



A Nation In Prophecy

Again the military situation in Europe indicates the possibility that the war may soon officially end. One of the problems which then will come before the nations will be that of determining what is to be done about the Jews. We believe that it is timely for students of prophecy to study developments along this line. As a contribution to such study, we present the following digest of some of the main points set forth in the booklet, Chosen People:

GOD'S choice of the children of Abraham and His place for them in the outworking of His purposes on behalf of the entire human family constitute a Scriptural background to Christianity which cannot be denied without denying Christianity itself. It is also a fact that for nearly two thousand years the Jews have, despite their homelessness, their persecutions, and their scattering, continued to be a people—a people whose rightful place in an enlarging world is posing one of the most baffling problems fac-

ing the nations today.

In many respects the experiences of the Jewish people have always been paradoxical, and this has been particularly true during the last thirty years. As a result of the first World War, Palestine, the national homeland of the Jew, was wrested from the Turk, and under a mandate from the League of Nations they were permitted to return there and rehabilitate the country and call it theirs. Naturally there was great rejoicing in Israel over this favorable development, and hundreds of thousands of

them who had the pioneer spirit returned to Palestine and together they achieved what many would have said was impossible.

Coincidentally with these favorable and very encouraging aspects of Jewish experience came their unexpected and bitter persecution by the Nazi regime of Germany. For a time this served to increase the numbers returning to Palestine. But later, although the severity of the persecutions increased, it was no longer possible for many of them to find refuge in their homeland. At first this was due to the exigencies of the war, making immigration to Palestine difficult, but later the British Government, despite the Balfour Declaration, and despite the League of Nations Mandate, virtually closed the door to further immigration of Jews into the Holy Land.

Meanwhile millions of this ancient race were slaughtered, and living conditions for them in Central Europe were made intolerable. Yet no matter how longingly they look toward the Promised Land as a place of refuge from the bitter storms of persecution raging about them, the door is closed. This is certainly a strange sequence of events. What does it mean? Is it in the divine plan that Israel shall repossess the land given

to their fathers by God? If so, why has He permitted selfish political interests on the one hand to persecute them unto death, and on the other hand to prevent their finding safety in the land which but a few years ago they were so certain was being returned to them?

Perhaps part of the difficulty heretofore experienced in understanding the paradoxical experiences of the Jews in the light of prophecy has been the placing of too much importance upon human agencies in the fulfillment of God's promises on their behalf. While God does use human instrumentalities in carrying out certain features of His plan, yet He does not depend upon human aid. It is also true that He is abundantly able to accomplish His purpose regardless of the opposition of selfish human interests, whether they be individual or national.

Our approach to the subject, therefore, is from the standpoint that God will give Palestine to the Jew, and that He will do this irrespective of the Balfour Declaration, or the League of Nations Mandate. He has made His own declaration that Israel shall repossess the land of Palestine, and His Word will stand; it will not return unto Him void, but shall accomplish that which He purposed.—Isaiah 55: 11

A NATION IN PROPHECY

It was the Prophet Jeremiah who declared: "I will bring them again to this land [Palestine]: and I will build them and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know Me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto Me with their whole heart."—Jeremiah 24:6, 7

The Prophet Ezekiel likewise predicted: "And I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:14
In similar vein did the Prophet Amos declare:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; they shall plant vineyards and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God."—Amos 9:11-15

Such prophecies as these cannot be logically interpreted in any symbolic sense. It is not a

Canaan in heaven that is referred to, but a Canaan on earth. Israel is to be planted again "upon their own land," the land of their fathers, which God had given them; the land which was divinely promised to Abraham and his seed as an "everlasting possession."—Genesis 13:14-17; 17:8

There can be no question concerning the meaning of the foregoing promises of God. They are, in effect, His deed to Palestine given to Abraham and his seed. But as yet, Israel does not have unquestioned title to the land God declares shall be theirs, although we are living in the day when they are to possess it. There has not, however, been any delay on God's part in the fulfilment of His promises. God has a plan, and in that plan are time features. He has a due time for every detail of His plan, including what He has promised to do for Israel. Psalm 102:13 declares concerning Israel, "The time to favor her, yea, the set time is come."

SEVEN TIMES

The long period of national affliction or calamity that has been visited upon Jewry had been foretold centuries before. In Leviticus 26:18, the Lord spoke to Israel through Moses, saying, "And if ye will not yet

for all this [their punishments for going contrary to God's statutes] hearken unto Me, then I will punish you seven times more for your sins." This warning of "seven times more" of punishment was repeated, in all, four times in this same chapter.

But it is manifest that this supreme period of punishment of "seven times more" could not refer to seven "literal" years; for Israel had been afflicted for much longer periods than that prior to the pronouncement of this prophecy.

What, then, could these "seven times" refer to; and how long a period would they actually cover?

A clue is given us in the prophecy of Ezekiel. This prophet wrote while in captivity at Babylon. He was divinely instructed in a vision to lie on his left side for 390 days, and then to turn and lie on his right side for 40 days more. This the prophet did, lying helplessly as if bound; while the other captives doubtless wondered what it all meant.

But the Lord explained to the prophet, "I have laid upon thee the *years* of their iniquity, according to the number of *days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished

them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day for a year.*" (Ezek. 4:4-6) Thus Ezekiel symbolized the 390 years of exile of the ten-tribe kingdom to Assyria; and the remaining 40 years of captivity that Judah must yet endure before being released from Babylon.

In similar manner, the "seven times" mentioned in Leviticus 26:27, 28, also were to be fulfilled on the basis of a "day for a year." This seems to be a logical conclusion since these "seven times" manifestly were to exceed in severity all other punishments that had been visited upon this chosen people. If therefore these "seven times" could not refer to seven *literal* years, they must mean seven *symbolic* years; that is, "each day for a year." A solar year, of course, contains a fraction over 365 days, but in computing "symbolic time" as it is set forth in the Scriptures, students of prophecy find that the writers simply divided the year into 12 months of 30 days each. In other words, a *time*, or year, in Scriptural symbology, refers to 360 solar years—each day representing a year. "Seven times," then, would signify 7 times 360, or 2520 years.

A NATION IN PROPHECY

Thus we see that the Gentile "lease" of authority over Zion was to continue 2520 years, and that thereafter she would be permitted to repossess her rightful heritage. The final treading down or domination of Jerusalem by Gentiles, from which there was no subsequent release began when Nebuchadnezzar of Babylon came and subjugated the land and took his first Jewish captives. This was a few years before he actually dethroned Zedekiah, the last Jewish king, and destroyed Jerusalem, which was in 606 B. C.

Now if the "seven times," or 2520 years, of Gentile domination, and of national chastisement upon Zion, began in 606 B. C., when would that period end? Strangely enough, 2520 years after 606 B. C. brings us to the important date 1914 A. D. when the World War began. Out of that conflict came the ousting of the Turks from Jerusalem by General Allenby, the famous Balfour Declaration, the opening of the ancient homeland to Jewish refugees and pioneers from all lands, and the infusion of the whole Zionist movement with new life and hope.

It is evident, then, that we are now at the termination of the "seven times" of national affliction upon Israel. It is logical to suppose, therefore, that

the events which have taken place in Palestine since 1914 on behalf of the Jews are the beginnings of a new day for them. The long lease of power to the Gentiles is up, and dispossession of the old tenant is due. Moves to this end have already been made by the direction of God in whose hands is the destiny of all nations, both Jews and Gentiles. That there are now formidable obstacles standing in the way of a further possession of the land by its rightful owners should not weaken our faith in the fulfilment of God's promises.

"UNTIL HE COME"

When Zedekiah, the last king of the Jews, was overthrown, it was prophesied that the kingdom would be overturned "until He come whose right it is." (Ezek. 21:27) When dominion was thus taken from Zedekiah, at the time of Jerusalem's destruction by the Babylonians, the Gentiles began their long domination of the Jewish homeland. It has continued on down to this day. It has been by divine permission and for a divine purpose. But such domination is not to continue forever; for God has a time, yea, a "set time," to return His favor to Zion, and to plant her again in her own land, never again to be

plucked up.

The God of Israel has recognized the rule of these Gentile powers, for a purpose; but not in the sense that He had recognized His own chosen people. He called Nebuchadnezzar, the Babylonian monarch, "My servant;" for he served the divine purpose of visiting punishment upon Judah, "because ye have not heard My words." (Jer. 25:8, 9) But neither Babylon nor any other Gentile power has ever been designated "the kingdom of the Lord," as was said of those of the Davidic line. (2 Chron. 13:8) Nor was any Gentile dynasty ever assured perpetuity of rule, as was promised to the offspring of David.—2 Sam. 7:16, 17

The Gentile powers were merely granted a "lease" over the Holy Land for a definite term, as a punishment for Israel's and Judah's idolatries and unfaithfulness. Then, at the time appointed, this Gentile lease of power was to terminate; and forthwith He would "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:12) Then God's original purposes for Israel to enjoy the blessings of the Promised Land will be realized. This final gathering, unlike previous ones, will be permanent.

Another prophecy of interest to God's people is the obscure utterance of Zechariah who wrote these words a few years after the Babylonian captivity: "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass. . . . Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render *double* unto thee."—Zech. 9:9-12

Another equally strange prophecy which evidently refers to the same matter, is the following passage from Isaiah: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand *double* for all her sins."—Isa. 40:2

Although the word *mishneh* was used in the Zechariah prophecy and *kepek* is the word employed by Isaiah, yet the meaning undoubtedly is the same—each text referring to a period or to an experience, or both, which would be a *duplication* or repetition of something that had gone before. Zechariah foretells this "double" before it happens, while Isaiah prophesied of the time when the

"double" would be ended and when Zion would again come into her own.

What then does this "double" refer to, and when does it begin and terminate? Inasmuch as Isaiah shows that divine favor was to be withheld from Jerusalem during this "double," therefore this period of punishment must coincide, at least in part, with the full period of the "seven times" of disfavor heretofore mentioned.

Plainly, therefore, this "double" of disfavor has reference to some additional national punishment that was to come upon the Jews as a people at some time subsequent to the Babylonian captivity. But what could it signify? What chastisement ever came upon Jewry greater than that suffered in 606 B. C. when her children were taken captive to Babylon, her kingdom overthrown, and her temple and capitol destroyed? Looking back through history, we now see that the Dispersion of A. D. 70-73 was far more terrible than the captivity of 606 B. C.

National calamities of this proportion, however, are not suddenly precipitated apart from causes which lead up thereto. Zechariah's prophecy quoted above, in identifying the point in history when Israel's

double of chastisement would begin, explains that the one who would be instrumental in declaring it would be "lowly, and riding upon an ass." This statement unquestionably refers to Jesus who, to the Christian world, was the greatest of all the Jewish prophets.

Unfortunately for Israel, yielding to the influence of their religious leaders at the time, the majority of them rejected Jesus. It was Jesus, however, who as a prophet to Israel, declared to them a few days before His death, "Your house is left unto you desolate." This was in the year A. D. 33. During the next forty years the nation incurred the increasing animosity of the Romans, and finally Jerusalem was destroyed and the nation scattered. This Dispersion began in 70 A. D. but the last Jewish fortification did not surrender until the morning of the Passover, 73 A. D.

But why is this period of complete national annihilation of Jewry, from the time of the Dispersion until now, called a "double"? A double or duplication of what? Since this is seen to have been a period of total absence of national existence for Jewry, it evidently is called a "double" simply because it is a duplication, in point of time, of the period during

which Israel enjoyed a national existence. And how long did she exist as a nation? Her early beginning dates from the death of Jacob, at which time "the twelve tribes of Israel" came to be recognized as such and dwelt together as "the house of Israel."

According to Bible chronology, the death of Jacob occurred in 1813 B. C. On the basis of the prophecy in Zechariah, that part of Israel's "double" during which God blessed His chosen people must be reckoned from the founding of the nation at the death of Jacob. As already noted, the turning point in the double, when desolation was pronounced by Jesus, was in A. D. 33. The length of the double's first half, therefore, is 1845 years.

Counting 1845 years from A. D. 33 gives us the year 1878, the year of the Berlin Congress of Nations, when the conditions of the Jews in Palestine were greatly improved over what they were under Turkish misrule. True, this small beginning of God's returning favor was not particularly impressive, and few of either Jews or Gentiles recognized in it the fulfillment of prophecy. On the other hand, how many realized even to a slight extent the significance of Jesus' words mark-

ing the beginning of disfavor when He said, "Your house is left unto you desolate,"? Obviously, both the beginning of disfavor and the return of favor were unnoticed by a faithless world.

By adding the 1845 years of this double to the 68 1/2 years, or the Fall of A. D. 69 when Titus besieged Jerusalem, we get the figure 1913 1/2 years which, in Jewish reckoning, would be the Fall of the year 1914. Thus we have a remarkable corroboration of what we have already seen from the foregoing evidence, namely, that the year 1914 is pointed out in prophecy as a momentous one as it affects both Jews and Gentiles. It is since 1914, the beginning of world-wide trouble destructive of old-world Gentile powers, that there have been so many remarkable achievements in the rehabilitation of Palestine and the immigration of Jews to this land of their fathers. Shall we not, then, consider this to be additional strong evidence that God's "set time" to deliver Israel is here?—Psalm 102:13

"SPEAK YE COMFORTABLY"

Because of the severe persecution through which the Jews have passed since 1914, and are still passing, some may doubt that God's due time to favor

them has actually come. Probably Jewish persecution under the Nazi regime has been as bitter, if not more so, than any experienced by them during the entire period of their Dispersion. In view of this, are we justified in concluding that now their sun is rising and that the morning of a new day is really near for them?

In Isaiah's prophecy of the Jewish "double" is a commission to Christians to comfort God's people of Israel, with the explanation that this message of comfort is due because they have received of the Lord's hand double for all their iniquity. At first thought we might suppose that when the double period of punishment was complete the Jews would no longer be a suffering people. But if this be a correct conclusion, why should they then need a message of comfort?

The very fact that God asks us, as Christians, to comfort His people Israel following the completion of their "double" of punishment indicates unmistakably that He knew they would be greatly in need of such a message at that time. This proves that all trouble for the Jews would not be over simply because the prophetic time measure of their Dispersion has run its full length. What then is the

explanation of their present hardship?

