

a herald of Christ's presence

THE DAWN

"COME
LET US
REASON
TOGETHER,
SAITH
THE LORD."

Isaiah 1:18

november 1956

this month in the **DAWN**

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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule.

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: P. O. Box 217, Winnipeg, Manitoba.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Haravgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Daggy Forlaget, Hyldebaervej 13, Copenhagen F.

ITALIAN BRANCH: Aurora Associazione Studenti Della Bibbia, Carso Novara, 1/16, Naples, Italy.

SWEDISH BRANCH: Dagningen, Torpagatan 32A, Jonkoping, Sweden.

GERMAN BRANCH: Tagesanbruch Bibelstudien-Vereinigung, Berlin-Friedenau, Menzelstrasse 2, Germany.

UKRAINIAN DAWN: Box 3511, Station B, Winnipeg 4, Manitoba, Canada. \$2.00 per year. Other Ukrainian literature available.

SUBSCRIPTION RATE: United States and Canada, \$1.00 per year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries, money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 per year. The Dawn is published in the Dano-Norwegian, Swedish, French, German, Italian, and Greek languages. Subscriptions may be sent direct to foreign branches as listed above.

A Second Broadcast

Beginning Sunday, November 11, a second broadcast of the kingdom message will be heard over the Mutual Network. The network time for this new program will be at 9:45 P. M., Eastern Standard Time.

This new program will be ten minutes in length, and will consist of a brief review of news items which can be related to the Bible and its message of the kingdom. This second broadcast each Sunday is possible through a special discounted by the Mutual Broadcasting System to clients already using the network for a fifteen minute period on the same day.

The Victory Won

On Sunday, September 16, our Brother Oscar Magnuson finished his earthly course, having maintained his zeal for the Lord and the truth faithfully to the end. Brother Magnuson was well known in many parts of the country as a colporteur and pilgrim. He was living in San Diego, California at the time of his death. Brother G. R. Pollock conducted the funeral services. We express our sympathy for Sister Magnuson in her great loss, and assure her of an interest in our prayers.

TELEVISION IN CHICAGO AREA:

The Chicago Ecclesia is currently presenting a series of television truth programs. They are being telecast on channel 7, beginning at 11:15 on Sunday mornings. If you live in channel 7 area, and have a television set, tune them in.

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Sifting Superstition From Religion

SUPERSTITION, according to Webster's dictionary, is "an irrational abject attitude of mind toward the supernatural, nature, or God, proceeding from ignorance, unreasoning fear of the unknown or mysterious." Since the true and living God of the Bible invites us to reason with him, which we do through the study of his Word, it is apparent that he does not wish us to be under the influence of superstition, or, as Webster puts it, an "unreasoning fear of the unknown or mysterious."

The true religion of the Bible is based upon reason, and is in harmony with all known facts—historical, geographical, and our own individual experiences. In our text, the subject upon which God invites us to reason with him is one of reality; that is, the subject of sin. Sin is the violation of God's law, the divine penalty for which is death. (Rom.6:23) The Bible informs us of the original sin of our first parents, and the fact that they were sentenced to death and driven out of the Garden of Eden to die.

Paul wrote that "in Adam all die." —Gen. 2:17; 3:17-19, 23, 24; I Cor. 15:22

Throughout all the centuries of authentic history, although dying, the human race has continued to increase. Reason tells us that this increase must also have been true prior to the dawn of recorded history, and suggests that, if calculated inversely, we must eventually get back to two people, the first man and first woman, in harmony with the Bible account of the creation of man. This is not a superstitious notion. It is fact.

It is also a fact that the cradle of the race, from where the human population has overflowed to other parts of the earth, is historically known to be in the general vicinity of ancient Mesopotamia. Thus, geographically, the Bible account is found to be in harmony with fact.

And what about sin and death? History reveals that there has never been a time when sin and death have not been rampant in the earth. The one hundred thousand deaths which occur every

twenty-four hours—the general average today—testify to the truthfulness of the Word of God. The Bible alone explains the origin of sin and death, and its explanation harmonizes with the facts.

It is on these facts that God asks us to reason with him—"Though your sins be as scarlet, they shall be as white as snow." In this beautifully poetic manner the Lord suggests to us that it is his purpose to do something about sin, and its penalty, death; and it is in his Word, also, that we find the divine plan by which this purpose will be accomplished.

God's plan to destroy sin, and deliver the sinful race from death, reveals his love. The penalty of death was just. None could be permitted to live in rebellion against the Creator. However, divine wisdom foresaw that man, given an experience with sin and its terrible results, would benefit therefrom and, if given another opportunity, would be likely to choose obedience and live.

But how could that just sentence of death be set aside? God's love provided the way, for he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish [forever], but have everlasting life." (John 3:16) Jesus, the beloved Son of God, was "made flesh" for the "suffering of death," and he "tasted" death "for every man." (John 1:14; Heb. 2:9) In I Timothy 2:3-6 this arrangement for setting aside the death penalty is spoken of as a "ransom," translated

from a Greek word meaning "a price to correspond."

By this plan both the justice and love of God operate to free the sinner from death, in order that ultimately all who lost life because of Adam's sin will be given an opportunity through Christ to live again. Paul put it this way: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." —I Cor: 15:21, 22

Thus it is that God, through his Word, reasons with us on the subject of sin, and the plan which he devised for its removal and for setting aside its penalty. Historically, it is true that Jesus did come, was crucified, and was raised from the dead. So our belief in the testimony of God's Word concerning this wonderful way in which the Creator manifested his love for his human creatures is not superstition. It is faith in that which is reasonable, and known to be true.

Beginning of Superstition

God warned our first parents that death would be the penalty for sin—"Thou shalt surely die." (Gen. 2:17) Speaking through the "serpent," Satan contradicted this. He said to Mother Eve, "Ye shall not surely die." (Gen. 3:4) This lie forms the basis of much of the superstition which has since been associated with religious belief. Actually, of course, Adam and Eve did die. Their progeny since has continued to die. But the Devil, whom the Scriptures identify as a great deceiver, induced the vast

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majority of the human race to believe that what is called death is not really death at all, but a gateway into another experience of life. The Devil would have us believe that "there is no death."

As we have seen, the facts testify to the reality of death. The evidences of death are all around us—every doctor's sign, every tombstone, every hospital, all of these remind us that the human race is a dying race. Yes, death is real, and tragic. It is man's greatest enemy. But man does not want to die, and because of this the majority have been ready to believe one or another of the many superstitions which deny the reality of death.

Basic to all the various superstitions associated with death is the claimed immortality of the soul. It is self-evident that the human body dies. No one denies this. So the theory was developed that man has within him an "immortal soul" which does not and cannot die. According to this superstition, when the body dies the soul escapes and keeps right on living, death thus being likened to the opening of a door into another room, or sphere of life.

The Bible does not support this superstition. Not once does the Bible speak of the human soul as being immortal, or indestructible. In Genesis 2:7 the Bible tells us how God created the first human soul, and of what it is made. The text reads, "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a

living soul." The emphasis in this text should be on the word "became"—man "became" a living soul; that is the body, animated by the breath of life, constituted the soul.

The "soul" then, according to the Bible, is the living being; and in Ezekiel 18:4 and 20 we read, "The soul that sinneth, it shall die." It was to Adam as a soul, a living being, that God addressed the words, "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17) Any theories, or philosophies, which circumvent or deny this by the implication that "there is no death" are out of harmony with the Bible, contrary to facts, and are superstitions.

The heathen theories of reincarnation and transmigration of souls are superstitions. Since it is the human soul that dies because of sin, there is nothing which remains alive to become reincarnate in another human body, or to be transmigrated into the body of a lower animal.

The Hell Superstition

But no less superstitious are some of the theories which have been erroneously introduced into the Christian religion. One of these is the crude, God-dishonoring doctrine of eternal torture for those who die without accepting Christ as their Redeemer and Savior. Having renounced the Bible teaching that the "wages of sin is death," the creed makers changed the meaning of the word death into separation from God in an abyss of endless torture. They knew that

the human body dies and returns to dust, even as the Bible declared it would, so it was the "immortal soul" superstition that led to the blasphemous one of torture.

How agonizing on the part of millions has been the "unreasoning fear of the unknown" in so far as the eternal torture superstition is concerned! But, as with all superstitions, it is not taught in the Bible. True, the word "hell" appears in the Bible many times, but it does not mean torture, although misuse has associated the idea of torment with it.

In the Old Testament the word hell is translated from the Hebrew word *sheol*. This same Hebrew word is also translated grave thirty-one times. The various texts in which it appears reveal that both the righteous and the wicked go into *sheol* when they die. It is, indeed, the state of death. In Ecclesiastes 9:10, where *sheol* is translated "grave," we learn that it is the state, or condition of oblivion.

In the New Testament, the early manuscripts, which were written in the Greek language, the word *hades* corresponds to *sheol* of the Old Testament. We know this because the Apostle Peter, in his pentecostal sermon, quoted a prophecy from the Old Testament concerning the death and resurrection of Jesus in which *sheol* is used, and in his quotation employs the Greek word *hades* to translate it.

And it is a very interesting prophecy. In it Jesus is quoted

as saying to his Heavenly Father, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16: 10) Yes, Jesus went to the Bible hell when he died. This proves that hell is not a place of torment. His resurrection meant that he was brought back from hell. The whole Christian world professes to believe that Jesus died for the sins of the people. The Bible says that he "poured out his soul unto death." (Isa. 53:12) Because he died for sin, because he poured out his soul unto death, he was in the Bible hell.

After his resurrection Jesus said, "I am he that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." (Rev. 1:18) The "keys" mentioned by Jesus symbolize his authority and power to open the "gates of hell" and set death's captives free. And in next to the last place in the Bible in which the word hell appears, we are assured that it will give up its dead. (Rev. 20: 13) This is simply one of the ways by which the Bible assures us that there will be a resurrection of the dead.

The Purgatory Superstition

The theory of purgatory is somewhat more humane than the eternal torture superstition. Its proponents claim that very few are good enough to go to heaven when they die, yet the vast majority are not sufficiently wicked to be eternally tortured—as if anyone could be wicked enough to deserve that!

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So the claim is that purgatory is a place where these millions go at death to have their sins purged away, by various means of torture, lasting for an indefinite period of time, although seldom less than a few hundred years.

As we have said, this view is a little more humane, although only so in the sense that it is not eternal torture. But it is another of the many superstitions arising out of the Devil's lie, "Thou shalt not surely die." (Gen. 3: 4) There is no support in the Bible for the purgatory teaching. With the eternal torture superstition, its advocates have distorted the meaning of the word "hell" in their efforts to find support in the Bible; but the "purgatory" dogma cannot be proved by the Bible: even by this erroneous method, for the word does not appear anywhere in the sacred Word.

Heaven or Hell

The orthodox Protestant version of Christianity is that there are but two places for the "immortal soul" to go at death—one is heaven and the other is hell. The argument is that since the Bible teaches there is a heaven, there must be a hell. But this is not scriptural reasoning. It is not reasoning together with the Lord. The Lord's reasoning on this point was set forth by Moses, who said to the children of Israel: "I have set before you life and death, . . . therefore choose life, that both thou and thy seed may live." —Deut. 30:19

Yes, life and death are the alternatives held before the people by

the Word of God. Every provision was made for Adam and his race to live forever. (Gen. 3: 22) It was only because he transgressed God's law and brought upon himself the penalty of death and expulsion from Eden that Adam and his progeny have failed to live. God did not say to Adam that if he did not sin he would die and go to heaven, neither did he say if he did sin he would die and go to a place of eternal torture.

True, the Bible does speak of a heavenly home for the footstep followers of Jesus, not as an alternative of going to hell, but as a reward for faithfulness in serving the Lord, for zeal that leads them into sacrificial death. Paul speaks of this as the "prize of the high calling of God in Christ Jesus. (Phil. 3: 14) This "prize includes immortality. Paul admonishes the Christian, through patience, to "seek for glory and honor and immortality." (Rom. 2: 7) Immortality is not an inherent quality of humans, but is given to the faithful followers of Jesus as a reward.

And this "prize," this reward, is received by the true followers of Jesus in the resurrection, the "first resurrection." We read about this in Revelation 20: 4, where we are informed that in addition to being exalted to immortality they "live and reign with Christ a thousand years." The purpose of this thousand-year reign of Christ is to restore the remainder of the human race to health and life. It is described by the Apostle Peter as

"times of restitution of all things."
—Acts 3: 19

Future Probation

Under the misleading influence of the various superstitious theories arising out of Satan's lie, "Thou shalt not surely die," there developed another superstition, which is that those who do not repent and accept Christ during this present span of life will never be granted another opportunity, and therefore are eternally lost. But when we reason with the Lord through his word we find that there is no support for this limitation upon the love and mercy of God. And why should there be? Some fall asleep in death at an early age, others live for many years. Why should some have such a short period of probation, while others have a much longer period?

From God's standpoint all are in reality dead—in the sense, that is,

that they are under condemnation to death. As we have seen, through Christ Jesus this penalty of death is to be set aside. By faith, freedom from condemnation comes even in this life to those who devote themselves to following in Jesus' footsteps, laying down their justified lives in the divine service. But this is comparatively a small number. The vast majority have as yet been given no opportunity to benefit from the redemptive work of Christ. It is the "god of this world," Satan, who has blinded the minds of unbelievers so that they are unable to recognize the truthfulness of God's plan of redemption. (II Cor. 4:4) Their first and real period of probation is in the future, during the thousand years of Christ's kingdom.

That is the time set apart in the divine plan for the human race to be enlightened, and upon the basis

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"SIFTING SUPERSTITION
FROM RELIGION"

WKAT SUNDAY, NOVEMBER 18
1360 kc., 12:45 P. M.

Will the earth ever be destroyed? Is there hope for the unsaved dead? The Dawn Magazine answers these questions. Send for a free copy—no obligation.

"FRANK AND ERNEST"

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NEW YORK, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

DECEMBER TOPIC: The "Frank and Ernest" topic for December 16 will be, "The Prince of Peace." Circulars advertising this special broadcast will be available in any quantity desired, and free—but place your order as early as possible. You may send your order direct, or through your class secretary, as you prefer. There is a blessing in the distribution of these circulars.

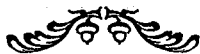
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of that enlightenment, given an opportunity to accept the provisions of God's grace in Christ, obey the laws of the messianic kingdom, and live forever. That will be the time referred to in the Bible as the judgment day—not a period of twenty-four hours, but the entire thousand years of the kingdom of Christ.

The twenty-four hour judgment day theory is a superstition that has come down to us from the Dark Ages, and is not supported either by reason or by the Word of God. Since, according to superstition, the eternal destiny of each individual is fixed at death, there would be no valid reason for a future judgment day. But since a judgment day is mentioned in the Bible, a place had to be found for it in the "unreasoning fears" of the creed makers. So, they decided that it would be only

twenty-four hours in length, and in that short period the "immortal souls" of the saints would be returned from heaven and reunited with their earthly bodies, and all the "immortal souls" of sinners summoned from hell to be re-imprisoned in their earthly bodies. And, somewhere along the line, all would pass before the divine judgment seat to be told to return either to heaven or to hell, according to which place they came from to be judged.

