

a herald of Christ's presence

THE DAWN

"HE SHALL REIGN . . .
FOREVER; AND OF HIS
KINGDOM THERE
SHALL BE NO END."

-Luke 1:33

December 1967

This Eventful Year

THE year 1967 is drawing to a close. The beginning of the year found an escalating American army struggling against communist forces in Viet Nam. As the end of the year approaches, the struggle against communist forces in that tiny far eastern country continues. About October 1 the report was given out in Washington that in the entire period of the war in Viet Nam there had been more than 100,000 American casualties, and that half of these had been inflicted in the first nine months of this year.

At no time has the American public been solidly behind the Viet Nam war, and during the year outright opposition to it has crescendoed to a point that is causing concern to official Washington. Prominent persons in the United States are openly expressing their belief that a halt should be called to the war. Governor George Romney of Michigan, an apparent candidate for the presidency next year, said that while in Viet Nam some time ago he had been "brain washed" by army and diplomatic officials as to the real facts of the war, and that now, having learned the true situation, he was raising his voice against continuing the struggle. So, the difference between the beginning of the year and its end, as far as the Viet Nam war is concerned, is the growing doubt as to its need and as to any possible beneficial accomplishment.

Riots

For a number of years the civil rights struggle in the United States has been increasing in severity. There have been demonstrations of various sorts, including marches. Beginning particularly last year, and increasing this year, the poverty of negroes

in the slum areas of American cities has been associated with the battle for civil rights, and there have been rioting, destruction of property and life, and wide scale looting. The worst of these outbreaks of violence during the current year were in Newark, New Jersey, and Detroit, Michigan.

Out of this display of anarchy has come the development of what is called the "black power" movement, headed by individuals who advocate the overthrow of the United States Government by force. In a Kingsbury Smith report of an interview with one of the chief black power advocates—an interview which took place in Europe—this man said, "Hate has its role to play. I am full of hate. Hate is necessary for our revolution, as is violence. There has never been a revolution without hate and violence."

Continuing, this purveyor of hate said, "We do not have cannons. We are inferior in number. Therefore, we have chosen guerrilla warfare as a solution which the situation imposes upon us. We will concentrate on strategic points in the country—in the factories, the fields, and homes of whites. We can easily sabotage and destroy without even firing a shot. We can, for example, destroy telephone lines, railways, airports, the electric and electronic installations. The life in every city of the United States depends on an electronic system. If it is paralyzed, so is the city. Thus, city by city, we will succeed in bringing America to its knees, to economic ruin."

This is a bold statement, prompted by the distorted thinking of a mind and heart poisoned by hate. It is unlikely that what this man advocates can be accomplished at the moment, except to a limited degree. However, there is little doubt that the rioting which has already taken place is one aspect of the prophetic "time of trouble such as never was since there was a nation."—Daniel 12:1

So also is the Viet Nam war. These are evidences that man's social order, which is so largely based upon selfishness, is crumbling, and that human wisdom will be unable to hold it together.

The meaning of these various manifestations of human failure

to find solutions for the problems created by human unwisdom and selfishness is well described by Walter Lippmann, in a syndicated article appearing in an October issue of **Newsweek**. He said: "This dusty outlook marks, I believe, the historic fact that we are living through the closing chapters of the established and traditional way of life. We are in the early beginnings of a struggle, which will probably last for generations, to remake our civilization. It is not a good time for politicians. It is a time for prophets and leaders and explorers and inventors and pioneers, and for those who are willing to plant trees for their children to sit under."

Mr. Lippmann's own outlook is itself "dusty," in that he clings to the hope that through generations of struggle man will finally succeed in building himself a world of peace and plenty which will satisfy all mankind. But how unreasonable to suppose that human wisdom will ever be able to establish such a paradise! Mr. Lippmann says that among other things this will require inventors. But inventions do not change the human heart. The wreck of the pre-1914 world has been brought about despite great strides in science and invention. He says that we will also need pioneers. Pioneers are already on the job, especially in outer space. They are endeavoring to reach the moon, and Mars, and Venus. But, despite treaties to the contrary, what assurance do we have that, if they succeed, these faraway places in space will not be used as "pads" from which to shower destruction upon the inhabitants of the earth?

God's Prophets

Mr. Lippmann says that the world needs prophets. We have them. They are the holy prophets of God, whose messages are recorded in the Bible. These inspired prophets reveal, however, that man will be unable to solve the problems created by sin and selfishness, and that instead there will be divine intervention in the affairs of men through the long-promised messianic kingdom. This, God's prophets emphasize, is the only hope for the world today. When this kingdom is established, swords will be converted to plowshares, and spears to pruninghooks, and the

nations will learn war no more. Then there will be economic security, and all will dwell under their own vine and fig tree.

Ecclesiastical Problems

The ecclesiastical world also has its unsolvable problems. The Catholic and Protestant churches alike realize that their influence in human affairs is on the wane. Not long ago the noted evangelist, Billy Graham, speaking in Kansas City, said that the idea of a world constantly getting better is a myth. Apparently, about the only incentive Mr. Graham has to continue his campaigns is the hope that he will be able to save some souls for heaven who otherwise, as he supposes, would go down into eternal torment when the final wreck of the world occurs.

All the great churches are endeavoring to work together more closely. By so doing they hope to strengthen their position in the world. Many would like to find shelter under the wings of the Vatican. However, it is doubtful that this would help much, for the pope's own pleas for peace go unheeded, and his prayers for peace unanswered. Many years ago it was suggested to the Russian premier, Joseph Stalin, that the powerful position of the pope should be taken into consideration. He put off the suggestion by asking how large an army the pope commanded. The power of arms is about the only one recognized by nations today; so the resolutions and suggestions of ecclesiasticism go unheeded.

Priesthood Problems

In addition to other problems now facing the Catholic Church, this year has witnessed a growing unrest among priests and nuns. According to a report by John Leo, in **The New York Times**, there are now an estimated 2,000 ex-priests in the New York City area alone. One of the principal reasons for priests and nuns withdrawing from their positions of service in the Catholic Church is their desire to marry. But this is not the only reason. There is a widespread disillusionment among priests and nuns with respect to the Catholic Church and its traditions, and this is causing many to leave its service.

Increasing Crime

Crime of all sorts has been on the increase throughout the world for many years. This increase has greatly speeded up during 1967. The FBI reports that this increase during the first nine months of the year was from seventeen percent in some categories, to thirty-seven percent in others. This, too, reflects the decreasing influence of religion. Jesus referred to this waning of ecclesiastical influence as a shaking of "the powers of heaven." He said that, because of this, men's hearts would fail them for fear as they looked ahead to the things coming upon the earth.—Luke 21:26

In the past, religion has been relied upon to hold the people in check. This was done partly through fear of future punishment, such as eternal torture. But now the general public has given up belief in this tradition, and they are no longer frightened by it. The moral standards of the church are also being set aside to an alarming extent. This means that crime is looked upon by an ever-increasing number of people as a rational way of life. There is no sin in committing crime, these reason; it is merely unfortunate when one is caught and punished for what he did.

Bishop Pike

Many will remember Bishop Pike, formerly a presiding bishop of the Episcopal Church on the West Coast. He denied belief in the virgin birth and the resurrection of Jesus, and confessed that as far as he could tell there is no real proof of life after death. Bishop Pike's son committed suicide, and now it has been revealed that the bishop has been convinced that his son has communicated with him from beyond the grave. Thus the man who was unable to exercise faith in the promises of the Bible concerning the resurrection of the dead has fallen victim to the deceptions of spiritualism.

Probably the bishop did receive communications, but not from his son. The Bible tells us that "the dead know not anything" and therefore are not able to communicate with anyone. (Eccl. 9:5) There is scriptural reason to believe that fallen angels may have posed as the bishop's son and carried on the communi-

cation. The one who communicated knew many personal things about the family. The bishop was certain that the mediums who relayed the messages could not possibly know about these things; so he reasoned that he must have been in communication with his son, who would know about them.*

Israel's Short War

One of the outstanding events of 1967 was the short war in which the fighting forces of the little nation of Israel defeated the vast hordes of Arab and Egyptian fighters and captured large areas of land from the Arabs and from Egypt. Capturing the old section of Jerusalem was considered by Israel to be a very important achievement. Now months have passed since that short war, and it is becoming more and more apparent that nothing was really settled by it except the enlargement of Israel's borders. Israel's enemies refuse to accept defeat. They continue to insist that Israel has no right to exist as a nation, and they refuse to negotiate with her to seek a solution for their mutual problems. At the same time Russia has agreed to supply arms to replace those captured and destroyed by Israel, and has increased her military budget by billions of dollars in order to implement this agreement. Much of the war material lost in the conflict with Israel has already been replaced by Russia. So now we enter into another period of waiting, meanwhile getting reports of shooting back and forth across Israel's borders.

There is a definiteness to the Bible's prophecies concerning the final outcome of God's design for Israel; but as far as we can presently discern, the Bible is somewhat vague as to the details of development prior to that time, and we should not attempt to be wise beyond that which is plainly written. That the Lord's typical people would be restored to their land in this end of the age is made clear in the Bible, and this is being accomplished. We rejoice in this because it is one of the evidences of the second presence of our Lord.

This is also one of the evidences of the nearness of the

*For further information concerning spiritualism and its deceptive powers, we refer our readers to the booklet "Spiritualism." It will be sent free upon request.

messianic kingdom. In the prophecies Israel is represented as a fig tree, and Jesus said, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:29-31) The kingdom is not actually here, not even in Israel; but as Jesus said, it is nigh at hand, and because of this we can lift up our heads with confidence that our deliverance into that kingdom, to live and reign with Christ, is near. (Rev. 20:6) What a blessed hope, and how that hope has been strengthened by events in Israel during 1967!

"Jacob's trouble" is yet to come upon Israel. (Jer. 30:7) One of the prophecies which describes events leading up to, and the climax of, this trouble is found in Ezekiel 38. The outcome is described in verse 23, and in chapter 39 verse 7. We quote, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord."

Obviously, when blindness departs from Israel, and when the Gentiles have their eyes opened to behold his glory, there will be a speedy settlement of the problems of the Near East, and, in fact, of the world. The Scriptures indicate that at the beginning of the earthly phase of the kingdom the Ancient Worthies will be raised from the dead. From these the word of the Lord will flow out to Israel and to all mankind. Obedience to these instructions will lead to life and health. Then the people will say, "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."—Isa. 25:9

Another year of waiting for the kingdom is nearing an end. Let us keep on faithfully and hopefully waiting, and at the same time continue to proclaim the good news of the kingdom now near. "Thy kingdom come. Thy will be done in earth, as it is in heaven."

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KLXA-TV Channel 40
Sundays, 11:00 a.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KSAN-TV Channel 43
Sundays, 11:00 a.m.
San Jose KNTV-TV Channel 11
Sun., Tues, Thurs, Fri., 8:00 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

COLORADO

Denver KBTV Channel 9
Sundays, 10:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 26
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WOOK-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAW Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Every Third Sunday, 8:00 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.
Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

Sarmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBK-TV Channel 12
Sundays, 8:00 a.m.

