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*A Herald of Christ's Presence*

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

Vol. 12, NO. 4

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## THIS MONTH

### NEWS AND VIEWS

Grave Possibilities, Joyous Certainties—A review of the world's fears in contrast with the certainties promised in the Bible. 2

### THE BIBLE ANSWERS

When There Is No Peace 5  
Earth's Coming Jubilee 6  
As Angels Of Light 8  
A Vision Of The Kingdom 9

### BROADCAST SCHEDULE

### THE CHRISTIAN LIFE

Even Your Faith—A meditation based upon the closing experiences of the Master's life. 12  
Faithfulness in Little Things—A reprint article. May it again refresh the hearts of many. 15  
The Divine Nature—A study based upon 2 Peter 1:1-4. May it inspire many with a greater desire to run for the prize.. 17

### DIVINE PLAN BEREAN LESSONS

Spiritual Life Begins 24  
Embryo New Creatures 24  
Christian Transformation 25  
"Seek Those Things Which Are Above" 26

### INTERNATIONAL SUNDAY SCHOOL LESSONS

Witnessing Christ's Glory 27  
In Gethsemane 28  
The Risen Lord 29  
Christ's Charge to Peter 30

### TALKING THINGS OVER

Springtime in Our Hearts 31  
What Is Your Preference? 31  
Speakers' Appointments 32  
Interesting Letters 33

## NEXT MONTH

### ISRAEL AT SINAI

This is another article in the series dealing with the experiences of Israel during their wilderness journey toward Canaan. Based on contributed notes. Promised for April issue but crowded out.

### "WHAT HAST THOU DONE?"

"If ye suffer for righteousness' sake, happy are ye," the apostle declares. Pilate's question to Jesus is a reminder of our privilege of following in His steps, which this article discusses.

### THE HOLY SPIRIT REPROVES THE WORLD

This article is based on John 16:8-11. It reveals the manner in which the Holy Spirit has reproved the world throughout the age, and the position of the Church in connection therewith. This contributed article should be a blessing to many.

### THE BIBLE ANSWERS

How long were the creative days?  
Why did God rest on the seventh day?

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# NEWS and VIEWS

## Grave Possibilities, Joyous Certainties

In Isaiah 24: 1-3, the prophet of God portrays a depletion of the earth's resources upon which mankind depends to live, that would take place just prior to the full establishment of His Kingdom. In contrast to this tragic picture of human needs, which already has imposed drastic food and clothing rationing upon practically all nations of earth, the prophet in verses 6 to 8 of the next chapter describes the blessings of Christ's Kingdom, likening them to a feast.

Former President Hoover, Food Administrator at the time of the first World War, has recently been warning the public and the Government of the tragic shortage of food now threatened unless immediate steps are taken to remedy what he considers to be poor handling of the situation. While some may comfort themselves that possibly the war may come to a sudden end, and thus all our troubles be over, Mr. Hoover points out that the food problem following the war will become even more serious rather than otherwise. At a speech delivered in Des Moines, Iowa, March 15, to the Mid-West Governors' Conference, he said,

"In all this I have discussed the question from our immediate point of view of winning the war. But food must also win the peace. When firing ceases we will be faced with three or four hundred million starving people in Europe and China. To save these millions of people after the war is not alone a transcendent act of compassion. It is the only road to peace. Unless we stop the degenerative forces on our food front we will have no supplies for this purpose. And unless we stop these degenerative forces, we will weaken our military front."

Mr. Hoover also visualizes the possibility of serious trouble for the world following the war that will not be based entirely upon food shortages. In a special dispatch to *The New York Times*, James B. Reston, reporting Mr. Hoover's Des Moines speech, says he "recommended that the United Nations impose and support a conditional peace which would remove the destructive ideological, economic, nationalistic, and imperialistic forces before forming a new league of nations." This seems to be Mr. Hoover's way of

saying that following an Armistice, time should be allowed during which steps can be taken to prevent the further spread of Communism and Socialism as well as to safeguard the world against any imperialistic ambitions of one or more nations.

Vice-President Wallace apparently views the situation somewhat differently, but with no lesser degree of foreboding. While Mr. Hoover hints at the necessity of restraining Communism, Mr. Wallace, in a speech at Ohio Wesleyan University on March 8, asserted that "Any American attempt at double-dealing with the Soviet Union 'probably' would mean war."—World War III. Elaborating on this point Mr. Wallace is quoted as saying, "Without a close and trusting understanding between Russia and the United States there is grave probability of Russia and Germany sooner or later making common cause."

In order to obtain an unbiased viewpoint of world problems as discussed by Mr. Hoover and Mr. Wallace, it is well to remember that the former President is a Republican, and the Vice-President a Democrat. The 1944 presidential campaign is already under way, and naturally these opposing statesmen are desirous of impressing the public with the idea that their particular brand of politics is the only remedy for the present world chaos and the only guarantee of lasting peace. However, discounting the political aspect of what is said by outstanding statesmen like these, the fact still remains that the gravity of post-war problems is made distressingly acute by the lack of agreement on the part of world leaders as to what the shape of the new order is to be.

This dis-unity of the United Nations is not only represented by a chaos of ideas within each of the nations involved, but in the relationship of the nations to each other there is also a wide diversity of opinion represented in their post-war aims. By now, everybody has heard of Mr. Wallace's idealistic world of tomorrow, in which all nations would enjoy the blessings of a "quart of milk a day." We can't imagine why anyone could object to this, yet some do. Others active in the war effort have said that they were not

helping to win the war with the idea of giving every Hottentot a quart of milk.

However, as a result of education made possible through the prophetic increase of knowledge that has come to the world in this "time of the end," the Hottentot is no longer satisfied with this unequal division of the earth's bounties. Hitherto backward nations are now demanding equal rights and privileges with allegedly more advanced peoples and nations with whom they are making common cause in fighting Axis aggression. They have been invited to become partners in war, and there is tolerably sure to be trouble if they are not made equal partners in peace.

Will human selfishness, which still steers the ships of state of all nations, permit this? Prophecies of the Bible indicate that only by virtue of the educational program to be instituted by Christ's Kingdom will the peoples of earth finally learn that their lasting peace and greatest happiness can be achieved by the way of love instead of selfishness. Speaking prophetically of the manner in which God's solution of the world's problems will become effective, and using the terms "mountains" and "hills" to symbolize greater and lesser kingdoms, David wrote, "The mountains shall bring peace to the people, and the little hills, by righteousness." (Psa. 72:3.) "Righteousness" is obedience to God's law, and "love is the fulfilling of the law" (Rom. 13:10), hence the prophet meant that when Christ's Kingdom is operating in the earth, the nations will obtain peace by obedience to God's royal law of love.

There seems little difference of opinion as to the nature of blessings the whole world needs. But how to obtain these blessings is what constitutes the baffling problem now worrying post-war planners. After months of supposedly intensive research, the "National Resources Planning Board" proposed in its report what is called a "New Bill of Rights," in which they set forth nine "rights" to which they claim the world is entitled. Actually, all righteously inclined peoples of earth knew that mankind was entitled to these rights before the "National Resources Planning Board" went to work on the idea. Where the Planning Board left an aching void in the hearts of those who would like to see a better world, is in their failure to point out any means by which these rights may be obtained. Because this New Bill of Rights summarizes what most people would like to see, and in a general way what Christ's Kingdom guarantees to provide, we are glad to quote it as follows:

1. The right to work, usefully and creatively through the productive years.

2. The right to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift and other socially valuable service.

3. The right to adequate food, clothing, shelter and medical care.

4. The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident.

5. The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority and unregulated monopolies.

6. The right to come and go, to speak or to be silent, free from the spyings of secret political police.

7. The right to equality before the law, with equal access to justice in fact.

8. The right to education, for work, for citizenship and for personal growth and happiness.

9. The right to rest, recreation and adventure, the opportunity to enjoy and take part in an advancing civilization.

The failure of the Planning Board to offer a plan by which this new Bill of Rights can become effective, is no fault of the men on the Board. They knew all too well that the criss-crossing interests and demands of human selfishness would tend to sabotage any plan that the more generous-minded of our statesmen might attempt to set up. But this extremity of man becomes God's opportunity.

Like the Jubilee trumpeters of Israel who announced the beginning of that typical Jubilee arrangement by which a general equalization of wealth and property was effected; so today, when the time is here for the establishment of Christ's Kingdom, God has seen to it that the people are awakened to a sense of their need for the very blessings which He is about to give them.

Since man was driven from his Eden home six thousand years ago, God has been preparing the machinery by which His "New Deal" will become effectively operative on behalf of all mankind. The returned Christ will be the Head in that Kingdom arrangement. Associated and reigning with Him will be His church, selected from among all nations since the time of His first advent. The earthly representatives of this congress of divine rulers will be that class of faithful servants of God beginning with Abel and ending with John the Baptist.

As there was a miracle in the resurrection of Jesus at the beginning of the age, so there is now a miracle in the resurrection of His church,

and a still further miracle in the resurrection of the Ancient Worthies in order that they might serve as princes in all the earth. With Kingdom arrangements of this kind, backed up by miracle-working power, neither the wrath of men nor devils can hinder its dispensing of the life-giving blessings which God has promised.

And how wonderfully Christ's Kingdom will assure to the people their rights. All will indeed be given the "right to work, usefully and creatively through the productive years." (See Isaiah 65:17-25.) As the Prophet Isaiah points out, however, there will be no end of the "productive years" for those who obey the laws of God's new order shall live forever.

The "right to fair pay, adequate to command the necessities and amenities of life," will also be guaranteed to the people in God's new order. Of the time when Jesus is King, the prophet declares, "He shall judge thy people with righteousness and thy poor with judgment. . . . He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor."—Psalm 72:2-4.

In Christ's Kingdom the people will also be guaranteed the "right to adequate food, clothing, shelter and medical care." The medical care then, however, will be under the jurisdiction of Christ, the Great Physician who will actually and permanently heal the people of all their diseases. (Rev. 22:2; Ezek. 47:12.) One of the specific promises concerning the results of the medical care that will be given to the people in God's new order is that of Isaiah 33:24, which reads, "The inhabitants of that day shall not say I am sick."

Not only will the people have the "right to security with freedom from fear of old age, want and dependency, sickness, unemployment and accident," but even better than this, there will not be decrepit old age nor sickness. (Job 33:25.) Neither will accidents be permitted, for God has promised that "they shall not hurt nor destroy in all My holy mountain."—Isa. 11:9.

The "right to live in a system of free enterprise" will also be guaranteed by Christ's Kingdom. No "irresponsible private power" will be permitted to interfere in any way with that enterprise—an enterprise involving a thousand-year plan by which the fallen race will be restored to lasting peace and happiness in a global paradise.—Acts 3:19-21.

Yes, there will also be the "right to come and go, to speak or be silent, free from the spyings of secret political police." With the knowledge of the glory of God filling the earth as the waters

cover the sea, doubtless the freedom of speech of that day will be universally employed by the people for the sounding forth of the praises of their God.—Isaiah 25:9.

There will surely be the "right to equality before the law, with equal access to justice." The law at that time shall go forth from Zion, and "the Word of the Lord from Jerusalem." (Isa. 2:3.) And we are assured that "judgment also will I lay to the line, and righteousness to the plummet."—Isaiah 28:17.

Thank God for the "right to education, for work, for citizenship, and for personal growth and happiness," which Christ's Kingdom will vouchsafe to the people. A part of the education to be provided in God's new order is described in Micah 4:1-4, which indicates that then the people will learn of the Lord's ways and will walk in His paths and that they will not "learn war any more." The entire educational program of that day will prepare the people for lasting citizenship in a global paradise which, under divine guidance and by miracle-working assistance, they helped to create. Those who qualify for eternal life in the restored paradise, will be given, as it were, their citizenship papers, as indicated in the words of Jesus, which we quote from Matthew 25:34, "Then shall the king say unto them on His right hand, come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."—See Gen. 1:28.

Last but not least will be the "right to rest, recreation and adventure, the opportunity to enjoy and take part in an advancing civilization." The human mind is utterly unable to grasp the extent to which these blessings will be enjoyed under the administration of Christ's Kingdom. For a thousand years there will be an "advancing civilization," resulting in a complete return to absolute human perfection, mentally, morally and physically. The Mediatorial reign of Christ will accomplish this, and beyond that thousand years there will yet remain an eternity in which restored mankind can participate in holy rest, recreation and adventure, the joys of which no human tongue nor pen can now describe.

Is all this wishful thinking? No, thank God, these promised blessings of Christ's Kingdom are "joyous certainties." The Apostle John, in describing a vision of these Kingdom blessings gives us a thumbnail sketch of what they will mean for the people. He then assures us that their certainty has been guaranteed by God Himself, for, says the apostle, "He that sat upon the throne said, Behold, I make all things new. And He said unto me Write: for these words are true and faithful."—Rev. 21:4, 5.



## When There Is No Peace

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

IN this text the apostle tells us that to begin with only the faithful followers of Jesus, here styled "brethren," will know that the day of the Lord is at hand. Eventually everybody will know it, just as everybody knows when the sun is high up in the heavens. But just as in the early dawning of a natural day, those who are awake and watching are the first to know that a new day is at hand, so with this symbolic day of the Lord, the followers of Christ are watching for it, hence know in advance of the world that the Millennial Dawn has come.

Eventually the day of the Lord will bring peace and joy to the world because that day will continue for the thousand years of Christ's reign. The apostle tells us that Christ must reign until He has put all enemies under His feet. (1 Cor. 15:25.) In the beginning of this thousand-year reign of Christ the whole world of mankind are at enmity with God and opposed to the rule of righteousness and love, hence to start with, it is a day of trouble upon the nations of the earth. That is why the apostle says that it is a day of destruction—it means destruction for Satan's world of selfishness.

In Joel 3:1, 2 the prophet foretold the coming of the day of the Lord and indicates that in the morning of that day it will be a time of darkness and gloominess, characterized by "clouds" and

"thick darkness." The prophet indicates that the darkness of this day of the Lord is caused by what he describes as a "great people and a strong." He adds further concerning this great army of discontent that there "hath not been ever the like, neither shall be any more after it, even to the years of many generations."

This "great army" has reference in a general way no doubt to those described by Vice-President Wallace as the common people of the earth who are on the march for freedom. It is the light of the new day, reflected in the great increase of knowledge, that has started this great army on the march, demanding fundamental changes in the social structure and gradually obtaining them. (Dan. 12:3.) There are some still that would like to go back to the pre-1914 status quo, but the people generally, including most of those in high and responsible governmental positions, are expecting and planning for a new social order, in which the formerly underprivileged of all nations shall come in for a more liberal share of the earth's bounties.

Thus the increase of knowledge characteristic of the early dawning of this day of the Lord, accomplishes a twofold purpose. It arouses the desire of the common people for the blessings which properly belong to them. In their efforts to obtain these blessings they bring about the overthrow of a world order that has deprived them of what the Lord intends they shall have. And while it begets within the hearts of mankind this great desire for the legitimate blessings provided by Mother Earth, in the divine economy the Kingdom of Christ is at hand to assure the people that these blessings shall be theirs.

While we should appreciate the noble efforts being made by many of the leaders in world affairs to assure the common people of these bounties of earth, yet we know from the prophecies that actually human selfishness will, to a large extent, sabotage these efforts, and that only by the use of miracle-working power by The Christ, will the people actually obtain what the

prophet describes as the desire of all nations.—Haggai 2:7.

President Roosevelt has said that this generation is having a rendezvous with destiny. This is true, but even more important is the fact that it is a dispensation of divine destiny, calculated to prepare mankind for the blessings of the new day of Christ's Kingdom. While this new day is ushered in by a stormy time of trouble, as the prophets pointed out would be the case, yet the peoples and nations of earth are to be adequately compensated for the distresses through which they are now passing. When the light of the new day fully dawns upon a suffering world, then mankind will realize the meaning of the present period of destructive trouble that is bringing the present world to an end.