It seems ridiculous when explained in detail, and such is another of the superstitions which must be sifted from the true Christian religion if we are to understand and rejoice in the pure, harmonious and soul-satisfying truth of the Word of God. And it truly is satisfying! The Bible reveals that throughout the present Gospel age the Lord has been selecting from



Great Cause for Thanksgiving

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Colossians 3:15

Shall we not set apart every day as a day for the expression, in deeds as well as in words, of our hearty thanksgiving to God for all his multiplied favors to us? Thanks be to God for preparing our way before us in a land where...we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth. And thanks be to him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be the bride of Christ and joint-heirs of all things with his dear Son.—Reprint



mankind, upon the basis of their faith in Christ and devotion to the divine will, a "little flock" to be associated with the Redeemer in the great future work of judging the entire human race—not just pronouncing sentence, but supervising a period of probation during which every individual will be fully enlightened and given every opportunity and help to believe and obey and live. Paul wrote, "Know ye not that the saints shall judge the world?" I Cor. 6:2

Isaiah 26:9 reads that when the judgments of the Lord are abroad in the earth "the inhabitants of the world will learn righteousness." In his sermon on Mars' hill Paul contrasted "the times of this ignorance," "winked at" by God, with the "day" which he has appointed to "judge the world in righteousness." (Acts 17:31) In a reference to the judgment day found in the 20th chapter of Revelation, we are informed that the "books" will be opened—a reference to the opening up of the truth to all mankind, that it may become a basis upon which they can be righteously judged.—vs. 12

An Old Testament reference to these "books" assures us that when they are opened, the "deaf" shall hear and "the eyes of the blind shall see out of obscurity." (Isa. 29:18,19) It will be then that the "knowledge of the Lord" shall fill the earth, "as the waters cover the sea," and when the great Judge will deal with the people upon the basis of their heart condition, not depending upon outward circum-

stances. (Isa. 11:1-9) Those who then prove to be wilfully wicked will be destroyed.—Acts 3:23

During the Dark Ages," when tradition and superstition were rapidly replacing the true teachings of the Word of God, some manuscript copyist presumed to help God reveal his plan, and in the 5th verse of Revelation, chapter 20, added the words, "The rest of the dead lived not again until the thousand years were finished." This is an interpolation, and is no part of the inspired text. In the minds of those who have accepted it as truth it has, with one master stroke, set aside the real plan of God for the thousand years of Christ's reign, that plan being the enlightenment and trial of mankind to determine who among the redeemed millions will then prove to be worthy of everlasting life.

It will be during that time that the wicked Sodomites will be judged and given a favorable opportunity to gain eternal life. (Ezek. 16:53,55,60-63; Matt.10:15) It will be during that same period of time that those who rejected Jesus and crucified him will have their ungodliness removed and be given an opportunity to gain eternal salvation.—Rom. 11:26,32

"Now is the accepted time, now is the day of salvation," Paul wrote, explaining a wonderful promise of God recorded in Isaiah 49:8,9. (II Cor. 6:1,2) This has been taken by many to prove that there is no opportunity of salvation beyond this life. But this is not the point Paul is making. In the Old

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Testament promise, from which he quotes, (God speaks of a special class whom he would call during a particular day of salvation, and that he would help and preserve this class in order that he might use it in the restoration of the remainder of the world of mankind to life.)

This class is made up of those who lay down their lives with Jesus, who are baptized into his death, who present their "bodies a living sacrifice." (Rom. 6:3-5;12:1) The Gospel age is the only "day" in the divine plan when such sacrifices will be accepted by God. This is the day of the "great salvation" first spoken by Jesus. (Heb. 2:3) But this does not mean that unbelievers will not be given an opportunity to gain life in the next age. Indeed, the work of this present age is in preparation for the blessing of all mankind during the age to come.

Concerning those selected during the present age and prepared to reign with Christ, Isaiah wrote that they shall be given "for a covenant of the people, . . . to cause to inherit the desolate heritages," and to call forth the prisoners of death. (Isa. 49:8,9) When Adam was created he was given the earth as his home, and he was to have dominion over it. Because of sin he lost this goodly heritage; it became "desolate." But during the world's judgment day, and through Christ and his church, all who then accept and obey will hear those wonderful words, "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Another Superstition

But this glorious consummation of the divine plan for the "restoration of all things" was, soon after the apostles fell asleep in death, beclouded by another superstition; namely, the erroneous theory that God would destroy this earth by fire at the second coming of Christ. This was contrary both to reason and to the Word of God. Through the Prophet Isaiah, the Lord declares that he created the earth "not in vain, but formed it to be inhabited."—ch. 45:18

Since God created the earth "not in vain," and his purposes never fail, we may be sure that his originally stated purpose that man should multiply and fill the earth will be gloriously accomplished. Sin and death did not interfere with this. (They simply provided an opportunity for the human race to experience the terrible result of disobedience to the divine law.) Through the redemption which is in Christ Jesus, and by means of divine power to restore the dead to life, the earth is yet to be filled with a perfect and happy human family, enjoying the blessings of eternal life.

Thus, when we reason with the Lord, upon the basis of his Word, we find that sin and its results are indeed to be erased. Yes, for all who, in any age of the divine plan, accept the provisions of God's grace through Christ Jesus, though

their sins have been as scarlet, they shall be as white as snow; and though they have been like crimson, they shall be as wool. Death came by sin, and ultimately both sin and death will be destroyed.—I Cor. 15:26,55

And Soon

The prophecies of the Bible which have been misconstrued to mean the destruction of the earth, refer to the overthrow of what Paul calls "this present world" over which Satan is the "god" and "prince." (Gal. 1:4; II Cor. 4:4; John 12:31) When the disciples asked Jesus what would be the signs of his return and the end of the present age he described conditions as we have witnessed them throughout the earth during our lifetime—conditions which are becoming increasingly chaotic.

The prophecies of the Bible relative to the end of Satan's rulership over the earth use such expressions as "the time of the end"; "the last days"; and "the latter days." But these do not, as has been supposed, denote the destruction of the earth; nor do they imply the end of human experience on the earth. They refer rather to the end of all evil, and to a transition period leading into an age when all the enemies of God and man will be destroyed. This will be the age of Christ's kingdom, and we are assured that he will reign until even death will

be destroyed.—I Cor. 15:25, 26

The expression, "time of the end" is employed by the Prophet Daniel. He tells us that in the "time of the end" many shall "run to and fro" and that knowledge shall be increased." (Dan. 12:4) This prophecy is now having a remarkable fulfilment. Essentially all our modern conveniences of living and travel have come within the lifetime of the present generation.

Modern means of running "to and fro" have brought the nations close together and made global wars possible. Thus selfishness, implemented by modern weapons of destruction, is causing a "time of trouble such as never was since there was a nation." (Dan. 12:1) This "trouble" is permitted by the Lord to destroy Satan's world, not the earth. This is the prophetic "end of the world" described in the Bible.

There is reason to believe, then, that even now we are witnessing the prophetic ending of Satan's world, in preparation for the full establishment of Christ's kingdom. Let us therefore take heart, and rejoice, knowing that this night-time of spiritual darkness and superstition is soon to give place to a new day of enlightenment, when all "unreasoning fear" will be dispelled, and the people will learn to know the true God of the Bible, the God of wisdom, justice, love, and power.



LESSON FOR NOVEMBER 4

The Suffering Servant

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."
—Isaiah 53:5

ISAIAH 53

VERSE 1 of our lesson raises a question, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The marginal translation suggests the word "doctrine" instead of "report." It implies, therefore, that a certain doctrine, or teaching, concerning the "arm of the Lord" had not or would not be believed. This teaching might well be the great truth set forth in the 10th verse of the preceding chapter, which reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

But who has believed this? the prophet asks. Indeed, who can believe it? For, instead of the "Arm" of the Lord being revealed in glory and power to all nations, and instead of all the ends of the earth seeing the salvation of God through this "Arm," just the opposite seems to have been true. He was "despised and rejected of men," and he was "brought as a lamb to the slaughter."

This was, quite literally, the viewpoint the disciples first had

of Jesus. They accepted him as their Messiah, and verily believed that he had come to fulfill all the glorious kingdom promises of the Old Testament. But when he was taken from them and crucified they were perplexed. It doubtless seemed to them that their whole concept of Jesus as the mighty representative of Jehovah had been wrong. They first began to get the proper view of the matter when after his resurrection Jesus met two of them on the way to Emmaus, and pointed out to them from the prophecies that it was necessary that the Messiah should first suffer, and after this enter into his glory. No doubt this fifty-third chapter of Isaiah was one which Jesus quoted in his stirring message to the disciples that day.

It is the "pleasure of the Lord" (vs. 10) that "all the ends of the earth" shall see his salvation as it will be extended to all mankind through his mighty "Arm." But in order for this to be accomplished it was necessary that Jesus suffer and die as man's Redeemer. So, this "Arm" became the "Lamb of

God, which taketh away the sin of the world," having the ability to take away sin because he was led to the slaughter. He "made his soul an offering for sin."

"He hath poured out his soul unto death," verse 12 states. (The word soul here, as always, means life, or a living being.) As a living being, perfect and uncondemned, Jesus had the right to live forever but he relinquished that right. He voluntarily surrendered himself to be killed. Thus he poured out his "soul" unto death, making it "an offering for sin."

Because he was faithful in making this sacrifice, the "pleasure of the Lord shall prosper in his hand." All of God's "holy prophets testify concerning God's plan for the restoration of the lost world to life in the "times of restitution of all things." (Acts 3:19-21) This "pleasure" will be fulfilled by Jesus, for, through him, and in God's own due time, "all the ends of the earth shall see the salvation of our God."

The last verse of the chapter presents another "glory" promise. "Therefore will I divide him a portion with the great," Jehovah promises. The "Great" referred to is obviously the Heavenly Father and he is promising to exalt his beloved Son to his own right hand—to glory and the divine nature. After his resurrection, and after he returned to heaven, Jesus testified that this promise had been fulfilled. He said, I "am set down with my Father in his throne." Rev. 3:21

Thus in this chapter we have an

QUESTIONS

Who is the "Arm" of the Lord?

Why has this "Arm of the Lord" not yet been made "bare" in the eyes of the nations?

What is the "pleasure of the Lord" which will prosper in the hands of Jesus?

Explain the glory promise contained in the last verse of the lesson.

example of the truth set forth by the Apostle Peter, when he wrote concerning the message of the Holy Spirit through the prophets when it testified beforehand the sufferings of Christ, and the glory that should follow." I Pet. 1:11) The "sufferings of Christ" are described throughout the entire chapter of our lesson, until the last verse; and in this verse we are told of the "glory that should follow"—"Therefore I will divide him a portion with the great."

After Jesus was raised from the dead he announced to his disciples, "All power is given unto me in heaven and in earth." (Matt. 28:18) He was indeed now the mighty "Arm" of Jehovah which was to bring salvation to all the ends of the earth. Yet the world still awaits that salvation, for God has his due time for the "dispensation of the fulness of times" that the "Arm of the Lord" will be offered to all.—Eph. 1:10

The reason for this seeming delay is that in the divine plan the followers of Jesus during the present age are called to suffer and die with him. Thus they are prepared to share his glory and to reign with him in his kingdom of blessing.

The Lord's Requirements

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

MICAH 4:1-5; 6:6-8

THE first part of this lesson does not apply to the present, or Gospel age, at all. It is a prophecy which is due to be fulfilled in the "last days"—the last days, that is, of Satan's reign of sin and death. It is then that the "mountain," or kingdom, of the house of the Lord is established in the "top of the mountains": a position of domination over all nations.

In this kingdom, when it is fully set up, the people will learn the Lord's ways, which will be the ways of peace. They will beat their swords into plowshares, and their spears into pruninghooks, and will learn war no more. There is today much hue and cry over the "necessity" to prepare for war in order to be assured of peace. But this is the viewpoint of worldly wisdom, and has never proved to be true.

But when, under the direction of the Lord's kingdom, the nations no longer prepare for war, they will have peace. This in turn will lead to economic security, symbolically described as sitting under the vine and fig tree. "And none shall make them afraid." What a heart-cheering promise this is!

Today the world is filled with fear because the Lord's ways of peace are not observed. But it will be different then, for, through the administration of the kingdom of Christ, the "peace-on-earth" prophecy of the angel on the night Jesus was born will finally be fulfilled.

The followers of Jesus are, of course, always to be a peace-loving and peace-promoting people. But they are not commissioned to crusade for peace. They know that the Lord, in his own due time, will abolish war with all its evils. But individually they will be opposed to participation in war, or in any other activity injurious to their fellow-men.

The second part of the lesson is an expression of righteous principles which should govern the Lord's people of every age. Verses 6 and 7 mention burnt offerings, and "rivers of oil." Under the Law Covenant into which God had entered with Israel, burnt offerings were required on occasions; and there was also the use of oil for anointing purposes, and at times on offerings presented to the Lord. These were required by the Lord, and were pleasing to him when

presented in sincerity of heart and purpose.

But here the prophet by exaggeration, is emphasizing that the mere offering of these material things is not in itself what is pleasing to the Lord, not even if one offered thousands of rams, or "ten thousands of rivers of oil." No amount of sacrifice is acceptable to the Lord as a substitute for the affections of our hearts.

Verse 7 also refers to a heathen custom of the prophet's day of offering infants to Moloch. This was a cruel procedure, but regardless of its cost to the parents or the child, it availed nothing and was most displeasing to Jehovah. Certainly the heathen god to whom such sacrifices were offered was powerless to bestow blessings in return.

"He hath showed thee, O man, what is good." Yes, the Lord, through his law and through his Word, has revealed to his people just what he requires of them. First they are to "do justly." We must endeavor to have justice underlie all that we say and do. This is the Golden Rule as expressed by Jesus—doing unto others as we would that they should do unto us. It is a very exacting requirement, but very rewarding when practiced from the heart.

We are to "love mercy." A more correct translation of this would be to "love loving-kindness." God is love, and we are to be like him. "God so loved . . . that he gave." (John 3:16) Giving for the joy and blessing of others is one of the

QUESTIONS

When is the "Mountain" of the Lord due to be established?

What change of viewpoint concerning war will be taught through the agencies of the kingdom?

Did Micah condemn the offering of rams, and the use of oil, in serving the Lord?

Outline the three basic requirements of the Lord as set forth in the lesson, and indicate how they apply to Christian living.

manifestations of love. In 1 Corinthians 13 Paul explains that no matter what else we may do or be, if we have not love, it availeth nothing. If our sacrifices are to be acceptable to the Lord, they must be offered in love. We must "love" loving-kindness.

In addition to this we are to walk "humbly" with our God. There are many in the world who are unselfishly laying down their lives for others, which no doubt the Lord appreciates. But these may know nothing of his plan, nor are they seeking guidance from his Word. As his people it is not only essential that love motivate our thoughts, words, and acts, but also that our sacrifices be made in harmony with the Lord's will.

Social work has its place. So have other humanitarian efforts. But the Christian's sacrifices are to be chiefly on behalf of the "brethren" and in bearing witness to the truth. If faithful in walking humbly with our God, we will have the opportunity in the kingdom to help mankind along all the needed material lines.

The Beatitudes

GOLDEN TEXT: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."
—Matthew 5:6

MATTHEW 5:1-12

THERE are eight Beatitudes—or "blessings" as the word means—mentioned by Jesus in his Sermon on the Mount. The blessings promised to God's people throughout his Word are almost numberless. However, the eight Beatitudes are very fundamental, and the conditions attached give them a most important place in the Christian life. They are addressed to the followers of Jesus, not to the world in general.