A careful scrutiny of the prophecies pertaining to Israel's restoration discloses a truth often overlooked even by those most interested in this subject, namely, with the return of their long captivity among the nations the Israelites would experience additional severe trouble. The prophecies indicate that this further trouble is not properly a part of their punishment under the "double" of chastisement, nor is it to be viewed as a part of their treading down under Gentile domination.

It is rather a trouble that is permitted to afflict them following the conclusion of the Gentile lease of power, and following their "double," and is intended to root them out of their domiciles in Gentile countries, make them realize their need of God and implant in them the desire to return to the land which He gave to their fathers. Also, this final trouble upon a much persecuted people will result, the Scriptures show, in opening their eyes to a recognition of their Messiah, when they will gladly acknowledge Him and obey the laws of His Kingdom. From the prophecy of Jeremiah we read:

"Behold, the days come, saith

the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many **fishers**, saith the Lord, and they shall fish them; and after will I send for many **hunters**, and they shall hunt them.”—Jeremiah 16:14-16

Here the restoration of Israel in this end of the age is likened to their Exodus from Egypt under the leadership of Moses. It is important to remember that while God's due time had come for the deliverance of His people from the oppressive hand of Pharaoh, and Moses had been sent to Egypt for that very purpose, yet their hardships were at first increased rather than diminished. They shared some of the plagues which came upon the Egyptians; and besides, the Egyptians, by Pharaoh's command, increased their burdens because Moses had asked that they be allowed to leave the country. There is a parallel to this now, when again God's time to favor His people has arrived. They are sharing in the **great** time of trouble upon the world and special persecution is upon them besides.

And notice the method by

which the Lord said He would cause them to return to their own land—"fishers" and "hunters" were to be used. The fishing method is that of using bait—inducements. The Zionist movement, organized in 1897, has undoubtedly been employed by the Lord as one of the outstanding fishermen to induce His people to return to their own land. This organization has continuously and energetically pointed out the advantages for rehabilitating Palestine and establishing it as a Jewish homeland. The Zionists of the world are continuing to do this, even though there is now strong governmental opposition to a further large-scale return to the Holy Land.

But the fishing method has not and will not accomplish all that God had in mind concerning the number of Jews who should go to Palestine, so a more forceful method is used—that of "hunters." This is a relentless, driving method, and would correspond well with the bitter persecution that has come upon the Jews throughout Europe since the close of the "seven times" of Gentile supremacy. This driving method has steadily increased in severity until now there are millions of Jews longingly looking toward the Land of Promise; more, probably,

than at any time in their whole history.

The fact that temporarily it is difficult for many of them to have their longings immediately translated into reality does not mean that God is not still preparing them for the great event. The deferment of this desired move will but increase the determination to make it, so that when the Lord again opens the door we may expect a migration of Jews to Palestine surpassing anything we can now anticipate.

BUYING FIELDS FOR MONEY

It has been argued by some that the rehabilitation of Palestine and the settlement there of more than a half million Jews since 1914 does not in any sense relate to God's promise to give the land back to them, for the reason that every foot of the Promised Land thus far acquired by Jews has been purchased, rather than given to them. However, this objection is not a Scriptural one, for the prophecies show that to begin with the Jews would purchase the land. Through the Prophet Jeremiah, the Lord promised:

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. . . . And fields

shall be bought in this land, whereof ye say, it is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."—Jer. 32:37, 43, 44

In view of the details so clearly stated in this prophecy it was to be expected that the recovery of the Jewish homeland by its rightful owners would occur while the governmental authority of the old world was still recognized and when commercial transactions were still in vogue. Obviously, then, the giving of the land to the Jews in this initial stage of God's returning favor to them was to be merely in the sense of so overruling in world affairs as to make it possible for them to purchase sections of it.

May we not also reasonably conclude from this that for a time commercial and economic interests would play a major role in the rehabilitation of Palestine? Faith in the predictions of Israel's ancient prophets has influenced some Jews in their enthusiasm for the Zionist

cause, but the practical and the economic advantages of such an undertaking have been greatly stressed, and these advantages have constituted a strong attraction to the pioneers of the back-to-Palestine movement.

During the period of the present generation we have witnessed the gradual rise of Zionism—from a visionary theory in the mind of Theodor Herzl and his co-workers, to the practical establishment of a Jewish National Home through the co-operation of Jews the world over. About in the middle of this period of rise, came the wresting of Palestine from the Turk, the Balfour Declaration and the British Mandate, since which time the actual rebuilding of the Homeland has begun.

The World War of 1914-18 had left Palestine economically in very desperate straits. The Turkish armies had plundered and devastated the towns and rural districts as well. But this was nothing new; for throughout long centuries of political and religious strife her agricultural resources had been ravished by contending Turks and Arabs, and her forests also ruthlessly destroyed.

Little or no effort had ever been made to maintain soil productivity or prevent soil erosion; and nothing had been done to-

wards irrigation, outside the crude hand-made efforts of a few individual Arabs. Impoverished and depopulated by almost two millennia of misrule and inadequate cultivation, the Holy Land's original natural endowments had become nearly non-existent.

The World War completed the wreck, so that 1918 found Palestine almost destitute of plant and animal life with 50 per cent of her land written off as barren. The census taken in 1920 revealed only 80,000 head of cattle, 4,000 mules, and a few camels in the whole country. It was a common sight to see a man or a woman, instead of an animal hitched to a plow. In 1922 the Director of Agriculture of Palestine reported the total of exploitable land surface to be not exceeding 7,000 square miles.

Then the "hunters" of Jeremiah 16:16 appeared, and drove numerous Jews from Russia, Poland, Roumania and Germany, back to their homeland. These Jewish refugees started reclaiming the arid land, so that by 1930 the Commissioner of Lands gave in his report for Palestine 612,000 acres of farm land; 375,000 hill acres; and in the Beersheba area 1,025,500 acres. There is in Palestine a total of 5,500,000 acres of land

considered as cultivable.

Within a few short years the Jew has drained and brought to a high state of cultivation 211,800 acres of swamps in Samaria. These malaria-infested miles of "no man's land," whose pools were the breeding beds of death-dealing insects and disease, have become a garden, irrigated and planted in fruits. So successful has this effort been that in 1938, 13,000,000 cases of fruit were exported, about two-thirds of which went to Great Britain.

A land previously without an inhabitant and called "cursed" by many people is now laden with the perfume of orange and lemon trees. These cesspools of the coast have changed into an Eden of citrus bearing trees whose blossoms make a panorama of delight, and whose fruits have brought new hope to a long-exiled and seemingly forgotten people.

THE LARGER PALESTINE

Palestine, within its present confined limits, would not of course be capable of receiving anywhere near the entire Jewish population of the world. Nor is it expected that every Jew will return there. While God has promised to "assemble the outcasts of Israel, and gather together the dispersed of Ju-

dah from the four corners of the earth," yet the prophet explains that those to be returned to Palestine will be but a "remnant of His people."—Isaiah 11: 11, 12

At the same time we should also remember that Palestine as it stands today is not the entire Land of Promise as God originally outlined its boundaries. Genesis 15:18 reads: "The Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." By consulting a map one can readily see that the territory here outlined is much greater than the narrow strip of land now known as Palestine.

It is estimated that the land here outlined covers an area of 300,000 square miles, or 192,000,000 acres. This is twenty-seven times more land than is encompassed by the borders of what is now called Palestine. The Jews have never at any time in their history been in possession of more than a very small fraction of their inheritance as described in the original promise made to Abraham. These boundaries make the Promised Land larger than France, where live 40,000,000 people.

And only a part even of the present Palestine is now being used by the Jews, yet official

neutral surveys indicate that this is capable of supporting many times the number now living on it. There need be no question, therefore, concerning the matter of living room as related to the fulfilment of God's promises to restore Israel to their own land. It would be strange indeed if God, in making promises of this kind, should overlook a need so important.

Besides, God has promised that the "desert shall rejoice, and blossom as the rose." (Isa. 35: 1, 2) During the preliminary rehabilitation of Palestine this is being accomplished to a notable extent by means of irrigation. In addition to this, however, the climatic conditions of the country are reported as improving. It is said that in 1927 the ancient Pools of Solomon, dry for centuries, began to overflow. At that time the High Commissioner of Palestine was asked to declare a day of public thanksgiving to God for this seeming miracle.

In the Bible times there were two copious rainy seasons each year in Palestine. They were designated as the "early and the latter rain." But for the past many centuries the "early rains" have been scant; while the "latter rains" and the dews have disappeared completely. Now these have returned to gladden

the land as well as the hearts of God's people returning there, with the result that some parts of Palestine now yield two or three crops a year.

God's plan for Palestine, and for the whole earth, is that it shall be made a paradise. The ancient Garden of Eden was His model of what He intends this whole planet to be in His own due time. It is reasonable to expect, therefore, that climatic conditions in Palestine will continue to improve, which, in turn, will greatly increase the productivity of the soil, thus making possible a vast increase in population. We emphasize this point because it is our conviction that both Jews and Christians will fail to discern the real significance of what has occurred in Palestine since 1914 if they view it merely as a brilliant achievement of human ingenuity and material wealth.

Yet the present economic incentive for what is being done and the remarkable progress made because so many Jews have been interested in Zionism, almost wholly from this standpoint, should not be overlooked. It is a phase—the initial phase—in a divine project which will eventuate in all Israel returning wholeheartedly to God and recognizing their Messiah and Redeemer. The

prophecies indicate that this phase of the project will continue with even greater success, while the Jewish people will continue to be largely oblivious to what is really being accomplished on their behalf by their God. Note the following prophecy:

"In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."—Ezek. 38:8

In the chapter from which this passage is quoted is a forecast telling of a mighty horde of vandals coming down against Israel from the north at a time when the people would be dwelling safely in the land. It is explained that the people of Israel then in the land are those gathered from among the nations and that they had accumulated "cattle and goods," that is, had become prosperous, so much so that they become a temptation to aggressors from the north.

Verse 8, quoted above, seems to indicate that this final assault against God's people would be subsequent to their being delivered from the sword. May this not be God's explanation of events as they have developed

out of the global war? In the first place Palestine has been in almost constant danger of being engulfed in the struggle; but even more significant, the so-called fortunes of war have been responsible for the unfriendly attitude of those upon whom the Jews have most depended to guarantee their status in the Holy Land. But from all this they are to be delivered—"brought back from the sword"—and have a further golden opportunity of developing the land. During that favorable period doubtless additional large numbers of them will go there to live, thus increasing the wealth of the country.

But still the majority of the Israelites will be in unbelief. We know this because the Lord explains that the eyes of their understanding will be opened as a result of what He will do to deliver them from the mighty army that will then attack them "to take a spoil." God promises that then He will plead for Israel against this mighty enemy—"with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. 38:22

Verses 1-6 of the following chapter of Ezekiel reveal that

THE DAWN

the Lord's pleading against these enemies of Israel will result in their complete defeat. The result of this divine intervention on their behalf is stated in verse 7 which reads: "So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more: and the nations shall know that I am the Lord, the Holy One in Israel." Verse 23 of chapter 38 reads, "And I will be known in the eyes of many nations, and they shall know that I am the Lord."

There is no mistaking the meaning of this prophecy. It shows that even though large numbers of Israelites have been restored to Palestine in fulfillment of God's promises, and are prosperously dwelling there in supposed safety, yet they are still largely in unbelief so far as God's plan for them is concerned. Not until they are attacked by that mighty horde of aggressors from the north, and the Lord miraculously intervenes on their behalf and delivers them, destroying the enemy, will God's holy name be known in the midst of the people. Not until then will the iron rule of Messiah's Kingdom prevent them from further polluting that name.

Then, also, when the eyes of

Israel are opened to recognize the majesty and authority of the Lord, the eyes of "many nations" will likewise have the scales of blindness and unbelief removed. Thus will be marked a dramatic turning point in the affairs of all nations. Prior to this, both Jews and Gentiles will continue to suppose that they can work out their destinies as they please, with the most powerful and the best diplomats always getting the lion's share of earth's bounties. But then they will know that there is a God in heaven who has said, "Thus far shalt thou go, and no further."

But let no one suppose that in this final assault upon Israel the Lord's deliverance will come soon enough to spare them from all suffering. Zechariah 14:2, 3 mentions the same event and explains that "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." Before He does this, however, as the preceding verse indicates, "the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity."

Here is an outline of severe trouble and apparent defeat for Israel which will doubtless leave them in a state of utter desperation. They will be ready to ac-

A NATION IN PROPHECY

knowledge the hand of God in their affairs, when by power divine they are delivered from this otherwise hopeless catastrophe. Taking into consideration the traditional perverseness of the Israelites, described in the Scriptures as a stiff-necked disposition, we can readily understand why the Lord finds it necessary to resort to such drastic measures in order to humble His people and thus prepare them for the blessings that are due to reach them through Messiah's Kingdom.—Deut. 9: 6; Jer. 17: 23

SAVED FROM JACOB'S TROUBLE

Jeremiah 30:7 designates this final assault upon Israel as "Jacob's trouble," and explains that the Israelites shall be saved out of it. Yes, the time for Israel's salvation will then be here—not merely a salvation from economic insecurity, not salvation merely from the hands of their oppressors, not merely the recovery of the Promised Land, but salvation from their blindness pertaining to God's plan, and salvation from sin and death.

The testimony of all the prophecies combine to assure us that the deliverance of Israel in "Jacob's trouble," will mark the beginning of divine control in the affairs of all nations—the manifestation in power and great

glory of Messiah's Kingdom. From then on the divine program of miracles as Israel knew it in ancient times, but greatly augmented, will be resumed. Commercial interests and power politics will no longer dictate what shall be done nor limit what the Lord proposes to do. While Jew and Gentile alike will have the opportunity of co-operating in the divine program, their failure to do so will in no wise interfere with its success.

Hinting at one of the miracles that will then be instrumental in opening the eyes of Israel to the glory of God, the prophet says, "They shall serve the Lord their God and David their king, whom I will raise up unto them." (Jeremiah 30:9) From where will the Lord then raise up David? From the grave, most assuredly, for David was dead all that time! And not only David but all the prophets, as other Scriptures show, for these are then to be made "princes in all the earth."—Psa. 45:16

Here is an important consideration. While the Scriptures show that without doubt the Israelites restored in Palestine will be among the very first to receive the blessings of Messiah's Kingdom, they are not to be the official rulers in that

Kingdom. The earthly phase of the Kingdom will be Jewish, not made up of modern Jews but of the resurrected worthy Jews who lived and died prior to their Dispersion. These will be mostly the ancient Jewish prophets, in-

cluding Abraham, Moses, David and others, who proved their love for God and his law of righteousness, because of which, the Lord can trust and will use to administer the earthly affairs of Messiah's Kingdom.

