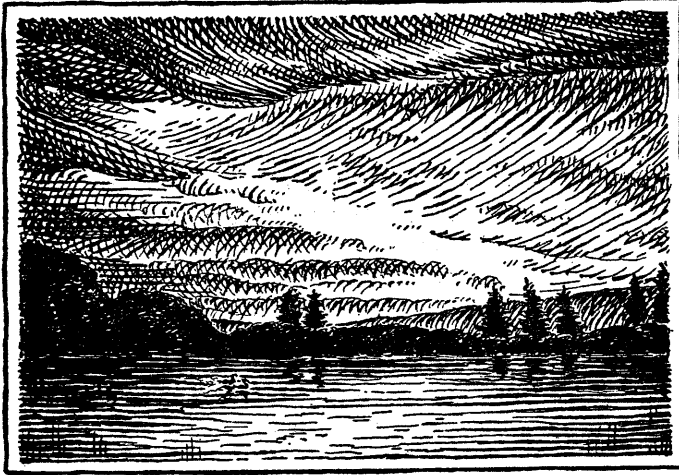


The DAWN



SEPTEMBER

1945

"Into the Midst of the Sea"	<i>Troubled Waters</i>	1
The Three Ways	<i>Broad—Narrow—High</i>	7
"The Commandment He Gave Me"	<i>Fulfills Law</i>	13
Test Your Knowledge	<i>Bible Questions</i>	31
"He Careth for You"	<i>Blessed Assurance</i>	36
Over Against the Candlestick	<i>Revealing His Glory</i>	40
Joseph's Place in God's Plan	<i>Foreshadows Christ</i>	46
Egypt's Part in God's Plan	<i>A Typical Lesson</i>	48
Judah's Concern for His Family	<i>Love Prevailed</i>	50
A Testimony to God's Providence	<i>Brethren Forgiven</i>	52
The Israelites in a Foreign Land	<i>By God's Providence</i>	54
Dwelling Together in Unity	<i>How Pleasant!</i>	56
FRANK AND ERNEST BROADCAST SCHEDULE		10

A Herald of Christ's Presence

15 Cents a Copy—\$ 1 a Year

The DAWN

Vol. 14, No. 9

SEPTEMBER 1945

One Dollar a Year

His Perfect Peace

*How sweet to feel God's will is best,
And in this precious thought to rest;
To know, whatever may betide,
'Tis best, for He is by our side!*

*Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!*


*To those who take His will as best
He grants His perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.*

*Then why should hearts grow weak or faint?
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!*

Entered as second class matter at the Rutherford, N. J. Post Office, February 18, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Bible Students Association, Triangle, E. Rutherford, N. J. Canadian address: 4 Albert St., Toronto, Ontario. British Correspondents: Bible Students Committee, 20 Sunny-mede Drive, Ilford, Essex, England. Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia. Printed in the U. S. A.



"Into the Midst of the Sea"

 NEWS events of the last few weeks have been dramatic and history-making: the conference of the "big three" world leaders at Potsdam; the overthrow of the Churchill government in Great Britain, which interrupted the deliberation at Potsdam until Britain's new premier had arrived; the announcement of the atomic bomb; and finally the surrender of the Japanese, bringing the war in the Far East to an end. Directly or indirectly the lives of all of us will be affected by these events. Students of prophecy will now watch with interest for the changes which have been wrought in the social structure of the world by the impact of war. Undoubtedly the global struggle between "leftist" and "rightist" elements of society will continue and become even

more manifest now that the "war" with Japan as well as with Germany has ended.

The Psalmist, in a symbolic prophecy, describes the socialization and communization of the world as we of this generation are witnessing it, 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."—Psalm 46:2, 3

When Jesus was asked by His disciples what sign would mark the end of this age and the time of His coming (Greek, *parousia*, meaning presence), among the things He mentioned in His answer were: "Distress of nations, with perplexity;" and "men's hearts failing them for fear" as they looked forward to the things

coming upon the earth. The Master then used the same symbols as the Psalmist to illustrate the distress of nations, saying that the "sea and the waves" would be roaring. (Luke 21: 25; Matt. 24: 3) Jesus also said of this same time that "the powers of heaven shall be shaken." —Luke 21: 26

The Prophet Isaiah furnishes a "key" to the meaning of much of this symbolism. He wrote: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [margin, "many"] waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." —Isaiah 17: 12, 13

The Psalmist also gives us clearly to understand what he means by the removal of mountains and their being carried into the midst of the sea, for a few verses farther on in this same prophecy he speaks in plain phrase; and instead of "mountains" being "carried into the midst of the sea," he describes raging nations (mistranslated

"heathen") and the removal of kingdoms. And then the prophet indicates that all this commotion results from the fact that God "uttered His voice" of command, causing the symbolic earth to melt.—Psalm 46: 6

Thus is described the disintegration of the pre-1914 world, or "earth," with the gradual passing of all its one-time bulwarks, even the powerful ecclesiastical controls—symbolized by Jesus as the "powers of heaven"—being finally "shaken" so that they are unable to prevent the "mountains" from being carried into the midst of the sea.

All of this results in what men consider lamentable "desolation," but it is God who takes the responsibility for it, because by this He will cause "wars to cease unto the end of the earth." (Psalm 46: 8, 9) Finally, His "voice" of intervention will be heard above the clamoring of the nations, saying, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."—Psalm 46: 10

There is every reason to have confidence that we are now living in the end of the age, and therefore in the time of Christ's second presence when we should expect to see these and other

"INTO THE MIDST OF THE SEA"

prophecies in course of fulfilment. Comparing the symbolism contained in these prophetic statements with developments we have witnessed throughout the world, particularly since the year 1914, the relationship is at once apparent.

As both the Psalmist and Isaiah explain, it is the raging nations that are represented by the roaring of the sea and the waves; and as Jesus reveals, the "distress" of the nations is caused by this turbulent condition of the symbolic "waters." Hence, the "mountains" being carried into the midst of the sea represent the mountain-like old-world governments gradually succumbing to the demands of the masses and thus being brought down into the hands of the people.

The mighty force which has been largely responsible for stirring up the "sea," causing its surging "waves" persistently to continue lashing at the strongholds of the pre-1914 civilization, is the great "increase of knowledge" of these last days. (Dan. 12:4) Because of the increasing enlightenment, the people are no longer satisfied with the condition of serfdom which was their lot in the past, hence they are now clamoring for their just share of earth's bounties.

There are many prophecies to show that this great time of trouble would be a "short work," that the end of the old order would be "sudden." (Rom. 9: 28; 1 Thess. 5:3; Luke 21:34, 35) But it is well to remember that this suddenness is from the Lord's standpoint, and is sudden when compared with the thousands of years previous, during which nothing seemingly was done to liberate the masses from economic slavery. And when we realize how strongly entrenched were the old-world despotic kingdoms, the disintegration which we have witnessed in recent years is indeed "sudden," and especially so in view of the many recent world changes.

Fulfilment of prophecy along this line has been high-lighted recently by the overthrow of Great Britain's conservative government headed by Winston Churchill. In itself, this is a tremendous turnover, a terrific shaking of that powerful kingdom by the upsurging of the people; and when viewed from the standpoint of the effect it will have upon world developments as a whole, the importance of the laborite victory in Great Britain becomes even more interesting to students of prophecy.

According to an Associated Press dispatch from Washington, the overthrow of the Churchill government by the labor party of Great Britain leaves the United States the only remaining major power of the world functioning wholly as a capitalistic nation. This doesn't mean, of course, that capitalism is dead in Great Britain, nor in Russia and other European countries.

When we speak of the capitalistic system the reference usually is to the competitive system of ownership and operation of all industries. It is this that is gradually being replaced by government ownership and control in practically all countries of the world except the United States. This, in the broad sense, is socialism, and the present labor government of Great Britain is pledged to carry out the principles of socialism as they affect the major industries of the nations, such as mining, railroading, banking; and even the steel industry. Where the government thus takes over, the competitive system of capitalism comes to an end.

Yes, the "common people" of Great Britain have spoken, and the reverberations are heard and felt the world around. The election results were announced when the "big three" in in-

ternational affairs—Truman, Churchill, and Stalin—were holding their history-making conference in Potsdam, a conference destined to go a long way in determining the future trend of events in Europe and Asia.

But one of the "big three" was suddenly made to realize that the masses of Great Britain for whom he assumed to speak were destined to have the final say at that conference, rather than himself, for he was compelled to give up his seat to their representative, Clement Richard Attlee, who is now the new guiding star in British diplomacy.

That this sudden and dramatic change made a difference in the final decisions taken at that conference, there can be no doubt. The influence of the labor party's representative at the Potsdam conference is most apparent in the decision and declaration concerning the Franco government of Spain. It was especially singled out as wholly unacceptable for membership in the United Nations.

This was like serving notice on Dictator Franco that he would have to step down and allow the people's representatives to form a new government in Spain if that country is to

have its rightful place in the post war world. Churchill was catering to Franco, and it is exceedingly doubtful if such a definite stand would have been taken and publicly announced against him if Churchill could have held the British reins of control.

This announced decision concerning Spain is still more remarkable when we remember that Papacy has been one of Franco's staunch supporters. With one of the "big three" being an irreligious communist, another a representative of a socialist government in Great Britain, and the third a New Deal democrat of America, the indications are that they intend to do what they can to assure the continuation and the increase of the "leftist" conception of the flame of liberty and social equality that is now flickering throughout the world irrespective of how it may affect the interests of status quo politicians or politico-religious interests.

Twelve million Britishers, by voting into power a labor government in Great Britain in this critical time, have helped to give the "green light" to their compatriots the world over. The Churchill-sponsored provisional government of Greece realized the significance of what occurred

in Great Britain, and will probably sooner or later have to step down in favor of the "leftists." Leopold of Belgium saw in it the fading of his slim chances of ever returning to his country as king.

What those twelve million socialistically inclined men and women of Great Britain have done by their votes is to align their country—one of the three great powers of the earth—against the few remaining "islands of resistance" opposing the liberal landslide in Europe instead of supporting them, as was the case under the Churchill regime.

As long as Great Britain was on the side of the remaining "rightist" elements of Europe, the United States wavered more or less in its position, and to a large extent had to serve in a conciliatory role between Russia and Great Britain. Now that has changed. Great Britain, with Clement Attlee holding the reins of control, will go farther down the road of social change with Russia, and go faster than the United States is now ready to do; although we doubt if Mr. Truman will hold back to any considerable extent.

Another statement issued at the conclusion of the Potsdam conference is to the effect that

so far as possible, the same political and social arrangements will be established by the United Nations throughout all the zones of occupation in Germany. We wonder if the sudden change of government in Great Britain didn't have something to do with this decision. Anyway, we can hardly imagine Mr. Stalin and Mr. Churchill agreeing as to what sort of political and social arrangements would be best for all Germany.

The overthrow of the Churchill government has given hope to Zionists that now Palestine may be opened up to the Jews. In December, 1944, the British labor party passed a resolution affirming the right of the Jews to return to Palestine. The Arabs fear this, and have served notice on Attlee and his colleagues that if the Jews are permitted to return it will mean serious trouble with the Arab world. Here is an interesting situation to watch. God has decreed that the Jewish nation shall repossess Palestine, and they will. It is there that Christ's Kingdom will first be

manifested to the world, and when the due time for that manifestation comes, there won't be anything the Arabs can do to hinder it.

So the "sea" and the "waves" continue to roar. The upsurging of "leftwingism" is rapidly reaching tidal wave proportions which will result in all the remaining strongholds of conservatism being swept into the midst of the "sea." The spirit of change is in the air, and the people can no longer be denied. The war has hastened these changes. But it is well to remember that the Kingdom of Christ will not be established by a vote of the people. The people imagine that ultimately they can secure what they desire by their own efforts, but in this they are foredoomed to disappointment. By clamoring for their real and fancied rights they are helping to "shake all nations," but not until the Lord says, "Be still, and know that I am God," will the "desire of all nations come."—Psalm 46:10; Haggai 2:7



The Bible Answers



The Three Ways

"Frank, would you say that the way of salvation is so plain and understandable today that the general public, even those who have not made a study of the subject, can clearly understand the issues involved?"

"No, Ernest, human experience, as well as the Scriptures, show that such is not the case. The Bible describes the condition of mankind as being one of darkness. The prophet declares that 'darkness shall over the earth, and gross darkness the people.' (Isa. 60:2) The Apostle Paul, in 2 Corinthians 4:4, tells us that Satan, who is the god of this world, has blinded the minds of the people. It is very evident to me from conditions all around us, that the scriptural viewpoint of the subject is a very accurate one. Doesn't it seem that way to you, Ernest?"

"Yes, it does. We all know that there are hundreds of different religious viewpoints in the earth. In view of all the religious confusion that is everywhere apparent, I should think it would be very difficult for anyone to decide just what constitutes truth, and what

is necessary in order to please God and obtain salvation."

"How true that is!"

"So it would seem, Frank, but how do you harmonize these facts with certain statements in the Bible?"

"For instance?"

"Well, take Isaiah 35:8, which reads: 'And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.' Now, Frank, am I right in concluding that the way of holiness referred to in this passage is the road to salvation?"

"Yes, I believe that's right."

"Very well, but notice what it says. It declares that this way is so plain that wayfaring men, though fools, need not err therein. From our own experience and observation, can we say that this has ever been true in connection with those who are seeking the Lord and trying to find out what He requires of them? Has the

way ever been plain and easy, as described in this text?"

"No, Ernest, it hasn't, and if you will read the next verse you will find a description of other conditions that have not as yet been realized by mankind."

"I noticed you have your Bible open, Frank. Suppose you read it this time."

"Very well. Verse 9 continues describing conditions on the highway of holiness, and it says: 'No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.' Another translation of that last clause renders it: 'They who walk there shall be delivered.'"

"Frank, what is meant by the promise that no lion shall be there, and that no ravenous beast shall be on the highway of holiness?"

"This, of course, is pictorial language. The lions and other beasts picture the fierce enemies of those who love righteousness and who endeavor to live in a way that is pleasing to God."

"There are certainly many frightful lions now in the way of those who endeavor to forsake sin and to pursue righteousness."

"How true that is, Ernest! There is the lion of a degenerate public sentiment, which deters many from venturing to obey the dictates of conscience, even in the matters of everyday life."

"And how about the lion of temptation to strong drink, which hinders thousands who otherwise would be glad to walk in the way

of righteousness? Is that another?"

"Yes, Ernest, and the greatest lion of all is Satan himself. The Apostle Peter says of the devil that he goes about as a roaring lion, seeking whom he may devour."—1 Pet. 5:8

"But, Frank, when you speak of the devil as being one of the lions, that raises the question of how this wonderful prophecy of Isaiah could ever be true. Won't Satan, the devil, always be going about as a roaring lion, seeking to ensnare, and devour, and entrap the Lord's people?"

"No, Ernest, he won't, thank God! There are definite promises in the Scriptures to assure us that the time is coming when Satan will be restrained, or bound. Revelation 20:12 shows that Satan, the great lion adversary of God's people, and of mankind in general, is to be bound for a thousand years, and later in the same chapter we are assured that he will finally be destroyed. It is during this thousand years that Christ and the church will reign together over the earth for the enlightenment and blessing of the people."

"Are we to gather from that, then, Frank, that the highway of holiness promised by Isaiah is a way of righteousness not yet available to the people, but that it is a promise to be fulfilled following the establishment of Christ's Kingdom in the earth?"

"That's the thought exactly, Ernest. That is the only way the promise of Isaiah can be understood in harmony with the facts

THE THREE WAYS

and with the divine plan of salvation. The language used in the promise of the highway of holiness locates it in the future. It says there shall be a way, and it shall be called "The way of holiness." It is not a description of what is true now, but a prophecy of that which will be true later, when Christ and His church reign on the earth for a thousand years."

"Well, what's happening now, Frank? Isn't God doing anything at the present time to enlighten the people, and to make the way of salvation easy for those who want to walk in it?"

"There is a way of salvation open at the present time. This way was officially opened for Christ's followers at Pentecost. But, Ernest, it has been far from an easy way."

"Is it what Jesus describes as the narrow way?"

"Yes. It is mentioned in Matthew 7:14. Prof. Benjamin Wilson translates this text to read, 'How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!'"