(1) "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The reference here is to participation with Jesus as kings in the kingdom of heaven. One of the qualifications for this exalted position is to be "poor in spirit." This is a spirit of humility, and a realization of one's need of the Lord. One who is poverty-stricken materially may be proud in spirit; and conversely, one who is wealthy in this world's goods may be very humble, and keenly realize his need of God.

(2) "Blessed are they that mourn: for they shall be comforted." This Beatitude clearly reveals that Jesus is not addressing the world, for there have been millions of mourners who have not

been comforted. The mourning referred to seems to describe a Christian's sympathetic interest in others—a mourning because of the sufferings with which we are surrounded. "Jesus wept" at the tomb of Lazarus. The anticipated joy of blessing all the families of the earth should arise chiefly out of our sympathy for the groaning creation. And how we are "comforted" even now as we endeavor to bind up the broken-hearted with the comforting message of the truth.

(3) "Blessed are the meek: for they shall inherit the earth." Meekness is teachableness. The Lord cannot use those who are not willing to be taught. And this applies all the way through the Christian life. We are in a serious spiritual condition if we think we know all there is to know, or assume that we know more than our brethren. Inheriting the earth, as mentioned in this Beatitude, does not refer to living on the earth. It is an inheritance of the kingdom of Christ which for a thousand years will reign over the earth. From the standpoint of life the Christian's inheritance is a spiritual one—"reserved in heaven."—I Pet. 1:4

(4) "Blessed are they who do hunger and thirst after righteousness: for they shall be filled." Hunger and thirst are very real cravings for the body's needs, and are used by Jesus to signify a sincere heart-yearning to know God and his ways of righteousness. Curiosity to know the truth is not rewarded by God. Studying the Bible in order to argue with others is not a proper motive. Only those who truly "hunger and thirst after righteousness" will be filled.

(5) "Blessed are the merciful: for they shall obtain mercy." Mercy is a very basic quality of Christian character. Later in this sermon Jesus said that unless we forgive others, our Heavenly Father will not forgive us. In the Lord's Prayer also this thought is stressed—"Forgive us our trespasses as we forgive those who trespass against us."

(6) "Blessed are the pure in heart: for they shall see God." Purity of heart is an inward purity, not an outward veneer of professions. Only those who are thus pure are able to "see" God now, in the sense of appreciating his virtues as revealed in his Word, only these may hope to see him actually as one of his "heirs," and "joint-heirs" with Christ.—Rom. 8: 17

(7) "Blessed are the peacemakers: for they shall be called the children of God." True followers of the Master will radiate peace and good will wherever they go. Besides, if faithful to their calling they will be using the "word of reconcilia-

QUESTIONS

To whom did Jesus preach the Sermon on the Mount?

How many Beatitudes did Jesus mention, and does this include all of God's promised blessings?

Name each of the Beatitudes, giving a brief explanation.

tion" to make peace between God and those to whom they have opportunity to witness. This, in turn, will lead to the larger opportunities of peacemaking in the kingdom when associated in glory with God and men, for they will be members of that royal kingdom house of "sons."

(8) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Only such persecution is praiseworthy in God's sight, and it is only such persecution that will lead to an abundant entrance into the kingdom.

While special rewards are mentioned in connection with each of the Beatitudes, they are merely facets, so to speak, of the complete reward to those who conform to the requirements mentioned in all of them. If we are "poor in spirit," "mourn," are "meek," "hunger and thirst after righteousness," are "merciful," "pure in heart," "peacemakers," and are "persecuted for righteousness' sake," then we will be "comforted," "inherit the earth," "be filled," "see God," be "called the children of God," and will inherit "the kingdom of heaven."

The Prodigal Son

GOLDEN TEXT: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him."
—Psalm 103:10,11

LUKE 15:11-24

THE Parable of the Prodigal son is indeed one of the great passages of the Bible. It is quite probable that in relating this parable Jesus had particularly in mind those two classes within the Jewish nation at the time, the scribes and Pharisees, and the publicans and sinners. Many of the characteristics of these two classes are seen in the two sons of the parable, and we are assured of the Heavenly Father's love toward both classes.

The publicans and sinners of Jesus' day were despised by the more righteous of Israel, for they were looked upon as having forsaken the Lord and his law. Jesus was severely criticized because he associated with them. This Prodigal class was also more inclined to accept Jesus and his teaching than were the proud and haughty Pharisees. Like the prodigal of the parable, they recognized their need; and some of them at least were willing to humble themselves and return to the Lord.

But it is well also to think of the parable as having a wider application than merely to that one little nation of Israel. In this respect we may think of our Heavenly Father's love and mercy toward

his entire earthly creation. They have strayed far from home, and throughout the centuries many individuals of the human race, weary of sin, have longed to return to the "father's house." Paul speaks of these as those who "seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17:27

In the working of his plan during its various ages, God has called a certain number to serve him in this life, and to be prepared for larger opportunities of service in the future, during Christ's kingdom reign. In doing this, God has "inclined" toward the "poor in spirit," those who realize their need of him, and are seeking after him. While earthly riches do not enter into this picture at all, it is nevertheless true that very often the poor and needy seem more inclined toward God than others.

It is only in a very general way that we can see the prodigal son class either in the Jewish nation of Jesus' day, or in the world generally today. The important lesson of the parable is not who may be represented by the two sons, but the marvelous manner in which it portrays God's love and mercy to-

QUESTIONS

Explain the local application of the Prodigal Son parable, and also its wider application.

Does God's mercy for sinners end when they die?

Are any of us worthy of God's favor?

ward the erring. Generally speaking, men make God's love too narrow by false limits of their own. But Jesus did not do this; instead, he magnified the love of God, not only in his teachings, but in his attitude, and in his application of the things he taught.

Jesus was a perfect example of his Father. He spoke only those words, and did only those works, which the Father had given him. So when we hear him speak, we hear the Father speak. Peter asked him on one occasion if he should forgive seven times. Jesus' reply was, "Until seventy times seven." (Matt. 18: 21, 22) Here is exemplified that which we find in the Prodigal Son parable.

One of the erroneous teachings concerning God is that while he will forgive sinners over and over again during their lifetime, his mercy for them ends when they die. There is nothing in the Bible to support this love-restricting, man-made dogma. The Prodigal Son parable refutes it. The father in the parable—who represents our Heavenly Father—supposed that his son was dead. Indeed, the parable well includes sinners who are dead, for the father said, "This my son was dead, and is alive again; he was lost, and is found."—vs. 24

Here, then, is represented the attitude of our Heavenly Father toward sinners who have died and are awakened to life again. They are received and made welcome. Notice, of course, that it was on the basis of repentance, and of humbly returning to the father and

seeking mercy that the son of the parable was so heartily welcomed. "God resisteth the proud, but giveth grace unto the humble," is one of his principles of dealing with all who would enjoy his favor.—Jas. 4:6; 1 Pet. 5:5

Our Golden Text is quite in harmony with the lesson. Truly God has not dealt with us after our sins, nor rewarded us according to our iniquities. If he had, we would be entirely outside of his favor. But when we realized our plight and called to him for help, he heard our cry and "brought us up also out of an horrible pit, out of the miry clay," and he has set our feet upon a "rock," even the Rock Christ Jesus, and has "established" our goings—has directed us, that is, to walk in the "narrow way."—Ps. 40: 1, 2

Besides all this, he has put a "new song" in our mouth, "even praise unto our God." (Ps. 40: 3) Surely our kind and merciful God is worthy of all praise. We praise him for his many benefits to us, and we praise him for the wonderful provision he has made for the whole world of mankind which, like the Prodigal Son, will, during the time of Christ's kingdom, have an opportunity to return to him and live.

THE PEOPLE OF THE BIBLE, PART XX—THE BOOK OF DANIEL



Daniel--Exile, Statesman and Prophet

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5

WHEN the two-tribe kingdom of Judah was overthrown by Nebuchadnezzar and the Jewish people taken captive to Babylon, Daniel, then a young man, was among the captives. While apparently too young previous to this to occupy any official position in Judah's tottering kingdom, he was nevertheless favorably known, and the Prophet Ezekiel, who wrote his prophecy just prior to the captivity, refers to him as an example both of righteousness and of wisdom.—Ezekiel 14:14, 20; 28:3

Daniel was selected, together with three other young Hebrew captives, to be trained for special service in the Babylonian government. Being chosen for this purpose in keeping with the stipulation outlined in Daniel 1:3 indicates that Daniel and the other young Hebrews had been very closely associated with the royal family of Judah. Apparently Nebuchadnezzar

felt that there was something to be gained by bringing these young Hebrews into his government, and there was.

They were to have the best of treatment, even during the period of their training—"The king appointed them a daily portion of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." (Dan. 1:5) "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (vs. 8) He requested "of the prince of the eunuchs that he might not defile himself." The prince of the eunuchs, who had charge over these young trainees for the government, was fearful of disobeying the king's wishes in the matter, so Daniel requested that he and his Hebrew friends be given a ten-day trial on the plain food to

which they were accustomed, to see what the result would be.—vss. 10-13

The prince of the eunuchs consented, "and proved them ten days." At the end of ten days their "countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." This settled the matter. The king's meat and wine were removed, and the four Hebrew "children" were permitted to live on their own diet of "pulse" and water.—vss. 14-16

All four of these were of the tribe of Judah—Daniel, Hananiah, Mishael, and Azariah. The prince of the eunuchs gave them all Babylonian names—Belteshazzar, Shadrach, Meshach, and Abed-nego. While the latter three of these went through some very interesting and at times trying experiences (See Chapter 3), Daniel—Belteshazzar—was the most prominent among them. Verse 17 says concerning the four, "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Thus Daniel stands out among the others as being one of the Lord's holy prophets, and we find that some of the most important prophecies of the Bible were uttered by him, and recorded in the book which bears his name.

Other young men besides Daniel and his three friends had been selected for the three-year period of training. At the "end of the days" Nebuchadnezzar had them all brought before him. "And the king

communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah [Abed-nego, vs. 7]; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."—vss. 18-20

Nebuchadnezzar's Dream

In the second year of Nebuchadnezzar's reign, and therefore prior to the end of the three-year period during which Daniel and his friends were trained "to stand in the king's palace," he had a dream wherewith his spirit was troubled, and his sleep brake from him." The king sent for the "magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dream."—ch. 2:1,2

The king did not remember his dream, and it was this that presented a real problem to the magicians, astrologers, and sorcerers. The king sensed that they were seeking time in order to discuss the matter and make up a fictitious dream, and give its interpretation. He became angry at this, and ordered that all the wise men of the realm be killed. Daniel and his friends were included among these, although Nebuchadnezzar had not asked them to tell him his dream.

When Daniel learned of the situation he counseled with his three friends, and they prayed earnestly to the Lord for help, and the Lord answered their prayer. That night,

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in a dream, the Lord revealed to Daniel the details of Nebuchadnezzar's dream, and its interpretation. He immediately contacted Arioch, the "captain of the king's guard," whose duty it was to carry out the order of execution against the wise men of the realm, and said to him, "Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation."—ch. 2:24

The true nobility and humility of Daniel is revealed in this experience, in that he gave all the glory to the Lord. After the information was revealed to him, Daniel at once thanked the Lord for it, saying, "Blessed be the name of God for ever and ever; for wisdom and might are his." "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."—ch. 2:20, 23

When taken before the king, Daniel again emphasized that it was not by his wisdom that the dream and the interpretation were known to him. Referring to God, Daniel said to the king, "He that revealeth secrets maketh known to thee what shall come to pass." (vs. 29) This placed an important thought in the king's mind, for after he had been told his dream and its interpretation he said to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this

secret." (vs. 47) What an important lesson this is for all the Lord's people!

The Human-like Image

In his dream Nebuchadnezzar saw a human-like image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. He saw a stone cut out of the mountain without hands, which smote the image on its feet, causing it to fall, and grinding it to powder, and the "powder" was blown away "like the chaff of the summer threshingfloors." Then the stone which smote the image grew until it became a great mountain which filled the whole earth.—ch. 2:31-35

Interpreting the dream, Daniel said to Nebuchadnezzar, "Thou O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—vss. 37, 38

This announcement to Nebuchadnezzar by one of God's holy prophets marked the beginning of a very significant era in the outworking of the divine plan of the ages. It was the beginning of that period referred to by Jesus as the "times of the Gentiles"—the "times," that is, during which the Lord would permit a certain succession of Gentile powers to dominate in world affairs, and even to hold his own people in subjection.

This was to be a period of seven symbolic times, each one of which would be three hundred and sixty years in length, making a total of 2,520 years. (Dan. 4:16, 23, 25, 32) This time measurement began with Nebuchadnezzar in 606 B. C., and therefore ended in A. D. 1914. It did not mark the beginning of Gentile nations, nor should we expect the closing of the period to mean the sudden end of all Gentile nations. As Daniel clearly explained, it was then that the God of heaven gave Nebuchadnezzar a kingdom and dominion. It was this authorization that ended in 1914, and naturally with it began the rapid deterioration of the kingdoms involved.

Daniel explained to Nebuchadnezzar that after Babylon there would arise three other kingdoms. History reveals these to be Medo-Persia, Greece, and Rome. To these also the God of heaven gave dominion. Paul wrote in the days of Rome, "The powers that be are ordained [margin, ordered] of God."—Rom. 13:1

But there was not to be a fifth world power. The legs of iron pictured the Roman Empire, but coming to the feet we find disintegration and division represented. Clay becomes mixed with the iron, and the final picture is of the toes, symbolizing the ten general divisions of the states of Europe, which once constituted united Rome.

It was the feet and toes of the image that were smitten by the stone cut out of the mountain without hands. The expression, "with-

out hands" suggests that it was brought about by God's supervision and power. And so it is. After explaining that the smiting of the image with this "stone" caused its downfall and destruction, Daniel indicates it to mean that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—vs. 44

Thus, in the first prophecy uttered by Daniel, he forecast more than twenty-five hundred years of Gentile history, culminating in the establishment of the long promised kingdom of Christ. Who but a prophet of God could have foretold so accurately the rise and fall of mighty empires, the disintegration and division of the fourth and last, and the final overthrow of these divisions as we are witnessing it today? Surely this gives us confidence that Daniel's prophecy concerning the kingdom of God which was to succeed Gentile rule can also be depended upon; and it means that we are living at the very threshold of the divine kingdom.

Daniel Exalted

The king was greatly pleased with Daniel's ability, and made him a "great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." (vs. 48) Here we observe another noble trait of Daniel's character. In

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this hour of exaltation he did not forget his three friends, and requested of the king that "he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon." This request was granted.

Daniel maintained his high position in government throughout essentially the entire period of Israel's captivity, which was seventy years—chapter 1:21 says, "Even unto the first year of king Cyrus." In his service of the government, Daniel was both faithful and fearless. In chapter 4 we are told of another dream of Nebuchadnezzar's which Daniel interpreted, and the interpretation was not pleasant to the king. Daniel said to him, "My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies."—ch. 4:19

The interpretation of this dream indicated that the king was to dwell with the beasts to "eat grass as oxen" for a period of "seven times [literally, years]." (vs. 25) Doubtless when Daniel had told Nebuchadnezzar that he was represented by the head of gold on the great image which he saw in his dream, he must have been pleased. It was a pleasant message for Daniel to present to the king. But now to tell him that he was to become insane and live with the beasts for seven years was something different. This required courage. But Daniel did not hesitate.