Chosen People

Hopes of Israel—Natural and Spiritual

“Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.” (Isaiah 40:1, 2) “To comfort ALL that mourn” is a part of the Holy Spirit’s commission to Christians, and surely the natural seed of Abraham are today mourning most bitterly, and we have an opportunity of extending to them a ray of hope that Messiah’s Kingdom is near. Like Gentiles, not many of them will heed the message, but you will be blessed in making the effort, and you will find Chosen People well adapted for use in witnessing to the Jews.

Chosen People is also excellent for general witness work. Its chapter on “Broken Branches” shows the relationship of spiritual Israel to natural Israel, making the presentation complete. 25 cents each; five for \$1; fifty or more, 15 cents each. Usual class discounts.

THE DAWN

East Rutherford

NEW JERSEY

The Christian Life



"In Remembrance of Me"

IT is the custom of the world to commemorate the birthdays of its heroes and great ones, while the time and circumstances of their death are as a rule measurably forgotten. Probably the main reason for this is that the accomplishments which make them great are limited to the time when they are alive, while death brings their careers to an end. But with Jesus this order of things is reversed. True, His birth is favorably remembered each year by millions, but His specific directions were that His followers were to commemorate His death. He left no instructions concerning the celebration of His birth.

Naturally it was essential that Jesus be born into the world as a human being in order to be the Redeemer of the fallen race, but it was His death that provided redemption. The main objective of the Master's first ad-

vent was accomplished by His death. His life was inspiring; His teachings far-reaching in their effects upon human behavior; His miracles a blessed boon to those who benefited from them; His prophecies furnished an accurate preview of many of the outstanding events of the age; but His mission to earth would have been largely in vain but for the fact of His death. The accomplishments of all other men have been cut short by death, but the Master's service expanded into its greatest effectiveness through death.

This doubtless is the reason why it is God's will for His people to commemorate the death of Jesus. It is important, vitally important, that we keep ever before us the necessity of Jesus' death, and the fact that only by reason thereof are we privileged now to enjoy the hope of life through Him. It is impor-

tant that we, as the followers of the Master, remember His death, because the Scriptures invite us to die with Him—to die as He died, which was sacrificially, on behalf of others. As with Jesus, so with Christians, their ministry is victoriously consummated only when they have completed their work of sacrifice faithfully even unto death.

MOMENTOUS DAYS

The last few days of Jesus' earthly life were momentous ones. While He understood the meaning of events as they followed one another in quick succession, His disciples were in large measure unable to comprehend their meaning, and Israel as a whole was utterly blind to the fact that the most important history of all the ages was then being made in Judea. It was during those dramatic days that Jesus rode through the gates of the city of Jerusalem, presenting Himself to Israel as their foretold King and Messiah. Following that He drove out the money changers from the temple. His disciples interviewed Him on the Mount of Olives inquiring concerning the signs of His second coming and the end of the age. He celebrated the passover supper with His disciples in the upper room. Judas bargained to betray Him into the wicked

hands of His enemies. There was that agonizing scene in the Garden of Gethsemane; the betrayal that followed; the trial before the high priest; Peter's denial; the trial before Pilate and Herod; the scourging; mocking, and finally the crucifixion.

These were the events which marked the closing days of humanity's noblest benefactor. To the disciples they spelled, first, high hope, then bewilderment, and finally bitter disappointment. To many of the Jews these events were but the natural consequences of the misguided efforts of a false pretender who tried to get himself accepted as the promised Messiah of Israel, and who was properly dealt with by the "legitimate" religious rulers of his day. Jesus alone understood what was occurring, and His knowledge contributed to His ability to bear up under the trial and to finish the work His Heavenly Father had given Him to do.

THE MASTER DESPISED

Jesus had never been popular with the scribes and Pharisees. Individuals among them had been impressed with His demeanor and teachings, but as a group they had been antagonistic toward Him from the beginning of His unselfish ministry, and never lost

an opportunity to do what they could to prejudice the people against Him. But the people did some thinking for themselves. They liked the gracious words which the Master spoke, and agreed that "never man spake like this Man."—John 7: 46

Even more convincing to the general Jewish public were the many miracles which the Master performed. These benefactions created a process of reasoning reflected by the words of the blind man who had been healed. He intimated that He did not understand everything involved in the great blessings he had received, but he did know that whereas once he was blind, now he could see. (John 9:25) Many others had been blind, and now they too could see. Besides, there were lepers who had been cleansed; cripples who had been made to walk; maniacs who had been freed from evil spirits; and dead who had been raised to life again.

Perhaps very few of these were able to grasp a great deal of what the Master taught, but they did know that He had blessed them. And their relatives and friends knew it also. Hence, quite a considerable number in Israel were favorably disposed toward Jesus, and would not be too easily influenced by the

scribes and Pharisees to join in an effort to take His life. Above all He was overshadowed by the providential care of His Heavenly Father which prevented His enemies from accomplishing their evil designs against Him until it was the "due time" for His sacrifice to be consummated.

DISCIPLES CONVINCED

Meanwhile, as Jesus went about doing good and preaching the Gospel of the Kingdom, His disciples became more and more convinced of His Messiahship. When He first called them to follow Him and to become fishers of men, they believed Him to be the Messiah of promise. But as they witnessed His miracles, listened as He discoursed to the people, and sat at His feet imbibing more fully the spirit and depth of His gracious words, their confidence must have been crystallized. It was no wonder that Peter expressed his willingness to die for his Master.

But the disciples were natural men, not yet begotten of the Holy Spirit, hence they were unprepared for the manner in which the ministry of their Messiah, their Lord, was to be so suddenly concluded. Even the suggestion from Jesus which might have at least warned them to some extent of what to expect, brought forth that vigorous

protest from Peter, "Be it far from Thee, Lord." (Matt. 16: 22) Jesus' reply to Peter on this occasion contained a depth of meaning which can only be grasped and appreciated by the Spirit-begotten. He said, "Who-soever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."—Matt. 16:25

How strange this must have sounded to the disciples! It still sounds strange to those who have not been initiated by the Holy Spirit into the secrets of the Heavenly Father's plan of salvation. How could anyone possibly save his life by losing it? Well, Jesus did! He lost, or gave up His earthly life in sacrifice, and in the resurrection was rewarded with divine life. His sacrifice was a voluntary one, but once having entered voluntarily into this covenant of sacrifice, His withdrawal would have meant eternal death. Thus He saved His life by faithfully completing His sacrifice even unto death.

But more than that, by losing His life in sacrifice Jesus also provided an opportunity of salvation for all of Adam's race. No wonder that a feature of the divine plan so outstandingly important as this, and so different from the course of fallen human wisdom, should be commemo-

rated by God's people! The practical and inspirational aspects of the Master's death are in themselves sufficient grounds for commemorating the event. In this respect His death was a practical outworking of the principle of divine love, an illustration of what love should and will do in our lives if, like Jesus, we are governed by it. If we are to be like Him we must also lay down our lives—motivated by the same love which prompted Him to lose His life for others. However, we should never lose sight of the more important substitutional aspect of the Master's death as man's Redeemer.

ACCLAIMED AS KING

Later, after the Holy Spirit had come upon the waiting disciples at Pentecost, they understood these things which they were utterly unable to grasp prior thereto. But even though they did not understand everything the Master told them, they continued to follow Him. Obeying His instructions by contacting one of His friends they secured a young ass, and on it Jesus rode triumphantly into the city of Jerusalem as Israel's King.

The disciples believed Jesus to be Israel's King, and they would expect that at some ap-

propriate time such a presentation of Himself would certainly be necessary. The question raised in their minds by their Master's talk of death would now, temporarily at least, be forgotten. Here was the way things ought to be. Jesus was a King and it was time the people knew it and had the opportunity to acclaim Him as such. Now He was giving them this opportunity and they were rising to the occasion. The disciples must have thought that surely the Messianic Kingdom was now at hand!

Then Jesus went to the temple, healed the sick whom He found there, and drove out the money changers. This harmonized well with His kingly entry into the city. The disciples' spirits mounted still higher. They manifested their enthusiasm by calling Jesus' attention to the beautiful stones with which the temple had been built. They may have had visions of Israel's new ruler soon taking over that magnificent edifice. But their enthusiasm was quickly dampened by Jesus, who remarked that the time would come when not one stone would be left upon another in that glorious temple.—Matt. 24:2

What a shock this must have been! Evidently, however, it caused the disciples to realize

that there was much yet which they needed to learn concerning their Messiah and the plans for the Messianic Kingdom, for later we find them with Jesus on the Mount of Olives, where they are questioning Him concerning the time and evidences of His second presence and the establishment of His Kingdom.

Of course they had no clear picture of what their questions really implied. But to a degree at least, they had sensed from Jesus' remarks that the Kingdom was not as near as they had supposed. They may now have remembered other things He previously had said, such as the parable of the nobleman who went into a far country to receive a kingdom and then returned. In any event, they wanted to know more about that of which they realized they knew so little.

So they said to Jesus, "Tell us, when shall these things be? and what shall be the sign of Thy coming [Greek, *parousia*—'presence'] and of the end of the world [Greek, *aion*—'age']." (Matt. 24:3) From these questions it is obvious that the disciples sensed, at least vaguely, that Jesus might be separated from them for a while, and would return later to establish His Kingdom.

The Master's lengthy reply to

their query is a marvelous prophecy, not only concerning the end of the age, but also of general conditions throughout the age, beginning with the downfall of the Jewish polity. But, there is no reason to suppose that it enlightened the disciples and prepared them for the events which were immediately before them and before their Master. It wasn't that they did not want to know, or did not try to learn. It was simply a case of the natural man not being able to understand the things of the Spirit of God.

THE UPPER ROOM

The minds of the disciples were by now greatly unsettled. As they assembled in the upper room which had been prepared in advance for their use in partaking of the passover, it was as though the very air had been impregnated with a sense of impending tragedy. Jesus let it be known that one of the number was plotting to betray Him. Then came that pleadingly pitiful inquiry, "Lord, is it I?" The noble dignity of the Master is seen in this connection. He knew of course that Judas was the traitor, yet He did not tirade against him, but instead addressed him still as "friend" [Greek, *comrade*; Diaglott, *companion*].—Matt. 26:50

A SERVANT OF ALL

The disciples had much to learn concerning the true spirit and outlook of the Master. Their viewpoint was wholly human and largely one of self-interest. They delighted to think of the glory which would be theirs when associated with Jesus in His Kingdom. They were thinking of this even in that upper room, and were somewhat contentious with each other as to who would be the greatest. This afforded Jesus a further opportunity to exemplify His humility as well as His great passion for service. He washed their feet and explained that he who would be greatest among them would be servant of all.

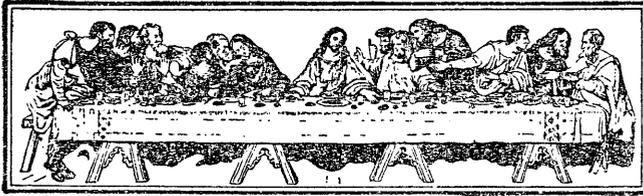
Then there was that strange question concerning the possession of swords. Jesus wanted to know how many His disciples possessed. Being assured that there were two swords in the company Jesus explained that these were sufficient. Perhaps this question was not so strange to Jesus' disciples at that time as it might be to us now. We have learned to think of Him as the Prince of Peace and a Pacifist. And, indeed He was that, for it developed later that He would not permit those swords to be used in His defense.

Why, then, should He have

inquired of His disciples concerning the possession of swords? May it not have been that He was planning a demonstration of His non-resistance to arrest? In any event the fact that Peter possessed one of the two swords and later tried to use it in an effort to prevent His Master's arrest, gave Jesus a wonderful opportunity to prove

of the first passover lamb was sprinkled upon the lintels and doorposts of the houses, and when the Israelites ate the passover in safety, while the first-born of Egypt died.

God wanted His people to remember the great deliverance that was wrought in connection with that first passover, so He commanded the Israelites to



that He was voluntarily giving Himself up to be crucified. Not only that, but by healing the ear of the high priest's servant whom Peter had slashed by the ill-advised use of his sword, Jesus demonstrated that He did not wish anyone to suffer on His account even though He was about to suffer and die for all mankind.

THE BREAD AND THE CUP

Jesus and His disciples were in the upper room to eat the passover supper. It was the fourteenth day of Israel's first month, Nisan. It was a yearly memorial of that eventful night back in Egypt when the blood

commemorate it each year. But even more important than its object lesson to Israel, that typical passover lamb pointed forward to the far more important sacrifice of the "Lamb of God" who would take away the sin of the world. Jesus was that Lamb, and with His disciples commemorated for the last time the sacrifice of the typical passover lamb of which He was to be the reality.

It was at the conclusion of this last typical feast of the passover that Jesus instituted a new ceremonial for His followers. He explained that the bread represented His broken body and that the wine pictured His

shed blood. Then He asked His disciples to partake of them with the explanation that as long as they continued to do so they would show forth His death. It was a simple service which the Master thus instituted—merely a communal drinking of the wine, and a breaking and eating together of unleavened bread. It was not intended as a continuation of the passover supper in a new form; but a memorial of the sacrifice of the real Passover Lamb, even Jesus, the Savior of the world.

It is doubtful if the disciples at that time understood very much of what Jesus said to them concerning the bread and the wine. They did not then realize that it was necessary for Jesus to die in order that they might have life and enjoy the privilege of reigning with Him. They did not understand that His Kingdom would come far short of providing the blessings promised by God unless a way was found of annulling the death sentence which was sending all mankind into the tomb.

They were even more ignorant of the fact that if they were to live and reign with Christ it would be necessary for them to suffer and die with Him. The bread and wine, however, represented a further privilege of all Christ's true followers. We re-

ceive the blessings of life provided by His broken body and shed blood, and we are also privileged to share in His suffering and death. What a blessed communion!

