to suffer and bear His cross alone. They even confess that they deserted Him in His time of need. Surely this would be no way to write if they were merely seeking honor for themselves by their story.

Suppose we could prove that in some details the writers of profane history did not agree with the writers of the New Testament. Would this prove that

they were prompted by impure motives? No, the profane history writers might be wrong.

Suppose the writers of the New Testament had started out with selfish motives. How long would they have continued when they found that such a course only meant disgrace and poverty? They would not long continue to support the cause of Jesus.

As we connect all these facts, at what conclusions must we of necessity arrive? First, that the motives of the New Testament writers must have been pure and good and that their objectives were "grandly sublime." We know that they sacrificed home, reputation, honor and life to help their fellow-men and to establish a high standard of Christian character. Second, that these men were not fanatics. Third, being of "sound and reasonable minds" they furnished logical proofs for their faith and hope. Fourth, that they lived lives that were consistent with their teachings.

## THE BIBLE NOT A MANUFACTURED HISTORY

(Lesson 15)

**Text Book:** First Volume of Scripture Studies, Pages 41-43.

**Key Sentence:** "There is a straightforwardness about the Bible that stamps it as truth."

**Main Text:** "For the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong."—Heb. 11:32-34.

What can we say about the men who wrote the Old Testament? They were men who were noted for their loyalty to the Lord. Is it not true that the Bible merely tells about the virtues and good points of these writers but glosses over their weaknesses and shortcomings? No, to the surprise of those who think that the Bible was written merely to deceive and overreach people into supporting some particular religious system, it records with a straightforwardness that shows that it must be true, both the faults and good points of its writers and its heroes. This is reasonable evidence to show that the writers were conscientious. Take, for instance, the account concerning David. Although he "was king and his own family succeeded him for generations, nothing prevented the full details of his misdeeds in respect to Uriah and his wife. The wrong is as fully exposed as though the king had been a menial of the lowest class." (Photo Drama of Creation.)

Note, also, the case of Samson referred to in Hebrews 11:32 as one of the heroes of faith. Judges 13-16 is devoted to the story of Samson—great, strong, good-natured and witty. Does the Bible say anything about his faults? Yes, not only does it record his merits, his strength, his fortitude, his courage, his patience under affliction, but it also shows his folly, his weakness, his vindictiveness and failure.

"But," says someone, "how could Samson be a saint of God? Did his life measure up to the teachings of Jesus?" No doubt Samson possessed meekness, gentleness, patience, long-suffering, brotherly kindness and love, in some measure as might any natural man; but he was not *begotten* of the holy Spirit, and therefore, was not one of the sons of God in the sense that Jesus and His followers are recognized in the Scriptures. No such standards were set before the ancient worthies. The secret of their strength of character, by which they endured and overcame, resided in their faith in God and His promises. These ancient worthies fully demonstrated their faith and loyalty to God. In the Millennium, they will have the necessary experiences to round out their characters in righteousness—in perfection of being.

So far in this chapter, we have been considering the surface evidence that the Bible is the Word of God. Now we are going to consider the subject matter of the Bible. Did the first five books of the New Testament require any special revelation? Generally speaking, no. They were histories narrating certain facts and sayings. Were these facts known to the writers? Yes, they were merely telling what they knew. But what part does God play in the writing of these histories? It is reasonable to suppose first, that God would select honest, capable men to be the writers, and second, that they were brought, through His providence, into contact with the needful facts.

What two general rules are used to show that we can depend on the credibility of these historic portions of the Bible? "Good men will not utter false-

hoods. A pure fountain will not give forth bitter waters." What further evidence is there of the truthfulness of these histories? The fact that their united testimonies are harmonious.

How can we answer the argument of some who object to the fact that the Bible records certain facts of history which are considered indelicate in our day? A deliverer, called the Messiah (meaning anointed), was promised to be the seed of Abraham (Gen. 22:18), and also a descendant of Judah (Gen. 49:10). In order to clearly trace the genealogy of this promised Messiah, much of this detail is given. Take, for instance, Genesis 19:36-38. This was written to show the origin of the nations of Moab and Ammon and their relationship to Abraham and the nation of Israel.