The Handwriting on the Wall

The years passed, and Belshazzar succeeded Nebuchadnezzar as King

of Babylon. He "made a great feast to a thousand of his lords, and drank wine before the thousand." (ch. 5:1) It was a drunken, riotous feast at which the king and his lords, his wives and his concubines, drank wine from the "golden and silver vessels" which Nebuchadnezzar had taken out of the temple in Jerusalem. "They drank wine, and praised the gods of gold, and of silver, of brass, and of iron, of wood and of stone."—vs. 4

But the merriment soon ceased. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw part of the hand that wrote." (vs. 5) Little wonder that the king's "countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." He had cause for alarm.

As was the custom, the king sent for the astrologers and the soothsayers to read and interpret what had been written on the wall; but they were unable to do so. Then Belshazzar was troubled even more. The queen reminded him of Daniel, whom Nebuchadnezzar had made "master of the magicians, astrologers, Chaldeans, and soothsayers." Here, she explained, is a man of "excellent spirit, and knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts."—vss. 10-12

The queen urged the king to "let Daniel be called," which he did.

The king asked him, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?" Belshazzar said to Daniel that he had heard about him, and about his great wisdom. He told Daniel that if he could explain the writing which had appeared on the wall he would be "clothed with scarlet, and have a chain of gold" about his neck, and be made "the third ruler in the kingdom."—vss. 13-16

Again Daniel's nobility and courage appear. He said to the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." (vs. 17) But Daniel was in no hurry about it. First he reminded Belshazzar of God's dealings with Nebuchadnezzar his father, who, while receiving his kingdom from the Lord had exalted himself and for this was severely punished, being made to dwell with the beasts.—vss. 17-21

Then Daniel said, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven." (vss. 22, 23) This again took courage, but was a necessary prelude to the interpretation of the handwriting on the wall, that mysterious "MENE, MENE, TEKEL, UPHARSIN."—vss. 24, 25

The interpretation was brief, but to the king, crushing—"God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting.

Thy kingdom is divided, and given to the Medes and Persians." Immediately Belshazzar commanded that Daniel be clothed with scarlet, and a chain of gold put about his neck. He also issued a proclamation that he be made the third ruler in the kingdom. This, however, was the last proclamation to be made by Belshazzar, for "in that night," the record states, he was slain.

It was that night that the city of Babylon was conquered by the mighty army of Cyrus. Traditionally, Cyrus is said to have had his soldiers dig a trench to bypass the waters of the river Euphrates which ordinarily flowed under the walls and through the city, allowing the army to enter the city through the river bed.

Daniel Again Tested

Babylon had fallen, and now the Medo-Persian Empire, represented by the breast and arms of the image seen by Nebuchadnezzar in his dream was taking shape. Cyrus, apparently, was the first emperor, but Darius became king over the city and province of Babylon, probably by delegated authority from Cyrus. The records are not clear as to exactly what did occur at this point.

Darius set over the kingdom "an hundred and twenty princes," and over these he appointed three "presidents," of whom "Daniel was first." We read that "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

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(ch. 6:1-3) This was too much for the other presidents and princes, who coveted the first place in the realm that was given to Daniel, so they conspired against him.

In laying their plans to have Daniel removed from his position, and if possible, put to death, they paid him the greatest tribute that could ever be given to a servant of God. They said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." (vs. 5) Appealing to the king's pride, they urged him to sign a decree that for thirty days it would be unlawful for anyone to petition "any god or man," except Darius himself.

The king did not discern the real purpose of this decree, and since it honored him, he signed it. A law of the Medes and Persians could not be changed, so those who conspired against Daniel knew that if they could spy on him and find that he continued to pray to his God despite this thirty-day decree, the king would have no alternative but to have him cast into a den of lions, which was the punishment prescribed for offenders.

Daniel knew about the decree, but he did not permit it to hinder his worship of Jehovah, the God of Israel. Openly, before his window, three times a day he continued to pray, as his custom was. The case was brought before the king, who then realized the trick that had been played upon him, but could do nothing to free his beloved Daniel. All he could do was to trust

that Daniel's God would deliver him.

Daniel was cast into the den of lions during the evening, and all that night the king was greatly agitated. Going to the den the next morning, however, he was delighted to find that Daniel had not been harmed, that, as Daniel explained, God had "sent his angel," to "shut the lions' mouths." Thus Daniel had again won a victory of faith and of courage.—ch. 6; Heb. 11:33

Daniel the Prophet

Daniel's encounter with the jealous presidents and princes of the Medes and Persians is the last record we have of his association with governments. While he was highly honored by both Nebuchadnezzar and Darius, there is little doubt but what Daniel's chief interest was in his God, and in his fellow exiles, the children of Israel. And he was greatly used by God as a prophet, in addition to the interpretation of Nebuchadnezzar's two dreams.

Daniel had a dream of his own which was prophetically very significant. It is recorded in chapter 7. In this dream Daniel saw "four great beasts" which "came up from the sea, diverse one from another." The first was like a lion, the second a bear, the third a leopard. The fourth was much different from any beast Daniel had ever heard of. It was "dreadful and terrible, and strong exceedingly."

Most Bible students agree that these four beasts picture the same four world powers as were represented by the image which the King of Babylon saw in his dream.

The difference here is that the kingdoms are seen as beastly and ferocious—God's viewpoint of them—as against man's view, in which Nebuchadnezzar saw them as powerful and glorious.

Daniel's vision of the four beasts covers the same period of time as that pictured by Nebuchadnezzar's image, ending with the establishment of the kingdom of God. The fourth beast seen by Daniel had ten horns, corresponding with the ten toes of the image, but a "little horn" grew up among the others, supplanting three of them. This little horn had "eyes like the eyes of man, and a mouth speaking great things." Daniel watched the vision until he saw the thrones, or kingdoms, pictured by these horns, cast down, "and the Ancient of Days did sit."

Students agree that this fourth beast pictured the Roman Empire, and the "little horn" (that replaced three of its ten) symbolic of Papacy which fastened itself upon Rome. The important consideration is that this "beast" continued until the time came for the saints to "possess the kingdom." (Dan. 7:18, 22) This fourth beast is then given to the "burning flame," symbolic of destruction, while the "kingdom and dominion and the greatness of the kingdom under the whole heaven" is "given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 2:44; 7:11, 27

The Seventy Weeks

Chapter 8 records another mar-

velous vision and prophecy but too many details are involved to attempt even a summary in this short article. We refer the reader to Volume III of "Studies in the Scriptures." Chapter 9 of Daniel outlines the circumstances leading up to the prophecy of the "seventy weeks" of exclusive favor upon natural Israel, ending with the coming of the Messiah.

In the opening verses Daniel explains that he knew from the prophecy of Jeremiah that the captivity of the nation was to last for seventy years. (Jer. 25:12) He was concerned lest the sins of his people, even during their captivity, had made them unworthy to be set free at the close of the seventy years, so he earnestly prayed to the Lord concerning the matter. Verses 4-19 record this prayer, one of the most eloquent to be found in the Bible, revealing Daniel's great reverence for the Lord and love for his people.

While he was praying, the angel Gabriel whom, he said, he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation. "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." (vss. 21, 22) Then Gabriel told Daniel that "seventy weeks are determined upon thy people, and upon the holy city." Later the seventy is broken down into three periods of sixty-two, seven, and one; the seven and sixty-two being linked to make sixty-nine.

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These are prophetic weeks in which each day represents a year, and therefore would be a total of 490 years. They were to begin to count from the issuing of a decree authorizing the rebuilding of the city and walls of Jerusalem. This decree was actually issued by King Artaxerxes in the year 454 B. C. Sixty-nine weeks of the prophecy, or 483 years, were to reach to "Messiah the Prince." This was at the baptism of Jesus, when he was anointed by the Holy Spirit to be the Messiah. In the "midst" or middle of the seventieth symbolic week of seven years he was to be "cut off" in death for the sins of the world. And then three and one-half years were to remain during which the privileges of the Gospel were restricted to the Jewish nation. It was at the conclusion of this seventieth symbolic week that the Gospel went to the Gentiles, Cornelius being the first convert.

The "Time of the End"

In chapter 10:1 we are told that in the "third year of Cyrus, King of Persia a thing was revealed unto Daniel, . . . and the thing was true, but the time appointed was long; and he understood the thing and had understanding of the vision." In these visions shown to Daniel he saw little prospect of real deliverance and prosperity for his people. Because of his great interest in them, this caused him to mourn. In this case he mourned for three full weeks.

Then another angel was sent to him and gave him a symbolic preview of important events leading

up to what is described in chapters 11:40 and 12:4 as the "time of the end." For details we again refer the reader to Volume III of "Studies in the Scriptures." Howbeit, the prophecy of chapter 11 does bring us to the beginning of the "time of the end," which we believe began in A. D. 1799.

Then chapter 12 opens with the statement, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." Here, at last, was something for which Daniel was looking, that is, someone who would stand up for his people. And he was assured that "at that time thy people shall be delivered." Even so, the standing up of Michael was first to result in a "time of trouble, such as never was since there was a nation."

Here we are on more familiar ground, for Jesus quotes this prophecy and applies it to the time chael was first to result in a "time of his second presence. (Matt. 24: 21,22) "Michael," then, is Christ, and it is within the "time of the end" that he returns to establish his kingdom, deliver God's people, and raise the dead, for verse 2 adds that at this same time "many of them that sleep in the dust of the earth shall awake."

But while Daniel was given a measure of understanding concerning some of the visions shown to him, with this one he was to "shut up the words, and seal the book, even to the time of the end." When the time of the end came, he was informed, it would be marked

by much running to and fro and a great increase of knowledge.—vs.4

Without doubt we are now living in the time when this prophecy is being fulfilled. We are witnessing the "increase of knowledge," and the "running to and fro." And we are right in the midst of the greatest time of trouble that the world has ever seen, so great that Jesus said unless it was shortened no flesh would survive. It is just this that is now being feared by world leaders and others.

But as for Daniel the beloved of God, he said, "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (vs. 8) But again

he was put off—"Go thy way, Daniel: for the words are closed up and sealed till the time of the end," (vs. 9) But thank God, Daniel will one day understand. The Lord further said to him, "Go thy way till the end be: for thou shalt rest [in death], and stand in thy lot at the end of the days."—vs. 13

Daniel's lot "at the end of the days" will be among the other ancient worthies whom the Lord will make "princes in all the earth." (Ps. 45:16) He is one of those who will receive the "better resurrection" mentioned by Paul. (Heb. 11:35) What a marvelous prince he will be to assist in administering the affairs of the kingdom of God!

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Redeemer and Redemption

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." —JOHN 1:14

NO DISCUSSION of God's promised deliverance of his human creatures from sin and death would be complete without taking into consideration the One chosen to be the Redeemer and Deliverer. Who is this great One, and from whence did He come? Why was He above all others, qualified to be the Savior of a condemned and dying race? The Bible alone furnishes us with the answers to the questions, and if we do not attempt to be wise above that which is written, we will find the testimony of the Bible on this subject marvelously harmonious and satisfying.

In our text the Apostle John tells us about Jesus, referring to him as the "Word" (Greek, *Logos*). In verse 1 of this opening chapter of John's Gospel we are informed that the "Word," the *Logos*, was with God "in the beginning," and that he was a god, a mighty one. Although the English translation does not show it, the Greek text reveals a distinction between "the" God, the great Jehovah of the Old Testament, and the *Logos* who is indicated to be "a" god. If this basic fact of truth is ignored we are at once confronted with the incongruous idea that the Father and the Son are one in person, which in turn would mean that much in the life and teachings of Jesus was merely farcical. His prayers, for example, would be to himself and not to his Heavenly Father, for he would be his own Father. Actually, the thought is too inharmonious for serious consideration.

The name *Logos* means "Word," or mouthpiece—in a broader sense, one who speaks for or represents another. This was the relationship of the *Logos*, the Son of God, to his Father, the Creator. John explains that the *Logos* was in the beginning with God. In Revelation 3:14 Jesus is referred to as "the beginning of the creation of God." John informs us that "all things were made by him; and without him was not anything made that was made." (John 1:3) Paul confirms this in Colossians 1:15-17, where we read concerning Jesus, "Who is the image of the invisible God, the firstborn

of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Since the Logos was the "beginning of the creation of God," it is obvious that he is excepted in the statement that "all things" were made by him. The harmony of this combined testimony is seen when we recognize that the Logos, being the "beginning" of God's creation, was also his only exclusive creation, the Logos being his Father's agent or representative in all the remaining works of creation. This illuminates the expression in Genesis 1:26, "Let US make man in OUR image." This is evidently the Father addressing his Son, the Logos, giving him directions concerning the creation of man.

Jesus, then, had a prehuman existence. This is indicated in Micah 5:2, in a prophecy showing that the Messiah would be born in Bethlehem, and concerning him it adds, "Whose goings forth have been from of old, from everlasting"—that is, from the beginning, when there existed only his Father and the Logos. Jesus himself declared, "I came down from heaven." And again, "I am the living bread which came down from heaven." (John 6:38,51) To the Pharisees Jesus said, "I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42) Jesus also said, "Before Abraham was, I am," that is, I existed.—John 8:58

"Made Flesh"

Our text states that the Logos, the "only begotten of the Father," was "made flesh." The Apostle Paul says, "Though he was rich, yet for your sakes he became poor." (II Cor. 8:9) John observes that Jesus was "full of grace and truth," and Paul calls our attention to the glorious virtue of humility possessed by Jesus, saying, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not count equality with God a thing to be grasped [R. S. V.] but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—John 1:14; Phil. 2:5-7

Paul adds, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) David testified that man was made a "little lower than the angels," and Paul writes concerning Jesus that he "was made a little lower than the angels [made flesh, that is] for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Psalm 8:5; Heb. 2:9

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Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5,6) The word "ransom" used here by Paul means a corresponding price. This gives meaning to the great emphasis which the Bible places on the fact that the Logos was "made flesh." It was a fleshly being, Adam, whose transgression of the divine law brought death upon himself and upon his offspring, and only another fleshly being could be a corresponding price in death for Adam.