THEY SANG A HYMN
AND WENT OUT

The account indicates that after Jesus instituted the memorial of His death they immediately left the upper room and made their way to Gethsemane. The Master's heart was too full and the disciples were too awe-inspired to remain for further discussion. There was some conversation as they walked slowly out of the city to the Garden. It was then that Peter affirmed his willingness to die for his Master, and said that he would do this even though all others should forsake Him. And Peter meant this with his whole heart as he later demonstrated.

Entering the Garden of Gethsemane Jesus invited Peter, James and John to come apart with Him. But even these He left behind as He went further into retreat to pray. And what a prayer! "If it be possible, let this cup pass from Me," was His plea to the Father, "nevertheless not as I will, but as Thou wilt." (Matt. 26:39) We are not to suppose that Jesus even for a moment entertained a desire to

violate His covenant of sacrifice. He knew it was the Father's will for Him to die, and He was determined to carry out that will.

Perhaps the Master did not realize fully until now that His death was to be brought about in such an ignominious manner, that He was to be charged with blasphemy and treason. For one who had done naught but good; who had honored His Heavenly Father in His every thought, word and deed, these were heartbreaking charges. He was glad to die as the world's Redeemer, but was it the Father's will that He also suffer in these other ways? It was, and, assured of it, Jesus was calm and content.

We are told that Jesus feared death, and that He was comforted in that which He feared. (Heb. 5:7) We are not to suppose that He feared dying. But it should be remembered that the Master had hazarded His very existence when He entered into the covenant of sacrifice with His Father. (Psa. 50:5) If He had not been faithful, there would be no resurrection for Him. It was, therefore, eternal death which He feared, and it was concerning this, no doubt, that He was comforted, being assured that His Father was still "well pleased" with Him. Matt. 3:17) Blessed with this assur-

ance Jesus thereafter was resigned to all the ignominy and shame that was so undeservedly heaped upon Him.

So far as human aid was concerned the Master had but little during the last hours of His earthly life. This was not because His disciples were unsympathetic. Peter, James and John seemed to be closest to Him, and Peter certainly proved His willingness to help. But these natural-minded men were utterly unable to enter into and understand the trial through which their Master was passing. However, where the arm of flesh failed, the Heavenly Father sustained and gave comfort. So confident did Jesus feel that His Father was ever near and ready to help that He said to Peter that if He so desired He could ask Him for the protection of twelve legions of angels and the request would be granted.—Matt. 26:53

THE SON OF GOD

Leaving Gethsemane, Jesus and the disciples met the mob which had come out from the city to arrest Him who was destined to be King of kings. The Master gave Himself up voluntarily, telling the leaders of the mob that He was the one whom they were seeking. There was the betraying kiss of Judas, the

brave, though ill-advised effort of Peter to rescue his Master from His enemies, and then He was hurried off to the judgment hall to be questioned by the high priest.

The high priest Caiaphas, inquired of Jesus, "Art Thou the Christ, the Son of the Blessed?" (Matt. 26:57, 63; Mark 14:61) Jesus replied, "Thou hast said," knowing that this answer in the eyes of the high priest would make Him subject to the death penalty. Right from the beginning of His ministry the Master was challenged on the issue of His being the Son of God. Satan said to Him, "If thou be the Son of God, cast Thyself down," from the pinnacle of the temple. (Matt. 5:5, 6) Jesus knew that He was the Son of God. To Him there was no "if" to be removed by any such spectacular demonstration as Satan suggested. When He was baptized He was given the assurance of His Sonship when the voice of God was heard saying, "This is My beloved Son, in whom I am well pleased."

Shortly before the high priest raised this question again on that eventful last night of the Master's earthly ministry, He had received a similar assurance of His Sonship. This was on the Mount of Transfiguration when there came those heart-cheering

words, "This is my beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17:5) The Heavenly Father has wonderful means of preparing His people for trials, and what fortitude this fresh assurance must have given Jesus when He was before that jealous and prejudiced high priest who asked whether He was the Son of God. In Jesus' mind there was no doubt about His Sonship, and, knowing what the result would be, He affirmed the truth. It is not easy to stand firm for the truth when it means death to do so; but Jesus did, and in this He left us an example that we should walk in His steps.

JESUS THE KING

Finally the Master was brought before Pilate. As representative of Caesar, Pilate was not interested in the religious charges that the Jews had made against Jesus. They very well knew this, so to him they charged that the Master claimed to be a king. If this were true, it would mean to Pilate that Jesus was a potential rival of Caesar and for that reason would have to be put to death.

Religious prejudice blinds people to the truth, and hinders them from making a proper appraisal of the virtues and sins of others. Pilate had no religious

prejudice against the Master, hence upon examination discovered that the charges brought against Him had no foundation in fact. As he viewed the matter, even if Jesus did claim to be a king, it was merely a religious concept which did not in any real sense constitute Him a contender for the Roman throne. Pilate therefore desired to free the Master; but the angry, prejudice-blinded mob would not permit him to do so.

Jesus had acknowledged to Pilate that the Jews were right in saying that He was a king. "To this end was I born, and for this cause came I into the world," was His reply to Rome's representative, when the question was put to Him. (John 18: 37) And what a King! He had three-and-a-half years to enlist the services of those who might be willing to fight His battles for Him, but He had made no effort to create an army. Jesus had prevented even His faithful servant Peter from using a sword in His defense. Instead, this King of kings was voluntarily dying for His future subjects. No wonder that such a death should be commemorated!

They crowned this King of love with thorns. They spat upon Him and mocked Him. They made Him carry His own cross,

and finally they nailed Him upon it to die. Over His head, by the instruction of Pilate, they placed the inscription, "This is the King of the Jews." (Luke 23: 38) Pilate wanted the world to know that this outstanding man was dying because the Jews hated Him and had rejected Him as their King. But from Jesus' standpoint He was dying as the Savior of the world. To Him the circumstances which brought about His death were unimportant.

While He hung upon the cross, those standing nearby shouted, "If Thou be the Son of God, come down from the cross." (Matt. 27:40) Here was that same challenging "if" that was flung at the Master more than three years previously by Satan. He had refused then to do anything to prove to others that He truly was the Son of God, nor did He yield to the temptation to do this now while hanging upon the cross. There was no more reason to do this than there was to allow Peter to use the sword to defend Him.

The chief priests and scribes mockingly said among themselves, "He saved others; Himself He cannot save." (Mark 15: 31; Matt. 27: 41, 42) Ah, how little did they realize that by the Master's refusal to save Himself He was providing sal-

THE DAWN

vation for them and for all the families of the earth! This is the great lesson which all who gain eternal life must learn. This is why Jesus wants us to commemorate His death. It is important for us to be thus reminded of the source of our salvation in order that we may remain humble before God, and realize the full measure of our need—the need that is supplied through His death.

In order for Jesus to take the sinner's place fully, it was essential that the Heavenly Father withdraw favor from Him for a brief moment. It was then that the Master cried, "My God, my God, why hast Thou forsaken Me?" (Mark 15:34) But when He finally died, it was with full confidence. "Into Thy hands I commend my spirit," were His final words, and His earthly ministry was finished—completed triumphantly in death. (Luke 23:46) His suffering has continued since in the members of His mystical body. As members of that body it is our privilege to suffer and die with Him. And when we commemorate His death, we also reaffirm our determination to follow faithfully

in His footsteps, because the "cup" also represents our suffering, and the "bread" the breaking of our bodies, as we suffer and die with Him.

Many, even of professed Christians, do not realize that the suffering of The Christ continues in the daily sacrifices made by His followers, as they are "planted together in the likeness of His death." (Rom. 6:5) But this has been the manner in which the plan of God has operated during the Gospel age. Those sufferings continue.

This year, the memorial date of our Lord's death is after sundown, Tuesday evening, March 27. Many of the Lord's people throughout the world will meet together in their respective localities that night, and will remember anew the wondrous gift of God's love, even Jesus, "the Lamb slain from the foundation of the world." (Rev. 13:8) At the same time they will re-dedicate their own lives to follow more faithfully in the Redeemer's footsteps, rejoicing in the privilege of suffering and dying with Him in order that they may live and reign with Him.—Rom. 6:5, 8; 8:17



TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character said: "Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."?

2—One of Jesus' disciples was a physician. Can you name him?

3—Name four books in the New Testament which consist of but one chapter.

4—Complete this Scripture: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: . . ."

5—You have heard the expression, "all things to all men." To whom did it apply? What does it mean?

6—In what three offices or functions has Jesus been presented to Christendom? Has Christendom's acceptance been different from that of the Jews to whom He presented Himself at His first advent?

7—What is the eighth Commandment?

8—Luke 17:21 reads: "The Kingdom of God is within you." Which is correct, (a) Our Lord meant that the Kingdom of God was within the hearts of those to whom

He spoke or, (b) God's Kingdom reign, as represented in Jesus, was then in their midst but unrecognized by them?

9—What were the two tests given to Gideon's army? What do these tests mean to Christians?

10—1 Peter 1:10-12 reads: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: . . . Unto whom it was revealed, that not unto themselves,

but unto us they did minister the things, which are now reported unto you . . ." Of what grace were the prophets speaking, and why was it "not unto themselves"? Did the angels understand God's plan prior to our Lord's first advent?

11—What book in the Bible records the following prophecy?—"I have made the earth, and created man upon it." "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

MARCH READING

Studies in The Scriptures

The Time is at Hand Thy Kingdom Come

1 How do we know that the dispersion of Israel among all nations foretold in Jeremiah 16:9-13, was not fulfilled at any time previous to A. D. 70?—Pages 209-218

2 What three prophets of the Old Testament foretold a "double" period of punishment upon Israel, and what are the time measurements of this double?—Pages 218-228

3 What were the two points of truth which especially tested Israel at the close of the Jewish age? Are these truths testing the church today?—Pages 228-237

4 In what sense is the great falling away from the faith in Christ and His redemptive work, on the part of churchianity, an evidence of His second presence?—Pages 237-247

5 Jesus said, "Go ye into all the world and preach the Gospel." Does this mean that the church should attempt to convert the world?—Pages 249-256

6 What lessons may we draw from Brother Russell's suggestions concerning the closing experiences in the life of John the Baptist?—Pages 257-266

7 What are some of the Scriptural names applied to the foretold Antichrist, and is the Antichrist an individual or a system?—Pages 267-275

8 Does the false church alone constitute the foretold Antichrist, or is the Antichrist a church-state system of government?—Pages 275-282

9 What was the hindrance preventing the development of the great Antichrist system during the first centuries of the Christian era?—Pages 282-293

10 Why would it not be proper to consider pagan Rome, under the rule of the Caesars who claimed the title Pontifex Maximus, as the foretold Antichrist?—Pages 293-301

11 What are two of the prominent characteristics of the Antichrist as portrayed by the "little horn"? (Daniel 7:8, 11, 25)—Pages 301-310

12 What is one of the outstanding blasphemous pretensions of the Antichrist system which paved the way for other erroneous claims?—Pages 310-319

13 What object does the Antichrist have in providing its own system of education for the people? Is it because it wants the masses enlightened?—Pages 319-326

14 How do we know it was the persecution of Christians by papal Rome, rather than by pagan Rome, that fulfils the prediction of the Prophet Daniel?—Pages 326-333

15 What resistance was offered against the Antichrist by the faithful followers of the Master, and what measures were taken to overcome this resistance?—Pages 334-341

NG CALENDAR

- - *The Books for Every Month*

16 What was the Holy Inquisition? By whom was it invented? For what purpose?—Pages 341-353

17 When did the alleged reign of Christ begin, according to the claims of the Antichrist? When did it end?—Pages 353-361

18 What natural tendencies do Christians need to fight against when their effort to enlighten others with the truth are coldly received?—Chapter 10

19 What should be the Christian's attitude concerning the details of prophecies not yet wholly fulfilled?—Volume 3, Author's Foreword

20 Are there any in the world today who will not be glad when the Kingdom of Christ is established, and its blessings are available for the people?—Pages 19-22

21 What is the difference between the "time of the end" and the "harvest," which is the "end of the age"?—Pages 23-31

22 What method is employed in the prophecy of Daniel, Chapter 11, to identify the prominent historical characters therein mentioned?—Pages 31-39

23 What is the importance of being able to trace the experiences of Napoleon Bonaparte, as they are foretold in prophecy?—Pages 39-48

24 What were some of the factors responsible for the French Revolution, and what relationship did that revolution bear toward the end of Papacy's temporal power?—Pages 48-60

25 Water is used in the Scriptures to symbolize truth. Is this true when it is said to emanate from the mouth of a serpent?—Pages 61-68

26 What is the prophetic length of Papal dominion, when did it begin, and how is that period designated in the prophecies?—Pages 68-76

27 What is the importance of establishing, historically, the year in which the foretold "abomination of desolation" was set up?—Pages 76-84

28 What is the relationship between the Miller movement which culminated in A. D. 1844, and the parable of the Wise and Foolish Virgins?—Pages 84-94

29 What blasphemous doctrine was it that fulfilled the prophecy of Daniel which states that it would take away the "continual sacrifice"?—Pages 95-102

30 When did the 2300 days of Daniel's prophecy (chapter 8) begin? In what manner has God set His seal upon this prophecy and upon Daniel as a prophet?—Pages 102-112

31 When did the 2300 days of Daniel's prophecy culminate? What outstanding reform in doctrine marked the final step in the cleansing of the sanctuary?—Pages 112-120

ANSWERS To Test Your Knowledge Questions (See Page 31)

1—Ruth made the statement to her mother-in-law.—Ruth 1:16

2—The disciple was St. Luke.—Colossians 4:14

3—Philemon, 2 John, 3 John, and Jude.

4—“For all the land which thou seest, to thee will I give it, and to thy seed for ever.” (Gen. 13:14, 15) This is one of the texts which prove that the earth will not be destroyed.

5—The Apostle Paul said, he “was made all things to all men,” that is, he adapted himself to the circumstances of those to whom he witnessed in order that his ministry might be more effective. He did this “for the Gospel’s sake.” It required humility.—1 Corinthians 9:22, 23

6—As a Bridegroom in 2 Corinthians 11:2; as a Reaper in Revelation 14:14; and as a King in Revelation 17:14; 19:16; 20:4. The result is the same—only a remnant today have the testimony of Jesus Christ—Romans 11:5; Revelation 12:17. Also see chart, “Both the Houses of Israel,” pages 246, 247, The Time is at Hand.