Why it is that in Matthew 1, the genealogy of Jesus through His foster-father Joseph and in Luke 3, through His mother Mary, is traced to David, Judah and Abraham? For the reason mentioned foregoing that the Messiah would be a descendant of these three.

Does the Bible by recording certain facts deemed indelicate nowadays, countenance impurity? No. It always reproves it. It always sets up a high standard of morality. When the Bible was translated into English at the time of King James, were they as choice in their expressions as they are today? No, they evidently lived in a day less particular in the choice of refined expressions than ours. Could not the translators have expurgated some of the more indelicate historic accounts? They were too conscientious to omit any of the records.

## SUNDAY SCHOOL LESSONS

(Continued from page 26)

namely, that the spirit of unity in the early Church pertaining to the things of God, rendered those early believers powerful witnesses for the truth. In unity there is strength, and doubtless it was the whole-hearted manner in which the believers of the early church supported the inspired apostles in their ministry, which accounted in no small measure for the "great power" which they were able to exercise in bearing "witness of the resurrection of the Lord Jesus."

Another thought is also suggested in the lesson, which is that the effort to own all things in common made available in abundance the necessary resources which enabled the apostles to extend the ministry to other spiritually hungry heads and hearts. This spirit of sacrifice which prompts the Christian to give up earthly advantages in order that his own spiritual interests, as well as the spiritual interests of others, may be forwarded, has been characteristic of all the true footstep followers of the Master from Jesus' day until the present time.

There is no Scriptural authority to indicate that Christians should be Communistic in the handling of their material necessities. The Scriptures do show, however, that it is the Christian's privilege, as an individual, to sacrifice time, talents, and substance in order that he may be in a position to help to promote the Gospel of the Kingdom, thus extending spiritual blessings to those who have the hearing ear. While Christians are not to be Communists in their relationship to each other, yet they are to feel a sense of responsibility in connection with the needs of the church, both temporally and spiritually. Because of the murmurings that arose in the early church, the apostles instructed that special provision should be made by which the material needs of the group would be given consideration and equitable distribution made to supply the common need of all.

As a result of these apostolic instructions, deacons were nominated and elected. These were not elected to serve the church in spiritual matters, but the fact of their election to serve with respect to the material things of the con-

gregation did not bar them from the opportunity of bearing witness to the truth, when opportunity presented itself.

All consecrated Christians are anointed by the holy Spirit to proclaim the Glad Tidings of the Kingdom as they have or can make opportunity. All should endeavor to be faithful in discharging the responsibilities thus imposed upon them by the anointing of the Spirit. When it comes to regular meetings of the congregation, however, all the Lord's people should recognize that there is a divine law or order which should prevail and that this arrangement calls for the appointment of elders to serve in spiritual things and deacons to serve in material things. An observance of this order will be a great blessing to the congregation.

### Questions:

Did God authorize the institution of Communism in the early church?

Are Christians to recognize a responsibility toward each other in both temporal and spiritual matters?

Does the fact that one is appointed to serve as a deacon bar him from the privilege of bearing witness to the truth as he has opportunity?

# Talking Things Over

## MEETING THE CHALLENGE TO CHRISTAINITY

IN GREAT BRITAIN a survey has been made to determine the effect of the war on religious viewpoints of the people. This survey indicated that in a surprisingly large number of cases the hardships of the war have caused a dwindling of faith, and in many instances the entire loss of faith. In the case of a small percentage of the devoutly religious, the war has caused an increase of faith. This is probably due to the fact that these devout persons are able to see in world events a fulfilment of the prophecies of the Bible, and are thereby assured that despite the tribulation of these days, God is still in His heaven, and that eventually everything will come out all right.

The view of churchmen generally has been that the world is getting better and better. The honest among these are now admitting that this viewpoint is wrong, but what explanation to offer is quite another matter. Recently a prominent New York Clergyman, speaking over a national radio chain, apologized for having years ago publicly endorsed M. Coue's philosophy of life epitomized in the slogan, "Every day, and in every way I'm getting better and better." This clergyman explained that he tried to apply this idea to world affairs, and to imagine that mankind was evolving to ever higher levels of civilization and righteousness. But now, he explained, he realizes that the world is not getting better. He realizes that an explanation must be found for the present debacle of human selfishness, if we are to maintain our faith in God and in the Bible. He suggested that all Christians pray earnestly for light and guidance.

