



The DAWN



"Let the heavens be glad, and

let the earth rejoice: and let

men say among the nations,

The LORD reigneth."

1 Chronicles 16:31

A HERALD OF CHRIST'S PRESENCE

February 1952

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FROM mountain height the tempest flings
Earth's hope beneath death's mighty wings;
But low there shines the "morning star,"
Gleaming in glory from afar.

The Memorial Date

THE proper date this year for commemorating the death of Jesus is Tuesday, April 8, after 6 p. m. A special Memorial Supper article entitled, "As Oft As Ye Do It," will appear in the March issue of The Dawn. This article will point out the deep significance of the "bread" and the "cup," and why it is appropriate to partake of these emblems only once a year, and on the anniversary date of Jesus' death.

Two New Booklets

WHAT CAN A MAN BELIEVE?—This is a topic which should be of interest to many. Pilate asked Jesus, "What is truth?" Many since have asked the same question. "What Can a Man Believe?" shows convincingly how the Bible answers this question. It is priced at five cents each; twenty-five for one dollar.

BORN OF THE SPIRIT—What did Jesus mean when he said to Nicodemus, "Ye must be born again?" Is it possible to be "born again" in this life? Will anyone be saved except those who are "born again"? These are some of the questions this revealing booklet answers. Single copies, five cents; twenty-five for one dollar.

BEYOND the storm king's mantling shroud,
God's signet ring upon the cloud
Pledges his love and truth and light,
When faith herself is lost in sight.

The Lord Reigneth

“Fear before him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.”—I CHRONICLES 16:30, 31

ONE of the fundamental causes of all human suffering is the failure of the people to recognize the sovereign right of the Creator to rule in their hearts and lives. Adam and Eve were the first to rebel against God’s will. This was when they chose to partake of the forbidden fruit. The majority of their descendants have followed the same rebellious course, desiring to be free from the restraints of his righteous laws. This has resulted in untold suffering, every generation throughout the many long centuries of human existence having experienced its bath of blood and tears.

But this situation is not to continue forever. One of the great themes of the Bible is the glorious fact that human rebellion against the authority of the Creator is to be put down, that his will is yet to be done in the earth even as it is now done in heaven. It is for this blessed consummation of the Creator’s purpose that Jesus taught his disciples to pray, and for which thousands are still praying—“Thy kingdom come. Thy will be done in earth.”

The “kingdom” theme is a very prominent one in the Scriptures, being introduced in the first chapter of Genesis, and mentioned for the last time in the closing chapters of the Book of Revelation. Genesis 1:28 records the commission which the Creator gave to the first human pair to “be fruitful, and multiply, and replenish the earth, and subdue it: *and have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

In giving man this commission to be king of earth, God was not relinquishing his own right to rule, but merely making man his representative in this earthly domain. If men had retained God in their hearts and continued to recognize and rejoice in his will, the

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Lord would have remained the real Ruler, or King, of earth. In this event the expression, "The Lord reigneth," would never have ceased to be true. But this was not the case. Man in his folly and sin has preferred to give ear to the fallen Lucifer, and has followed him in rebellion against Jehovah.

God, of course, could have prevented this, for it was entirely within his power to do so. He chose, rather, to permit man to take this evil course, that by experience he might learn the terrible results of sin. Man was created a free moral agent, and God will not force him to obey. He wants man to learn that it is best for him to obey his Creator. It is for this reason that God, in his wisdom, has permitted evil, and has allowed the human race to continue in rebellion against him, resulting in suffering and death.

Now, after six thousand years of such an experience, man has about reached his extremity. There is a great hue and cry going up from many sources that the only hope of salvation for the world is to "return to God." Most of those who are saying this do not seem to realize that the world in general has never truly served the Lord, and therefore is not in a position to "return" to him. Nevertheless, it is significant, we think, that so much prominence is now given to this thought, for it indicates that in the present time of the world's dire need, men and women are slowly awakening to the fact that the basic cause of the present "distress of nations with perplexity" is that the world has ignored God in its thoughts, and for the most part has been in open rebellion against him.

For the human race to return to God calls for the restoration of that condition of purity and obedience of heart and mind which our first parents enjoyed before they partook of the forbidden fruit. In the divine plan of salvation, provision has been made for just such a restoration. This is to be accomplished during the thousand years of Christ's reign. Jesus described the work of that age as being one of judgment, or of trial, and pictured all mankind as being gathered before him; and upon the basis of obedience or disobedience, classified either as "sheep" or "goats." To those at the close of that thousand-year period who qualify as "sheep" the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the dominion over the earth which God gave to our first parents, the one which they lost when they disobeyed him. We are glad that ultimately it will be restored to all who, learning well the terrible

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results of rebellion against God, finally choose to acknowledge the divine will as the sole guide of their lives.

Meanwhile, so far as the human race as a whole has been concerned, God has seldom been in their hearts. He has not been their King, he has not been reigning in the earth. One exception to this, however, was the little nation of Israel, for a few hundred years just prior to its overthrow. This nation, made up of the natural descendants of Abraham, was set apart by God to represent him in the earth. At Sinai the Israelites entered into a covenant with God, in which they agreed to obey his Law, and he promised, conditional upon their obedience, to bless and honor them as his special or chosen people.

To the extent that they lived up to the terms of their covenant with God, he was their Ruler, their King. To begin with, Moses represented God in the nation. He was succeeded by Joshua. Then for several hundred years they were ruled by "judges," each of which they recognized as a representative of God.

Samuel was the last of these judges. He was also a prophet. Representatives of the nation went to Samuel and demanded that he appoint a king to reign over them. Samuel was deeply saddened by this, although it was explained that the people were not rejecting him, but the Lord. (I Samuel 8:1-9) Samuel was instructed to appoint a king over Israel, but the Lord still maintained his position as their sovereign Ruler, and the successive kings of the nation were his representatives.

Of King Solomon it is written that he "sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) In a wonderful prayer, near the close of his own reign, David said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."—I Chron. 29:11

But this theocratic kingdom did not continue indefinitely. Some of Israel's kings endeavored to rule the nation upon the basis of God's righteous laws, but most of them did not. Finally, and because of unrighteousness, God brought his rulership over Israel to an end. Zedekiah was the last of those kings who "sat upon the throne of the Lord," and to him the Prophet Ezekiel was commissioned to say, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God;

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Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

The Promised Messiah

Ezekiel’s declaration to Zedekiah not only brought the Lord’s rulership over Israel officially to an end, but it served also as a reminder and further promise of the coming Messiah, that great One who, as the representative of Jehovah, was to establish a world-wide kingdom, or government: that one who, in the coming time of his kingdom glory, was to reign “from sea to sea, and from the river unto the ends of the earth.” (Ps. 72:8) This is the One “whose right it is” to set up the world-wide kingdom of God and thereby put down human rebellion against God’s laws and extend to the people all those wonderful blessings of life which the prophets had foretold.

Jesus was, and is, that promised King. When he came at his first advent, the announcement was made by John the Baptist, “The kingdom of heaven is at hand.” (Matt. 3:2) In Daniel 2:44 the promise is made that the “God of heaven” shall set up a kingdom, and now the One who was to be the King in this kingdom had come, even Jesus. During the brief period of his earthly ministry Jesus said much about the “kingdom.” Indeed, nearly all of his teachings, through his parables and otherwise, were related to this theme of the kingdom.

The scribes and Pharisees of Jesus’ day were acquainted with many of the Old Testament kingdom promises, and professed to believe that the God of Israel would send a great king to fulfil them; but they refused to accept Jesus as that One. Because Jesus presented himself to the nation as the promised King, his enemies used this claim as one of the charges to secure a death sentence against him from the Roman government. When questioned by Pilate on this point, Jesus replied, “To this end was I born, and for this cause came I into the world.”—John 18:37

“Not of This World”

Jesus said something else to Pilate which must be taken into consideration if the many kingdom promises of God are to be brought into proper focus. He said, “My kingdom is not of this world.” (John 18:36) Explaining further, Jesus said that if his

kingdom were of this world, then his servants would fight for him and he would not be delivered to his enemies and be killed. He did not mean by this that his rulership would be in heaven, and not in the earth, but simply that his kingdom would not be set up by human methods, that its authority would not stem from military might, nor be maintained by armed force.

Because of human selfishness, hatred, and jealousy, the One whom God sent into the earth to be the promised King of glory was killed. If his kingdom was to have been of "this world," his death would have destroyed all hope of its ever becoming a reality; but it did not, for he was raised from the dead. Jesus had taught that he would give his flesh for the life of the world; that is, that he would die as the Redeemer and Savior of the world. (John 6:51) But in his Parable of the Wheat and Tares he indicated that an entire age would elapse before his kingdom would become a reality. (Matt. 13:24-30, 36-43) In another parable he revealed that he would go into a "far country," and would return later to establish his kingdom.—Matt. 21:33-41

However, while the divine government of earth was not established among men at the time of Christ's first advent, its preparation began at that time. In many of the promises pertaining to the kingdom it is revealed that Jesus would have representatives from mankind associated with him as co-rulers. These are described by the Apostle Paul as "heirs of God and joint-heirs with Christ." (Rom. 8:17) The work of God in the earth between the first and second advents of Christ (more than nineteen centuries) has been the calling and preparation of this kingdom class, the ones referred to in the Parable of the Wheat and Tares as "the children of the kingdom." Concerning these the parable shows that their ultimate place in the Lord's plan is to "shine forth as the sun in the kingdom of their Father." These, like Jesus, have all suffered and died for righteousness' sake. But, as it was with him, these also are raised from the dead in order that they might be "kings and priests unto God" and "reign on the earth."—Rev. 5:10

The apostles and the Early Church clearly understood that the Lord's kingdom would not begin to function as a governing power in the earth until he returned, so the hope of his coming was a very powerful incentive to their faithfulness in laying down their lives in his service. While they were assured that the Lord would abundantly care for their immediate and daily spiritual needs, they knew

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that the great consummation of their hope would not be realized until the end of the age when the King returned and would take them unto himself, to reign with him.

The Manner of His Coming

In the prophecies of the Old Testament pertaining to the first advent of Jesus, many details of experiences and events in his brief sojourn in the flesh are foretold. Most of these had a literal fulfillment—his birth in Bethlehem; his flight into Egypt; his speaking in parables and dark sayings; his riding into Jerusalem on an ass; casting lots for his beautiful robe; his suffering and death on the cross; and his resurrection. Since these events occurred in the life of a human being they are easily understood, and there is no difficulty in discerning them as fulfillments of prophecy.

The entire period of Jesus' first presence on earth was only thirty-three and a half years in length. The Scriptures reveal that his second visit was to last for a thousand years. It is not surprising, then, that the prophecies outlining the events which were to occur during that thousand-year age are many, and that they describe a wide variety of circumstances—much more so than did the prophecies pertaining to those few years of his first visit.

Besides, the prophecies which outline the events associated with Christ's second presence on earth are related to the return and work, not of a human being, but of the divine Christ, the One whom the Apostle Paul tells us is now the exact image of "the invisible God." It is obvious, therefore, that they cannot be understood in so literal a fashion as those which foretold the events of the first advent.

The Scriptures, for example, describe the risen Christ at his second advent as a great King; one who conquers all the enemies of God and of righteousness, finally destroying even death. He comes in answer to the Christian's prayer to establish God's will in the earth, putting down the rebellion of the human race against divine law. But this work requires a thousand years for its full accomplishment; and when it begins the whole world of mankind is in the lowest possible state of sin and degradation, with the governments of "this present evil world" corrupt and almost wholly godless.—Gal. 1:4

It is apparent, then, that the prophecies pertaining to the work of earth's new King, and the conditions in the earth during the time of his presence, must be looked upon as describing a sequence of

events from the beginning of his kingdom reign to its final and glorious ending, when all enemies are put down, and war, sickness, pain, and death are destroyed. If we fail to take this into consideration, these various prophecies will seem confusing and contradictory.

The Time Not Known in Advance

When Jesus announced to his disciples that he would be arrested by his enemies and put to death, they sensed that the kingdom which they expected him to establish was not to become a reality at that time. Recalling his teachings that he would go away and return later to set up his kingdom, they went to him on the mount of Olives and asked, "When shall these things be? and what shall be the sign of thy coming [Greek, *parousia*, meaning presence], and of the end of the world [Greek, *aión*, meaning age]?"—Matt. 24: 3

Jesus gave the disciples a marvelous answer to these questions, and in doing so, explained also the manner of his return. With respect to the time of his return, he simply said that "no man knoweth the day nor the hour." He added, in fact, that at that time he did not know himself when he would return. Because no date for his return would be revealed prior to his coming, he admonished his disciples to "watch," that is, to be on the alert, carefully studying the prophecies in relationship to world events, that they might discern the fact of his return by the things taking place in the earth.

When admonishing his disciples to "watch," Jesus explained that he would return "as a thief in the night," and that only those who were watching would know about it. But, to safeguard them against any misunderstanding as to where and how they should look for him, he warned that if any should say he was hiding in a secret chamber, or in a desert place, they were not to believe it.

This, of course, might well be the manner in which a human being could be secretly present or nearby, but Jesus knew he would not return to earth as a human being. He knew that when resurrected he would be exalted to the right hand of God, and like his Heavenly Father, would be dwelling in the light which no man can approach unto, whom "no man hath seen, nor can see." (Ps. 110: 1; Heb. 1: 3; I Tim. 6: 16) This being true, Jesus knew that when he returned he could not be seen literally by human eyes, that the fact of his presence would have to be discovered by the manner in which he would manifest himself through the work he would then be doing.

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So the Master explained, "As the lightning [Greek, *astrape*, meaning brightshining] cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, *parousia*, meaning presence] of the Son of Man be." (Matt. 24:27) The Greek word *astrape*, while properly translated "lightning" in other places, is also used in the New Testament to describe brightness, or brightshining of other sorts. In this statement, Jesus uses it to describe a brightshining which would originate in the East, and shine even unto the West. Manifestly this is not characteristic of lightning. The only brightshining which fits this description is the light of the sun. We mention this to emphasize the fact that Jesus is not telling us how quickly he will come, but rather what the effect of his presence will be.