TV BROADCAST

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Kettering WKTR-TV Channel 16
Sundays, 3:30 p.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Big Spring KWAB-TV Channel 4
(Day and time to be announced.)
El Paso KTSM-TV Channel 6
Sundays, 10:00 a.m.
Odessa KOSA-TV Channel 17
Sundays, 10:00 a.m.

Port Arthur KJAC-TV
Sundays, (Time to be announced.)
San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.
Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)
Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Green Bay WLUK-TV Channel 11
Saturdays, 7:00 a.m.
Milwaukee WITI-TV Channel 6
Sundays, 11:30 a.m.

BERMUDA

Hamilton ZFB-TV Channel
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

PARAGUAY

Asuncion
Z P 9 Comuneros 970 kc. 10:15 a.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 Tuesdays, 8:15 p.m.

URUGUAY

Montevideo Radia El Espectador 810 kc.
Fridays, 2:15 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
WEAU(fm) 105 Mondays, 12:30 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWVK 1380 8:00 a.m.

MONTANA

Great Falls KFBB 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEE	1300	9:00 a.m.
Buffalo-Niagara Falls			
	WHLD	1270	12:00 noon
Kingston	WBAZ	1550	9:45 a.m.
New York	WJRZ	970	8:15 a.m.

NORTH CAROLINA

Elizabeth City	WGAI	560	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.

OHIO

Cincinnati	WNOP	740	9:10 a.m.
Columbus	WBNS	1460	10:10 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	6:45 a.m.
Cleveland	WXEN (fm)	106.5	10:30 p.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10 a.m.
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OREGON

Lebanon	KGAL	920	9:00 a.m.
Portland	KLIQ	1290	9:30 a.m.
The Dalles	KODL	1440	9:15 a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pittsburgh	WARO	540	12:00 noon.
Pottstown	WPAZ	1370	8:30 a.m.

PUERTO RICO

Aguadilla (Fri.)	WGRF		8:00 p.m.
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SOUTH DAKOTA

Yankton	WNAX	570	10:45 a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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TEXAS

Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 p.m.
San Antonio	KBOP	1380	7:15 a.m.
Sherman-Dennison	KRRV	910	11:45 a.m.
Wichita Falls	KWFT	620	7:15 a.m.

UTAH

Salt Lake City	KSOP	1370	9:30 a.m.
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VIRGINIA

Richmond	WLEE	1480	10:45 a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGy	1240	10:35 a.m.
Quincy	KPOR	1370	10:35 a.m.
Seattle	KAYO	1150	10:30 a.m.
Tacoma	KMO	1360	9:45 a.m.

WISCONSIN

Fond du Lac	KFIZ	1450	11:05 a.m.
Milwaukee	WEMP	1250	8:45 a.m.
Neillsville	WCCN	1370	9:15 a.m.

WYOMING

Cheyenne	KVWO	1370	10:05 a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00 a.m.
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CANADA

Calgary, Alta.	CKXL	1140	11:30 a.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.
Oshawa	CKLB	1350	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.
Vancouver	CJOR	600	7:15 p.m.

AUSTRALIA

Geelong	3GL	222m.	10:00 a.m.
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RADIO TOPICS FOR DECEMBER

3—"A Rich Man in Hell"

10—"God Has a Plan"

17—"The Savior of the World"

24—"Peace and Good Will"

31—"The Perdition of Ungodly Men"

LESSON FOR DECEMBER 3

What God Requires of Man

MEMORY VERSE: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

MICAH 6:1-8

THE opening verse of Micah's prophecy indicates that he served as a prophet of the Lord in Israel during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, and that he had a message for "Samaria" (the ten-tribe kingdom) and for "Jerusalem" (the two-tribe kingdom). Little is definitely known about Micah except that which appears in his writings.

The lesson reveals Israel as unfaithful to Jehovah, who through Micah asks his wayward people, "What have I done unto thee? and wherein have I wearied thee? testify against me." (vs. 3) Then the Lord reminds his people of some of the ways in which he had manifested his care over them. He had brought them out of bondage in Egypt and had raised up Moses, Aaron, and Miriam to lead and instruct them.—vs. 4

Then the Lord refers to the time when Balak, king of Moab, requested Balaam to place a curse upon Israel, and he reminds them of the manner in which he interfered with this, and they received a blessing instead. The people of Israel had seemingly not profited from these gracious acts of Jehovah on their behalf, but continued in their idolatrous ways.

In verses 6 and 8 they are represented as asking how they might please Jehovah, as though he had never given them any instructions along this line. "Shall I come before him with burnt offerings, with calves of a year old?" they asked. They knew that the Lord had called for the sacrifices of animals, and they asked, "Will the Lord be pleased with thousands of rams?" Here we find an example of an exaggeration of the Lord's requirements out of all proportion to his instructions.

Another question: "Will the Lord be pleased . . . with ten thousands of rivers of oil?" Oil was required in connection with some of the religious observances enjoined upon Israel by the Lord, but a very small quantity, comparatively, would suffice. Now the people were asking if it might be possible to please Jehovah if they brought him rivers of oil. The very nature of these questions calls for a negative answer.

Then came another question, this one based on their worship of false gods, which called for human sacrifices to appease them: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Here was something the God of Israel had not requested at all, yet these people in their confusion were asking if he might be pleased with such a costly sacrifice.

The Prophet Micah answers these questions, as shown in our memory verse. He sums up the Lord's requirements as the practice of justice, the love of mercy, and walking humbly with God. (vs. 8) "To do justly" simply means to follow the Golden Rule. But this is a strict requirement. How much the lives of most of us would be changed if each day we made sure that we treated others exactly as we would want them to treat us!

In the expression "to love mercy" the Hebrew word translated mercy could be translated "loving-kindness." In other words, in addi-

tion to being just, the Lord wants his people to love that great and divine principle of loving-kindness. Jehovah is just, but he is also merciful and kind, and he wants his people to be like him. Jeremiah wrote that the Lord delights in exercising loving-kindness, judgment, and righteousness in the earth. He delighted in this during the Jewish Age, and this is his delight also at the present time, and if we would be pleasing to him we must endeavor also to love this basic principle of righteousness.

Besides this, the Lord wants his people to walk humbly with him. To the Jews in that ancient time this meant obedience to the Law given to them at Sinai. As well as they could, they were to be obedient to the whole Law.

The will of God for his people during the present age—those who follow in the footsteps of Jesus—is that they walk in the narrow way of sacrifice. Our dedication to walk thus should change our way of life. We should be seeking not what we can get out of life, but how much of what we have and are we can put into our service of the Lord. Thus we will walk humbly with the Lord, being obedient to the law of love, which is the law of all new creatures in Christ Jesus.

QUESTIONS

To whom was Micah's prophecy addressed?

What are the Lord's basic requirements of his people in all ages?

Can There Be Peace on Earth?

MEMORY VERSE: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3

MICAH 4:1-7

THE answer to the question, "Can there be peace on earth?" is an affirmative one. However, this lesson emphasizes that peace will not come to the peoples of earth through human efforts, but because the Lord will establish his authority over the earth through the agencies of his long-promised kingdom. In the first verse of the lesson this kingdom is likened to a great mountain which "shall be established in the top of the mountains, and . . . exalted above the hills." The "mountains" and "hills" represent the various governments of earth, great and small, as coming under the domination of "the mountain of the house of the Lord."

The Lord's ruling house in the earth was at one time the Davidic line of kings. But this was merely a typical arrangement and was superseded by Jesus. Concerning Jesus the angel Gabriel said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33

Jesus, then, will be the chief one in the ruling house of the Lord, but the Scriptures reveal that associated with him will be those of the present age who have suffered and died with him. These are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17, 18) Another promise to this same group is that they shall live and reign with Christ a thousand years.—Rev. 20:4, 6

This is the Lord's ruling house, but it will be spiritual, and invisible to man. However, it will have human representatives. Jesus indicated who these would be when he said that the people would come from the east, west, north, and south, and sit down with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God. (Matt. 8:11; Luke 13:28, 29) A prophecy concerning these human representatives of the kingdom says that they will be made "princes in all the earth."—Ps. 45:16

Verse 2 of our text declares that many nations (Isa. 3:2 says "all nations") shall say, "Come, and let us go up to the mountain of the Lord, and to the house of the God

of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." "Zion" was the capital hill in Jerusalem and would here symbolize the spiritual phase of Christ's kingdom, while "Jerusalem" would be a symbol of the human phase of the kingdom, headed by the Ancient Worthies. To establish such a kingdom calls for the resurrection of Jesus and his true followers from the dead, and also the resurrection of the Ancient Worthies. What a demonstration of divine power!

Thus peace will be brought to the peoples of earth by the exercise of divine power in this and whatever other ways are necessary.

Peace will come, not through preparation for war, but because the people will learn the Lord's ways of peace, and will beat their swords into plowshares and their spears into pruninghooks. Instead of preparing for war they will learn war no more. (vs. 3) Then "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." (vs. 4) This is not just a dream of man. It is the plan and determined purpose of God. Micah asserts, "For the mouth of the Lord of hosts hath spoken it."

At the time of the establishment of Messiah's kingdom, the worshipers of false gods will still be bowing down to their idols. The Jewish people to whom the glory of the kingdom will first appear

will quickly give allegiance to the true God. They shall become a strong nation, and "the Lord shall reign over them in mount Zion from henceforth, even forever."—vss. 5-7

The "tower of the flock" mentioned in verse 8, which properly belongs in the lesson, is the glorified Christ Jesus, and his faithful followers will be associated with him. Micah says that to this "tower of the flock, the stronghold of the daughter of Zion," shall "come, even the first dominion." "The first dominion" here referred to is the dominion that was given to our first parents when they were created. They were commanded to multiply and fill the earth, and have dominion over it.—Gen. 1:28

Through sin this dominion was lost. But Christ took the sinner's place in death, and through the agencies of his kingdom mankind will be restored to life, and "the first dominion" will also be restored to the faithful of that coming age—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

QUESTIONS

How can peace be brought to the earth?

What is the Lord's ruling house?

What is the "mountain of the Lord"?

Why will the nations beat their swords into plowshares?

Who is the "tower of the flock," and what is "the first dominion"?

Keeping Life's Covenants

MEMORY VERSE: "Have we not all one Father? Hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"—Malachi 2:10

MALACHI 1:6-9; 2:10, 13-16

ALMOST nothing is definitely known concerning Malachi and his life. The general impression of scholars is that he was a young man while serving Jehovah as a prophet, and that he probably died young. Malachi was the last of the Old Testament prophets, and it is generally believed that he served about the time that the city of Jerusalem was being rebuilt under the direction of Nehemiah, or possibly a little later.

This, of course, was after the Babylonian captivity. Now the two houses of Israel did not enter into God's messages as they had when the ten-tribe kingdom of Israel and the two-tribe kingdom of Judah existed. While there had been no official reunion of the divided nation, the majority of the ten-tribe kingdom had been taken into captivity in Assyria, and the remnant had been largely absorbed by the two tribes, and shared their captivity in Babylon. Malachi's message was to Israel, which now meant the people of all twelve tribes who were professing to belong to Jehovah. The division of the nation is

nowhere recognized in the New Testament.