To emphasize the fact that this new day would dawn upon the world in a period of great distress and trouble, the meaning of which would not be understood except by those acquainted with the prophecies of God's Word, the apostle says that the people would say, "Peace and safety," just prior to the time when sudden destruction would come upon them as travail upon a woman with child. Travail of childbirth is in spasms and the first spasm of the trouble which is ushering in the new Kingdom broke upon the world in 1914. 1913 was an international peace year. It was during that year that the Peace Palace at the Hague was dedicated and in many other ways during that memorable year the idea of international peace was kept before the people of earth. The thought then was that with the tremendous progress of science and education the world had outgrown war as a method of settling disputes among nations.

In an Easter message delivered by the Pope in 1939 he mentioned the prophecies which point out the fact that this cry of peace and safety would be given by the nations at a time when they were being destroyed. He quoted Jeremiah 6:14, which declares that at this time they would say, "Peace, peace, when there is no peace," and said that in his opinion there was "no time perhaps, as in the days through which we are now passing" that these words of the prophet have had such an accurate fulfilment.

These spasms of destructive trouble will continue until the new order of Christ's Kingdom is fully born. Then the desires of the people will be satisfied in a more abundant manner than they have ever dared to hope. While worldly statesmen may promise to give a quart of milk a day to everybody, the Lord says that in His Kingdom He will make unto the people a "feast of fat things." This, of course, is a symbolic ex-

pression, but it indicates that all the needs of the people will be abundantly supplied. The provisions of Christ's Kingdom, however, will go far beyond anything for which man has dared to hope because, through miracle power, even sickness and death are to be destroyed. Yes, even the dead are to be raised to enjoy the blessings of that new order. The people then will cry "peace and safety" and there *will* be peace and safety, because the Lord has promised that nothing will be permitted to hurt nor to destroy in all His holy Kingdom.—Isa. 11:9.

#### QUESTIONS:

Who are the first to know about the dawning of the thousand-year day of Christ's Kingdom?

When and how will the whole world know that Christ has returned and is in control of the affairs of earth?

In what way does sudden destruction come upon the world as a result of the dawning of the day of the Lord?

Has the foretold cry of "peace, peace, when there is no peace," been fulfilled in our day?

## Earth's Coming Jubilee

THE Jubilee year provision which God made for the children of Israel was the first "share-the-wealth" program ever instituted. In brief it was an arrangement which called for an equal division of the nation's wealth every fiftieth year. During that year homes were restored to original owners who had lost them through misfortune, and all debts were cancelled.

In the New Testament we are told that God's dealings with the Jewish nation were illustrations of "good things to come." (Heb. 10:1; 8:5; Col. 2:17.) Israel's priesthood arrangement pointed forward to Christ, the world's high priest, and members of the church as under priests, and the sacrifices which they would offer.

The Exodus of Israel from Egypt was also an illustration, picturing the coming deliverance from death of all mankind. The passing over of the first-born of Israel by the angel of death which slew all the first-born of Egypt prefigured the saving of what the Apostle Paul speaks of as the "church of the first-born." This indicates that the first-born of Israel represent those who are called out from the world during this age and who, together with Christ, will be instrumental later in effecting the deliverance of all mankind from the thralldom of sin and death.



There is to be another and even more outstanding deliverance of Israel than that which occurred in Egypt. Concerning it the Prophet Jeremiah writes: "Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers."—Jer. 16:14, 15.

Following this future deliverance of Israel will come the deliverance of all nations from what is even a greater bondage than that experienced by the Jews in Egypt—a bondage, indeed, which in the over-all picture has produced much more suffering than that now being experienced by the suffering of the Jews in Europe. This is the bondage of sin and death—a bondage that came upon the human race as a result of original sin in Eden. Its blight is upon all nations, and irrespective of wars, persecutions, or other calamities, death has continued to claim and enslave its victims relentlessly, year after year, century after century, millennium after millennium, since the fall in Eden. Now the great prison-house of death is holding in its grasp an estimated twenty-thousand million or more, human victims.

The Prophet Ezekiel (ch. 37) makes it plain that when the Lord restores the Jewish people to their own land, He will also open their graves and give life to their dead. That will include the millions that are now being slain in Europe, as well as all who have died throughout the centuries. The Gentile dead will also be restored to life as the divine purposes unfold throughout the reign of the Messiah.—John 5:28.

Concerning Israel's Jubilee the Lord commanded, "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: It shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (Lev. 25:9, 10.) From this we see that the idea of liberty is not something that was invented by the present generation. In fulfilment of the promises of God illustrated by the Jubilee, liberty is yet to be proclaimed throughout the whole world, and all are to be told that they can return to their homes and to their families. The picture of Israel's Jubilee is that of restitution, and the Apostle Peter declares that there will be, "times of restitution of all things." He says also that this good time coming has been promised by the mouth of all God's holy prophets.—Acts 3:19-21.

The picture of Israel's Jubilee, therefore, is the restoration of the entire human race to its lost

home upon the earth. When man was created the earth was given to him as a home, and he was given dominion over it. Through sin he forfeited the right to live upon the earth—or anywhere else, for that matter. God's plan is to restore this lost home, and in the restoration, all mankind, Jew and Gentile, will participate. This includes the dead as well as the living because there are no half measures with God. Jesus' death provides a corresponding price for the forfeited life of Adam, thus paying the debt of sin, which is death. This is the reason why He will, during the Kingdom period, set at liberty all the captives of sin and death.

Israel's Jubilee year was ushered in by the blowing of trumpets. We are already witnessing a fulfilment of this picture in the increasing proclamation, coming from all sources, which amounts to the fact that liberty and a common interest in the bounties of earth should be assured to all people in the coming new world order. This heart-cheering information is becoming more and more available to all nations as a result of the increase of knowledge which the prophet declared would be witnessed in the time of the end.—Dan. 12:4.

The Vice-President of the United States has told us about this great increase of knowledge and how its impact upon the world has started people on the march to liberty. Only Christ's Kingdom will be able to provide the blessings of life, liberty, and happiness which the modern increase of knowledge has taught the people to expect and demand. Today, even from the human standpoint, there is a growing conviction upon the part of the masses that out of all the mess that the world is now in, there is to come something more wonderful than ever before experienced. The world will not be disappointed in this because soon they will see put into effect, by divine authority and power, an order of things which will be the desire of all nations.—Haggai 2:7.

#### QUESTIONS:

When and by whom was the first share-the-wealth program instituted?

What was prefigured by Israel's priesthood and the sacrificial work the priests performed?

What was illustrated by Israel's deliverance from the bondage of Egypt?

What is the larger program of restitution prefigured by Israel's Jubilee?

What was illustrated by the blowing of the Jubilee trumpets?

## As Angels of Light

THE BIBLE tells us that while the living know that they shall die yet "the dead know not anything." (Eccl. 9:5.) Some have found it difficult to harmonize this and similar statements with the Bible account of King Saul's visit with the Witch of Endor, in which it is alleged that Samuel returned from the spirit world and communicated with the King. King Saul was being hard pressed by the Philistine army and went to the Witch at Endor and asked her to get in touch with the Prophet Samuel who had died. The woman after some hesitation complied with Saul's wishes and according to the account in the Bible, this is what happened:

"And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, why hast thou deceived me, for thou art Saul. And the King said unto her, be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form was he of? And she said, an old man cometh up: and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."—1 Sam. 28:12-15.

What could this mean in view of the plain teachings of the Scriptures that the dead are really dead? In examining the facts in connection with this narrative it is interesting to note that the witch was very much afraid when she discovered that it was King Saul of Israel who had visited her. The reason for her fear was due to the fact that God had forbidden Israel to have any dealings with those who practiced witchcraft. The Prophet Isaiah, in chapter eight, verses nineteen and twenty, mentions the matter and explains that God's people should seek information from the Lord, through His written Word, rather than to go to those who have familiar spirits, with the hope of getting information from the dead through them. Both Saul and the witch, therefore, knew that they were going contrary to the commandments of God in seeking to make contact with the Prophet Samuel.

Examining the account even more carefully, it will be noticed that Saul did not actually see Samuel. It shows that the witch described a

form to Saul, which he said was Samuel. King Saul saw nothing! Saul was misled into believing that Samuel talked to him. However, that Saul did not actually receive a communication from Samuel as he supposed, is apparent when we take the circumstances into consideration. Saul had tried to obtain a message from the Lord but had failed. God did not permit His prophets to help him. Samuel, while living, was one of God's faithful prophets, and had he been alive at this time would certainly not have gone against the Lord's will by communicating with King Saul. It is most unreasonable therefore to suppose that after death he would become disobedient to God, and would do that which he would not do when alive.

The information which Saul was supposed to have obtained from Samuel is not outstanding enough to warrant us in believing that it came from a prophet of God. The message he received simply was to the effect that he would be defeated in battle and shortly die. But Saul himself knew what was to happen to him even before he inquired of the witch. He was in hopes that the witch would tell him he was merely suffering from nervousness, and that everything would turn out all right, but she didn't. Her forecast agreed with his own deductions, and when later the Philistines' pincer movement closed in on him, the King committed suicide.

The account of King Saul and the Witch of Endor must be understood in harmony with certain facts that are brought to light throughout the Scriptures pertaining to what is commonly known as the "fallen angels." The Bible indicates that above the plane of human existence God created angelic beings. The Bible also shows that prior to the flood large numbers of these became disobedient to the will of God and that since the flood they have been exercising their influence among men seeking ever to discount to truth of the Bible on the subject of the dead.—Jude 6, 7; 2 Peter 2:4.

When the fallen Lucifer tempted Mother Eve he assured her that she would not die. God had said that if Adam and Eve partook of the forbidden fruit they would "surely die," but Satan said, "thou shalt not surely die." Man has continued to die in spite of the assurances by Satan that he would not, hence the devil has resorted to every possible device in order to convince man that he really told the truth. Satan has been pretty successful, for the idea that there is no death is quite generally accepted. One of Satan's tricks in this connection is that of making people believe they can talk with the dead. This misleading effort has been carried on largely by the fallen angels who have in their deceptive cam-

paign worked in harmony with Satan, their prince.

This method of deceit by Satan and the fallen angels is from their standpoint very simple. They are able to read the minds of those who give themselves over to their influence. There they see mirrored the images of their beloved dead. They know from what is in one's mind exactly the sort of message to send in order to convince him that he is actually talking with his dead friends or relatives. It was so in the case of King Saul. Probably even the witch was deceived. She may actually have thought she was talking with Samuel, when as a matter of fact she was communicating with the fallen angels. The Bible simply relates the circumstances of what happened on this memorable visit to the witch by King Saul without attempting to explain the significance of it.

These fallen angels have made contact with the human family throughout all ages—sometimes in one way and sometimes in another—but their effort has always been to discount the verity of God's written Word, and to divert attention from it. It is a temptation to almost any one to make an effort to communicate with their dead friends. Thus thousands fall ready victims to this cunning deceitfulness of Satan, the prince of darkness, and his fallen angels. These appear as "angels of light," but in reality deny the truth of the Scriptures and the facts as they concern the condition of the dead.

The hope of communicating with the dead, as set forth in the Scriptures, is based upon the fact that there is to be a resurrection of the dead. And how much better that will be than the disappointing experiences of those who today, through rappings and tappings and whisperings, imagine they are making some kind of contact with their relatives and friends who have died. What a time of rejoicing it will be when all will actually be able to see and converse with their friends exactly as they did before death brought about a separation. That will indeed be satisfactory and will satisfy the desires of all people. This is God's way of taking the sting out of death. He will do it by raising the dead and finally destroying death, during the thousand years of Christ's reign.

There is nothing more soul-satisfying than the truth of the Bible, because it gives one a definite hope—something to really get hold of, something more than platitudes and mysteries. The Bible shows that just as the whole world of mankind literally dies in Adam, so all will be made alive in Christ. Some will be raised to live and reign with Christ, and the remainder of the race will be raised to life upon the earth, and given

the opportunity of living forever in a global paradise which will be the everlasting home of the restored race.

#### QUESTIONS:

Did the Witch of Endor actually bring the Prophet Samuel back from the dead?

From whom did the King receive the message?

When, and under what circumstance will it be possible for the living to talk with those who have died?

## A Vision of the Kingdom

IN THE 17th chapter of Matthew we read, "After six days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee, one for Moses and one for Elias."

It has been difficult for many to understand how Moses and Elias could appear on the Mount of Transfiguration if they were really dead. This has seemed to prove to many that at least these prophets were in heaven, instead of being dead, as the Bible teaches. In John 3:13, however, Jesus plainly tells us that "No man hath ascended into heaven." This may seem to make the account of the transfiguration even more difficult to understand but actually the explanation is very simple if we consider what Jesus said about it.

When Jesus and His disciples came down from the mountain He said to them that they should tell the "vision" to no man. Thus we learn that what they witnessed on the mountain was a vision, not a reality. The Apostle John later saw visions of many things while he was in the Isle of Patmos. The whole book of Revelation is an account of these wonderful visions in which he saw beasts and women and cities, both holy and unholy, locusts, horses, etc., and yet he did not see any of these things in reality. It was this which occurred on the Mount of Transfiguration. Moses and Elijah were dead, but in vision the disciples saw them because there was a lesson which was thus conveyed to their minds in connection with the fulfilment of the Old Testament prophecies concerning the Messiah and the work

that was to be accomplished by Him in His coming Kingdom.

In 2 Peter 1:16-19 the apostle tells us about his experience on the Mount of Transfiguration and explains that in it was a demonstration of the power and coming of our Lord Jesus Christ. This is in harmony with what Jesus said to His disciples just before they were shown this wonderful vision. In the last verse of Matthew 16, He said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom." It is in the opening of the next chapter we read that after six days Jesus took the disciples into the mountain and there they saw the wonderful vision of transfiguration. It was in this sense then that these disciples did not taste of death until they saw the Son of Man coming in the glory of His Kingdom. They saw a vision of this glory and in the vision were all the things necessary to illustrate the fulfilment of the promises of God concerning the work to be accomplished by the Kingdom of Christ.

It has been suggested that Moses and Elijah might well represent the Law and the Prophets, and that their appearance in vision with Jesus, would illustrate the fact that through Jesus all that God had said through the Law and the Prophets will be fulfilled. This is true.

The Apostle Peter seemed to realize that the real truth of the Scriptures must be an understanding that would take into consideration all that God had said, not just a part of it. If Jesus were really the Messiah promised in the Old Testament, then there were certain other promises which would also need to be fulfilled. All that God had said and promised would need to fit in with the truth as Peter had learned it from Jesus, else he would have to conclude he had indeed followed cunningly devised fables, as his Epistle suggests.

In Deuteronomy 18:15-19 is recorded a promise made by Moses, in which he says that what the Jews had hoped would be accomplished when they entered into the Law Covenant with God at Horeb would later be fulfilled to them by reason of the fact that the Lord would raise up to them a Prophet like unto himself. The Apostle Peter, who had witnessed the transfiguration vision, tells us in Acts 3:19-21 that this promise made by Moses concerning a greater Prophet which the Lord would raise up unto the people would be fulfilled following the second coming of Christ and that the fulfilment of the prophecy would mean times of restitution of all things which God had spoken by the mouth of all His holy prophets since the world began. We can

see from this, therefore, that when in vision Moses appeared on the Mount of Transfiguration the apostles knew this wonderful promise of the Prophet greater than Moses would be fulfilled through the Messianic Kingdom.

In Malachi 4:5, 6 the Prophet foretold that the Lord would send Elijah the Prophet before the coming of the Great Day of the Lord. This also is a prophecy which would need to be fulfilled if Jesus were indeed the Messiah. Malachi says that the work of the coming Elijah would be to turn the hearts of the fathers to the children and the hearts of the children to the fathers. This describes a work of reformation and reconciliation. John the Baptist, as indicated by Jesus' explanation to the disciples when they came down from the Mount of Transfiguration, was a partial fulfilment of this prophecy. To a large extent John's work failed in that the nation of Israel was not reconciled to God under his ministry.