The illustration clearly indicates that associated with the second presence of Christ would be a world-wide diffusion of light, or knowledge, which would gradually increase in brilliancy until the whole earth would be filled with its brightness. Many of the wonderful teachings and prophecies of Jesus were based upon the prophetic testimony of the Old Testament, which seems to be true of this illustration, indicating that his second presence would be as a great light which would ultimately manifest itself all the way from the East to the West—the world over, in other words.

One of the Old Testament prophecies of the Messiah's thousand-year presence as King describes him as the "sun of righteousness" who would arise "with healing in his wings." (Mal. 4:2) The "day" of his kingdom reign is prophetically depicted by Zechariah, who wrote, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14:6, 7, 9

The "day" referred to here is not one of twenty-four hours. This is shown by the 9th verse, which declares that in that "day" the Lord shall be King over all the earth. Certainly the Lord will be King for more than twenty-four hours. Indeed, the kingdom day referred to here lasts for a thousand years, and it will not be until the close of that thousand-year day that it will be fully light.

Darkness is used in the Scriptures as a symbol of ignorance concerning God, and also of the sin that is associated therewith.

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Jesus is the "true light," which according to the Apostle John, is yet to enlighten "every man that cometh into the world." (John 1:9; 8:12) This will be accomplished during the thousand years of his reign; but not until the close of that "day" will this glorious work be completed. Only then will the brightshining of his presence have penetrated all the dark corners of the earth. Only then will it have shined into the darkened minds and hearts of "every man that cometh into the world."

The Earth Saw, and Trembled

Psalm 97:1-7 is a wonderful prophecy of the time when "the Lord reigneth." Verse 1 declares, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." The simple fact that the Lord becomes King of earth will yet be recognized as great cause for rejoicing, for it will ultimately mean the establishment of righteousness and peace world-wide.

But the beginning years of his reign are freighted with trouble for men and institutions which are out of harmony with the just and righteous laws he will institute. For this reason the prophecy further declares, "Clouds and darkness are round about him: righteousness and judgment are the habitation [margin, establishment] of his throne. A fire goeth before him, and burneth up his enemies around about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."

From the standpoint of human reasoning, this prophecy of the time when the Lord will be King of earth sounds very strange; for we would expect it to be a time of peace and tranquillity, of praise and thanksgiving and joy. Instead, we are told that "clouds and darkness are round about" the new King; that "a fire goeth before him"; that the earth sees his lightnings and trembles, and that the hills melt like wax "at the presence of the Lord of the whole earth."

But let us recall a fact noted earlier in the discussion, that the prophecies relating to the thousand-year reign of the "King of kings" describe the progress of that reign from its earliest inception to its glorious completion. When his reigns begins, the world and all its institutions are steeped in sin, and in many cases in open rebellion against divine justice and righteousness. The world is also in darkness at that time, particularly the heathen world.

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This calls for drastic action on the part of the new King. We get an idea of what it means when reading the prophecy recorded in the 2nd Psalm: "Why do the heathen rage [margin, tumultuously assemble], and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." Concerning the Lord's attitude toward this, the prophecy states: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure."

The Lord further declares, "Yet have I set my King upon my holy hill of Zion." And then, speaking to his "King," Jehovah says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That Christ's rulership over the "uttermost parts of the earth" does not at once result in peace and tranquillity is clearly shown by the divine commission given to him regarding the "kingdoms of this world," which states, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—vs. 9

The important point to be noted in this and related prophecies is that the first work accredited to the reign of Christ is the destruction of humanly constituted rulership in the earth. When we realize this, many hitherto obscure prophecies pertaining to his return and kingdom reign come into focus and help to reveal the glorious fact that the world has already entered the early stages of his reign.

Many of the signs which Jesus gave to his disciples in answer to their questions as to how they would know when he returned and when the end of the age had been reached, pertain to trouble. He said that there would "be upon the earth distress of nations with perplexity." (Luke 21:25) Obviously, the nations would be distressed and perplexed while being dashed to pieces like a potter's vessel. Quoting from Daniel 12:1, Jesus said that his second presence would be marked by a time of "great tribulation," "a time of trouble, such as never was since there was a nation." (Matt. 24:21, 22) Jesus said also that "all the tribes of the earth would mourn" because of his presence. (Matt. 24:30) Since the first manifestation of his kingdom authority is seen in the overthrow of the selfish institutions of this "present evil world," it is clear why the Prophet David wrote that a "fire" would go before him, and that "the hills would melt like wax at his presence."

Mountains and hills are used in the Scriptures to symbolize kingdoms and governments. The "mountain" of the Lord, for example, is the kingdom of the Lord. (Dan. 2:44) The "melting" of the "hills" like "wax" is descriptive of the disintegration of kingdoms resulting from the presence of earth's new and righteous King. We doubt if there has ever been a period of corresponding length in all human history when so many symbolic "hills" have melted, as that beginning with the outbreak of the first World War in 1914. And the melting process is continuing unabated. The great fear of world leaders now is that there will be a complete collapse of civilization.

In full harmony with this is the prophecy of Revelation 11:15-18. Here we are told of the time when there would be a transfer of sovereignty over the earth, from the "kingdoms of this world" to the "kingdom of our Lord, and of his Christ." Again we might expect an immediate manifestation of peace, tranquillity, and joy. But not so! First of all, the nations become "angry"; and we are told that it is the day of the Lord's wrath.

The prophecy shows that ultimately rich blessings of life will indeed come to the people because the Lord reigneth. The dead will be awakened and given a trial for life—"judged." The ancient prophets will be resurrected and rewarded; the "saints" of this age will also receive their inheritance of glory, honor, and immortality with Jesus; and all mankind—"Them that fear thy name, small and great"—will be blessed by his reign; and all wilful sinners will be destroyed. But first the nations are angry. In other words, this prophecy is descriptive of the entire thousand years of Messiah's reign, beginning with its inception when the nations are angry and the wrath of God is upon them, and continuing until peace and life are vouchsafed to all.

"With Fury Poured Out"

We have already noted that the Lord was once the ruler of the nation of Israel, that the various kings of that nation sat upon his throne representing him. But, as we have seen, that kingdom came to an end with the overthrow of their last king, Zedekiah. But this did not mean that never again would the Lord rule over his people Israel, for in Ezekiel's dethroning decree to Zedekiah it is plainly stated that it would be "until he come whose right it is." (Ezek. 21:27) If "he," that is, the Messiah, has now come and his reign is beginning to be manifested in the crumbling and melting kingdoms

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of this world, there should also be some evidence of his reign in the experiences of God's ancient people Israel.

Most students of prophecy are familiar with the many passages which speak of the scattering of the Jewish people throughout the various nations of earth, and of their later regathering to the Promised Land. All are likewise acquainted with the manner in which Palestine has been opened up to this people, the coming into being of the new state of Israel, and the continuous and enlarging flow of immigrants now entering the Holy Land from the war-stricken countries of Europe and the Middle East.

The Hitler persecutions which did so much to accelerate this movement of Jews to the Promised Land, is also well known to all. The prophecies credit this severe trouble through which the Jews have passed, and which has made so many of them long for Palestine, as being one of the results of the Lord's "rule" over them. This is clearly brought to our attention in Ezekiel 20:33-35, which we quote:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I **rule** [Hebrew, **malak**, meaning, reign] over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face."

The fulfilment of this prophecy is clearly discernible. The people of Israel are being gathered to Palestine from many nations, and their return has been precipitously forced upon them by circumstances which have been very distressing. The Lord explains that this would be a manifestation of his fury against them and of the fact that he was again reigning over them—"With fury poured out, will I rule over you."

In ancient times God reigned over Israel through his representatives Saul, David, Solomon, and others. But with the overthrow of King Zedekiah that regime was "no more until he come whose right it is." There is every reason to believe that the "until" interim has expired, and that now the Lord is again ruling over his people, not through human representatives, but through the divine Christ, the "King of kings, and Lord of lords."

This renewed divine rulership has meant little else but trouble

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for the Israelites thus far, except that it has brought a million or more of them back to Palestine, and has blessed them in a great work of rehabilitation. But it has not yet given them peace and security; nor have the messianic kingdom blessings of health and life yet appeared. However, what the Lord said would be the first result of his restored rulership has occurred; for he said not only that he would bring them out of the lands where they were scattered, but that he would bring them into the "wilderness of the people."

All nations today are in a "wilderness" of chaos and confusion. In this situation sixty per cent of the human race are underfed, underhoused, and underclothed, dying prematurely because of the hardships which no one is able to alleviate. On the diplomatic level there is also a dearth, a famine, a wilderness. With the partial, or perhaps only hoped-for solution of one problem, there arise several others even more vexing. Surely ancient Israel's wanderings in the wilderness of Sinai after they left Egypt were no more distressing than the experiences through which all nations are now passing.

The new state of Israel is in the same wilderness, and indeed, has become a part of it. With his "fury" the Lord has brought them out of the countries where they were domiciled. He has opened up much of Palestine for them, but he is not as yet showing them out of the wilderness of confusion in which the people of all nations are lost. This is just the way he said it would be when he began to "rule" over them.

The Lord said concerning Israel in this "wilderness," "There will I plead with you face to face." The purpose of this "pleading" is that they might be brought "into the bond of the covenant." (vs. 37) In Jeremiah 31:31-34 we are informed that God will make a "new covenant with the house of Israel, and with the house of Judah." The promise is that he will write his Law in their inward parts, and that ultimately all shall know the Lord, from the least even unto the greatest. But the covenant is not made at the inception of the Lord's restored rulership over his people. This comes later.

First he reigns "with fury" to get them back into the Promised Land. They return, largely in unbelief, and he permits them to suffer the confusion and chaos which is afflicting all mankind during this "time of trouble." He "pleads with them," through the dis-

tresses and afflictions which he permits to come upon them. Finally, and in an effort of aggressor Gentiles from the "north" to destroy his ancient people, God delivers them. Then they recognize his hand in their affairs and turn to him in faith and obedience. Thus they will be brought into the "bond of the covenant."—Ezek. 38: 15-23

The Brightshining of His Presence

Among the signs of the times which today are the most outstanding in giving evidence that "the Lord reigneth" are those which reveal that his inscrutable power is gradually destroying the selfish institutions of earth, and also the unusual circumstances under which the people of Israel are being restored to the Promised Land. However, there are many evidences of a happier nature which likewise clearly indicate that we are living in the early dawning of the Lord's new day. We have noted Jesus' prophecy that his presence would be as a brightshining which ultimately would illuminate the whole earth; and already the light of his presence is discernible along many lines.

Another prophecy conveying a similar thought is the one in which Daniel foretold that at this "time of the end" of the "present evil world" there would be a great increase of "knowledge." (Gal. 1: 4; Dan. 12:4) Light is a symbol of knowledge. How wonderfully this prophecy is being fulfilled! Knowledge is on the increase everywhere. To a large extent it is thus far being used very selfishly. Were it not for this fact, the knowledge which the Lord has already allowed man to secure during the "time of the end" would do away with many of the hardships of the original "curse" which came upon our first parents because of sin.

This increase of knowledge has raised the average length of life from thirty-five to sixty-seven years. We do not imply by this that man will ever discover the secret of life and be able to live forever without God's direction and help. The real "restitution" of life yet remains, and will be a further manifestation of the fact that "the Lord reigneth." However, in connection with many of the promised blessings of the Lord's kingdom, man will be granted the knowledge to secure them for himself. This, of course, will actually be by the help of earth's new kingdom, for it will be one of the results of the brightshining of his presence.

In the divine economy, man is permitted now to use the increase of knowledge to a large extent in developing instruments of

destruction by which he wrecks the world in which he lives. But even so, and while we are still in the early morning of the new day, many blessings are also being made available to the people. Recently the president of Harvard University, addressing four thousand of the nation's top scientists, said that the next fifty years would see the harnessing of the sun for supplies of heat, power, and light, the reclaiming of all desert lands of the earth, and other marked developments which would be of great blessing to mankind.

This, of course, is only the beginning. The light from the throne of earth's new King will continue to shine, and with increasing brilliancy, until all the unhealthy vapors of ignorance, superstition, and sin are destroyed. Ultimately the increasing knowledge resulting from his presence will include a true understanding of the Lord, and of his will. And it will be only through obedience to this knowledge that anyone will receive the full blessings of the new kingdom; that is, the blessings of peace with God, health, joy, and everlasting life. This will be the ultimate result of the reign of earth's new King.

In our text David exhorts the Israelites to say among the nations, "The Lord reigneth." This was true in a very limited manner in David's time, as we have seen. This exhortation, however, has a larger meaning. It is prophetic of the time when the promised Messiah would begin his reign on the earth. And what a blessed privilege is ours now, as spiritual Israelites, to proclaim to all nations, "The Lord reigneth." True, it is essential to explain in our message that, for the present "clouds" are "round about" the new King; that "fire" of destruction goes before him; that he is dashing the nations to pieces; that he is causing the kingdoms to "melt like wax." But because of the ultimate purpose of his reign, and despite the present "time of trouble," we can bid the people rejoice.

Yes the kingdom message today is one of rejoicing as it never was before. In this time when human life is being so wantonly destroyed, we can tell the people that the new King will restore life, and that his rulership will, before it is finished, destroy death. Thus that great tragedy resulting from our first parents' rebellion against divine law will be set aside. With all the enemies of God and of righteousness put down, Jesus, who reigns for a thousand years to accomplish this glorious objective, will turn over the kingdom to the Father, that he may be "all in all."—I Cor. 15:24-28

A Pharisee and a Repentant Woman

FEBRUARY 3, 1952

GOLDEN TEXT: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

—I John 1:9

Luke 7:36-50

JESUS' ministry was conducted largely among the common people of his day, who heard him gladly and marveled at the gracious words which fell from his lips. However, he did not ignore the so-called "better class," for he witnessed to them also whenever an opportunity was offered. One of these is recorded in today's lesson. A Pharisee named Simon invited the Master to take dinner with him. He accepted the invitation, and the circumstances which arose during the course of the meal afforded a rare opportunity to repeat that the great purpose of his coming into the world was to save sinners.