"Frank, that certainly is different language than is used to describe the highway which is to be opened up for the people during the Millennial age, isn't it? But what is it that makes the narrow way so narrow and difficult?"

"Because it is a way of sacrifice and suffering."

"But why should those who serve the Lord now be required to do so under such difficult cir-

cumstances, while those of the next age will have a highway provided for them in which the way will be made plain and easy?"

"Ernest, in God's balances of justice and love the difference is determined by the rewards at the end of the way. The narrow way leads to what the Scriptures describe as 'glory, honor and immortality.' The Apostle Paul says of the true followers of Jesus that they rejoice in the hope of the glory of God. (Rom. 5:2) They are to be highly honored in that they will be joint-rulers with Christ in the administration of the affairs of His thousand-year Kingdom. Immortality is the highest form of life, defined by the Apostle Peter as the divine nature. (2 Pet. 1:4) All of this is described by the Apostle Paul in the simple statement that those who die with Christ shall live with Him, and that those who suffer with Him shall reign with Him. (Rom. 6: 8; 2 Tim. 2:11, 12) Because the reward at the end of the narrow way is so great, divine wisdom has decreed that the tests of faithfulness imposed upon those who walk in this way shall be severe and exacting."

"What will be the reward of those who travel successfully over the highway during the Millennial age?"

"It will be a very wonderful reward, Ernest. It will be restoration to human perfection, and the opportunity to live forever upon a perfected earth. This, of course, is not such a great reward as will be given to the faithful followers

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME

St. Johns, N. F. (Thurs.) VOCM 1006 9:00

ATLANTIC TIME

STA. KC. A.M.

Moncton, N. B. CKCW 1400 10:30

EASTERN TIME

STA. KC. A.M.

Augusta, Ga. WGAC 1240 10:15

Baltimore, Md. WFBR 1300 9:15

Bay City, Mich. WBCM 1440 10:00

Binghamton, N. Y. WBNF 1290 10:00

Columbus, Ohio WHKC 640 8:30

Cornwall, Ont. CKSF 1230 10:00

High Point, N. C. WMFR 1230 9:45

Jacksonville, Fla. WJHP 1320 10:30

Paterson, N. J. WFAT 930 10:00

Philadelphia, Pa. WIP 610 9:30

Pittsburgh, Pa. WWSW 1490 9:45

> > P.M.

Detroit-Windsor (Sat.) CKLW 800 5:15

CENTRAL TIME

STA. KC. A.M.

Anderson, Ind. WHBU 1240 11:45

Chicago, Ill. WAAF 950 11:30

Cincinnati, Ohio WCPO 1230 10:15

Clinton, Iowa KROS 1340 9:45

Dallas, Texas KSKY 660 9:30

Fergus Falls, Minn. KGDE 1230 9:45

Knoxville, Tenn. WBIR 1240 9:00

Louisville, Ky. WGRC 1370 8:45

Medford, Wis. (Wed.) WIGM 1500 9:45

Minneapolis, Minn. WTCN 1280 9:15

Muskegon, Mich. WKBB 1490 7:15

St. Louis, Mo. KXOK 630 10:00

San Antonio, Tex. KMAC 1240 9:30

Toledo, Ohio WTOL 1230 9:15

Wichita Falls, Tex. KWFT 620 9:15

> > P.M.

Dayton, Ohio WHIO 1290 12:30

Grand Rapids, (Thurs.) WLAV 1340 10:00

Wausau, Wis. (Sat.) WSAU 1400 2:30

Winnipeg, Man. CKRC 630 12:15

GREEK BROADCAST

New York, N. Y. WBNX 1380 2:55 p.m.

MOUNTAIN TIME

STA. KC. A.M.

Edmonton, Alta. CFRN 1260 10:45

Globe, Ariz. (Sat.) KWJB 1240 8:30

Grande Prairie, Alta. CFGP 1340 10:15

Mandan, N. D. KGCU 1270 9:45

Safford, Ariz. (Sat.) KGLU 1450 7:30

Wallace, Idaho KWAL 1450 10:15

Yuma, Ariz. (Sat.) KYUM 1240 9:15

> > P.M.

Colorado Springs, Colo. KVOR 1300 11:15

Kalispell, Mont. KGEZ 1460 4:45

Nampa, Idaho (Wed.) KFXD 1230 9:15

Prescott, Ariz. (Fri.) KYCA 1490 3:15

Tucson, Ariz. KVOA 1290 11:00

PACIFIC TIME

STA. KC. A.M.

Berkeley, Calif. KRE 1400 9:05

Chiliwack, B. C. CHWK 1340 11:15

Kelowna, B. C. CKOV 630 8:45

Long Beach, Calif. KGER 1390 8:45

Los Angeles, Calif. KMTR 570 11:45

Riverside, Calif. KPRO 1440 12 M

San Diego, Calif. KFMB 1450 9:45

Seattle, Wash. KJR 1000 8:45

Stockton, Calif. KGDM 1140 9:30

The Dalles, Ore. KODL 1230 9:15

Vancouver, Wash. KVAN 910 9:15

Victoria, B. C. CJVI 900 10:00

Wenatchee, Wash. KPQ 560 8:45

> > P.M.

Albany, Ore. KWIL 1240 6:00

Seattle, Wash. (Thurs.) KJR 1000 11:30

MERIDIAN TIME

STA. KC. A.M.

Juneau, Alaska KINY 1460 9:45

Ketchikan, Alaska KTKN 930 9:45

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.

Chicago, Ill. WGES 8:30 a.m.

Chicago, Ill. (Wed) WGES 6:45 p.m.

Detroit, Mich. WJBK 7:00 p.m.

Mpls.-St. Paul, Minn. WMIN 8:45 a.m.

Niagara Falls, N. Y. WHLD 9:45 a.m.

Springfield, Mass. WSPR 10:00 a.m.

Stevens Point, Wis. WFHR 10:30 a.m.

THE THREE WAYS

of Jesus in this age. These obtain what the Apostle Paul refers to as the 'great salvation, which at the first began to be spoken by the Lord.' (Hebrews 2:3) The way to this great salvation is indeed a rugged, steep and narrow way. Were it not for the strength furnished for each successive step of the journey, we could never reach the goal. However, our Captain and Forerunner, Christ, has given us the encouraging assurance, 'Be of good cheer, I have overcome,' and, 'My grace is sufficient for thee.'—John 16:33; 2 Cor. 12:9

"Well, I can see the logic of that, Frank. If the special hope of this Gospel age is so surpassingly glorious, then the way that leads to it naturally should be correspondingly difficult. I presume, also, that it's because the way is so difficult that few are able to find it, as Jesus indicates would be the case. But, Frank, I notice that in Matthew 7:13, Jesus speaks of still another way. He describes it as a 'broad way, that leadeth to destruction,' and says that many en-

ter upon and travel in this broad road. That really makes three ways mentioned in the Bible, doesn't it?"

"That's right, Ernest—The broad way, the narrow way, and the highway."

"How long has the broad road been open to traffic, Frank?"

"Oh, that's a very old road, Ernest, very old! Millions who have traveled on that road are now dead."

"Well, it leads to destruction, doesn't it?"

"Yes, Ernest, that's what Jesus said. Adam and Eve were the first to find themselves traveling on this road. The entrance to the broad road leading to destruction is disobedience to God's law, and our first parents were the original transgressors. The broad road leads to destruction, because the wages of sin is death. (Rom. 6:23) It is described as broad because, as Jesus explains, many travel over it. It has to be broad, as it were, in keeping with the illus-

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra	2CA 286 Metres 10:00 a.m.
Geelong	3GL 222 Metres 10:00 a.m.
Swan Hill	3SH 226 Metres 10:00 a.m.
Bendigo	3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide	5AD 229 Metres 9:30 a.m.
Port Pirie	5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth	6PM 265 Metres 5:15 p.m.
Northam	6AM 306 Metres 5:15 p.m.

Broadcast Topics

SEPTEMBER

The Three Ways
The Keys of Heaven and Hell
The Judgment Day
Why Christ Returns
Christ's Second Presence

tration, in order to give us a vivid picture of the fact that all mankind are going down into death because of sin."

"I understand, of course, Frank, that the Scriptures use the thought of highways, and broad ways, and narrow ways merely as illustrations. But in keeping with this pictorial language, would we say that the narrow way of this age, and the highway of the next age, branch off from the broad way?"

"They are branch roads, all right, Ernest, but more than that. They branch off, and become return roads to life. The narrow way is rugged and steep, but those who, by divine grace, are able to travel all the way to the end, attain to the high plane of immortality—the divine nature. The highway of the next age will lead back, as it were, through the green valleys of human restoration, until the full perfection and glory of the terrestrial, or earthly, nature is attained. So you see, Ernest, the condition of those who are traveling over the broad road that leads to destruction is not hopeless. There is a way of returning to life. That way primarily, both now and in the next age, is Christ."

"I notice, Frank, in Isaiah's prophecy of the highway, it says

that the unclean shall not pass over it."

"That's true, Ernest, but it also says, 'It shall be for those.' You see, it is a way that leads to holiness. The thought is, that the unclean, which is all mankind, born in sin and shapen in iniquity, by entering upon this road and traveling over it, make progress toward holiness. Thus it is true that the unclean shall not pass over it—that is, all the way over it, because they become clean as they travel."

"Frank, what does it mean in the next verse which says that 'the redeemed shall walk there'?"

"A similar thought is expressed in the last verse of this wonderful chapter, where it speaks of 'the ransomed of the Lord.' The ransomed of the Lord, or the redeemed, are those for whom Christ died, that is all mankind. The last verse of the chapter assures us of the fact that the highway over which the redeemed travel is, as we have seen, the return road from death, for it says, 'The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads; and they shall obtain joy and gladness and sorrow and sighing shall flee away.'"



The monthly visits of The Dawn bear effective witness to the truth. Why not subscribe for a relative, a friend, or a neighbor? Six months, fifty cents; one year for one dollar.

The Christian Life



"The Commandment He Gave Me"

"For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak."—JOHN 12:49, 50

UPPERMOST in the mind and heart of every devoted follower of Jesus should be an earnest desire to know and to do the divine will. As the Master so clearly states, God's will is expressed through Him, and we are therefore to recognize Him to be the living Word of God. The Master's new commandment of love (John 13:34) encompasses everything else He enjoined upon His disciples, motivating them in their zeal and determination to be faithful to every detail of God's will as He revealed and exemplified it. "Love is the fulfilling of the law," wrote Paul. (Rom. 13:10) That is true of God's law as given to the Israelites through Moses, and it is also true of the laws of God which apply specifically to Christians.—Deut. 6:5; Lev. 19:18; Gal. 5:14

For more than three years our Lord taught His chosen apostles, preparing them to be the teachers of all who believed on Him through faulty and oft-erring men. Realizing their human limitations, and the inability of the natural mind to discern spiritual truths, Jesus explained that He had yet many things to say to them but that they were then unprepared to receive them. He then promised to send the Holy Spirit of truth to guide them into all truth and to show them things to come.—John 16:13

From this statement we are fully justified in accepting the teachings of the apostles as also being the commandments of Jesus, and of God. Indeed, Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18) This authority has never been delegated to others than the

apostles; hence, in our present examination of the commandments of Jesus we shall endeavor to distinguish between the commandments which are binding upon Christians because of the divine authority which is back of them, and those which represent merely the opinions of men.

For example, for centuries nearly the entire professed Christian world has observed the first day of the week as a sabbath of rest, and has employed this day as a time for private and public worship. But there is a group of earnest students of the Bible who insist that a Christian cannot be wholly pleasing to God unless he observes the seventh day of the week as a sabbath of rest, as was enjoined upon the nation of Israel in the law given to them at Mt. Sinai. In the minds of these zealous people, this matter looms so important that they make it a test of acceptance into their particular group, in the belief that salvation will be denied to all who do not refrain from work on the seventh day of the week. But is the keeping of the seventh day of the week as a day of rest and worship one of the commandments of Jesus?

The Sermon on the Mount

Let us first examine, briefly, Jesus' Sermon on the Mount. Did He say anything in this sermon about keeping the seventh-day sabbath? No! He opens the discourse by setting forth the Beatitudes—"Blessed are the poor in spirit. . . . Blessed are they that mourn. . . . Blessed are the meek.

. . . Blessed are they which do hunger and thirst after righteousness. . . . Blessed are the merciful. . . . Blessed are the pure in heart. . . . Blessed are the peacemakers. . . . Blessed are they which are persecuted for righteousness' sake."—Matt. 5:1-10

If keeping the seventh day is so vitally important that it is essential to salvation, one might wonder why Jesus did not here refer to it. If salvation is dependent upon keeping the seventh day, how blessed indeed are they who keep it, and how appropriate it would have been for the Master to have said, "Blessed are they who remember the seventh-day sabbath to keep it holy; for no others will ever see eternal life!" But He didn't!

In the Sermon on the Mount, Jesus touched upon many details of Christian living—domestic relationship, the taking of human life, loving our enemies, prayer, etc.—but said nothing about the sabbath. True the Master does not in this sermon set forth all the essentials of the Christian life. He says nothing, for example, about belief in His atoning blood, although elsewhere He does. He said, for instance, that unless one ate His flesh and drank His blood he could have no life in him. (John 6:53) But nowhere in all of His teachings does Jesus enjoin upon His followers the necessity of keeping the seventh-day sabbath.

No mention is made of the sabbath in any of Jesus' parables. He says nothing about it in His explanation of some of the para-

bles. When His enemies accused Him of violating the Law by healing the sick on the sabbath, He declared, that "My Father worketh hitherto, and I work." (John 5:17) Regardless of what explanation we place upon this reply to the Jews, it certainly cannot be used to strengthen the arguments of those who insist that keeping the seventh-day sabbath is essential to salvation. If such were the case, what an excellent opportunity this was for the Master to say so!

On one occasion the mother of two of the disciples requested of Him that her boys sit one on His right hand and one on His left hand in the Kingdom. He asked if they were able to drink of His cup and be baptized with His baptism. (Matt. 20:20-24) Why did He not add, "And keep the seventh-day sabbath"? Evidently it was because He did not consider this one of the requirements to be met by those who will be blessed by a share in His Kingdom reign.

The Great Commission

Our Savior's last words on earth are sometimes called, "The Great Commission." Shortly before Jesus left His disciples and returned to the heavenly courts, He said to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20

Here again we find no mention of the seventh-day sabbath. Nor can we assume that it is included in the statement, "whatsoever I have commanded you," for as we have seen, nowhere in any of the Master's teachings did He make this one of His commandments. Honesty in handling the Word of God compels us to conclude, therefore, that so far as the personal and direct commandments of Jesus are concerned, they do not stress seventh-day sabbath keeping as essential to salvation.

A Promise Fulfilled

The Holy Spirit came upon the waiting disciples at Pentecost in fulfilment of the promise Jesus had made to them. Under the enlightenment of the Spirit they began their ministry. Peter, on the day of Pentecost, preached his first spirit-inspired sermon, but said nothing about keeping the seventh-day sabbath. (Acts 2) A little later he preached another sermon, outlining the work of Christ following His second advent. Again he says nothing about the seventh-day sabbath.—Acts 3:19-23

Throughout the Book of Acts we find many outstanding testimonies by the apostles and others—some to the Jews as a people; some to their rulers; some to individual civil rulers of the day—but in none of these is there any mention whatsoever of the necessity of observing the seventh-day sabbath. The martyr Stephen didn't mention it, nor did the Apostle Paul—either in the telling witnesses he gave before Felix, Festus and

Agrippa, or in his testimony to the Jews in Jerusalem, or to the Greeks on Mars' Hill. To the last mentioned he said that God had commanded all men everywhere to repent and had given assurance of a coming judgment day; but he said nothing about the sabbath.—Acts 17:30, 31

A Church Issue Settled

One of the vital issues which confronted the early church was how to deal with the Gentile converts to Christ who were seeking fellowship among Christians of Jewish birth. The Jewish converts themselves, many of them "babes in Christ," were having their own difficulties in realizing their full freedom in Christ. The Gentile issue became so serious that a conference of the apostles and other believers was held at Jerusalem at which the matter was extensively discussed and conclusions drawn.—1 Cor. 3:1; Rom. 2:20; Acts 15:1-10

And what was the full statement of the apostolic edict which went out from this conference to all Gentile converts pertaining to their responsibility in coming among Jewish Christians? Here it is: "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these NECESSARY things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."—Acts 15:28, 29

Shall we charge the apostles with neglecting to mention one of the NECESSARY things when de-

livering this message to the Gentiles? Surely not! Yet, certainly here was the logical place to mention the sabbath if it was in any way considered an essential part of the Law which Gentiles should observe. Abstaining from fornication is a moral obligation binding upon all Christians at all times, but sabbath keeping is not a part of the moral law.