But more than this, Adam was a perfect man when he sinned, and therefore none of his imperfect offspring could be a corresponding price for him. Speaking of the members of the fallen and dying race, the Psalmist wrote, "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) In order for Adam and his children to be redeemed from death, a perfect man would have to be provided and one who would be willing to lay down his life in sacrifice for this purpose. The Heavenly Father, in his love, made this provision, for he "so loved the world" that he gave his "only begotten Son," and the Son was humbly "obedient unto death," giving himself a "ransom for all."—Phil 2:8

Not An Assumed Body

Our text emphasizes that Jesus was "made flesh." The point here is that he did not merely assume a body of flesh. His body was developed as all human bodies are. God had previously sent angels to perform various missions and while in some instances they materialized as humans, it was different with the Logos. Concerning him Paul wrote, "When the fulness of time was come, God sent forth his Son, made of a woman."—Gal. 4:4

"Holy, Harmless, Undefiled"

God, in his limitless power and infinite wisdom could have created a perfect man to redeem Adam, even as he originally created Adam. But he chose not to do this. God also could have created a wife for Adam without removing a part of Adam's body. Adam, knowing the circumstances under which Eve was created, said of her, "This is now one of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2:23) Concerning Jesus we read, "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." (Heb. 2:14) And again, "God sending his own Son in the likeness of sinful flesh."—Rom. 8:3

Just as God, in creating Eve, designed the vital relationship that should exist between her and Adam, in his wisdom also decreed that the one who was to redeem the children of men should like-

wise become a vital partaker of "sinful flesh" which he came to redeem. That God sent his Son "in the likeness of sinful flesh" does not mean, however, that Jesus was himself sinful. He proceeded forth and came from God. His human organism was received from his mother, but in the divine arrangements he did not partake of her imperfections. Thus it could be said of him that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

How the life of the Logos was transferred to the womb of Mary to be born as a babe in Bethlehem is beyond human comprehension. There is much in the outworking of the divine purposes which we can neither explain nor understand. Life itself is a mystery to us. The begetting and birth of a child in a so-called natural way is a miracle so far as we are concerned. But the Creator of all life and its functions can easily change the normal procedure of nature, because he designed them in the first place. In order to appreciate God's plan of salvation through Jesus it is necessary to believe that he was raised from the dead by the power of the Creator, but we cannot explain how it was done, only that it was a miracle, even as his being "made flesh" by being born of a human mother was a miracle.

Nor is it necessary to believe that Mary, the mother of Jesus, was herself free from adamic imperfection. (The doctrine of the "immaculate conception" of the mother of Jesus is not taught in the Bible. The virgin birth of Jesus is taught, which means that by the power of God's Spirit, and without the necessity of a human father, the life of the Logos, through Mary, was transferred to the human plane, and, as the Apostle Paul writes, was "found in fashion as a man," but free from any taint of sin because decreed so by the Creator.—Phil. 2:8

Offered In Sacrifice

When Jesus was thirty years of age he entered upon the ministry for which his Heavenly Father had sent him to earth. David penned a prophecy descriptive of Jesus' spirit of devotion at this time, which reads, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:6-9

Under the great lawgiver, Moses, and in connection with the services of Israel's tabernacle, certain animal sacrifices were required. These could not actually take away sin. In Hebrews 10:1 we read, "The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices

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which they offered year by year continually make the comers thereunto perfect." Jesus, and the sacrifice he was to offer instead of the typical bullock, was one of the "good things" foreshadowed by the tabernacle and its services.

Jesus himself knew this. Realizing that the animal sacrifices under the Law did not take away sin, but that they foreshadowed a sacrifice which he had come to earth to make, gladly said, "Lo, I come; in the volume of the book it is written of me [that is, as the Old Testament foreshadowed and foretold]. I delight to do thy will, O my God." These words describe Jesus' attitude of consecration to his heavenly Father when he presented himself to John at Jordan to be baptized.

John the Baptist at first declined to baptize Jesus, saying, "I have need to be baptized of thee." (Matt. 3:14) John recognized the purity of Jesus, and said, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:27) In John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The title, "Lamb of God," as applied to Jesus, is most significant. In Eden God had said that there would come a "seed" which would "bruise" the serpent's "head." Probably Eve supposed that this would be one of her children, perhaps her firstborn, for when Cain was born she said, "I have gotten a man from the Lord." (Gen. 4:1) Then Abel was born. In due course the two men brought sacrifices to the Lord. "Cain brought of the fruit of the ground," and Abel "brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." (Gen. 4:3,4) In Hebrews 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain." How Abel knew that a "lamb" sacrifice would be more "excellent" we may not understand, but evidently the Lord's hand was in the matter, and we can see a connection between this and the promised "seed."

We have noted in a previous article that the promise of the "seed" was in reality an assurance of deliverance from sin and death for Adam and his race. But sin had brought God's just condemnation upon humanity, and for this penalty to be set aside, sin must be remitted. So, having indicated his purpose to provide deliverance, the Lord also began to point forward to the method by which it would be accomplished—that it would be by a flesh and blood sacrifice. In Hebrews 9:22 we are informed that "without shedding of blood" there can be no remission of sin.

When God made promise to Abraham that through his "seed" all the families of the earth would be blessed, the patriarch doubtless believed that Isaac would be that seed of blessing. But when Isaac was grown to manhood, God directed his father to offer him in sacrifice. Abraham proceeded to obey, and had Isaac bound on an altar and his knife raised to slay him when an angel intervened, directing him to use a ram, a male lamb, which he would find in the bushes nearby as a substitute for Isaac. In this way the Lord first tells us that before all the families of the earth could be blessed through a "seed," a loving father must give up in sacrifice his beloved son. In reality it is the Heavenly Father who does this, giving his "only begotten" Son, that through his sacrifice the world might live. The lamb being used as a substitute for Isaac indicates that the beloved Son of God would become known as the "Lamb of God," which, as John the Baptist announced, "taketh away the sin of the world."

In Isaiah, chapter 53, we are presented with a stirring account of the suffering and death of Jesus. In verse 1 he is referred to as the "Arm" of the Lord. Verse 10 of the preceding chapter also refers to Jesus as the "Arm" of the Lord. This verse reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." What a gloriously reassuring promise this is! The thought of making "bare" this holy "Arm" suggests that his glory and saving power will be revealed world-wide. As the promise states, "All the ends of the earth shall see the salvation of our God."

But with the opening of the next chapter the question is raised, "To whom is the arm of the Lord revealed?" Instead of being "revealed" in his glory and saving power "he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. . . . We did esteem him stricken, smitten of God, and afflicted." (vss. 3,4) Continuing the description of Jesus' rejection, affliction, and death, verse 7 reads, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Thus was foretold that Jehovah's "Arm," who was to bring deliverance and salvation to "all the ends of the earth" must first of all be led as a "Lamb" to the slaughter. So it was that when John the Baptist announced the presence of Jesus he said, "Behold the Lamb of God," this is the One foretold in the Old Testament by both type and prophecy. He is the One who will take away the sin of the world and open the way for all mankind to return to health and life.

Jesus Gives His Flesh

Through the enlightenment of the Holy Spirit Jesus knew that he was to give his flesh, his humanity, for the life of the world, and said so. John 6:51 reads, "I am the living bread which came down from heaven: . . . the bread that I will give is my flesh, which I will give for the life of the world." It was for this purpose that Jesus was "made flesh," born into the world as a perfect human being. In Matthew 20:28 we read, "The Son of man came not [into the world] to be ministered unto, but to minister, and to give his life a ransom for many."

In the text last quoted the title "Son of man," is used. This title does not imply that Jesus was the son of Joseph, but the "Son of man" in the sense that he is the "seed of David," and of the "Seed" of Abraham. He was also the seed of Adam, through Mary his mother, hence, the "seed of the woman." As we continue our examination of Jesus and his high position in the plan of salvation we will find that many titles are applied to him, and that each of these calls attention to a particular aspect of his work as the Redeemer and Deliverer of the sin-cursed and dying race. Thus the title, "Son of Man," identifies his humiliation in taking on the form of a servant, and "being found in fashion as a man."

And this title will ever belong to Jesus, although he gave his flesh, his humanity, in sacrifice. It is a title of high honor and a perpetual reminder of his great victory in humbling himself in obedience to all the Heavenly Father's arrangements for him, including his death, even the death of the cross. And this was indeed a glorious victory. We read, "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) This "contradiction of sinners" against Jesus is manifested more or less throughout the entire course of his faithful ministry, but is particularly apparent at the close, when he was tried, condemned, and crucified.

He was the glorious "Son of God," but charged with blasphemy because he acknowledged this fact. He was born to be the greatest of all kings, but in irony a crown of thorns was cruelly placed upon his head. He was spat upon, and beaten. He was nailed to a cross over which was placed the inscription, "This is Jesus the king of the Jews." While hanging there in agony his enemies shouted, "If thou be the Son of God, come down from the cross." (Matt. 27:37, 40) And again, "He saved others; himself he cannot save." (Matt. 27:42) How little did they realize that by refusing to save himself he was providing salvation for them, and for "all the families of the earth."

So Jesus died. On the cross, and quoting from Psalm 22, Jesus cried, "My God, my God, why hast thou forsaken me?" (Ps. 22: 1;

Matt. 27:46) In death Jesus took the sinner's place. For this reason it was essential that His Heavenly Father withdraw his smile of approval from him, even as he did from Adam and his offspring. What a terrible moment this must have been for Jesus! It was the last crushing blow that hastened his death. The jeerings and "contradictions" of his enemies were as nothing compared with the loss of his Father's smile.

But despite this, Jesus' faith and confidence rallied, and his dying words were, "Father, into thy hands I commend my spirit [my life]." The record is that having said this, "he gave up the ghost [his breath]." (Luke 23:46) While the English translation of this text is faulty, causing the meaning to be ambiguous, the thought simply is that Jesus surrendered his life, placing himself entirely in the hands of his Heavenly Father. Jesus knew he had been promised a resurrection from the dead, and he was willing to trust his Father to fulfil his promises.

While hanging on the cross Jesus also used the expression, "It is finished." (John 19:30) Jesus knew that the purpose of his having been "made flesh" had been served. Since the death of his humanity was now a certainty, he could very well feel that he had given his "flesh" for the life of the world, even as he had previously said he would. It was by this willing sacrifice of his perfect humanity that he became "the propitiation, the satisfaction, of our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

"In this," wrote John, "was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9,10) Jesus' love was equally manifested in this sacrifice for sins, because he gladly acquiesced in his Father's plan for him. "I and my Father are one," he affirmed. (John 10:30) When Philip requested, "Lord, show us the Father," Jesus replied, "He that hath seen me hath seen the Father."—John 14:8,9

Jesus did not mean by these statements that he and his Father were one in person. It was his way of emphasizing his complete oneness with his Father's plans and purposes. The words he spoke, the works he did, were not his own, but the Father's. No one can actually see the great Creator of the universe, the Jehovah of the Old Testament, our Heavenly Father, and live. Just as the perfect Adam had been created in the "image of God," so the perfect man Jesus was in the divine image; and besides, so fully devoted to his God that his every word and act were just what God would have said and done.

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Therefore, those who saw Jesus, and were acquainted with his words and ways, saw the characteristics of the Heavenly Father manifested in him. Thus they saw the Father in the only sense it is possible for a human to see him. That Jesus' oneness with his Father was merely a oneness of purpose is revealed in his prayer when he asked his Father that his followers be made one with him, even as they were one. Notice the similarity of language, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21

Love and Justice

As we have seen, it was divine love that provided a way for setting aside the just penalty for sin, which was death. Worldly wisdom is prone to take a wrong view of this. It is claimed that a loving God would not demand the bloody sacrifice of his Son. In their opposition to the Bible's teachings on the subject of redemption through the blood of Jesus, they insist that a loving God overlooks sin, and all that is necessary to obtain divine forgiveness is to repent of sin and seek God's forgiveness.

But think where such a liberal viewpoint leads! We believe all will agree that God has a right to establish laws for governing his creatures. It was proper that he should expect Adam to obey his law. It was proper also that a penalty be attached to disobedience. But after having given Adam his law, and warning him as to the penalty for disobedience, what would have resulted had the Creator not enforced the penalty? If, after having disobeyed, our first parents would simply have said to God, We are sorry, please forgive us, and forgiveness had been granted, how much dependence could they thereafter have put in their Creator? Both men and angels soon would have realized that the infraction of divine law was of little consequence, and there would have been chaos and rebellion throughout the universe. Besides, if the foretold punishment for sin was not imposed, how would anyone know that God's promises of blessing would be fulfilled?

The penalty for sin was not merely a few years of confinement in a prison, or of isolation from friends. Such a penalty could be paid by the individual involved and then he could justly go free. But, the penalty for sin was death—not merely dying, but death, eternal death. The only way anyone could pay that penalty himself was to remain dead forever. If he were ever to be released from the great prison-house of death, the penalty would have to be paid by another. And this was the loving arrangement the Creator made through Jesus.

Herein both the justice and love of God are manifested. His

justice could not free the sinner from death; so at great cost to himself, he gave his Son to be the Redeemer. No one can say that God changed his mind about the penalty for sin. All that could be said is that he had such great love for his human creatures he was willing to give the dearest treasure of his heart as a payment of the penalty which his wisdom decreed was just. No wonder the Bible says that "God is love."

And, as we have seen, God's beloved Son willingly and gladly co-operated with the Father in this plan of redemption, at great cost to himself. And why should we not adore and worship the Son for his great sacrifice? Today, the world over, one who rescues another from death through an act of heroism, risking his own life, is properly honored. From this standpoint, Jesus was the greatest hero of all time. He did not merely risk his life, but gave his life, and under the most trying circumstances.

We might imagine a brave man entering into a burning building to rescue a friend, with the crowds on the street shouting their approval and their words of encouragement. But it was not so with Jesus. Even his few friends thought he was making a mistake by surrendering to his enemies and allowing them to crucify him. And his enemies only added to his hardships with their sarcasm, their jeers, their contradiction and stripes. Until near the end, he was supported by his Heavenly Father, and then, suddenly, he no longer had his encouragement. What a hero Jesus was to die under such circumstances that all mankind might have an opportunity to live!

What modernist can properly say that this was anything else than an outstanding manifestation of divine love on behalf of a sin-cursed and dying race? And think not that the Heavenly Father did not himself suffer while Jesus was thus painfully laying down his life! He did suffer, and thus together our Heavenly Father and his beloved Son, who was "made flesh" for the suffering of death, demonstrated their great love for those of whom the Father spoke, when to his Son, the Logos, he said, "Let us make man in our image, after our likeness." (Gen. 1:26) Together they had created man, and now, through the death of Jesus, their love had provided for release from the just penalty of death which had come upon him, when the Creator said, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19



Quietness and Confidence

"Thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

—Isaiah 30:15

THE quality or virtue of habitual quietness and confidence in the Christian walk of faith before God places one exactly opposite to the modern rule of life and way of the world. The world rushes on to accomplish, whereas Christians achieve by waiting on the Lord. Thus, as Jesus said, while we are in the world we are not of it.

It is encouraging for us always to consider the counsel and admonition of the Word of God, especially the convincing assurances of these consequences resulting from obedience to his Word. And in our present subject we have the enchanting characteristic upon which God has been pleased to place such high value; namely, quietness, a quiet spirit. Solomon reminds us, "Better is an handful with quietness, than both the hands full with travail and vexation of spirit."—Eccles. 4:6

The Apostle Peter draws our attention to these virtues also. I Pet. 3:4, Diaglott, reads: "Decorate the hidden man of the heart with what is incorruptible—a meek and quiet spirit, which is very precious in the sight of God." And this means it

is a treasure. It is of great value. It is incorruptible and an adornment to the hidden man of the heart.

The word quietness is sometimes translated as calmness, tranquility, harmony, peace, rest. In thinking of quietness we readily visualize green fields of pasture, refreshing waters, and we are lifted away in our thoughts to some of these very pleasing visits we have made, away from the rush and bustle of daily routine. How arresting it is! How consoling and soothing to the mind! The Psalmist must have known so well the sweetness and the restfulness and joy of like experiences when he wrote Psalm 23. "He maketh me to lie down in green pastures. He leadeth me beside the still waters"—waters of quietness.