Customs were vastly different in Jesus' day from what they are now. From our standpoint, it is difficult to imagine a woman of ill repute entering unmolested into the banquet room of a prominent Pharisee while he was entertaining a guest for dinner; and not only entering the room, but pressing so close to the honored guest that she was able to wash his feet with her

tears, wipe them with her hair, and anoint them with precious ointment. However, nothing is said in the account to indicate that there was anything unusual in the fact of her presence at the feast. It was merely Jesus' attitude toward the woman that the Pharisee criticized.

Throughout all the ages there have been two classes in the world which have compared with the Pharisee and the repentant woman in this lesson. There have been those who, like the Pharisee, have been self-righteous and proud. They have felt themselves a little above the common stratum of society, the "upper crust," as it were, and they have believed it to be the duty of others to look up to them, to respect their holiness and wisdom, and obey them.

Then there have been those like this woman who greatly appreciated Jesus. They have recognized their imperfections and sins, and like the publican who went up to the temple to pray, when occasion offered they have cried out to the Lord, "Be merciful to me, a sinner." Actually, these have been

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nearer to the Lord in their hearts than have the proud and arrogant, for the sins of these are just as many, and in addition they hypocritically try to hide them by a show of self-righteousness which in the sight of the Lord is but as filthy rags.

One of the characteristics of the Pharisee class is intolerance toward those whom they imagine are not as righteous as they claim to be. The divine quality of mercy finds no place in their hearts. But how different is the viewpoint of those who are truly righteous at heart, and especially that of Jesus who was not only pure in heart, but in every way "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Jesus knew that among the human race there were none perfect, that all had sinned and come short of the glory of God. He knew also that the only ones who were in a heart attitude to receive the blessing of forgiveness which he had come to bestow were those who recognized their sin, were repentant, and were seeking forgiveness, as was the case of the woman who anointed him at the feast.

Jesus' use of a parable which implied that the Pharisee was more righteous than the woman whom he condemned was probably intended to represent the Pharisee's own viewpoint, which, of course, was a matter of courtesy to him under the circumstances. While there are degrees of sin and guilt, no member of the fallen race is looked upon by God as righteous. All need forgiveness, and especial-

ly those who are blind to their own imperfections and because of this assume a "holier than thou" attitude, as the scribes and Pharisees did.

Jesus said to the woman, "Thy sins are forgiven." This need not be understood as meaning that she was no longer under the adamic condemnation to death, for the blood of Christ which was to make possible "justification to life" had not yet been shed. What it did signify was that she was in the condition of heart which, when the time came, would lead to full fellowship with God through the blood.

The account does not indicate just what this woman's gross sin might have been, but apparently, from what the Pharisee said, because of her past she was considered an outcast from society. The forgiveness extended to her by Jesus might have had special reference to the sin which had brought her into disrepute; and if recognized by the religious authorities, would restore her standing in the community. In any event, Jesus' attitude is a beautiful example of that divine quality of mercy which, through the merit of his blood, will yet be extended to the entire human race—the dead as well as the living.

QUESTIONS:

To what class of people did Jesus' message particularly appeal?

What two general classes in the world are represented by the Pharisee and the woman in our lesson?

Did the woman receive "justification to life" as a result of the forgiveness extended to her by Jesus?

The Decisions of Two Rich Men

FEBRUARY 10, 1952

GOLDEN TEXT: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

—Matthew 7:13, 14

Luke 18:18-23

WHO then can be saved?" This was the question raised by those who heard Jesus outline the terms of the "narrow way" to the rich young ruler who came to him to ask what he should do "to inherit eternal life." And well they might ask such a question, for as Jesus points out in our Golden Text, the way that leads to life during this present Gospel age is indeed a difficult one and the entering "gate" so "strait" that only a few are able to find it.

This viewpoint presented a difficulty to the disciples, not that they were unwilling to meet the terms of discipleship, for they had already left all to follow the Master, but because they understood that the blessings of salvation through Christ, the promised Messiah, were to be extended to "all the families of the earth." They would have in mind, for example, that message on the night Jesus was born, declaring the fact of his birth to be "glad tidings of great joy, which shall be to all people."
—Luke 2:10

Now a rich young ruler had come

to Jesus inquiring the way of salvation, yet the conditions had been made so difficult that he had gone away sorrowful. Observing this, Jesus explained to his disciples that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. The reference is not, of course, to a literal needle's eye, but to what was then styled the needle's eye gate in the walls of Jerusalem—an entrance which was so small that a camel could go through only on its knees, and after its pack, or load, had been removed.

In order for anyone, rich or poor, to enter into the kingdom of heaven it is necessary to consecrate himself and all earthly possessions to the Lord and to his service, and humbly follow in the footsteps of Jesus, even unto death. Only by thus giving up earthly possessions is it possible to "lay up . . . treasures in heaven." (Matt. 6:20) This does not mean, however, that the Lord expects us indiscriminately to give away all our possessions to any who may seem to be in need, and thus make ourselves destitute. What it does mean is that we are

to consecrate ourselves and all we possess to the Lord, thenceforth recognizing that what we have belongs to him and is to be used in his service as, through his Word and by his providences, he may direct.

Jesus did not at first give a direct answer to the disciples' question, "Who then can be saved?" He merely assured them that God had the situation well in hand. When Peter reminded him that they had left all to follow him, as he had asked the rich young ruler to do, and inquired what they could expect in return, he explained that "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—Matthew 19:27; Luke 18:29, 30

This certainly assured the disciples that they had everything to gain and nothing to lose by following the Master, but still it did not answer their question, "Who then can be saved?" However, in Matthew's report of this incident we find that Jesus did answer the question, for in addition to saying that those who now give up all to serve him will have eternal life in the world to come as our lesson shows, he also said that in "the regeneration" they "shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) The time of "regeneration" is the same as that described by Peter as "times of restitution." (Acts 3:19-21) While Jesus pointed out that those who in this age give up all

and follow him will have treasures in heaven, earthly blessings are to be administered to others in a future time of "regeneration."

This doubtless assured the disciples that many more would be saved through the Messiah than merely those few who were willing to comply with the rigid, self-sacrificing conditions of the "narrow way." They would know from this reply that although the time for all the families of the earth to be blessed was in a future age, this glorious feature of the divine plan of salvation would actually be carried out, that the blessing of salvation was not limited to those who were willing at the present time to pass through the "needle's eye." The rich young ruler—unless he later changed his mind—lost the opportunity of being associated with Jesus as one of the "kings" in the kingdom of God, but he did not forfeit the opportunity, provided through the redemptive work of Christ, to be restored to life as a human being.

Luke 19:1-10

ZACCHAEUS was another rich man, and a "chief among the publicans." His contact with Jesus was under circumstances quite different from those of the rich young ruler, and his motive for wanting to see the Lord was also different. The young ruler went to the Lord for the express purpose of reaping personal benefit—"What good thing must I do to inherit eternal life?"

So far as the record goes, Zacchaeus did not request anything. He simply wanted to see Jesus and decide for himself who he was.

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The publicans were a nonreligious group, and were looked down upon by the scribes and Pharisees. Apparently Zacchaeus was an exception. In his conversation with Jesus he reveals a knowledge of the Law and a desire to comply with its conditions. It is reasonable also to assume that he was acquainted with the messianic hopes of Israel, and having heard about Jesus, wanted to make a personal investigation in order to decide for himself whether or not he was indeed the promised Messiah.

Zacchaeus was not ashamed of what he was doing, for in his effort to see the Master he put himself somewhat on display, and in a way that to many would be humiliating. Jesus recognized his sincerity of heart and called to him, "Zacchaeus, make haste, and come down; for today I must abide at thy house." This sincere publican was impressed by the fact that Jesus knew of his presence in the tree, and gladly complied with the Master's request.

He did not attempt to bargain with Jesus, but without asking what he would get in return said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." (See Exod. 22:1; II Sam. 12:6) From these citations it will be seen that Zacchaeus was desirous of complying with the conditions of the Law. Indeed, he was willing to go further than the Law required, even to giving half of what he possessed to the poor.

Jesus saw that the man was sincere, and at heart "an Israelite indeed." It was upon the basis of this that he said, "This day is salvation come to this house, forso-much as he also is a son of Abraham." This latter expression is significant, for it indicates that at that time "salvation" was being offered only to the natural descendants of Abraham. It is in keeping with Jesus' instructions to his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

Nor did this publican receive "salvation" because he had complied wholly with the terms of the "narrow way" as Jesus had outlined them to the other rich man, for he had offered to give only half of what he possessed to the poor, whereas no one during this age can enter the narrow way without giving up all. However, Jesus had not explained this point to Zacchaeus. The assurance that salvation had come to the house of the publican was evidently based upon his discernment that the man was sincere, and that when the details of discipleship were explained to him he would gladly comply with them.

Actually, of course, "salvation" was available at that time only in a tentative sense. It was not until Jesus died for the sins of the people, was raised from the dead, and the Holy Spirit came at Pentecost, that anyone could fully receive salvation, and then only upon the basis of faith—"Being justified by faith, we have peace with God."

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(Rom. 5:1) It is in the resurrection that "glory and honor and immortality" are made fully available to the consecrated followers of the Master.—Rom. 2:7

QUESTIONS:

Will any be saved except those who walk in the "narrow way"?

Must a Christian literally give all he has to the poor?

What did Jesus mean by the "regeneration"?

Upon what basis did Jesus say that "salvation" had come to the house of Zacchaeus?

When will the followers of Jesus actually receive "glory and honor and immortality"?

The Family at Bethany

FEBRUARY 17, 1952

GOLDEN TEXT: "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."
—John 11:27

Luke 10:38-42

THE introduction Luke gives us to the family at Bethany, so beloved by Jesus, presents Martha in the role of hostess and Mary as the meditative listener to the gracious words which fell from the lips of her Master; while Lazarus, the brother, is not mentioned. It was Martha who "received" Jesus into the home, and on the occasion of Jesus' last visit to this home, only a few days before he was crucified, it was Martha who served.—John 12:2

The fact that it was Martha who "received" Jesus speaks very highly for her loyalty and courage, as well as her appreciation of Jesus and his ministry. By consulting Acts 17:7 and James 2:25 we get the thought that the act of receiv-

ing the Lord's representatives into one's home was, in biblical times, one of valor, especially, as in the case of Jesus, when they were not held in high esteem by the people generally.

We believe that Martha and Mary both loved equally well, although, because of different temperaments, each displayed her appreciation in a different manner. Since it was Martha who "received" him, she felt it her duty to make adequate provision for his temporal needs; and she was concerned in this direction. She evidently felt that her sister should be similarly concerned, so she wanted Jesus to remind Mary of her obligation in this respect.

But Jesus appreciated Mary's interest in his message, an interest so absorbing that for the time being it caused her to neglect his

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possible material needs. While he no doubt greatly appreciated Martha's service, he indicated that the message he had for them was more important than the food she was preparing for him. "One thing is needful," he said, "and Mary hath chosen that good part." See Psalm 16:5.

On another occasion Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." (John 6:27) It was this "meat" which Jesus was desirous of imparting to the family in Bethany, and which concerned him more than an elaborate meal.

Some have distorted the meaning of this lesson by attempting to contrast the importance of Bible study, prayer, and meditation with serving the truth to others. This is not involved in the incident at all. The contrast is between receiving spiritual blessings and serving along material lines; and even then, the preparing and serving of necessary temporal food is not condemned. It is just that Jesus used an appropriate opportunity to emphasize the importance of our spiritual interests as against our temporal needs.

John 11:1-5; 24-27

IT IS in this narrative that we learn of Lazarus, the brother of Martha and Mary. The Scriptures give us no information concerning him except that he became ill, died, was raised from the dead by Jesus, and later sat at a feast prepared by Martha, at which Jesus was the honored guest. Evidently he was a

quiet sort of man who had little to say, although a noble character. (John 11:35, 36) In fact, we have the statement in verse 5 that Jesus "loved Martha, and her sister, and Lazarus." It is noteworthy, we think, that Martha should be the first one named as being loved by Jesus. Her ardent desire to serve must have been greatly appreciated by him.

When Lazarus became ill, Jesus was some distance from Bethany, so the two sisters sent word to him about it. They did not request him to come and heal their brother. They knew of his love for the family and probably reasoned that he would hurry to their home to render aid without being specially asked to do so. They were right, although Jesus' manner of helping was not what they had in mind.

After receiving this information Jesus waited for two days, and then he announced to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (vs. 11) The disciples, knowing that Lazarus had been ill, thought it would be a mistake to awaken him. A restful sleep, they concluded, would be good for him. It would help to speed his recovery. But they had not understood what Jesus meant; and then he "said unto them plainly, Lazarus is dead."—vs. 14

Thus, in this interesting story, we have brought to our attention one of the very important truths of the Bible as it relates to the state of the dead, that death is like a sleep from which there is to be an awakening. Ordinarily this would not be true of death, for it

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is a state of nonexistence. However, because through Christ a provision has been made for the resurrection of the dead, the Scriptures refer to those in death as though they were merely asleep.

There are two characteristics of sleep which are true of death. (1) Each is a condition of unconsciousness, and (2) in each case there is to be an awakening. "The dead know not anything," the prophet tells us; and those who "sleep in the dust of the earth shall awake."—Ecclesiastes 9:5; Dan. 12:2

When Jesus arrived in Bethany and was nearing the home of the family which he so greatly loved, Martha came out to meet him. Of the two sisters, Martha was evidently the alert, energetic one who in most circumstances took the lead. Their close acquaintance with the Master is evidenced by her gentle rebuke, Lord, if thou hadst been here, my brother had not died." (vs. 21) However, she had great faith and expressed her confidence that even though Lazarus was dead it was still not too late. She said, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee."—vs. 22

Jesus said to Martha, "Thy brother shall rise again." (vs. 23) Then Martha replied, "I know that he shall rise again in the resurrection at the last day." (vs. 24) We have here an example of oriental indirectness, for apparently Martha was endeavoring by this statement to find out from Jesus whether his promise that her brother would rise again was a reference to the general resurrection which she knew would take place in the "last

day," or whether it signified his intention of awakening him from the sleep of death at that time.

Jesus' reply to Martha was also indirect. He said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Jesus did not say that he intended to awaken Lazarus then, but since Martha had referred to the time when all the dead would be awakened, he reminded her that he was the One who would be instrumental, by divine arrangement, in accomplishing that great boon for humanity in the "last day," and then asked if she believed this.