The long captivity in Babylon—seventy years—and the subsequent providences of the Lord in connection with the return of the captives and the rebuilding of the city had not turned the hearts of the people into the way of faithfulness to the Lord. At least, judging from the nature of Malachi's prophecy, this would not seem to have been the case with the majority. It is well to remember, however, that probably in every generation of this nation there was a faithful remnant.

Malachi compares the attitude of Israel toward God to the normal attitude of a son toward his father, or a servant toward his master. Here there is honor and respect, but Israel was not giving honor and respect to Jehovah. The priest, speaking for them, feigns ignorance of this failure, only to have pointed out that it was through their unfaithfulness to the Lord's requirements pertaining to the offerings they were enjoined to present to him. "Ye offer polluted bread upon mine altar," Malachi said,

"and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."—vss. 6-8

The Israelites would surely know that if they offered the lame and sick and blind animals to their earthly governor he would be displeased and would probably discipline them. Why, then, should they expect the Lord to accept these, and bless them? Basically, their difficulty probably was a lack of faith. They could not see God, so his righteous requirements did not seem to be of great importance. They looked after their own interests, and what they could not use for themselves they were willing to "sacrifice" to God.

The Israelites were under a covenant with the Lord which required the sacrifice of animals. The followers of Jesus during the present age are under a covenant which calls for the sacrifice of themselves. (Ps. 50:5; Rom. 12:1) Our sacrificial work will not be completed until we finish our course in death. It is a sacrifice prompted by love, and John wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth."—I John 3:18

Our memory verse reminds us that the Israelites also profaned their covenant with the Lord by

dealing "treacherously every man against his brother." Herein is also a reminder to the Lord's people today of the importance of being filled with and controlled by love for our brethren in Christ. John wrote, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—I John 4:20, 21

Verses 13-16 of chapter 2 call attention to additional sins of Israel against their covenant with God, and to their consequent unhappiness through the loss of his blessings. Even their sacrificing was with weeping and tears, whereas their offerings should have been made with joy. This situation could be remedied only by a course of wholehearted faithfulness to the Lord. But they had a long record of unfaithfulness. The Lord said to them, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."

QUESTIONS

When did Malachi serve Israel as a prophet?

What were some of the ways Israel's unfaithfulness was manifested?

What sacrifice does the Lord require of spiritual Israelites?

One Greater Than the Prophets

MEMORY VERSE: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."—Malachi 4:2

MALACHI 3:1-4; 4:2; Micah 5:2-4

FOR three months our lessons have pertained to various Old Testament prophets, and to their messages. Today's lesson refers to One who is greater than all the holy prophets of old—even to Jesus, the Messiah, of whom so many of the prophets wrote. Malachi foretold the coming of the Messiah, referring to him as "the messenger of the covenant" and, as in our memory verse, "the Sun of Righteousness."

Malachi also wrote of another messenger, one who would come to prepare the way for "the messenger of the covenant." Jesus quoted Malachi's prophecy concerning the forerunner of "the messenger of the covenant," and applied it to John the Baptist. (Matt. 11:11) John's ministry of repentance was indeed in preparation for Jesus. Those who at heart were properly influenced by this ministry were prepared to become disciples of Jesus. While John the Baptist was the last of the prophets, as Jesus explained, John's special ministry constituted him to be more than a prophet.

Malachi wrote that "the Lord whom ye seek, shall suddenly come to his temple." This follows his reference to the preparatory messen-

ger, and the Messiah did indeed come "suddenly" following John's ministry; in fact, John was still preaching when Jesus appeared and began his ministry.

The expressions "whom ye seek" and "whom ye delight in" were both true of the devout of Israel. The coming of the Messiah was one of the main themes of the prophets, and the promises concerning him gave the faithful Israelites reason to believe that his coming would result in the glory of Israel and the blessing of all the families of the earth.

Jesus was to be "the messenger of the covenant." The reference here seems to be to the covenant which God made with Abraham, a covenant in which he assured Abraham that through his "seed" all families of the earth would be blessed. (Gen. 22:15-18) That covenant was without a messenger to implement it until Jesus came. Jesus primarily is the "Seed" of Abraham, and he provided the blessing of life by his own death on Calvary's cross. Associated with Jesus will be his faithful followers. While being prepared to join with Jesus in the future work of blessing promised in the covenant, these

have been served by Jesus as their Advocate with the Father.

It will be during that future age of blessing that Jesus will shine forth as "The Sun of Righteousness" to heal the people, and his church will shine forth with him. (Mal. 4:2; Matt. 13:43) And what a time of refreshing and blessing that will be for all mankind! The blessings promised in the covenant with Abraham include peace, health, and life, and all these will reach the people during the thousand-year reign of Christ.

The peace that will be brought to the people through the Prince of Peace will be universal and everlasting. It will be peace among the nations; peace within the nations; community peace; and an individual peace with God made possible by the redeeming blood of Christ. Without this peace, lasting peace among the peoples of the earth would not be possible. This individual peace with God will be rooted in the law of God, and in a heart knowledge and appreciation of that law.—Jer. 31:31-34

Health and life will also be guaranteed to the people through Jesus. This will not be temporary health and life, but permanent. No one will then become sick and die at all if he obeys from the heart the laws of Messiah's kingdom. Life will be extended to those who have died, for all are to be awakened from the sleep of death. Truly, with all the promises of these blessings to reach the people through the Messiah, those who had faith in the promises must have delighted

in their expectation of his coming!

Micah 5:2 contains a revealing prophecy concerning the birthplace of the Promised One: it was to be Bethlehem. "Though thou be little among the thousands of Judah," wrote Micah, "yet out of thee shall he come forth unto me that is to be Ruler in Israel." Not only was the Messiah to be "Ruler in Israel," but it was promised that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

Micah wrote concerning Jesus that his "goings forth have been from of old, from everlasting," or, as the margin states, "the days of eternity." The Hebrew words here translated "goings forth" mean, according to Prof. Strong, "a family descent." The prophecy could well have reference to "the family descent" of Jesus as given in Luke 3:23-38. This record of descent takes us all the way back to Adam, and informs us that Adam "was the son of God."

Truly Jesus' descent was "from of old," for he was the Son of God, who is from everlasting to everlasting. Jesus was the Son of God as "the Logos." He was the Son of God while in the flesh and in association with the human race. He is now the Son of God on the divine plane of life.

QUESTIONS

In what two roles is Jesus presented to us in this lesson?

Describe these in detail.

Explain the Bible's teaching concerning Jesus as the Son of God.

Man's Response to God's Gift

MEMORY VERSE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10

MALACHI 3:5-16

GOD'S gifts are numberless and in great variety. To mankind in general he gives the sunshine and the rain, which in turn contribute to the bringing forth of food from the earth to sustain life; and there are countless other gifts of God to the natural man. To his own people of this Gospel Age there are all the precious gifts designed for the joy and growth of "new creatures in Christ Jesus."

Chief among these, of course, is God's gift of his Son to be our Redeemer and Lifegiver. Indeed, this "unspeakable gift" will eventually result in eternal life as humans for all who, throughout the thousand years of Christ's reign, believe on him and obey the laws of the kingdom. How hearty should be our response to this gift, and how enthusiastic will be the response of the world in general during the kingdom age now near!

It is appropriate at this time that we think of our response to this, the greatest of all God's gifts, for we have just been reminded in a special way of this Gift of his beloved Son. On the 25th of December professing Christians the world over commemorate the birth of Jesus, but if our appreciation does not carry over to, and through, the coming year, our commemoration is largely void of true meaning. Let us not be in the category of those who cry, "Lord, Lord," and then fail to do the will of the Lord.

As followers of the Master, we have our response to God's great Gift described by the Apostle Peter as "the answer of a good conscience toward God." (I Pet. 3:21) Paul expresses the thought in a different way. He wrote, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves,

but unto him which died for them, and rose again."—II Cor. 5:14, 15

Thus does Paul describe the proper response to God's gift of his beloved Son to be our Redeemer as being the dedication of our all to the divine cause—time, talent, strength, means—everything. Only thus can we show true appreciation of divine love.

Our lesson is a reminder that typical Israel failed many times to show true appreciation of God's goodness. God had made certain requirements of the Israelites, and while outwardly they made a pretense of responding, it was not from the heart. They robbed one another, and especially the needy among them. They sinned in many other ways. The Lord told them that the whole nation had robbed him. They said, "It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—vss. 14, 15

It is true that in the world in general the wicked often prosper, are "set up" and "even delivered." But that need not have been true of the Israelites. God had promised them, upon the basis of their faithfulness, that he would bless them in basket and in store. But they were not faithful, even though they claimed to be. God invited them to return to him and promised that if

they did, he would return to them.

They could return to God by bringing all the tithes into the storehouse. And in our memory verse God promised that if they did, he would pour them out a blessing so great that they would not be able to contain it.

Spiritual Israelites are not requested to pay tithes to the Lord, for they have dedicated their all to him. But the principle still holds true; namely, that if we desire the richest of divine blessings to be poured out upon us, we will need to be faithful in paying our vows of sacrifice unto the Lord—we will need to give him all that we have and are, even as we have promised to do.

Even in that dark day of Israel's history there were some who "feared the Lord," and he gave heed to these and promised that a book of remembrance would be written for them. This is also true of the present age in connection with spiritual Israel.

QUESTIONS

What should be our response to God's gift of his Son?

What is the answer of a good conscience toward God?

Explain Israel's tithing arrangement.

Are Christians under that arrangement?



The Power of Faith

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1

ONE of the main themes of the Book of Hebrews is the necessity of having an abiding faith in God and in his promises, if we are to be acceptable to him and walk victoriously in the narrow way of sacrifice. There is evidence within the epistle that those to whom it was addressed were not living up fully to their privileges as followers of the Master. They were urged to take more earnest heed to the things which they had heard, lest at any time they should let them slip. (ch. 2:1) They were also exhorted to "call to remembrance the former days, in which," after they were enlightened, they endured a great fight of affliction, the implication being that they were no longer enduring so faithfully.—ch. 10:32-34

In chapter 5, verses 11 to 14, they are told that they were "dull of hearing," and that for the time they had been in the truth they should have been prepared to be teachers, but instead of this they had need that one teach them again "the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." This would indicate that for some reason the Hebrew brethren had not made the progress in Christian growth which they should have. There was probably more than one reason for this, and one of them seems clearly to have been a lack of faith.