Neither is there a moral issue in the matter of eating meat offered to idols, or eating blood or things strangled. But the Gentiles, who saw no wrong in doing these things, and who evidently continued in them after becoming Christians, were an offense to their Jewish brethren, and it was for this reason that they were counseled to abstain. But even so, as Paul later pointed out, it was those who were weak in the faith who were being stumbled. Those who had sufficient faith to claim their full liberty in Christ knew that offering meat to idols did not actually defile it, but it might be the means of loss to others for whom also Jesus had died. Therefore to forego one's liberty in this respect was proof of his love for the weaker brethren.—Rom. 14:13-21; 15:1; 1 Cor. 8:7-13

All the Counsel of God

Paul's epistles, as well as his sermons, omit all mention of the necessity of keeping the seventh-day sabbath. This is the more remarkable in view of the fact that according to his own words he had "not shunned to declare . . . all the counsel of God." (Acts 20:27) It is impossible to reach any other

conclusion from this than that seventh-day sabbath keeping is not a part of the counsel of God for Christians.

In his letter to the Romans, Paul wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16) Our seventh-day friends would add: "Very true, but it is also essential that we keep the sabbath." Paul, however, did not choose to append any such condition to the Gospel, for the very obvious reason that he did not consider it a part of the "counsel of God."

In the Book of Romans, Paul does touch upon the Law of which the sabbath commandment was a part; not to impose that Law upon the Christian but to emphasize that faith in and obedience to the Gospel makes one free from it. He writes: "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. . . . But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet."—Rom. 7:4, 6, 7

The commandment, "Thou shalt not covet" is one of the Ten Commandments, of which the sabbath commandment is another, so there

can be absolutely no question what Law the apostle refers to as the one to which Christians are dead. We wish to emphasize this point because the claim is that the Law which is not binding upon Christians is the ceremonial Law, not the Law of the Ten Commandments. But Paul does not agree with this!

Romans 8:1 declares, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." In addition to being in Christ, and walking after the Spirit, why did not Paul add that "no condemnation" also depends upon keeping the seventh-day sabbath? Evidently because it was not a part of "all the counsel of God."

Beginning with the 12th chapter of Romans the apostle sets forth one detail after another of what is involved in walking after the Spirit, and proving what is that "good and acceptable and perfect will of God." (Rom. 12:2) He bids us be humble, loving, and kind; to return good for evil; to be subject to the higher powers; and explains many other essential details of the Christian life, but He says nothing about keeping the sabbath.

On the contrary the apostle, cautioning the brethren not to judge one another, wrote: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord

he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."—Rom. 14:5, 6

Two points should be observed in this argument. One is that the apostle places the observing of one day above another in the same category of importance as eating meat that had been offered to idols. The other is that he does not condemn those who esteem EVERYDAY alike. Regardless of the reason some of the converted Jews in Rome may have had for esteeming one day above another, certainly those who considered that every day was alike to them as Christians, did not consider seventh-day sabbath keeping essential. And certainly the apostle Paul did not think so either, else he would have sounded a timely warning to them.

Things which Abide

Paul wrote two letters to the church at Corinth, but in neither does he write one word about keeping the seventh-day sabbath. In the first letter he points out the evil of sectarianism in the church, calls for the excommunication of a fornicator, and explains that women are not to be teachers in the church. In the 12th chapter he outlines the working arrangements of The Christ, in which Jesus and His church are likened to the head and body of a human organism.

In the 13th chapter of 1 Corinthians the apostle emphasizes the fundamental importance of love as

a governing principle in the Christian life. Gifts of the Spirit were to vanish away, he wrote, and so will the limited knowledge of this life, but faith, hope and love shall abide. If the seventh-day sabbath is an eternal principle in the law of God, obedience to which is essential to salvation, why did the apostle fail to say so? Surely, when he wrote, "And now abideth faith, hope, love, these three," he could easily have added, "and the sabbath" but he didn't!

An Approved Ministry

Paul's second epistle to the Corinthians deals largely with the church's share in the "ministry of reconciliation." Chapter 3 verse 3, likens the members of the church to the tables of stone upon which the Law was written at Mt. Sinai, and says that God's Law is now being written in our hearts by the Spirit of God instead of upon tables of stone.

The writing of God's Law in our hearts is in order that we may serve as "able ministers of the new covenant," the apostle shows. The new covenant, he explains, will give life to those who are blessed by it through the ministry of the church; but the old covenant, "written and engraven in stones," brought death, although it was ordained by God to give life. There was a glory attached to the ministration of death under the old covenant; but this glory is done away with, the apostle explains, and the church has a hope of still greater glory as associates of Jesus in the ministration of life.

Notice, in this lesson, that it is

the covenant, "written and engraven in stones," which is "done away." It was the Ten Commandments which were engraven in stones, not the so-called ceremonial Law of Israel. And this writing was done by God on both the first and the second sets of stone tablets. Thus we see, that while Paul does not here specifically mention the seventh-day sabbath, he does show that the entire Decalogue, a part of the basis of the old Law Covenant, is superseded by the church, which, during this age, is being prepared as the instructor of the world under the new covenant. Certainly then, there is no authority here for imposing the seventh-day sabbath commandment upon Christians.

As members of the church of Christ, we are "workers together" with God, serving in the "ministry of reconciliation," and Paul admonishes us not to give offense in anything, "that the ministry be not blamed." (2 Cor. 6:1; 5:18; 6:3) He adds that in all things we should seek to approve ourselves "as ministers of God." (2 Cor. 6:4) Then he lists the "all things" as follows: "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report: as deceivers, and yet true."—2 Cor. 6:6-8,

These are the qualifications Paul sets forth for the approved ministers of God. A number of other points are mentioned in the chap-

ter, but seventh-day sabbath keeping is omitted. To us it seems wholly unlikely that this is an oversight by the great apostle. No, let us rather conclude that this inspired servant of God, who hesitated not to declare all His counsel, omitted to mention sabbath keeping as a credential of the ministry for the reason that it is not one of them—except as it is made so by fallible men and not by the Lord and His specially chosen apostles.

Observing Days and Months

In Paul's letter to the Galatians, he not only fails to enjoin seventh-day sabbath keeping upon the church, but wrote that he was afraid of the Christian standing of those who observe "days, and months, and times, and years." (Gal. 4:10, 11) Criticizing this group of Christians because they wanted still to be under the Law covenant—of which observing "days, and months, and times, and years" was a part—he wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"—Gal. 3:1

In this epistle Paul explains that the original promise of life through Christ was given to Abraham, when God said to him that through his "seed" all the families of the earth were to be blessed. The Law, Paul writes, which was added "four hundred and thirty years after," could not disannul or make void that original covenant. "It was added because of transgres-

sions till the seed should come to whom the promise was made." (Gal. 3:16-19) If the Law was added until the seed should come, why should it be necessary, now that the "seed" has come, to continue under the Law?

Our seventh-day friends will argue that the sabbath had always been observed, that while it was one of the Ten Commandments given at Mt. Sinai, yet it was not "added" in the sense of being something new. But they have assumed this! There isn't a single text of Scripture which so states. We are told that Enoch walked with God, but nothing is said about his keeping the seventh-day sabbath. The same is true of the other faithful patriarchs—Noah, Abraham, Isaac, Jacob, and Joseph.

If it was the custom for these ancient worthies to keep the sabbath, one would think that in the historical accounts of their activities and journeyings some mention would be made of their stopping here or there until the sabbath was past. But no such statement is found anywhere in the sacred records.

Exodus, chapter twelve, verse 16, explains that in connection with the passover celebration both the first and the seventh days of the first month were to be rest days. There is no hint in the Scriptures of rest days previous to this. Yes, the sabbath-day commandment, like the remainder of the Law, was "added" at Sinai, and like the entire Law covenant of which it was a part, was to continue only until the "seed should come."

In Jeremiah 31:32, God refers to the covenant which He made with Israel in the day when He took them by the hand and led them out of the land of Egypt, and a part of the Law covenant was introduced at that time. The sabbath was brought to their attention in connection with the giving of the manna. The Israelites' apparent surprise in finding an extra quantity of manna on the sixth day, and that it would not spoil on the seventh day, is strong evidence that the seventh-day rest was a new experience for them.—Exod. 16:21-27

In Deuteronomy 5:15 Moses writes: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the sabbath day." Here Moses explains one of the reasons the sabbath was given to Israel. They had been slaves in Egypt, and doubtless were given no rest periods at all, so the law of the sabbath was one means by which God demonstrated His loving interest in them. This also became a sign of a higher "rest," a rest by faith in Christ, from the cruel taskmaster of sin, as later we shall see.

When Moses told the Israelites of the Lord's instructions concerning the building of the tabernacle, he reminded them of the law of the sabbath. (Exod. 35:2) He wanted them to realize that even in their work of building the tabernacle, they were to rest on the seventh day. In this, too, there is strong circumstantial evidence that

heretofore they had not known about the sabbath, and were not accustomed to keeping it.

The Law of Commandments

In Ephesians 2:15, Paul tells us that Christ has abolished the "law of commandments." The King James Version adds the word "contained" in translating the remainder of this text, making it read, "contained in ordinances." Our Seventh Day Adventist friends have seized upon this to prove that it was merely the ordinances of the Law that were abolished by Christ. Certainly, the ordinances of the Law were abolished, and it should be remembered that sabbath keeping is an ordinance, and judging from what we find in the remainder of the Epistle to the Ephesians, Paul so considered it. He admonishes the brethren at Ephesus to put off lying, stealing, hatred (which Jesus explains is murder), fornication, covetousness and idolatry. He bids the young in the congregation to honor their parents, which he says is the "first commandment with promise."—Eph. 4:25-32; 5:3-5; 6:1, 2

As we have already noted, the moral law of God never changes, and from the above we can see that Paul is alluding to the moral requirements set forth in the Ten Commandments; but he fails to mention the sabbath commandment. The only logical conclusion we can come to is that he considered the law of the sabbath a ceremonial, not a moral requirement, hence a part of that covenant arrangement which had been abolished by Christ.

The Righteousness of the Law

Paul's epistle to the Philippians says nothing about seventh-day sabbath keeping. He does, however, discredit the righteousness which he endeavored to obtain under the Law covenant, and stresses the fact that only through Christ can a Christian attain that for which he has been apprehended of God. For his own part, he was forgetting those things which were behind—his standing under the Law as a Pharisee—and pressing forward to win the prize of the high calling of God in Christ Jesus. Concerning this great aim of his Christian life he said, "This one thing I do."—Phil. 3:3-14

In the closing chapter of Philipians, Paul writes, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."—Phil. 4:8 9

If seventh-day sabbath keeping is so vitally essential to salvation as is claimed by some, it is difficult to understand why the Apostle Paul continues to ignore the matter, as we can see he does. In the above quotation from Philipians we have another final exhortation concerning important things to think about and to do, but no mention of the sabbath.

Paul admonishes the brethren to follow the things they had been taught, even as he was doing, but there is no evidence in the Scriptures that Paul was a seventh-day sabbath keeper. True, he visited Jewish synagogues on the sabbath, but this was because he knew he would find devout Jews in the synagogues on these days to whom he could witness for the truth. In fact, Paul was so thoroughly imbued with the spirit of his Lord and Master that he utilized every means at his disposal and every opportunity afforded him for witnessing to the truth, whether it was on the first or any other day of the week.—1 Cor. 9:18-23

Let No Man Judge You

In Colossians 2:16, Paul writes: "Let no man therefore judge you in meat or in drink, or in respect to an holyday, or of the new moon, or of the sabbath ['days' added by translators]." This is the only reference to the sabbath in Paul's letter to the Colossians, and from it we learn that the apostle did not consider the keeping of it essential to salvation. True, there were other sabbaths observed by Israel in addition to the seventh-day sabbath, but Paul mentions these as "holy" days, and in addition specifically refers to THE "sabbath," the keeping of which was not to be considered a basic Christian requirement. He further shows in this same connection that these are but "a shadow of things to come, but the body [the important thing] is of Christ."—Col. 2:17

In this letter to the Colossians,

as well as in his other epistles, while Paul stresses the fact that the Law was nailed to the cross (Col. 2:14), he reiterates the importance of adhering to its moral requirements. Some of these he mentions in chapter 3:5, referring to covetousness as idolatry, which was forbidden by the "law of commandments." (Eph. 2:15) The fact that he singles out these moral requirements of the Law, and discounts the importance of seventh-day sabbath keeping, proves our contention that the sabbath commandment was considered by God merely an adjunct for the benefit of man and not to be considered in the same light as those moral ordinances.

Paul Exhorts the Thessalonians

In neither of his letters to the church at Thessalonica does Paul mention seventh-day sabbath keeping. Both of these epistles deal to a considerable extent with the subject of Christ's second coming. The apostle explains that the "brethren" would not be in darkness that the day of the Lord should overtake them "as a thief in the night." He explains that this was because they are the children of the day, and hence are awake and watchful. Then follows his exhortation to the awake and alert. We quote:

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Re-

"THE COMMANDMENT HE GAVE ME"

joyce evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil."
—1 Thess. 5:14-22

How easy it would have been, had Paul thought it essential, to have added to this exhortation, "Be sure to rest on the seventh day!" True, he does not here mention all the important things pertaining to the Christian life; but when we consider that not only here, but in all of his epistles, he persistently fails to enjoin seventh-day sabbath keeping, our only conclusion must be that it is not an essential!

Neither Give Heed to Fables

In Paul's two letters to Timothy exhorting him as a teacher in the church, he writes not a single word about sabbath keeping. He does urge Timothy not to give heed to fables, and then adds, "Now the end of the commandment is love out of a pure heart." (1 Tim. 1:5) There were those in the early church who insisted that one or more items of the Law be imposed upon the believers, and Paul is here evidently referring to the teachings of those who included fables and "endless genealogies" along with the "law of commandments."—Titus 1:14

Paul continues, "We know that the Law is good, if a man use it lawfully." And how is the Law to be used "lawfully"? Paul explains, saying, "Knowing this that the Law is not made for a right-

eous man, but for the lawless and disobedient, for the ungodly and for sinners," etc. (1 Tim. 1:8-10) Here is an important consideration. Christians who have devoted themselves entirely to the service of the Lord, and who are endeavoring to set their affections upon things above, should be living above the necessity of the "law of commandments."—Eph. 2:15

Thus we see, that even in his instructions to an outstanding teacher in the church, Paul refrains from enjoining the necessity of seventh-day sabbath keeping, which is further evidence that this great and inspired apostle in the church did not consider it an essential of Christian doctrine. He mentioned the perilous times of these "last days" when men would be "lovers of pleasures more than lovers of God," and wrote that he did not permit a woman to teach in the church—something very common in our times—but omitted all mention of the sabbath.—2 Tim. 1, 4; 1 Tim. 2:12

God's Sabbath

In Paul's letters to Titus and Philemon he likewise fails to mention the sabbath question. In his letter to the Hebrews, however, he does mention the sabbath, but not in a way to support the seventh-day sabbath keeper's position. The first eleven verses of the fourth chapter deal with the subject in detail, and the tenth verse sums up the matter saying, "For he that is entered into His rest, he also hath ceased from his own works, as God did from His."

This is a very important point,

because the claim is that the seventh-day sabbath is and always will be binding upon the Lord's people because this day was made sacred when God rested from His creative work. God's sabbath is sacred, and here the apostle explains what it really should mean to a Christian. It is not the keeping of a seventh-day sabbath; it is, rather, a rest by faith in the finished work of Christ.

And this is in keeping with the Old Testament Scriptures, where we are told that the sabbath was given to Israel for a "sign." (Exod. 20:8-11; 23:12; 31:12-17) It was, or should have been a sign, or token—had their faith in God been able to grasp it—of His ability to care for all their needs. When they refrained from working on the seventh day, they refrained from that which helped to provide their living, and this became a picture, or type, of a far more important rest for Christians.