Thousands, no doubt, throughout the world are seeking an answer to the compelling logic of present-day events. If we are to maintain our faith in the Bible, we must be able to see that its testimony agrees with all known facts, including the very tragic facts confronting the plagued and weary world today. We must also be able to find in the Bible a satisfying explanation of what will be the outcome of the world's present trouble. If the Bible is to be to us the solace that it should be, we must be able to find in it the answer to all the puzzling questions which human wisdom alone

is unable to answer. If the Bible can fill this need, it will prove itself to be indeed the Word of God.

We believe that the Bible does just this, and together with others throughout the world, we are glad to spend our all, of time, means, and strength, in order that its hope-inspiring message may be put within reach of those who are seeking a light that will dispel from their hearts and minds the foreboding darkness now hovering over a distracted world.

The traditional misconceptions of the Bible's teachings, which have come down to us from the middle ages, are hindering many from understanding the simple and reasonable truths which it contains. Supposing that these superstitious vagaries are taught in the Bible, many are inclined to feel that the Book of books is suitable only for children and others who are not concerned with reason and facts. This is a mistake. The Bible does not support superstition. Its teachings are reasonable and harmonious—and satisfying.

There is misunderstanding of the Bible's teachings on such subjects as the end of the world; the soul; hell; purgatory; the judgment day; the second coming of Christ, etc. It is important that these topics be examined in the light of what the Bible actually teaches. An examination of what the prophecies set forth concerning the end of the world and the second coming of Christ reveals the true answer to what is happening among the nations today. As one after another of the Bible's doctrines is examined in the light of its own interpretation, the whole Book takes on a grand and blessed meaning, giving us courage to face the perplexing problems of the present, and a living faith in God's new world of tomorrow.

To the extent that this inspiration has already brightened your life, you have the privilege of sharing your blessings with others. Your own joy in the truth will be enhanced whenever you endeavor to make it known to others. We can all communicate the message to others in one way or another. We can personally witness to our friends and relatives; we can also pass the message on in printed form. Moreover, there is the opportunity of co-operating in the broadcasting by radio the good news that the divine Kingdom is near at hand.

When in the lives of so many, faith and hope give way under the impact of a crumbling world,

think what it means to you to be firmly established in the reasonable, soul-satisfying truths of God's Word, and to be able to give a reason to others for the hope that is your daily inspiration and joy! Think, then, of what this same hope may mean to others, and that you have the opportunity of helping to bring it to them! By means of the radio alone, many are now being given a better understanding of the Bible, which to them gives meaning to our times, and assures them that God has a plan for the future. The following sample letters bear testimony to this fact:

My dear Frank and Ernest: I wish to take this opportunity to endeavor to express in some way how appreciative I really am to have had the opportunity of meeting you. I only know you through the media of radio and letters, but I certainly feel as though you are among my best friends. I wanted to write such a letter for some time, but as I am away to school I find my time very much occupied. . . . I am certainly pleased to report I have been exceedingly enlightened by "The Divine Plan of the Ages." By the time you receive this letter I will have read the First Volume through for the second time.

It is my anxious desire to own the whole set of "Studies in the Scriptures," as soon as possible. I am wondering if it would please you to send me each Volume as it is ready for mailing. If the used copies you wrote about are the same as the reprinted ones, they certainly would be satisfactory to me. All I am interested in is the truth and I assure you that I'm quite confident that the succeeding Volumes will be treasured by me just as was the first book.

I am happy in the Lord and I can easily understand your enjoyment in His service. May I hear from you real soon, and until that time I again wish you whole-hearted good wishes and success in your endeavors. Very sincerely, W. B., N. J.

Dear Sirs: I received the little books that you sent me, and I am proud that I wrote to you for them. They are of so much help to me in reading the Bible. Now I begin to understand the Bible more and more, since I have received these little books. Thank you so much for them. You mentioned over the radio last Sunday about another little book. I am asking you to mail it to me, please. I am sending you twelve cents in postage stamps. I am sure that we are living in the last days, J. H. G., Mo.