During the Gospel age from Jesus' First Advent until now, the church has carried on a work of reformation. Through the church God has commanded all men everywhere to repent, but the world has not repented, even as Israel did not repent under John's ministry. Malachi's prophecy foretold that in the event of the failure of this Elijah work the earth would be smitten by a curse. This curse came upon Israel in A. D. 73, when Jerusalem was destroyed and the nation scattered throughout the earth. Another curse is now upon all the nations—the great time of trouble foretold by Daniel in chapter 12:1. This does not mean, however, that the work of reconciling the lost world to God is to be a failure forever.

The completion of the Elijah work by which the world of mankind will eventually be reconciled to the Heavenly Father and He accepts the people as His children, will be accomplished by Christ during the thousand years of His Kingdom. Thus when Peter and the other apostles saw Elijah in that vision of the Kingdom, on the Mount of Transfiguration, it was God's way of saying to them that the prophecies concerning the coming of Elijah would also be fulfilled through the power of Christ during the thousand years of His Kingdom reign.

#### QUESTIONS:

How was it possible for Moses and Elijah to appear on the Mount of Transfiguration in view of the fact that they were dead?

What position will the resurrected Moses and Elijah occupy in the Kingdom of Christ?

# FRANK AND ERNEST

## Broadcast Schedule

Sunday, April 4

**THE BIBLE ANSWERS**—Is God taking any notice of present human suffering? If so, what is He doing to alleviate it? Does looking forward to a better world after the war help parents who have lost sons in the war? And what about the sons who are lost? The Bible answers to these questions are presented by Frank and Ernest in this discussion. May Dawn announced.

Sunday, April 11

**SCIENCE AND CREATION**—How long were the creative "days"? Why did God rest on the seventh "day"? What is the Christian's "rest"? Frank and Ernest show the latest findings of science on these points, and give the Bible answer as to what God intends to accomplish during the seventh "day." May issue of The Dawn offered.

Sunday, April 18

**JERUSALEM**—"They shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it." What does this prophecy signify? In this dialog Frank and Ernest bring us the Bible answers regarding the Lord's intervention in behalf of His ancient people Israel, and show that the Kingdom authority will emanate from Jerusalem. "The Jew and the War" booklet announced.

Sunday, April 25

**THE SECOND ADVENT**—Jesus' disciples asked Him, "What shall be the sign of Thy coming, and of the end of the world?" What are the "clouds" in which He comes, and how will "every eye" see Him? The Bible answers all these questions, as Frank and Ernest prove to us in this revealing discussion. "Christ Has Returned" booklet offered.

### (SUNDAYS UNLESS OTHERWISE NOTED)

#### EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Binghamton, N. Y., WBNF, 1290 kc.,	10:00 A. M.
Boston, Mass., WMEX, 1510 kc.,	2:00 P. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Detroit—Windsor, CKLW, 800 kc.,	1:00 P. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WPDQ, 1270 kc.,	10:05 A. M.
Kirkland Lake, Ont., Can., CJKL, 580 kc.,	5:15 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	10:00 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Portland, Maine, WGAN, 560 kc.,	9:45 A. M.
Saginaw, Mich., WSAM, 1400 kc.,	6:45 P. M.
Scranton, Pa., WARM, 1400 kc.,	10:15 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.

#### CENTRAL TIME

Anderson, Ind., WHBU, 1240 kc.,	9:30 A. M.
Chicago, Illinois, WAIT, 820 kc.,	6:30 P. M.
Clinton, Iowa, KROS, 1340 kc.,	9:45 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Grand Rapids, Mich., WLAV, 1340 kc., (Mondays)	5:45 P. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Jackson, Tenn., WTJS, 1390 kc.,	9:45 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Medford, Wis., WIGM, 1500 kc., (Wednesdays)	9:45 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
Wichita, Kans., KFBI, 1070 kc.,	11:00 A. M.
Wichita, Kans., KFBI, 1070 kc., (Mondays)	5:15 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

#### MOUNTAIN TIME

Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.

Phoenix, Ariz., KTAR, 620 kc.,	9:45 A. M.
Safford, Ariz., KGLU, 1450 kc.,	9:45 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.
Scottsbluff, Nebr., KGKY, 1490 kc.,	10:30 A. M.
Tucson, Ariz., KVOA, 1290 kc.,	9:45 A. M.
Yuma, Ariz., KYUM, 1240 kc.,	9:45 A. M.

#### PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Chehalis, Wash., KELA, 1470 kc.,	9:45 A. M.
Fresno, Calif., KMJ, 580 kc.,	10:00 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	1:30 P. M.
Riverside, Calif., KPRO, 1440 kc.,	10:00 A. M.
San Diego, Calif., KFMB, 1450 kc.,	10:15 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	4:00 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	2:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:45 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

#### ATLANTIC TIME

St. Johns, Newfoundland, VOCM,	5:00 P. M.
Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.

#### POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc., (Wednesdays)	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	4:30 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	10:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Racine, Wis., WRJN, 1400 kc.,	2:30 P. M.
Springfield, Mass., WSPR, 1140 kc.,	8:30 A. M.

#### GREEK RADIO PROGRAM

New York, N. Y., WBNX, 1380 kc., (Saturdays)	10:30 P. M.
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#### AUSTRALIAN BROADCASTS

Geelong—near Melbourne—Sunday evenings. Can be heard in most of Australia.

WGAN, Portland, Me., and WMEX, Boston, Mass., are new on the list.

# The Christian Life

## Even Your Faith

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

TO HAVE faith in God is to believe God, and have confidence not only in His promises, but as well in the wisdom and justice of His will for us. To whatever extent we lack this full confidence, in like proportion we will fail to be overcomers in our struggle against the selfish spirit of the world, the deceptive and malignant attacks of Satan, and the carnal desires of the flesh. In the earthly life of Jesus, particularly the closing experiences of that sacrificial life, we have the Scriptures' best example of the victory that is possible through an unfaltering and perfect faith.

At no time during the three and a half years of Christ's ministry did He enjoy fellowship and encouragement except from those who were imperfect and dying, hence could not by any manner of means have measured up to His stature of mind and heart. But there were those who were friendly toward Him and from whom He enjoyed a measure of friendship and understanding. There was that little family at Bethany—Mary, Martha and Lazarus—where He delighted to spend time in the enjoyment of their fellowship. He also had twelve disciples. These were all His avowed followers and supporters. Among them were some whom He specially loved and who seemed to understand and appreciate Him more fully than the others. Peter and John seemed particularly near to the Master. There were others who, while not openly His disciples, nevertheless manifested a measure of friendship toward Him. Such an one was Joseph of Arimathea. Again, among those whom He healed of their sicknesses as well as the relatives of such, there were doubtless many who respected and honored the Master to the extent it was possible in keeping with their limited knowledge and understanding. At times, indeed, Jesus was in high favor with the multitude who, marveling at the gracious words which proceeded out of His mouth and rejoicing in the boon of His health-and life-giving powers, desired to make Him King.

But when Jesus came to the end of His eventful ministry of self-sacrifice, all the hitherto material sources of help and encouragement—imperfect though they were—were no longer available. The multitude which had acclaimed Him



(although they may still have respected Him) were not willing to stand at His side; indeed, under the rabble-rousing influence of Israel's leaders, many of them clamored for His death. His own disciples forsook Him in the hour of His greatest need, one of them turning traitor and betraying Him into the hands of His enemies. While doubtless the little family at Bethany continued to love their Master, and rejoiced in the news of His resurrection, yet there is no Scriptural evidence that they were on hand during those tragic closing hours of His life when perhaps a word of comfort from one or all three of them would have meant so much.

It was the implicit faith of the Master in His Father's plan and will that alone aided Him when the forces of darkness were pitted against Him, and gave Him the victory. Jesus' faith was so firmly grounded in the promises of His God that even when the Father Himself withdrew the smile of His own countenance, He was able to say, "Into Thy hands I commit My spirit."

True, only a few moments before this He cried out in anguish of soul, "My God, My God, why hast Thou forsaken Me?" This does not mean, however, that Jesus had lost confidence in His Father. This particular expression is a quotation from Psalm 22:1. This entire Psalm depicts the suffering and death of Jesus upon Calvary's cross, and finally, in verse 28, gives assurance that the Messianic Kingdom of promise was to be established in spite of the seeming triumph of God's enemies over the Messiah. It seems evident that Jesus' quotation from this Psalm means that He recognized its fulfilment in the experiences through which He was passing. The 19th verse of the Psalm foretells Him as saying to His Father, "Be not far from Me, O Lord: O My strength, haste Thee to help Me." Jesus was too weak to give audible expression to this entire prophetic prayer, but the prophecy certainly had a complete fulfilment, hence we know that He must have, in His heart, at least, given this expression of His confidence in His Father. It was

the Father's response to the Master's prayer, "Haste Thee to help Me," that enabled Him, a few moments later, to say with full confidence, "Into Thy hands I commit My spirit."

#### ENEMIES OF RIGHTEOUSNESS

Jesus declared, "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20.) In John 7:7 we read, "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil." Thus we have clearly stated the fundamental reason for the hatred which slew the Master. This hatred finally found an opportunity to express itself. It was the time of the Passover.

St. Luke explains, "And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude."—Luke 22:2-6.

Thus is vividly portrayed the dark and somber background of Satanic hatred against which the closing experiences of our beloved Master's life are silhouetted in faith-inspiring outlines of loving submission and obedience to His Father's will. This Satanic hatred which expressed itself through the worldly and hypocritical leaders of Israel sought opportunity to kill the Prince of Life from the very beginning of His ministry. Indeed, even before this, we see evidences of its malicious scheming and plotting to destroy the "seed" of promise. Had it not been for the Father's protection, Herod in destroying the young children of Bethlehem and region thereabout would have killed the babe Jesus. Jehovah's protection was manifest in His warning to Joseph to take Mary and the child and flee into Egypt. In Luke 6:11 we read concerning Jesus' enemies that, "They were filled with madness; and communed one with another what they might do to Jesus." There is a due time in all of the divine arrangements, and not until this due time came for Jesus to give Himself a "ransom for all," did God permit His enemies to accomplish their hateful design to take His life. The fact that at long last they had Him in their power seemed to increase the malice of their sin-blackened hearts, and "they cried out, Away with Him, away with Him, crucify Him."—John 19:15.

#### WITHOUT A CAUSE

In an admonition to us, the Apostle Peter says, "Beloved, think it not strange concerning the

fiery trial which is to try you, as though some strange thing 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." (1 Pet. 4:12, 13.) In verses 15 and 16, the apostle adds, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." From this we learn that suffering as a Christian is suffering for righteousness' sake. It is suffering for the same reason that Jesus suffered. Jesus suffered because, as the Light-Giver of the world, He exposed the darkness of His day by proclaiming the true Gospel of light.

Jesus did not suffer as an evil-doer. He was hated and caused to suffer in keeping with the words of the prophet, "They hated Me without a cause." (Psalm 69:4; John 15:25.) The leaders of Israel verily *thought* they had a cause for hating Him, and they did—an evil cause. He exposed their hypocrisy and treachery. He told them that while they made long prayers in the streets to be seen and heard of men in a display of sympathy for the bereaved and needy, yet that secretly they misused their position of power and authority among the people to devour widows' houses. They knew that if this exposure continued the people would sooner or later rise up in rebellion against them, so they hated this Giver of Light and blessings because of their own selfish lust for honor and power and wealth.

But they had no righteous cause to hate the Master. Had they been humble of heart and desirous of being truly pleasing to the God whom they professed to serve, they would have rejoiced in the presence of the long-promised Messiah, and gladly cooperated in His ministry. But as Jesus said concerning previous dark days in Israel when they killed the prophets and stoned those sent to them as messengers from God, so now these blind leaders were ready to kill the Just One because He exposed their injustice and pointed the people to the true worship of God.

The common people of that day, when not influenced by their prejudiced teachers, saw naught but good in Jesus. They heard Him gladly, yea, they marvelled not only at the gracious words that proceeded out of His mouth, but rejoiced in the benefactions of His healing power, as in mercy and love He went about doing good. Even Pilate, the civil representative of Caesar in Judea, could not understand why the chief priests of Israel wanted to kill this outstanding character which he described as "The Man."

Doubtless, Pilate had heard of Jesus, and expected that His accusers would have some real and serious crime with which they could charge Him. While this representative of Rome seemed powerless to save the Master from the wrath of those who hated Him, yet when he reluctantly turned Him over to become the victim of their now outwardly legalized vindictiveness and hatred, he said to them, "Take ye Him, and crucify Him; for I find no fault in Him."—John 19:6.

#### FORSAKEN BY FRIENDS

Preparing the Passover and partaking of it with Jesus was the normal thing for the disciples to do. There probably, however, was some misapprehension on their part on the occasion of the Last Supper because Jesus had explained to them that suffering and death awaited Him at Jerusalem. Peter had remonstrated with his Master, endeavoring to persuade Him not to take the risk. For this, Peter was rebuked, with the explanation that he who seeketh to save his life shall lose it, but he who loseth his life for the sake of Christ and the Gospel, shall save it. (Mark 8:35.) And now they were in Jerusalem, having prepared the Passover in the upper room to which, by divine providence, they had been directed.

Partaking of the Passover by devout Jews was doubtless attended by a considerable degree of solemnity and serious reflections at all times. The disciples, therefore, would be especially attentive to anything which the Master might say that would add to the seriousness of the occasion. How shocked they must have been when He indicated that one of their own number was about to betray Him into the hands of His enemies. The sincere cry of the eleven, "Is it I?" indicates that they were utterly unprepared for the experiences that lay before them that night. They seemed to mistrust the sincerity of their own devotion to the Master.

Perhaps they were still conscious of the stinging rebuke which the Master gave them for seeking to be greatest in the Kingdom. Conscious of their ambition for seats of honor in the Messianic Cabinet, perhaps they wondered how loyal they would be if now their Leader and King were to be taken from them and killed. Later, when they left the upper room and went out into the dark night and to Gethsemane, Jesus told them that they would all forsake Him. Peter was sure that this couldn't be true of him, and in failure to know his own weakness, was quick to assert that even though all the others might be offended, he would not, that he was ready and willing to die with his Lord.

As the night wore on, Jesus became ever more conscious of the fact that there was now no human arm of strength upon which He could lean. The eleven went with Him to the edge of the garden, where He left all but three—Peter, James and John—whom He invited to go with Him farther. Then He left these, and alone communed with God. There is nothing in the recorded prayer of the Master on this occasion that indicates any hesitancy on His part, or unwillingness to carry out fully all that was involved in the divine will for Him. There is the thought, however, that He may not have known clearly as yet all the details of His Father's will. Three times He went back to the disciples, and found them asleep, and evidently it was partly in answer to His prayer the Father revealed to Him that He was no longer to seek help or comfort from any human source.

The Scriptures tell us that Jesus was comforted, John explaining that it was by an angel. As a result of this Gethsemane experience, in which the Master's faith rose above the arm of flesh and laid hold upon the assurances of all the divine promises that had been made on His behalf, He became calm and resolute in His determination humbly to surrender Himself to His enemies that He might become the Redeemer of the world.

From here on, we see all the beautiful highlights of a truly victorious faith, a faith that gave the Master victory over the world, the flesh, and the devil, a faith in His Father's will so supreme that it enabled Him willingly to surrender His life instead of in the slightest way seeking to save it.

Peter endeavored to rescue the Master from the mob of hate-inspired enemies, but Jesus calmly told him to put his sword away, and in the last use of divine power which was still at His command, He healed the wounded ear that had been smitten by Peter's sword. Jesus never had used that power for His own benefit, and now, while He could have called upon twelve legions of angels to protect Him, He did not do so. When brought before those in authority, both religious and civil, He made no attempt to defend Himself, but rather, when He did answer, purposely said those things which gave them the opportunity to secure the sentence against Him which their hate-inspired hearts were seeking. What a glorious victory of faith indeed this was, when finally on that cruel cross He cried, "It is finished!"