In the words of our Golden Text, Martha replied, affirming her confidence that Jesus was "the Christ, the Son of God, which should come into the world." Martha may have been "cumbered with much serving," but she had obtained a clear grasp of the fact that Jesus was the promised Messiah, and understood the great work which he was to accomplish on behalf of the world of mankind. Besides, she had faith in God's promises. Evidently she had been able to serve and to learn at the same time.

When Martha first met Jesus as he returned to the stricken home, she declared her confidence that even though Lazarus had died it was not too late for him to do something. And in our Golden Text she also affirms her faith in Jesus as being the Messiah who had come to restore the dead. But when he asked that the stone be rolled away from the tomb she

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said, "Lord, by this time he stinketh: for he hath been dead four days."—vs. 39

This may have been simply a word of caution as to what could be expected if the tomb were opened, but it seems also to have in it a semblance of doubt. Seemingly, when Martha was thus confronted with reality, she wondered if it might not be too late for the Master to do anything. This is suggested by Jesus' reply, "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"—vs. 40

And they did see the glory of God manifested in the awakening of Lazarus from the sleep of death. They also saw a demonstration of what it will mean when in the "last day" "all that are in the graves shall hear his voice, and shall come forth." (John 5:28, 29) The "last day" is simply the last great epoch in the divine plan for human recovery from sin and death. Beyond that will be end-

less ages of joy and blessing for the restored world of mankind, when the love of God and of Christ for the entire human family shall have been manifested in just as real a manner as the Master's love for the family at Bethany was shown by the awakening of Lazarus.

And just as the glory of God was revealed to those who witnessed that miracle in Bethany, so it will be caused to fill the whole earth as the waters cover the sea, by the "restitution of all things," spoken by the "mouth of all his holy prophets since the world began."—Acts 3:19-21

QUESTIONS:

What important lesson is emphasized in Luke's account of Jesus' visit to the home of Martha and Mary?

In what ways is natural sleep illustrative of death?

How did Martha know about "the resurrection in the last day"?

What did Martha mean by the "last day," and how will the glory of God then be revealed?

Peter, James, and John

FEBRUARY 24, 1952

GOLDEN TEXT: "For we cannot but speak the things which we have seen and heard."
—Acts 4:20

Mark 9:2

JESUS took Peter, James, and John more intimately into his confidence than he did the other apostles. It has been supposed by some

that their temperaments were such as to draw from him a more tender feeling of affection. Certainly John manifested his great affection for the Master, loving to lie on his breast. It seems more reasonable, however, to think that

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Jesus was preparing these three for a more active part in the ministry of the Gospel later on, especially Peter and John, for their contributions to the New Testament writings have been of fundamental importance to the entire church.

In Mark 9:1 Jesus is reported as saying that there were standing among them at that time some who would not taste death until they saw the kingdom of God come with power. It is the next verse which tells us that he took Peter, James, and John into the Mount of Transfiguration where they saw Jesus transfigured before them, and together with him there appeared Moses and Elijah. That Moses and Elijah were not actually there in person is indicated by Jesus' statement afterward in which he referred to the incident as a "vision."—Matt. 17:9

It was a vision of the kingdom, and by it was fulfilled Jesus' prophecy that there were some of them who would see a demonstration of kingdom power before they died. Peter so understood the matter, for later he wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, **parousia**, meaning presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were

with him in the holy mount."—II Peter 1:16-18

Thus did Peter use his experience on the Mount of Transfiguration as the background of his wonderful lesson pertaining to the second coming of Christ and the establishment of his kingdom. This indicates that Jesus' reason for including him among those whom he took into the mount with him was not so much an indication that he loved him more than the others, as it was to further equip him for his future ministry. The Lord makes no mistakes in those whom he calls to serve him, and he knows how to train them for his service.

Mark 10:35-40

PETER, James, and John must have been greatly impressed with what Peter later described as "the excellent glory" which they saw foreshadowed in the Transfiguration Vision. It may well have been the inspiration of this that caused James and John to request the special favor of sitting, one on his right hand and the other on his left hand in his glory. Matthew's account of this incident (Matthew 20:20-28) indicates that the mother of these two disciples petitioned the Master for them. However, it was evidently by their request, for they were very much in harmony with the idea.

Jesus did not censure them for asking this favor, but took occasion to explain to them and to the other disciples the only conditions upon which one may occupy any position in the "glory" of his kingdom. "Ye know not what ye ask," Jesus said, meaning that they did not yet

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realize the cost of securing a position with him in his kingdom. Can ye "drink of the cup" that I drink of? he continued, "and be baptized with the baptism" that I am being baptized with? They assured the Master that they were willing and able to meet these conditions; and they were sincere, for these two disciples undoubtedly did prove faithful to the terms of discipleship—even unto death.

The "cup" was symbolic of the Master's experiences in laying down his life as the world's Redeemer. Much hardship and suffering were involved, and at one time he prayed, "If it be possible, let this cup pass from me." For us to drink this "cup" means that we have the privilege of suffering with him. And if we suffer with him we shall also reign with him—be with him in his glory.—II Tim. 2:11, 12

The "baptism" mentioned by Jesus was symbolic of his death, and was illustrated by his immersion in water at the beginning of his ministry. His words, "that I am baptized with," denote the present tense. He was still being baptized. On another occasion he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) Thus "death baptism" is not accomplished in a day. It is a daily dying, a daily sacrifice of one's life, as was true in the case of Jesus.

Paul understood this matter, and to the Church at Rome he wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

(Rom. 6:3) Not many throughout the age have been "able" to suffer and die with Jesus—in all, only a "little flock." It has been a "narrow way" in which they have walked, but they have been given strength by the reassuring words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) No individual disciple of Jesus has been assured of a particular position of honor in the kingdom such as was requested by James and John, but Peter wrote that all who "do these things" shall have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:11

Acts 4:13, 18-20

THIS part of today's lesson emphasizes one of the very important elements of true Christlikeness, which is fearlessness and boldness in proclaiming the Gospel of the kingdom. Peter had boldly set forth the doctrine of the resurrection, describing it as the "times of restitution of all things." (Acts 3:19-21) The Sadducees and rulers of the temple were grieved over this and the notable miracle performed, and they arrested Peter and John and kept them in custody for a day before giving them even a semblance of a trial.

Then they were brought before the "rulers of the people, and elders of Israel," to explain by what authority and power they had healed the man who had been lame from birth. (Acts 3:3-9; 4:8) Although Peter knew of their bitter hatred for Jesus, he unhesitat-

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ingly told them that the man had been healed through his name, and then pointed out to them how they had fulfilled prophecy by rejecting their Messiah.

Such were the circumstances which caused these rulers and elders to marvel at the boldness of Peter and John, "and they took knowledge of them, that they had been with Jesus." Christlikeness includes patience, kindness, sympathy, and love; but those who are drinking of his "cup" and being "baptized" with his baptism will find that it also requires "boldness" in order to be faithful in obeying his command to let their light shine by proclaiming the Gospel.

Peter and John were not reimprisoned on this occasion, but were warned not to continue their ministry of Jesus. Their reply to this was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard." They had seen Jesus' miracles. They had been with him on the Mount of Transfiguration. They had heard the words of grace and wisdom which fell from his lips. The inspiration of these experiences would not permit them to remain silent, regardless of how much it might cost them in the way of suffering to proclaim the message.

QUESTIONS:

Why may Jesus have favored Peter, James, and John more than the other apostles?

Were Moses and Elijah actually with Jesus on the Mount of Transfiguration?

What did the Transfiguration Vision represent?

What did Jesus mean by his "cup" and by his "baptism"? How may we share in these?

What was one of the important elements of Christian character that Peter and John displayed which convinced their enemies that they had been with Jesus?

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DAWN PUBLICATIONS

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NEW JERSEY

"If Ye Love Me"

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."—JOHN 14:23

HUNDREDS of books have been written, and thousands of sermons preached, emphasizing the importance of the Christian's personal love for Jesus; yet, strange as it may seem, so far as the historical records of his life are concerned, Jesus himself said very little on this subject. Matthew reports Jesus as saying that those who love their own people more than they love him are not worthy of him (Matt. 10:37); and John, the disciple of love, quotes Jesus on this point only a few times. In our text, as well as in other statements of Jesus, we find the Master stressing the thought that love for him would be reflected in obedience to his teachings, and by faithfulness in serving—even at the cost of life itself—those whom he loved and looked upon as his sheep.

Only once does the Apostle Paul make a direct reference to the importance of our love for Christ. This is in I Corinthians 16:22, which reads, "If any man love not our Lord Jesus Christ, let him be Anathema Maranatha." It would be difficult to place greater stress than this upon the importance of our loving Christ. In view of such a strong statement as this, one might well wonder why no other direct reference is made to the subject in all of Paul's writings.

The Apostle Peter likewise makes only one direct reference to the thought of loving Christ. He wrote concerning him, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Pet. 1:8) Peter addresses this remark to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (vs. 2) Seemingly he takes for granted that those who are thus called, and who are endeavoring as best they can to fulfil the con-

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ditions of the call, do love Christ, although they may not have seen him.

The Apostle John refers several times to our love for God, and emphasizes that those who possess such love will manifest it by loving their brethren; which is a similar viewpoint as that expressed by Jesus when he said, "If ye love me, keep my commandments." (John 14:15) This would indicate that John the apostle of love, caught the essence of Jesus' teachings on the subject, which is that our personal love for the Master and for our Heavenly Father is not measured by how much we talk about it, nor by emotional feelings, but by the manner in which we obey their commandments and rejoice in the divine plan of salvation.

The small number of direct scriptural references to the subject of loving Christ may seem strange, in view of the great stress which has been laid upon this thought by church writers of various denominations, particularly Catholic writers. The great apostasy from the faith of the true Gospel which began to set in shortly after the death of the apostles, corrupting the teachings of the Bible, affected more than merely those great truths pertaining to the fall of man, the "wages of sin," the kingdom hope of restitution, and other doctrines of the divine plan, for in many ways the truths of the Word pertaining to the devotional life of Christ's followers also became distorted.

The monastic life is an appropriate example of this. Those entering this secluded life of separation from friends and living lives of extreme austerity, of necessity develop an extreme sense of loneliness. In this condition of mind, they think of Jesus as being their great friend, and even a lover. Naturally, under the circumstances, they sense a deep emotional love for him, and feel sure that he is very near to them. But is there anything in the Bible to justify a viewpoint and practice of this nature? We think not. The apostles wrote nothing along this line; and what Jesus himself said on the subject certainly shows that true love for him will be manifested in quite a different way.

Henceforth No More

The Apostle Paul wrote, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, . . . henceforth know we him [so] no more." (II Cor. 5:16) This text indicates that there were many in the Early Church who had been personally acquainted with Jesus while he was in the flesh. For

CHRISTIAN LIFE AND DOCTRINE

these, the memory of their acquaintance and contact with him must have been sweet indeed. Even so, Paul was pointing out to them that their true relationship with the Master was one which transcended their memory of him in the flesh. Such a treasured memory, held by those who enjoyed a measure of personal fellowship with Jesus, would naturally lead to a very strong attachment to him, but might not necessarily inspire obedience to his commands and loyalty to his doctrines.

Besides, only a very few of the entire church were blessed with that privilege—perhaps not many more than the five hundred brethren mentioned by Paul in I Corinthians 15:6. The love of the remainder for Christ must of necessity be based upon his teachings, and upon the knowledge of his faithfulness to the privileges assigned to him in the divine plan by his Heavenly Father; for most of us have not known Christ after the flesh.

Failing to understand the doctrines of the divine plan and the wonderful position the divine Christ now occupies in the Father's arrangement, the tendency of nominal churchianity has been to deify the man Jesus, and to judge the genuineness of Christian experience by the depth of emotional love one might feel toward him. It was to aid in this that statues of the man Jesus were introduced into the church, ignoring Paul's statement that we no longer know Christ "after the flesh."

This does not mean that a Christian should not appreciate the perfection of the man Christ Jesus, nor be inspired by his unswerving devotion to God and his love for righteousness. The manner in which Jesus obeyed his Father's will, and by so doing laid down his life in sacrifice for both the church and the world, should ever be a pattern for us to follow. His gentleness, patience, sympathy, compassion, and love constitute a standard of character which we should continually strive to attain. Our hearts naturally go out in love to the One who, in displaying his Father's love, so willingly gave up all in order that we might live.

It is surely inspiring to read, and to meditate upon, the historical records of the Master's life of perfect obedience to his Father's will. In our minds we love to go with him as he moves from city to city, and from one scene of active service to another, and hear those gracious words which fell from his lips. We almost envy the great privilege enjoyed by those first disciples of being personally with Jesus and so intimately associated in his work.

THE DAWN

We think of Peter, James, and John, and of the fact that they seemed to appreciate Jesus just a little more than the others, and wanted to be near to him; and we might wonder why the others did not display the same personal love for their Lord. As we look back upon those circumstances, we are sure that if we had been there we would have clearly demonstrated our love for the gentle and perfect Jesus.

It is certain, we believe, that Jesus appreciated every evidence of love which was displayed toward him by his disciples and friends. Those who are noble of heart naturally appreciate nobility in others, and the disciples' love for the Master was an evidence to him that they appreciated the godlike qualities which they saw displayed in him; and his love went out to them in return. This reciprocity of love is quite understandable even by the natural man, and although a beautiful characteristic, is in itself no evidence at all of special spiritual discernment.

That is why writers who know little or nothing about the divine plan and are almost totally blind to Jesus' real position in that plan can, nevertheless, write such beautiful things pertaining to Jesus in the flesh. We rejoice that there are those who, even though it is not given to them to know the "mysteries of the kingdom of God," nevertheless appreciate the glorious virtues of him who spake as never man spake, and who was holy, harmless, undefiled, and separate from sinners.

That an understanding of the marvelous virtues of Jesus' perfect character as a man does not signify an appreciation of spiritual things is apparent in the experiences of the disciples prior to Pentecost. The Apostle Peter loved the Master, a love which must have been based upon his glorious personality, but he had little spiritual discernment. When Jesus announced his intentions of visiting Jerusalem where he expected to be arrested and put to death, Peter said, "Be it far from thee, Lord." (Matt. 16:22) Commenting on this, Jesus explained that Peter had expressed a purely human viewpoint.