In the opening chapters of the epistle the Hebrew brethren are reminded that God had spoken to them through his Son,

whom he had made heir of all things. They are assured that the holy angels were ministering spirits "sent forth to minister for them who shall be heirs of salvation." (ch. 1:14) They are assured that they had been made "partakers of the heavenly calling," and that Jesus was "the Apostle and High Priest" of their profession—the order of priesthood in the divine plan to which they had been called.—ch. 3:1

These apparently lukewarm brethren were also reminded that their High Priest, Christ Jesus, had been faithful and that faithfulness is the condition upon which they could continue to be members of his house of sons. We quote, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." And then the admonition:

"Wherefore (as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."—ch. 3:6-14

The general thought here seems to be that the Israelites in the wilderness provoked God through their unbelief, their lack of faith. This is further borne out by the last three verses of the chapter, which read, "But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."—vss. 17-19

Faith Makes the Difference

The Israelites had many trials in the wilderness, but had they been able to exercise a firm faith in their God they would have known that he would help them in all their difficulties, and therefore would not have been rebellious so much of the time. Twelve spies were sent into Caanan to spy out the land and to report their findings. Ten of them reported that while it was good land it would be impossible for the Israelites to conquer it and to drive out the Caananites. Two of them reported their belief that with God's help they could conquer the land.

What was the difference between the ten and the two? The majority report of the ten was based upon their lack of faith, while the minority report reflected the indwelling of a firm faith in the hearts of these two spies, Caleb and Joshua. The vast majority of the Israelites acted upon the report of the unbelieving ten and thus brought down upon themselves the displeasure of God, for "without faith it is impossible to please him."—ch. 11:6

The Apostle Paul uses the faithlessness of the Israelites as a basis of warning for the Hebrew brethren to whom he was writing, and the same warning applies to us at this end of the age. "Let us therefore fear," he wrote, "lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—ch. 4:1, 2

The Two Gospels

As we know, the word "Gospel" means "good news." The good news made known to the Israelites at the time Moses first appeared to them as one sent of God to deliver them from Egyptian bondage was that following this leader they not only could be made free from slavery, but would be led into the land which God gave to their fathers. (Exod. 6:1-8) This indeed was "good news." To us the good news is that the greater than Moses came and laid down his life that we might be delivered

from the bondage of sin and death, and that through him we have been made partakers of a heavenly calling, to live and reign with Christ for a thousand years, to liberate all mankind from bondage to sin and to restore the willing and obedient to an earthly Caanan—the restored paradise.

The good news of deliverance from Egyptian bondage and entrance into the land promised to Abraham was indeed a blessed Gospel. But it was of little value to the Israelites, because they could not, or did not, actually believe that God would accomplish this for them. There were times when they seemed to believe. They rejoiced to be delivered from Egypt, but cried out against Moses and the Lord when they reached the Red Sea. They rebelled against the diet of manna, and in many other ways revealed their hearts of unbelief. Had they really believed God the hardships of the wilderness would have meant little or nothing to them. Indeed, it was their lack of faith that brought about their long stay in the wilderness. Had they believed the report of Caleb and Joshua that with the help of their God they could conquer Caanan, their journey across the wilderness would have been a short one, and their entry into the land of promise a glorious victory of faith in which all would have rejoiced.

Paul made a timely application of Israel's failure to the Hebrew brethren, and to all the spiritual Israelites of the Gospel Age. He admonishes us to "fear," lest we come short of the promises which God has made to us, those promises which make up the substance of the Gospel which has reached our ears. We come short of those promises when we fail to meet the conditions which have been attached to them, and many times it is the lack of faith that causes failure.

As followers of the Master we are under the law of love. This means that our attitude toward the brethren, and toward all men, should be one that is controlled by love. If we fail in love we come short of God's promises and fail also to enjoy the peace of mind and heart which could be ours. Love calls for patience, for understanding, for kindness, for tolerance.

We will not speak evil of those whom we love, even though their fleshly weaknesses may try our patience and forbearance. Why do we sometimes fail to exercise these qualities of love toward our brethren? It could be due to a lack of faith. If we really have faith that God exists, is watching over us, and has knowledge of our innermost thoughts, it should be a deterrent to evil surmising concerning our brethren, and also to harsh words which we might be inclined to utter to wound them. Nor should we say or do anything in the absence of our brethren that we would not say or do in their presence. How much more this would be true if we have faith in God and in the fact of his presence to guide and help us!

Israel's Sins

Looking back to Israel's experience we note the many instances when her kings and priests grossly disobeyed God's commandments. Their reported sins against God are so heinous that one wonders why they even claimed to be the people of God. What led to this God-dishonoring conduct? It was probably their lack of faith. They lacked belief that their God existed and was dealing with them, else they would not have been guilty of such gross misdeeds. Even David, a man after God's own heart, once allowed a curtain to shut God out from his consciousness while he transgressed against him.

Going back to Hebrews 11:6, how true it is that "without faith it is impossible to please" God. Those who come to God and undertake to serve him "must believe that he is, and that he is a rewarder of them that diligently seek him." It is just as true that these must believe that God will discipline those who, having entered into a covenant to serve him, disobey his commandments—especially his commandment to love one another.

And love enters into many aspects of our Christian lives. If we love a brother we will not be jealous of his abilities and opportunities to serve the Lord. No one likes to admit that he is jealous. This is something that is felt in the heart, yet concealed as much as possible. But it is revealed in attitudes, and those

attitudes sometimes create a spiritually unhealthy atmosphere among the brethren with whom we may be associating. All the Lord's people should be on guard against the encroachment of such secret sins, but to gain the victory over them we will need a living faith in God and in the rightness of his ways.

The Works of Faith

In Paul's letter of encouragement to the Hebrew brethren he reminds them of the accomplishments of faith in the lives and experiences of their brethren of old, the Ancient Worthy class. "Faith," he says, "is the substance of things hoped for, the evidence of things not seen." (ch. 11:1) We cannot see God, but by faith we know that he exists and is near to us at all times. How this thought should help us to control our thoughts, our words, our deeds! "The elders," the apostle wrote, "obtained a good report through faith." How is it with us?

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." We also are offering sacrifice. Paul calls it a "living sacrifice" and assures us that it is "holy, acceptable unto God," our reasonable service. (Rom. 12:1) The acceptableness of this sacrifice depends upon our obedient faith in God and in his ways of righteousness.

"By faith Enoch was translated that he should not see death." (ch. 11:5) "By faith Noah, being warned of God of things not seen as yet, moved with fear [reverence], prepared an ark to the saving of his house." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (vs. 8) "Through faith also Sara herself received strength to conceive."—vs. 11

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (vss. 17-19) This was indeed a strong faith, and all who know the

promises of God must exercise the same strong faith, believing, as Abraham did, that God will raise the dead. If we have a faith like this, can the little vexing things of our everyday life really give us much concern? Believing, as we should, that God will raise from the dead that brother who is such a trial to us should help us to overlook his weaknesses, even as we would like to think that he overlooks ours.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (vss. 24-26) What a faith! It led Moses deliberately to choose a course which he knew would entail privation and suffering, and possibly death. It was a faith that gave him assurance of God's watchcare, and of his ability and willingness to reward him for his faithfulness.

The record of Moses' faith continues: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (vs. 27) Does our faith see the "invisible"? If it does, then why should the little trials and vexations of our daily experiences disturb us and rob us of our rest in Christ? If we are tempted to give a sharp answer to words of criticism, let us remember to glance at the "invisible," realizing that he knows and cares.

The record continues, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 32-35

To this group of faithful servants God openly displayed his protection and care. They did not credit their accomplishments to any power or ability of their own. Their faith in the invisible revealed to them that it was their God who helped and delivered them in all their experiences. Should it not be so with us? If today we were successful in overcoming, let us realize that this victory was not our own, but the Lord's, and thank him for the power of his salvation.

There Were Others

God did not test the faith of all the Ancient Worthies in the same manner. Paul continues, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not [the fulfilment of] the promise: God having provided some better thing for us, that they without us should not be made perfect."—vss. 36-40

We, like the Ancient Worthies, also have trying experiences from which the Lord does not deliver us. But if our faith is strong as theirs was we will see his invisible presence and realize that his almighty power is sustaining us in the suffering, whether it be mental or physical. If our faith is vital we will know that he knows what is best for us, and that he will permit just those experiences which will be the very best if we leave the choice with him. How blessed indeed it is to realize, by faith, that he truly does know and care!

Jesus, Our Exemplar

After mentioning many of the outstanding servants of God who make up the Ancient Worthy class, Paul refers to them in general as a "cloud of witnesses" with which we are "compassed

about." And then, from this cloud of witnesses which should be such a great stimulus to our faith, he takes us to the greatest of all examples of faith, even Jesus. He admonishes, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—ch. 12:1-3

A living faith in the unseen God will enable us to lay aside the unnecessary weight of worldly cares, as well as "the sin which doth so easily beset us." It is doubtless true that each follower of the Master has peculiar weaknesses against which he has to fight specially. However, we are inclined to think that here the besetting sin referred to by Paul is the sin of unbelief. As we have noted, throughout the epistle he has stressed the great need of faith, and reminds us that the Israelites failed to enter into rest because of their unbelief, or lack of faith.

We may think of non-Christians as being the only unbelievers, but we, too, can experience a measure of unbelief, and as a result fail to be victorious in our experiences. "This is the victory that overcometh the world, even our faith," John wrote. (I John 5:4) Is our faith overcoming the world? Or, when we look out upon the world, with its pleasures, its selfish spirit of greed and gain, its lust for power over others, does our faith weaken and therefore fail as a shield against the allurements of the world? Do we look away from Him who is invisible, and begin to esteem as valuable the visible things of the world with which we are surrounded?

And what about the weaknesses and the cravings of the flesh? Is our faith in the invisible God helping us to overcome these? Or, failing to remember that he is looking on, ready to help if we will but turn to him, are we forgetting the God with whom

we have made a covenant of sacrifice, allowing our flesh free rein to think and speak evil, and in other ways go contrary to our professions as new creatures in Christ Jesus? Here also it is a living, vital faith that will make the difference between defeat and victory.

This is also true with respect to our great Adversary, the Devil. He is as a "roaring lion" seeking to devour us. Do his "roars" fill us with fear, or is our faith in the power of God's protection strong enough to withstand the Adversary's attacks? God will deliver us from our "lion" Adversary, even as he delivered Daniel of old. How wonderful is our privilege of laying hold by faith upon this blessed assurance!

Paul says that the joys set before Jesus enabled him to endure the cross and to despise the shame. Those joys were set before Jesus through the promises of God, but he needed faith if they were to be of practical value to him during his life of suffering, and especially on the cross. Essentially these same joys are set before us. Are we able firmly to grasp them by faith, and, following patiently in Jesus' footsteps, ultimately attain to the kingdom glory with him? We can, if the power of faith continues to work in us to will and to do of God's good pleasure.



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NEW JERSEY 07073

SACRIFICE IN THE PLAN OF GOD

Section VII

The Day of Atonement Type

IN DESCRIBING the role of sacrifice in the plan of God, we believe that direct scriptural teaching should be given the most weight, as compared with that which is typical. All will agree that there is much less chance that surmisings or speculations will be accepted for truth when there is a clear "thus saith the Lord" on the matter. For this reason, thus far we have endeavored to develop the concept of sacrifice by using as direct an approach as possible, which included noting the testimonies of Jesus and the apostles.