Beloved, how does our faith measure with this perfect example portrayed in the Master's life of self-sacrifice which was thus victoriously consummated in death. This indeed was a faith such as is described by the poet,



"A faith that will not shrink,  
Though pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe."

During the Memorial season of 1943, may the faith of Jesus and the glorious victory which it achieved, inspire us to lay hold more firmly than ever upon all of the exceeding great and precious promises of God's Word. Satan and his cohorts still hate the Seed of promise. Those who follow the Master are still the targets of his malignant vengeance. The fiery darts of his hate are still being flung at the righteous. These may be bitter words, they may be cruel persecutions, they may finally lead to death. But faith will give us the victory. Faith, not in our own strength, not in any earthly source of help, but in God, who has called us to follow in the footsteps of Jesus and promised us that if we suffer

with Him we shall also reign with Him.

The faith of the disciples on that tragic night temporarily failed them. Jesus said that He had prayed for Peter that his faith fail not, and indeed Peter's faith did finally triumph, but we should remember that the disciples at that time were not begotten of the Holy Spirit. There was good reason why, through lack of full understanding of the issues involved, they should temporarily take the course they did. But it is different with us. We have the truth, we know to what we are called. The Holy Spirit is leading us in the way of sacrifice. We understand full well that only if we suffer with Him may we also reign with Him. So may our faith lay hold indeed upon that never-failing source of grace and strength divine that will enable us to be conquerors, yea, more than conquerors through Him who loved us and died for us.

## Faithfulness in Little Things

"He that is faithful in that which is least is faithful also in much."—Luke 16:10.

WE HAVE in our text the statement of a great principle, one which could almost universally be acknowledged. Life's experiences have taught us that whoever can be trusted in little things can be trusted also in great matters. A man who is cautious in respects to small affairs is cautious also in important undertakings. One who is gentle in the little acts of every day life will be gentle on great occasions.

Our Lord applies this principle to His followers in a general way; and we believe it to be one of the most important lessons which the Christian can learn. There are many who are exceedingly careful about handling a large sum of money, but who are very careless in handling a small amount. There are those who are scrupulously exact as to large sums committed to their care, but who think nothing about the trifling amounts. But whoever cultivates a habit of carelessness about small things will be likely to become careless about large matters. On the other hand, whoever is careful of every dollar, every dime, who is careful to pay promptly every small debt, will be still more careful in respect to large amounts, large debts.

So it would appear to be a general principle in life that those who are careless in small things and careful in large matters will in due time or under great stress prove unreliable and unfaithful in everything, if such faithfulness should conflict with their own selfish interests. In other

words, the trifles of life have an important bearing upon our character-building. Whoever learns to be conscientious about everything is being properly exercised by the lessons of life. We see this in our own individual experiences. Some are quite careless in regard to the rights of others; for instance, they would take without permission an umbrella belonging to another saying, "I want it only for an hour or so, and I will bring it back." Such a person is not properly conscientious about small things. One who would take an umbrella for even an hour has not sufficient principle to be trusted in larger things. Others will borrow articles, and forget or neglect to return them promptly, thus putting the owner to great inconvenience and annoyance. At best the habit of borrowing is deplorable.

The Scriptures tell us that our Lord is selecting a company to be with Him as under priests, under judges, under kings, to have control of the affairs of earth during the thousand years of His reign; and that whoever is chosen for this work must have special fitness, special character. Those who fully yield themselves to Him will be prepared for this important position; those who do not so yield themselves will not be prepared. Therefore our Lord gives us to understand that present opportunities are to be prized as opportunities for indicating what is our real attitude of heart. He makes it a condition that we cannot be His disciples unless we make a full surrender of ourselves to Him as our great instructor, to be guided in all of our affairs in harmony with His will.

The Master tells us that no matter how small the affairs of life, we are to understand that the Father knows what are our needs; and that just as

surely as He provides for the sparrows and the lilies of the field, so surely will He provide for those who are His children. Our Lord says to us, "Are ye not of more value than many sparrows?" Even while we were slaves of sin, the Father made provision for our return to His favor and to everlasting life, on condition that we obey Him and respond to His clearly specified terms. How much more will He care for us now that we have become His children?

#### HUMILITY ESSENTIAL TO SERVICE

Even in the smallest affairs of life we are to look for the Lord's will. The right attitude for us to maintain is this: I serve the Lord Christ; and whether it is a great work or a small one does not matter. "Therefore whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) The humblest kind of service is acceptable to the Lord if prompted by love. We recall the case of our Lord Jesus. When opportunity was afforded Him to talk with a poor Samaritan woman at Jacob's Well, He did not say, "I came to preach the Gospel; and since this woman is only a Samaritan, I will not bother with her." When the disciples returned, they could not understand why the Master should be speaking with this woman instead of to a crowd. But Jesus, having the opportunity to preach, even if it were only to a Samaritan woman, improved His opportunity. He knew that through her the truth might go to others; that what she would learn she would tell to her neighbors, and that when the due time would come the Samaritans might hear and be all the more ready to benefit by the opportunity.

Wherever we find the opportunity to present the truth, we should appreciate the privilege. Of course we are not to annoy any one with whom we come in contact; but if there seems to be an opportunity to serve, it is for us to be about our Father's business, and to improve the opportunity—whether it is to speak the truth or merely to give a kind word, etc. "The Spirit of the Lord God is upon me; for He hath anointed me to preach Good Tidings to the meek." God is seeking those who are kind and sympathetic, desirous of helping others.

It is our privilege to give a cheerful word at all times. As a rule people have sad experiences. Often there is a worm at the core, the heart. It has been noted that those who have committed suicide have sometimes laughed and joked a little while before taking their lives. The world would be in a terrible condition if everybody told all his troubles and carried his heart on his sleeve. It is better that they hide their troubles and that

we cover ours from sight. It is better to cultivate the spirit which sings:

"Content whatever lot I see,  
Since 'tis my God that leadeth me."

#### LITTLE TESTS OF CHARACTER

We should esteem it a privilege to address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. Should some one say, "I would rather preach," we reply, If the Lord opens up the way and gives you an opportunity to preach, do so. And if you have several opportunities to preach in one day, whether to one person or to ten persons, or to a thousand, make use of them. But if you do not have any opportunity to preach, you may have the privilege of addressing wrappers. In this way you are instrumental in helping to place reading matter in the hands of others, even if the postman is the one who takes it to the house where it will be read. Or if our work is in the kitchen or any other part of the home, it is service of the Lord if we do all as unto Him. But He kindly gives us opportunity to do something for the brethren.

So whatever we do, we are doing it for the Lord, we are doing it as unto Him, doing it as He would have it done. There is a way of looking at things that makes us feel happy. It is a good thing to ask ourselves occasionally, What am I seeking? What is my motive in doing this? For whom am I working?

As we thus work for the Lord and strive to please Him and cultivate the spirit of thankfulness for service in the little things, we shall be proving our worthiness for the great things. Our desire to render faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. Whoever will strike too many matches or who will strike matches on the walls of the house, is thus manifesting that he is not fully trustworthy. Whoever whistles around the house to disturb others, or who gets up at a very early hour and makes so much noise that others cannot rest, or who comes in late at night and goes noisily to his room, demonstrates that he has not learned to observe the Golden Rule, has not learned to respect the rights of others.

The very beginning of all our conduct as members of the body of Christ should be the observance of the principles of justice. We should think as to what are the rights of others and as to whether we are impinging on those rights. If we find that we are so doing, we may know that we are violating the law of justice. In every circumstance of life, justice must come first, and

afterwards we may be as kind and generous as possible.

#### "LORD, IS IT I?"

In respect to spiritual matters the principle is the same. Little rifts in the lute spoil the music. God is seeking a very special class for the Kingdom. He desires those who will be absolutely loyal to Him, loyal to His Word, faithful not only in some great thing, but also in the smallest affairs of life—faithful in thought, word and deed. Whoever is thus faithful, whoever exercises care in all these respects, will be fitting and preparing himself for the Kingdom. Whoever is careless and inattentive to little things is not fit for the great honor the Lord has in store for the wholly faithful. He is watching us closely, but with a kindly eye. He wishes us to succeed. He gives us the necessary instruction and guidance. When we practice carefulness in little things, we are thereby developing our characters along right lines. If we fail to do this, we shall never become fit to be entrusted with important matters. Let us each make this a personal question: What kind of a character am I developing as the days go by?

But the Christian who makes a mistake, and who sees his mistake and makes what amends are possible, will find his experience beneficial to him—perhaps throughout the remainder of his life. Through the castigation which he imposes upon himself he will learn greater carefulness. Care and watchfulness are necessary, and we should see to it that they extend to every affair of life—to the use of our time, our talents, our money, etc. Whatever we have of these is from the Lord and belongs to Him. We should therefore carefully consider what we shall do with these opportunities and be very conscientious in the use of them—how much we shall use for ourselves and how we shall use the remainder. Our course in these matters will show to the Lord whether or not we are fitted for a place in glory.

Our use or abuse of all the talents, great or small, entrusted to us by the Master will demonstrate how careful we are to note His will and to do that will in respect to this feature of our stewardship. By and by He purposes to give to the faithful those things which will be of far more value than dimes and dollars; affairs of great responsibility will be committed to them. If any have not been faithful—if any one has thought of the time, the dimes, the dollars, etc., as being his own, and has so used them, that one will not be of the class the Lord is seeking. He is viewing us according to the Covenant of Sacrifice which we have made with Him. (Psalm 50:5.) If we had a million dollars, it would be

only a small thing in His sight. It is the manner in which we use the things of this life that manifests our loyalty to the Lord and that demonstrates how we would use the divine power during the thousand years of Messiah's Kingdom, for the blessing of all the families of the earth.

Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service which we may be able to render. We are to esteem that our service here is not to be compared with the things which the Lord has in reservation for those who love Him. For a thousand years they are to reign with their Lord; and then will follow "the ages to come" during which He will show the exceeding riches of His grace in His kindness toward them through Christ Jesus their Lord. (Eph. 2:7.) In view of this future inheritance of the saints in light, is it any wonder that our Lord wishes us to have kind, just, generous hearts? Our opportunity of being in the little flock will depend largely upon our appreciation of our opportunities for serving the Lord in the little things of the present life.

Reprints, page 5740.

## The Divine Nature

"His divine power has granted to us all things relating to life and piety, through the knowledge of Him who called us by glory and virtue; on account of which very great and precious promises have been bestowed on us, so that through these you might become partakers of a divine nature, having fled away from the corruption that is in the world through lust."—2 Peter 1:3, 4, **Diaglott**.

THIS message of the Apostle Peter, addressed to "those who have obtained an equally precious faith with us, by the righteousness of our God and Savior Jesus Christ," is so full of meaning to the child of God, the disciple of Jesus Christ, that it is well for us to dwell at considerable length upon it. In fact, the first fifteen verses of this Epistle of St. Peter might be said to cover the entire divine purpose for the Gospel dispensation in relation to those who have been called to run for the "prize of the high calling of God in Christ Jesus." (Hebrews 12:1; Phil. 3:14.) A study of these first fifteen verses discloses eight points of particular interest, even as there are eight essential qualities to be developed to insure success in the attainment of the divine nature.

Let us review these eight points of particular interest, noting their comprehensiveness with relation to the plan of God.

#### FLEEING FROM THE CORRUPTION IN THE WORLD

The first point of interest is in connection with the statement of the fourth verse, which according to the *Diaglott* rendering, reads: "Having fled away from the corruption that is in the world through lust." This discloses the first and important requirement of all who would aspire to the "high calling of God in Christ Jesus," and the attainment of the divine nature. Not until one can see the undesirability of perpetuating the generally unsatisfactory conditions surrounding us and in us, can he make any headway in his desire to become Godlike and attain the divine nature. So long as a person is satisfied with present conditions and achievements, both outside and inside himself, he cannot make much progress in knowledge and character essential to the Christian. That this is not merely a *passive* acknowledgment of the imperfections of the present, but an *active* cooperation with the design and purpose of God for this age, is indicated by the statement, "having FLED AWAY from the corruption that is in the world through lust." It is not enough that we acknowledge such a state of affairs, but that we take action accordingly, and get as far away as possible from "the weak and beggarly elements of the world."—Gal. 4:3, 9.

The second point of particular interest is found in this same fourth verse under consideration. It is the fact that God has given to us the "greatest" (original Greek) and "precious" promises as a means to a very definite end—that we might be enabled thereby both to know and to do of His good pleasure, and have the full assurance of faith to ultimately receive the most glorious reward possible for God to bestow and for anyone to receive—the divine nature. We shall see how the promises of God work to this glorious end.

#### CONSTANT APPLICATION NECESSARY

The third point is found in the fifth and tenth verses. It is to the effect that we should constantly and unremittingly apply ourselves to the acquirement of the definite qualities of mind and heart enumerated—faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, and love. (*Diaglott*.) Aside from meeting our essential human obligations and responsibilities, we are to make this our "all out" endeavor and concern—"using ALL DILIGENCE."—*Diaglott*.

The fourth point is found in the eighth verse: "For these things being in you and abounding, they will not permit you to be inactive nor unfruitful in the knowledge of our Lord Jesus Christ." Some, with good reason, have spoken

of these essential qualities enumerated by St. Peter, as the "graces of the Holy Spirit." It is inconceivable how anyone having developed to any considerable degree in these "graces" of Christlikeness could be "inactive" or "unfruitful" in the knowledge of Jesus Christ. These graces are not merely the veneer often displayed by the worldly and unregenerate, but the real thing—the characteristics so prominently displayed throughout the life of Jesus and to which end we are to be sedulously employed. As we shall see, the tests and trials of life often determine whether these qualities are real, or merely assumed. Failure to *demonstrate* them, indicates their lack.

This brings us to the fifth point found in the ninth verse; namely, their lack. St. Peter, in this ninth verse, writes: "For he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins." (*Diaglott*.) Those who fail to see the ALL-IMPORTANCE of thus becoming Christlike in word and deed, no matter what else they might accomplish, the apostle says are both short-sighted (original Greek) and blind. In giving too much consideration to their present temporal advantages of one kind and another and not enough to this, for them, *all-important* occupation they show short-sightedness. To them, present advantage is worth too much to achieve success in the divine way, and they thus disclose a blindness akin to the world; for they are more or less conformed to it.

#### QUALITIES DEMONSTRABLE

The sixth point is brought to our attention in the tenth and eleventh verses and has been suggested foregoing; namely, that a demonstration of these qualities in their real, true sense, and not merely as a veneer, will assure us of being successful in the attainment of the divine nature and a place in Christ's Kingdom—"for thus richly will be furnished to you the entrance into the Aionian Kingdom of our Lord and Savior Jesus Christ."

The seventh point is indicated in the twelfth to the fifteenth verses—that St. Peter wrote this message as a *constant reminder* of the seriousness and importance of this matter of Christian development, even though they already knew it and were established in the present truth, and that after his departure from this life, it might continue to be mentioned. This is a tacit rebuke to those who are constantly employed in the search for what they mistakenly call "new light," but which more often than otherwise proves to be darkness rather than light.

The eighth and last point is that, according to the original Greek text, we cannot dwell too

much upon this subject of developing Christian character and thus becoming more and more copies of God's dear Son; and the fact that we have grown in Christian stature to some extent is no warrant to cease applying ourselves in that direction; for so long as we are in the flesh, we can never hope to reach absolute perfection of being. The best we can hope to attain now is the perfection of mind and heart, of intent, desire, and purpose. However, from these and other Scriptures, we can see that God desires to prove our fitness, our readiness for so high and glorious a reward and position with His dear Son, by having us demonstrate these qualities under stress and trial—"except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." (Matthew 5:20.) The fact that we can never hope to reach perfection of being this side the veil should keep us humble.