John was a great lover of Jesus, delighting to be near to him and to lie upon his breast. But despite this deep personal attachment—which probably exceeded that which existed between David and Jonathan—this "disciple whom Jesus loved" was just as bewildered as the others when Jesus was crucified, and, together with Peter and James, decided to go back into the fishing business.

John's personal love for the Master was a beautiful thing, and Jesus appreciated it, and felt that one who was capable of such love would be an ideal guardian for his mother; but it did not represent spiritual discernment—although it was a rich soil in which later there developed a beautiful spiritual character.

“If Ye Love Me”

Jesus certainly must have appreciated his disciples' love for him, and he endeavored to channel it along proper lines. He knew that personal affection for him as a man was not the ultimate test of true discipleship, irrespective of other considerations. He recognized that such an affection, undirected by the principles of the divine plan, could easily lead to serious errors of viewpoint and practice. Indeed, he had seen this demonstrated in Peter's insistence that he not take a course which would lead to his death. It is because of this that in the few references to their love for Jesus we find him endeavoring to transform it from a personal attachment to a love for and obedience to the things for which he stood, and to a broad, self-sacrificing love for all those associated with him in the outworking of the Father's plan.

“If ye love me, keep my commandments.” (John 14:15) To Jesus the personal affection of his disciples, no matter how emotionally deep it may have been—as in the case of John—meant little, unless it could be translated into obedience to his teachings. So we do not find Jesus sermonizing on the importance of loving him; but noting the evident personal affection his disciples displayed, he used it to engender in them a transcendent love, a love which would not be limited to him alone, but would embrace the great divine cause for which he stood, and include as well, all those who participated in it.

Jesus' Commandments

Outstanding among Jesus' commandments is the one in which he enjoins upon his followers the necessity of loving one another as he loved them. This was a love which expressed itself in sacrifice. It rose far above natural affection and impelled the Master to lay down his life for those who became his disciples and espoused his Father's cause. Jesus considered it important for his disciples to understand his unselfish interest in them, and indicated that they could express a higher love for him by their willingness similarly to lay down their lives for one another.

This "new" commandment surely points to a very understandable and practical manner in which we can express our love for our risen and glorified Lord. We cannot see him, even as we cannot see our Heavenly Father, but we can see the members of his body—those whom he particularly loves, and for whom he laid down his life. By loving and serving these, even to the extent of laying down our lives for them, we demonstrate our love for the Master. Conversely, no matter how much we may claim to love Jesus, if we are indifferent to the needs of our brethren, it means that our professions are vain and empty.

And this "new commandment" is only one of many which Jesus enjoined upon us, and failure to obey any of them would evidence a lack of love for him. They are not always named commandments, however. There are all those wonderful instructions in his Sermon on the Mount, spoken of by Jesus himself, as "these sayings of mine." These are so important that Jesus likened anyone who ignored them to a person who builds his house upon the sand, only to have it destroyed when the storms beat upon it.—Matt. 7:21-27

One of these "sayings," or commandments, has to do with our bearing witness to the truth. Jesus explained that his followers were to be the "light of the world," and said that we should not keep our light under a "bushel." Then he added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16) Our professions of love for Jesus would be but as empty words should we fail to obey this commandment.

• "Seek ye first the kingdom of God, and his righteousness," is another of Jesus' commandments. (Matt. 6:33) To keep this "saying" means that everything else in life must be made secondary to seeking the kingdom of God. We "seek" the kingdom and its righteousness through our study of the Word and obedience to all its precepts. We seek the kingdom by laying down our lives for the brethren, and by letting our light shine for the blessing of others; and Jesus accepts all of these as evidences of our love for him.

We cannot properly "seek" the kingdom of God without being enthusiastically interested in all the things which the kingdom will mean to both the church and the world. Seeking the kingdom from the standpoint of our own share in its spiritual phase means that we will lay up treasures in heaven, so will not have our hearts set

upon laying up earthly treasures. We will set our affections on things above, not on things of the earth.

We will also be enthusiastic about the blessings of restitution which the Lord has provided for all mankind. As our Heavenly Father and our Lord Jesus view the matter, one would give little evidence of love for them if in any manner he was indifferent to the wonderful provisions they have made for the blessing of the fallen and dying race. Just think, the restitution feature of the kingdom was so important to God that he caused all his prophets to write about it! And God so loved the "world," not merely the church, that he gave his Son to die in order that "whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Surely our seeking the kingdom, through which the blessings of restitution will be made available to the people, must include a lively interest in this great objective of the kingdom.

If we thrill at the thought of the coming "times of restitution of all things" we will want to talk about this theme of the prophets, and we will want to tell the world about it. To be in this attitude of mind and heart does not indicate a lack of love for Christ, or for God, but the opposite, for it reveals our appreciation of one of the outstanding features of the plan of God.

Satan would like us to believe that our love for Christ can be demonstrated apart from consideration of the doctrines of the divine plan, particularly the great doctrine of restitution. But this is just one of his cunning sophistries by which he endeavors to take the truth away from God's people, or at least to minimize its importance so that it is no longer a vital issue in their lives.

"Feed My Sheep"

"If ye love me, keep my commandments." (John 14:15) It is a thought similar to this that Jesus emphasized in his dialog with Peter on the occasion of one of the last of his appearances to his disciples before his ascension. The account of this revealing conversation between the two is recorded in John 21:15-17. During the closing days of Jesus' ministry Peter had professed great love for him, although he had manifested it in ways which the Master did not approve. It was his love for Jesus that prompted Peter to advise him not to enter Jerusalem, where his enemies were plotting to kill him. It was also his love for the Master that caused Peter to draw his sword and cut off the ear of one of the servants of the high priest. Peter avowed that he would be willing to lay down

his life for the Master, asserting that even though all the other disciples should forsake him, he would not.

Jesus knew that Peter was sincere in his love, but that he had gone through a great trial of his faith, so on this occasion by the lakeside Jesus questioned him about his love, and gave instructions as to the real way it should be demonstrated. He asked Peter, "Lovest thou me more than these?" It is not too clear just what Jesus meant by "these." One thought is that he thus alluded to Peter's profession of greater love for him than that possessed by the others, that even though they all forsook him, Peter would stand by to defend his Master. It could also be a reference to the fishing equipment, since Peter and the others had decided to return to the fishing business.

Which of these viewpoints is correct is not important to our present discussion. One thing is certain, Jesus was not referring to the doctrines of the divine plan, nor to the Christian's privileges of service based upon those doctrines, when he asked, "Lovest thou me more than these?" Strange as it is that anyone should want to so distort the Scriptures as to read this thought into the Master's question, it has been done. How unthinkable it would be to suppose that Jesus would endeavor to alienate the love of his disciples from his Father's plans and purposes in order to have them concentrate their affections upon him!

Jesus questioned Peter three times concerning his love, and each time, when the apostle confirmed the fact of his love, Jesus commissioned him to "feed" his "sheep," or, as in the first instance, his "lambs." How wholly this is in keeping with what Jesus previously had said, "If ye love me, keep my commandments." Jesus knew that it would be only a little while till Peter would no longer be able to see him, and that there would be nothing he could do for him personally by which he could demonstrate his love. But here was something he could do; he could serve the Lord's people by helping to supply them with needed spiritual food.

And how wonderfully Peter carried out this commission, as is evidenced particularly in his two remarkable epistles! In his first epistle, he dwells at length on the subject of Christ's suffering, and the fact that we are called to share in those sufferings. He explains that this is in keeping with the testimonies of the prophets, when they had foretold "the sufferings of Christ, and the glory that should follow." (ch. 1:11) In chapter 2, verses 20 and 21, he ex-

plains that this foretold suffering of The Christ results, not from doing evil, but from doing good. Discussing the subject still further, Peter writes, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—ch. 4: 12, 13

Christian suffering is related to one of the precious doctrines of the truth—that great fact of the church's participation in the "better sacrifices" of the Gospel age. Some might be inclined to say that this doctrine is unimportant, and that it would be better simply to concentrate on our efforts to love Jesus. But apparently Peter did not feel this way about it, for it was in obedience to Jesus' command, "Feed my sheep," that he wrote nearly an entire epistle for the purpose of strengthening the brethren in this great truth of the divine plan. And he did it in demonstration of his love for Jesus.

"Be ye holy; for I am holy," Peter quoted from the Old Testament. (ch. 1: 16) He recognized the importance of "holiness unto the Lord" on the part of all those who have named the name of Christ, so in feeding the "sheep" he stressed this point.

He admonished the "sheep" also to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." He explained that in their guilelessness the Lord's people should be as "newborn babes" desiring "the sincere milk of the Word" that they might "grow thereby." (ch. 2: 1, 2) There is nothing in this admonition to indicate that a Christian should ever be anything else than childlike in his simplicity and sincerity. Perhaps in writing these words Peter remembered a statement by Jesus, "Suffer little children . . . to come unto me: for of such is the kingdom of heaven."—Matt. 19: 14

One of Satan's subtle sophistries is his teaching that Christians should get out of the babyhood stage and become spiritual giants in their ability to understand the "mysteries" of the Bible. Many have been lured away from their simplicity in the truth by this appealing philosophy, and have become proud and conceited in their alleged superior knowledge. But let us remember that what the Lord is looking for in those who love him is purity of heart and childlike simplicity in their zeal to know and to do his will—"Of such is the kingdom of heaven."

In demonstrating his love for the Good Shepherd by feeding his sheep, Peter explains that they are as stones in a building—"lively stones"—which form a spiritual house; that they are a holy priesthood to offer sacrifice, and that Jesus is the Head of this new spiritual house. Then he adds that they are a "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—ch. 2:5-9

In feeding the Lord's sheep further, Peter explains that Jesus, by his example, preached to "spirits in prison"—spirits, or angels, who were disobedient at the time of the flood—and that the salvation of Noah and his family in the Flood was typical of Christian baptism.—ch. 3:19-21

In obeying the commission, "Feed my sheep," Peter warns us that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," and then adds, "Whom resist stedfast in the faith."—ch. 5:8, 9

"The Sure Word of Prophecy"

In Peter's second epistle he feeds the Lord's sheep by presenting the great truths pertaining to the kingdom and the second presence of Christ, using these as an incentive to add to our faith, fortitude, knowledge, self-control, patience, godliness, brotherly-kindness, and love. He says that if we do these things an abundant entrance shall be ministered unto us "into the everlasting kingdom of our Lord and Savior Jesus Christ." (ch. 1:4-11) Peter explained that he wrote this second epistle in order that the brethren might have it as an encouragement after he died. Thus did he make sure that he was faithful to his Master's commission.

He tells about the vision of transfiguration which he had witnessed, and that this had convinced him he had not followed cunningly devised fables in making known "the power and coming [*parousia*, presence] of our Lord Jesus Christ." (ch. 1:15-18) He adds, however, that we have a more "sure Word of prophecy" unto which we should take heed, as "unto a light that shineth in a dark place, until the day dawn, and the Day Star arise" in our hearts. (vs. 19) In other words, Peter recognized that the prophetic testimony of the Bible was very important spiritual food for the Lord's sheep, and that it is essential for them to take heed thereto.

Chapter two of this epistle is devoted almost entirely to a warning against false teachers in the church, particularly those who were

at one time seemingly sound in the truth, but who become like the dog which is turned to its vomit, and to the sow that was washed to her wallowing in the mire. These, he warns, would promise "liberty" to the Lord's sheep, yet they themselves are actually in bondage to their own corruptions of the truth.—vs. 19

In the third chapter, Peter returns to the theme of the Lord's second presence and the establishment of the kingdom. He explains that in the last days there would come scoffers, saying, "Where is the promise of his coming [*parousia*, presence]?" In answering these scoffers Peter reminds us of our Lord's use of the days of Noah as an illustration of the "days of the Son of Man." He speaks of the world which was before the Flood, the present "heavens and the earth" and the "new heavens and a new earth, wherein dwelleth righteousness." Reminding us that the "present evil world" would be destroyed as a result of the Lord's presence, he adds, "What manner of persons ought ye to be in all holy conversation and godliness."—ch. 3: 11

There can be no mistaking the implication of Peter's two epistles, written, as they were, to feed the Lord's sheep; for in them virtually every phase of the divine plan is touched upon, either directly or indirectly, and throughout he draws heavily upon the prophecies and promises of the Old Testament as an important source of spiritual food.

And all of these spiritually nourishing truths are given to the church by Peter as evidence of his love for the Master and his desire to obey the commission, "Feed my sheep." Since this represents Peter's understanding of how one can demonstrate his love for Jesus, we can safely view the matter in the same way. What it means is that our love for Jesus, and in fact our love for the Heavenly Father also, is manifested by our appreciation of and loyalty to the great truths of the divine plan given to us in the Word.

And how logical this is! How empty would be our professions of love for God and for the Master if at the same time we were to minimize the importance of the arrangements whereby divine blessings reach both the church and the world! How else, indeed, could we know anything about God and about Jesus, except as they have revealed themselves to us through the truth? Let us, therefore, demonstrate our love by our continued appreciation of and loyalty to the truth.

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“If” we love our Master, then our love will be demonstrated by obeying his commandments, by our willingness to lay down our lives for the brethren, and by appreciation of the truth and faithfully using it in building up the brethren in our “most holy faith,” as well as in telling the whole world the glad tidings of the kingdom.

Thus our love for Jesus and for our Heavenly Father is taken out of the abstract, visionary realm, and made a practical, understandable power in our lives. While we remain in the flesh, we cannot see God, nor can we see Jesus; but we can “see” and appreciate the precious truths of the Word which reveals their characters to us; and we can see our brethren, and lay down our lives for them. And may this love fill and control our lives more and more each day! May it, indeed, become an all-possessing influence in our lives, impelling us to sacrifice everything in the service of him whom we love more than life itself.