Dear Sirs: I listen with great pleasure to your broadcasts each Sunday morning. I can truly say that you have helped me as well as a number of my members. Will you do me the kindness to send me the following: One copy of God and Reason, Hope Beyond the Grave, Christ Has Returned, The Truth About Hell, and The Judgment Day. Twenty cents is enclosed for Evolutionists at the Crossroads. Yours truly, Rev. S. W., Miss.

Dear Sirs: I enclose one dollar to help pay for the booklets you offered on the radio, saying that you would send them free of charge. These are, God and Reason, and Hope Beyond the Grave. If you have others that are helpful, will you please send them to me. I'll send you some more money soon as I can

in order to help you with your broadcasting. You are surely doing a wonderful work. Sincerely yours in Christ, E. L., Conn.

Dear Sirs: I hear you each Sunday morning. I highly prize the information you are broadcasting. I consider your explanations very valuable and I want all the booklets you can spare. I have God and Reason, Hope Beyond the Grave and The Truth About Hell. I will tell others, so please send me all you can, and especially about restitution. Rev. W. W. W., Tenn.

Dear Sirs: Enclosed find one dollar for subscription for THE DAWN. I enjoy and benefit by your Sunday morning radio discussions, and take this opportunity to thank you. Will you kindly send me last Sunday's talk, if it is not too late. I should like also to have a few pamphlets for half a dozen friends. We are beginners, but have the urge to pass along the benefits received. Thank you and may God bless you. Sincerely yours, F. L., Conn.

Dear Frank and Ernest: I have been tuning in on your program since it began and I am very much interested in it. I would like very much to have your book entitled God and Reason. I am a great lover of Jehovah God and His Word, the Bible. I long to see His Kingdom established here on earth as I believe it is the only hope for the people in this dark hour. P. L., Ohio.

## PRE-MEMORIAL CONVENTION

The Wilmington, Del., Ecclesia's Pre-Memorial Convention will be held April 5 and 6. The morning and afternoon sessions of the Convention on Saturday will be held in Jr. O. U. A. M. Hall, 907 Tatnall Street, while the evening meeting will be held in the Seventh Day Advent Church, 11th and Adams Streets. The sessions on Sunday will be held in the Odd Fellows Auditorium, 10th and King Streets. The Convention which opens at 9:30 on Saturday morning, will conclude Sunday, with a meeting for the public at three o'clock. An interesting program has been arranged and the Wilmington brethren are confident a rich blessing is in store for all who are able to attend.

Accommodations can be secured in the neighborhood at an average of one dollar a person. Meals can be secured in the immediate neighborhood at several new and very fine lunch rooms which have opened during the year within two blocks of the Halls.

Provision has been made for an immersion service, and any desiring to symbolize, should advise the Class Secretary in advance. Further information regarding the Convention may be obtained from the Class Secretary, Mrs. Peter Kolliman, 404 W. 31st Street, Wilmington, Del.

## GENERAL CONVENTIONS

**MINNEAPOLIS, MINN., May 30, 31, June 1.** The Minneapolis Young People's Bible Class and the Polish Bible Class are arranging for a joint Convention to be held over the Decoration Day period. All meetings will be held in Dovre Hall, 2337 Central Ave., N. E., and arrangements have been made to hold

joint and separate sessions. Accommodations will be had in homes of various friends. For further information address the Secretary, Miss Helen Lesney, 1120 University Avenue, N. E., Minneapolis, Minn.

**CINCINNATI, OHIO, May 31, June 1.** Arrangements are being made to hold a two-day Convention in Cincinnati, Ohio, in the Y. W. C. A., 9th and Walnut Streets, and the co-operation of the brethren in the area is requested.

For further information, address the Class Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Southgate, Newport, Kentucky.

**PIQUA, OHIO, June 21, 22.** The friends in Piqua, are planning a Convention for these dates, and further information will appear in the May DAWN.

### ONE DAY CONVENTIONS

**GROTON, CONN., April 20.** The Junior Bible Students of Groton will hold a Convention in the Colonel Ledyard School. The brethren extend a cordial invitation to join with them in the fellowship.