#### KNOWLEDGE ESSENTIAL

The question naturally arises, What can we know of so transcendently great and exalted a nature, as the nature of God—a nature far above angels, principalities, power, might, and dominion. We can be certain that whatever we can learn about it will be that much of a stimulus to our faith and hope of ultimately attaining thereto. Furthermore, the more we can learn about the divine nature in its every aspect, the more intimate will be our knowledge of Him, whom to know thus intimately, the Master said in His prayer recorded in the Gospel according to St. John, 17th chapter, 3rd verse, would mean life eternal. While we cannot fully grasp with our finite minds that which is infinite, we have considerable information in the Bible relating to the divine nature; and it is some of this information that we wish to explore.

#### DIVINE NATURE—SPIRITUAL, NOT MATERIAL

First, the divine nature, being the nature of God, is the very highest form of life imaginable. Only God possessed it originally, and, since His resurrection, our Lord has possessed it; and the promise of God's Word is that we, too, if faithful to our covenant by sacrifice, shall be possessors of it. (Psalm 50:5.) As God is declared in the Scriptures to be a Spirit, the divine nature must be of a spiritual or ethereal character. Nothing of a material character, therefore, could adequately indicate to us just exactly what it is. (John 4:24.) We do not know the exact nature of electricity, a physical force, much less could we know the exact nature of the divine life. While we have learned a lot about electricity, and for convenience, speak of it as being composed of certain elements called electrons, yet there is much a-

bout it that is still mystifying, just as the exact nature of life itself is still a great mystery.

But a failure to define life in no serious way hinders our successful study of the characteristics and activities of living things as they are revealed in elementary botany and zoology. Likewise, while we cannot know exactly what the divine nature is, we can, with profit, study its characteristics and activities as they are disclosed to us by His Word. Moreover, it is not essential that we know its exact nature now. What is necessary to be known now is what its characteristics are that we may the better conform ourselves thereto, and how this conformation may be best accomplished; and St. Peter, in our lesson, provides us with the formula for its accomplishment.

While we cannot know just what the divine life actually is, St. Paul assures us in 1 Corinthians 13:12, that if we now manifest the infinite quality of love, we shall know even as we are known; and though now we see but vaguely, we shall see face to face. Surely, that will be glory for us! St. John, also, in 1 John 3:1-3, writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

St. John also tells us that the world doesn't know us because it didn't know Him. In what way didn't the world know Him and still does not know Him nor knows us? They didn't know Him as the Son of God, their Messiah, sent of God to redeem and deliver them from the curse of sin and death; and neither do they know us to be His associates in the promise made to the seed of Abraham. Neither the Jewish nor the Gentile world knows Jesus as the "man Christ Jesus," in the sense of His human perfection being an offset to the perfect man, Adam; and neither do they know Him now as the divine Christ.

The nominal Christian world regards Jesus as still the man Christ Jesus in heaven; whereas, He is now that glorified "Spirit" being in heaven at the right hand of God, a reflected glimpse of whose glory caused Saul of Tarsus to become blind. Notwithstanding that St. Paul wrote in 2 Corinthians 3:17, "Now the Lord is that Spirit," and in 1 Corinthians 15:50, wrote that "flesh and blood cannot inherit the Kingdom of God," and St. Peter wrote in 1 Peter 3:18, that He was "put to death flesh, but quickened (made alive) Spirit," (*Greek*) and that our Lord is recorded as

saying (Luke 24:39), "a spirit hath not flesh and bones, as ye see Me have," they claim that He is the same flesh and bone being that He was at His first advent. In fact, they claim that then He was both human and divine and attribute Him as being His own Father and that He raised Himself from the dead and gave Himself the divine nature and "all power in heaven and in earth."

It is inconceivable how any intelligent person can believe such a conglomerate mass of contradiction and think that this physical organism that we now know could be adaptable to, and at home in, an ethereal realm like heaven is indicated to be. Moreover, St. John's statement that "it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," would be meaningless if He were still in the flesh which He said He would give for the life of the world. (John 6:51.) Surely, if He were still the man Christ Jesus in heaven, we would know what we shall be if we are to be like Him, as the Scriptures attest. In one way another they all deny the vicarious or substitutionary sacrifice of Jesus, the just for the unjust, the perfect One, Jesus, for the perfect one, Adam, who sinned and brought condemnation upon all.—Rom. 3:23; 5:12, 18, 19; 1 Pet. 3:18.

#### DIVINE LIFE — INHERENT, IMMORTAL

In John 5:26, 27, our Lord is recorded as saying, "For as the Father hath life in Himself; so hath He given to the Son to have Life in Himself." From this statement we gather that the divine life is inherent, self-contained, independent of any and every source or means of sustenance. It is also said to be an immortal life, meaning not mortal, impervious to decay, deterioration, corruptibility; deathless, eternal. Immortality is original only with our Heavenly Father. It was the reward of Jesus at the time of His resurrection; and it is promised to His faithful, footstep followers. (1 Tim. 6:16, 17; 1:17; 1 Cor. 15:53, 54; Rev. 2:10, 26, 27; Heb. 12:23; 1 Tim. 3:15.) Immortality is not inherent in humanity. According to the Scriptures, it is the hope of the Christian and is conditional, provisional. St. Paul in Romans 2:7, writes: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

Another promise to the faithful followers of the Master is that they shall share in Christ's resurrection, which is shown to be the first resurrection. Over these the second death will have no power, "but they shall be priests of God and of Christ and reign with Him a thousand years." (Rev. 20:6.) Humanity in general has no such hope held out to it, proving again that human life is not immortal, for it is subject to the sec-

ond death, annihilation, upon failure to obey "that prophet" foretold by Moses. See Acts 3:19-23; Rev. 20:12-15. Nowhere in the Scriptures is either human or angelic life said to be immortal, death-proof.

#### QUALITIES OF INFINITUDE ESSENTIAL NOW —DIVINE LIFE FUTURE

God is shown by the Scriptures to possess the qualities of infinite Wisdom, Justice, Love, and Power, and these same qualities have been the possession of our Lord Jesus Christ since His resurrection. The church, also, as sharers with Jesus in His resurrection, will be possessors of these same qualities since they are qualities of the divine life. After our Lord's resurrection, He said, "All power is given unto Me in heaven and in earth." (Matt. 28:18.) This was no longer a delegated power, as in the past, but His very own, to possess to all eternity. With such outstanding greatness as to possess "all power," and with such a high exaltation as to be next the Father on His right hand, henceforth to execute justice and judgment, it is not to be wondered that so many have the mistaken idea that Jesus was and is God Almighty Himself.

It seems almost beyond reality that the church, taken out of the fallen human family, are to be associates in this greatness. Yet such is the unmistakable promise of God's Word. We can see from this that it is primarily essential that we have the proper understanding of the character and disposition of our Heavenly Father and His now divine Son. Much of the wrong that has been perpetrated in the name of justice, in the name of God, in the name of His Son, has been due to the misunderstanding and misconception of the qualities that underlie His character of holiness and righteousness.

Many also, realizing the high standards of righteousness and truth established by our Lord and Master, and feeling themselves unequal to the attainment of such high ideals, have fallen into the notion that, after all, it may only be a matter of concept and not reality. Living in a world of more or less debased standards of righteousness, in a world of degenerate reality, it seems inconceivable to them that any could even approach such a high level of morality and civilization. This attitude has given rise to the thought with many that everything is merely a matter of thought, of mental concept. Even the material realm is so considered by some claiming to be students of the Bible. Therefore to them God is not a personality, Satan is not a personality, but merely abstract principles—the principle of good and evil. But such a blind force could hardly be capable of governing such a vast and diversified universe as our latest telescopes disclose it to be.

Nor could such a blind, unintelligent force be capable of creating the varied and diversified forms of life which we know. Surely the Creator of all these must be superior to the things created.

#### OUR LORD'S POWER—PAST AND PRESENT

Our Lord, the source of our light and truth, possessed a great power and glory before the world was, and it was this glory that He desired, in His prayer recorded in the 17th chapter of John, to have restored to Him for His faithfulness even unto the death of the cross. But this greatness and glory was of a delegated character. He always did those things that pleased and honored His Heavenly Father. When He was here on earth as the man Christ Jesus, He possessed powers through the Holy Spirit of God, beyond the human. Others before His coming and since, have had similar delegated powers from on high. But since His resurrection, He is possessed of "all power," not in a delegated sense, but as His very own. Such tremendous power vested in any being implies God's implicit confidence in the personal integrity and responsibility of the one to whom it is given. From this we can readily understand why the crucial tests are applied and how these determine suitability and fitness. Only those who can exercise that complete faith and trust in God, even where they cannot trace Him, can expect the full reward promised. And only such as demonstrate their faithfulness under the pressure of adverse circumstances could be entrusted with such exceedingly high honors and such great power as to be able to execute the judgments written, and to *re-create* the dead and dying.

Only divine Power could accomplish so great a thing as this, and only once before had it been done—in the resurrection of our Lord Jesus. But now Jesus possesses this power and His church is to possess it with Him, not only for the duration of His coming Kingdom on earth, but for all eternity. It is almost beyond us even in thought, much less its reality. Nevertheless this is our heritage and it is vouchsafed to us by the Almighty Himself. Surely we can sing with mind and heart Hymn 174:

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Savior divine;  
Now hear me while I pray;  
Take all my guilt away;  
Oh! let me from this day  
Be WHOLLY THINE"

#### TWO GREAT FACTORS—GOD'S PART, OUR PART

There are two great factors which enter into the consideration of our subject from the stand-

point of its attainment which we cannot overlook: and they are, God's part and our part. We can rest perfectly assured that God will do His part and even more than we can think or ask, but the question of attainment remains with each one of us to fulfill his or her part of the obligation. We can do much to help one another in this respect, but after all is said and done, each one has to make his own calling and election sure. No matter how good the teacher or how effective the teaching, it is for the pupil, the disciple, to apply himself unto wisdom, and to make the proper application of that wisdom; otherwise the learning, the education, the training has been in vain. And this is no less true in the Christian way of life.

In our lesson, St. Peter tells us how this so great a life and reward may be attained, and, while proper thinking is essential, it alone will not assure success; for St. Peter writes, "since by **DOING THESE THINGS**, you will never fall; for thus richly will be furnished to you the entrance into the aionian Kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10, 11, *Diaglott.*) Every means of grace is supplied us to this end. It is up to each one to make use of them. Our Lord set us a notable example in this respect, for not only did He seek on every suitable occasion, to learn the will and purpose of His heavenly Father; but He utilized all His time and energy in the execution of that will and purpose. He set us the example of avoiding all other themes but this gospel of the Kingdom.

The carrying out of that will cost Him His all, even to the cruel death on the cross. If the following on to know Him, "and the power of His resurrection, and the fellowship of His sufferings, being conformable unto His death," as St. Paul writes in Phil. 3:10, means the loss of all things, then let us rejoice. The promise of the Master is vouchsafed to us in the beatitudes of Matthew 5—that according to the amount of suffering endured for His name's sake, for righteousness' sake, will be the reward. We are assured by St. Paul, that, while all may receive the same kind of life, there will be different degrees of honor and glory and position in the Kingdom.—Matt. 5:10-12; 1 Cor. 15:41, 42.

#### THE MEANS OF ATTAINMENT —THE PRECIOUS PROMISES

St. Peter further tells us that the very great and precious promises of God's Word are the means or incentive for the cultivation of the "graces of the Holy Spirit," the cultivation and demonstration of which assure that there can be no failure, but an abundant entrance into the Kingdom. In the light of St. Peter's statement, let us examine some of these very great and pre-

cious promises of God. Assuming that we have "fled away from the corruption that is in the world through lust," and that we have taken the preliminary steps of consecration and are now sanctified, or set apart for God's service, the first of these precious promises is that of our acceptance in the Beloved One, our Lord and Savior Jesus Christ—the promise of the relationship as sons—not human sons to be sure, but spiritual sons, begotten of God's Holy Spirit to the divine nature.

Isn't it a fact that most of our troubles, difficulties and besetments are along the lines of our flesh, our present imperfect earthly state? Even though we were perfect, like Jesus was, we would still be tried and tested and this would bring suffering and persecution for His name's sake; yet, like Jesus, we would feel better prepared to cope with any and every situation, even like He was able to do. But in our imperfect condition, we are inclined to feel so impotent, unequal to what we ordinarily would consider from the natural standpoint, an arduous, almost impossible task—the task of becoming like our Lord and Head, Christ Jesus. But it is right here at this point where the promises of God play such an important part in our lives—that we may come to the throne of grace and find the means of grace in our every time of need.—Heb. 4:16.

Sometimes we do not fully realize this spiritual relationship to God and to one another and judge each other from the standpoint of the human equation instead of as New Creatures in Christ Jesus. (2 Cor. 5:17; Gal. 6:15.) We are ever prone to forget that we are "not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in us." (Rom. 8:9.) Some might be inclined to say, Yes, I know we are in the Spirit, but we are still here upon this imperfect plane of existence and have to live accordingly. While we are dedicated to God, His service and the spiritual interests, nevertheless we have to spend considerable time and energy providing the wherewithal for ourselves and families. Yes, that is true, and God is aware of that fact, too, and suggests that we make proper provision therefor, but right there our responsibility, our life according to the flesh, should cease.

But even in making the necessary provision as suggested by St. Paul, this should be done in the same spirit and with the same conscientiousness of all the thoughts and acts of a Christian—that God's glory may be sought and not ours. (1 Tim. 5:8; 2 Cor. 8:21; Rom. 12:17.) When St. Paul writes that we shouldn't make provision for the flesh, he goes on to say, "to fulfil the lusts thereof." The word "lusts" in this text means "inordinate desire" or longing for something forbidden,

and doesn't refer to the normal, reasonable requirements of the flesh, as clearly shown by a number of Scriptures. (Rom. 13:14; Eph. 5:29.) Aside from these normal, necessary requirements, all our thoughts, our aims, our ambitions, our considerations of one another in the body of Christ should be in the realm of the Spirit and not according to the flesh and its interests.

The next precious promise of importance to us in a world torn by hatred and strife is God's willingness and ability to furnish us with the grace to help in our time of need. It would appear from the Scriptural testimony that all who are controlled by God's Holy Spirit, which is in conflict with the spirit of the world, will be misunderstood, denounced, persecuted. St. Paul in 2 Tim. 3:12, writes, "All who will live Godly in Christ Jesus shall suffer persecution." Is it because they are busybodies in other men's matters that they incur this hatred and persecution? No, for if they are controlled by God's Holy Spirit they will know from His Word that such practice is condemned. The reason they are looked upon with suspicion, rejected, and denounced, is because they are committed to such a high code of ethics, to the standard of divine righteousness, that it naturally condemns their ways and practices. They ever seek to bring the Christian down to their standards of unrighteousness, to utilize their consecrated time and energy in other pursuits than the Glad Tidings of great joy which shall be to all people.—Luke 2:10.

It is the easiest thing to become enmeshed by the seductive suggestions of the world to heartily cooperate with them in the overthrow of the evils that are in the world and the abortive plans and schemes for a new and better world order. While we can sympathize with every effort and endeavor in those directions, we know that God has other plans and it is for each one of His children to conform their lives and interests to that divine program. If others wish to divide loyalties and interests and employ their time and energy in social reforms, in the various and sundry good works that pertain to the present rapidly disintegrating order of men and fallen angels, that is their responsibility. But as for us—those truly desirous of following the Master wheresoever He leads—let us say with Joshua of old, "As for me and my house, we will serve the Lord," and Him alone.—Joshua 24:15.

The third promise of note is that of corrective and disciplinary instruction, training—that if we do not have these set-backs, chastisements, etc., we can discount our loyalty and obedience as spirit-begotten sons. (Heb. 12:6-13.) Did St. Paul's experiences of rebuff, beatings and scourgings, feebleness of vision, etc., discourage or de-



ter him from employing all of his time and energy in the divine service? No, assuredly not! These experiences kept him humble and made him the more resolute and determined than ever to enter into the sufferings of Christ, that he might also attain unto "the resurrection out of the dead ones (original Greek)."—Phil. 3:7-11.