If the outline of the substance has been properly established, the type and shadow should be found in conformity to it. Therefore let us now give our attention to the Old Testament, and particularly to the Law arrangement with Israel, to see how it bears upon sacrifice and atonement. It is important that we do this, for the Lord has specifically prepared lessons therein for our instruction and benefit. Paul wrote that "all these things happened unto them [the Israelites] for ensamples: and they are written for our admonition, upon whom the ends of the world [age] are come."—I Cor. 10:11, *Gal. 3:1-12, 14, 15*

It is with the services of the tabernacle as they were carried out on the day of atonement that we shall be especially concerned—this is recorded in the 16th chapter of Leviticus. The intricacies of this service were part of the great Law Covenant which God made with the nation of Israel through their leader and deliverer, Moses. They are especially noteworthy because they foreshadowed the method which God would employ to bring about forgiveness of sins and the atonement between God and man.

Throughout the course of the year many kinds of sacrifices were carried out in the tabernacle, which had been specially set apart for this purpose. There were peace offerings, sin and trespass offerings, and burnt offerings; for these, cattle, sheep, goats, and birds were slain. There were meal offerings, for which grain, flour, and cakes were brought. There were also drink offerings, wave offerings, and heave offerings. All these sacrifices were carried out or supervised by Aaron, the high priest, and his sons, the underpriests. The Levites, one of the twelve tribes, were set apart for aiding in this work.

These sacrifices pictured man's fallen condition before God and his need for atonement. The animal sacrifices in a general way pointed forward to our Lord Jesus as the one who would lay down his own life on behalf of condemned humanity. But it is the annual atonement-day sacrifices to which we want to direct particular attention. While this was not the only occasion when a sin-offering was presented, the importance of the event in the affairs of Israel and the many details with which it is described mark it as of special significance.

Israel's Atonement Day

The atonement day occurred on the tenth day of the seventh month (Ethanin, or Tishri) of the Jewish religious year. This was the most solemn occasion of the entire year, the day on which the high priest entered the holy of holies (the most holy, or second compartment of the tabernacle) to make atonement for the sins of the nation. To conduct the services of this special day, Aaron was clothed not in his usual "garments of glory and beauty," but in garments of sacrifice, which were of white linen. Let us turn now to the 16th chapter of Leviticus and note what was involved in the atonement day program.

The Bullock

Aaron was instructed to procure a bullock, two goats, and two rams for sacrificing. The bullock had been provided by Aaron himself and was to be slain in the court of the tabernacle as a sin-offering for himself and his house. The fat and vital

organs were to be burned upon the brazen altar in the court. Because of the large amount of fat, the bullock must have burned furiously and produced a dense cloud of smoke that arose in the sight of those ~~in the court.~~ *outside.*

Outside of the tabernacle, somewhere in the camp surrounding it, there was to be another fire. There the vile parts of the bullock—the skin, the flesh, and the dung—were to be burned. This scene was open to the view of any of the Israelites encamped about the tabernacle, which distinguished it sharply from the other sacrificial rites of the day of atonement, which were obscured by the linen fence surrounding the tabernacle.

Next, Aaron was to fill a censer with burning coals taken from the fire on the brazen altar, and bring it, together with two hands full of sweet incense, into the holy, or first compartment of the tabernacle. The censer was to be set on top of the golden altar and the incense crumbled over it, to produce a smoke of sweet perfume, which penetrated beyond the second veil into the most holy. When this had been performed scrupulously, the high priest could enter the most holy with confidence and proceed with the final act of atonement. With only the supernatural glow of the shekinah light between the cherubim on the mercy seat, he was to sprinkle the blood of the bullock on and before the mercy seat. Thus was the offering of the bullock to be effected.

The Lord's Goat

But another animal was also to be brought for a sin-offering—the goat. Two goats were to be procured from the people of Israel for this purpose and presented before the Lord at the door of the tabernacle. Lots were to be cast upon these, one selected for the Lord, the other as a scapegoat. The Lord's goat was to be slain as a sin-offering; the scapegoat was to be presented alive before the Lord, to make an atonement with him, and then be released into the wilderness.

The sacrifice of the Lord's goat was designated as "for the people" and was to be carried out in exactly the same manner as was the sacrifice of the bullock. The goat was to be killed by

the high priest; its fat was to be burned on the brazen altar; its body was to be burned "outside the camp," and its blood was to be sprinkled upon the mercy seat. Everything that was done to the bullock was also to be done to the Lord's goat.

The Scapegoat

The scapegoat was the only animal involved in these rituals that was to escape being slain outright. After the blood of the sin-offering had been sprinkled, Aaron was to lay his hands upon the head of the scapegoat. Then, as instructed, he was to "confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." Finally it was to be released to wander into the wilderness, scorned and buffeted by men, to face the certainty of death.

The burnt-offering was to consist of two rams, one for the high priest and one for the people. Before these could be offered Aaron was to change his clothing, removing the linen garments and putting on his royal garments of glory and beauty.

Another Sacrifice

In the 9th chapter of Leviticus, which portrayed a somewhat similar picture, an additional detail is brought out. When the sin-offering was completed, Moses and Aaron together entered the tabernacle, then came out to extend a blessing to the people. "And the glory of the Lord appeared unto all the people." As this occurred, fire came out from before the Lord and consumed the burnt offering upon the altar. And the scripture indicated that when this happened, all the people shouted and fell upon their faces.—Lev. 9:23, 24

The recognition by all the people of this event, their shouting and falling on their faces, illustrated that the world will finally come to understand the significance of this sacrifice and all that it means for them. They will fall on their faces in grateful worship and praise of their great God and the Author of this plan of sacrifice.

The Typical Lessons

What meaning may we attach to these events? All will recog-

nize that this represents a deep study, and that a tremendous amount of scriptural comparison would be needed to confirm any conclusions which were made. We are satisfied that this kind of study has already been completed and made available to the church by one deemed "wise and faithful." We are convinced that it represents the most authoritative work ever produced on this subject.¹ Therefore, with our guidelines already well established, here we need merely to round out the subject of sacrifice by outlining the main features of the type and by summarizing the meaning which is attached to it.

It was the Apostle Paul who established the tabernacle sacrifices as a type and enumerated their importance to the Christian. Without his testimony, the student might have reasoned this to be the case, but the clear confirmation would have been lacking. We are thankful that the Lord did not leave it a matter of doubt, and that he directed Paul to settle the matter.

As we have already noted, in the 9th and 10th chapters of Hebrews Paul indicated that the offering of bulls and goats could never actually take away sin, and that it remained for the "better sacrifices" to accomplish this cleansing work. Then, in the 13th chapter, he revealed the antitypical identity of the animals used in the sin-offering: Jesus, "that he might sanctify the people with his own blood, suffered without the gate. Let us [the church] go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:12, 13

Someone might observe: "But the Apostle Paul did not directly state that the bullock represented Jesus, and the Lord's goat, the church. Are we not reading something into the text that does not exist?" In this regard, let us consider two points. First, we note that Paul wrote in the context of the sin-offering

¹Many of our readers will recognize this work as **Tabernacle Shadows of the Better Sacrifices**, originally published in 1881. It is available from the Dawn Bible Students Association, East Rutherford, N. J., at a cost of fifty cents.

of the day of atonement and that both Jesus and the church were placed into that context. Second, the facts surrounding these two offerings speak volumes in portraying their antitypical identity.

The bullock was provided by God, through the high priest, but the goat was taken from the people. Is it not so in reality, that God provided Jesus, and that the church, in contradistinction to her Lord, is selected from the world of mankind? The bullock was a very fat animal, while the goat was lean. Did not Jesus have an abundance of love and zeal, while his followers are so very lean in comparison?

Bullock and Goat Treated Alike

All that was done to the bullock was likewise meticulously done to the goat. Does this not dramatically show that all the members of the body must be made copies of God's dear Son? Did not all die to their own wills the moment they were slain upon the altar—reckoned dead to human aims, hopes, and ambitions—and thenceforth alive unto God as new creatures?

Yes, we believe that the fat and vital organs of the goat class are presently being burned upon the brazen altar of sacrifice, and picture the love and devotion of the church. As with Jesus, it is only those within the family circle of God who may view these proceedings, watch the smoke of the sacrifice as it rises in the court, and appreciate the zealous activities of the Lord's consecrated ones.

The incense is also being crumbled upon the coals of fire, representing the faithful performance of consecration vows amid the trials and testings of life. Does not the obedience of the church to the divine will, as with Jesus, cause the sweet perfume to rise upward, penetrating beyond the second veil into heaven itself? Truly, the sacrifices of all the Lord's people are appreciated by the Heavenly Father and come before him as a sweet-smelling savor, as it were.

But in the camp there was another fire burning, one which

consumed the bodies of flesh. Those in the camp resented the stench. Does this not remind us of the words of our Master when he said, "If the world hate you, ye know that it hated me before it hated you. . . . The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15: 18, 20) Have we not witnessed the same rejection and misunderstanding of the followers of the Master as was felt by Jesus himself, in fulfilment of the type? Are we not also endeavoring to be of those who count it a privilege thus to suffer reproaches with him?

A Share in the Sin-offering

If we will but search the Scriptures with open minds, collating and evaluating, the evidence will be seen to be overwhelming that the church has a part in the sin-offering. We were not to be left groping or searching aimlessly. On a doctrine of this kind the foundations of Scripture were to be laid for our enlightenment and joy. Yes, the church does have a share in the sin-offering, and if we are faithful as individuals we may realize this share!

The type is especially helpful in pointing to the double aspect of the sin-offering. The animals had to be slain, their fat and vital organs burned on the altar, and their vile parts burned without the camp, as we have seen. All of this pictured the suffering and sacrificial work of Jesus and the church as it was to be carried out during the Gospel Age. But there was another aspect of the sin-offering which was equally as vital: it concerned the use to which the blood of the animals was put.

what does the blood represent?
In the type, the blood of the sin-offering was sprinkled upon the mercy seat in the most holy. The first sprinkling was from the bullock, which represented the value and merit of Jesus' sacrifice presented to the Father on behalf of himself and his house; that is, on behalf of his body members and the entire household of faith. Paul wrote that "Christ . . . entered into . . . heaven itself, now to appear in the presence of God for us."—Heb. 9:24

This first sprinkling before the bar of Justice canceled the adamic condemnation against the church by imputing Jesus' merit on her behalf. Throughout the age, as each believer demonstrated his faith in the blood of Jesus by consecration, an individual imputation of Christ's merit was received. The church had no share in this sprinkling, since all the work was done by Jesus and she acted merely as a recipient of his merit.

The Second Sprinkling

The second sprinkling upon the mercy seat was of blood from the goat, and was made on behalf of the people. Does this mean that Jesus' sacrifice was efficacious for the church, and that the church's sacrifice in turn redeems the world? No, we do not think this is the lesson at all! Here is where we must be careful to rely upon the New Testament teachings in order to evaluate the type properly.