We need to be led by the divine Shepherd every day in the green pastures of his Word, and the still waters of rest and faith, trust and confidence. We are to feed upon Him, drinking, too, of the waters of truth and revelation of his will for us as found in his Word by the aid of his Holy Spirit. Jesus reminded

the woman of Samaria: "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
—John 4:14

Jeremiah found it so. He wrote "His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) Jesus said: "He that believeth on me,...out of his belly shall flow rivers of living water." (John 7:38) And he that eateth of me [appropriates to himself my principles and maxims of life] "shall live forever," "I am the living bread which came down from heaven." (John 6:51) Should we fail to eat and drink of Jesus and his words we shall lose the art of meditation and rest of faith, and come short of that inner preparation which is so necessary to the outer expression of faith and love for the Lord.

Let us take a lesson from Isaac, (Gen. 24:63) He went out to meditate in the field at eventide. He lifted up his eyes and saw Rebekah, his prospective wife, approaching. How interesting to us in this our day of waiting and looking for that blessed hope and glorious revealing! It is on these occasions of meditation that we experience thrilling seasons of enlightenment upon the Lord's Word with increasing love and anticipation for him.

Perhaps we would grow more spiritually minded if we were more

alone, and accomplish more if we attempted less. Let us seek to redeem our time by adjusting some of the unnecessary habits of daily life to that of meditation and waiting upon God. Have you noticed that it was when Jacob was left alone (Gen. 32:24) that a man wrestled "with him until the breaking of the day," and Jacob triumphed saying, "I will not let thee go, except thou bless me," and his name was changed to Israel, because as a prince he "had power with God and with men, and prevailed."—Gen. 32:26, 27

Moses was alone in the "back-side of the desert" when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," and the Lord called to him. (Exod. 3:1,2) Peter was alone on the housetop hungry (Acts 10:9) when it was revealed to him that Cornelius needed his services. The Prophet Isaiah records these words for Israel, words of encouragement from God: "O that thou hadst hearkened to my commandments! then had thy peace [quietness] been as a river, and thy righteousness as the waves of the sea."—Isa. 48:18

You know, brethren, quiet hearts are as rare as radium. Yet quietness is so strengthening and comforting to faith. Someone has said: "Rests or pauses in music contribute to the finer expressions of harmony and melody." Rests or pauses certainly contribute to the finer music of life with the Lord's

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dear saints. Our Lord during his ministry enjoyed these rests for we read, Jesus withdrew himself into "a desert place apart." (Matt. 14: 13) Luke says, "He went into a mountain to pray, and continued all night in prayer to God." (Chapter 6:12) In every life there is a pause that is better than onward rush.

"Better than hewing or mightiest doing, is the standing still at the Sovereign will. The pause and the hush sing a double song, in unison low for all time long. O precious one, God's working plan goes on, nor needs the aid of man. Stand still and see; Be still and know."

There should be, of course, zeal and activity for the Lord and the many duties of life; but there should be also a *Selah* [pause or end] in every Christian life, to reflect, to think over, to weigh up, compare, and to pray. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:26

The strenuousness of life today, with the increasing distraction of the world around us, demands that the Lord's followers seek a zone of silence and a quiet hour. Like many other aspects of the life of faith, the Christian way of life is in direct contrast to that of the world. The world rushes on in turmoil, uncertainty and confusion, exactly as the prophet depicts in Isaiah 59:7,8, which reads, "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of in-

iquity; wasting and destruction are in their paths. The way of peace they know not." Consequently the world is full of fear, agitation, dissatisfaction, unrest. Again, as prophesied by Isaiah 57: 20, 21, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Also Isa. 59:8, "The way of peace [quietude] they know not; and there is no right judgment [margin] in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."

Isaiah 59:14 again depicts the condition of our day as if he were living right here with us. He writes, "Judgment is turned away backward and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey," or as the margin of the A. V. states, "is accounted mad."

The Christian way of life should be that of the Master—a way of meekness, humility, unselfishness, a way of truth, steadfastness, purity and covenant keeping, even to one's hurt or loss; a strait way, a way of self-denial, cross-bearing, sacrifice, righteousness, justice and love. How true are the words of Jesus in Matthew 7:14, "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

In the chapter from which our subject is taken (Isa. 30:15), we notice that Israel had made an al-

liance with Egypt and had entered into war against Assyria. They sought to find shelter and protection in Egypt, refuge in her shadow or cover. They were told by the prophet that by so doing they were adding sin to sin. "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." (Verse 3) The Lord assured them that "in returning [to him] and rest shall ye be saved; in quietness and confidence shall be your strength." (vs. 15) The Egyptians' help would be in vain. The strength of God's people was "to sit still." (vs. 7) How often we have need to learn this lesson; to sit still and wait as David said, "Wait, I say, on the Lord."—Ps. 27:14

What wonderful patience and mercifulness is revealed in God's dealings with Israel, and us today! His mercy, patience, longsuffering, forgiveness and love are so often repeated in our blunders, careless omissions, and commissions. And how characteristic of our beloved Redeemer, our merciful High Priest and Advocate toward us! When we become over anxious and wayward, as well as prone to seek refuge and comfort in others, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:28,29

It is the divine purpose to have a new creation, a divine family, a people for his name, in possession of the

divine nature and character of wisdom, justice and love in perfection. Surely serenity, evenness of temper, calmness of poise and being, quietness and complete control of one's spirit with undisturbed confidence in God and in each other, must be one of the essential characteristics to be developed and possessed eternally in such a family, enduring happily through all experiences and ages.

Paul's prayer was for such attainments: "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3: 14-19

What a precious thought it is for us who are called to a throne, to the high calling of God in Christ to complete the divine family that our Father accepts, through the merit of Christ Jesus our Lord, our hearts' desires and affections, our sterling intention to seek with all diligence righteousness and holiness, with wholeheartedness and perfection of will!

In the life of Jesus there is also a great lesson for us in quiet sub-

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mission and tranquility of mind and spirit. When Jesus was before Pilate, and was questioned concerning himself "he answered him to never a word." (Matt. 27:14) Pilate "marveled greatly," as well he might, and said, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above."—John 19:10,11

When Judas escorted a crowd of men and officers and soldiers with torches and weapons to arrest him, "Jesus therefore, knowing all things...went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." (John 18:4,5) "I have told you that I am he, if therefore ye seek me, let these go their way." (vs. 8) This remarkable composure and courage, the calm quiet poise of mind and heart under such unjust and cruel circumstances is nothing short of amazing to us.

We may yet be called upon to take our stand with Jesus in faithfulness to God and our covenant with him, when we shall need the same strength and courage as possessed by Jesus. Our complete confidence in the overruling providence of our Father will provide the quietness and composure to witness for him.

"O for a faith that will not shrink,
Tho pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

It was undoubtedly because of

the trust and confidence Jesus had in his Father, with entire submission to the Father's will for himself, that he maintained a meek and quiet spirit, unperturbed, unruffled, in every experience. "My meat is to do the will of him that sent me," was a great ambition and a lofty attainment.—John 4:34

Let us seek to fortify ourselves with that mind which was the mind of Christ, so that in the severest provocation from whatever source it may come—the world, the flesh, or the Adversary—we may find ourselves in possession of strength, furnished and maintained in the quietness, calmness, and tranquility displayed by our great Exemplar, Christ Jesus our Lord and Head.

Silence, or in being alone, or restraining oneself from retorts, or retaliation to unjust charges, is not the quiet spirit to which we refer. Quietness created by restraint will not furnish one with a quiet spirit for long. This is self-developed and is temporary, and, "If thou faint in the day of adversity, thy strength is small," says Solomon. (Prov. 24:10) The quiet spirit to which we refer, and which we are exhorted to possess is begotten within by the Holy Spirit, through the written Word of God being shed abroad, in our hearts.—Rom. 5:5

This calm spirit, this implicit trust, has been and still is the aspiration of all God's saints through all ages. These have always experienced, when during the daily routine this treasured possession

is broken by some omission or commission, or has been attacked from without, that inward cry of David, "Why art thou cast down, O my soul? and why art thou disquieted within me?" Then the heart and mind immediately seek refuge and deliverance, breathing, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." (Ps. 42: 11) The hymn we sometimes sing beautifully expresses the mind of such:

"Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake."

This quietness can be enjoyed amidst the greatest confusion, and is acquired by fulness of devotion to the Lord's will from day to day. The first essential is stated in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house [an offering to God must ever be free and willing, wholehearted and complete without a blemish], and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

The apostle explains very clearly this same theme of consecration to God, which he has always required of those desiring to worship and serve him: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

The outworking of Romans 12: 2, "Be not conformed to this world, but be ye transformed by the renewing of your mind," is one of the greatest honors conferred on men; and the noblest deed that man can perform. The result of one's endeavor in this respect is that the life becomes "hid with Christ in God" and, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:3,4

The sincerity of such a resignation and quiet acquiescence to the Lord in every experience depends not on self-reliance but on acquaintance with the Lord through his Word. Jesus told his disciples, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

John, in his epistle, also confirms this wonderful unity and perfect oneness of the Lord with his dear followers: "We have known and believed the love that God hath to us." (I John 4:16) This inspires confidence, and confidence inspires quiet rest in him.

There is no fear in love, but perfect love casteth out fear because fear hath torment, or restraint, as the Greek warrants. This delightful love for the Lord and his Word is inspired within and instinctively resists fear. It is evidenced by a quiet, calm spirit, a mind and heart possessing implicit faith in God and in Christ Jesus.

Abiding in Christ our Lord and in fellowship with the Father is, or

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should be, the valued treasure of all who keep his Word. They possess this treasure, not because of talent, ability, courage or age, but despite everything in themselves or out of themselves. They have an inward conviction of love and delight for the Lord and his all-abiding presence in their daily life. "But what to those who find? Ah this,

Nor pen nor tongue can show,
The love of Jesus, what it is,
None but his loved ones know."

Paul, in relating some of his experiences to Timothy, enjoyed this blessedness and treasured relation, saying, "Nevertheless, I am not ashamed: I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (I Tim. 1:12) This attitude of heart and mind assures an indwelling trust and confidence, whereas wavering faith and disobedience disturb the mind and heart before God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3

Enoch, we read in Gen. 5:22, "walked with God." This meant fellowship and communion. It must have been so, because Jude tells us that Enoch prophesied the Lord would come with ten thousand of his saints to judge the ungodly.

Daniel's self-possession in times of extreme provocation and persecution enabled him to declare in calmness of spirit, "O King, live for ever. My God hath sent his

angel, and hath shut the lions' mouths, that they have not hurt me."—Daniel 6:21,22

Job in his severe and heart-breaking trials said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21

It is an inspiration to trace this quiet confidence and restful spirit, this great composure of all the Lord's saints. We can be greatly strengthened in our faith by reviewing their complete resignation to the Lord's overruling of their every experience, and it inspires in us the same tranquility of being. Our Heavenly Father has so graciously arranged that our imperfections, our weaknesses and unwilling blemishes, are covered by the righteousness of Christ Jesus, and the first blessing accruing to faith in him is peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1

The Lord does indeed lead us beside quiet waters of truth. We live in a very rushing time from early morn to close of day, our responsibilities are great, our obligations are pressing, our duties multiply, and we find it difficult to tear ourselves away from these ties that bind us to a world like this with its cares and exactings. Nevertheless, a quiet moment or two at the beginning and close of day is so very necessary to our growth in grace and truth. Even though the feet may join the throng in the pursuit of our daily needs, the mind and heart may en-

joy, sweet communion with God at any time in any place.

We need the quiet time of waiting upon the Lord, so that we can more freely "mount up with wings as eagles" and renew our strength, in order to run, and not be weary; and to walk, and not faint.—Isa. 40: 31

Confidence is trust, and to possess this is to have a well grounded persuasion of audience and acceptance. This is acquired by constant fellowship in meditation and prayer with our Heavenly Father and our Lord Jesus Christ. The apostle urges in Heb. 10:35, "Cast not away therefore your confidence, which hath great recompense of reward"; and in Ephesians 3:12, "In whom we have boldness and access with confidence by the faith of him."

What then is the prayer that will enable one to possess and enjoy the blessed state of rest of faith, of peace and quietness, of confidence and trust, with the con-

trast of activity? It is NOT a prayer for all occasion of disturbance to be removed, but it is a longing and a prayer for sweet, trustful, loving acquiescence in the revealed will of God, and the peace of God that passeth all understanding, keeping our hearts and minds in Christ Jesus.

Let us, then, make great use of the legacy our beloved Master left for our present possession, the legacy of peace, "Peace I leave with you, my peace I give unto you." (John 14:27). Let us appropriate it in every experience by his grace, that we, like our Lord, may be unperturbed, tranquil, restful in him. If faithful in this to the end we soon shall receive our change for we are nearing our home. When introduced to our Father and the holy angels by our blessed Lord and Master, Jesus Christ, we do not wish to be embarrassed. We wish to feel "at home." Let us all resolve that in quietness and in confidence shall be our strength.

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 1—"Set a watch, O Lord, before my mouth; keep the door of my lips."—Psalm 141:3 (Z. '04-23. Hymn 130)

NOVEMBER 8—"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7 (Z. '04-73. Hymn 83)

NOVEMBER 15—"He that saith he abideth in Him ought himself also so to

walk, even as He walked."—I John 2:6 (Z. '03-345. Hymn 315)

NOVEMBER 22—"The zeal of Thine house hath consumed me."—Psalm 69:9 (Z. '98-112. Hymn 309)

NOVEMBER 29—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Hebrews 10:23 (Z. '01-119. Hymn 93)

Identity in the Resurrection

What kind of bodies will we have in the resurrection? Will we know each other?

THE Bible teaches that there shall be a resurrection of the dead, both "of the just and unjust." (Acts 24:15) Jesus said that all who are in the grave shall hear his voice and shall come forth. (John 5:28, 29) It is because God has promised to resurrect the dead that we can be assured of life beyond the grave.

In Revelation 20:6 we are told about the "first resurrection." Those who participate in this resurrection are to be "priests of God and of Christ," and are to "reign with him a thousand years." These are the ones who, in the resurrection, will have "celestial" or heavenly bodies. They die as human beings, but they will be raised as spiritual beings, possessing immortality.—I Cor. 15:40, 44; Rom. 2:7

Due to the limitations of our finite minds we are unable to comprehend the glory of the heavenly nature. The Apostle John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;

for we shall see him as he is." (I John 3:2) This is in harmony with Jesus' promise that when he returned he would receive his disciples unto himself, that they might be together with him.—John 14:2, 3

While our finite minds cannot comprehend what those in the "first" resurrection" will be like when raised to the divine nature with Jesus, we may be assured that they will know him and one another, and that he will know them. (II Pet. 1:4) Their training for this high position in the kingdom with Jesus would be of no value if their identity should be lost in the resurrection.

We can grasp some of the realities of the earthly resurrection in which the vast majority of mankind will participate. This is the resurrection described by the Apostle Peter as the "restitution of all things," which he explains, was foretold by all God's holy prophets. (Acts 3: 19-21) Isaiah 35:10 is one of these prophetic assurances of the future awakening from the sleep of death of all mankind. This text declares that "the ransomed of the Lord shall return [from death], and come to Zion [the new kingdom] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

There is much sorrow and sighing in the world today resulting

from the separation of loved ones in death. If those awakened from death would not know their loved ones, there would be no point to the resurrection. It is because they will be restored as the same personalities, and as human beings, that they will find themselves among their former friends. They will recognize one another and enjoy sweet companionship, far more satisfactory than they had before death because it will, or can be, enduring. No wonder the prophet declared that they will "return" with "songs and everlasting joy upon their heads"!