#### THE SUPPLY OF ALL OUR NEEDS IN CHRIST JESUS

St. Paul, writing to the saints in Christ Jesus at Philippi (4:19), informs them that, "my God shall supply all your need according to His riches in glory by Christ Jesus." And our Lord said (Matt. 6:33): "Seek ye first the Kingdom of God, and His righteousness; and all these things [temporal things, the necessities of life] shall be added unto you." Does this mean that we may never suffer temporally or physically? O, no! The history of the Gospel age is one of suffering in these respects for the people of God. And St. Paul relates in 2 Cor. 11:23-28 how he suffered in both respects.

But does not the Prophet Isaiah (33:16) write: "bread shall be given him; his waters shall be sure"? And does not the Psalmist recount that, "He shall deliver thee from the snare of the fowler, and from the noisome pestilence:" that "thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday"? (Psa. 91:3, 5, 6.) Yes, all that is true, but in applying these Scriptures to ourselves let us remember that we are no longer counted in with the condemned human race, but are now new creatures in Christ Jesus; and even as He put tests of faith and faithfulness on His people of old, He may see, in His infinite Wisdom, that being deprived of these necessities for a time may result to our spiritual profit and to His own praise and glory in thus fitting and preparing us for so high a station in the future. Then too, there are other plagues no less real and potent than the physical ones, such as the isms, creeds, traditions, superstitions, and theories of men that have deceived many and blinded them to the reality of God's promises.

God is just as willing and able to supply our every need now—both temporal and spiritual—as He was in the past, when He supplied the needs of His prophet, Elijah, at the brook Cherith, sending ravens to feed him there, and again, when he fled for his life from Queen Jezebel. But if we should suffer for the want of the necessities of this physical, human life, we may know that He has some important lesson for us to learn, and it is for us to learn to trust Him even where we cannot trace Him, even as His servant and prophet, Job, did. For his fidelity under those trying circum-

stances, God richly rewarded him and there is still the richest reward reserved for the future—perfection of being with glory and honor.—Hebrews 11:13, 38-40.

#### SPIRITUAL BLESSINGS FOR SPIRIT-BEGOTTEN SONS

In this age of grace and the Spirit's administration, the promise to God's people is of a spiritual character; and they should be glad to relinquish the normal, natural, earthly things and even the future restitution hopes of human perfection and an earthly glory, to be in a position to properly appreciate and to receive the peace and joy of the Lord. Being reconciled to God through the precious blood of His Only Begotten Son, we can have a rest and peace of mind and heart that others who have not "fled away from the corruption that is in the world through lust" nor taken advantage of the provision made for them, cannot realize. Only when we have given ourselves unreservedly to the Lord and are committed to the doing of His will can we have the real peace and joy of the Lord. The peace and joy that are dependent upon outward circumstances, that are dependent upon the transitory things of the present, are not of an enduring character and sooner or later will fail. Unless we have a rich measure of this peace and joy of the Lord, we will be unable to stand in this great time of trouble which is to try every man's work of what sort it is.—1 Cor. 3:13; Rom. 5:1, 11; Phil. 4:6, 7.

Finally, we have the promise that if faithful unto death, we shall receive the crown of life, see Him as He is, the Lord of glory, sharing it with Him as His joint-heirs, not only for the thousand years of His reign on earth, but forever. What an incentive to faithfulness and to endure hardness as good soldiers of Jesus Christ! We cannot stand for a better cause, and no amount of suffering for His name's sake should be able to keep us from demonstrating the fullness of our faith and love, by being transformed into His likeness. God has promised to supply all our needs, the panoply, armor and equipment are all there for us to put on and use. Therefore, let us gird up the loins of our minds and determine that from henceforward we shall battle for the Lord and for Him alone, pressing on until our goal is reached, the victory won and the crown of glory received. May these very great and precious promises quicken our thoughts, energize our bodies and develop our beings into His glorious likeness that we may receive the crown of life—the divine nature.

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*"If justice be delayed, it is only for the development of some greater good than could be accomplished by a speedy adjustment."*—Reprints, 2025.

# DIVINE PLAN BEREAN LESSONS

## SPIRITUAL LIFE BEGINS

(Lesson 101)

**Text Book:** The Divine Plan of the Ages, middle of page 195 to top of page 197.

**Key Sentence:** "The conditions on which the church may be exalted with her Lord to the divine nature are precisely the same as the conditions on which He received it; even by following in His footsteps, presenting herself a living sacrifice, as He did, and then faithfully carrying out that consecration vow until the sacrifice terminates in death."

**Main Text:** "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye [we] should follow His steps."—1 Peter 2:21.

What lesson can we learn from Hebrews 4:1, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it"? This text shows that while God is unchangeable in His plan to select and exalt a church, we as individuals must comply with the conditions of the call to have a share with this church class. The reward is only to him that willeth and to him that runneth when called.

Has God a right to do what He will with His own? In the last few lessons we have seen that He not only has such a right but that He also purposes to exercise that right.

What are the conditions upon which the church can attain to the divine nature? We have a clue to the answer of this question in 1 Peter 2:21, "Christ also suffered for us, leaving us an example, that we should follow His steps." We must first present ourselves in sacrifice as He did and then faithfully carry out that consecration vow. See Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This means consecrating to God's service every power and talent we possess, thus becoming priests of God.

The world will receive restitution in the Millennial age. Will the church share in these perfect human blessings? No, they will share in the likeness and glory and joy of the Lord in the divine nature.

In Romans 8:17 we are told that if we suffer with Him we will also be glorified together with Him. In what way do we suffer with Him? To do God's will at the present time means opposition and persecution, because we must not only give up sinful things but all earthly aims, hopes and ambitions which conflict with doing God's will. Jesus did not suffer because of being sinful and imperfect, hence suffering with Him cannot mean suffering because we are not perfect mentally, morally or physically.

It is the suffering that comes from doing God's will in connection with the sacrifice of our justified humanity.

In 1 Peter 1:3 we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." In what sense are we begotten? The Lord through His Word gives us a new mind or spirit which enables us to understand and appreciate spiritual things. This new mind is a start in our new life and is therefore called spirit begettal. This new mind is the mind of the new creature which operates through our justified bodies. The fact that it is called a "begettal" implies a later "birth." The birth of this new creature will be in the resurrection when the new mind will be given a divine body.

In 1 John 5:18 it says, "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself and that wicked one toucheth him not." What is the difference between "born" and "begotten" as the words are used in this text? They should both have been translated begotten. Please explain how it can be said that one begotten of God does not sin when we know that every one is imperfect? The thought in this text is that the new creature does not sin wilfully. He may be trapped and misled by the flesh but the new mind does not wilfully consent to sin. If any one does that, it indicates that the new mind has died and that the old mind has revived. In what sense does he "keep himself?" It means that the new creature has the self-control to not yield to wilful sin. "The wicked one toucheth him not"—does not get a hold of him, cannot force him to commit wilful sin.

When we make a consecration of our all to the Lord, and our justified humanity is presented to God as a living sacrifice, side by side with that of Jesus, what change takes place in our lives? We are now "new creatures." We start thinking and acting along different lines. There is a transformation because of this new mind. We see a crucifixion of the human desires and a gratification of the spiritual desires of the new mind.

## EMBRYO NEW CREATURES

(Lesson 102)

**Text Book:** The Divine Plan of the Ages, page 197.

**Key Sentence:** "As the spirit of God continues to unfold through His Word, more and more of His plans, He thus quickens even our mortal bodies, enabling these mortal bodies to render him service; but in due time we will have new bodies—spiritual, heavenly, adapted in all respects to the new, divine mind."

**Main Text:** "He that raised up Christ from the dead

shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. 8:11.

Our text book refers to Christians as embryo "new creatures." What is suggested by the word embryo? The first or undeveloped state of anything, especially of an organism, is called the embryo. It suggests that at the present time the Christian is merely in process of development and will be entirely different when he reaches his ultimate goal.

What two processes are going on at the same time with these embryo "new creatures"? The new creature continues to grow and develop along the lines of its new aims and hopes and ambitions, while the old creature is being crucified and its desires are being mortified. How long do these two processes go on simultaneously? From the time of consecration until the end of our course when the old creature goes into actual death and the new creature reaches its birth in the first resurrection.

In Romans 8:11 we read, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." What is suggested by the word "quickeneth"? It means to be made alive, reckonedly, and thus acceptable for sacrifice. It means also to be so "quickeneth" or energized by the new will, so controlled by it, that the remainder of life is spoken of as figuratively a resurrection life. Instead of allowing the flesh to reassert itself and have notions and desires of its own, antagonistic to the new mind, opposed to the new creature, it must be kept "under" and subject to the new mind. As this text points out it is the divine power, the Holy Spirit, operating thus in our minds and constituting us "new creatures" and priests that leads us in the direction of sacrifice and points to our natural human interests, ambitions, preferences, etc., as the proper things to be sacrificed.

Explain the difference between the body of the new creature now and the body of the new creature in the resurrection. The human fleshly body is the temporary body through which the new creature must now operate. It is not adaptable to the new mind because it has human desires which must be deadened. On the other hand, the divine body which shall be received in the resurrection will be adaptable to it because prone to righteousness and because it will have spiritual desires which will be gratified.

Give a Scripture to show that the birth of the new creature is in the resurrection. Colossians 1:18 implies it. "He [Jesus] is the Head of the body, the church: Who is the beginning, the firstborn from the dead, that in all things He might have the preeminence." The fact that He is "the firstborn from the dead" shows that all the church are born from the dead. This shows that at the resurrection they are born of the Spirit.

Why is the resurrection of this class called the "first resurrection" in Revelation 20:6? Because it is the chief or choice resurrection. It will also be first in point of time. When do we become spirit beings? In the full sense of the word, we do not

become actually spirit beings until the resurrection, as we read in John 3:6, "That which is born of the spirit is spirit."

"But," says one of our Berean Students, "how about 2 Corinthians 5:6?" This text tells us that "if any man be in Christ, he is a new creature." At spirit begetting, we actually receive a new mind with new aims, hopes and ambitions. Our Heavenly Father judges us according to our new minds. Therefore even though this new mind must operate through a fleshly human body, God considers him a new creature. From the world's standpoint, we are still human beings because we still have our human brains and bodies through which to work.

In Ephesians 1:13, 14, St. Paul tells us that we are "sealed with the Holy Spirit of promise." What does he mean? As in olden times, a letter would first be waxed and then while the wax is hot, the signet ring with its seal was applied to the wax, so the Christian first gets his heart warm with love and faith and then God, figuratively speaking, and by means of the inspired promises of His Word, applies His Holy Spirit on our hearts. This, through the years, leaves His image of love and obedience. Through trials and submission, God's character becomes fixed as a part of our make-up. Having God's spirit of love abounding in us becomes a seal, or mark that we are God's children. The apostle goes on to say that it is an earnest (down payment) that we will receive the full reward, if faithful.

## CHRISTIAN TRANSFORMATION

(Lesson 103)

**Text Book:** The Divine Plan of the Ages, page 197, last paragraph, to page 198, last paragraph.

**Key Sentence:** "Though the acceptance of the heavenly call and our consecration in obedience to it be decided at one particular moment, the bringing of every thought into harmony with the mind of God is a gradual work."

**Main Text:** "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Romans 12:2.

In John 3:3, Jesus says, "Except a man be born again, he cannot see the Kingdom of God." What did He mean by being born? The Greek word here translated born is "gennao." It is sometimes translated begotten and sometimes born. The two ideas are always in the word so that if one is stated, the other is always implied, as birth is the natural consequence of begetting, and begetting the natural antecedent of birth.

In 1 Corinthians 15:49, we read that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Who does this text refer to? It refers to the church and not to the world. The earthly one refers to Adam and the heavenly one to Christ. We were all born as human beings in the image of Adam, but those who are overcomers in this Gospel age will bear the image of Christ in the "first resurrection." They, like Him, will have the divine nature.

Why is Hebrews 6:6 quoted in this connection in our text book? It is quoted to show that we will bear the image of Christ if we are loyal to the Lord and keep our covenant of sacrifice. If we fall away, we will not receive that great reward. Let us read the context—Hebrews 6:4-6:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Spirit, and have tasted the good Word of God [have a deeper understanding of God’s Word as a result of the Holy Spirit enlightening their minds] and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh [a figure of speech picturing His rejection as a Savior] and put Him to an open shame.”

Let us now turn to Romans 12:2—“Be not conformed to this world; but be ye transformed [to the heavenly nature] by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.” Is that transformation gradual or instantaneous? The consecration to do God’s will and accept this heavenly call is decided at one particular moment, but the transforming work is gradual. It is a gradual bending heavenward of that which naturally bends earthward. In the preceding verse the apostle tells us to present our bodies a living sacrifice. This means that we are to ignore the will of the flesh with all its ambitions, hopes and aims, however proper they may be in themselves, and henceforth devote all our time, our energies and our talents, be they many or few, to the doing of the Master’s work, so that we can say with Jesus Christ, It is my meat to do His will and to finish His work.

What does it mean by saying, “Be not conformed to this world”? It means that we are not to be patterned after this world (its ideas and aims); but we are to be transformed (remodeled, changed) by the renewing of our minds (by taking the mind of Christ—by endeavoring to think as He thought and to do as He did or would do in our circumstances.

## “SEEK THOSE THINGS WHICH ARE ABOVE”

(Lesson 104)

**Text Book:** The Divine Plan of the Ages, page 198, last paragraph, to middle of page 200.

**Key Sentence:** “But the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God.”

**Main Text:** “Set your affections on things above, not on things on the earth.”—Colossians 3:2.

In our Berean Study, one of our students asks concerning Romans 12:2, where St. Paul tells us that we should be transformed by the renewing of our minds. Does this transformation refer to the time when one gives up his unbelief and by faith accepts God’s provision in Jesus and as a result is converted

from sin to righteousness? We answer, No. Paul is referring to a transformation of nature. Those addressed were called “brethren” in Romans 12:1, and had previously been converted from a sinful life. Their “sacrifice” could only be holy and acceptable to God because of their justification.

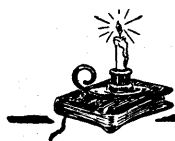
What is the first step in this transformation of nature? We must first present ourselves as a living sacrifice, which includes all right or claim to a future human existence and a giving up of all present human gratification where it conflicts with the carrying out of our covenant of sacrifice. Does this mean that from that time forward the Christian will have no will? It means that he will have no will of his own, but accepts God’s will in all things. It means that we will now look at everything from God’s standpoint.

Hebrews 4:9 is referred to in our text book—“There remaineth therefore a rest to the people of God.” What is this text intended to prove? It is intended to picture what each Christian finds out through experience, namely, that in the battle to keep under the flesh, to mortify its desires, his heart is turned to the promise of God to give a rest of faith in the present time and a full rest or release from the flesh and these unpleasant environments in the resurrection.

Why should not the Christian enjoy anything that is not actually sinful? Are not all the good things of earth made for man’s enjoyment? Yes, indeed, but the Christian, in addition to the effort to subdue sin, must sacrifice the present good things and devote his energies to the service of God.

Let us now consider Colossians 3:1, 2—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.” What is meant by being “risen with Christ”? The apostle’s thought is that as our own wills, ambitions, aims and hopes were consecrated and reckoned dead, so we should reckon ourselves as members of the Christ, risen from the dead: new creatures, possessed and controlled by the new will, the mind of Christ. We are reckoned dead as old creatures but alive as new creatures, “walking in newness of life.”

Our text book states that as a result of these transforming experiences our “desires, hopes and aims begin to rise toward the spiritual and unseen things promised.” Is this because of something we do consciously? Yes, indeed! Comparatively few realize to what extent our minds, our affections, are gardens, in which we may plant either the thorns and thistles of sin, or plant the merely moral and practical qualities corresponding to the useful vegetables, or plant those seeds which will produce the fragrant and beautiful flowers which more particularly would represent the heavenly and spiritual graces. That which a man soweth he shall also reap in kind, whether he sow to the flesh, or to the Spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom, must plant or set in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of Christian character.