For centuries the Israelites struggled to obtain everlasting life under the Law, because the promise was that if a man would do these things he would live by them. (Lev. 18:5; Rom. 10:5; Gal. 3:12) We know that they all failed, not because the Law was imperfect, but because it was beyond the ability of any member of the fallen race to keep. But with the coming of Christ, there was opened up "a new and living way," not a new way of works under the Law, but a way of faith—a faith which enables the consecrated

believer to cease depending upon works to obtain life, and to accept the provision of life made for him by God through the blood of Jesus Christ.—Heb. 10:20; Rom. 3:20; 5:1, 2

This is the real "sabbath" or "rest" enjoyed by the Christian. And it is not merely on the seventh day of the week, but on every day of the week. This is the meaning of God's rest to us. When God finished the original work of creation He ceased His efforts on behalf of the human race. The perfect pair which He created and put in Eden transgressed His law and came under condemnation to death, but the Creator has entrusted the entire redemptive program, whereby the race is to be restored to life, to the hands of His Son who became the Redeemer, and who will yet be the restorer of all who believe on Him when they are given a full opportunity to do so.*

And how much more understandable and reasonable this is than to suppose that God now literally rests on each seventh-day of the week, and that Christians, by resting on that day, are resting at the same time God is at rest! Seventh-day sabbath keepers believe, and properly so, that the scriptural day begins with sundown in the evening. Hence they begin their rest at sundown Friday evening, and continue it until sundown Saturday evening; in the belief that they are resting at the same time as God.

*See "Created He Them" for a more complete explanation of God's creative week, the length of its days, and His sabbath of rest. The Dawn, East Rutherford, N. J.

Hasn't it ever occurred to them that the hour of sundown varies throughout the earth? It is three hours later in California than it is in New York; and there is even a greater difference between California and England. There is also a difference between the extreme north and south, and the equator; at the equator the days and nights are equal, whereas, within the Arctic and Antarctic Circles there is six months of day and six months of night. Think of the difficulties involved in trying to decide the exact time during which God is resting! Take Australia, for example, when it is 12 o'clock noon here in the United States it is 3 o'clock the following morning there. This, of necessity, raises the question, which is the true seventh day in these "down under" sections of the globe? We mention these time variations to show how flimsy is the viewpoint of those who insist that only individuals who rest at a certain period in the week, between sunset and sunset, will be saved. How uncertain a thread indeed, on which one's salvation hangs when viewed from this standpoint! How insecure and unsatisfactory a basis upon which to build the superstructure of character likeness to Jesus and a hope of eternal salvation!

Old Covenant Passed Away To Jewish Believers

Much is written in the Book of Hebrews to show that the old Law covenant passed away to believers with the coming and crucifixion of Christ. And right here it may be well to stress the differ-

ence between individual laws of God, and covenants based upon those laws. It was the Law covenant that came to an end, (to every one that believeth) but the moral laws contained in that covenant are still embodied in God's standard of righteousness for all His people.

Jesus magnified the moral laws of the old covenant. Anger with a brother without a cause, is the equivalent of murder, the Master said; and to look upon a woman to lust after her, is adultery. (Matt. 5:21, 22, 27, 28) Paul said that covetousness is idolatry. (Col. 3: 5) And certainly, to rest from our own works by trusting in the finished work of Christ to give us life, is a beautiful magnifying of the sabbath ordinance of the old covenant—a truly blessed way of entering into God's rest.

We have examined the testimony of the Apostle Paul contained in his sermons and in his epistles, and find that he says not a single word which could, in even the remotest way, be construed to mean that he thought sabbath keeping an essential to salvation for Christians. On the contrary, while, according to his own words, he had not failed to declare all the counsel of God, he not only does not impose the rite of sabbath keeping upon Christians, but wherever in his writings he refers to the Law given to Israel—especially its ordinances of holy days and the sabbath—he stresses the fact that Christ made an end of it all to those who believe in Him, and who are we to say that Paul was wrong in his understanding?

Peter, James, John, and Jude

Coming to the last seven epistles of the New Testament, written by Peter, James, John, and Jude, we find that they, too, completely ignored the subject of the sabbath. James explains that to break one of the moral laws of God makes one just as guilty before Him as though all were broken, but says nothing about the sabbath ordinance. He foretold that the rich would heap together treasures for the last days, but gives no hint that in these last days the test of true discipleship would be the keeping of the seventh-day sabbath.

The Apostle Peter, in both of his epistles, reiterates many of the important considerations of the Christian life—our privilege of suffering with Christ; of humbling ourselves under the mighty hand of God; of adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness and to brotherly kindness, love. In his second epistle, he discusses the second coming of Christ, and warns of false teachers arising in the church, and that in the last days there would be scoffers; but writes not a word about the sabbath as though one of the errors of these false teachers would be their failure to enjoin sabbath keeping upon the church.

The Apostle John likewise fails to mention the sabbath in any of his three epistles. In 1 John 4:2, 3, he sets forth the test of Christian fellowship, but says nothing about the sabbath. We quote:—

“Every spirit [teaching] that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world.”

John continues this argument in his second epistle, saying: “And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ.”—2 John 5-7

These inspired statements by John are of particular value because they reiterate what constitutes the real commandment of Jesus which is to be considered the test of discipleship. It is the Master's own commandment of love, and in obeying it, to understand and confess that Jesus Christ has come in the flesh. Anything opposed to this is a spirit of anti-Christ. What an excellent place—yes, an absolutely essential place—to stress the necessity of seventh-day sabbath keeping as also essential to salvation, if it were one of Jesus' commandments! But the apostle is silent on the subject, from which we can draw no other logical conclusion than that it is

not a requirement of Christianity.

Jude's epistle is the very last in the New Testament, and while it contains a scathing denunciation of false teachers and false doctrines, it says not one word about the seventh-day sabbath. This consistent, yes, universal omission of all mention of seventh-day sabbath keeping throughout the entire New Testament should be good and sufficient reason why any child of God today may consider himself free from the observance of such an ordinance. At least, no one lacking authority from Christ and the apostles, should impose it upon others as a condition prerequisite to salvation.

The Mark of the Beast

We come now to the last book of the Bible—the Book of Revelation. The contents of this book were revealed to John by Jesus Himself. Some refer to it as Jesus' own epistle. Surely here is where we should find something about the seventh-day sabbath if it is one of the commandments of Jesus, the keeping of which is essential to salvation. We are particularly concerned with what the Book of Revelation may say about the seventh-day sabbath, because those who hold that to keep it is essential to salvation teach that keeping the first day of the week as a sabbath of rest is the "mark" of the beast, and the "mark" of the image of the beast referred to in Revelation.

But, strange as it may seem, the word sabbath is not used in the Book of Revelation at all, nor is seventh-day sabbath keeping even

remotely referred to. To claim that first-day sabbath keeping is the mark of the beast is to claim that for which there is not the slightest scriptural authority. It is solely a vain imagination used to frighten the unsuspecting into a form of godliness wholly unauthorized by Jesus and the apostles.

It is also claimed by seventh-day sabbath keepers that the keeping of the seventh day is the seal of God referred to in Revelation 7:2-4. This claim is also wholly a matter of speculative imagination. There is no scriptural authority for it. In Ephesians 1:13, the Apostle Paul speaks of Christians being sealed with "the Holy Spirit of promise." The "sealed" of God, then, are those who are begotten and who are being led by His Holy Spirit.

Some of the symbols of Revelation are explained by Jesus in the vision given to John, but nothing is said as to what constitutes the "mark" of the beast. It is generally agreed that the "beast" whose "mark" is imposed upon its devotees, is symbolic of the anti-Christian, church-state system of Rome. To be marked by that system would seem clearly to represent abject slavery to its dogmas and practices.

The Apostle Paul spoke of the "marks" of the Lord Jesus. (2 Cor. 1:5; 11:23-25) In Galatians 6:17 he writes, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." This language is based upon the custom of slave owners in the apostle's day of branding their slaves with a particular mark

to designate their ownership. Paul had become a bondsman of Jesus Christ, and in this text he is reminding the Galatians of this, and of the fact that now, being "marked" for the service of Christ, none should try to induce him to serve other masters. These were the "marks" or indications of his relationship to Him—the sufferings of Christ.

The "mark" of the beast is evidently referred to by Jesus in Revelation as in contrast to those who bore His marks. To bear the mark of the beast would therefore denote a state of bondage to that great anti-Christ system of iniquity. To view the matter thus is reasonable, and it is a view that has scriptural foundation. But to arbitrarily interpret the mark of the beast as keeping the first day of the week as a sabbath of rest is a presumption, and none should be influenced by it.

It is claimed by the Seventh Day Adventists that at some time a civil-ecclesiastical combine will force the United States Government to pass laws forcing the observance of the first day of the week as sabbath, and that then those who yield to this law will thereby be receiving the mark of the "image of the beast," and will perish in the "lake of fire." But how much more reasonable is the scriptural explanation of what constitutes this mark of the "beast," and its "image;" namely, that it signifies servitude. Paul wrote, "His servants ye are to whom ye obey." (Romans 6:16) Those who obediently serve the "beast" and its "image" have their "mark."

God's Law—Moses' Law

One claim of the seventh-day sabbath keepers is that the Law is divided into two parts. These they refer to as the ceremonial Law and the moral Law. Their further claim is that Moses wrote the ceremonial Law, whereas God wrote the moral Law. There is, of course, a difference between moral requirements and the observance of ceremonies, but the Scriptures do not warrant the view that God is the Author of one and Moses of the other.

Anyone wishing to satisfy himself on this point can take a concordance and look up the various expressions such as, "the Law of the Lord," "the Law of God," and "the Law of Moses." He will find that they are used interchangeably, thus proving that the laws of Moses are as much the laws of the Lord as those which are declared to be written by the finger of God upon tables of stone. It will also be found that the ceremonial features of the Law are said to be the Law of the Lord—not merely of Moses. To claim that laws accredited to Moses are not laws of the Lord is a form of higher criticism—a clever way to renounce the inspiration of this faithful servant and prophet of God.

That the ceremonial features of the Law were from the Lord, as well as its moral requirements, is shown in Luke 2:22-24. Here the ceremonial of purification following childbirth is referred to three times. Once it is called the Law of Moses, and twice the Law of the Lord.

In Mark 7:9-13, Moses and God, are referred to interchangeably as the authors of both the moral and the ceremonial laws. Jesus accredits one of the Ten Commandments—"Honor thy father and thy mother"—to Moses. He adds to this commandment a ceremonial requirement, which he also accredits to Moses—"Whoso curseth father or mother, let him die the death." Finally, in referring to the manner in which Jewish traditions made void these commandments, Jesus refers to them as "the Word of God."

The false claim that the Ten Commandments were from God and the remainder of the Law from Moses is further refuted by God Himself in His commission to Joshua. We quote: "Only be thou strong and very courageous, that thou mayest observe to do according to ALL THE LAW, which Moses My servant commanded thee. . . . This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."—Joshua 1:7, 8

Yes, the "book of the Law" contained "all" the Law. There was no division of that Law. Surely God would not ignore the Ten Commandments when giving Joshua this commission to be the new leader of Israel; yet He did ignore them, unless, as God Himself said, "all" the Law was in the "book," the contents of which He had dictated to Moses.

When God spoke to Israel out of the cloud, the people heard the Ten Commandments directly from

Him. Then they petitioned Moses to change the arrangement. They were terrified at the voice of the Lord, so the Lord communicated the remainder of the Law to Moses, who wrote it down, and then gave it to the people. The Ten Commandments were also written on stone, probably as a memorial that this much of the Law had been heard directly by the people, rather than that, as some claim, they were more important than the remainder of the Law.

The statement in Deuteronomy 5:22, "and He added no more," does not mean that what God continued to say to Moses was not just as much His Law as the Ten Commandments. The expression simply means that because the people requested that God speak no more to them in this direct manner, He refrained from doing so. He added no more to them, directly, but dictated the remainder of the Law to Moses, their mediator.

The Greatest Commandments

A lawyer who sought to trap Jesus, inquired: "Master, which is the great commandment in the Law?" Did Jesus say that it was the sabbath, and that those who do not keep the sabbath will have the "mark of the beast" and die eternally? No, He did not! In answer to this very pointed question, Jesus cited laws which were not even listed among the Ten Commandments. He said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. **On these two commandments hang all the Law and the prophets.**—Matthew 22: 37-40

This should leave no doubt in the mind of any as to what Jesus understood to be the Law of God, for here He attaches more importance to what some refer to as merely the Law of Moses than He does to that which was written directly by the finger of God. In fact, He shows that the entire Law hangs upon that which had been written by Moses. Actually, of course, Moses did not make any laws himself, nor does he claim to have made any. In referring to the commandments, of which the sabbath was one, and to ordinances pertaining to the tabernacle, etc., Moses said, "These are the words which the Lord hath commanded, that ye should do them."—Exod. 35:1; 20:22; 21:1

The Law Perpetual

It is claimed that the sabbath commandment was a "perpetual" one, which is interpreted to mean that it always was, still is, and forever shall be binding upon mankind. But this is an unscriptural viewpoint. The sabbath commandment was a part of the Law covenant, and the Scriptures distinctly say, "The Lord made not this covenant with our fathers, but with us [the Hebrews], even us, who are all of us here alive this day." (Deut. 5:2, 3) It had not existed before this!

The Hebrew word translated "perpetual" does not always carry

the thought of that which is without end. It sometimes means lasting to a completion, or without interruption until a designed purpose is accomplished. Paul tells us that the Law was added to God's original covenant with Abraham, "till" the promised seed should come. (Gal. 3:19) This is God's own time limit upon the Law covenant.

Exodus 35:1, 2 reads: "... These are the words which the Lord hath commanded; that ye should do them. Six days shall work be done, but on the seventh day shall be to you an holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death." Note from this passage that the penalty which God commanded should be imposed upon all Israelites who did not keep the sabbath was death. This phase of the Law was just as binding upon them as the sabbath commandment itself.

The penalty of death was indeed executed by Israelites who were conscientious in living up to all the requirements of the Law. But how about seventh-day sabbath keepers of the present time? If they insist that the sabbath law is still binding, are they equally insisting that all their numbers who are not faithfully living up to this requirement should be put to death, and are they executing that penalty as God enjoined the Israelites to do?

It will probably be said that this part of the Law applies to future life—that all those who do not now keep the seventh-day sabbath will not have life beyond the grave;

(Continued on page 35)

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament prophet raised to life one who was dead?

2—Under what circumstances is it recorded that Jesus said, "Father, forgive them; for they know not what they do"? Is repentance necessary to obtain forgiveness?

3—Explain what is meant in Luke 7:28: "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the Kingdom of God is greater than he." Is John the Baptist in the Kingdom of God?

4—Why could not John the Baptist share in the "high calling" to joint heirship in the Kingdom?

5—Will John the Baptist, or any of the prophets who lived before Christ, receive everlasting life? If so, when, and where?

6—2 Samuel 7:12, 13, reads as follows: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build an house for My name, and I will establish the throne of His Kingdom forever." What Kingdom is re-

ferred to, and to whom does this prophecy apply?

7—Complete this text: "Blessed are they which do hunger and thirst after righteousness: . . ."

8—What is meant by the expression, "For they shall be filled"?—Matthew 5:6

9—Which is correct, (a) Christians have no need to study the Old Testament because all that they need for salvation is found in the New Testament, or (b) Christians should study the

Old Testament for in it they find much necessary instruction and many lessons for their admonition?

10—How many times does the word "hell" appear in the Old Testament? From what word is it translated? What does it mean, and has it any thought of "eternal torment"?

11—What book in the Bible records the following prophecy? "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, . . . for I will forgive their iniquity, and I will remember their sin no more."