Jesus summed up the thought for us beautifully, saying to his disciples, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” (John 14: 21) The Apostle John, who reported this wonderful promise, later wrote to the church saying, “This is love, that we walk after his commandments.” And again, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”—II John 6, 9

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 7—“Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”—Rom. 13:10 (Z. '98-201. Hymn 198)

FEBRUARY 14—“By thy words thou shalt be justified, and by thy words thou shalt be condemned.”—Matt. 12:37 (Z. '96-32. Hymn 196)

FEBRUARY 21—“Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.”—Psalm 31:3 (Z. '02-249. Hymn 251)

FEBRUARY 28—“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—Phil. 4:6 (Z. '03-8. Hymn 121)

The Works of Faith

HEBREWS 11:22-40

THERE is a tendency on the part of some to insist that faith is of greater importance in the Christian life, than works; while others over-emphasize the value of works. Either viewpoint is wrong, for when these two essential elements of Christian character are seen in their true light, it becomes apparent that a comparison cannot be made between their relative importance for neither one can properly exist without the other. No one can possess true Christian faith without manifesting it by his works; for James declares that "faith without works is dead." (James 2:17, 20) Nor can a Christian perform works acceptable to God other than those which manifest his faith. This is the thought Paul gives us when commending the Thessalonian brethren he speaks of their "work of faith" and their "labor of love." (I Thess. 1:3) Nowhere in the Bible is this proper relationship of faith and works more clearly set forth than in the 11th chapter of Hebrews.

Verse 22—"*By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.*"

JOSEPH had been richly blessed by God while in Egypt, and highly honored by Pharaoh, but he knew that Egypt was not his home, nor the home of his people. He believed that in God's due time the Hebrew children would be taken into the Land of Promise. He mentioned this, and gave instructions that when it occurred, his bones should be taken to Canaan. This was expressive, perhaps, of his faith in the resurrection. Not understanding the resurrection hope as clearly as it was later set forth in the New Testament, he may have supposed that the actual bones which he possessed when he died would be restored. But Paul explained "Thou sowest not that body that shall be."—I Cor. 15:37

Verse 23—"*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*"

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THE word translated "proper" in this verse is translated "fair" in Acts 7:20, where Stephen also applies it to Moses, saying that when he was born he was seen to be "exceeding fair." The marginal translation renders this, "fair to God." The Greek text justifies this translation. In Exodus 2:2 where we are first told about the birth of Moses he is referred to as a "goodly child." Apparently Stephen understood that Moses' parents saw in this child one whom the Lord desired to use in a special way. This would explain why their faith in God was especially demonstrated by their risking the wrath of Pharaoh in not obeying his edict concerning the destruction of all male Hebrew babies.

Verse 24-26—*"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."*

IT WILL be remembered that by divine overruling Moses' own mother enjoyed the privilege of caring for him during his childhood years, and it is apparent from Paul's comment concerning his faith that the mother must have taught him thoroughly concerning the promises made to Abraham, and the hope of the Hebrew children in the coming of that "seed" which was to bless all the families of the earth. Whether or not at that early date the descendants of Abraham had learned to speak of the "seed" of promise as the Messiah, is not revealed in the Scriptures. However, Paul so understood the promises, and he knew that Moses' decision to be loyal to the promises and to the God of his fathers was equivalent to taking a stand for the messianic cause.

From this standpoint, all the suffering of the ancient worthies resulting from their loyalty to God and to his promises could properly be referred to as the "reproaches of Christ," for all those promises were related to their hope of the coming Messiah. They suffered because of their faith in the messianic cause. This is quite different from the privilege the church of the Gospel age has had of suffering "with" Christ, of being "planted together" in the likeness of his sacrificial death.

Moses must have been greatly inspired by the promises of God which his mother related to him as a child. The fact that he knew

about the God of Abraham, and about the promises he had made, clearly indicates that his mother had these things in mind from the time of his birth, and that it was her faith in the promises that led her to hide this "exceeding fair" child, and thus to save his life. It is doubtful if she was still living when Moses led the nation out of Israel, but how she will rejoice when, in the resurrection, she learns of the wonderful manner in which the Lord rewarded her faith!

Verse 27—"*By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*"

THE reference in this verse to forsaking Egypt evidently applies to the Exodus, when Moses led the whole nation out of bondage; for, when he left Egypt at the age of forty and fled into the land of Midian, it was largely because of his fear that Pharaoh would have him killed as punishment for slaying an Egyptian. This is further borne out in Exodus 4:19 where the Lord, in giving Moses courage to return to Egypt, assured him that those who formerly sought his life were now all dead.

Later however, when, by divine aid, Pharaoh was convinced that it would be better to yield to Moses' demand and let the Israelites leave the country, he showed no fear. "Pharaoh said unto him," the account states, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more." (Exod. 10:28, 29) There is no evidence here of fear. Moses was ready to forsake Egypt, and to take the Israelites with him, trusting in Him who was invisible to care for them as they journeyed toward the Promised Land.

Verse 28—"*Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*"

MOSES received specific instructions concerning the sprinkling of the blood and keeping the passover feast. Not to have obeyed these instructions would have represented a serious lack of faith in the Word of God. His faith was rewarded in the passing over of Israel's firstborn.

Verse 29—"*By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.*"

IT REQUIRED great confidence in God and in the assurance of

his protection, for Moses and the Israelites to pass through the Red Sea as they did: This was truly a work of faith. While it may be possible to explain this miracle, it is not necessary to do so in order for us today, who have faith in God's promises and power, to believe the biblical record of what occurred. Christian faith would be lacking its most essential element if it did not believe that God is able and willing to do things for his people that they are unable to do for themselves.

Verse 30—*“By faith the walls of Jericho fell down, after they were compassed about seven days.”*

HERE the faith of Joshua, the successor to Moses, comes prominently to the fore. When he received instructions from the Lord concerning the strategy to be used in capturing Jericho, he did not question the wisdom of the plan, although from the human standpoint it would not seem to be a procedure which would result in victory. But he believed God. The Israelites followed his leadership, and their faith was crowned with victory. Many have also endeavored to “explain” this miracle, but we should exercise the same faith as did Joshua, and believe that God gave them the victory. Faith that does not go beyond human ability to understand is not genuine faith at all.

Verse 31—*“By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace.”*

THE expression in this text, “them that believed not,” is rendered in the marginal translation, “them that were disobedient.” The reference apparently is to those who perished subsequent to the conquering of Jericho because they failed to obey the instructions not to keep any of the city's treasures for themselves, but to destroy all.

Students of the Bible have sought to explain away the fact that Rahab was at one time a harlot. Jewish writers have suggested that the Hebrew word *zanah* might well be translated “hostess.” But seemingly there is no real justification for such a translation. The better viewpoint is, we think, to admit that she was a harlot; but when confronted with the great truths pertaining to Israel's God, reformed and manifested her faith by co-operating with the Lord's people.

James tells us that Rahab's faith resulted in her justification—not a justification to life, to be sure, but to a position of friendship

with the Lord, a friendship based upon her confidence in his promises. It is a mistake to suppose that the term justification is used in the Bible only to describe the life standing of those on behalf of whom the merit of Christ has been applied. The subject of justification takes on a new lustre, and becomes simple and understandable, when we recognize the wider use the Bible makes of the term.

Rahab's initial work by which she demonstrated her justifying faith, was her concealing of the spies. She hid them on the roof of her home, concealing their presence by covering them with flax; and then, when she was asked where they were, she further concealed them with her tongue. In expressing her willingness to do this, she explained to the spies that the people of the city had heard of Israel's victories over their enemies, and had become very fearful, and for herself she had concluded that if Israel's God was as great and powerful as the reports indicated, the thing to do was to yield oneself to him and become his servant. This was apparently the beginning of her change of heart and conduct. See Joshua 2: 8-13.

Rahab is called Rachab in Matthew 1:5, where we find her in the same honorable position as Ruth in the lineage of Jesus. After the fall of Jericho, she evidently accepted the faith of the Israelites and became one with them, marrying Salmon. Thus her faith and courage in protecting the spies were rightly rewarded by God at that time; besides, as Paul indicates, she demonstrated her worthiness of a position with the ancient worthies in their "better resurrection."

Verse 32-34—*"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."*

HERE Paul ceases to give detailed examples of individual faith, realizing that his letter would become altogether too lengthy, so he begins to generalize; mentioning a few more names and incidents to be sure, but more as a group, finally omitting even names, including all the remainder in the expression, "and the prophets."

The subduing of kingdoms is evidently a reference to Gideon's victory over the Midianites (Judges 7); Barak's over the Canaanites (Judges 4); Samson's over the Philistines (Judges 14); Jephthah's over the Ammonites (Judges 11); David's over the Philistines, the Moabites, the Syrians, the Edomites, and the Ammonites—II Sam. 5:17-25; 8:1; 21:15; 8:2; 10; 12:26

These "wrought righteousness"; that is, they stood for a righteous cause, and their faithfulness was accounted unto them for righteousness.

They "obtained promises." Here the Greek word rendered promises is the same as used by Paul when he tells us that after Abraham endured he "obtained the promise." It is a word which is slightly stronger in meaning than the one used in the statement that "God made promise to Abraham." Paul uses it to convey the additional thought of assurance.

"Stopped the mouths of lions"—a probable reference to Daniel's experience in the lions' den.

"Quenched the violence of fire." This seems to be alluding to the experience of the three Hebrews in the fiery furnace.

They "escaped the edge of the sword." When Israel was faithful to the Lord, the nation was protected from their enemies; and in their weakness, the faithful were made strong. They were given strength also to put to flight the "armies of the aliens" who entered their land for purposes of conquest.

Verse 35—"*Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.*"

WHILE there were two occasions when children were awakened from the sleep of death (I Kings 17:17-23; II Kings 4:18-37), the reference here seems to be more particularly to the hope of a future resurrection for their loved ones which was engendered in the hearts and minds of all the women in Israel by the promises of God. See Jeremiah 31:15-17.

Others were "tortured," says Paul, not accepting deliverance. The Greek word here rendered "tortured" is a very strong one, meaning to be stretched out on a rack and tormented. The Scriptures do not record any incidents of literal torture in this fashion. Paul may have used the word as symbolic of the severe trials of various kinds to which the faithful of Israel were subjected. The

three Hebrews, for example, were offered deliverance from the fiery furnace if they would worship the image which had been set up.

Such devotion to principle, Paul explains, was inspired by faith in a "better resurrection." The Prophet David explains that those who were "fathers" in Israel, are to be made "princes in all the earth." (Ps. 45:16) Jesus explained that in the kingdom they will be recognized by the people of the whole earth—from east, west, north, and south—as the Lord's representatives. To occupy this position as the human representatives of the kingdom, they will need a measure of perfection from the start, and this seems to be what is implied by the expression, "better resurrection." The world in general will reach perfection by a gradual process, but the ancient worthies, having proved their faithfulness under trial, will be thus rewarded when first awakened from the sleep of death.

Verses 36-38—"*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.*"

IF ALL the detailed experiences of the ancient worthies were known it would doubtless be found that Paul is here alluding to trials which literally came to one or more of them. Hanani was imprisoned for his faithfulness. (II Chron. 16:10) Micaiah was also put in prison. (I Kings 22:26, 27) Jeremiah also thus suffered. (Jer. 32:2, 3) Zechariah was stoned.—II Chron. 24:20, 21

The Holy Land was especially suited by its geologic formation and its wilderness aspects to afford shelter to persecuted persons. So it did to one hundred of the Lord's prophets whom Obadiah hid in a cave (I Kings 18:4, 13); and also to Elijah. (I Kings 19:9, 13) All remember the story of how David hid in a cave when Saul was persecuting him.

The world (kosmos) of the prophets' day was not worthy of those faithful representatives of God. Nor did the people of the world then know that those whom they persecuted were proving themselves worthy, by their faithfulness, of a high position of honor in God's new world, as the human representatives of the divine Christ.

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Verse 39—*“These all, having obtained a good report through faith, received not the promise.”*

THEY had the assurance that their unwavering fidelity to truth and righteousness was pleasing to God, but they did not receive the fulfilment of the promises God made to them. That must wait until they are raised from the dead.

Verse 40—*“God having provided some better thing for us, that they without us should not be made perfect.”*

HERE is a clear statement of one of the important truths of the Bible, one which reveals that, in the plan of God, all do not receive the same reward. “Some better thing” is provided for the church of this Gospel age than that which will be received by the ancient worthies. John the Baptist was the last of the ancient worthy class, and of him Jesus said that while none greater had ever been born of women, yet the least in the kingdom of heaven would be greater than he. The “kingdom of heaven” here mentioned by Jesus is the spiritual phase of that kingdom. Jesus will be the chief One therein, and the church, exalted to the divine nature, will reign with him. But John the Baptist as one of the ancient worthies, will be in the human or earthly phase of the kingdom.

In chapter 9, verse 13, Paul speaks of the blood of bulls and of goats, and also the “ashes of an heifer sprinkling the unclean.” “Tabernacle Shadows of the Better Sacrifices” points out that the bullock sacrificed on Israel’s day of atonement typified Christ, while the sacrifice of the goat pointed forward to the church’s share in the “better sacrifices” of the Gospel age. (Heb. 9:23) It is also suggested that the ashes of the heifer mentioned in this verse typified the sacrifices of the ancient worthies.

We believe that this is the right viewpoint, and it seems not unreasonable to us that Paul had this in mind when writing the 11th chapter of this wonderful epistle. Having referred to that in the type which represents the sacrifices and sufferings of God’s people in two ages, he then shows how realistically it has worked out, and continues to be true in the actual experiences of those who are loyal to the messianic cause. The 12th chapter, as we shall see next month, especially emphasizes the sufferings of Christ and his church, the antitypical bullock and goat.

Jesus and the Resurrection

I enjoy much of your programs, but prefer you do not dig up the dead who are gone. Just teach Jesus' philosophy—Christianity; and I will be better able to listen to you.

WE KNOW the tendency of these times is to think of Christ as merely a great teacher of peace and good will, and to deny the efficacy of his redemptive work. Some who have imbibed a mixture of human philosophy and religion, sincerely believe that the sum total of Christ's teaching is expressed in the Golden Rule; that this, and nothing more, constitutes real Christianity. Our study of the Bible has caused us to oppose these conclusions, for we are convinced they are wrong.

It is our desire to know the whole truth of Christ's teaching, to root ourselves in its soil, and to grow thereby. We are secure in the belief that if we reject the value of Jesus' blood in the work of redemption the result would be our spiritual loss and finally our spiritual death. The resurrection of the dead is part of the message of Christianity. How can we think for one moment that we can remove this truth from our belief in Christ and still retain the power of his Spirit to cleanse and sanctify?

