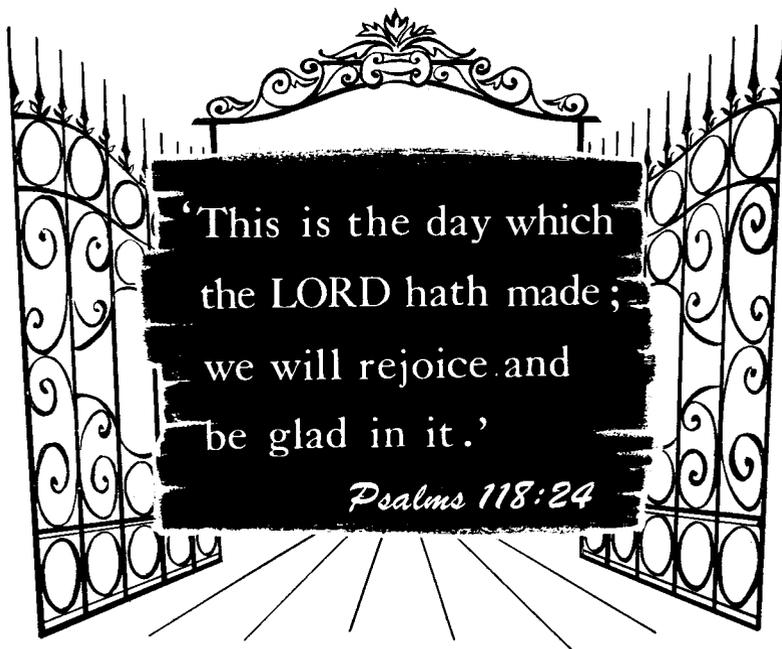




*The* DAWN



A HERALD OF CHRIST'S PRESENCE

*March 1952*

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



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## *New Booklets*

**THE DAY OF JUDGMENT**—This is a revised and enlarged edition of our former booklet by the same name. It contains a comprehensive discussion of all the principle Bible passages which relate to the judgment day, including the Parable of the Sheep and the Goats, and other texts which are frequently misunderstood. It contains thirty-two pages and is priced at five cents; twenty-five for one dollar.

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

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

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E'en through harsh noises of our day,  
A low, sweet prelude finds its way;  
Through clouds of doubts and creeds  
of fear,  
A light is breaking calm and clear.

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**THE MEMORIAL DATE:** The proper date this year for commemorating the death of Jesus is Tuesday, April 8, after 6 p. m. Many earnest Christians the world over will gather that night to partake of the "bread" and the "cup" which symbolize the broken body and shed blood of our dear Redeemer. Upon request we will be glad to furnish information concerning address of these gatherings.

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## HIGHLIGHTS OF DAWN

# The "Stone" Which Is Still Rejected

**T**HIS is the month when the Christian world will begin to think more than usual about those grave events which occurred in Judea nearly two thousand years ago which culminated in the arrest, trial, and crucifixion of Jesus, the Son of God, who had come into the world to be the Messiah and King of promise. Historians tell us that there has never been a period in human history when so many outstanding events have occurred to change the whole course of humanity, as has been true of the last few decades. Actually, however, this is not true when compared with the birth, ministry, death, and resurrection of Jesus, for these events, although associated in the main with but one personality, have already been world-shaking, and are destined to change the course and outlook of the human race to a far greater extent in the future than they have in the past.

It is written of Jesus that he "came unto his own, and his own received him not." (John 1:11) This was the immediate cause of the persecution which brought about his cruel and early death. His "own" was the nation of Israel, and while many of the common people of the nation rejoiced in his message, and a few days before his crucifixion enthusiastically acclaimed him king, it was not so with the religious rulers. They enviously hated the Master, and finally succeeded in bringing about his arrest and crucifixion.

Jesus was fully aware that the scribes and Pharisees hated him, and on an occasion near the close of his ministry he related a parable to them which fitted the circumstances so accurately that even they sensed the meaning of it, yet their anger was increased and they became more determined than ever to kill him. The parable was of a householder who planted a vineyard, and then left it in care of husbandmen while he went into a "far country." When the time came for gathering fruit, the householder sent his servants to the vineyard, but the husbandmen whom he left in charge slew some of them and maltreated the others. Finally, the householder

## HIGHLIGHTS OF DAWN

sent his own son, thinking the husbandmen would respect him, but they did not. They slew him also.—Matt. 21: 33-46

Jehovah was the "householder" in this parable, and the "vineyard" was the Jewish nation. The husbandmen were the religious rulers of the nation, and the "servants" who were first sent to represent the "householder" were the prophets. The record is that they killed the prophets, and stoned them who were sent by God. And now they were planning to kill the "Son" whom the Heavenly Father had sent. After relating this parable, the application of which was so obvious, Jesus quoted the prophecy recorded in our text concerning the "stone" which the builders rejected.