7—“Thou shalt not steal.”—Exodus 20:15

8—(b) is correct. The Diaglott, Moffat’s and other translations

emphasize this thought. Certainly, God’s reign was not in the hearts of the hypocritical Pharisees to whom he was speaking.

9—Whether or not they were “fearful and afraid,” and the manner in which they drank at the river. (Judges 7:3-7) These tests teach that Christians should never be ashamed of the Gospel of Jesus Christ, nor be afraid to witness concerning it; and that, if one is too close to earthly things He will not be ready to witness for the Lord.

10—(a) The prophets lived before Christ had died, and therefore did not have the privilege of participation in “the sufferings of Christ and the glory that should follow.” (1 Pet. 1:11) The Christian church enjoys this grace of which they prophesied. God’s plan had been hidden from ages and generations, but was then, and has since, been made manifest.—Colossians 1:26

11—Isaiah 45:12, 18. This is another prophecy which assures us that it is not God’s purpose to destroy the earth. What joy mankind will possess when they inhabit an earth wherein God’s will is done as fully as it is in heaven!

Prove All Things

Love's Labor Rewarded

"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."—

HEBREWS 6:10

DISCOURAGEMENT is a hindrance to growth in grace; St. Paul was seeking to encourage his readers. The context implies that they had experienced some setback, some discouragement. He intimates that while they had begun well, their zeal had cooled to some extent. In this chapter and on to the tenth inclusive, he points out the danger of falling back and away after we have become Christians. And to those who are likely to become discouraged he gives the exhortation of our text, "God is not unrighteous to forget your work and labor of love." We might inquire, What great work, or labor of love, could they do that would constitute it unrighteous for God to forget to reward it? Are not good works the proper course for all mankind? How would it be unrighteous for God to forget these good works?

The answer of Scripture would seem to be that the world cannot do any good works that God could acknowledge—"There is none righteous, no, not one." But "God is not unrighteous to forget your work and labor of love," writes the apostle. What does he mean? We reply, he is addressing Christians, those who have become God's children by entering into a covenant with Him. They

were children of wrath, even as others; and still, according to the flesh, they are imperfect. But God is not dealing with these according to the flesh. He has received them into his family under a special arrangement, a covenant of sacrifice. In that covenant He agreed that through Christ He would make allowances for their weaknesses, and deal with them according to the intentions of their hearts and minds, according as they would seek to please Him as His children. God has thus bound Himself of His own free will by entering into a covenant with His people. He is bound to them, on the one side, and they are bound to Him, on the other side. Neither can escape the conditions of that covenant.

Danger of Losing the Reward

These covenanters were members of Adam's fallen race, condemned to death. Ah, yes! but this is the race for whom Christ died, and who will be recovered from death and from the condemnation of sin that came through Adam's disobedience. And this merit of Christ's death was applied first for a choice class who during the Gospel age should long after God and gladly accept His arrangement through Christ. This

being so, when these heard of Christ as the Redeemer, they believed on Him, they sacrificed their earthly hopes, aims, ambitions—all—in order that they might enter into this covenant with the Lord. The thought which inspired them to take this step was the hope that they might attain to the spiritual inheritance, to be joint-inheritors with Christ in the Kingdom to be set up on the earth. This was something to which God had opened up the way, through His provision in Christ. They gave up the earthly things for the grander, the heavenly. They voluntarily sacrificed all earthly rights and interests. They bound themselves irrevocably to the Lord.

Now if they should make a failure in this matter, they would lose absolutely everything. The apostle is pointing out this fact. They have acknowledged God's arrangement, and there is a great reward coming to them under their covenant with Him. Do not, he urges, forfeit this reward by turning away from the Lord and becoming cold or lukewarm which condition might lead on to entire rejection of God. Rather go on, and be of good courage; and the Lord, Jehovah Himself, shall strengthen your hearts; wait expectantly on Him.

In the 10th chapter, the apostle tells them of how some of them had in the past endured a great fight of afflictions, and of how others had suffered with those in affliction in that they had been sympathizers and companions of those who had been so persecuted. All this was endured for the Lord's sake, for love of the brethren, and

in harmony with God's arrangement. Therefore, they should have confidence in God, that He loved them and appreciated all they had borne for Him. The apostle exhorts them again not to turn back, not to be discouraged, but to be encouraged; and again he assures them of his confidence that they would persevere to the end.

The Blessedness of Ministering to the Saints

St. Paul declares that their labors of love were shown toward God's name. This honor toward God's name consisted in their ministering to the saints. This was a proof of their love for the Lord. This ministry, too, had been kept up. The saints represent God in the world. Whatever is done for the saints is, therefore, done for God. There is a distinction to be noted in the Bible as respects those who are in covenant relationship with God and those who are not in covenant relationship with him. We have certain duties toward the world. We have responsibilities toward them. The Golden Rule is to operate always and toward all men. But we have not the same obligation toward the world that we have toward the saints. Whoever honors the saints and serves them, honors and serves God. This seems to be the apostle's thought in the matter.

We are not to understand that the Lord would be displeased that we should do good to all men. Rather the apostle urges, "Let us do good unto all men as we have opportunity." Be generous, be

kind to everybody, but especially to the saints. (Galatians 6:10) This is what is particularly pleasing to God. Every service lovingly and gladly rendered to the saints is rendered unto His glory. This is true in a very special sense; for there are people in the world who might be naturally more admirable in character, and it might be more pleasing to serve them than to serve many of the saints, who might be ruder, cruder, in some respects. But in the service to the saints there is a special blessing from the Lord. We are to have this in mind when meeting and fellowshiping with those who have become children of God, and when we have opportunities to assist or comfort them. They must have our love, our co-operation, our sympathy, our aid. There may be more or less option in respect to others, but not in respect to our brethren in Christ.

This same principle, to some extent, holds good amongst worldly people. For instance, an Odd Fellow would show favors toward an Odd Fellow, whether rich or poor, learned or unlearned, that he would not show to others. And the same with Masons. A Mason would show favor to a Mason the world over, whether he be rich or poor, black or white. If these are the human standards, much more so should it be thus with those who have become children of the Lord. The fact that they are disciples of Christ makes it incumbent on whoever is a follower of the same Master to do a brother's or a sister's part. "Inasmuch as ye have done it unto one of the least

of these, ye have done it unto Me." This does not apply now to the world, but it does apply to the church, the Lord's faithful followers.

Perseverance in This Ministry

The apostle says, "In that ye have ministered unto the saints, and do minister." This signifies that they were still in this proper attitude. Although somewhat discouraged in the good way, they were still helpful to one another. Another thought—it was not merely the amount of good works that they did that counted; for many good works are done by many people which would not in any sense be recognized by God or be bound to be rewarded. The works of the world are works of sinners. The world is not in covenant relationship with God. If any one does a good work, he by an unwritten law gets more or less blessing out of it. Whoever does a good work with a worthy motive will receive some reward, some blessing. It will ennoble his character and help to fit him for the blessings of the next age, when all the world will be on trial for life before the judgment seat of God. The nobler the character in that day, the fewer corrective stripes will be necessary. But in order to get the present blessing of the Lord, His special blessing, he must be in covenant relationship with Him.

The work now being done by those in such relationship with God will be worthy of His notice and reward. In the 13th

chapter of 1st Corinthians, the apostle points out that, with the body of Christ good works alone are not sufficient to indicate God's favor. He declares that if he should give his body to be burned and should give all his goods to feed the poor, there would be no real merit in it unless it was done from the motive of love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal," was his further declaration. One might do these good works to have the honor of men. If they were done for any such reason, God would not consider them good works to be rewarded. The works that God

recognizes as good works and worthy of His approval and reward are those done by His faithful people, who are justified and sanctified, and who serve from love to Him, to His people and to His cause.

And St. Paul says to these, "God is not unrighteous to forget your work and labor of love." This is important to have in mind. It is important for us to see to it that our motives are those of love toward the Lord and His cause and His brethren. Such good works, if persevered in according to our ability and opportunity, will not fail of a blessed reward.

—Reprint, *December 15, 1915*



All This Be Thy Portion

New mercies, new blessings, new light on thy way;
 New courage, new hope and new strength for each day;
 New notes of thanksgiving, new chords of delight,
 New praise in the morning, new songs in the night;
 New wine in thy chalice, new altars to raise;
 New fruits for thy Master, new garments of praise;
 New gifts from His treasures, new smiles from His face;
 New streams from the fountain of infinite grace;
 New stars for thy crown, new tokens of love;
 New gleams of the glory that waits thee above;
 New light of His countenance, full and unpriced—
 All this be the glory of thy new life in Christ.

—Selected.

A Sanctuary in the Time of Trouble

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—ISAIAH 26:20, 21

THE harvest period at the close of the Gospel age is especially marked out in the Scriptures as being a momentous one for the Lord's consecrated people. It is a time of great trial, of severe testing, but it is also characterized by the rich blessings which the Lord then showers upon His own. It is a time when the spiritually wise among God's people are enlightened with "present truth." (2 Peter 1:12) It is the time when the returned Lord girds Himself and serves "meat in due season" to the household of faith.—Luke 12:37, 42

The closing period of the Gospel Age is also the time when this "present evil world" comes to an end, and because of this God's people are surrounded by trouble, subject to the trials and hardships incidental to the collapse of a world society. Our text relates particularly to this aspect of the Christian's experience, being in the nature of an

admonition concerning our proper course in view of what we know is coming upon the world. The advice is that we should seek a place of refuge, a place of safety, where we can retreat and shut the doors to prevent the intrusion of anything which would be of a harmful nature.

It is a matter of great importance to all of us to know where we can find a secret "chamber," a hide-away from the time of trouble which is upon the whole world. Does the Lord mean that we should seek some retreat, some relatively unknown place, away from the busy cities or other possible trouble centers, in the belief that we may thus be able to escape the distress which is coming upon the world—in fact, is already upon a large part of the world?

Some in the past have misinterpreted this and other Scriptures to mean that the Lord's people should thus seek a literal place of safety. These have

THE DAWN

found, however, that from the human standpoint they fared no better than those who did not hide themselves away in such a literal manner. With the nature of the time of trouble such as it is, reason tells us that one place is relatively as safe as another. Besides, if God wishes to protect His people from physical harm He is able to do it in a large city as well as in a remote country district. Evidently the prophet does not refer to any such literal "chambers" of safety.

IN THE WORLD BUT NOT OF IT

Does the Lord wish us to retire from all association with the unconsecrated, to go into seclusion in the sense of having no further contact with the world? Jesus said of His disciples "they are not of the world." (John 17:14) Surely He wanted them to be separate from the world in the sense that they would no longer partake of its spirit nor join in its selfish schemes and carnal pleasures. But He did not want them to become hermits. He commissioned them, in fact, to be very aggressive in mingling with the people, to go into all the world and preach the Gospel.

No one has ever lived a life more separate from the world in

the true sense in which we are admonished, than Jesus Himself. But Jesus mingled with the world. The pseudo holiness people of His day held this against Him. They could not understand how Jesus could be holy and at the same time mingle with publicans and sinners. There have always been those who, not understanding what constitutes true holiness, have supposed it necessary to withdraw from society altogether in order to live near to God. This false conception of holiness is prominent in the religions of the Orient. When introduced into the nominal Christian church it became the basis of the monastic life.

Satan would like to induce all the Lord's people to withdraw themselves from an active life of witnessing for the truth. And, strange though it may seem, there is something about suggestions of this kind that appears to be very appealing to the flesh. Perhaps, though, it isn't so strange. Quite appealing is the idea of belonging to an exclusive group of our own, and of feeling no responsibility for anyone outside of our own little circle. It offers an excuse to measurably take our sacrifice off the altar. It furnishes a measure of protection against the rebuffs of the world. In many ways, in fact, it

is rather a pleasant arrangement to think about. But is it what God wants us to do?

Entering into our chambers does not mean that we should become recluses. This is made clear by various Scriptures which have to do with the time of trouble and the church's relationship to it. One of these Scriptures is that of Isaiah 35:4 which reads, "Say to them which are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." When Jesus mentioned the "time of trouble," the "day of vengeance," He explained that one of the effects of it would be to cause men's hearts to fail them for fear. (Luke 21:26) Through the prophet the Lord is asking us to explain to those who are fearful—those among them who have a hearing ear—that while the day of vengeance is indeed upon the world, its object is to open the way for salvation through the Kingdom. God comes with vengeance upon a sinful world, but He comes to save. What a wonderful privilege is ours of comforting those who mourn with a blessed message of this kind!

Those of us who have kept up with our reading of the Studies in the Scriptures during the

month of February will probably remember the following quotation from *The Time is at Hand*. We use it here merely as an indication of what "that servant" thought the Lord's people should be doing during the time of trouble. He wrote:

"The true teacher and light bearer (Matt. 5:14), the true church, the body of Christ, is not to be left in darkness to learn of her Lord's presence by the manifestations of His wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (2 Peter 1:19) Through the prophetic Word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling stones so prevalent in "the evil day," and thus to stand approved of God, but she becomes the light bearer and instructor of the world. The Church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them in learning the lesson. It is to this mission of the 'feet,' or last members of the church, who

will declare upon the mountains (kingdoms) the reign of Christ begun, that Isaiah 52:7 refers."—Volume 2, pages 141, 142

GOD, OUR REFUGE

In the foregoing quotation we not only have a clear statement of the church's responsibility during the time of trouble, but are reminded also of the true sense in which we are shielded from the storm. It is in the refuge of the Lord and the truth. It is beautifully stated by the Psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:1-3

The removal of the symbolic earth, the mountains carried into the midst of the sea, and the roaring of the troubled waters, are all manifestations of God's vengeance in the great time of trouble. The affirmation of the Psalmist that because God is our refuge we will not fear though all these things are occurring round about us is an indication of what constitutes the only true "chamber" of safety for the Christian during this time of transition from the old

world to the new. It is the protection which God affords to His people who are fully devoted to the doing of His will.

God has promised to care for us, and it remains for us but to claim these promises by making them our own and by bringing our every thought, word and deed into line with the conditions upon which they are given. But it is important to remember that God is dealing with us as new creatures in Christ. As new creatures our flesh is being sacrificed in divine service. God has not, therefore, promised physical protection except insofar as it relates to the necessities of the new creature.