(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

SEPTEMBER REA

Studies in The Scriptures - -

The Atonement between God and Man

1 What is the spirit referred to in Ecclesiastes 12:7, which "returns to God who gave it"?—Pages 315-320; Dawn edition pages 338-345

2 What is the difference between the souls of men and the souls of beasts?—Pages 320-328; Dawn edition pages 345-353

3 What is the difference between being asleep in Jesus and dead in Christ?—Pages 328-333; Dawn edition pages 353-359

4 What did Jesus mean when He said, "Whosoever shall lose his life shall preserve it"? (Luke 17:33)—Pages 333-339; Dawn edition pages 359-365

5 How does the Bible define a soul, and what are its component parts?—Pages 339-345; Dawn edition pages 365-372

6 In what way does the Scriptural doctrine of the resurrection refute the heathen theory of inherent immortality?—Pages 345-352; Dawn edition pages 372-379

7 In what sense is it possible for gray hairs to go into the Bible hell?—Pages 352-359; Dawn edition pages 380-387

8 What guarantee has God given that those who are in the Bible hell are to return?—Pages 359-367; Dawn edition pages 387-395

9 Will the swallowing up of death be accomplished suddenly, or will it be a gradual work?—Pages 367-375; Dawn edition pages 396-403

10 What did Jesus mean when He said that the gates of hell would not prevail against the church?—Pages 375-381; Dawn edition pages 403-411

11 What is the difference between everlasting life and immortality?—Pages 383-390; Dawn edition pages 413-420

12 What is the difference in the meaning of the terms "mortal" and "immortal"?—Pages 390-398; Dawn edition pages 421-429

13 What is implied by the use of the pronoun "thou" in the statement, "Thou shalt surely die"?—Pages 398-404; Dawn edition pages 429-436

14 Is that which the Scriptures describe as a "curse" a present or future punishment?—Pages 405-412; Dawn edition pages 437-444

15 Will God's law, "The wages of sin is death," ultimately apply to disobedient angels?—Pages 412-420; Dawn edition pages 444-453

DING CALENDAR

- *The Books for Every Month*

16 At what time in the life of Jesus did He set aside the typical sacrifices of the Law covenant?—Pages 421-427; Dawn edition pages 455-462

17 In what way has a mistranslation of the Greek word *lustris* aided opponents of the ransom?—Pages 427-434; Dawn edition pages 462-468

18 What assurance is given to us by the fact that God's love and justice operate in fullest harmony?—Pages 434-441; Dawn edition pages 468-476

19 How is justification by faith symbolically represented in the Bible?—Pages 441-446; Dawn edition pages 476-482

20 The Bible teaches that the race has been bought by Christ. From whom did He buy it?—Pages 446-453; Dawn edition pages 482-489

21 What is Jesus' family relationship to the church, and what will it be to the world?—Pages 453-458; Dawn edition pages 489-495

22 What is the difference between "ransom" and "pardon," and does God pardon sinners?—Pages 458-464; Dawn edition pages 495-501

23 What does Paul mean by the statement that God "will have all men to be saved"?—Page 464-470; Dawn edition pages 501-507

24 Is God's justice bound, by virtue of the ransom, to restore every individual of the human race?—Pages 470-477; Dawn edition pages 507-515

25 What are the three chief advantages of a gradual restitution for the world?—Pages 477-486; Dawn edition pages 515-524

26 Are Christians called to be ministers of reconciliation now as well as in the future?—Pages 487-490; Dawn edition pages 525-529

The New Creation

27 What name does the Bible give to the covenant under which Christians of this age are developed?—Foreword

28 Is the "beginning" mentioned in Genesis 1:1 the same as the first creative day?—Page 17-23

29 What is the Valian theory of creation, and why is it sometimes called the "canopy theory"?—Pages 23-30

30 What light is referred to in the statement, "Let there be light"?—Pages 30-36

ANSWERS

To Test Your Knowledge Questions (See Page 31)

1—Elijah, the prophet of God, raised to life the son of the widow who lived in Zarephath.—1 Kings 17:21-23

2—Luke 23:34. These words are not found in the oldest Greek manuscripts. There is no mention in the Scriptures of forgiveness on God's part without the requirement of repentance.

3—John the Baptist died before Pentecost. It is since then, but not prior to Pentecost, that the "high calling" (Phil. 3:14) to joint-heirship with Christ has been open. John the Baptist will not be a "joint-heir" with Christ. (Rom. 8:17) He will be among those who will be "princes in all the earth."—Luke 13:28; Hebrews 11:39, 40; Psalm 45:16

4—Because the ransom (atone-ment) sacrifice of Jesus was not completed before John's death. Jesus' death had to precede the granting of the gift of life to any.—1 Corinthians 15:20-22

5—Yes, here on earth when the earthly phase of God's Kingdom is set up, when God's will is done on earth as in heaven.—Hebrews 11:39, 40

6—The Kingdom referred to is the Millennial Kingdom. This prophecy shows that Christ was to be an "offspring of David."

(Rev. 22:16) This is another evidence that Jesus was the Christ.

7—"For they shall be filled."—Matthew 5:6

8—The Greek word, "Chortazo," might be better translated "satisfied." It is translated "satisfy" in Mark 8:4. Those who hunger after God's way will be satisfied with spiritual refreshment which the Lord makes available. "He maketh me to lie down in green pastures, he leadeth me beside the still waters."—Psalm 23:2

9—(b) is correct. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4

10—Hell appears thirty-one times in the Old Testament. It is translated from the Hebrew word "sheol" which means the grave, or the death condition. This word is also translated "grave" thirty times and "pit" three times. It contains no thought of eternal torment.

11—Jeremiah 31:34. Here is another outstanding text of the Old Testament which testifies of the coming Kingdom of God, when all will know Him and rejoice to obey His will on earth as it is obeyed in heaven.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY 2:15

but this is not what the text says, and it was not so understood by Moses and the Israelites. To so interpret it is simply a wresting of the Scriptures.

No Historical Evidence

In order to give color to their theory that first-day sabbath keeping is the "mark of the beast," seventh-day sabbath keepers claim that some pope or civil ruler, or possibly church council, made an arbitrary change from the seventh to the first day. They make this the fulfilment of Daniel's prophecy which says of the anti-Christ, that he shall "think to change times and laws." (Dan. 7:25) But this is wishful thinking, for history does not actually record any such arbitrary change.

Some claim that Pope Gregory made the change; others that it was made by Constantine; still others that some unknown pope was guilty of this deceptive change. But this uncertainty of just who did it, proves the fallacy of the claim. The Roman Church indeed makes such a claim, but we cannot take this as authority for such an important matter. It might be, and doubtless is, as false as is their claim that Peter was the first pope.

All that has been said, foregoing, concerning seventh-day sabbath keeping is as true concerning the first-day sabbath, as it is concerning the seventh-day sabbath. We have not been trying to prove that resting on the first day of the week has been enjoined upon Christians any more than the seventh day has been. As we have already noted, Paul considered

those who esteemed every day alike just as faithful to the Lord as those who did not.

There is, however, much to be said in favor of the appropriateness of Christian worship and service on the first day of the week. Our Lord was raised from the dead on the first day of the week, appeared to His disciples on that day, and also on the succeeding first day. The church at Corinth assembled for worship on the first day of the week (1 Cor. 16:2), likewise the disciples at Troas. (Acts 20:7) The Day of Pentecost, which some have styled the birthday of the church, was on the first day of the week.

Evidently it was the fact that the Lord was raised from the dead on the first day of the week that caused the early disciples to want to meet together on this day. Knowing that the Law covenant was dead to those accepting Christ, they would feel no obligation toward the seventh day. The first day would be a symbol to them of their hope of life in Christ, the resurrected One. As believers increased, their common practice of worship on this day was doubtless a contributing cause of governments setting this day apart as one of rest for the people.

With fully consecrated Christians, every day is a holy day. To them every day is to be devoted to the service and glory of God. Even their secular duties—the necessities of earning a livelihood—are to be performed as unto the Lord. (1 Cor. 10:31; Col. 3:17, 23) At the same time, they welcome

(Continued on page 39)

"He Careth for You"

"Casting all your care upon Him; for He careth for you."—1 PETER 5:7



ALTHOUGH this is the only place in the New Testament where, in so many words, it speaks of God's care, yet the Bible is full of the thought of God's interest and care for His creatures. The word care here means anxiety; the condition that usually arises on account of the uncertainties of life, and because of an insufficiency of faith in the divine provisions. Hence Jesus spoke of the "cares of this world" which seek to invade the hearts of the Lord's people. (Mark 4: 19) Again, the Scriptures show that it is possible for even the Lord's true people to be "careful [anxious] and troubled about many things"—frequently the result of shouldering many unnecessary responsibilities. (Luke 10: 31, 42) Our Lord tells us through His words to Martha, that "one thing is needful," and that is, to seek first the interests of His Kingdom. (Matt. 6: 33) Doing this, our sustenance and all other things will be added according to His wisdom and love. Paul learned

this lesson and wrote, "This one thing I do."—Phil. 3: 13

ILLUSTRATIONS OF DIVINE CARE

It will be profitable to notice a few illustrations of God's care for His creatures. The Scriptures tell us that God has an innumerable company of angelic sons; and, from the various references made to these glorious spirit beings, we can see them in the enjoyment of an abundance of God's care: "Happy objects of His grace, privileged to behold His face;" having continual access to the presence of the Father in heaven.

After the fall of man into sin and death, God's care was shown in the provisions He had made for him. God causes His rain to fall upon the just and the unjust. (Matt. 5: 45) When Paul was addressing some of the heathen, idolatrous people of Asia Minor, he called this to their attention, saying, "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14: 17

DIVINE CARE OVER ISRAEL

For many centuries the nation of Israel was the special recipient of God's care—when in captivity to their enemies as well as when enjoying more outward evidences of God's favor in their own land. Even when in bondage to the Egyptians and Babylonians, God's care never left them, and He provided great deliverances for them as soon as certain necessary and salutary lessons had been learned. (Ex. 14:30, 31; Ezra 1:1-4) Even the land of Canaan is spoken of as "a land which the Lord thy God careth for."—Deut. 11:12

All the ancient worthies were special objects of God's care. For instance, few had more "ups and downs" in life than the patriarch Jacob. At times we find him signally favored by God; at other times his life is in great danger, first from his brother, Esau, and then from his uncle, Laban. (Gen. 27:41; 31:23, 24) Satan knew that Jacob was an object of God's care, and tried to kill him; but all these things were overruled for good, and Jacob was brought to a happy old age in Egypt, surrounded by his children and his children's children. In view of this, it is constantly brought to our attention that Jehovah is the

God of Jacob, the One who did so much for him and who has promised to do even more for His people today—"exceeding abundantly above all that we ask or think."—Eph. 3:20

SPECIAL CARE OVER THE CHURCH

More than nineteen centuries ago, God sent His only begotten Son into the world. Jesus came to reveal God's character, and to give Himself a ransom for all. Before the Lord's time for giving the world the benefits of Jesus' death, His purpose has been to gather out from the world a bride for His Son; or, in other words, to "take out . . . a people for His name." (Acts 15:14) Upon this class, "called to be saints" or, Diaglott, "constituted saints," called with a heavenly calling, God has bestowed more care than upon any others of His creatures. (Rom. 11:7) The following are a few scriptures which tell us of the Father's particular care over His children of the Gospel age:—Psalm 91; Matthew 10:30; Luke 10:19; John 17:11, 15; Hebrews 1:14.

"The whole creation is Thy charge,
But saints are Thy peculiar care."

During our Lord's earthly ministry, a large part of His time was given to the care and

instruction of His disciples, who were to form the nucleus of this called-out company; called to be His associates in the Kingdom—the twelve apostles being the foundation in the wall of this heavenly city, or Kingdom. (Rev. 21:10, 14) As the work of gathering the church progressed, Satan endeavored to frustrate the divine plan by causing “tares” (“children of the wicked one”) to grow up among the “wheat” (“children of the Kingdom”).—Matt. 13:38

So apparently successful were his efforts, that the wheat field became choked with tares. In other words, the professing church of Christ was overrun with those who were Christians in name only. Its spiritual arrangements and organization became so altered and distorted by false teachings that as the visible church of Christ it disappeared, and a great counterfeit system took its place.

This very corrupted condition of the church nominal continued for more than a thousand years, followed by an energetic effort at reform. The reformation of the sixteenth century, which brought thousands out of darkness and bondage, was tangible evidence of God's care over His people; and the increasing light and freedom of the past four

hundred years continue to be evidences of His care and love.

In A. D. 1874, the Master Himself stepped quietly on the scene and began the great harvest work of the Gospel age—the gathering together and the completing of the church, His body members. All previous work had been, in a sense, a preparation for the great blessings the Lord intended to pour upon His people during the harvest or end period of the Gospel age. Upon this time the rays of prophetic light converge, and all things have been made to play their part in perfecting the last members of the body of Christ for their work during the period of the Kingdom—the grand and glorious ministry of the Millennial age, when in the very fullest sense of the word, the saints will be the “able ministers of the new covenant.”—2 Cor. 3:6

Ever since A. D. 1914, when the nations entered the crucial period of the day of wrath, the evidences of divine care over the people of God have been very marked and very wonderful, as those who have lived through this period can testify. Even the way in which the various phases of the time of trouble have been confined within certain limits is a marked indication of divine overruling, wis-

dom and providence. Not until all the true children of God are sealed with a knowledge of the truth will the full force of the "time of trouble" be unleashed. (Rev. 7:3; Dan. 12:1; Matt. 24: 21, 22) How strengthening to faith all these present day evidences of God's care over His people should be! Surely such evidences should help us to trust divine providence in every experience of life!

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."—2 Chron. 16:9

*How strong and sweet my Father's care!
The words, like music in the air,
Come answering to my whispered prayer—
He cares for thee.*

"For he that toucheth you toucheth the apple of His eye."
—Zech. 2:8

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."—Psa. 55:22

"If God so clothe the grass of the field, . . . shall He not much more clothe you, O ye of little faith?"—Matt. 6:30

"I will never leave thee, nor forsake thee."—Heb. 13:5

"The Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom: to whom be glory for ever and ever. Amen."—2 Tim. 4:18—Contributed

COMMANDMENT—from page 35
the opportunity of a day of cessation from these toils in order that their thoughts and strength may be given over more directly to God and to His service.

Because the first day of the week is in most places looked upon as a day of rest and worship, Christians should be glad to observe it. If living in a community made up preponderantly of those who rest on the seventh day, the Spirit of Christ would lead a true follower of His to refrain from secular work on that day, and devote himself

to the worship of God—not because he is commanded to do so, but because he delights to spend as much time as possible, no matter which day of the week it may be, in meditating upon holy things and in praising his God.

But, and let it be repeated again, not once does either Jesus or the apostles even so much as hint that Christians who do not rest on the seventh day of the week will not receive eternal life, or are not pleasing to God. This theory, therefore, must be considered as merely the vain philosophy of human wisdom.

Over Against The Candlestick



"And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."—NUMBERS 8:1, 2

UOW often the Christian finds, as he studies his Bible, that some apparently unimportant statement has attached to it a great depth of meaning. Such is the case with the words of our text. These instructions concerning the lamps have a much deeper significance to us than they had to Aaron. "These things . . . are written for our admonition," says the apostle. They are a great help as we endeavor to walk even as Jesus walked.—1 Cor. 10:11

In Exodus 25:31-37, the candlestick is described. It was a beautiful piece of work. The lamps were so arranged that every lamp would shed its light upon the shaft to show its beauty. The branches that supported the lamps depended for support upon the shaft, and the light

was calling attention to the shaft that supported them.

Bible students know that the tabernacle and its service were "a shadow of good things to come." (Heb. 10:1) If the office of lighting the lamps is but a shadow, let us see if we can understand the typical lesson. We are informed by the apostle in 1 Peter 2:9, that we are to show forth His marvelous light. And again in Romans 14:8, Paul says, "Whether we live, we live unto the Lord."

In Revelation 1:12, 13, 20, we read, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot." The following ex-

planation was given to the apostle: "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

"This is a beautiful picture of Christ and His church. Every true Christian is a "light bearer." "Ye are the light of the world," said Jesus. (Matt. 5: 14) Alas, how very few professing Christians there are today who are lights! Those who are really Christians, are shown in the picture of the candlestick in the tabernacle. The lamps were so arranged that they were not to glorify themselves, but the shaft; so the Christian is not to live to glorify himself but Christ. "We preach not ourselves, but Christ Jesus the Lord."—2 Cor. 4: 5

We see this illustrated in the life of the apostles. In Acts 3: 1-16, we read of Peter and John healing the man born lame. "All the people" were inclined to worship Peter and John because of this miracle performed by Peter, but he denied that the healing was by their own power or holiness, saying it was by "the faith" which is by Christ, whom they had crucified.—Verses 12 and 16

Again in Acts 14: 8-18, after healing the man wholly impo-

tent, the people attempted to offer sacrifices to Paul and Barnabas, whom they thought to be gods come among them. But Paul and Barnabas would accept none of their devotions. Instead they told the people of the great God who could do even greater things.