# International Sunday School Lessons



## Witnessing Christ's Glory

April 11—Mark 9:2-8; 2 Peter 1:16-18

GOLDEN TEXT: A voice came out of the cloud, saying, This is My beloved Son: hear Him.—Mark 9:7

IT IS reasonable to conclude that the transfiguration vision made a profound impression upon the disciples who witnessed it, and contributed richly in their preparation to be, later on, the ambassadors of Christ. In his epistle Peter refers to this vision and tells us that it gave him assurance that he had not followed "cunningly devised fables" when he had made known the coming and power of our Lord Jesus Christ.

In Mark 9:1, which precedes the Scripture lesson for today, Jesus is reported as saying to His disciples that some of them would not taste death until they should see the Kingdom of God come with power. Then begins the narrative of today's lesson which declares that it was only six days later that Jesus took Peter, James, and John up into the mountain where they saw the wondrous vision of His glory. Undoubtedly this fulfilled the Master's prediction that some of them would not taste death until they saw the glory of His Kingdom. They saw that glory in vision!

We are not to suppose that Elias and Moses were actually on the Mount of Transfiguration. They were asleep in death, and will remain so until the resurrection, when they will be awakened and take their places among the "princes in all the earth," representing the spiritual phase of the Kingdom which will be composed of Christ and His church. (Psa. 45:16.) In Matt. 17:9 Jesus explains that what the disciples had witnessed was a "vision." Later, on the Isle of Patmos, John was given a much more elaborate vision in which he saw many things that did not exist in literal reality. In that wondrous vision John saw beasts; a woman clothed with the sun; a great red dragon; twenty-four el-

ders; a slain lamb; a harlot woman; an unholy city; a holy city; thrones; a great earthquake; a river of life; and many other things, but it was only a vision. So on the Mount of Transfiguration, they had seen a vision in which Elias and Moses had appeared, but it was only a vision—Elias and Moses were dead.

In Peter's later reference to this vision he explains that it revealed the power and coming of Christ. (2 Pet. 1:16.) The Greek word here translated "coming" is *parousia*, the real meaning of which is "presence." The disciples did not see Jesus "coming" to the Mount; rather, they were with Him there, and beheld His glory. Furthermore, this vision of the Kingdom was not calculated to reveal how Jesus would come again, but the glory of His second presence among men after He had come, a presence that continues, not for a few short years as at the first advent, but for a thousand years. Just as the disciples were with the Master and witnessed His symbolic glory, so the whole church will be with Him during the thousand years of His actual Kingdom presence, witnessing and sharing in the wondrous glory of the Messianic reign.—Rev. 20:4.

While the transfiguration vision was tremendously impressive and revealing, and did much to assure the disciples that Jesus was indeed the Christ, yet Peter explains that we have a "more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn." (2 Pet. 1:19.) It is the actual *parousia* or presence

of Christ that brings the "day dawn" of the Kingdom age. By taking heed unto the "sure word of prophecy" the faithful disciples of the Master at this end of the age are able, by the eye of faith, to discern the beginning of His second presence, and in the crumbling thrones of earth can see evidence that "our King is marching on."

The "Day Star" has risen in the hearts of those who today, by the eye of faith, are able through the "sure word of prophecy," to discern the presence of the King. While the experience of the disciples on the Mount of Transfiguration was wondrous, yet today Christians who are living up to their privileges are even more highly favored, in that they can discern a beginning of the reality of that which the transfiguration vision symbolized. Favored indeed are those now in whose hearts the "Day Star" has risen!

While enthralled with the vision on the Mount, a voice was heard from heaven affirming the fact of the Master's Sonship, and that His authority in the earth was to be respected. It was appropriate that this should be part of the Kingdom vision, for it is the Father's will that in the Kingdom Jesus should exercise all power and authority. Following His resurrection Jesus declared that all power had been given unto Him. During the Gospel age He has exercised power and authority over the church, and during His Kingdom reign that power and authority will be extended over all mankind, while the church will share it with Him.

### QUESTIONS:

Explain how Moses and Elias, who were dead, could appear with Jesus and the disciples on the Mount of Transfiguration.

What did Peter mean by saying that he had witnessed the "power and coming" of Christ?

When will Jesus exercise all power and authority in the earth?

—o—  
"If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies."—Reprints, page 5924.

# In Gethsemane

April 18—Matt. 26:36-46; John 18: 10-12

**GOLDEN TEXT:** Watch and pray, that ye enter not into temptation.—Matt. 26:41.

NO MAN ever lived who had more faith in God and in His promises than did Jesus, and while His faith enabled Him to envision the joys of His future association with the Father and the privileges that would be His of glorifying His Father's name and bestowing blessings of life upon the fallen race, yet withal He was a "man of sorrows and acquainted with grief." In order to be the Redeemer and High Priest of the people, able to succor and give them life, it was necessary that He be touched with a feeling of the world's infirmities. It was necessary, too, that, in taking the sinner's place, He should experience the sorrow that is the common lot of all from whom the smile of the Father's favor is withheld.

After entering Gethsemane Jesus took Peter and the two sons of Zebedee apart from the others and confided in them that His soul was "exceeding sorrowful, even unto death." How strange this must have sounded to the disciples! Jesus, the One who was ever ready and happy to comfort others; the One whose faith in His Father was so supreme that it had held Him up under the most trying circumstances, was now seeking comfort from those who formerly had been comforted by Him.

But the disciples could not help Jesus. They had hearts of gold, but lacked the spiritual vision and understanding which would have enabled them to speak that much-needed word of comfort that would have meant so much to the Master in His great time of need. But even this was a part of the cup which the Father had poured for Him. The Holy Spirit had testified beforehand that of the people there would be none with Him. (Isa. 63:3; Mark 14:50.) Jesus, in His consecration, had agreed to do all that had been written of Him in the "volume of the book," so now, failing to obtain even a slight measure of sympathetic help from those closest to Him, He went into

the garden a little farther and poured out His heart to the Father, saying, "If it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." (Matt. 26:39.) These words reveal no uncertainty of Jesus' determination to carry out the whole will of the Father, but they do indicate that up to this time He was not sure as to all that was in the cup which had been poured for Him.

Jesus knew that He was to die as man's Redeemer. He had made that plain to His disciples when He said, "My flesh I give for the life of the world." (John 6:51.) But was it the divine will for Him to go through harrowing experiences of ignominy and sorrow with no human being at all to stand by and give Him courage and comfort? To this question He was seeking the answer, so He went back to His disciples, but found them asleep. "Could ye not watch with Me one hour?" was the question His breaking heart prompted Him to ask. What an opportunity was presented to these three disciples! Their failure to grasp it was not due to lack of interest, nor to wilfulness. No, as Jesus explained, their spirit was willing, but their flesh was weak. Their flesh was weak in the sense that it was long past their customary time of retiring for the night, hence they were sleepy; and it was weak also in the sense that not having the Holy Spirit, their imperfect human minds could not grasp the significance of the experiences through which their Master was passing.

After bidding His disciples to watch and pray lest they enter into temptation, Jesus went deeper into the garden to pray. This time His prayer reveals that He was beginning to grasp the full intent of the divine will. He was beginning to realize that He could not expect any help from His human-minded disciples. Note His words: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Then He came back to His disciples again and found them asleep. Then He went to the Father in prayer the third time, following which He came back to His disciples and said to them, "Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners."

From this time forward there was no question in Jesus' mind concerning the Father's will. He knew that He could not expect any help from human sources. Mark's account tells us that He was comforted by an angel, but He knew that He was not to be delivered from the trying ordeal that lay immediately ahead of Him. And now that He was certain of all the details involved in the divine will, He was fully resigned to it, and voluntarily pushed forward to its accomplishment.

Judas was on hand to betray his Master, and the impulsive Peter was ready to defend Him; yea, tried to do so by the use of his sword, but the Master intervened. Jesus had apparently made sure that there were some swords possessed by His disciples in order that it might be the better demonstrated that He voluntarily gave Himself up to arrest—that His disciples would have fought for Him had they been permitted. He emphasized the voluntary nature of His sacrifice still further when later He explained that if He wished He could ask His Father and the Father would send Him twelve legions of angels to protect Him.

Probably His accusers couldn't believe this, but they could comprehend the implication of Jesus' refusal to allow Peter to use the sword in His defense. By healing the wounded ear slashed by Peter's sword, the Master manifested His love even for His enemies. What object lessons these were for those disciples who later were to be used so mightily to carry the Gospel of Christ to others.

## QUESTIONS:

Was there any uncertainty in Jesus' mind as to whether or not it was God's will for Him to die?

Why was it necessary for Jesus to experience the sorrow of the world?

What was there in this lesson to indicate that Jesus' sacrifice was wholly voluntary?

# The Risen Lord

April 25—John 20:1-17

GOLDEN TEXT: He is risen.—Mark 16:6.

THE story of the resurrection of Jesus is ever new and refreshing. Like the spring of the year in which it occurred, it signals a new hope of returning life. But, unlike the budding trees and opening flowers of spring, the resurrection of Jesus was not the result of natural causes but a manifestation of the direct interposition of divine power on behalf of Him who had sacrificed all that the whole world might have an opportunity to live, through believing. As the death of human beings is itself not natural, so the resurrection of the dead, guaranteed by the resurrection of Jesus, will not be, as some have claimed, the completion of a "cycle of life," but rather an act of God.

"This Jesus hath God raised up," is the testimony of Peter, who was among the first to discover the empty tomb and to be convinced that His Master was no longer dead. (Acts 2:32.) "Thou wilt not leave My soul in Hell," are the words prophetically spoken of Jesus. (Psa. 16:10.) Jesus was unable to raise Himself from death, hence if the Father had left Him in *hades* He would have remained there for ever.

We can well imagine the disciples' joy as the convincing evidences of the Master's resurrection finally left no room for doubt in their anxious hearts. In John 20:30 we read, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book." Apparently it was God's purpose that the fact of Jesus' resurrection should be so firmly established in the hearts of the disciples that no amount of cajoling or misrepresentation on the part of the Pharisees or others could shake their faith. All the verities of the Messianic cause depended upon it. That cause would perish without a living Christ. The prophets had foretold the sufferings of the Christ, but unless the foretold "glory to follow" had followed, there was no reason to continue believing in Him for whom they had forsaken all.

In dying, Jesus had given His flesh, His humanity, for the life of the world, and could not take it back. His short stay of forty days on earth following His resurrection confirms this. While He gave evidences that much of this time was spent with His disciples, yet they saw Him only on a few brief occasions. The remainder of the time He was invisible to them, and was able to enter the room where they were gathered without the door being opened.

To Mary, the first at the tomb, Jesus appeared as a gardener. She recognized Him only when He spoke to her in the old familiar way, addressing her as "Mary." To the two disciples on the way to Emmaus He appeared as a "stranger." On the shore of Galilee He appeared as a fisherman. Only in the upper room did Jesus appear in a manner that resembled His old self. On one of these occasions it was to satisfy Thomas, who had said that he would not believe unless he could see the wounds in Jesus' hands and side.

It is strange that so many should take these two appearances as proof of the particular kind of body Jesus now possesses. Why isn't it just as reasonable to suppose He is now like the gardener whom Mary saw? or like the fisherman who prepared breakfast for the disciples while they were out on the lake fishing? Surely He is not like all of these. The beloved John, who was acquainted with all these appearances, did not take any of them as indications of what kind of body Jesus possessed in the resurrection, because later he wrote, "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John 3:2.

Obviously, if any of the bodies in which Jesus appeared to His disciples during that forty days previous to His ascension, was His

real resurrection body, John would know what he would be like when he was made like Him. But John understood perfectly that in manifesting Himself to His disciples in various bodies Jesus was merely giving them "signs" by which they would be convinced that He was no longer dead. "And many other signs truly did Jesus," is the way John expresses it.—John 20:30.

To Mary the "sign" was the familiar manner in which she heard her own name pronounced—no "gardener" could do that. To Thomas the most effective part of the "sign" by which he was convinced was the fact that Jesus had heard his expression of doubt at a time when the disciples did not even know He was in their midst. We are not informed about the many "other" signs by which Jesus convinced His disciples of His resurrection, but we may be sure that each one of them was so designed as to permit of no other explanation than that Jesus had been raised from the dead.

What a wonderful assurance it must have been to those who only a few days before had had their hopes dashed to the ground by the crucifixion of their Master and Messiah. But the purpose of establishing beyond doubt the fact of Jesus' resurrection went far beyond the sentimentality attached to it by the few whose privilege it was to be His personal friends and original disciples. It was indeed sweet comfort to them, but what is more important, a fundamental necessity to the whole plan of salvation; for if Christ be not risen then the faith of all Christians is vain. (1 Cor. 15:1-26.) Not only the faith of the church, but also the hope of the world depends upon the resurrection of Jesus. Paul explains that God hath "given assurance unto all men in that He hath raised Him from the dead."—Acts 17:31.

## QUESTIONS:

Is the resurrection of the dead the result of natural causes?

Were any of the bodies in which Jesus appeared following His resurrection, His real spirit body?

In what way is the resurrection of Jesus a basis of hope for both the church and the world?

*"The same means of grace do not profit all to exactly the same extent."—Reprints, page 1973.*



# Christ's Charge to Peter

May 2—John 21:15-24

GOLDEN TEXT: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

THE scene of today's lesson is by the Sea of Tiberias (Galilee). Here Jesus again manifested Himself to His disciples, but their recognition of Him was not because of His appearance but because there was that in His conduct which reminded them of their past experience with Him. When He first called them to be His disciples they had fished all night without results, but when, in compliance with His suggestion, they cast their net on the other side of the boat, the net was quickly filled with fish. Now the same thing had occurred, so they knew that the stranger on the shore must be Jesus.—John 21:1-14.

John was the first to correctly interpret the significance of the experience, and he confided his conviction to Peter. Peter, the impulsive, could not wait for the ship to reach the nearby shore, but quickly wrapped his naked body in his fisherman's coat and plunged into the sea and swam to the shore and to Jesus. The others came in the ship soon afterward, bringing the net full of fish with them. They found that Jesus had prepared a breakfast of bread and fish. It was after they partook of His hospitality that Jesus began the dialog with Peter which is narrated in today's lesson.

The one question which Jesus asked Peter, and repeated twice with emphasis, was, "Lovest thou Me more than these?" Looking back over the incidents associated with the closing days of the Master's earthly ministry and Peter's relationship to them, we see a possibility that Peter may temporarily have harbored a slight resentment toward Jesus, and that these questions were designed to give him an opportunity to reaffirm his confidence and declare his love.

Peter could not be reconciled to the idea that Jesus should willingly give Himself up to die. When the Master indicated that this was what He intended to do, Peter remonstrated, saying "Far be this from Thee, Lord." (Matt. 16:22.)

Jesus rebuked him for this, saying, "Get thee behind Me, Satan." (Mark 8:33.) When Jesus was arrested Peter was so determined that it was a tragic mistake that he undertook, by the use of the sword, to set his Master free. Again Jesus interfered. This must have been hard on Peter, and now that it was over and Jesus was raised from the dead, how did He feel about it? Could he now see that Jesus had made no mistake, and was he willing humbly to accept the Lord's way by laying down his own life on behalf of the brethren and the world?

Jesus also enquired if Peter loved Him "more than these." This may have been a gentle reminder of his past failure. Previously, when Jesus had told the disciples that they would all be offended because of Him, Peter boastfully replied, "Though all men shall be offended because of Thee, yet will I never be offended." (Matt. 26:33, 35.) What Jesus had said might be true of the others, but Peter was sure that he loved His Lord more than they did, and that he would be willing to die at His side.

Now Peter knew that he had failed even as did the others, and the Master's question would be a gentle rebuke, calculated to remind this impetuous disciple of the impropriety of claiming superiority over his brethren. Now Peter knew that he had not displayed any more love for the Master in the hour of trial than the others had, but he knew also that he now loved his Lord more than ever and was glad for this opportunity to say so.