It has well been said that a Christian is immortal until his work is done. If there is a divine purpose to be wrought out in us or by us that necessitates the protection of our earthly interests, those interests will be protected—not for the sake of our flesh, but for the sake of the new creature which must use the flesh. It is obvious, then, that the only kind of "chambers" into which the new creatures can enter are those whose walls are constructed of the promises of God, and whose doors are those of faith which shut out the disturbing elements of a chaotic world during this day of the Lord's wrath.

A SANCTUARY IN THE TIME OF TROUBLE

STREAMS MAKE GLAD

After reminding us that God is our refuge, and that because of this we will not fear though the earth be removed, the Psalmist uses additional symbolism to indicate the manner in which God does care for His people during this time of trouble. He writes: "There is a river, the streams whereof shall make glad the city of God, the holy of the tabernacles of the Most High." (Psalm 46:4) The "streams" here mentioned are the comparatively small rivulets which have their origin in the hills and mountains, and which, flowing down the slopes into the valley below, converge to form a river.

Notice, it is these "streams" of the "river" rather than the river itself which are said to "make glad the city of God." The river is evidently essentially the same as that portrayed in Revelation 22:1, 2, where it is shown as flowing from underneath the throne of God and of the Lamb. It is the river of life, pictorial of the glorious provision of life which God has made through Christ and the divine plan of salvation centered in Him.

The "streams" of this river would therefore picture the preparatory phases of the plan of salvation, those arrangements of

God which lead up to and finally make possible the river of life and its blessings for all mankind. God's promises and His providences manifest in a very marked manner His part in the outworking of His plan. He also gave His beloved Son to die for the world, and now the blood of that sacrifice ratifies His promises and makes them operative on behalf of those whom He has called and is preparing for the future glorious work of the Kingdom.

The ancient worthies and also the church—the earthly and heavenly phases of the new Kingdom—have been prepared for their future work by the influence of the promises of God in their lives and the overruling providences of God in connection with His fulfilment of those promises. Obedience to the conditions upon which the promises have been made has also entered into the development of these classes. When we think of all the promises of God and the conditions attached to them, and also the very effective manner in which God overrules the experiences of His people as He deals with them in keeping with His promises, it would seem proper to define the entire arrangement as God's plan, or, the truth.

And this is in harmony with

our experiences and observations. What has God done for His people during the harvest period at this end of the age in order that their hearts and minds might be protected from the evil with which they are surrounded? He has given us the truth. He has made us acquainted with His plan of salvation. Through the truth He has given us a vision of His glory. He has provided us with the armor of the Gospel. It is all of these that are symbolized by the "streams" of the river which now make glad the city of God.

THE HOLY OF THE TABERNACLE

David is very explicit in his identification of those whose hearts are made glad by the "streams" of the river. As a class he speaks of them as the "city of God." The "city" of God is the Kingdom of God, but here the Psalmist is not referring to the Kingdom when established in power and great glory, not the "holy city" as John saw it come down from God prepared as a bride adorned for her husband. No, David explains that the "city of God" to which he refers is The Kingdom class who dwells "in the holy of the tabernacle of the Most High."—Psalm 46: 4

In the King James translation of this passage the word "place"

is added. It does not appear in the Hebrew text. David is not referring to the holy place, which was the court surrounding the tabernacle, but to the first compartment in the tabernacle proper, which was called the holy, or first holy. In the symbology of the tabernacle, this first holy depicts the consecrated, spirit-begotten condition of the people of God during this Gospel Age. It is mentioned again in Psalm 91:1, where we read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

From this latter text we are definitely given the thought that the "holy" of the tabernacle, God's secret place, is one of protection for the saints, a hide-away indeed, where those who retreat thereto may be assured of dwelling "under the shadow of the Almighty." In the type, the divine protection overshadowing the tabernacle was impressively shown by the cloud which rested continuously over the typical secret place. That cloud symbolizing God's presence remained as the guide and protection of Israel during their entire wilderness journey. How reassuringly it portrays to us the overshadowing of divine wisdom and power to direct and protect us in every time of need!

“ENTER THOU
INTO THY CHAMBERS”

Our text invites us to enter into our “chambers,” there to abide while the Lord’s wrath is upon the nations of the earth. We have seen that our place of retirement and safety is pictured by the Holy of the tabernacle, the “secret place of the Most High.” It is, then, a matter of vital importance to know how to enter into this chamber and thus to be certain that divine protection is overshadowing us. How may we enter God’s secret place?

Briefly stated, it is through the door of full consecration to do God’s will. That consecration is, of course, based upon our faith in the blood of Christ and upon the promises of God that through Christ we will be acceptable and accepted. The expression, “full consecration,” is very significant to the sincere, and only the wholly sincere can be assured of a standing in the “secret place,” “under the shadow of the Almighty.”

It is well to examine our consecration from time to time to make sure that it continues to mean a full surrender of our own preferences and wishes—our own wills—to do the will of God. This is the only kind of consecration that opens the door

for us to enter into God’s secret place of protection. But our flesh is so deceptive, Satan is so subtle, and the world so alluring, that we need continually to be on the watch lest some counter-influence enter our hearts and turn us aside from our determination to know and do only God’s will.

SELF EXAMINATION

Have we made a full consecration to God? Are we endeavoring day by day to pay our vows unto the Most High? (Psa. 116:14) Are all our thoughts and words and doings devoted to God? Are we certain that nothing is being held back, not even the sweetest earthly tie? Are we fully resolved that we will continue to do God’s will no matter what the cost may be? Are we wholly committed to saying what He wants us to say; to going where He wants us to go; to doing what He wants us to do; and to being what He wants us to be?

If this be the attitude of our hearts and minds, and God is blessing us with a knowledge of the truth as an evidence of His favor, with that knowledge becoming more and more precious to us as the days go by, then we may know that we have found the way into the secret chambers of God’s love and protec-

tion. It is necessary, however, to "dwell" in this attitude of full consecration, else earthborn clouds will arise to hide us from beholding the face of God beaming upon us with the smile of His favor.

It is not those who merely enter, but those who enter and "dwell" in the secret place who "abide" under the shadow of the Almighty. Undoubtedly one of the severest tests of Christian discipleship is that of endurance. How many there are who sooner or later lose their "first love." (Rev. 2:4) Faith is an important element in gaining the victory over the tendency to become weary in well doing—faith in God, faith in His promises, faith in His ways, faith in His providences. Even in the natural affairs of the world how many thousands there are who make a failure or partial failure of their lives simply because they lack the ability to apply themselves to one thing long enough to make a success of it. This human weakness, which is more or less prevalent in all of us, tends toward discouragement and lack of constancy in Christian effort.

If every effort we make to serve the Lord should be at once followed by visible results to reward us, there would be little need of patient endurance. These

favorable results would serve as an incentive to keep on sacrificing. But God, in His wisdom, has not arranged such an easy course for the Christian. He wants us to put our trust in Him, and to manifest that trust by continued, constant obedience to His will regardless of the sacrifice involved and the apparent lack of visible evidence that He is blessing our efforts. He wants us to be "faithful unto death" and to wait for the reward until He gives us the "crown of life."
—Revelation 2:10

WHAT FAITHFULNESS IMPLIES

Located in the "holy" of the tabernacle, the typical secret place of the Most High, were three articles of furniture—the

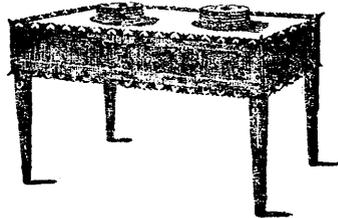


table bearing the shewbread; the lampstand; and the golden altar on which the priests burned incense. All of these picture God's provision for His people, and our proper use of them demonstrates the depth and sincerity of our consecration. It is well to remember that the bountiful

provisions of God's grace are without value to us if we fail to use them in keeping with His arrangements.

The table bearing the shewbread foreshadowed the spiritual food of God's Word. This food is borne to the household of faith by the church, hence the table represents the church in this privileged role. At the same time we, as individuals, must partake of the food in order to grow up into Christ, and to be strong in the Lord. So here is shown the necessity of faithfulness both in our own use of the Word of God and in our holding it forth for the strengthening and upbuilding of others in the Christian graces.



The lampstand upheld the light which illuminated the secret place. It pictured the church in the role of light bearer. The light antitypically, is the light of the Gospel, the truth. It is the light with which God has shined into our hearts, revealing His will as a guide in

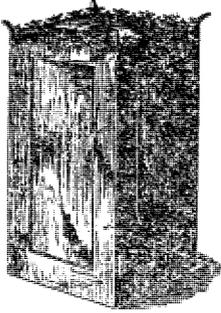
the way that we should go. As with the table bearing the shewbread, so with the lampstand bearing the light of the secret place, our relationship to it is of a twofold character. We are to be guided by the light, and as members of the church we are to co-operate in holding forth the light for the illumination of the individual members of the body of Christ.

Yes, the fulfilling of our consecration vows implies faithfulness both in receiving and giving. God has done marvelous things for us and He has given us the opportunity of serving Him by doing things for His people. Hence we are at once both partakers and channels of His grace. We feed upon the rich spiritual food of His Word, and we serve that food to others. We rejoice in the light of His Word, and we hold up that light for the guidance of others.

SACRIFICE, THE OBJECTIVE

But there is still more to living the consecrated life which is represented in the holy of the tabernacle than that which is typified by the table of shewbread and the lampstand. There was still another article of furniture in that sacred place. It was the golden altar on which the priests burned incense. An altar is em-

blematic of sacrifice, and the lesson here is that those who are dwelling in the antitypical secret place are sacrificers. In vain



would we be strengthened by the shewbread and enlightened by the candlestick, if in that strength and guided by that light we did not go on to sacrifice.

Only the priests of Israel frequented the holy of the tabernacle and one of the main services of the priest was to offer sacrifice. We, the consecrated class of this age, are called to be priests, and as such to offer sacrifice. True consecration, therefore, leads to sacrifice. This is one of the conditions upon which we may be assured of dwelling in the "secret place of the Most High," the hidden "chamber" of safety during the storms of the time of trouble.

"God is in the midst of her," David declares, "she shall not be moved." (Psalm 46:5) As we have already noticed, the

Psalmist tells of the removal of the symbolic earth and of the mountains being carried into the midst of the sea, but "she shall not be moved." It is during the great time of trouble that everything out of harmony with God will be removed. But if our consecration be wholehearted and sincere, and God blesses us with His grace and strength to serve Him acceptably—which He has promised to do—we will not be removed from the secret chamber of His protecting care.

"God shall help her," David continues, "when the morning appeareth," or "at the dawning of her morning." (Psalm 46:5, margin and Leeser) In addition to protecting from all that would harm us as new creatures in Christ Jesus, the Heavenly Father has promised His help in still another way; that is, by delivering His church in the first resurrection and exalting her to live and reign with Christ. That is the reason we can look up and lift up our heads, knowing that our deliverance draweth nigh.— Luke 21:28

"Happy Zion, what a favored lot is thine." Never before in the history of the world have people been so conscious of their need of protection and security; never before have they so feared the result of not being adequately protected.

But in all the turmoil, confusion and suffering incident to the day of God's vengeance, the consecrated people of God have peace and joy. They are not assured protection from physical harm. Indeed, perhaps the very best spiritual blessings may come as a result of physical pain, or material loss.

A story is told of a contest between two artists. A valuable prize was offered to the one who could paint the best conception of peace. One painted a beautiful picture of a quiet lake, snuggled away in a protected valley surrounded by hills. There was not the slightest breeze to raise a ripple on the glassy smoothness of the lake's surface. The leaves on the trees by the side of the lake did not stir. Not a blade of grass moved. This was his conception of peace. The judges who were to pass on these paintings examined this one first and without seeing what the other artist painted reached the unanimous opinion that the picture at which they were gazing was a better representation of death than it was of peace.

The other artist chose as a background of his portrayal of peace a madly rushing waterfall tumbling down over a high ledge of rock with the water whipped

into a cloud of foam and mist as it dashed upon the boulders beneath. Growing beside the falls, the artist showed a slender tree with one of its slim, swaying branches extending out over the torrent just at the point where the water commenced its headlong dive to the rocks below. On that slender branch sat a bird, singing with all the joyful power it possessed. When the judges saw this picture, they at once exclaimed, "There is peace!"

It is just such a peace, beloved, that belongs to us today! There is danger on every hand, but greater is He who is for us than all that may be against us. (Rom. 8:31; 1 John 4:4) And we know that as long as we remain hidden in the secret chambers of His protecting care, no harm can come to us as new creatures in Christ Jesus. Thus, even though the storm rages and the billows roll; yea, though the mountains be carried into the midst of the sea, we will not fear. Like the little bird, regardless of the tempestuous conditions by which we are surrounded, we will continue to sing; yea, we will sing praises to our God in whose secret chambers of safety we have taken refuge!



— JESUS TEACHES FORGIVENESS —

MARCH 4—Matthew 18:21-35

GOLDEN TEXT: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive men not their trespasses, neither will your Father forgive your trespasses."—Matthew 6:14, 15

THERE is a saying that to err is human but to forgive, divine. Certainly fallen human beings are prone to sin and stand in need of forgiveness. Even those who earnestly try to live righteous lives find themselves continually doing those things which they recognize to be wrong, and leaving undone many good things which they would like to do. Forgiveness, likewise, is one of the traits of the divine character; but God's forgiveness is not unconditional. Our Golden Text shows clearly that there is an important "if" with which we must comply in order to have the assurance that our trespasses are forgiven by our Heavenly Father.

The same condition is voiced in our Lord's prayer—"Forgive us our trespasses as we forgive those who trespass against us." To understand this principle and to incorporate it in our prayers should cause it to be engraved very deeply in our hearts. There would seem therefore to be no excuse for not practicing it in our relationship

with fellow Christians and with the world in general.

We may wish to modify this condition upon which divine forgiveness will be extended toward us by concluding that it is only those words and actions of others which we misunderstand to be trespasses that we are supposed to forgive. A brother may say or do something which is an offense to us, but upon investigation we find that it was only our misunderstanding of the situation that caused us to view it as an offense. In that case it is an easy matter to forgive.

But this is not what Jesus means. If no actual wrong has been done, then there is really nothing to forgive. On the other hand, the fact that the trespasses which we should forgive are on a par with our own trespasses against God indicates that they are real sins, calling for a genuine spirit of forgiveness.