In Acts 16: 16-18, we learn that the apostles would not receive praise from the devils. They desired that their light should shine over against the candlestick only. They wanted Christ to be glorified.

Wherever the light of the true Christian shines it will give a testimonial to Christ. It never seeks to draw attention to itself, but always to Christ. One of the finest evidences of a Christian is that always, in all that he is and does, he seeks to glorify Christ. Like those lamps, he is ever revealing the glory of the shaft. He shows that the light he is revealing is not only founded on Christ, but maintained by Him.

What a picture those lamps reveal to us! The shaft, (Christ) sustains the lamps. The priest (Christ) supplies the oil (the Holy Spirit). The priest lights the lamps and removes the dross that would hinder them from burning brightly. This is what Paul meant when he said, "For

me to live is Christ!" (Phil. 1: 21) It is all of Christ, to Christ and by Christ.

The Christian's life is a life of service, but the service must be done to God's glory. All service done in Christ's name is not acceptable to Him. Matthew 7:22 reads: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the Lord will profess to them, "I never knew you: depart from Me, ye that work iniquity." These were doing work in Christ's name and yet He says they were workers of iniquity. If our service is not done wholly to glorify Christ we may be sure that either it is our flesh or the influence of the world or the Adversary asserting itself.

There may be much of so-called service done, and seemingly great results accomplished, yet the motive may be to attract attention and applause. There may be great accomplishments in the eyes of men and yet not a ray of light shines from what is represented by the golden candlestick. Why is this? It is because attention is called to the work or to those engaged in the work, and not to Christ. Personalities and human teachings

are stressed instead of Christ. The light is not produced by the oil which the hand of the great High Priest supplies, hence it is not the light of the golden candlestick.

There can be no light if there is no oil, and there can be no true teaching without the aid of the Holy Spirit. Any light that shines over against a man as such and not as a servant of the Most High is not glorifying Christ. The seven lamps which give light over against the candlestick were not lighted merely to show how beautiful they were, but they were lighted so that they might illuminate the shaft and the holy of the tabernacle.

WHAT IS A CHRISTIAN?

Does being a Christian mean how much gain one can get for himself out of following Christ? That might be commendable to the extent that it is the spiritual blessings he seeks. If, therefore, we are following Christ, these spiritual blessings should be our portion. This is beautifully illustrated in the peace offering, where God and Christ and the offerer are participants in the sacrifice. Hence we should expect to enjoy these fruits of our Christian experience—love and joy and peace. But the Chris-

tian life means more than being recipients of His favor.

We are not to ask for nor should we expect material things in exchange for our service to God. Being a Christian, it is not a question of how much we can get, but how much we can give. Neither is it how much we can do, but how much Christ can do in and through and with us. Our Lord revealed what life meant to Him when He said, "I come to do Thy will, O God;" "I delight to do Thy will." "I do always those things that please Him," My Father. (Psa. 40:8; Heb. 10:9; John 8:29) When He had about finished His work, He said, "I have glorified Thee." (John 17:4) He so glorified God that He could say, "He that hath seen Me hath seen the Father."—John 14:9

As we study the life of the Master, we note how it was filled with those rare virtues which characterized Him as different from all others. What caused these rare virtues to be so abundant in His life? It was because He had continual access to the great source of all these virtues. All these virtues were filled with the rich fragrance of perfect fellowship with God, from whom the virtue flowed.

We have access to the same source and because of this, from

our lives should flow the same virtues; not in the same abundance of sweetness that they flowed from Christ because of our weak, imperfect vessels, but flow they should. So, as our beloved Master lived to the glory of the Father, we should live to the glory of Christ and the Father. This is the real objective of every true Christian.

CHRISTIAN JOYS

We have heard it said of some who have been successful in their ventures, amassed considerable wealth, and attained much fame, that they got all there was out of life. To a certain extent, this may be commendable provided it is merited. However, the Christian is not depending on earthly things for his joy because his chief joy is in Christ Jesus his Lord and his partnership and fellowship with Him and others of like precious faith. He can truly sing,

*"What, though created streams
run dry,
I have the fountain, still."*

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15) To get all there is out of life we may be robbing some one else; but if we put something worth while into life,

we not only enrich ourselves, but we bless other lives. And if we are His, above all we will glorify Christ. If we put Christ in our life, we can say, "For me to live is Christ." This means that we are living our lives to the glory of God and His Christ.

In Washington there is a beautiful memorial to Abraham Lincoln. The lights are so arranged that the figure of Lincoln stands out in bold relief. The lights are adjusted to do this. So with Christians. Their lives should be so ordered that they will reveal the likeness of Christ very clearly. Let us consider carefully, seriously, these words: "See that they give light over against the candlestick"—see that our lives are devoted wholly to Christ's glory.

This truth is illustrated to us in another way. Jesus said that the terms of discipleship were, first, self-denial; second, cross-bearing; and third, obedience. (Matt. 16:24) We cannot be followers of Christ until we come to the place from which He started. When, through faith in the blood of Jesus, demonstrated by full consecration, we have been justified, then we can truly follow Him. Let us see how this is pictured in the tabernacle: There were two curtains. The first was called the door of

the tabernacle of the congregation, and, the second, the veil. This "door" pictures the death of the human will—the terms of discipleship. When we have passed this door we have entered into a new experience. Everything is changed. "Old things are passed away; behold, all things are become new."

The one who has come into this condition ceases longer to trust in the mind of the flesh. He submits himself to the mind of Christ, the will of God. From this new standpoint, as he looks straight ahead, "looking unto Jesus," he sees the second veil, with its beautiful, in-worked, embroidered cherubim. Looking steadfastly at these cherubim, they should influence him to realize it as his dwelling place, and their beauty should be his inspiration. The things they picture should develop the peaceable fruits of righteousness in his life. He should become Christlike. As the passing of the first curtain shows his consecration—the acceptance of the terms of discipleship—the passing of the second means the fulfilling of those terms faithfully unto death.—Rev. 2:10

In the holy of the tabernacle there were three pieces of furniture, and their location is significant. These represent the

same class in three distinct phases of their lives as Christians. These are the lampstand, the table and the golden altar. The lampstand was located on the south side of the holy. North represents the heavenly side and we might think of the south as the earthly side. Because the lampstand is on the south side does not mean that that which it represents is earthly, but it might show it rather as recognized from the earthly viewpoint.

The apostle says we are judged "according to men in the flesh [that is, how outsiders regard us], but live according to God in the spirit." (1 Pet. 4:6) Does the world see us who have named the name of Christ, holding Him forth? Every one of these lamps has a wick through which oil must flow in order to give light. This represents the humanity of the Christian and the oil represents the Holy Spirit. Now, as the Christian allows the Holy Spirit to operate in his life, a light is produced that shines to glorify Christ.

But in the process of giving light carbon is produced that would interfere with the lamps' bright shining, so the priest must trim the wicks. So as we follow on to know Christ, there is evidence in our lives oftentimes of

certain things that would hinder our being bright lights. The more clearly we see Christ, the more do we recognize our defects. Then experiences, sometimes painful, must be utilized by the High Priest of our profession to remove the carbon—the defects.

The Apostle Paul rejoiced to have such experiences. We, too, should glory in tribulation, knowing that "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. 5:3-5

The Bible may also serve to clear away the dross. It is sometimes likened to water that washes us clean—the "washing of water by the Word." (Eph. 5:26) Jesus prayed, "Sanctify them through Thy truth." (John 17:17) Both by God's Word and by the experiences of life we are made to shine more brightly that we may glorify God in our bodies and spirits which are His. (1 Cor. 6:20) This, then, is the purpose of our life as Christians—to so live that we may show forth the glory of God and of Christ—to shine "over against the candlestick"

—Contributed

Sunday School Lessons

JOSEPH'S PLACE IN GOD'S PLAN

SEPTEMBER 2—Genesis 39:20-23; 41:14-16, 25, 41-43

GOLDEN TEXT: "Seest thou a man diligent in his business? he shall stand before kings."—Proverbs 22:29

THE Golden Text expresses the practical value of this lesson to us as Christians. There was much that Joseph could have said to his brethren in making himself known to them which he did not say. They knew of their guilt in selling him to be a slave in Egypt, and he knew it. The marginal rendering of verse three states that they were "terrified" in his presence. And well they might be.

But as far as Joseph was concerned they had no need to fear. He not only manifested a wonderful spirit of forgiveness but did all he could to make his brothers feel at ease. He said to them, "Be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." In other words, instead of condemning themselves for what they had done, Joseph asked his brethren to think of it from the standpoint that God had overruled it for good; hence, now that it had turned out for the welfare of all concerned, nothing would be gained by grieving.

There is an important lesson in

this for Christians, which is the wisdom of recognizing all of our experiences as being permitted by the Lord, hence, that we should not be too critical of the agencies through which they come. As long as we are tabernacled in our imperfect bodies of flesh and surrounded on every hand by those who are as imperfect as ourselves, we will have trials. These are permitted by God to test our patience and our love, and it will help us to exercise forgiveness toward others if we remember this. Instead of condemning them for the injuries they inflict upon us, let us thank God for our trials, and forgive those through whom they come.

Joseph's viewpoint was based upon knowledge of the promise God had made to his fathers concerning a "seed" which was to bless all the families of the earth. He explained to his brothers: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Gen. 45:7) The outworking of God's plan with re-

spect to the "seed" of promise called for the preservation of the natural descendants of Abraham, and Joseph recognized the hand of God toward this end in all of his experiences.

God had "called" Abraham and had ordained that his seed should be a chosen people out of whom would come the Messiah. Those among them, therefore, who truly loved God and trusted in His promises were justified in believing that all their experiences were being overruled by Him for their good. What the Apostle Paul says in Romans 8:28 concerning the church was true also of the natural, typical seed of Abraham—all things did work together for their good, because they loved God, and because they were called according to His purpose. It was their rebellious and stiffnecked attitude that brought upon them God's wrath.

After Joseph made himself known to his brethren his next concern was his aged father: "Haste ye, and go up to my father," he said to his brethren, "and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not." (Gen. 45:9) It was but natural that Joseph should be anxious to see his aged father, hence the urgency of this appeal. In it, also, is the element of command. Joseph was now a ruler, one whose word was law and this fact is revealed in the message he sent to his father.

There is nothing in the record to indicate that Joseph ever told his father of the circumstances which took him into Egypt. All

Jacob could conclude, after learning that Joseph was alive and the ruler of Egypt, was that he, as well as the remainder of the family, had misjudged the meaning of the blood on Joseph's coat. In this too, we see the forgiving spirit of Joseph. It would do no good now to create in Jacob a measure of disesteem for his other sons. Doubtless all the boys were truly penitent for their sin.

It is thus that God deals with all the penitent who seek forgiveness through Christ. Both now and in the age to come, the sins of those who seek forgiveness through Christ are not remembered by God nor by His people who are truly godlike. "To err is human," it is said, "to forgive, divine." Fallen humanity cannot escape from sin, hence the great need of forgiveness through Christ.

But there is a sin which God does not forgive. It is sin against the Holy Spirit—against full light and in the spirit of wilfulness. Such sin is punished, not forgiven, and if persisted in will be punished by the second death. (Rev. 20:6, 14) That is true now, and will be true during the Millennium. "It shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."

QUESTIONS:

In what ways did the experiences of Joseph illustrate Jesus' part in the divine plan?

What was the principal cause of Joseph's great success in Egypt?

What practical lessons may we draw from the life of Joseph?

EGYPT'S PART IN GOD'S PLAN

SEPTEMBER 9—Genesis 41:46-57

GOLDEN TEXT: "He hath given meat unto them that fear Him: He will ever be mindful of His covenant."—Psalms 111:5

OUR Golden Text presents an interesting viewpoint in connection with the remainder of today's lesson. God supplied food to all Egypt during the seven years of famine, but it was not because the Egyptians were God fearing people. In this instance it was because of Joseph and the family of Joseph—God's chosen family—who feared Him and with whom He had made a wonderful covenant. This was a case where the ungodly benefited from God's dealings with the godly.

This principle has operated in other instances also. The whole western world has benefited because God chose to send the Gospel in this direction to gather out a people for His name, rather than toward the East. The Bible has exerted an influence for good. It has enlightened the people and led in the direction of liberty and righteousness. The masses have not been converted in the sense of becoming true followers of the Master, but they have been benefited. However, God's special interest has been in the few, the "little flock," His own people, who have heard and who have responded wholeheartedly to the Gospel.—Luke 12:32; 2 Cor. 6:16; 1 Pet. 2:10

God supplies all the needs of His

people. The need of Jacob and his family was material food. The fulfillment of God's covenant with Abraham depended upon the survival of his family, so He permitted Joseph to be sold into Egypt that later he might be in a position to make this necessary provision. But there are times when the greatest need of God's people is spiritual food; and He never fails to supply it.

In this respect God's dealings with His people during the Gospel age are quite different from the way He dealt with His typical people prior to the first advent of Jesus. This is an age of faith and of spiritual blessings. Faith was required during the Patriarchal and Jewish ages also; but it was not so much a faith in heavenly things "which are not seen," as it was a recognition of the source of the material blessings promised the nation if faithful, and a belief in God's promise to bless "all the families of the earth" in due time.—2 Cor. 4:18; Gen. 12:3; 18:18; 22:18; 26:4

God's antitypical people, the church of this Gospel age, enter into a covenant of sacrifice with their God. (Psa. 50:5) They agree to sacrifice their earthly rights and blessings, hence they should never measure the love of God from the

standpoint of the material blessings He may permit them to enjoy. If God permitted us to starve to death it wouldn't mean that He was unfaithful to His covenant. It is through death that He will fulfil His covenant to exalt us to joint-heirship with Jesus. Our part of the covenant is to be faithful unto death, irrespective of the hardships of the road which may lead thereto.—Rom. 8:17; Rev. 2:10

The "meat" which God provides for the new creation of this age is the spiritual food of His Word, the exceeding great and precious promises whereby we become partakers of the divine nature. (2 Pet. 1:4) If there is a famine condition in our hearts it is probably due to the fact that we have neglected one or more of the means of grace whereby our Heavenly Father is now feeding His people with "meat in due season."—Matt. 24:45

When the present age of faith is fully ended, and the Kingdom of Christ is operating in the earth, then God's care for His people will be manifested in the material blessings provided for them. The 72nd Psalm is a beautiful portrayal of divine blessings during the Messianic rule—blessings which to some extent were typified by the abundance of food which, under the leadership of Joseph, was provided for the Egyptians and for Jacob and his family.

Psalm 72:16 reads, "There shall be an handful of corn in the earth, upon the top of the mountain; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

One might suppose that a "handful" of corn is a small portion, but evidently the thought is the reverse. Describing the abundance of food produced during Egypt's seven years of plenty, Genesis 41:47 reads, "And in the seven plentiful years the earth brought forth by handfuls."

Here the term "handful" denotes an abundance, and evidently it is this thought which is conveyed in Psalm 72:16, quoted above. Joseph arranged for this abundance of food to be stored in the cities (Gen. 41:48), and it is significant that the Psalmist should write that the cities during the Messianic Kingdom will flourish because of the "handful" of corn in the earth at that time. Possibly the Lord, through the prophet, is reminding us of the Egyptian picture as an illustration of the life-giving provisions He will make for the people through Christ during the thousand years of His reign.

There is much in God's dealings with Egypt which is typical. The prophet Hosea alludes to the plagues which led up to the deliverance of the Israelites from Egyptian bondage, and tells us that God will plague death until its prisoners are released, and sheol, the great prison house of death, is destroyed.—Hosea 13:14

QUESTIONS:

Are the unrighteous sometimes blessed by being associated with God's people?

Should Christians expect God to care for their material needs?

What is meant by the statement that the "earth brought forth by handfuls"?