**JERSEY CITY, N. J., April 27th.** All meetings to be held in Lawyers' Building, Bergen Square.

**TEMPLE, PA., (R. F. D. 1, three miles from Reading) July 6**—Residence of Wellington F. Redcay, on Pricetown Road (all concrete), running Northeast from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. Sponsored by the Reading Ecclesia.

### SUMMER CONVENTIONS

We take this opportunity to remind the friends throughout the country of the approaching General Conventions for the summer season. Conventions already definitely decided upon, and of which we have received information, are Los Angeles, 4th of July week-end; Detroit, Mich., 4th of July week-end; Chautauqua, Ohio, August 4-10; Seattle, Wash., and Brooklyn, N. Y., Labor Day week-end.

### THE MEMORIAL, 1941

The Memorial date this year, according to the best of our ability, is Thursday evening, April 10. The 14th day of Nisan falls on Friday, the 11th, but according to Jewish reckoning this day begins at sundown the night before.

### EXTRA COPIES OF THIS ISSUE

We have printed a considerable number of extra copies of this issue, making slight changes in the extra copies in order to increase their effectiveness for general distribution. These changes are: The removal of the date and designating it the "Voice of Tomorrow" edition. Removal of the dated Sunday school and weekly Berean lessons, and substituting in their places two radio dialogs. Other material will also be inserted in the place of the speakers' appointments and convention announcements. With these changes they should be suitable for general distribution for some time to come.

Extra copies already ordered are being shipped separately. All the friends are invited to order whatever number of the "Voice of Tomorrow" edition they feel they can use. The price is fifteen for \$1.00, one hundred for \$6.00.

### Voice of Tomorrow Radio Programs Every Sunday at the Hour Listed

KVOA, 1290 kc., Tucson, Ariz., 9:45 A. M.  
KPHO, 1230 kc., Phoenix, Ariz., 9:45 A. M.  
KRE, 1400 kc., Berkeley, Calif., 9:05 A. M.  
KFWB, 980 kc., Los Angeles, Calif., 1:30 P. M.  
WJJD, 1160 kc., Chicago, Ill., 9:30 A. M.  
WGRC, 1370 kc., Louisville, Ky., 9:00 A. M.  
WSMB, 1350 kc., New Orleans, La., 9:30 A. M.  
WCBM, 1400 kc., Baltimore, Md., 9:15 A. M.  
WHDH, 850 kc., Boston, Mass., 8:30 A. M.  
WJBK, 1490 kc., Detroit, Mich., 8:30 A. M.  
WKZO, 590 kc., Kalamazoo, Mich., 7:45 A. M.  
WDMJ 1340 kc., Marquette, Mich., 10:15 A. M.  
WMBH, 1450 kc., Joplin, Mo., 8:15 A. M.  
KXOK, 630 kc., St. Louis, Mo., 10:00 A. M.  
WMCA, 570 kc., New York, N. Y., 9:30 A. M.  
WCPO, 1230 kc., Cincinnati, Ohio, 10:15 A. M.  
WHKC, 640 kc., Columbus, Ohio, 9:30 A. M.  
WHIO, 1290 kc., Dayton, Ohio, 12:30 P. M.  
WIP, 610 kc., Philadelphia, Pa., 9:30 A. M.  
KQV, 1410 kc., Pittsburgh, Pa., 9:15 A. M.  
WREC, 600 kc., Memphis, Tenn., 8:15 A. M.  
WOAI, 1200 kc., San Antonio, Texas, 8:30 A. M.  
KJR, 1000 kc., Seattle, Wash., 8:45 A. M.  
CKMO, Vancouver, B. C., Canada, 5:45 P. M.  
VOCM, St. John's, Newfoundland, 5:00 P. M.

### POLISH RADIO PROGRAMS

WJBK, 1490 kc., Detroit, Mich., 8:45 A. M.  
WHOM, 1480 kc., Jersey City, N. J., 12:30 P. M.

### SCRIPTURE TEXT GREETING CARDS For Every Day Use

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### THE DAWN

136 Fulton Street

Brooklyn, N. Y.



## To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:13-23; Isaiah 35.