The death of Jesus as a ransom for Adam and his race is the foun-

datation of Christianity and should hold first place in the hearts of Christians everywhere: His resurrection from the dead should readily hold second place, for the death of Christ without his resurrection would have left our race just as helpless and as hopeless as before—dead: in trespasses and in sin.—Eph. 2:1

The true scope of Christianity is not appreciated until one realizes that the kingdom of God will reach beyond the confines of heaven and will eventually be established in the earth, when the prophecy will be fulfilled, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) The Apostle Paul referred to this time of blessing and made it conditional upon the resurrection of Christ from the dead, when he said, "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) Our Master's words on this subject are familiar to every Christian. In John 5:25 we read, "Verily, verily, I say unto you, the hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live."

The word "Christianity" means, "The doctrines and precepts taught

by Christ," and with deepest gratitude we are thankful that he taught the hope of the resurrection of the dead. As his followers we will continue to teach it as a divine truth.

Penalty Paid by Jesus

Will those living when the day of judgment comes, have to go into death, and then be raised from the dead? If not, then is it not true that some will escape the penalty of death entirely?

NONE of Adam's family may escape the condemnation of death, for it is written, "Wherefore, as by one man sin entered the world, and death by sin: and so death passed upon all men, for that all have sinned." (Rom. 5:12) It is because of the sentence of death, the heritage of everyone of Adam's children, that each generation since creation has suffered the sickness and the pain that was foretold in the Lord's statement to Adam, "Dying thou shalt die."—Gen. 2:17, margin

In Hebrews 2:9 we read, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." It is because of his ransom sacrifice that the sentence of death placed upon us in Eden will be removed and make possible the blessings of the thousand-year day of judgment, when Christ's reign will bring life again to the willing and obedient of earth. The Bible clearly indicates that we are now living in the time of trouble

which immediately precedes the setting up of Christ's kingdom. During this time those who will do righteously and maintain a spirit of meekness in a world which is ruled by hate, may be protected and may live through the trouble, entering the age of blessing without having to actually die.

There were some who did not die when the "world that was" perished in the Deluge, Noah and his family survived the Flood, being carried over in the ark. There are many texts which suggest that such will again be the case when this night of sin will give place to the new day of blessing for the world. This would not mean that those who live through the time of trouble and into the new age, would not have partaken of the sentence of death; for every ache and pain, every evidence of disease is a part of that sentence. But it would mean that the dying process will have then been stopped by the power of the Lord, and that the time had come to give life and peace to mankind through the establishment of his kingdom.

The Lord through the Prophet Zechariah, it would appear, was referring to those who will live through the trouble and enter into the new order without going into death when he said, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will

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say, It is my people: and they shall say, The Lord is my God." (Zech. 13:8, 9) The advice of the prophet as recorded in Zephaniah 2:2, 3 also seems to apply at the present time, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

The Way to Life

How may I be sure that I will obtain everlasting life?

IT IS written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:12) There is only one way to obtain everlasting life. It is through consecration to God, based upon faith in Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

During the Gospel age, those who consecrate themselves to God, and who endeavor to walk in the footsteps of their Master, must deny themselves the ambitions of the worldly, take up their cross of self-denial and willingly give up the temporal advantages of this world for the unseen, eternal riches of "glory and honor and immortality, eternal life."—Rom. 2:7

The Apostle Peter answers our question beautifully in II Peter 1:4-12 by saying, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corrup-

tion that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In the future age, consecration, that is, complete devotion to God, will continue to be required of those who will receive everlasting life in the earthly phase of God's kingdom. The difference will be that then the element of sacrifice will no longer exist. The righteous law of God will be the standard for the people, and those who are obedient to that standard, with gladness of heart, will obtain everlasting life on the earth and enjoy the blessings of an Edenic home restored. Then the prophecy will be fulfilled which has foretold that day, saying, "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the

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Lord, as the waters cover the sea."
—Isa. 11:9

The Millennial Kingdom

Why do you limit Christ's reign to one thousand years, why should not Christ reign forever? I am not a student of the Bible but I am a listener who, as a rule, enjoys your logic.

THAT the reign of Christ will be one thousand years long seems to be clearly taught in the Bible. Revelation 20:6 reads as follows, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The reign of Christ and his church is often spoken of as the "millennium" because millennium means "one thousand years."

The establishment of Christ's kingdom will be unhampered by the influence of Satan, for the record is that he will be restrained in the "bottomless pit" throughout the thousand years, "And when the thousand years are expired, Satan shall be loosed out of his prison" (Rev. 20:7) in order to test the loyalty to God of all who have been rescued from sin and the condemnation of death. Then will follow Satan's destruction so that he can deceive the nations no more. Hebrews 2:14 reads, "Forasmuch then as the children are partakers

of flesh and blood, he [Christ] also . . . likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil." Also please read Revelation 20:1-7.

The reign of Christ will come to an end at the close of the thousand years. The work of restoring the human race to perfection, and the destruction of sin and death, which have plagued mankind since Eden, will then have been accomplished. After that mankind will not be forsaken and allowed to fall again into sin and become the victims of unrighteous rulers. Rather, having learned the dreadful results of sin, and having been brought to perfection through the redemptive work of Jesus Christ, they will be capable of having fellowship and communion with their Creator, the Heavenly Father of all.

Then Christ will hand over the rulership of the kingdom to God, who will, in his own way—unrevealed in the Scriptures—reign in righteousness forever, for it is written, "For he [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:25-28

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An Elijah Work

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest [or else] I come and smite the earth with a curse."

—Malachi 4:5, 6

7 HE expression of these verses is peculiar. The thought seems to be that Elijah's work was to be one of reconciliation, or conversion, likened to turning parents to a humble, childlike condition, and after thus making them teachable as little children, to turn their hearts from error, sin, and unfaithfulness, and lead them back into harmony with their "fathers"—a term given by Hebrews to their faithful patriarchs and prophets.

Malachi's prophecy was the last message sent by Jehovah to the people of Israel, and it seems to have deeply impressed them—especially the two last chapters. These particularly refer to Messiah's coming, and to the special trials which the day of the Lord's presence would bring upon the nation. Gathering from this that their testings would be of a special character, they took courage from these last two verses of the prophecy, which promised that Elijah the prophet—who had once converted the entire nation from the worship

of Baal back to the worship of Jehovah—would come again to prepare them for the special experiences associated with the coming of their Messiah.

This prophecy, however, was only partially fulfilled at the first advent of our Lord. It evidently had special reference to the time of his second advent. True, John the Baptist and his disciples engaged in a reformation work in an attempt to convert Israel and thus prepare them to receive their Messiah. Concerning this, Jesus said to his disciples that to those who could receive it, John was the promised Elijah. That is, John was the Elijah of promise to those in whose hearts and lives the foretold work of reformation had been accomplished.

But John was merely a type of the real Elijah, the true church in the flesh, Head and body. The Lord's faithful people throughout the age have been performing a similar work, and on a world-wide scale; a work which should have prepared the people to receive the Lord of glory at his second advent. But like the work of John the Baptist, this wider effort has also failed.

John the Immerser—in the spirit and power of Elijah—failed to reform Israel. As a consequence, the nation rejected Jesus in the flesh, and this resulted in a great "day of vengeance" which destroyed the nation in A. D. 70-73.

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Thus the alternative fulfilment of the prophecy came upon this back-sliding people, that is, the foretold "curse."

Likewise, but on a much larger scale, the work of the greater Elijah—the true church—has failed to prepare the world to receive the King of glory; and now, as a consequence, the great day of wrath is upon all nations. The purpose of this is to melt and mellow, humble and prepare all to cry out from the heart: "Hosannah! Blessed is he that cometh in the name of the Lord!"

The true church in the flesh (The Christ, Head and body) is the Elijah, or forerunner of the church in glory. Their mission is to reprove error and sin, and to point to the Messiah, the Saviour of the world, and to the kingdom of glory. The work in which the church is now engaged is merely preliminary to its future work so far as the reforming of the world is concerned. In its kingly office the church shall accomplish what it failed to do as the Elijah teacher in the flesh. And it will do much more, for the dead millions of earth will be awakened, and the earthly phase of the kingdom fully and victoriously established.

Let us not be misunderstood in this matter. God's plan has not extended to the converting of the world during the Gospel age. He designed the selection and trial of the church now, and the blessing of the world through the glorified church, The Christ, in the next age. There is no contradiction to this when it is stated the "Elijah

work" has been an effort to convert mankind, even as John the Baptist tried to reform Israel.

God knew that this "Elijah work" of the church in the flesh would largely fail, yet he commissioned his people to let their light shine in the world; to hold forth the Word of life, and to proclaim the true Gospel, for he knew that this effort would react favourably upon them in their preparation to reign with Christ in glory.

With this proper viewpoint in mind, we are able to rejoice even while viewing what many have regarded as the failure of the church to convert the world during the past nineteen centuries. We realize that the labours of the true "Elijah" class have not been in vain, but have served the divine purpose in developing the true church, and that even the world will, in due time, be benefited by the witness now given.

While the work of John the Baptist as a prototype of the promised "Elijah" was largely a failure—and this has likewise been true of the church's work in the flesh—this does not mean that the world will never be converted. Pointing out John's failure to fulfil the prophecy concerning the Elijah work, Jesus said, "Elias truly shall [the word "first" is omitted from the Vatican manuscripts] come, and restore all things." (Matt. 17: 11) Evidently Jesus had in mind here his own thousand-year reign in which his glorified body members would be associated with him. He was thus looking beyond the veil to the millennial age, and to

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the glorious work of reformation and restitution then to be accomplished.

As we have seen, so far as the present age is concerned, it is the alternate part of Malachi's prophecy which is actually being fulfilled—"Lest I smite the earth with a curse." But even in this, let us not draw before our minds too dark a picture, but rather, let us think upon the glory to follow the present great "day of wrath," and upon the joys of the incoming millennial day.

It is essential, however, that we be aware of the significance of present world events, and of the impending complete collapse of "this present evil world." (Gal. 1:4) Otherwise we might become disheartened and alarmed. To know the meaning of the time in which we live is also an additional incentive to continue working diligently in the Master's vineyard, "while it is day, for the night [a much darker time than the present] cometh, when no man can work."

So far as the true Gospel is concerned, the world is indeed in darkness, in a dark place as it were; and the darkness of the night is becoming even more dense. But at present there is a little season before the darkness of trouble becomes too great when the Lord's people have a favourable time to continue the Elijah work. It is also a favourable time for personal growth in grace and knowledge.

During John the Baptist's closing experiences his influence diminished, even as he had testified that

it would, saying of Christ, "He must increase, but I must decrease." (John 3:30) So it is with the true church in the flesh in these last days, it will continue to decrease until the last member has been faithful unto death and has received the crown of life beyond the veil in the heavenly phase of the kingdom. This does not mean that as the "remnant" of the saints this side the veil "find" one another, and associate in fellowship in groups, that new classes may not be formed, and some of the old ones become temporarily larger. This could be true while, at the same time, the total number of the saints this side of the veil would be diminishing.

In these closing days of the church's earthly pilgrimage we should be so prepared, so armed, and so thoroughly furnished with the invincible truth, that opposition and persecution would move us only to greater zeal and increased determination to hold high the standard of truth. Let us then continue faithfully to witness to the true Gospel, seeing that God has very graciously granted us this privilege as his servants and ambassadors.



Encouraging Radio Letters

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THE DAWN

Seeking to Know More

"Dear 'Frank and Ernest': We enjoy your broadcasts on Monday nights. To us as young Christians they are very helpful as we seek to know more about our Bibles. Please send us the 'Hell' book. God bless you, and may there be abundant fruit from your labours. Yours in Christ, E. and M., Northern Ireland."

Greatly Helped

"Dear Friends: I would be pleased to receive a copy of the 'Hope' book, also the booklet, 'When a Man Dies.' I greatly enjoy your radio programmes each Monday, and am much helped in a better understanding of God's Word. I am keen to get a fair grasp of God's Word, and would be happy if you could suggest to me some profitable method of study suitable to an ordinary layman. I remember your work in my prayers, that God may richly bless you in your ministry. Yours in the Master's service, A. A., Northern Ireland."

Spiritual Help Derived

"Dear Sirs: My two daughters and I are regular listeners to your Monday

evening broadcasts from Luxembourg, and we find them very beneficial. I would appreciate it very much if you would send me the 'Hope' book. Thanking you for the spiritual help derived from your messages, I pray that God may bless you and give you grace and guidance for your work. Yours sincerely, J. I. Scotland."

A Great Blessing

"Dear Sirs: Would you kindly send me a copy of your book, 'God and Reason.' I am a regular listener to your programmes, and would like to study this book, and thereby increase my knowledge of Christ. It is indeed a great blessing to me to hear 'Frank and Ernest.' Yours faithfully, R. B., Scotland."

Light in a Dark Place

"Dear 'Frank and Ernest': Would you kindly forward me your book, 'God and Reason,' for which I thank you. May I say that your broadcasts are (to myself as one anxious to know more of prophetic Scripture and our times) as a light in a dark place. Again thanking you. Yours faithfully, A. A. England."

Living Waters

"He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living waters."—John 7:38

ORDINARILY we think of belief in Christ as the basis upon which we receive life from him; and this, of course, is true. But to receive life from Christ is not the ultimate objective of Christian belief as we find it revealed in the Bible, for all true believers in this present Gospel age are to be associated with Jesus during the thousand years of his kingdom as channels of life-giving blessings to all mankind. It is this that Jesus is alluding to in the statement that there will flow from believers "rivers of living waters." How glad we should be that the blessings of life provided by the redemptive work of Christ are thus to be made available to others than merely those who have an opportunity in this age to believe!