Jesus himself was that "stone." The "builders"—the religious rulers of Israel—rejected him. Isaiah foretold one of the reasons, saying, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2) Actually, of course, Jesus was perfect, "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He was kind and sympathetic, and went about "doing good." He healed the sick and raised the dead. He encouraged the fainthearted, and extended mercy to sinners. He condemned the Pharisee who thanked God that he was not like the publican, and commended the publican because he recognized his sin and humbly asked God for forgiveness.

But these were not the qualities the scribes and Pharisees were looking for in one whom they would accept as Messiah and King. They wanted a Messiah who would not expose their evil practices as Jesus did, one whom they could control as a sort of puppet king; well qualified as a general to raise and command a conquering army, but satisfied to let them rule and exploit the people as they chose. So, from their standpoint, Jesus had no "beauty" that they should desire him.

To the scribes and Pharisees, Jesus was a misfit. The illustration of the "stone" which became "head of the corner," suggests the idea of a pyramid-shaped building—the only type of structure which could have a head cornerstone. Such a cornerstone would itself be a perfect pyramid, so could not possibly be fitted into any other part of the building. At the same time, it would be the only stone that could be the "head of the corner." So the "builders," not understanding the kind of building the Lord was erecting, rejected Jesus; for they could find no place for him in their own plans, and the Lord's plan they did not know.

## THE DAWN

### Laid in Heaven

All the tragic experiences surrounding Jesus' life were due to the fact that the "builders" rejected him. But his exaltation to heavenly glory following his suffering and death was in fulfilment of the prophecy that the rejected "stone" would become "the head of the corner"—not over the old Jewish house, which the scribes and Pharisees had so miserably warped and twisted by their selfish construction methods, but a new house, even a spiritual. This being true, it was both appropriate and essential that the "head of the corner" be laid first, thus making it necessary for all the other stones to be built up to and in conformity with the "top stone." The Apostle Peter explains this, as follows:

"To whom [Christ] coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed the same is made the head of the corner. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:4-10

### The New Nation

When Jesus let it be known to the scribes and Pharisees that the "stone" they were rejecting was to become the "head of the corner," he added, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) In the lesson we have quoted from Peter, in which he refers to the "stone" and to the new "building" which began to be erected with Jesus as the "head of the corner," he also tells us about the "nation" to which Jesus said the "kingdom," taken from Israel, would be given. "Ye" are that "holy nation," he wrote.

## HIGHLIGHTS OF DAWN

The nation of Israel could have been God's royal or kingdom nation. The promises were originally made to this nation. But because they rejected the prophets, and finally killed the "Son," the "kingdom" was taken away from them, and, starting with Jesus as "head of the corner," God began to bring a new "nation" into being. Many are the promises, particularly in the New Testament, which refer to those who become a part of this new and spiritual "nation." "If we suffer, we shall also reign with him," is one of them.—II Tim. 2:12

The work of God during the present Gospel age has been the calling and selecting of those who are to reign with Christ in that kingdom. And it is to be an actual kingdom, although this fact has long been lost sight of in the nominal Christian world. But the apostles and the Early Church understood it. Indeed, they believed that this glorious kingdom of the Messiah was very near. They knew that Jesus would return to set up that kingdom in the earth, making an end of earth's long night of weeping and death. Paul wrote, "The night is far spent, the day is at hand."—Rom. 13:12

This is the "day" which will result from the reign of Christ, who has been exalted to be the "head of the corner" in the messianic kingdom structure. Yes, this is the "day which the Lord hath made," as mentioned in our text. "This is the Lord's doing; it is marvelous in our eyes," wrote Isaiah concerning the appreciation of those who would recognize in the rejected Jesus the "stone" which became "the head of the corner."