The Scriptures are very clear that Jesus' sacrifice by itself was fully efficacious for both the church and the world. Looking steadfastly at Jesus, John the Baptist declared: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Later, Jesus spoke of himself as the living bread which would sustain the life of all who ate of it (by appropriating it to themselves); then he said, "The bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) The Apostle John added his testimony also when he wrote, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

Jesus' Sacrifice Sufficient

It is clear, then, that Jesus' sacrifice was all-embracing and all-sufficient. Had God so arranged it, the sacrifice of the church could have been omitted entirely without altering the benefits accruing to the world. The church's sacrifice is efficacious only as it is counted in as a part of Jesus' one great offering for sin. "For both he that sanctifieth [Jesus] and they who are sanctified

[the church] are all of one: for which cause he is not ashamed to call them brethren."—Heb. 2:11

As the burning of the animal parts represented the suffering and work of sacrifice, so we believe that the sprinkling of the blood represented the legal aspects of the atonement. It depicted the use to which the merit of Jesus' sacrifice was to be put, in legally canceling the adamic condemnation. The "blood of sprinkling" is Jesus' blood, and the church is privileged to share in the second work of sprinkling.

Before the second sprinkling of blood takes place, the mystical body of Christ will have been completed. Her sacrificing will have been finished, and the attainment of her glorious resurrection inheritance will have become a reality. The church will be considered a part of the great High Priest himself. When the final sprinkling is performed, she will be united with him as the glorified Christ, sharing with him, upon the basis of his merit, in this legal work of expiation, as well as in all other works to follow. Praise be to God for this grand preview of the atonement process!

The Scapegoat

But what of the scapegoat, the only animal involved in the atonement day sacrifices that was not directly slain by the priest? Whom did it represent, and what is the connection between the transgressions confessed over it and the sin-offering? We believe the scapegoat represented a class of God's people who entered the arena of sacrifice but who held back from giving their all and thus failed to carry out their covenant. This class is generally referred to as the "great company," in contrast to the body of Christ, or the "little flock." Much could be said concerning it, but we are confining ourselves to the barest description which will place it in perspective.

The Bible details the characteristics of this group. Those who compose it, as with the "little flock," were all called to the high calling in Christ Jesus. They entered the same race for the

grand prize which God has in reservation for the overcomers—the privilege of joint-heirship with Jesus in his kingdom and future glory. However, they failed to run properly: they took their eyes off the prize and consequently failed to gain the chief reward. Instead of receiving the glory, honor, and immortality—the divine nature—reserved for the faithful sacrificers, they will be given a lesser reward. They will be raised as perfect spirit beings with a place “before the throne” as servants in God’s temple.—Rev. 7:9, 10, 13-17

Present Condition

The present condition of this class of the Lord’s people is not an enviable one. Instead of offering a full, unreserved sacrifice to God, they cleave somewhat to the things of this world. They find themselves trying to maintain a double course, endeavoring to serve God and seeking to find fulfilment in the world as well. In compromising what they know to be their responsibility to the truth, they run into untold grief and suffering. Individually, the Lord provides wilderness experiences which in the end consume their flesh that their “spirits might be saved in the day of the Lord Jesus.”—I Cor. 5:5

As we have seen, the merit of Jesus’ sacrifice will cancel the death condemnation upon the race; this will include an atonement for all the weaknesses and imperfections stemming from the original sin. But there have been other sins committed by the world which do not properly fall under the adamic transgression because they have been committed against some measure of knowledge and light. These sins have been more or less wilful and cannot be excused on the grounds of an imperfect inheritance. As such, they would appear to require a just recompense to settle their account.—see Heb. 2:2

Jesus enunciated this principle when condemning the religious hypocrites of his day: “The blood of all the [righteous] prophets, which was shed from the foundation of the world, [shall] . . . be required of [you and] this generation; from the blood of Abel unto the blood of Zacharias. . . . I say unto you, it shall be required

of this generation.”—Matt. 23:35, 36; Luke 11:50, 51

What of Sin Against Light?

Thus it appears that the time of trouble which was permitted to come upon the nation of Israel at the close of the Jewish Age was designed to square the account of the sins incurred against God's righteous people up to that time. But what of the sins against a measure of light and knowledge which have been committed since? Is there a way that God will balance the remaining accounts of the world, particularly for the sins and persecutions carried out against the church? We believe that there is and that the process is partially suggested in the handling of the scapegoat in the tabernacle type.

The high priest was to confess over this goat “all the iniquities of the children of Israel,” representing, we believe, these wilful sins of the world. Then it was to be released into the wilderness, where, buffeted by adverse conditions and scorned by men, it would be left to die an unwilling death. Under such conditions, the scapegoat class was destined to learn the utter vanity and worthlessness of coveting the world's approval. Led by the hand of divine providence, these will at last reach the point of spiritual maturity and be saved, “so as by fire,” having suffered the destruction of their flesh.—I Cor. 3:15

These, we believe, are the tribulations coming upon the scapegoat class—those of God's consecrated people who have failed to live up to their privileges of sacrifice. Indeed, these sufferings have been fulfilled to some extent in the lives of the great company throughout the Gospel Age, for this class has always existed alongside of the faithful sacrificers. Applying the principle stated by Jesus, it appears that God as a strict accountant will accept these special trials and sufferings, along with the great time of trouble at the close of the age, as an offset to the more or less wilful sins of the world accruing since Jesus' day. Thus will the world's account of sin against light be fully squared before Christ's kingdom is ushered in and its attendant blessings begin to flow.

Importance of Self-Examination

What a remarkable preview is recorded here of the development of two different classes of the Lord's people! May this knowledge cause all of us to examine ourselves and to evaluate our own position before the Lord. Have we endeavored day by day to live up to the terms of our covenant? This covenant is best expressed by the one word, sacrifice. (Ps. 50:5) Have we been faithful in our consecration to the Lord, using our opportunities to serve him and his people? Does our enthusiasm for the truth permeate every fiber of our being and reflect our singleness of purpose? Are we willing to follow our Master through the rugged, steep portions of the Christian pathway and to suffer hardship for his name, if need be?

The choice is ours. If we permit the allurements of this world to attract us; if we allow the heavenly vision to become obscured by the material things of this life; if we hold back from sacrificing some of our strength, time, talent, or means, how can we expect to be of the little flock? Shall we allow friends, or family, personal pleasure, or any earthly advantage to prevent us from gaining the chief prize, that of joint-heirship with our Lord? May we be enabled to say with Paul: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:37-39

Yes, the plan of God was designed to bless all the families of the earth. Through processes of restitution, man will yet regain his earthly kingdom and the perfection that was lost in Adam. While the night of sin and death has been long indeed, throughout it all, the faithful sacrifices of God's people have gone forward. They will culminate in joy and blessing to all in the millennial morning, when the High Priest appears in his garments of beauty, and when the glory of the Lord shall be revealed!

—Contributed

The Harp of Truth

"I heard the voice of harpers harping with their harps."—Revelation 14:2

"Upon . . . an instrument of ten strings will I sing praises unto thee."—Psalm 144:9

THE harp is used in the Scriptures to symbolise the Word of God; hence David, a type of Christ, says in one of his songs of praise, "I will open my dark saying upon the harp." (Ps. 49:4) Similarly our Lord, the antitypical David, in all he said, accompanied himself with the "harp." In other words, Jesus supported himself in all he said by the Word of God, and he was able to say, "The words that I speak unto you, they are spirit, and they are life."—John 6:63

A musical work frequently opens with an outstanding piece of melody upon which much that follows is based. Somewhat similarly, as the harp is spoken of in Scripture as "an instrument of ten strings," we find quite appro-

priately that God's great plan of salvation, as revealed in the Word, divides itself in an orderly way into great fundamental features of truth, which like the strings of the harp—when touched in their proper order and way—reveal music of a spiritual character most inspiring to the ear of a child of God. Let us notice briefly some of these truths relating to the divine plan of salvation.

Creation

The Bible, God's revelation to his creatures, opens with an account of the creation of our earth and its preparation for, and the creation of, our first parents. It tells how they were placed on trial for life in a perfect environment in Eden, given a knowledge of God's requirements, and told that they might continue to enjoy their perfect paradise home as long as they remained obedient to God's perfect law. (Gen. 2:15-17) Hence this first string of the harp of God is one of a very inspiring and comforting tone.

The Fall

The second string of the divine harp, however, produces a sad note to the ear. It tells of man's failure to keep the divine law perfectly, and it sounds forth the

truth concerning his fall into sin and the penalty of death. (Gen. 3:17-19) This note therefore—especially from the human standpoint—has a very hard, stern tone. Paul makes it say, “By one man [one man’s disobedience] sin entered into the world, and death by sin; and so death passed upon all men.”—Rom. 5:12

No Salvation by Works

To some of Adam’s posterity—the Israelites—God, through Moses, gave his perfect law, with the intimation that if they could keep it perfectly, they would not go into death, but would continue to live indefinitely. “The man which doeth those things shall live by them.” (Lev. 18:5; Rom. 10:5) But being fallen and imperfect like the remainder of mankind, they were unable to fulfil the conditions, and Paul, speaking for Israel, in effect says, The Law which was unto life [intended to give us life], we found to be unto death. (Rom. 7:10) “By the deeds of the law there shall no flesh be justified in his [God’s] sight.” (Rom. 3:20) This shows clearly that if man is ever to gain life it must be in some other way than by the works of the Law.

The Ransom

When Jesus came to earth he was born perfect—“holy, harmless, undefiled, separate from

sinners” (Heb. 7:26), and his human nature being perfect, he was able to keep God’s law perfectly. He then at the age of thirty willingly offered in sacrifice his perfect human nature, and in spite of not being in any sense a sinner, three and a half years later experienced sacrificial death, this offering being accepted by his Father as an atonement for sin—for the sin of Adam and all condemned in him. Hence, as Paul tells us in I Timothy 2: 4-6, it is now God’s will that all men shall be saved from darkness and the consequences of the fall, and come to a knowledge of this great truth, namely, that “the man Christ Jesus . . . gave himself a ransom for all, to be testified [to all] in due time.”

The Call of the Church

The Revelator, speaking from the standpoint of our Lord’s privileged position since his resurrection, says that he [the resurrected and highly exalted Lord Jesus] came, and took the book out of the right hand of him that sat on the throne [the Father, Jehovah, the Author of the great divine plan of salvation who occupies the throne of the universe], and when he had taken the book [God’s great book of divine revelation], then there began the singing of “a new song.” (Rev. 5:7-9) In other words,

the Word of God then began to "sing," as it were, "a new song," to give out a new message. This was the further light which came after the great sacrifice for sin had been provided; and especially did the Word begin to unfold God's purpose concerning the church, called out from the world during the Gospel Age.

This "great salvation," the Scriptures show, is to be followed by the salvation of the willing and obedient of the remainder of mankind during the period of Messiah's kingdom. The Revelator—in vision—sees this great plan being brought to a completion, and describes the overflowing enthusiasm and thankfulness displayed by those enlightened to see what had been planned for them: "And every creature which is in heaven, and on the earth, . . . heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13

Justification by Faith

The Justification "string" of the harp we may think of as sounding forth one of the phases in the preparation of the church to be associated with Jesus in his heavenly kingdom. Justification by faith makes our offering to the Lord acceptable (Rom. 12:1), a special imputation of our Lord's

merit having been made for us when Jesus ascended to the Father. As Paul tells us, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) The merit of his sacrifice covers our unwilling mistakes and shortcomings.