JUDAH'S CONCERN FOR HIS FAMILY

SEPTEMBER 16—Genesis 44:18-34

GOLDEN TEXT: "How shall I go up to my father, and the lad be not with me."—Genesis 44:34

YEARS before the episode recorded in today's lesson when Joseph's brethren cast their junior brother into a pit—thinking thus to prevent him from becoming a ruler over them—it was Judah who recommended the least drastic action, although Reuben the oldest son, had hoped to be able to deliver him to his father again. (Gen. 37:21, 22) Merchantmen on the way to Egypt were passing nearby and Judah suggested that Joseph be sold to them to be taken as a slave to Egypt. Unbeknown to Reuben, his brothers agreed and Joseph was sold, thus, at least, sparing his life.—Gen. 37:28-30

This recommendation by Judah reveals a sympathetic trait of character which is manifested again in his offer to remain a prisoner in Egypt in the place of Benjamin in order to prevent a heart-breaking experience for his aged father. Doubtless Judah remembered the extended grief of his father when through trickery, he was induced to believe that Joseph had been slain by a wild beast. Remembering this, Judah realized that now additional cause for sorrow might well hasten the old gentleman's death.

Jacob had never ceased mourning the supposed death of Joseph. When his sons brought Joseph's coat to him, smeared with blood from a goat which they had killed for the purpose, Jacob said, "I will go down into the grave unto my son mourning." (Gen. 37:35) That Jacob did continue to grieve over Joseph is clear from his remarks when he was requested to allow Benjamin to be taken into Egypt. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."—Gen. 42:38

From this we can see that Judah was not merely "making a case" when he told Joseph that if Benjamin did not return to Canaan it would bring down his father's gray hairs with sorrow to the grave. And, not wishing to see this additional injury to his father, which Judah realized would be an indirect result of their former wrongdoing, he offered himself as a substitute for Benjamin.

In the light of Christian standards it is difficult to understand

some of the incidents in the lives of these ancient people of God. Abraham was willing to lie about his wife Sarah and allow her to be debased in order to save himself. (Gen. 20:2-18) Isaac practiced a similar deception, and for the same purpose. (Gen. 26:6-11) Then there was the deceit practiced in connection with Jacob's inheritance of the birthright; and finally the treachery and subterfuge in connection with selling Joseph as a slave.

These matters we can leave to the judgment of the Lord. Underneath their imperfections these chosen people of God possessed true nobility of character. This is beautifully and touchingly demonstrated in Judah's willingness to become a prisoner in Egypt in order to save his father from further suffering. Here is true family love at last coming to the fore in an attempt to make partial amends for past wrongs. Perhaps it is this, the ultimate triumph of right, that the Lord wants us particularly to note as we study the experiences of His typical people.

The nobility of character which caused Judah to recommend that Joseph be not left in the "pit" to die, and that later prompted him to offer himself as a substitute for Benjamin, probably had much to do with the selection of his tribe as the one from which the Messiah would come. It was at the death of Jacob that the tribe of Judah was prophetically established as the lineage of the promised seed. In blessing his sons, Jacob said of

Judah: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

This prophecy was uttered in Egypt, where, at that time, the symbol of regal authority was a couched lion. It is therefore a prophecy of the Messiah, as the King of kings and Lord of lords. The same thought is mentioned in Revelation 5:5, where Jesus is referred to as the "lion of the tribe of Juda." It is significant that just as Judah offered himself as a substitute to save life, so Jesus offered Himself in sacrifice that the whole world might have life. Thus the "Lion of the tribe of Juda" was, first of all, the "Lamb that was slain."—Rev. 5:12

God's love through Christ, for the sin-cursed and dying world, will ultimately result in a glorious triumph of righteousness. When, during the thousand-year reign of Christ, the divine image and law is re-written in the hearts of the people true family love will assert itself in human relationships to the everlasting joy of all the willing and obedient.

QUESTIONS:

When did Judah first manifest genuine concern for his family?

Of whom was Judah a type?

When will righteousness ultimately triumph in the earth?

A TESTIMONY TO GOD'S PROVIDENCE

SEPTEMBER 23—Genesis 45:1-5, 9-15

GOLDEN TEXT: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalm 107:8

JACOB was surprised, almost stunned, when his sons brought back word from Egypt that Joseph was alive, and that next to Pharaoh, he was ruler of Egypt. But he was pleased too, and manifested no hesitancy in responding to Joseph's message to come at once to Egypt and there to make his home. It was not an easy move at his age, but he seemed to have no doubt that the Lord was directing the step—and He was.

It would seem reasonable that Jacob would now remember Joseph's dreams when the lad was but seventeen years old—dreams which pointed forward to a time when his brethren would bow down to him. (Gen. 37:2, 5-11) At that time Jacob rather resented the thought that he and his other sons would ever have to bow down to Joseph. To some extent, he shared the feeling of Joseph's brethren in the matter. Jacob rebuked him for telling his dreams, yet "observed the saying" in the sense of remembering the dreams and no doubt wondered if ever they would have a fulfilment. (Gen. 37:11) Now that the dreams had come true it was probably one of the factors which helped Jacob decide to heed Joseph's wishes and move to Egypt.

After Jacob and his family had started on the journey to Egypt, the Lord appeared to him in the night and confirmed his understanding of the divine will. God said to him, "Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."—Gen. 46:2-4

It was very likely this prophecy that caused Jacob to request that his bones be brought out of Egypt when his people returned to the land which God had given to them. (Gen. 47:29, 30) Jacob knew that although it was in God's providence that they were moving to Egypt, it was not their land—they were merely to be sojourners in it until such time as it served the divine purpose to bring them back to Canaan, which great deliverance was wrought under the leadership of Moses, long after Jacob and Joseph and the pharaoh who exalted Joseph, had died.

Pharaoh had made Joseph supreme ruler in Egypt, next to himself, and it was he who urged Joseph to bring his whole family into the land of Egypt and to provide for them. When they came,

Joseph introduced five of his brothers to the king, and later his father. The brothers thus had an opportunity to request the privilege of being harbored in the land of Goshen, and this request Pharaoh willingly granted.

It is of more than passing interest that Joseph chose five of his brothers to represent the entire family in this interview with Pharaoh. In the parable of the Rich Man and Lazarus, in which the rich man represents particularly those of Israel residing in and around Palestine at the time of Jesus' first advent, Jesus refers to all the remainder of the natural descendants of Abraham as the five brethren of the rich man. Probably Jesus knew that the Jews would understand this much better than most Gentiles have done.

The Egyptians did not look upon shepherds very favorably and it was Joseph's suggestion that they had requested occupancy in the land of Goshen. Here was good pasturage, and by living in this area, the Israelites were more or less isolated from Egyptians and thereby unnecessary friction was avoided. Pharaoh not only agreed to Joseph's proposals, but went further. He told Joseph that if there were any others of his family who were capable of serving as managers, he would be glad if they could be put in charge of his cattle. Pharaoh was evidently a shrewd king. He had recognized the great ability of Joseph, and if there were others in the family like him, he knew that he could safely entrust them with responsi-

bilities also.

But conditions in Egypt did not always remain favorable for the Israelites. After Joseph and the pharaoh who honored Joseph died, they became an oppressed people. Their prosperity became, as later Egyptian rulers thought, a menace to the well being of Egypt and the Egyptian people; so hardships of one kind or another were imposed upon them, until finally God, in fulfilment of His promise to Jacob, wrought a mighty deliverance for them.

On many occasions since, and especially in recent years, the Israelites have become an unwanted people hated and oppressed in the lands where they have sojourned. Their deliverance from Egypt is an illustration of a far more spectacular deliverance which will be wrought on their behalf in the closing phase of the world's great Armageddon struggle. That will be a permanent deliverance, not only from their national enemies, but will extend to a deliverance from the great enemy of sin and death. And with their deliverance will come a similar deliverance for all mankind, when the greater than Moses leads all nations back to God and to paradise restored.

QUESTIONS:

What practical lesson may Christians derive from Joseph's viewpoint of his trials?

Was Joseph justified in believing that all things were working together for his good?

Does God forgive all sin?

THE ISRAELITES IN A FOREIGN LAND

SEPTEMBER 30—Genesis 47:1-12

GOLDEN TEXT: "Lord, Thou hast been our dwelling place in all generations."—Psalm 90:1

JOSEPH'S place in God's plan was that of a ruler—typical of Christ, who is to rule as King of kings and Lord of lords. (Rev. 17:14; 19:16) And the manner in which Joseph became ruler is typical of the experiences which led to the crowning of Jesus—the giving to Him by Jehovah "all power" in heaven and in earth. With Joseph, as with Jesus, the way to rulership was that of humiliation and suffering. Both were cast off by their brethren. Joseph was falsely accused and put into prison; and Jesus also experienced shame, and as a consequence was cast into the great prison house of death.

Thus we see that Joseph played a very important typical part in the divine plan, besides being used to save the chosen people of God from starvation during a time of severe famine. Joseph possessed natural qualifications for the work he was given to do. God knew this and in the exercise of His foreknowledge indicated to him in advance, through dreams, the high position of honor he would ultimately occupy in relationship to his people. (Genesis 37:5-10) It was the relating of these dreams to his family that stirred up his

brethren to jealousy and led to his being sold as a slave into Egypt.

But Joseph was destined to be a ruler. First, because it was in the plan of God that he should be, and also because he applied himself faithfully and conscientiously to the work that was given him to do. He was not only conscientious, but also capable. In whatever position he was placed he soon demonstrated his ability to do the work better than the average man, and this led to his advancement. The "keeper" soon discovered that Joseph was trustworthy and capable of managing the affairs of the prison, and he was glad to have him do so.

But we should not suppose that Joseph made his way to the position of rulership in Egypt wholly because of his own brilliance. The great secret of his success lay in the fact that he trusted God and looked to Him for guidance and help. God blessed him with the ability to interpret the dreams of Pharaoh's butler and baker who were fellow prisoners with him. It was this which ultimately led to his release and exaltation to rulership.

The butler was released from prison, and two years later when

Pharaoh had dreams which none of the supposedly wise men of Egypt could interpret, the butler remembered Joseph and told Pharaoh about him. Joseph was brought before Pharaoh and he revealed the secret of his wisdom by announcing to the king that his ability to interpret dreams was due to the fact that God helped him. He took no credit for himself, but gave it all to God.

There have been many wise rulers, and this Pharaoh was one of them. He sensed Joseph's ability, and in the interests of the nation he made him a dictator throughout all Egypt, particularly with respect to the food supply. Joseph was the first national food administrator of historic record. He was given this high position just prior to a time of great plenty, and later saved the Egyptians, and his people too, from starvation through that which he had stored up.

In this, too, we can see in the experiences of Joseph that which illustrates a greater life-saving program to be inaugurated by Christ. In this picture Egypt typifies the world of mankind, sin-cursed and dying, while Joseph typifies Christ, who, during the thousand years of His Kingdom will provide the bread of everlasting life for the people.

There are also practical lessons in the life of Joseph which the Lord's people of today will do well to learn and to follow. One of these is Joseph's great faith in God, a faith which enabled him to maintain his integrity under very trying circumstances. It would have been natural for Joseph to conclude that

inasmuch as God permitted him to become a slave in Egypt there was really no use in trying any longer to serve Him. But Joseph was not one to measure God's care and interest by material advantages and blessings.

Joseph's own dreams were to him a revelation from God of a great purpose to be worked out in and by him. He knew that that purpose was in some way related to the promise God had made to his fathers. In this great purpose of God Joseph put his trust, and was willing to wait on the Lord, and meanwhile endure without complaint whatever of hardship or privation divine providence might permit.

Let us then, be like Joseph. If today the way seems hard let us not faint nor become weary in "well-doing." (Gal. 6:10; 2 Thess. 3:13) Let us not conclude that God has forgotten us if today our pathway is not strewn with roses. God has not given us "dreams" of future rulership, but through the inspired writers of His Word, He HAS promised that if we are faithful now in suffering with Christ we shall in due time reign with Him.—Rom. 8:17; Rev. 2:26, 27; 3:21

QUESTIONS:

In what way did God reveal to Jacob that he was doing right in going to Egypt?

Is there any significance in the fact that Joseph selected five of his people to represent the entire family before Pharaoh?

Will the Israelites always be strangers in strange lands?



Dwelling Together in Unity

"Behold how good and how pleasant it is for brethren to dwell together in unity."—PSALM 133:1



OW true is the proverb, "In union there is strength"! This is true in our experiences even as individuals. The strong-minded are those who have reached definite decisions concerning important issues with which they have to deal. The person who is never sure whether one viewpoint or another is correct, or whether he should take this course or that course, in the major issues of life is unstable, or weak-minded. So it is that there must be unity in our minds as individuals, if we are to be "strong in the Lord." And the same is true in an association of individuals.

A company of the Lord's people who are in agreement with respect to the great fundamentals of truth and its service is a strong company, capable of making spiritual progress and of being a shining light in the community where it exists. But where there is disagreement on some of the main issues of the truth, that group, or ecclesia, is proportionately weakened—its spiritual growth is stunted, and it is hampered from letting its light shine for the blessing of others. These are facts which cannot be gainsaid, and if we find that we are in serious disagreement with our brethren it is a matter for very sober reflection.

The apostle explained that there must needs be divisions that the approved of the Lord might be manifested, but this information is not a justification for us to practice division. It should be remembered that among the Lord's people who have obeyed the call to come out of Babylon, it is those who maintain the unity of the spirit who are approved by the Lord, rather than those who, because of whims and wishes of their own, separate themselves from the main body of the consecrated. It is a most serious thing for any Christian to withdraw from the fellowship of other Christians, and it should not be done except for sound scriptural reasons.

DIVISIONISTS

TO BE MARKED

THERE are texts in the Bible which we are liable to overlook, or perhaps, prefer to overlook, although there is no justification for doing so. One of them is the apostolic injunction to mark those who "cause divisions and offenses contrary to the doctrine which we have learned; and avoid them." (Rom. 16:17) This indicates that in the practice of the true spirit of unity the Lord's people need to be on the alert in order to detect any spirit of disunity which may be subtly injected into their midst.

The command to mark those who cause divisions has often been misused to justify the spirit of persecution. But the fact that the text has been misapplied by some is no justification for us to ignore and fail to obey it. There is no surer way to promote disunity among the Lord's people than by failing to obey the commands of God's Word by which we are to be guided. Human reasoning might suggest that in the interests of unity we should not "mark" those who promote division; but that is not God's way for His people to dwell together in unity.

To mark those who cause division is not to persecute them, not to speak evilly of them. It simply means that we will be sufficiently on the alert to note when there are those in our midst who by word or example are promoting doubts and distrust among the saints. Noting such activity, we should avoid those who indulge in it by refraining to encourage them through our co-operation or otherwise.

To conduct ourselves according to the Scriptures in matters of this kind often means that we must discern between friendship and fellowship. If by word or conduct we lend our encourage-

ment to that which we know to be wrong, doctrinally or otherwise, simply for the sake of "old-time friendship," it means that we are promoting division rather than unity, no matter how sincere our intentions may be.

DOCTRINAL STANDARDS ACCORDING to the apostle we are to mark those who cause divisions contrary to the doctrines we have learned. This means that those who promote divisions by teaching erroneous doctrines are the ones to be avoided. The Gospel of Christ, centered in the great ransom sacrifice, is of first importance as a test of Christian fellowship. We are to accept all as Christians who believe in this great fundamental, and who have consecrated their lives to do the will of God.

The Gospel of Christ, however, is much more far-reaching in all its ramifications than the conception of it that is held by nominal churchianity. It is in reality the divine plan of the ages for human redemption and restoration. To believe in the Gospel as it is set forth in the Scriptures is to understand the Abrahamic Covenant concerning the "seed" of promise, and our part in that seed—a part that is based upon our participation in the suffering of Christ, reckoning ourselves to be dead "unto sin," even as Jesus died "unto sin" or by reason of sin.—Rom. 6:10 (Emphatic Diaglott)

To accept Jesus as the Son of God means to accept Him as He is portrayed in the first chapter of John's Gospel. Here He is revealed to have been the "Logos" who was "made flesh" and "dwelt among us." He was not the third part of a trinity of gods, but the Son of God, who came to earth to die for the condemned race.