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE
Anerley February 24

C. A. CORNELL
Eastleigh February 17
Anerley March 23

J. E. HUMPHREY
Luton February 3
Belfast 17
Fermanagh 18
Dublin 19
Guilford March 16

J. LESLIE McKEOWN
Portstewart February 3
Belfast 24

J. H. MURRAY

Oxford February 10
Ossett March 2
Ipswich 9

W. E. PAMPLING

Llanely February 10
Yeovil 24
Leigh (Afternoon) March 9
Warrington (Evening) 9
Oxford 23

W. WALLACE

Liverpool February 3

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SIXPENNY BOOKLETS

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Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

The Observance of Lent

BEGINNING with “Ash Wednesday,” and continuing until Easter Sunday—which this year will be April 13—millions of professed Christians will observe what is known as “Lent.” The word means “spring fast,” and this period of time is supposedly in commemoration of the forty days during which Jesus fasted in the wilderness immediately following his baptism. Forty days of actual fasting is not possible for most people, so the observance of “Lent” is largely in giving up meat and perhaps also various delicacies of food, such as cake and candy; and often the practice of self-denial along other lines.

There is no scriptural authority for the observance of Lent. In this respect it is in the same category as Christmas and Easter. As will be pointed out in an article to appear in the March issue of *The Dawn*, there is only one yearly rite scripturally enjoined upon Christians, and that is the commemoration of the death of Jesus. He instituted this memorial himself, on the night before his crucifixion, and Paul explains that as often as we observe it we show forth the Master’s death. All other special days and observances, regardless of how firmly they may have become entrenched in the customs of Christendom, and of any merit they may have, are without authority in the Word of God.

However, the principle of self-denial as practiced in the observance of Lent is very prominently taught in the Bible, although it strikes much deeper into the life of the Christian than is generally supposed or practiced. Jesus said, “If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me.” (Matt. 16:24) Many, in reading these words, have failed to notice that Jesus doesn’t say that we should deny ourselves meat, or candy, or some trivial pleasure of life, but rather, we should deny *ourselves*.

What does this mean? The Greek word used by Jesus, and translated “deny,” is the same one the Scriptures use in relating Peter’s denial of his Master. What Peter did was to renounce the

TALKING THINGS OVER

fact that he was one of Jesus' disciples, or even that he knew him. Prof. Strong defines the word as "disown." This is a strong word, yet Jesus said that one of the terms of discipleship was that of denying, or disowning, self. This simply means the renouncing of our own wills, and the acceptance instead of the will of God to be the ruling factor in our lives.

As Christians, we also disown ourselves by recognition of the fact, as stated by Paul, that since Christ died for us we should not henceforth live unto ourselves, but unto him who died for us. (II Cor. 5:15) Paul states the same thought in other words, saying, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20) The natural desire of every human being is to be well thought of and respected by his friends and neighbors, but when we disown self in recognition of the fact that we belong to God, it becomes our chief concern to glorify him. Self might say, What will the neighbors think? But we deny the right of self to decide our course in life, so we ask, What is the will of God, what will he think, what will glorify his name?

In I Corinthians 7:23 Paul wrote, "Ye are bought with a price; be not ye the servants of men." It would be quite possible to renounce self, and yet become a servant of men. We might consecrate ourselves to some special work; or to a human leader; or a denomination, or an organization. This would not be in keeping with Jesus' requirement of self-denial; for, as he stated the matter, we are not only to renounce self and self-will, but we are also to follow him; that is, accept and humbly obey God's will as expressed through Christ.

Thus we see that Christian self-denial means a great deal more than temporarily giving up a few nonessential things in life which we especially enjoy. In the first place it is not a temporary measure to be practiced for a few weeks prior to Easter, or at any other special time of the year. It is a permanent dedication of ourselves to the Lord. True consecration is unto death. "Be thou faithful unto death," Jesus promised, "and I will give thee a crown of life."—Rev. 2:10

One who is thus dedicated to the Lord and to his service will not, however, be unmindful of his privilege of foregoing those things in life which might in any way hinder his devotion to God. We all

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need to be watchful along this line, lest we permit self-will to steal away time, or strength, or means, which we have disowned, by giving them to the Lord, and which should be used in his service. Jesus gives us a general description of these, referring to them as "the cares of this world, and the deceitfulness of riches."—Matt. 13:22

Life can easily become very complicated, and the mere matter of existing can consume practically all of our time. But when we are dedicated to the Lord the deciding factor in all that we do will be whether or not his name will be glorified. The monastic viewpoint is that anything which is pleasant, or pleasurable to the senses, is contrary to God's will. This is wrong. God does not expect his people to inflict punishment upon themselves. The deciding factor in every detail of a Christian's life should not be is it pleasant or unpleasant, but what would the Lord have us do to best glorify his name. In other words, the interests of self are completely set aside in a life that is fully consecrated to God; not for a day or a month or a year, but for all time. This is true self-denial.



*"O sacred union with the perfect mind!
Transcendant bliss, which Thou alone canst give,
How blest are they this pearl of price who find,
And, dead to earth, have learned to live in Thee.*

*"And thus, while dead to human hopes I lie,
Lost, and forever lost, to all but Thee,
My happy soul, since it has learned to die,
Has found new life in Thine infinity.*

*"With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self the life of God."*

Encouraging Letters

Now Understands

Dear "Frank and Ernest": I enjoyed your broadcast yesterday very much. Will you please send me your Creation book. I have read a great deal of your literature during the last two years since hearing you on the radio the first time. I now have a complete set of "Studies in the Scriptures," and have nearly completed reading them—going through some of them the second time. I have also subscribed to The Dawn Magazine, and I read every word, and I can truthfully say that words cannot describe the blessings I have received from them. I received my first real understanding of the Bible from them, and oh what a joy it is to know our God as the great, kind, loving God that he is, instead of the terrible, wrathful, scorcher of mankind that other religions have pictured him to be. That was one point which never seemed very consistent to me, and I am glad that now I am forever rid of my doubts on the subject. God bless you in your good work. Sincerely yours, C. W. W., Mich.

Much Appreciation

Dear "Frank and Ernest": I have listened to your programs regularly for some time. I do want to say thank you much more than I can express for the benefits which I have gained from your discussion of various subjects. I have profited greatly from your realis-

tic present-day interpretations of the Bible. With sincere best wishes for continued success, I am, An interested listener, Mrs. A. B. S., N. Y.

A Minister Is Helped

Dear "Frank and Ernest": I have been a constant listener to your programs, and I think they are the most outstanding on Bible analysis and interpretation that I have ever heard. You two gentlemen are doing one of the greatest jobs of today in bringing Bible light and knowledge to the public in general. It is always a pleasure for me to listen to you. Sincerely yours, Rev. J. D. P., Mich.

Recognizes the Truth

Dear Sirs: I want to thank you for the two small booklets sent to me with your catalog of literature. I was amazed to find the six volumes of "Studies in the Scriptures" listed. I am sure it was these volumes that I obtained second hand several years ago. I studied them together with my Bible a great deal, and they restored the faith I had slowly lost through years of regular church attendance. The fact that nothing in the little booklets seems to conflict with the contents of these old books convinces me you are carrying on the works of the author. In this you are doing the greatest work going on at the present time. I am enclosing my subscription to The Dawn Magazine. I have already

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seen a copy of it, and regret that I didn't know of it sooner. Most sincerely, L. A. S., Canada.

Much Interested

Dear "Frank and Ernest": This morning I was turning the dial of my radio, and ran into your program, I heard your discussion on hope beyond the grave. I never heard anything like it before, and as I am well past middle age, and my husband has passed on, your program interested me very much. Will you please send the booklet you offered. Mrs. B. B., Ohio.

Sees the Difference

Dear Friends: Would you please send me, "The Time Is at Hand," "Thy Kingdom Come," and "The Battle of Armageddon." I have given away several books to a man at my husband's place of work, and he, in turn, after reading them had given them to another man. He said he had listened to "Frank and Ernest" for years, and would subscribe to The Dawn Magazine soon. These writings really show the flaws in organized religion. I have heard so many contradictions lately by our minister that I can hardly sit and listen to his sermons. May God continue blessing your efforts. Sincerely, L. N., Ohio.

Sees Pathway More Clearly

Dear "Frank and Ernest": I have had the wonderful privilege of hearing your grand programs on Sundays, and you have certainly eliminated many clouds of misunderstanding that have been in my pathway for years. You have made it possible for me to see the way God wants me to. I will al-

ways be looking for the time of your broadcast. Thanks again for everything. Very sincerely, L. W., Pa.

Christ's Wonderful Love

Sirs: I would like to take this opportunity to tell you how revealing and comforting I find both your radio programs and The Dawn Magazine. My affinity with God has become much more personal and my respect for him much less vague. I am extremely thankful that my time is now, and that there is such grace and forgiveness, for I am fully convinced that I don't begin to measure up to the perfect standard. How wonderful of Christ to love so much. He has not died in vain. Sincerely yours, E. T. C., Arizona.

Another Group

Dear Sirs: Would you please send me all the available booklets you have—Creation, Our Lord's Return, etc. We have here a group of married people called "Home Builders," and we have Bible study at our meetings and would like all available booklets. Thanking you, I am, yours truly, E. W. G., Canada.

Found Them Comforting

Gentlemen: Please send the booklet you offered, "Hope Beyond the Grave." I have been listening to your programs and have found them very comforting. Your concept of Christianity is broad and in accordance with common sense. I think you are bringing peace and hope to many people. Yours very truly, and with sincere thanks, W. W. K., Texas.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		EDWARD LORENZ	
Orlando, Fla.	February 23, 24	Riverside, Calif. (Morning)	February 17
		Pomona, Calif. (Afternoon)	17
JULIUS BEDNARZ		JOHN Y. MAC AULAY	
Lehighnton, Pa.	February 17	Mattoon, Ill.	February 1
FRED A. BRIGHT		St. Louis, Mo.	3, 4
Allentown, Pa.	February 17	West Frankfort, Ill.	5
Paterson, N. J.	24	Vincennes, Ind.	6
GEORGE B. CLARK		Worthington, Ind.	7
Orlando, Fla.	February 23, 24	Indianapolis, Ind.	8, 10
JENS COPELAND		Salem, Ind.	11, 12
Saginaw, Mich.	February 10	New Albany, Ind.	13, 14
LaSalle, Ill.	17	Nashville, Tenn.	15, 17
ORLANDO D. DEIFER		Birmingham, Ala.	18, 19
Lancaster, Pa.	February 3	Waynesboro, Miss.	20, 21
DAVID DINWOODIE		Mobile, Ala.	22, 24
Paterson, N. J.	February 3	Silverhills, Ala.	25, 26
EDWARD FAY		Louisville, Ala.	28, 29
San Francisco, Calif.	February 3	E. R. MAC JILTON	
IRVING C. FOSS		Washington, Pa.	February 17
Whittier, Calif.	February 17	ADAM MISKAWITZ	
EARL L. FOWLER		Gary, Ind.	February 17
San Diego, Calif.	February 10	MARTIN C. MITCHELL	
EDMUND JEZUIT		New Haven, Conn. (Morn.)	February 10
Aurora, Ill.	February 10	Waterbury, Conn. (Afternoon)	10
ARTHUR H. KRUMPOLT		DANIEL J. MOREHOUSE	
Groton, Conn.	February 16	Milwaukee, Wis.	February 10
New London, Conn.	17	EVERETT MURRAY	
RAYMOND J. KRUPA		Jacksonville, Fla.	February 20
Reading, Pa.	February 3	St. Petersburg, Fla.	21
LUDLOW P. LOOMIS		Orlando, Fla.	23, 24
Wallingford, Conn. (Morn.)	February 17	Miami, Fla.	February 29-March 2
Hartford, Conn. (Afternoon)	17	LEON H. NORBY	
Mahanoy City, Pa.	24	Philadelphio, Pa.	February 3
ADOLPH OBENLAND		Easton, Pa.	17
		ADOLPH OBENLAND	
		Orlando, Fla.	February 23, 24

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HARRY PASSIOS		East Liverpool, Ohio	10
Monessen, Pa.	February 24	Orlando, Fla.	23, 24
		Miami, Fla.	February 29-March 2
G. RUSSELL POLLOCK		W. NORMAN WOODWORTH	
Orlando, Fla.	February 23, 24	Cincinnati, Ohio	February 1
Miami, Fla.	February 29-March 2	Dayton, Ohio	2
FRED W. RICE		Columbus, Ohio	3
Santa Ana, Calif.	February 24	Richmond, Va.	19
ALFRED L. SMITH		Greensboro, N. C.	20
Baltimore, Md. (Morning)	February 10	Augusta, Ga.	21
Wilmington, Del. (Afternoon) 10	Orlando, Fla.	23, 24
		Miami, Fla.	February 29-March 2
FELIX S. WASSMANN		C. W. ZAHNOW	
New Brunswick, N. J.	February 3	Hollywood, N. Mex.	February 2, 3
Paterson, N. J. 10	Portales, N. Mex.	4
CLAUDE R. WEIDA		Lubbock, Tex.	5, 6
Wilkes-Barre, Pa.	February 17	San Angelo, Tex.	7, 8
GEORGE M. WILSON		San Antonio, Tex.	10
Duquesne, Pa.	February 3	Austin, Tex.	11, 12
		San Antonio, Tex.	13, 14



CONVENTIONS

For Mutual Fellowship, Edification, and Service

KENMORE, N. Y., February 3—Regular monthly gathering in the Kenmore Lodge, No. 795, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

INDIANAPOLIS, INDIANA, February 10—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday will be entertained by members of the local ecclesia.

SAGINAW, MICHIGAN, February 10—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

BOWIE, TEXAS, February 17—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, February 17—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, OREGON, February 17—Home gathering, 2339 State Street.

CHICAGO, ILLINOIS, February 24—912 N. LaSalle Street.

DETROIT, MICHIGAN, February 24—Macca-bees Building, Woodward Avenue at Putnam.

ORLANDO, FLORIDA, February 23, 24—Opens Saturday at 9:00 a. m. in the Colonial-town Woman's Club, 1200 North Fern Creek Drive. For reservations and other details write the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

MIAMI, FLORIDA, February 29-March 2—Simpson Memorial Hall, 55 S. W. 17th Road. For reservations and other details write the secretary, Mrs. F. M. Castleberry, 2028 S. W. Second Street, Miami 35.

WATERBURY, CONNECTICUT, March 23—Details in March issue.

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FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.
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LITHUANIAN: "Behold Your King," 25 cents.

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Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

To Us the Scriptures Clearly Teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35