Jeremiah 31:16, 17, records a promise to heart-broken mothers who have lost children in death. It reads, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." How meaningless this promise would be if children, in being awakened, from the sleep of death, would not be recognizable by their parents! But they will be recognized. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border"; that is, to their former realm of existence as humans here on earth.—vs. 17

Ezekiel 16:55 promises a resurrection of the Israelites, and also of the Sodomites and Samaritans. In verse 61 of the same chapter the Lord tells the Israelites that then—after they are awakened from the sleep of death—they will "remember" their former ways"

and be "ashamed." This is proof that in the resurrection the people will know who they formerly were, and remember the various experiences of their past lives.

Illustrations

In II Kings 4:32-35, we are given an account of the awakening from death of a young lad, the son of a Shunammite woman. The Prophet Elisha was the one used by the Lord to perform this miracle. When the boy had been awakened, Elisha sent for the mother, "and when she was come in unto him, he said, Take up thy son." What a mocking procedure this would have been had the mother not recognized her son! But she did recognize him, and in this we have a beautiful illustration of the resurrection. The fact that those awakened during the time of the general resurrection will have been dead for many long years will not change the basic fact that they will be restored to their loved ones as the same persons who died, knowing their friends, and being known by them.

In the New Testament also we have illustrations of the general resurrection as it will affect those who are restored to life on earth as humans. One of these is recorded in John 11:39-44. The one awakened from death was Lazarus, the brother of Martha and Mary. When this miracle was performed Lazarus had been dead four days and his body had started to decay. This meant that in order for him to live again his body cells had to be re-formed or recreated. From this

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standpoint, it would have required no more of a miracle to awaken him from death, even if he had been dead for a thousand years. Already the memory cells of his brain, and his entire body, had broken down, requiring the creating of new cells exactly like those which had decayed.

But this was beyond the power of God, Lazarus was bidden by Jesus to come forth from the tomb, and he came forth. The invisible power of God, the power which creates and sustains all life, restored Lazarus to life, and he was the same Lazarus. In death his memory had perished, together with the brain cells which recorded that memory. But in his awakening, a new brain was furnished, and upon it were recorded all of Lazarus' former thoughts. Thus, this awakened being was definitely Lazarus, the brother of Martha and Mary.

He was not a phantom, nor a ghost rattling tables and turning over chairs. He was Lazarus, alive again, enjoying the companionship of his family and the friendship of those in his community. A few days after his resurrection, a feast was prepared in honor of Jesus, and Lazarus was present. Martha served at the feast and "Lazarus was one of them that sat at the table" with Jesus.—John 12:1, 2

The awakening of Lazarus was a marvelous miracle, but Jesus, referring to the general resurrection, said we should not marvel for the time is coming when all will hear his voice and come forth from the

sleep of death. (John 5:28) We must conclude, therefore, that all will be as realistically restored to their friends as was Lazarus. They will be recognized by, and welcomed into the circle of their former associates, just as Lazarus was. No wonder the prophet declared that they will return "with songs and everlasting joy upon their heads."

For those who die in gross wickedness, their awakening from death will present problems. They will not be insurmountable problems, however. Daniel 12:2 speaks of these as being in "contempt"—"everlasting contempt" the Common Version reads. The Hebrew word here translated "everlasting" means "to a vanishing point." Conceivably, those who in this life have sinned against others, and against society in general, while held in contempt when awakened from death, will be able to make amends, and as they prove their contrition of heart, and determination to do right, will be accepted into the new society to the point where all contempt against them will vanish.

If these do not repent and obey the laws of the new kingdom then in force, they will ultimately be destroyed from among the people. (Acts 3:23) The special point we are stressing here is that they will be known and remembered. Thus the Scriptures establish the fact that both the righteous and the wicked will have their identity established in the resurrection.

Thankfulness for God's Works

"The works of the Lord are great, sought out of all them that have pleasure therein."—PSALM 111:2

IN THE United States, November is the national thanksgiving month; and the people of this country have much for which to be thankful. From the standpoint of material blessings we enjoy bounties of food, clothing, and housing far beyond those of other nations. Indeed, in large areas of the world the masses are in a state of abject poverty and want. In the United States the people also enjoy freedom of speech and action along religious as well as political lines. This, also, is a cause for deep gratitude and thankfulness.

However, a Christian, wholly devoted to knowing and doing God's will, can take little comfort in the realization that he has more to eat and wear, and a better home in which to live, than the people of other countries. We accept this manifestation of the Lord's goodness with appreciation, but long for the time to come when the people of all nations will share alike in the good things of earth; not because man will find a solution for human problems, but through the fulfilment of the promises of God to establish a worldwide kingdom of righteousness through the agencies of which all the families of the earth will be blessed.—Gen. 12:3

As followers of the Master, and firm believers in the promises of God, our chief cause for thankfulness this year, as at all times, is in "the works of the Lord," and we continue, as our text indicates, to seek out the works of the Lord in the sense of learning more about them as they are revealed to us in his Word. So far as man is concerned these "works of the Lord" begin with the creation of the earth and the ordering of its affairs to be the eternal home of man. These "works" include the divine provision for man to live forever on the earth. (Gen. 3:22) And, while disobedience to God's law temporarily interfered with the accomplishment of this design, it is still to become a reality; for we are assured that the Lord did not create the earth in vain, but formed it to be inhabited.—Isa. 45:18

God permitted sin to "sting" man to death, knowing that this was the only effective way in which the human race could learn the

THE DAWN

terrible results of disobedience to divine law. (I Cor. 15:56) Following the transgression of our first parents, God's works have been carried on through his beloved Son. This has been an expression of divine love—"God so loved the world, that he gave his only begotten Son, that whosoever believeth him should not perish, but have everlasting life." (John 3:16) All will eventually be given an opportunity to believe in Christ, and those who do, and who obey the laws of the kingdom, will be saved from perishing forever.

Jesus said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) "Many prophets and righteous men," he explained, "have desired to see those things which ye see, and have not seen them." (Matt. 13:17) The same is true today, and if they have been revealed to us, it is another wonderful cause for thankfulness. The mysteries of the kingdom are the "works of the Lord." Those to whom they have not been revealed hold the mistaken view that all who do not accept Christ in this life are forever lost and, according to the view of many, to be "lost" means to suffer an eternity of torture in a hell of fire and brimstone.

How thankful we should be to have been delivered from this hallucination, and to realize that the "works of the Lord" for the present age in his plan are not the enlightenment and conversion of the whole world, but merely the calling out from the world of a people to be associated with Jesus as priests and kings in his thousand-year kingdom. (Acts 15:14-18; Rev. 20:4) We thank God for the assurance that this work will be victoriously accomplished in his own due time, and that then, through Christ and the church, God's promised blessings of joy and life will flow out to all mankind.

It is erroneously supposed by many that all who are saved through the blood of Christ will be taken to heaven. It is true that those who suffer and die with Jesus will live and reign with him. Jesus promised that he would prepare a place for these, and receive them unto himself. (John 14:1-3) Concerning these Hebrews 3:1 explains that they are "holy brethren, partakers of the heavenly calling." But the "works of the Lord" are not completed with the calling and exaltation of these who are to live and reign with Christ.

No, the divine purpose in this aspect of God's plan is that through these highly exalted ones, with Jesus as their Head, his oathbound covenant with Abraham will be fulfilled—that covenant which promised the blessing of "all the families of the earth through his seed." Christ is that "Seed." (Gal. 3:8,16) But his footstep followers are to be associated with him in the fulfilment of the promise, for Paul also wrote, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

The way that leads to this high position in the divine plan for the blessing of all mankind is not an easy one. It is a rugged and difficult way. It is a way of sacrifice and suffering. It is a way contrary to the worldly spirit of selfishness and greed and gain. It is a way which foregoes the pleasures of the world in order to enter into the joys of the Lord. And, despite the trials and difficulties of this "narrow way," there are many compensating blessings. For one thing there is a wonderful peace which comes from the assurance that "all things work together for good to them that love God, to them who are called according to his purpose."—Rom. 8:28

And what is this "purpose"? Aside from the call and exaltation of these "kings and priests," what are the further "works of the Lord" which are yet to be accomplished? They are the blessing of all the families of the earth upon the earth. What a great cause for thankfulness it is to realize this! The "works of the Lord" do not include the creation of an abyss of tormenting fire into which all are to be thrown who do not qualify to live and reign with Christ. Instead, as the Psalmist further wrote, "His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."—Psalm 111:3,4

In the last verse of this psalm we read that the "fear of the Lord is the beginning of wisdom," and also that "a good understanding have all they that do his commandments." The "fear" of the Lord is more properly the reverence of the Lord. If we are to be blessed with the wisdom which is from above, we must have a proper reverence for the Lord. If we reverence the creeds of men and our own opinions more than we reverence the Lord, we will not be blessed with the "beginning of wisdom," and the mysteries of the kingdom will not be revealed to us.

Besides, as the Psalmist states, "A good understanding have all they that do [obey] his commandments." As we learn the truth concerning "the works of the Lord" it is essential that we direct our lives in harmony therewith if we are to grow in grace and in knowledge. One of the commandments of the Lord is that we let our light shine. If we have been blessed by the truth, then it is incumbent upon us that we bear testimony to the enlightenment we have received. We cannot hide our light under a "bushel" and expect the Lord to increase our understanding of the wonderful works of his plan. But may our great appreciation of the truth give us courage and strength to tell out the glorious message of God's love, that "the works of the Lord are great." May we continue to be truly thankful that we have been found worthy to have these "works of the Lord" revealed to us.

God's Merciful Purpose

"See what marvellous love the Father has bestowed upon us that we should be called God's children; and that is what we are." "And if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may be also sharers in his glory."—I John 3:1; Romans 8:17, Weymouth

THE generally accepted belief that our natural birth made us children of God is unscriptural and untrue. We were actually born in sin and shapen in iniquity. (Psalm 51:5) "But God, being rich in mercy, on account of his great love with which he loved us," . . . "has blessed us with every spiritual blessing in the heavenlies by Christ."—Eph. 2:4; 1:3, **Diaglott**

The Apostle Paul also wrote concerning the faithful in Christ Jesus, the true church, in a collective sense, "For he [God] predestined us to be adopted by himself as sons through Christ, such being his gracious will and pleasure, to the praise of the splendour of his grace with which he has enriched

us in the beloved One. It is in him, and through the shedding of his blood, that we have our deliverance, the forgiveness of our offences, so abundant was God's grace, the grace which he, the Possessor of all wisdom and understanding, lavished upon us, when he made known to us the secret of his will. And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it, the purpose which he has cherished in his own mind of restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in him."—Eph. 1:5-10, **Weymouth**

By divine grace the Scriptures have revealed to us a great and wonderful eternal purpose in Christ Jesus. And it is in Ephesians 3:10,11, **Diaglott**, that reference is made to "the much diversified wisdom of God, according to a plan of the ages, which he formed for the Anointed Jesus our Lord." This divine plan, so fully and beautifully elaborated upon in the inspired Word, is permeated with the marvelous love of the Heavenly Father.

The book entitled, "The Divine Plan of the Ages," is a veritable key to the Scriptures, and has helped thousands to a better understanding of the Bible. It is one

of six volumes of "Studies in the Scriptures," all of which are invaluable in the search for divine truth, and are available as shown on page 1 of this magazine. As we prayerfully study and meditate upon the Bible, assisted by these volumes, the loving plan of God rejoices our heart. By divine favor our understanding becomes more and more enlightened, so that we are richly blessed with a growing knowledge of God's Word and will.

All the fully consecrated children of God are a wonderfully privileged people, ever grateful for the divine grace so richly lavished upon them. Having been called out of darkness into the glorious light of truth, as revealed in the inspired Word, they rejoice in the exceeding great and precious promises of God, and in their experiences as God's children. They count it a joyous privilege, and a great honor to be "baptized into Christ," and collectively to be "all one in Christ Jesus"; also to be "Abraham's seed," and "heirs" in a very special sense.

Children

"For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26) Earlier in this letter the apostle has stressed the need of the Gospel of Christ, also that justification is by faith in Christ, and not by the works of the Law. Through one man (Adam), and his disobedience, "sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." (Rom. 5:12-19)

Every member of the fallen race, whether Jew or Gentile, bond or free, male or female, has been condemned through Adam, and thereby being "by nature children of wrath" it required wondrous divine grace and mercy to be manifested on our behalf before any could become children of God.

So, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem [publicly purchase and take possession of] them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:4-6) These blessings come to all such through their faith in Christ Jesus, not only to those who were of the Law, but to those also who are of the faith of Jesus. And, "to as many as received him [at Pentecost, and since], he gave authority to become children of God, to those believing into his name; who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12,13 **Diaglott**

It is a great privilege to receive Jesus; also to believe on him, which according to Prof. Young means to "adhere to, rely on, and trust" him. This involves our accepting the invitation to follow him; denying self, and taking up our cross daily. We thus fully consecrate ourselves to do God's will, and in effect exclaim: "Not my will, but thine be done." Then he

is pleased to beget us as "new creatures" to the spiritual nature. "Of his own will begat he us with the Word of truth."—James 1:18

Baptized

"For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27) This verse refers to the real and essential baptism, which is to precede the symbol of water immersion, and the Apostle Paul deals very thoroughly with this matter in Romans 6:3,4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This overwhelming, or burial of ourselves which resulted in our becoming body members of Christ took place when we made a full surrender of our will to God, consecrating our all to follow Jesus, and to prove faithful even unto death. "Therefore we are buried with him by baptism into death." As a result God begets us by the holy Word of truth, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Henceforth Jesus, in every particular, is to be our Head, our Leader, our Ruler. Reckonedly, we are dead to our own will. "Ye are dead, and your life is hid with Christ in God."—Col. 3:3

The result of this real and essential baptism is that we "have put on Christ," or, as Moffat has translated the whole of Galatians 3:27: "For all of you who had yourselves baptized into Christ have taken on

the character of Christ." The Greek word here translated "put on" in the Authorized Version is **enduo**, which according to Prof. Young means "to clothe; go into clothing."

There is to be a "putting off" and a "putting on." For example, "Cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, . . . put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:12-14) "Put off, according to the former course of life, that old man, corrupted by deceitful desires, . . . and be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth."—Eph. 4:22, 24, **Diaglott**

We are to be "sanctified [separated, set apart] in Christ Jesus." (I Cor. 1:2) This is essential, seeing that our Heavenly Father has predetermined that all who shall be eventually glorified with Christ must be "copies of the likeness of his Son."—Rom. 8:29, **Diaglott**

Oneness

"In him the distinction between Jew and Gentile, slave and free man, male and female, disappear, you are all one in Christ Jesus." (Gal. 3:28, **Weymouth**) Irrespective of who or what we are, the Scriptures clearly teach what is required of us, and this includes our repentance (to change the mind); conversion (to turn about); full consecration; justification by faith (declared right, on account of

the faith); complete sanctification. "Now ye are the body of Christ, and members in particular," or individually.—I Cor. 12:27

Our Father gave Christ Jesus, "to be the Head over all things to the church, which is his body." (Eph. 1:22,23) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit. For the body is not one member, but many."—I Cor. 12:12-14

To be called into this wonderful relationship is indeed the high calling of God in Christ Jesus; and because we fully appreciate this great privilege, we give diligence to make our calling and election sure, and assist others to do the same, some of whom are known to us, while others at present are unknown, yet possibly within our reach. These we may be privileged to contact and help as we faithfully seize every opportunity to witness to the truth.