Twice the Master asked the same question, and again a third time, using the Greek word **phileo** for love, rather than **agape**. The latter denotes love as a principle, a considered determination to be unselfish—to give of time, strength, means and devotion. **Phileo**, on the other hand, denotes an affectionate love, a love of the heart. In responding to the Master, Peter

used the Greek word **phileo** all three times.

Peter seemed happy to answer the same question twice, but when it was put to him the third time, with emphasis on whether he had a personal affection and devotion for his Lord, he was grieved. Whether his grief was simply based on the fact of his many recent failures because of which Jesus might be seeking more than an ordinary assurance of his present loyalty, or whether the third asking of the question reminded him all too vividly of the fact that he had denied the Lord **three** times, we may not know. In any event, Peter did not permit his grief to hinder him from once more, and for the third time, enthusiastically affirming his love—"Lord, Thou knowest all things; Thou knowest that I love Thee."

Peter's belief that Jesus knew the answer to this question before it was asked, indicates he recognized that the questioning was for his own good, to give him an opportunity, following failure, to go on record as to his present heart condition. There is a lesson here for us in our dealing with the brethren. If we know that a brother has erred in the past, let us follow Jesus' example of finding out where he stands now, rather than to dig into the past. We were all in the miry clay of sin at one time, but the grace of God has lifted us up and set our feet upon the Rock Christ Jesus.

Each time Peter affirmed his love for the Master, he was bidden to feed His lambs and sheep. Only a heart and life that is filled with love can properly feed the Lord's little ones with the spiritual meat of the Word. Others may try, but their ministry will be cold and barren of spiritual results. Furthermore, only those who have been humbled by a sense of their own imperfections, and are thus properly appreciative of divine grace toward them, can be used of the Lord.

## QUESTIONS:

Why did Jesus ask Peter the same question three times?

What is the difference between **agape** and **phileo** love?

What are the necessary qualifications of those whom the Lord uses in the service of the brethren?



# Talking Things Over

## SPRINGTIME IN OUR HEARTS

A BUSINESS man who called at The Dawn office a few weeks ago told of having been out in the country late the night before and of how greatly he had been impressed with the beauty and majesty, and withal the peace of nature as he gazed in the moonlit skies and beheld the glorious galaxy of heavenly bodies placed there by the hand of the Creator. "As I gazed upon that scene," he remarked, "it was difficult to realize that I lived in a world at war, a world in which human beings, created in the image of God, were engaged in a treacherous, all-out effort to destroy each other."

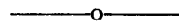
"Only man is vile," said the poet Heber, but even the vileness of man cannot and will not forever annul the benefactions of the Creator's love toward the children of men. Let that be the comfort of all His people. The countless millions of heavenly bodies, which is the universe, continue in their orbits, traveling the way, and at the exact speed decreed for them by the great God of heaven. Just so will the plan of God carry forward to a final and glorious victory over all the evil forces of sin and selfishness which Satan has mustered into active opposition to God, and by which the happiness and peace of God's earthly children have been destroyed. The prophet assures us of this, saying, "His name [the Messiah] shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed."—Psalms 72:17.

Just as the majesty of the heavens reminds us of the eternal verities of God's promises to redeem and restore the sin-cursed and fallen race, so does the coming of spring. The certainty that new life shall again burst forth where the icy blasts of winter have chilled the life-streams of trees, flowers and grasses by which in summer the earth is robed in beauty, also assures us that the plan of Nature's God will not fail. In the springtime of His favor He will dispel the "winter" of the great time of trouble which now is destroying the happiness of mankind and the hearts and lives of all people will be warmed and cheered by His love.

Those who know the plan of God and believe His promises may enjoy by faith the blessings of "springtime" even before the evidences of its arrival become apparent to a skeptical and unbe-

lieving world. To us the great "Sun of Righteousness" which soon will radiate the Millennial "summer's" warmth for the healing and blessing of all mankind, has already arrived. To us who recognize the dawning of the new day amidst the troublous clouds of darkness and sorrow, Christ is, as Peter puts it, the "Day Star" who has arisen in our hearts. (2 Pet. 1:19.) Yes, thank God, He has come! Through the "sure word of prophecy" the conviction of His presence is in our hearts and we lift up our heads with rejoicing, knowing that our deliverance into the Kingdom and the deliverance of all mankind from the thralldom of sin and death is near.

Officially spring arrived on the 21st of March, but this date found New York shivering in a temporary flare-back of winter's icy breezes. So God's great time clock assures us that the long-promised Kingdom of blessing is at hand. The fact that man's vileness has flared up in a final orgy of selfish and brutal slaughter, does not and cannot change God's "due time." Because the spring is here the sun will continue to mount higher into the heavens until the cold of winter will be dispelled and forgotten. So the "Day Star" that has even now arisen in our hearts, will soon ascend into the "new heavens" as the sun of God's favor to a dying world, and the Kingdom will be here.



## WHAT IS YOUR PREFERENCE?

THE suggestion has been made, and receiving serious attention, that THE DAWN change its shape; that it be published in pocket size similar to the Readers' Digest. Should this be done, the number of pages will be increased to at least sixty-four to compensate for the reduced size, thus avoiding loss of article space. Size of type would not be reduced.

This suggested new size is becoming more and more popular with the reading public, being convenient for carrying as well as reading. The Publishers are willing to make the change if our readers wish it—in fact we are quite favorable to the suggestion.

So, what do you think? If it's convenient, drop us a line giving us your opinion and why. We'll be guided by the majority opinion of those from whom we hear.

Whether or not we change the shape of THE DAWN, we want to make future issues better in appearance, and by the Lord's grace, increase the value of the message which it carries.

# SPEAKERS' APPOINTMENTS

## BROTHER W. S. BAKER

Paterson, N. J. ....April 18

## BROTHER F. A. BRIGHT

Allentown, Pa. ....April 18

## BROTHER A. C. FREY

Philadelphia, Pa. ....April 11

## BROTHER P. A. GATES

New Albany, Ind. ....April 20  
Cincinnati, Ohio .....21  
Indianapolis, Ind. ....22, 23  
Muncie, Ind. ....25  
Richmond, Ind. ....26  
Dayton, Ohio .....27, 28  
Piqua, Ohio .....29  
Columbus, Ohio .....May 1  
Newark, Ohio .....2

## BROTHER PETER KOLLIMAN

Ithaca, N. Y. ....April 4  
Brooklyn, N. Y. 71 Remsen Street, 7 P. M. ....11  
Wilmington, Del. ....18  
Baltimore, Md. ....25

## BROTHER R. A. KREBS

Lehigh, Pa. ....April 1, 2  
Hazleton, Pa. ....3  
Wilkes Barre, Pa. ....4  
Bloomsburg, Pa. ....5  
Shamokin, Pa. ....6  
Reading, Pa. ....7  
Lebanon, Pa. ....8  
Wilmington, Del. ....9  
Philadelphia, Pa. ....11  
Lancaster, Pa. ....18  
New Haven, Conn. ....21  
Clinton, Conn. ....22  
Groton, Conn. ....23  
Fall River, Mass. ....25  
New Bedford, Mass. ....26, 27  
Providence, R. I. ....28  
North Brookfield, Mass. ....29  
Worcester, Mass. ....30  
Boston, Mass. ....May 2

## BROTHER J. Y. MAC AULAY

Piqua, Ohio .....March 30, 31  
Dayton, Ohio ....April 1, 2  
Columbus, Ohio .....4  
Newark, Ohio .....5, 6  
Zanesville, Ohio .....7, 8  
Crooksville, Ohio .....9, 10  
Nelsonville, Ohio .....11  
Coshocton, Ohio .....13  
Cleveland, Ohio .....14

Detroit, Mich. ....16-18  
Flint, Mich. ....21, 22  
Saginaw, Mich. ....24, 25  
Ypsilanti, Mich. ....26, 27  
Jackson, Mich. ....28, 29  
Kalamazoo, Mich. ....30  
Grand Rapids, Mich. ....May 2, 3

## BROTHER E. R. MAC JILTON

East Liverpool, Ohio ....April 11  
Duquesne, Pa. ....May 2

## BROTHER W. S. MARSHALL

Dexter, Me. ....April 4, 11  
Guilford, Me. ....18  
Ellsworth, Me. ....25

## BROTHER M. C. MITCHELL

Paterson, N. J. ....April 25

## BROTHER EDWIN PROCTER

Providence, R. I. ....April 11

## BROTHER T. G. SMITH

Wilton, Me. ....April 11

## BROTHER M. A. STAMULAS

Paterson, N. J. ....April 11

## BROTHER J. I. VAN HORNE

Duquesne, Pa. ....April 4

## BROTHER G. M. WILSON

Tonawanda, N. Y. ....April 3  
Toronto, Ont., Can. ....4  
Saginaw, Mich. ....May 2

## BROTHER W. N. WOODWORTH

Lancaster, Pa. ....(Morning and Afternoon)....April 4  
Odd Fellows Hall, 213 Chestnut St.  
Philadelphia, Pa. (8 P. M.) Y. W. C. A., 18th & Arch St. 4  
Philadelphia, Pa. (8 P. M.) Y. W. C. A., 18th & Arch Sts. 11  
New Haven, Conn. (Morning) .....18  
New London, Conn. (Afternoon and Evening) .....18  
Reading, Pa. ....May 2

## BROTHER C. W. ZAHNOW

Wichita, Kans. ....April 4-6  
Topeka, Kans. ....8, 9  
Kansas City, Kans. ....11-13  
St. Joseph, Mo. ....16-18  
Mattoon, Ill. ....20  
Danville, Ill. ....21  
Champaign, Ill. ....22  
Canton, Ill. ....23  
Chicago, Ill. ....25, 28  
Gary, Ind. ....26  
Harvey, Ill. ....27  
Aurora, Ill. ....29  
Batavia, Ill. ....30  
Rockford, Ill. ....May 1

## CONVENTION ANNOUNCEMENTS

**SAGINAW, MICH., Apr. 4.** Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

**SCOTIA, N. Y., April 4.** Masonic Temple, 127 Mohawk Ave.

**PHILADELPHIA, PA., April 11.** Y. W. C. A., S. W. Corner of 18th and Arch Streets. Opening service, 10:30 A. M.

**LOS ANGELES, CALIF., April 25.** Musart Centre, 1324 S. Figueroa Street, beginning 10:30 A. M.

**CHICAGO, ILL., Apr., 25.** The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

**DETROIT, MICH., Apr. 25.** Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Ave., at Putman, with opening at 10:00 A. M.

**BOSTON, MASS., May 9.** 30 Huntington Ave.

**JERSEY CITY, N. J., May 16.** Lawyers Bldg., Bergen Sq.

## MEMORIAL DAY CONVENTIONS

**GRAND RAPIDS, MICH., May 29-31.**

**WILMINGTON, DEL., May 30.**

**TACOMA, WASH., May 30.**

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## MEMORIAL SUPPER DATE

The date for the observance of the Memorial this year, according to the Jewish calendar, will be after sundown, Sunday, April 18.

# INTERESTING LETTERS

"Frank and Ernest: I sure was glad that you wrote to me some time ago and told me where to find your radio program in this section of the country. I missed it for a month or two but now I hear it every Sunday. I sure do like your program. My radio battery has gone down and I can't find any more. I am a little over seventy years old, but I still want to learn more about God's Word. I go to church and have been a member of the Missionary Baptist for over fifty years, but I can't believe the Bible like some of our preachers preach it. I want to learn the truth, and to help me learn more about the Bible I want you to send me The Dawn Magazine. I can't pay for it right now but I will pay for it in thirty or sixty days. I also want the little book, 'Divine Intervention Near.' I would like to have a price list of all your books. I wish that I could live to be in that world here on earth. Yours in the hope of God's world of tomorrow, C. M. F., Tenn."

"Dear Friends: I have been listening to your programs on Sunday mornings. I would like to know very much just what you are. Your programs sound very much like the teachings of Pastor Russell when he was living; and I would also like to know how the broadcast is paid for. I enjoy the program very much. I only wish it could be much longer. I would like some of your booklets to read. Having you on the air is like meeting an old friend that had been away for a long time. Thanking you, I remain, Yours in Christ, M. M. C., Wash."

"Frank and Ernest: Please accept a small contribution of appreciation in behalf of the knowledge, pleasure and comfort of God's Word which have been given to me by your radio talks on Sundays and the words of wisdom I have received by literature sent to me. My books of 'Studies in the Scriptures' which I received last month have given me hours of enjoyment and peace.

"Greetings to you in joy and prosperity and all blessings for the work you are doing to bring God's light and promise of peace to all mankind. Very sincerely yours, M. F. M., N. Y."

"Frank and Ernest, dear Friends: Listening to you for some time over the air has been a great help to me. I don't listen to a man if he doesn't present the truth. I am a lover of the truth and have been following you boys for a long time and find you do teach the truth on the subjects you consider. I am praying for you and hope you continue to present the whole truth as you find it written. Please send me your book on 'Hope Beyond the Grave.' Yours in the one hope, J. W. S., Tex."

"Dear Sirs: Please send me your pamphlets on 'God and Reason,' 'Christ Has Returned,' and 'The Truth About Hell.' I listen to your programs every Sunday morning. I've long been a believer in these lines, but I have been confused and upset about many oracles of faith that are being put forth in this world. Let me hear from you as early as possible. Very respectfully, S. L. M., Texas."

"My dear Christian friends, Frank and Ernest: I have been listening to your radio broadcast for about one year now and I certainly love to hear it, for I am a good Christian man myself, trying to follow the Master's footsteps as closely as I possibly can do it. I belong to the Brethren Church now. Please send me the booklets I have checked off on this pink paper enclosed, so I can study them and get closer in my life to the precious Master. Enclosed you will find payment for them. I remain, your friend, G. W. M., Pa."

"Dear Sirs: We have been listening to your Sunday morning broadcast for some time, and enjoy it very much. It is very interesting and gives a very clear understanding of God's Holy Bible. There is only one thing wrong with your broadcast and that is this—the station does not allow you men enough time. Instead of fifteen minutes you should have a full half hour so as to enlighten the people more, as you men can do a heap of good over the air. We would like very much to have your free booklet entitled 'God's Plan,' and thank you in advance for same. And may the Lord bless

you men in your work. Very sincerely yours, Mr. and Mrs. S. S. S., Pa."

"Dear Sirs: I want to thank you for sending me the booklets. They are very interesting and so far as I have read, that is what the Bible seems to teach. I want to say that besides the explanation of the Bible, the tone and spirit of presenting these truths is mighty attractive to me. They are not dogmatic—I am right; you are wrong—attitude. They do not rant against 'religion' or 'Catholicism' or the 'clergy.' The discussion throughout has a mantle of charity and reason, and has the right spirit.

"I have read 'The Divine Plan of the Ages' and also other literature written in recent years. I try to think and reason and compare the author's statements direct with the Bible. If I can't see it, I reject it. I would like to have some booklets to send to a few friends. Will you please send me three each of the fourteen booklets listed on the enclosed sheet? In addition I would like to have for myself the eight booklets checked.

"We are two old people on a farm. Our children are all gone. Times are difficult and help scarce. One just doesn't know what to do or how to do it. But these friends have been asking me a lot of questions. I wouldn't give them some of the other literature I have read, but I'd like to send them your little leaflets. They are charitable, reasonable, and easy for them to understand. If you publish booklets on other topics, give me a list. I will get more for them and myself. Would it be too much to ask for one copy of The Dawn Magazine, either back or present issue, just to see what it's like? These are times when one must cut out giving material things, but something that may shatter the gloom of crashing worlds, or put a bow on the storm-clouds around us, surely may be worthwhile. What days, time, and stations do you broadcast? I just happened to get you once. I am sending \$1.00. Will that pay for all the booklets for the three people and those for myself? If not, please say in your reply how much I'm to send you and I will send it. Sincerely, G. S. R., Pa."



### To Us the Scriptures Clearly Teach

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

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

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

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

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

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.