Baptism into Christ

The New Testament teaches that immersion in water is a symbol of the true and essential baptism of God's consecrated people into Christ. In other words, here is pictured their human will—all that they have—being immersed into the will of their Lord and Head. Their rising out of the water symbolizes their being raised to walk in newness of life as new creatures in Christ Jesus, and finally to have a share in the likeness of his resurrection. (Rom. 6:3-5) In the meantime Paul exhorts all such: "If ye then be risen with Christ, seek those things which are above." (Col. 3:1) Walking in newness of life is a necessary preparation for the great change of the first resurrection. This mention of the resurrection causes us to listen to the sound of another string of God's harp.

The Resurrection of the Dead

One might ask: Why should

there be a resurrection? The Bible answers, "As in Adam all die [all were condemned to death in him], even so in Christ shall all be made alive." (I Cor. 15:22) To emphasise the importance of this subject Paul says, "If there be no resurrection of the dead, then is Christ not risen: [and this means that] they also which are fallen asleep in Christ are perished." (I Cor. 15:13, 18) Hence we see that the future life of both the church and the world depends upon the resurrection of the dead. Our Lord's authority and saving power arises from the fact that he tasted "death for every man." (Heb. 2:9) He "gave himself a ransom for all." Upon this great truth of the resurrection man's future life depends.

Our Lord assures us that the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil [the vast majority of the human family] unto the resurrection of damnation, or judgment. (see John 5:28, 29, also Diaglott) Here we are shown that all, apart from those who through the ages have "done good," are to experience a "resurrection of judgment," that is, a raising up to perfection, helped by the judgments and

disciplines of Christ's millennial kingdom.

This is the day wherein God will judge the world in righteousness by that One whom he hath ordained. (Acts 17:31) The Greek word translated damnation in John 5:29 is *krisis*, which means a trial or testing time; and Jesus' sacrifice for the sins of the whole world makes it possible for Adam and all condemned in him to have a future judgment, or trial for life.

The world will come forth unto a "resurrection." (John 5:29) The coming forth is one thing, but this is to be followed by a completion of the resurrection process—a gradual raising up to human perfection, brought about by the instruction and discipline of Messiah's kingdom. Speaking of the state of the earth at the completion of the resurrection work, the Revelator says: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —Rev. 21:4

The Second Death

The Revelator shows how, even at the close of that great thousand-year day of probation, secured for the world by the death of Jesus, there will be a severe testing to demonstrate to what

extent the required obedience of that age shall have rightly affected the hearts of those who have experienced its blessings, so that their love will be for righteousness, and they will hate iniquity. (Rev. 20:7, 8) Those who in that final test shall manifest that their hearts contain anything less than full loyalty to the Lord and the principles of righteousness will have their part in the second death.

Speaking of "the times of restitution," the Apostle Peter in plain language gives us a similar picture. He said, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) Not one blot of sin will be permitted to remain to mar God's wonderful, perfect, and everlasting kingdom.

It is our great privilege now to go forth in the Lord's name,

rejoicing as we go, praising him with our lips, singing the "new song" which he has put into our mouths. (Ps. 40:3) Only those who have learned to play upon the harp of God (Rev. 15:2), who have all its strings attuned to perfect harmony, can properly sing the beautiful "song of Moses and the Lamb" (Rev. 15:3)—that song, or preaching, which is in perfect accord with the Law and the Gospel, proclaiming the same truths which Jesus (the Lamb) expounded, and which Moses also taught in the Law and types.

Never until the present generation has it been possible to produce such melody from this wonderful harp; for never before have all its chords been so exactly placed and attuned. Let us, then, take this glorious harp of the ages and, as we sweep its chords, let us sing with spirit and with understanding this wondrous, glad new song.

BRITISH SPEAKERS' APPOINTMENTS

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The Good Gifts of God

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17

THROUGHOUT December, perhaps more than at any other time in the year, the minds of millions are turned in the direction of giving. Traditionally, it is the month in which Jesus was born, although the Scriptures indicate that the date of his birth was about the first of October. True, the chief thought with many seems to be the exchange of gifts among themselves, overlooking the fact that on the occasion that they commemorate by their own giving the emphasis was on the fact that God was the Giver; for in the birth of Jesus we see the great Creator of the universe, our loving Heavenly Father, giving his beloved Son, so that later, through his death, he might become the Redeemer and Savior of the world of mankind. Paul describes this as God's "unspeakable gift."

In Jesus we see God's greatest Gift, and by this gift we are reminded that our Heavenly Father is continually bestowing gifts upon his human creatures. Most of these are taken for granted. The wise man wrote, "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God." (Eccl. 5:18, 19) All the legitimate material things of life are the gifts of God; and as Solomon reminds us, even the ability to use these properly and to advantage is one of his gifts.

Impartial

God is impartial in the bestowing of his gifts: "He maketh his sun to rise on the evil and the good, and sendeth rain on the

just and on the unjust." There is a practical lesson in this for us. Jesus outlined it: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:44-48

As members of the fallen and dying race, we cannot be perfect in the sense of never making a mistake in thought, word, or deed. But we can be perfect, or all-comprehensive, in the bestowing of our blessings upon others, as the Heavenly Father is all-comprehensive. The New English Bible reads, "You must therefore be all goodness, just as your Heavenly Father is all good." Thus, in Jesus' reminder of God's goodness to all he brings to our attention our own responsibility. Indeed, there should be in our hearts and lives a response to all of God's gifts, of whatever nature they may be.

As followers of the Master, who have entered into a covenant with the Lord by sacrifice, we are not to expect that God will always bestow material gifts of food, raiment, shelter, and health in an abundant measure. Paul realized this and endeavored to learn the lessons from all of God's providences in his life. He wrote: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound, . . . to be full and to be hungry."— Phil. 4:11, 12

The great lesson which Paul had learned from the manner of God's dealings with him along temporal lines was to be content with whatever was provided for him. In a letter to Timothy he expressed this thought. We quote: "Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out." (I Tim. 6:6, 7) Possibly Paul had in mind that wonderful statement of resignation to God's will made by Job centuries before, when he said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21

Surely in both Paul's and Job's attitude toward the providences

of God in the temporal blessings of life we have noble examples to follow. It is so easy to wonder about the goodness of the Lord when our material good things of life are not in abundant supply. Perhaps we are more prone than we should be to measure the Lord's love for us by the abundance of the things which we possess of a material nature. As dedicated followers of the Master our chief concern should be as to how well we are carrying out the terms of our covenant of sacrifice, whether we are bringing all the "tithes" into the storehouse of the Lord and receiving in return a rich outpouring of his blessings along spiritual lines.

Spiritual Gifts

As followers of the Master our principal concern this December, as at all times, should be how fully we are appreciating God's spiritual gifts—those gifts which pertain to our eternal welfare in connection with our hope of the "great salvation." Paul wrote: "By grace are ye saved through faith: and that not of yourselves: it is the gift of God." (Eph. 2:8) God's great gift of salvation reaches us through his beloved Son—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

It requires faith on our part to receive this gift—a faith that is demonstrated by our full consecration to know and to do the Heavenly Father's will. It is a gift that reaches us because of God's grace. Thus it is that by grace we are saved, through faith. John 3:16 sums up the matter for us very nicely: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Discernment

One of the very precious gifts of God to his people throughout the present Gospel Age is the ability to discern the truth of his Word, the great divine plan of the ages. The psalmist mentions why: "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live." (Ps. 119:144) God's "testimonies" would be of little value to us if we could not understand them; but if we are given this discernment, and if

we obey the light thus given, it will lead to life—in our case, if we are faithful, to immortal, divine life.

We are reminded of our need of God's help to discern the truth by Jesus' words to Peter when this beloved apostle confessed to his Master, "Thou art the Christ, the Son of the living God." To this Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17) A revelation by "flesh and blood" would be one based on human reasoning, and mere human reasoning cannot fathom the depths of the deep flowing rivers of truth to be found in God's inspired Word.

Peter's reasoning was based in part on God's written Word. He knew of the messianic promises; he had witnessed the miracles of Jesus and had listened to the wonderful words of grace which came forth from his lips; and he was convinced that Jesus was indeed the promised Messiah. The other disciples had the same opportunities of learning, but apparently Peter was given additional help from the Heavenly Father to enable him to give such a definite testimony: "Thou art the Christ."

All the disciples of Jesus, even before the outpouring of the Holy Spirit at Pentecost, were specially blessed in their understanding. Jesus said to them, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) What a precious gift this was to those early disciples! They did not then see clearly all the "mysteries" of the kingdom, but they did follow Jesus in the belief that he was the Messiah, and they received the assurance of a further gift of discernment through the outpouring of the Holy Spirit.

Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) Jesus realized that his disciples at that time could not comprehend the meaning of all that he said to them; but they were the ones that were chosen at that time to be the recipients of the Holy Spirit, and, eventually, through the revealing power of the Holy Spirit, to know all the "mysteries of

the kingdom of heaven." Jesus knew that even then, if they prayed for the Holy Spirit, their prayer would in God's due time—and not long hence—be abundantly answered.

To Us Also

The promised gift of the Holy Spirit was fulfilled on behalf of the waiting disciples at Pentecost, and the blessings of that gift have come on down to the Lord's people throughout the entire Gospel Age. It is through the enlightenment of the Holy Spirit that we also are able to understand the mysteries of the kingdom, that harmonious plan of the ages which rejoices our hearts so much. Do we appreciate this gift of discernment as we should?

Think of the gross darkness in the world today! Man's social order is falling apart, and chaos and distress are everywhere. Men's hearts are failing them for fear because they do not know the meaning of the events taking place around them. But we do not fear! Why? Because it has been given to us to know the plan of God and to be assured that despite the darkness that is spread as a pall over the whole earth, a new bright day of blessing and joy will soon appear! We have the assurance of divine intervention in the affairs of men through the establishment of the long-promised messianic kingdom.

We know what the outcome of the present distress of nations will be, not because we are more brilliant than others, but because the Lord has opened the eyes and ears of our understanding to know the truth of his Word. What a wonderful gift this has been, and what a change it has made in our lives and in our outlook of things to come! This gift of discernment has given meaning to our lives—a vital and glorious meaning. It is a gift that makes every day a day of hope and a day of joy.

Begotten

Through the gift of the Holy Spirit we are begotten to a new life, and are now "new creatures" in Christ Jesus. We have set aside our old hopes, aims, and ambitions, and have embraced the heavenly promises of the Word. By the power of these

promises in our lives we are developing the fruits and graces of the Spirit, with the assurance that if we humbly and faithfully continue to yield ourselves to this holy influence we will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:4-11

We are also anointed by the Holy Spirit, and by this anointing are authorized to proclaim the glorious Gospel of the kingdom. How many and how conflicting are the “voices” heard in the world today! All sorts of remedies for the world’s ills are being proclaimed, and the confusion is great. But the Lord has given us a knowledge of his remedy for a world gone mad, and he has authorized us to proclaim it in every way we can and as effectively as possible. What an honor it is thus to be an ambassador for Christ! We have this honor only because it has been given to us by the anointing of the Holy Spirit.