The building up of the body of Christ is a great and important work in which it is our privilege and responsibility to take part. Our Father's purpose in this connection is beautifully described in Ephesians 4:11-16, **Diaglott**: "And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the work of service, in order to the building up of the

body of the Anointed one; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the Anointed one; so that we may be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic deception; but being truthful in love, we may grow up in all things into him, who is the Head, the Anointed one; from whom the whole body, being fitly joined and united, by means of every assisting joint, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in love."

Heirs

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Gal. 3:29) The grandeur and immensity of this verse is completely beyond the comprehension of any who are natural minded. Even the spiritually begotten and enlightened of God cannot visualize the full significance of these words of the apostle, and the extent of the exceeding greatness of divine favour toward us, so that in the ages to come, God "might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 2:7

Three very interesting and important features are here recorded: "If ye be Christ's," then, "are ye Abraham's seed, "and heirs

THE DAWN

according to the promises." If we experience the first condition and belong to Christ, then, as emphatically indicated in this verse we are, without any possible doubt, "Abraham's seed, and heirs."

To belong to Christ involves our doing his will, which, in effect, is the Father's will. We are Christ's because we do not belong to anyone else. No man can serve two masters. We do not compromise with error, nor with the world. "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9) So, we empty ourselves more and more of self, that we may be able to receive an increasing measure of the holy influence. Being dead to self, we live unto our risen Lord Jesus.

"And if you belong to Christ, certainly you are Abraham's seed, and heirs according to promise." (Gal. 3:29, **Diaglott**) In full assurance of faith we are to hold fast to this marvelous statement. This sublime divine favor comes to us, not on account of any merit of our own, but because we truly belong to Christ.

In this connection, very illuminating verses are: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16,29

The Greek word here translated "heirs" means those who receive a lot, or portion. (Young) If we are

in Christ, then the divine promises to him are inherited or possessed also by us, his body members. As in a natural sense it is customary for a wife to share her husband's name, position, and possessions, so also with the bride of Christ.

Our Lord Jesus, because of his obedience to the Father's Word and will, is "appointed heir of all things," including God's wonderful oathbound promise to Abraham. (Heb. 1:2) And many are the scriptures which describe the children of God as "heirs," and also make reference to their inheritance, or possession. For example, "That the Gentiles should be fellow heirs, and of the same body [of Christ], and partakers of his promise in Christ by the Gospel." (Eph. 3:6) "That being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7) Being begotten again, "to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, preserved in heaven for you."—I Pet. 1:3,4, **Diaglott**

Seeing that God has appointed Jesus "heir of all things," we, his body members, are heirs with him in this vast and glorious inheritance, including the divine nature and the Abrahamic promise. The great work to be done by the spiritual seed of Abraham is the blessing of all the families of the earth. What a glorious prospect is before us. May we prove worthy to enter fully into our inheritance!

THE BRITISH SECTION

C. A. CORNELL			
Southend-on-Sea		November	25
Anerley		December	30
G. A. FORD			
Letchworth		November	18
J. LESLIE MCKEOWN			
Clonelly		November	4
Belfast			18
Clonelly		December	2
Belfast			16
J. H. MURRAY			
Liverpool		November	11

Eastleigh		December	9
Letchworth			30
E. TERRY NADAL			
Letchford (Warrington)		November	18
Ipswich		December	16
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Luton		December	9
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LETTERS OF APPRECIATION

A Changed Life

Dear "Frank and Ernest": I would like to have your book, "God's Plan." Your fine talks have made a new man out of me. I do enjoy them so much. Thank you! —Colo.

Interest Stimulated

Dear Brethren: I appreciated the rapid delivery service you gave me on the children's books, "God's Promises Come True." The recipients were elated to get them. The parents of both families say they are the finest they have ever read. They, of course, read them to the children. One of the mothers participated in teaching Bible School for the vacationing children, and said that they didn't have a book there that was as good. We who know the blessed truth realize that they couldn't have anything so grand. I am specially glad, for the reading has stimulated the interest of one of the mothers so much that she is already asking questions. Praise be to the Lord! Yours in Christ.—Iowa

A New Vision

Dear "Frank and Ernest": I listen every Sunday to your program on the Bible. I am a subscriber to

The Dawn Magazine, and have nearly all of your books. They have given me a new vision of God's plan, and as I read them I pass them on to others who are in need of such a vision. I have always believed that God was a God of love and have never believed that people could be frightened into accepting Jesus. May God bless and use your messages, as I know he does, in my prayer daily for you. Sincerely. —Missouri

Appreciation

Dear Brethren: We wish to express our deep appreciation for the increasing deep interest shown by those who prepare and edit the subject matter of The Dawn Magazine. We feel that it is a great medium of the Lord's blessing to us.—New York

Harmony

Dear Friends: I heard your broadcast recently and liked it very much. It makes harmony when related to the nature of man. I love to study the Bible, and fully believe it points the way to eternal life. I like the interesting manner in which you present your broadcast. Yours sincerely.—Ohio

A Needed Help

Dear Brethren: Thank you for

LETTERS OF APPRECIATION

the booklets, "Grace of Jehovah" and "When Pastor Russell Died." I am thankful to say that after reading these a great load has been lifted from my mind. I gave these booklets to some who were of the same mind as myself and we have all been cheered. May the Lord continue to bless you as you give out the good news of the kingdom. With Christian love.—Ohio

Easier

Gentleman: I have just finished listening to what I believe to be the best of its kind—your program. For a fellow like me, and I believe of the masses, your program and your interpretation make it a lot easier to understand the Bible. Thank you.—Oregon

A Book of Books

Dawn Publications: I want to thank you for "The Book of Books." It really is a book of books. I have lent mine to a friend, and he loves it also. I am enclosing two dollars for two more—one for myself, and one for another friend. Respectfully yours.—Tenn.

Awakened

Dear Brothers: Once more I thank God for the privilege of sending this small amount toward the radio work; and I trust that I may continue to have this privilege. I shall never forget that the "Frank

and Ernest" program was the means by which I began to wake up and feel a great desire to turn to the Lord, and I know that it is doing the same for many others who have lost their way in this day of trouble. I am thankful for The Dawn Magazine as well as for all the other wonderful literature which gives me a better understanding of God's Word and will. May God bless all of you for your wonderful work, and may it continue in keeping with his will. Sincerely.—Utah

My Delight

Dear "Frank and Ernest": Please forward me your Dawn Magazine, for which I enclose postal money order for a year's subscription. I would also mention my delight respecting your book, "The Divine Plan of the Ages." Its masterly exposition of the truth is outstanding. Yours truly.—South Wales

Very Interesting

Dear "Frank and Ernest": It was a pleasure to again listen to your broadcast, and I shall be glad to have your booklet, "Hope Beyond the Grave." I find your discussions very interesting and enlightening. You clear away much "fog" from our minds, and make it easier to understand the Bible. Thank you. Yours faithfully.—England

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Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Paterson, N. J.	November	4
New Haven, Conn.		11
Baltimore, Md.		18
Wilmington, Del. (Evening)		18
Pottstown, Pa.		19-21
Washington, D. C.		25
Roanoke, Va.		26
Blue Ridge, Va.		27, 28
Lynchburg, Va.		29, 30
Richmond, Va.	December	2

NICK BARACOS

Monessen, Pa.	November	25
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MITCHELL Blicharz

New Haven, Conn.	November	11
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WALTER Blicharz

Jackson, Mich.	November	4
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EDWARD BOROWIEC

Waco, Tex.	November	10, 11
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FRED A. BRIGHT

Wilmington, Del. (Morn.)	November	4
Philadelphia, Pa. (Aft.)		4

ALFRED BURNS

Milwaukee, Wis.	November	11
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CHARLES CHUPA

Saginaw, Mich.	November	4
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LYLE COOK

Waco, Tex.	November	10, 11
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L. PAUL DAVIS

Stockton, Calif.	November	18
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ORLANDO D. DEIFER

Los Angeles, Calif. (SW) ..	November	1
Whittier, Calif.		2
Los Angeles, Calif. (Morn.)	116th St.	4
Los Angeles, Calif. (Aft.)	Foresters	4
Huntington Park, Calif.		6
Long Beach, Calif.		7
Santa Ana, Calif.		8
San Diego, Calif.		9-11
Yuma, Ariz.		12

Phoenix, Ariz.		13-15
Tucson, Ariz.		16, 18
Lamesa, Tex.		20, 21
Lubbock, Tex.		22
Dallas, Tex.		23
Waco Tex.		25
Ft. Worth, Tex. Area		26-29
Shreveport, La.	Nov. 30-Dec. 2	

EDWARD E. FAY

Stockton, Calif.	November	18
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THOMAS G. FAY

Riverside, Calif. (Morn.)	November	18
Ontario, Calif. (Aft.)		18

IRVING C. FOSS

Santa Ana, Calif.	November	25
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TED HACK

Covert, Mich.	November	25
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EDMUND JEZUIT

Minneapolis, Minn.	November	11
LaSalle, Ill.		18

GEORGE M. JEUCK

New Brunswick, N. J.	November	18
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DANIEL KAZIAK

Fint, Mich.	November	4
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ARTHUR H. KRUMPOLT

Allentown, Pa.	November	18
Wallingford, Conn. (Morn.)		25
Hartford, Conn. (Aft.)		25

RAYMOND J. KRUPA

New Haven, Conn.	November	11
Boston, Mass.		25

LUDLOW P. LOOMIS

Nanticoke, Pa.	November	25
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EDWARD G. LORENZ

Stockton, Calif.	November	18
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JOHN Y. MACAULAY

Bellingham-Lynden, Wash.	November	4
Burlington, Wash.		5

SPEAKERS' APPOINTMENTS

Kent, Wash.	6
Seattle, Wash.	7
Bremerton, Wash.	8
Allyn, Wash.	9
Tacoma, Wash.	11
Onalaska, Wash.	12, 13
Portland, Ore.	14, 25
The Dalles, Ore.	15, 16
Salem, Ore.	18
Lebanon, Ore.	19
Albany, Ore.	20
Newport, Ore.	22, 23
Bonanza, Ore.	27
Chico, Calif.	29, 30
Sacramento, Calif.	2

JOHN A. MEGGISON

Waco, Tex.	November 10, 11
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ADAM MISKAWITZ

Saginaw Mich.	November 11
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MARTIN C. MITCHELL

Hazleton, Pa.	November 18
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DANIEL J. MOREHOUSE

Aurora, Ill.	November 11
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EVERETT MURRAY

Milwaukee, Wis.	November 3, 4
LaSalle, Ill.	5, 6

ARTHUR B. NEWELL

Waco, Tex.	November 10, 11
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LEON H. NORBY

Waterbury, Conn.	November 25
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ADOLPH OBENLAND

Jacksonville, Fla.	November 25
Cairo, Ga.	26, 27
Mobile, La. Area	Nov. 28-Dec. 2

GUSTIN P. OSTRANDER

Clarkston, Wash.	November 1, 2
Spokane, Wash.	4
Kalispell, Mont.	5
Havre, Mont.	7, 8
Lockhart, Minn.	9
Fergus Falls-Parkers Prairie, Minn.	10-12
Minneapolis, Minn.	13-15
Withee, Wis.	16, 18
Wausau, Wis.	19
Appleton, Wis.	20

HARRY PASSIOS

East Liverpool, Ohio	November 11
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ERNEST K. PENROSE

Cumberland, Md.	November 8
Pottstown, Pa.	9
New Haven, Conn.	11

G. RUSSELL POLLOCK

Stockton, Calif.	November 18
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KENNETH W. RAWSON

York-Lancaster, Pa.	November 25
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RAYMOND RAWSON

Toledo, Ohio	November 18
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GEORGE P. RIPPER

Whittier, Calif.	November 18
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BERT E. ROSE

Adrian, Mich.	November 18
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ALBERT SHEPPELBAUM

Gary, Ind.	November 18
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MICHAEL A. STAMULAS

Reading, Pa.	November 18
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CHESTER A. SUNDBOM

Jackson, Mich.	November 4
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J. I. VAN HORNE

Duquesne, Pa.	November 4
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FELIX S. WASSMANN

Groton- New London, Conn.	November 17, 18
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CLAUDE R. WEIDA

Catawissa, Pa. (Morn.) ..	November 4
Mahanoy City, Pa. (Aft.) ..	4

W. NORMAN WOODWORTH

Detroit, Mich.	November 1
Grand Rapids, Mich.	2
Milwaukee, Wis.	November 3, 4
New Haven, Conn.	11
Pulaski, N. Y.	18

CHRISTIAN W. ZAHNOW

Toronto, Ont. Can.	November 2-4
London, Ont. Can.	5, 6
Jackson, Mich.	26
Adrian, Mich.	27
Toledo, Ohio	28
Piqua, Ohio	29, 30
Muncie, Ind.	December 2-4

CONVENTIONS

For Mutual Fellowship, Edification, and Service



MILWAUKEE, WIS., November 3, 4—The meetings on Saturday will be held at 734 North 26th Street. Sunday meetings will be held in the North Avenue Auditorium, 3122 West North Avenue. For room reservations and other details, write to the secretary, Mrs. Edw. Conrad, R. F. D. 3, Box 293, Hales Corners, Wis.

ALBANY ORE., November 4—3596 Bernard Street.

JACKSON MICH., November 4—Convention will be held in the YWCA Building, 298 Michigan Avenue.

WACO, TEXAS, November 10, 11—Convention opens Saturday at 10:00 o'clock in the Tally-Ho Room of the Rawleigh Hotel, Austin Avenue at Eighth Street. There will be a baptismal service Saturday afternoon and any desiring to be immersed, should notify the secretary in advance. Room reservations and other details may be obtained by writing to the secretary, Mrs. J. B. Hillhouse, 3532 Frederick Street, Waco, Texas.

ALBANY, N. Y., November 11—YWCA Building, 5 Lodge Street.

MINNEAPOLIS, MINN., November 11—The Minneapolis Ecclesia is planning to hold an all day gathering the second Sunday of each month. For details, write the secretary,

Mrs. Charles R. Newham, 678 40th Ave., N. E., Minneapolis 21.

NEW HAVEN, CONN., November 11—Convention will be held in the YWCA Building, 48 Howe Street, and will open at 9:30 a.m.

SAGINAW, MICH., November 11—Convention opens at 10:00 a.m. in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, November 18—Convention opens 9:30 a.m., in the YMCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., November 18—Convention opens at 11:00 a.m. 2339 State Street,

COLUMBUS, OHIO, November 18—Convention opens at 10:00 a.m. in the Women's Benefit Association, 53 E. Gay Street.

STOCKTON, CALIF., November 18—The convention will open at 10:00 a.m. in the Philomathean Club, 1000 North Hunter Street.

CHICAGO, ILL., November 25—Convention opens at 10:00 a.m. in the Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., November 25—Maccabees Building, Woodward Avenue at Putnam.

PHILADELPHIA, PA.,—December 29,30.

CHICAGO, ILL., December 29-January 1.

PHOENIX, ARIZ., December 29-January 1



BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.
 Chosen People—64 pages, 10 cents.

DOCTRINAL BOOKLETS

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 The Church—32 pages, 5 cents.
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ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

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All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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