Turning back to the 15th verse of the chapter from which our lesson is taken, and reading through to the 20th verse, we find that the

JESUS TEACHES FORGIVENESS

trespasses referred to by Peter in his question concerning the number of times he should forgive, are those which have been acknowledged, either personally to the one wronged, or in the presence of two or three witnesses, or before the church. If the wrongdoing is not acknowledged, even when it is established by the church, then the wrongdoer is to be classed as an "heathen man and a publican."

The Master's seven-times-seven rule of forgiveness where requests for it has been made might well be considered to mean without limit. Inasmuch as this is the divine rule for us we may assume that it is also the rule by which God is governed in His dealings with His human creatures. Surely there is a wideness in God's mercy like the wideness of the sea! Should we not allow His mercy to enlarge our own hearts that we may have a more sympathetic attitude toward those who, because of the weaknesses of the flesh, may be opposing God, His truth, and the brethren.

The illustration of the king's servant who was forgiven so much and then refused to forgive so little is too often true in human experience. The ten thousand talents owed to the king by one of his servants is estimated to be the equivalent of nearly ten or more million dollars, while the one hundred pence, which the fellow servant owed to the servant who had been so heavily in debt to his master, was probably worth from sixteen to nineteen dollars at most. This contrast of values is by no means overdrawn when we com-

pare what the Heavenly Father forgives us with the things of little consequence which we have the privilege of forgiving in others.

When we read the parable, the unappreciative, selfish attitude of the king's servant stands out glaringly, and we think how wrong he was not to extend forgiveness to his fellow servant who owed such a small amount. But let us be careful lest we be guilty of the same selfish, unforgiving disposition. The debt of nearly ten million dollars was forgiven, yes, and would have remained forgiven, had the servant manifested a similar attitude of mercy toward others. Because he did not, he finally was made to pay.

In this we have an illustration of the divine rule by which God's forgiveness operates toward us. It should enhance our appreciation of the great debt of sin which, through Christ, God forgives us. It should help us to realize how little, by comparison, we are ever called upon to forgive others. The fact that the unappreciative servant was in the end made to pay may indicate that a sufficient lack of appreciation of divine mercy on our part could lead to the second death.

QUESTIONS:

Is divine forgiveness of sin unconditional?

Are we expected to forgive trespasses which are not acknowledged and forgiveness asked?

What lessons may we draw from the Master's illustration of the servant whose large debt was forgiven by his master?

THE COST OF DISCIPLESHIP

MARCH 11—Matthew 19:16-26, 29

GOLDEN TEXT: "If any man will come after Me, let him deny himself, and take up his cross and follow Me."—Matthew 16:24

LUKE'S account of the young man who interviewed the Master in an effort to learn how he might obtain eternal life states that he was a ruler, and he is usually referred to by students of the Bible as the rich young ruler. The dialog which took place between this young man and Jesus, together with the questions it raised in the minds of the disciples, serve to emphasize certain very important items of truth relative to the divine plan for human salvation.

While the young man asked what he could do to obtain life, the Master's final answer was an invitation to follow Him into death. "Go and sell that thou hast," said Jesus, "and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Mark's account of this invitation adds, "and take up the cross." Mark 10: 21) To bestow all of his goods to aid the poor was, in itself, a great sacrifice for this rich man, but that was not all. In addition, he was invited to take up his cross and follow Jesus, which meant to embark upon a course which would lead to death.

This, then, was not a direct answer to the young man's request for the secret of everlasting life. True, Jesus added, "and thou shalt have treasure in heaven," but the young man would not know the meaning of this. The Jews had not

been taught to expect a heavenly reward; hence, while the promised "treasure in heaven" was of far greater value than the everlasting life for which he was seeking, the young man did not realize it. To him the cost of whatever Jesus offered was entirely too high, so he went away sorrowful.

What this young man had in mind was lasting life as a human being. He doubtless had heard that Jesus was able to heal the sick and even to raise the dead, so he was encouraged to believe that such a miracle-worker and teacher must surely have some formula whereby one could remain well and not die at all. The law given to Israel promised just this to anyone who could keep it, and in his interview with Jesus he affirmed that he had been keeping that law as faithfully as possible.

Even so, the young man realized that the seeds of death were working in him. Being a member of the imperfect, fallen race, it was not possible for him to live wholly up to all the requirements of the law, hence he was not getting the benefits which the law promised to anyone who could keep it perfectly. It was for this reason that he was endeavoring to learn from Jesus if there might not be some other method of obtaining life.

It was then more than nineteen centuries in advance of the time

THE COST OF DISCIPLESHIP

when everlasting human life will be given to the people who accept Jesus and obey the laws of His Kingdom. There was therefore no occasion for the Master to explain what the conditions of life in the Kingdom would be. At that time the work of God for the Gospel Age was opening up. That work was to be the calling and preparation of a little flock, who, proving their faithfulness by suffering and dying with Jesus, were to have the privilege of living and reigning with Him. These were to be partakers of a "heavenly calling," hence, by taking up their cross and following Jesus into death they would be laying up "treasure in heaven." But all this was beyond the ability of the young man to understand.

Even the disciples failed to grasp the full import of what the Master said to the young ruler. They came to him and inquired, "Who then can be saved?" If the way of life was to be so difficult that earnest and noble men like this were to be turned aside, how could they hope for a great deal of success in making converts? This seems to be the thought that was going through their minds.

But Jesus did not answer directly. He assured the disciples that all things were possible with God. True enough. But this did not satisfy the disciples, so Peter propounded another question—"Behold, we have forsaken all, and followed Thee; what shall we have therefore?" Here Peter was saying to Jesus that the disciples were meeting the conditions He had outlined to the young ruler, and now

they wanted to know what their reward was to be.

The promised "treasure in heaven" was a new thought to them also. At that time they were looking for earthly life under the ministration of Messiah's Kingdom. Jesus' reply to Peter's question is most significant. It emphasizes the high reward to be given to His faithful disciples, and at the same time assures them that He had not overlooked God's promise to give everlasting human life to the world in general. The reward of glory, of rulership, was to be theirs in the TIME of "regeneration," but their reward was not to BE regeneration. Rather, they were to share with Him as rulers and judges during the time when all mankind will be regenerated, or restored to life—the "times of restitution of all things." (Acts 3: 19-23; Matt. 19:28) How beautifully the lesson reminds us of the heavenly calling for the church, and the promised earthly blessings for the world!

It is essential to understand the difference between these two salvations in order to appreciate the beautiful harmony of the Bible. There is a heavenly hope for the church, but God's provision for mankind as a whole is everlasting human life upon the earth.

QUESTIONS:

What does it mean to take up our cross and follow Jesus?

What did Jesus mean by the expression, "laying up treasure in heaven"?

What is the "regeneration" referred to by the Master?

—❧ THE LAW OF LIFE ❧—

MARCH 18—Matthew 25:31-46

GOLDEN TEXT: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.”—Matthew 22:37-39

THE law of life for all who have been created in the image of God is the law of love. This law heretofore has not always been immediately applied, but the time will come, when the plan of God is complete, that the only ones in heaven or on earth to enjoy the privilege of living everlastingly will be those who love God supremely and their neighbors as themselves. To be in heart harmony with this law means that the will of God and the best interests of others take precedence over our own desires and preferences. It is an exacting law, but one which brings genuine peace and joy into the lives of those who are governed by it.

Our Golden Text sets forth the law of love as a general principle which applies to the Lord's people in every age. In the parable of the Sheep and Goats (the Scripture assignment for this lesson) this principle is shown in operation during the thousand-year judgment day during which all mankind will be on trial for life. The sheep and the goats of the parable represent, not the church and the world during the present gospel dispensation, but the faithful and unfaithful during the time of Christ's Kingdom following His second advent.

“When the Son of Man shall come in His glory,” is the way the parable is introduced. This locates its application definitely following Christ's return. Jesus did not come in His glory at His first advent, but rather, in humiliation. He left the glory which He had with the Father before the world was, humbling Himself to become a man. He humbled Himself still further by His obedience unto death, even the cruel death of the cross.

Christ's sacrificial work was finished upon the cross and when He was resurrected the promised “glory to follow” became His. (Luke 24:26; 1 Pet. 1:11) Hence, it is the highly exalted, glorified Christ that returns to earth as the One whom God hath appointed to “judge the world in righteousness.” (Acts 17:31) It was Jesus' faithfulness in humiliation, however, that proved His worthiness of the high position of glory which He now occupies. His faithfulness was a demonstration also of His full harmony with the divine law of love. He loved God supremely, hence was glad to do His will at any cost. He also loved mankind, and in obedience to the Father's will, made the supreme sacrifice of His life to give all an opportunity to live.

The sheep and goats parable indicates that those represented by the sheep, are not aware of having done anything especially meritorious. This is significant. Their good deeds on behalf of those in need are performed in love and not for a reward. During the entire thousand years of the judgment day there will be opportunity for all who are so inclined to co-operate in the great restitution project then in operation. No one will be drafted into the service, but those who imbibe the spirit of the times and lend a helping hand wherever and whenever the opportunity offers, will discover that they have been in the service of the Lord, and that their unselfishness qualifies them to inherit the kingdom prepared from the foundation of the world.

The nature of the reward given to the sheep class of this parable also indicates the time of its fulfillment. The followers of Jesus during this age are not promised the kingdom prepared from the foundation of the world. That was an earthly dominion, as the Genesis account of creation clearly shows. Jesus' followers are partakers of a "heavenly calling." (Heb. 3:1) Jesus said to these, "I go to prepare a place for you" (John 14:2), which reveals the Christian reward to be different from the inheritance of the sheep class of the parable which was a kingdom "prepared from the foundation of the world."

Our first parents enjoyed that first dominion for a short time, but lost it because self-interest ruled their lives rather than su-

preme love for their Creator. God has permitted the reign of evil for six thousand years in order that the people may learn that love, not selfishness, is the true way of life and happiness. Having learned this lesson, the restored world of mankind, represented by the sheep in the parable, will have the lost inheritance restored to them.

The "goats" on the other hand, having failed to change their course from one of sin and selfishness to that of love for God and their fellows, "shall go away into everlasting punishment." As the wages or punishment for sin is death, this everlasting punishment will be everlasting death, otherwise described as the "second death." It is symbolized by fire because of the destructive qualities of fire. In Revelation it is represented by a lake of fire and brimstone.—Rev. 20:14, 15

This parable shows clearly that there is to be an opportunity of life for all mankind following the second advent of Christ, for it is after He comes in His glory that the people are gathered before Him for judgment and trial. This agrees with Isaiah 26:9 which shows that the judgment day is a time when the "inhabitants of the world will learn righteousness."

QUESTIONS:

At what time in the divine plan does the parable of the Sheep and Goats have its fulfillment?

What is the Kingdom prepared from the foundation of the world?

What is meant by the term "everlasting punishment"?

—o— THE TRIUMPHAL ENTRY —o—

MARCH 25—Matthew 21:9

GOLDEN TEXT: "Blessed is He that cometh in the name of the Lord; Hosanna in the highest."—Matthew 21:9

THE last week of the Master's ministry in the flesh was a very eventful one. It witnessed both the height of His popularity and the depth of His humiliation. He was hailed as the King of Israel and then arrested, charged with treason and crucified. It was during this week also that Jesus drove the money changers from the temple, and, on the Mount of Olives, replying to the disciples' questions, "What shall be the sign of Thy coming, and of the end of the world?" discoursed on conditions that would exist in the church and in the world during the early years of His second presence.

The particular events recorded in this lesson are the Master's presentation of Himself as King—riding into Jerusalem upon an ass; and His subsequent visit to the temple where He performed miracles of healing and exercised His authority to rid the house of God from the blight of commercialism and extortion. The Master knew in advance that it was not then the due time for the establishment of His Kingdom, nor for the general work of restoration foretold by the prophets, but He knew also that it was essential that the people of Israel be given an opportunity to accept their Messiah and to enjoy the blessings which are to come to mankind through Him.

When Jesus began His ministry

at Jordan His spirit of consecration to God called for the doing of all that had been written of Him in the Old Testament Scriptures—the "volume of the book." (Psa. 40:7; Heb. 10:7) Faithfulness to His consecration vows characterized every move He made. It was His desire to be guided by that which had been written aforetime which led to His riding into Jerusalem as King of Israel. The Prophet Zechariah had written, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9

It was in keeping with this prophecy that Jesus arranged His "triumphal entry" into Jerusalem. For the moment He was acclaimed King by what the Scriptures describe as a "multitude." It was not, however, an official recognition of His kingship by those who "sat in Moses' seat." (Matt. 23:2) It was, rather, an outburst of popular sentiment on the part of the people who had been benefited by His ministry and who knew of His genuine interest in their welfare.

Generally speaking, Jesus' teachings were presented in parables and dark sayings, and explained only to His immediate disciples.

THE TRIUMPHAL ENTRY

Even these did not comprehend them very clearly. But understandable to all was the Master's opposition to hypocrisy, selfishness, oppression, and His love for the people. His miracles of healing were also appreciated by the people. Hence, while they comprehended but little of the divine plan as it was being worked out through and by Him, many of them had confidence in Him and gladly hailed Him as their King.

It was an impressive demonstration that was made by the people as the Master rode through the gates of the city. "All the city was moved," we are told, and the people inquired, "Who is this?" The demonstration was on a scale sufficiently large to attract the attention of the city, but apparently the general public did not know what it was about, or who was involved. In answer to their question they were told, "This is Jesus the prophet of Nazareth of Galilee."

Following His entry into the city, Jesus went to the temple. There He taught, healed the sick, and drove out the money changers. These activities, like His kingly presentation to Israel, foreshadowed the world-wide services He will render to Israel and all mankind as "King of kings and Lord of lords." (Rev. 19:16; 17:14) Jesus is to be Priest as well as King—a religious as well as a civil ruler. This double role of priest and king was typified by Melchisedec, who was a priest enthroned as king. —Gen. 14:18-20; Heb. 7:1

Jesus will also be a Good Physician to give health and everlasting life to all who heed His instruc-

tions and obey the laws of His Kingdom.