Other Blessings

Through God’s gift of the Holy Spirit we enjoy many other blessings at his hands. We are “led” by that Spirit. We are “sealed” by the Spirit. God’s Spirit bears witness with our spirits that we are his children, and if children then heirs—heirs of God and joint-heirs with Jesus Christ, inspired by the hope that, if faithful, we will have the privilege of living and reigning with Christ a thousand years—after we have been born of the Spirit in the first resurrection.

Paul wrote, “Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Phil. 1:29) The gift of discernment which enabled us to recognize Jesus as our Redeemer and the rightful King of earth is precious; and as Paul affirms, we have also been given the privilege of suffering “for his sake.” Not many would consider it a privilege to suffer, but through the Holy Spirit of discernment we recognize that it is indeed a great privilege to suffer with and for Christ. We recognize that this is the basis upon which we will, if faithful, be found worthy to live and reign with him.

We discern that now is the time for suffering and dying with

Christ. Christ, our great High Priest, is offering us up on the altar of sacrifice. While we rejoice in the hope of reigning with him as kings, we are not to suppose that we can suffer and reign with Christ at the same time, for this would be contrary to the plan of God as so plainly pointed out in the Word of God.

"All Things"

Paul wrote: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) Peter expressed a thought similar to this. We quote: "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (II Pet. 1:3) As Peter explains, this gift of "all things that pertain unto life and godliness" reaches us through the "knowledge" of the Lord, the knowledge which we find in his Word.

Thus again the value of the gift of discernment through the Holy Spirit is enhanced, and the vital importance of the Word of God is emphasized. Paul wrote: "All Scripture, divinely inspired, is indeed profitable for Teaching, for Conviction, for Correction, for that Discipline which is in Righteousness; so that the man of God may be complete, thoroughly fitted for Every good Work."—II Tim. 3:16, 17, Diaglott

How truly wonderful are the gifts of God! These gifts are an abiding evidence of his love and care. By nature we are unworthy of them, but through the Gift of his Son we are made acceptable. Through the gift of justification we have a standing with our loving Heavenly Father, and we know that despite the contrary opinions of others we are acceptable to him, and that through Christ our Heavenly Father will continue to give us freely all things needed as new creatures in Christ Jesus.

Future Gifts

Just as there are many gifts of God which make the present heritage of "the new creation" rich with blessings, there are promises assuring us of future gifts. Important among these

are the promises which assure us of a participation in the rulership phase of the messianic kingdom. Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) What a gift this will be—joint-heirship with the glorified Jesus, living and reigning with him for a thousand years for the blessing of all the families of the earth!

In the 2nd and 3rd chapters of Revelation we find Jesus promising gifts to his overcoming followers. These gifts will be closely related to the gift of the kingdom. "Be thou faithful unto death, and I will give thee a crown of life," Jesus said. (ch. 2:10) Again, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—ch. 2:17

To the faithful, Jesus also said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (ch. 2:26, 27) "Even as I received of my Father," Jesus said. How marvelous it is to realize that we will receive many of the same rewards in the kingdom that Jesus received! This will be in keeping with Jesus' prayer on our behalf: "That the love wherewith Thou hast loved me may be in them, and I in them."—John 17:26

Jesus further promised, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (ch. 3:5) It is difficult to visualize the fulfilment of this precious promise. Think of what it will mean to be presented to the Heavenly Father by Jesus! True, we will have to be suitably clothed for such an occasion, but the clothing will be provided—"white raiment." The Scriptures reveal the ministry of the angels on our behalf at the present time, and how wonderful it will be to be presented to them by Jesus! What a gift of divine love this will be!

Another of those future gifts mentioned by Jesus in his

promises to the churches is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (ch. 3:21) This is simply a restatement of the many promises assuring us that if we suffer and die with Jesus we will live and reign with him. But how wonderful to have this further assurance from Jesus! Through the Prophet Isaiah, God had promised that Jesus would occupy a place with him on his throne: "Therefore will I divide him a portion with the great [Jehovah], and he shall divide the spoil with the strong." (ch. 53:12) The "strong" ones here mentioned are those who are "strong in the Lord and in the power of his might," those who overcome; and these will indeed share the honor and glory of Jesus—they will sit with him in his throne. But first they must be "faithful unto death."

Our Gift

In return for all God's wonderful gifts, there is really nothing that we can do that will benefit our Heavenly Father; nor will our withholding make him poor. However, we are invited to give him our hearts and to let our eyes observe his ways. (Prov. 23:26) Giving the Lord our hearts really implies the giving of our all. Has this been our response to God's gifts through the years, since first he drew us by his love and enabled us to discern his plan for all mankind, and his will for us?

While the Scriptures do not mention it in just this way, actually our brethren in Christ are a gift of God. Have we cherished and served these brethren throughout the year? Are we today laying down our lives for them? This is one of the conditions attached to the gifts of God's love. If we have truly given our hearts to the Lord we will desire to be obedient to all the conditions which are attached to his promises. we will want to lay down our lives for the brethren, and we will want to be faithful in bearing witness to the glorious Gospel of Christ. May our determination to be thus faithful prove stronger than ever as we enter another year, remembering that the Lord will lead and strengthen us in every time of need.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

O. R. BARRALL Sayville, N. Y. Dec. 3	J. Y. MAC AULAY Hartford, Conn. Dec. 10	St. Joseph, Mo. 19 Clinton, Iowa 20 Muncie, Ind. 21 Columbus, Ohio 24
O. D. DEIFER York, Pa. Dec. 3	E. K. PENROSE Monessen, Pa. Dec. 1	H. W. PRICE Seattle, Wash. Dec. 1 Nanaimo, B. C. 10 Duncan, B. C. 13, 14 Victoria, B. C. 15-17
LEVI JACOBS Wallingford, Conn. Dec. 3	Pittsburgh, Pa. 3	
G. M. JEUCK New London, Conn. Dec. 17	Piqua, Ohio 5 Dayton, Ohio 6, 7 Muncie, Ind. 8 Indianapolis, Ind. 10 Greencastle, Ind. 11 Columbus, Ind. 12 New Albany, Ind. 13 Evansville, Ind. 14 Farmington, Mo. 15 St. Louis, Mo. 17 Kansas City, Mo. 18	
A. H. KRUMPOLT Allentown, Pa. Dec. 17 Boston, Mass. Dec. 24		C. A. SMITH New Haven, Conn. Dec. 17 Waterbury, Conn. 17
R. J. KRUPA Baltimore, Md. Dec. 10 Philadelphia, Pa. 10 Chicago, Ill. 30, 31		F. S. WASSMANN Paterson, N. J. Dec. 10

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO Duquesne, Pa. Dec. 17	C. M. CHUPA Saginaw, Mich. Dec. 3	JOSEPH FENCHAK, JR. Pittsburgh, Pa. Dec. 17
MIKE BALKO Duquesne, Pa. Dec. 10	L. P. DAVIS, JR. Palo Alto, Calif. Dec. 10	BRUNO HACK Milwaukee, Wis. Dec. 3
JOHN BARACOS Monessen, Pa. Dec. 24	L. PAUL DAVIS Fresno, Calif. Dec. 10	CARL HAGENSICK Saginaw, Mich. Dec. 17
NICK BARACOS E. Liverpool, Ohio Dec. 10	EDWARD E. FAY Sacramento, Calif. Dec. 3	JOHN G. HULL, JR. San Diego, Calif. Dec. 10
WALTER Blicharz London, Ont. Dec. 10 Chatham, Ont. 17	THOS. C. FAY Bakersfield, Calif. Dec. 10	GEORGE O. JEUCK Miami, Fla. Dec. 10

ARTHUR JEZUIT
Gary, Ind. Dec. 17

RUSSELL L. JURD
Santa Ana, Calif. Dec. 10

DANIEL KAZIAK
Adrian, Mich. Dec. 17

N. MOLENAAR
Covina, Calif. Dec. 17

D. J. MOREHOUSE
St. Louis, Mo. Dec. 17

G. R. POLLOCK
Riverside, Calif. Dec. 17
Ontario, Calif. 17

R. S. SEKLEMIAN
San Luis Obispo, Calif.
Dec. 3

ALBERT SHEPPELBAUM
Beloit, Wis. Dec. 3

HOWARD YOUNG
Duquesne, Pa. Dec. 3

L. W. ZBIK
Western Michigan Dec. 10



ENCOURAGING LETTERS

Made Plain

Dear Friends: I would like to have the booklet "The Future of Israel and the world." I have received my first two copies of The Dawn Magazine, and also the books which I ordered. My only regret is that I haven't had The Dawn Magazine much sooner. Some of the things I haven't quite understood before are made very clear so that even a child can understand them.

—Ohio

Blessed Through French Dawn

Dear Brethren: For a long time I have felt that I should express to you my gratitude and thanks for the light which I have received by reading The Dawn Magazine, and above all, of course, the help of God. The booklets, "When Pastor Russell Died," and "The Grace of Jehovah," particularly enlightened me on the origin of the truth movement. I am now so happy to know the divine plan. I was happy also to know that people of God still live who are defending the truth in all its purity, and that God has helped me to find them. I continue to spread the knowledge of the marvelous plan of the ages. Please

accept, dear brothers and sisters, my affectionate greetings in Christ our Savior—France

"Frank and Ernest's" Guests Enjoyed

This Sunday morning I would normally be in church, but as I was not feeling well I stayed home and listened to the radio. I heard your program on why God permits evil. My wife and I had a loss just like the people on your program, and we are searching for the reason loved ones are taken from us. I would like to have the booklet "Why God Permits Evil," and I hope it will help us understand some of the "whys" of God.—Indiana

Has Learned Much

Dear Friends: Just a few words to say how much I have enjoyed your television programs. I have learned so much from them. After getting up in the morning and rushing the children off to school, my spirits get low; but after I watch your program, my day is brighter. May the good Lord help you to continue with your wonderful program. God bless you all.—California

CONVENTIONS

MINNEAPOLIS, MINN., Dec 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Dec. 10—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN. Dec. 17—I.O.G.T. Hall, 2922 Cedar Ave. Mrs Edward Borowiec, 10410 Fifth Ave. Circle.

WINNIPEG, MAN., Dec. 24, 25—Winnipeg Bible Students Hall, 441 Sherbrook

St. Mr. Barry Kuly, Box 6, Group 9, R. R. 1, Winnipeg, Man.

CHICAGO, ILL., Dec. 30, 31, Jan. 1—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

PHOENIX, ARIZ., Dec. 30, 31, Jan. 1—Fotterbert Family Center, 1320 N. 15 St. Mr. Lloyd Gaddy, 415 E. Euclid.

VANCOUVER, B. C., Dec. 31—Watchnight Service. Mrs. W. A. McNee, 6569 Argyle Street.

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"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."—I Corinthians 4:1, 2



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WFLA—970 kc.—9:30 A. M.

Sunday, December 17

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