Nor is a proper acceptance of the Gospel of Christ possible to those who believe that the Holy Spirit is the third person in a trinity of gods. It is fundamentally important at this time that we understand what the Holy Spirit is, and how it operates in our lives. This is important because it has such a vital relationship to the Christian life.

One of the tests which has come upon many of the Lord's people in these last days has been, to a large extent, the outgrowth of a distorted conception of how the Holy Spirit operates to beget to a new life, to anoint for service, and to comfort in times of need. Very subtly, and in the name of advanced spiritual light, Dark-age conceptions of the Christian life, based upon occult influences

alleged to be the power of the Holy Spirit, have been recommended to the brethren.

Nominal church books on devotionism, which contain an admixture of blasphemous doctrines and distorted ideas of Christian holiness have been introduced. Some of these have pertained to the life of a woman who was a spiritualist, and whose own writings are occult and obscene. This unchaste background of certain writers is, of course, not revealed. Only their alleged superior conception of the Christian life is recommended—a conception which almost always promotes spiritual pride in that those who endeavor to practice it often look upon their brethren as being spiritually immature as compared to themselves.

We mention this in connection with the subject of unity, because it tends to promote disunity. Those who consider themselves to be “spiritual giants” and who look upon their brethren as spiritually immature, cannot be true promoters of unity in the church. Their doctrines pertaining to the Christian life are contrary to the simple teachings of the Word of God. We should seek to help such to see the error of their way, but should not encourage them in their spiritual pride.

ONENESS OF FAITH THOSE who believe alike as to what constitutes truth; and have the same viewpoint as to what the truth should mean to them as Christians, will not for long be separated from one another. It is well, therefore, that we examine our views and also our hearts, to make sure that we are standing for the truth and are wholly loyal to God, its heavenly Author. Let us practice unity, not by sympathizing and fraternizing with those who promote divisions, but by fellowshiping and co-operating with those who maintain a oneness of purpose in the bonds of peace.

Broadly speaking, the important fundamental truths upon which co-operation and sweet fellowship can be enjoyed today are: the ransom; restitution; the high calling; the covenants; Christ's second presence; and our partnership in the suffering and glory of Jesus. But merely to believe these precious truths is not enough. They should have a meaning in our lives. There is something to be done about them. They are to sanctify us that we may be ambassadors for Christ, heralds of the incoming Kingdom.

As "that wise and faithful servant" was so abundantly used of the Lord to serve the household of faith with this meat in due season, so God blessed him in his example of faithfulness in bearing witness to the truth. May we not only be loyal to the truth, but may we be faithful followers of that wonderful example of zeal on the part of the servant so abundantly used of God in these last days. Upon a platform of this kind all truth people should be able to unite and work together for their mutual spiritual upbuilding to the glory of God.

Strongholds of Error

THROUGHOUT the period of the harvest, with which this Gospel age is ending, the truth has been a challenge to the doctrinal errors of Christendom. The eternal torture theory, once believed by nearly all nominal church members, has been exposed as error and destroyed in the minds and hearts of many. There are still those who believe this blasphemy against the holy name of God, and it is still appropriate to continue witnessing against it, as well as against all error. Christians should never speak against individuals, but errors which hinder truth-seekers from knowing the true God should be exposed.

It is generally recognized that today there is a great deal of apathy on the part of the general public towards religious discussions of any kind, although among the disinterested there is an occasional one who responds to the reasonableness of the truth. Those who still have faith in God are being appealed to from various

sources outside of their own "established" and so-called orthodox churches. Many of them, indeed, are dissatisfied with their former viewpoints and are looking for something better. This makes them amenable to whatever seems to offer an answer to their many questions and problems.

In recent years a certain group of sincere people have been spending huge sums of money in radio work, and holding public meetings throughout the country, attracting large numbers of people and, apparently, influencing some to accept their views. This group holds to the truth concerning the wages of sin, believing and teaching that it is death, and not eternal torment. But their teachings in many other respects are far afield from the truth. One of their hobbies is that Saturday, the seventh day of the week, is the Lord's true sabbath, and that those who do not refrain from working on Saturday cannot be wholly pleasing to God.

In response to the Frank and Ernest radio programs we have received many requests for literature dealing with the sabbath question and other doctrines taught by those who keep the seventh-day sabbath. Early in June, at the request of an ecclesia in eastern Pennsylvania, a public meeting was held at which this subject was discussed. The attendance was very gratifying, showing that many of those still interested in religious topics have been stirred up to investigate this subject.

The experience at this meeting, letters of inquiry, and the observations of friends in various places, lead us to believe that it is now just as timely and appropriate to give some consideration to this and related views in our general witness work as it formerly was—and still is—to discuss the subjects of hell, the conversion of the world, the judgment day, etc.

It is in keeping with this thought that the article, "The Commandment He Gave Me," appears in this issue of *The Dawn*. If the Lord indicates it to be His will we may later republish this article, together with other appropriate subject matter, under separate cover, that the friends may have a piece of literature for use among those who are inquiring along this line.

It will be noticed that the method of approach in the article, "The Commandment He Gave Me," is that of focusing the reader's attention on the commandments and admonitions which Jesus and His apostles gave, contrasting these with what has been assumed to be an all important commandment,

but which the Lord and His apostles not even so much as mentioned. We trust that the reviewing of the commandments will be a blessing to all who read the article, and at the same time be a help to those who, in their witnessing for the truth, come in contact with the arguments which it refutes.



Enlarging Privileges

WITH the war now over many changes will develop affecting the lives of all, and this will be no less true of our lives as Christians. For example, no doubt gasoline rationing will be removed reasonably soon, permitting the normal use of automobiles. This will make it easier for many of the brethren to attend meetings, especially convention gatherings.

Six gatherings are scheduled for the Labor Day week-end—Berkeley, Calif; Seattle, Wash.; Minneapolis, Minn.; Saginaw, Mich.; Dayton, Ohio; and Brooklyn, N. Y. Should gasoline rationing end by that time, or is scheduled to end shortly thereafter, it may mean that some can attend one or another of these gatherings who otherwise would not have been able to do so. What a blessing it will be for these and for those with whom they will join in sweet fellowship in the Lord! May we view all the changing conditions from the standpoint of what they mean to us as Christians, and thereby continue to glorify the Lord and to serve one another!

SPEAKERS' APPOINTMENTS

F. A. BRIGHT

Dayton, Ohio	Sept. 2, 3
Columbus, Ohio	4
Cleveland, Ohio	5
Erie, Pa.	6
Syracuse, N. Y.	7
Albany, N. Y.	9
Paterson, N. J. (Afternoon)	30
Rutherford, N. J. (Evening)	30

N. T. CONSTANT

Philadelphia, Pa.	9
------------------------	---

JENS COPELAND

Brooklyn, N. Y.	Sept. 1-3
Brooklyn, N. Y.	5
(8 P. M., 253 Washington Ave.)	
Laurelton, L. I. N. Y.	6
(8 P. M., 130-33 228th St.)	

S. C. DE GROOT

Minneapolis, Minn.	Sept. 2, 3
Junction City, Wis.	5, 6
Owen, Wis.	7
Wausau, Wis.	9
Appleton, Wis.	10, 11
Green Bay, Wis.	12
Port Washington, Wis.	13
Gary, Ind.	15, 16
Binghamton, N. Y.	30

LEVI JACOBS

Brooklyn, N. Y.	Sept. 1-3
----------------------	-----------

P. KOLLIMAN

Hartford, Conn.	Sept. 23
----------------------	----------

R. A. KREBS

Brooklyn, N. Y.	Sept. 1-3, 23
Ithaca, N. Y.	16

RAY KRUPA

Brooklyn, N. Y.	Sept. 1-3
----------------------	-----------

EDW. MAURER

East Liverpool, Ohio	Sept. 9
----------------------------	---------

E. R. MAC JILTON

Washington, Pa.	Sept. 16
Monessen, Pa.	23

J. Y. MAC AULAY

Berkeley, Calif.	Sept. 2, 3
Redwood City, Calif.	4
Newman, Calif.	5

Modesto, Calif.	6
Sonora, Calif.	7
Stockton, Calif.	9
Concord, Calif.	10
Sacramento, Calif.	11
Fallon, Nev.	12, 13
Ogden, Utah	16
Wichita Falls, Texas	20, 21
Weatherford, Texas	23
Ft. Worth, Texas	24
Dallas, Texas	25, 26
Sulphur, Okla.	27
Oklahoma City, Okla.	28
Wichita, Kans.	30
Topeka, Kans.	Oct. 1
St. Joseph, Mo.	2

M. C. MITCHELL

New Haven, Conn. (Morning) Sept.	9
Waterbury, Conn. (Afternoon) ..	9

A. OBENLAND

Brooklyn, N. Y.	Sept. 1-3
----------------------	-----------

LEO POSKONKA

Brooklyn, N. Y.	Sept. 1-3
Bellrose, L. I. N. Y.	5
(8 P. M., 80-38 234th St.)	
Rutherford, N. J.	6
(8 P. M., 145 W. Passaic Ave.)	
New Brunswick, N. J.	7
(8 P. M., 150 Home Ave.)	

EDWIN PROCTER

Seattle, Wash.	Aug. 31-Sept. 3
Bellingham, Wash.	5
Lynden, Wash.	6
Vancouver, B. C., Can.	7-9
Victoria, B. C., Can.	10, 13
Duncan, B. C., Can.	11, 12
Yakima, Wash.	16
Wenatchee, Wash.	18
Spokane, Wash.	19
Lewiston, Idaho	20
Boise, Idaho	22, 23
Emmett, Idaho	24
Ogden, Utah	27
Council Bluffs, Iowa	29, 30
Barnes City, Iowa	Oct. 1, 2
Clinton, Iowa	3, 4

M. A. STAMULAS

Lehighton, Pa.	Sept. 17
---------------------	----------

THE DAWN

Hazleton, Pa.	18
Wilkes Barre, Pa.	19
Scranton, Pa.	20
Bloomsburg, Pa.	21
Shamokin, Pa.	23
Mahanoy City, Pa.	24
Quakake, Pa.	25
Pottsville, Pa.	26
Reading, Pa.	27, 28
York, Pa. (Evening)	29
York, Pa. (Morning)	30
Lebanon, Pa.	1 Oct.
Easton, Pa.	2
Allentown, Pa.	3

C. A. SUNDBOM

Toledo, Ohio	Sept. 6
Piqua, Ohio	7
Cincinnati, Ohio	8, 9
Richmond, Ind.	10
Indianapolis, Ind.	11
New Albany, Ind.	12
Evansville, Ind.	13
St. Louis, Mo.	14
Kansas City, Mo.	15, 16
Wichita, Kans.	17
Topeka, Kans.	18
St. Joseph, Mo.	19
Council Bluffs, Iowa	20

Clinton, Iowa	21
Chicago, Ill.	22, 23
Ann Arbor, Mich.	24

J. H. L. TRAUTFELTER

Brooklyn, N. Y.	Sept. 1-3
----------------------	-----------

G. M. WILSON

Brooklyn, N. Y.	Sept. 1-3
----------------------	-----------

W. N. WOODWORTH

Washington, D. C. (Morning)	9
Baltimore, Md. (Afternoon)	9
Groton, Conn. (Evening)	15
Groton, Conn. (Morning)	16
New London, Conn. (Afternoon)	16
Paterson, N. J. (Afternoon) Sept.	23
Rutherford, N. J. (Evening)	23

H. L. YOUNG

Brooklyn, N. Y.	Sept. 1-3
Lake Ariel, Pa.	9
Reading, Pa.	23

C. W. ZAHNOW

Saginaw, Mich.	Sept. 1-3
Jackson, Mich.	5
Marion, Ohio	6-11
Chicago, Ill.	12
Minneapolis, Minn.	16
Saskatoon, Sask., Can.	18

ASSEMBLIES

BERKELEY, CALIF., Sept. 2, 3—South Berkeley Masonic Temple, 1837 Alcatraz Avenue. Opens 9:30 a. m. Sunday.

BROOKLYN, N. Y., Sept. 1-3—104 Clark Street. The Room Committee has reserved a number of good rooms in nearby hotels at \$2.00 and \$3.00 single and \$5.00 double. Less expensive and free accommodations are available by traveling with friends to other sections of the Metropolitan district. There will be an Immersion Service Sunday. Secretary, Mr. F. S. Wassmann, 36 Sylvan St., Rutherford, N. J.

DAYTON, OHIO, Sept. 2, 3—Y. M. C. A., West Monument Ave. opens 9:45 a. m. Sunday. Convention Chairman, Mr. C. C. Peoples, 35 Stockton St., Dayton.

MINNEAPOLIS, MINN., Sept. 1-3—opens Saturday evening at 19 S. 7th St. There will be an immersion service. Candidates will please notify the secretary, Mr. Roy Carpentier, 2316 How-

ard Street, N. E., Minneapolis, 13, Minn., in advance of the convention.

SAGINAW, MICH., Sept. 1-3—Woman's Club, 311 N. Jefferson St.

SEATTLE, WASH., Aug. 31-Sept. 3—Norway Hall, 2015 Boren Avenue.

GARY, IND., Sept. 15, 16—in CIO Auditorium, 100 E. 5th Ave. Convention opens at 2:30 p. m. Saturday, and closes 5:30 p. m. Sunday. Secretary, Mr. S. Overton, 3328 Connecticut St., Gary, Ind.

WEATHERFORD, TEXAS, Sept. 30—Zion Hill Schoolhouse five miles from Weatherford. Address Mr. J. Wyndelst, 3715 University Blvd., Dallas, Tex.

JACKSON, MICH., October 7—Bible Students Hall, 233 Robinson St.

ST. LOUIS, MO., Oct. 6, 7. For details, write the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

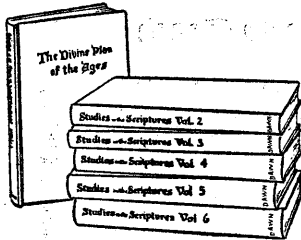
GRAND RAPIDS, MICH., October 13, 14. For further information, write the Secretary, Mrs. Mae De Groot, 924 Ellsmere, N. E., Grand Rapids, Mich.

True Sanctification

"True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (1 John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, *our own sanctification may be accomplished*. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves—especially the household of faith—yet the main-spring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please Him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men."—THE NEW CREATION

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."— 1 PETER 1:2

BIBLE STUDY HELPS



Studies in the Scriptures

*Recommended to Students as Veritable
Bible Keys—Over Three Thousand Pages*

BLUE CLOTH, \$3.75

POSTPAID

- Volume 1: The Divine Plan of the Ages**—Cloth, 50 cents; 10 or more, 40 cents; Paper bound, 25 cents; 10 or more, 18 cents.
Volume 2: The Time is at Hand—Blue cloth, 50 cents.
Volume 3: Thy Kingdom Come—(Temporarily out of stock)
Volume 4: The Battle of Armageddon—Blue Cloth, 85 cents.
Volume 5: The Atonement Between God and Man—Blue cloth, 85 cents.
Volume 6: The New Creation—Blue cloth, 85 cents.

5-CENT BOOKLETS

As Angels of Light—Discusses the subject of Spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

1-CENT BOOKLETS

God's Hand in the Affairs of Men—Proves God's love through the ages.
God's New Order—Discusses Kingdom hope.

God's Remedy—The only solution.
God's Restitution Project—Will work.
Good News—Refreshing.

The Father, The Son, The Holy Spirit.
The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.
Divine Intervention Near—Reassuring.

Berean Questions—On The Divine Plan of the Ages: Paper bound, 10 cents.

Daily Heavenly Manna—Cloth bound edition available, 50 cents.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

Envelopes—For mailing sample copies of The Dawn: 20 for 20 cents.

Chosen People—Historically Revealing Prophetically Informative: 25 cents; five copies for \$1.00; fifty or more, 15 cents each.

Created He Them—Refutes evolution theory: 25 cents; five copies for \$1.00; fifty or more, 15 cents each.

"To Us the Scriptures Clearly Teach"
As on reverse of cover, 25 cents for 50.

Free Literature—Tracts, Kingdom Cards, Consolation Cards, etc., in any quantity desired. Write for information, or place an order.

THE DAWN

East Rutherford

NEW JERSEY

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 in 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 3:19-23; Isaiah 35