While it was the Father's will for Jesus thus to foreshadow the glorious works of His coming Kingdom, it was not then due time for the actual functioning of His Kingdom to begin. The work of redemption had to be accomplished first. Jesus had to become the Redeemer of the human race before He could be its King. By death He had to abolish the sentence of death which stood in the way of man's restoration to life. Besides, Jesus was to have associate kings and priests. These had to be called from the world and given an opportunity to prove their worthiness of living and reigning with Him.—Rev. 20:4

So those who then acclaimed Jesus King were doubtless greatly disappointed when five days later He was crucified. In reality, however, the Master's death was the greatest of all the services He rendered at His first advent. Without that service, everything else He did would count for very little—nothing, in fact, so far as the salvation of the world is concerned. Not until Pentecost, however, when the disciples received the Holy Spirit, did they understand clearly that the suffering and death of Christ must precede His Kingdom glory.

QUESTIONS:

Why did Jesus present Himself to Israel as King?

Does the term "King" embrace all that Jesus will mean to mankind during the time of His Kingdom?

Why was the Kingdom not established at the first advent?



The Narrow Way

OF EQUAL importance to the knowledge of present truth is the use which we make of that knowledge. "That servant" whom the Lord so abundantly used in serving the household of faith with meat in due season left no doubt in his writings concerning the responsibility which a knowledge of the truth imposes upon those who accept it. The following excerpts from Volume 3 of Studies in the Scriptures serve well to illustrate this point:

"The narrow way opened to us is the privilege and opportunity of co-operating with our Lord now, when to manifest His spirit of meekness and zeal and loyalty to God and His truth will be at the cost of earthly advantage; when to champion His cause and the truths which He advanced will make us, to say the least, very unpopular; and when our endeavors to honor His name and bless our fellow men with the truth by letting our light shine, bring upon us reproach, misrepresentation and persecution in some form. . . .

"And suffering with Christ, we have seen, is not the ordinary suffering, common to all in the fallen state, but only such sufferings as are the results, more or less directly, of the following of Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of persecution, suffering and loss to all who follow in His footsteps. They will have fellowship in His sufferings now, and in the end will be accounted worthy to share in the reward of such faithfulness to principle. . . .

TALKING THINGS OVER

“The worthiness of the espoused virgin church to be the bride, the Lamb’s wife, consists not merely in sinlessness, though she will be holy and ‘without blemish’—‘without spot or wrinkle, or any such thing’ (Ephesians 5:27), made ‘whiter than snow’ in the great fountain of redeeming love, her Redeemer’s merit. This much is necessary to all who will ever be accounted worthy of everlasting life on any plane. But to be the bride of the Lamb, she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but she must be more, much more than this. She must so closely resemble her Lord, and so closely follow His footsteps and His counsel, that she will on this account be a sufferer, a martyr, as He was, and for the sake of the same principles of truth and righteousness. . . .

“To develop and demonstrate this character, she must be tried and tested. Her confidence, her endurance, her fidelity to her Lord, through evil as well as good, must be developed and proved. And only such as are thus developed and tested, and by the test proved faithful, will ever be owned and recognized as the bride and joint-heir of the Lord, the Heir of all things. . . .

“The door of opportunity to engage, with Christ our Lord, in the work of the Gospel Age, will be closed when ‘the night cometh wherein no man can work.’ And all who have not previously, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and His truth (Matt. 10:37; Mark 8:38) will then be too late to do so.”—Pages 208-210

* * *

“Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow members who remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the ‘good tidings of great joy which shall be unto all people.’ They tell the world the blessed tidings of God’s gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point,

not only to the great time of trouble impending, but also to the blessings which will follow it as the result of the setting up of God's Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord,—the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."—Page 235



"The Oil of Joy"

SORROW often mellows the heart and prepares one to appreciate the comforting message of truth from the Word of God. Today, sorrow is coming into the lives of thousands as a result of the war. This furnishes a golden opportunity for the Lord's people to do what they can to reach these brokenhearted with the glad tidings of the Kingdom. This can be done to a large extent through the mails. Addresses of bereaved relatives can be obtained from casualty lists and obituary notices published in the daily papers.

For a number of years The Dawn has been furnishing what we have styled "Consolation Cards," which have been used extensively and effectively for the above purpose. More recently many have suggested that it might be even better to send out a more complete message of comfort to the bereaved.

We have acceded to these suggestions, and now have ready an attractively arranged eight-page folder containing a timely article entitled, "The Great Homecoming." The outside front cover of this folder is designed much like a sympathy card, and the outside back cover carries an appropriate poem.

Envelopes to match these folders are supplied. Those for use by individuals and small ecclesias carry The Dawn address to which requests for the "Hope" booklet may be sent. Larger classes, desiring to order in quantities, may have their local address printed on the folders if they prefer.

The Brooklyn Ecclesia has appointed a special committee to promote this opportunity of service. Other ecclesias are doing likewise. It is an opportunity that nearly all can embrace if they will. Send for sample folders, or order a supply, as you prefer.

Rich Blessings Reported

JUDGING from reports received, many of the brethren are joining with us in reading through the entire set of Studies in the Scriptures this year. Already we hear of the rich blessings accruing therefrom. Brother Bernoudy, secretary of the St. Louis, Mo., Ecclesia, is enthusiastic about the plan and has suggested having the monthly reading calendar arranged in such a way that it can be conveniently removed from The Dawn and kept with the volumes for ready daily reference. In accordance with this suggestion, the friends will find that the reading calendar in this issue can be removed from the center of The Dawn without interfering with any of the articles.

Those who do wish thus to remove the calendar will find that with it they will have the TEST YOUR KNOWLEDGE questions, together with their answers, which also can be studied with profit in spare moments. These questions are not intended to be more than reminders of historical incidents of the Bible or some of the fundamentals of the divine plan, yet it is surprising how many of these simple truths can be forgotten, or perhaps, never thoroughly learned.

Tract Distribution

THERE is an awakening interest in the general distribution of tracts. The Brooklyn Ecclesia, for example, is undertaking to distribute a million tracts during

1945. We are happy to note this zeal, and will, by the Lord's grace, furnish all the free literature the brethren desire to order. There are indications that the tract carrying the article, "The Great Homecoming" will be a favorite for general distribution. This is the same article used in the consolation folder, but the tract should not be confused with the folder—the latter being specially designed for mailing. We have another good tract entitled, "Do You Know?" There is also one on "Calamities, Why Permitted," and there are others.

When these tracts are ordered in quantities by ecclesias, we will be glad to imprint them with a notice of Sunday meetings, and a special announcement of the Frank and Ernest broadcasts serving the district. Orders for tracts without special imprints will be filled without delay. When special imprints are desired, orders may be somewhat delayed—but we will fill all orders as quickly as possible.

Radio Station Change In New York District

After more than four years of continuous weekly programs over WMCA of New York, the Frank and Ernest programs will be moved to WPAT, 930 on the dial, Paterson, N. J., and will be heard at 10:00 a. m. Sundays. This station serves the New York district well. We trust that the friends will do their best to acquaint the public with this change of schedule.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Philadelphia, Pa. March 18
 Hartford, Conn. 25

F. A. BRIGHT

New Haven, Ct. (Morning) March 11
 Waterbury, Ct. (Afternoon) 11
 York, Pa. 18
 Allentown, Pa. 25

J. B. BROWN

Rutherford, N. J. (Evening) March 4
 Paterson, N. J. (Afternoon) 11

S. C. DEGROOT

Houston, Texas March 1, 2
 Donna, Texas 4, 5
 San Antonio, Texas 6, 7
 Rochelle, Texas 8
 Dublin, Texas 9
 Ft. Worth, Texas 11
 Dallas, Texas 12
 Oklahoma City, Okla. 13
 Wichita, Kans. 14, 15
 Topeka, Kans. 16
 St. Joseph, Mo. 18
 Kansas City, Mo. 19
 Old Monroe, Mo. 20
 St. Louis, Mo. 21
 Cicero, Ill. 22
 Toronto, Ont., Can. 25

E. FAY

Oakland, Calif. March 4

P. KOLLIMAN

Binghamton, N. Y. March 4
 Albany, N. Y. 11
 Paterson, N. J. (Afternoon) 25
 Rutherford, N. J. (Evening) 25

R. A. KREBS

Minneapolis, Minn. March 9-11
 Sanger, N. D. 13, 14
 Spokane, Wash. 16-18
 Yakima, Wash. 19, 20
 Tacoma, Wash. 21, 22
 Seattle, Wash. 23-25
 Victoria, B. C., Can. 26, 27
 Duncan, B. C., Can. 28, 29
 Vancouver, B. C., Can. April 1, 2
 Bellingham, Wash. 3

J. Y. MAC AULAY

Wilmington, Del. March 9
 Washington, D. C. (Evening) 10
 Washington, D. C. (Morning) 11
 Baltimore, Md. (Afternoon) 11
 Cumberland, Md. 12
 Connellsville, Pa. 13
 Perryopolis, Pa. 14
 Charleroi, Pa. 15
 Duquesne, Pa. 16
 Pittsburgh, Pa. 18
 East Liverpool, Ohio 19
 Nelsonville, Ohio 20, 21
 Crooksville, Ohio 22
 Zanesville, Ohio 23-25
 Newark, Ohio 26, 27
 Columbus, Ohio 28
 Dayton, Ohio 29, 30
 Piqua, Ohio April 1, 2

W. S. MARSHALL

Brewer, Me. March 4, 18
 Guilford, Me. 11
 Ellsworth, Me. 25

E. MAURER

East Liverpool, Ohio March 11

C. H. MEADORS

Brooklyn, N. Y. (Afternoon) March 11
 Rutherford, N. J. (Evening) 11

M. C. MITCHELL

Groton, Conn. (Evening) March 17
 Groton, Conn. (Morning) 18
 New London, Conn. (Afternoon) 18

R. E. MITCHELL

Paterson, N. J. (Afternoon) March 18
 Rutherford, N. J. (Evening) 18

M. A. STAMULAS

Akron, Ohio Feb. 28, March 1, 2
 Columbus, Ohio 4, 5
 Springfield, Ohio 6
 Piqua, Ohio 7, 8
 Dayton, Ohio 11
 Richmond, Ind. 12
 Muncie, Ind. 13
 Elkhart, Ind. 14
 South Bend, Ind. 15
 Chicago, Ill. 18

C. W. ZAHNOW

Detroit, Mich.	March	4, 7
Windsor, Ont., Can.		6
Toledo, Ohio		8
Elyria, Ohio		9
Cleveland, Ohio		11
Buffalo, N. Y.		13
Tonawanda, N. Y.		14
Lockport, N. Y.		16
Syracuse, N. Y.		18
Springfield, Mass.		19
Worcester, Mass.		20
Boston, Mass.		21
Lynn, Mass.		23
Providence, R. I.		25
New Bedford, Mass.		26

New London, Conn.	27
New Haven Conn.	28
Rutherford, N. J. (Evening)	29

G. M. WILSON

Duquesne, Pa.	March	4
Washington, Pa.		18

W. N. WOODWORTH

Jamaica, N. Y., I. O. O. F. Temple, 160th St. & 90th Ave. 8 p.m. March 8, 15, 22		
---	--	--

H. L. YOUNG

Reading, Pa.	March	4
Shamokin, Pa. (Afternoon)		18
Bloomsburg, Pa. (Evening)		18

ASSEMBLIES

OAKLAND, CALIF., March 4—All day gathering of Berkeley and vicinity friends in hall, 800 61st Street. Opening session 9:30 a. m.

ALBANY, N. Y. March 11—Y. M. C. A., 5 Lodge Street.

SAGINAW, MICH., March 11—Woman's Club, 311 N. Jefferson St.

CHICAGO, ILL., April 1—All day gathering. (In place of usual fourth Sunday services.) Central Masonic Temple 910 N. LaSalle Street.

DETROIT, MICH., March 25—Maccabees Bldg., Woodward Avenue at Putnam.

WARRINGTON, ENGLAND, March 31 to April 2—St. Johns Hall, Wilderspool Causeway, Warrington. For details, write the secretary, Mr. David Stanley, "Hetherton," 42 Euclid Ave., Grappenhall, Warrington, Lancs., England.

ITHACA, N. Y., April 1—205 E. Falls Street.

SHAMOKIN, PA., April 1—Redmen's Hall, Market Street.

GREETING CARDS. Birthday and Friendship cards: Box of ten, 50 cents. Birthday cards: Box of ten, 60 cents. Swiss colored prints: Assorted Scripture text, 60 cents a dozen. Biblical picture cards and birthday assortments: 20 cents a dozen. Bradlee folders with envelopes: Scripture text, five and ten cents each.

An Easter Message

IT IS customary to send Easter greeting cards to relatives and acquaintances, and we have been requested to furnish an appropriate folder for this occasion which would convey a message of the divine plan. It is a privilege to cooperate with the brethren in these timely ways of bearing witness to the truth. An attractive eight-page folder, with envelope to match, will be ready to supply your needs. The small cost of one cent each will in most cases be less than the price of the average Easter greeting cards. These folders bear a personalized message and are suitable for sending even to casual acquaintances. Probably most of us can make up quite a list. It is another way to make known the glad tidings.

STATIONERY. Ten Scripture assortment texts. Packet-Medium size, Ripple Bond, 100 sheets, 50 cents; 100 envelopes, 50 cents.

MEMORIAL DATE THIS YEAR
Tuesday, March 27

BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOXM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Detroit—Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
Paterson, N. J. WPAT 10:00 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Anderson, Ind. WHBU 11:45 a.m.
Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 8:45 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa KRCS 9:45 a.m.
Columbus, Ohio WHKC 11:30 a.m.
Dallas, Texas KSKY 9:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 10:00 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:30 a.m.
Toledo, Ohio WTOL 9:15 a.m.
Wausau, Wis. (Fridays) WSAU 4:45 p.m.
Wichita Falls, Texas KWFT 9:15 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Durango, Colo. KIUP 10:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.

Mandan, N. D. KGCU 9:45 a.m.
Nampa, Idaho (Wed.) KFXD 9:15 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Riverside, Calif. KPRO 7:00 a.m.
San Diego, Calif. KFMB 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
Stockton, Calif. KGDM 9:30 a.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, B. C. CKMO 10:00 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

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

South Australian Time

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

Western Australian Time

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

Broadcast Topics

Chosen People
The Jew in Prophecy
Earth's Rightful Ruler
Israel's Double Portion