The "day" which is ushered in by him is a day which the "Lord hath made." It is not man's "doing" that Jesus is now "King of kings, and Lord of lords." The kingdom "day" of blessing is not a humanly conceived Utopia—not a "new deal," nor a "square deal," nor any sort of human "deal," but a "day" of brightness and joy resulting from the rising of the "Sun of Righteousness."—Mal. 4:2

### **The Vision Lost**

It was not long after the apostles fell asleep in death that the vision and hope of the kingdom began to fade. Two apostate viewpoints gradually developed to take its place in the hearts of Christians. The first was that the kingdom of Christ would be established by the church uniting with civil powers. The professed Christian world now knows how miserably that failed. Later there developed the erroneous theory that the "kingdom" referred to in the Bible is merely a righteous influence exerted in the hearts and

lives of believers, and that when the whole world is converted to righteous living, the kingdom shall have fully come.

Great and widespread missionary efforts have been made, especially within the last century, to convert the world, and thus to realize the fulfilment of the kingdom promises. Now it is slowly beginning to be recognized that this viewpoint is just as disappointing as was the church-state theory, and, because of this, some are now admitting that they do not really know the meaning of Christianity. This is evident from the following, written by Dr. Charles W. Ranson, General Secretary of the International Missionary Council, and published in *The Christian Century*:

"It is increasingly recognized that we shall not find answers to some of the most perplexing questions of contemporary missionary practice until we achieve a new clarity as to the Christian meaning of history. What do we expect to happen as a result of the missionary preaching of the church? What is the meaning of Christian hope—within history and beyond history? And what is the relation of this hope to our missionary vocation? There is a sense in which the contemporary crisis of missions derives from a recognition that we do not really know the answers to these questions, or at least that the answers we conventionally offer are totally inadequate.

"To interpret this revived interest in eschatology merely as a form of escape from practical problems that have grown too difficult for solution is totally to misinterpret it. These questions are, rather, the result of a new realism which recognizes the catastrophic nature of history and seeks an answer to it in the light of the fulness of the Christian revelation and the Christian hope. They are an attempt to submit the whole historic enterprise of Christian missions to the judgment of the Word of God."

"It is here indeed that the present judgment of God is upon us. It may well be that what the Lord our God most requires of us at this time is a penitent re-examination of those things in which we have failed in simple obedience—the insights we have ignored, the convictions we have not had the strength or the courage to apply. This will undoubtedly be a hard road. But it may well be the road that leads to resurrection and renewal, not only for the missionary movement but for the whole church militant.

"It is thus my deepest conviction that what God requires of us is not some stupendous missionary strategy, not some pretentious piece of central planning, but a humble return to the Word of God wherein we meet once more our Judge and our Savior, and receive afresh our mandate and our marching orders."

## HIGHLIGHTS OF DAWN

Here is a frank confession of frustration, and a humble acknowledgment of ignorance as to God's purpose and work through the church. And it doesn't come from some obscure layman, but from a Doctor of Divinity, graduate of Oxford University, the general secretary of the International Missionary Council, and a widely read author of books and articles on the subject of Christian missionary work. Facing the stark fact that the missionary efforts of churchianity are failing, he earnestly recommends that all concerned "return to the Word of God" to find out what he really wants them to do.

It is incredible, nevertheless true, that these great leaders of churchianity should have been laboring all these years outside of the Word of God. We say "true," because Dr. Ranson admits it. He says they must "return" to the Bible. One cannot return to that which he has not left. Jesus told the Pharisees they had made void the Word of God by their own traditions—the traditions of men—and now history has repeated itself, for the traditions of men have been guiding the nominal church rather than the Word of God.

Increasingly throughout the centuries, these traditions have been making void the Word of God. The church-state tradition certainly did this, and while that idea is now frowned upon, it has left its mark upon religious thinking, so that even in the United States our most outstanding Protestant leaders urge the influencing of the civil government in the passing of laws which it is thought will hasten the "kingdom."

But this is only one of the traditions which have helped to make void the Word of God in our Day. The eternal torture theory is another. One of the most misleading modern traditions of men is the idea that the promised "kingdom of God" is something which must be established by human efforts. This erroneous theory rejects Jesus as the "head of the corner" just as definitely as the Pharisees rejected him. They wanted their own kingdom. The religious leaders of today have lost sight of God's plan to set up a kingdom. They have no faith in the idea that divine power will ever be exerted to take over the rulership of earth. They like Jesus as a man, but reject the teachings of the Word of God that he as the king of earth, will rule all nations with a "rod of iron."

Judgment came upon the nation of Israel, and judgment is coming upon the whole civilized world now. And while all Christendom mourns because of failure to achieve its humanly conceived

## THE DAWN

purposes, lo, as their "house" crumbles, Jesus, the new King of earth, the Headstone over his new spiritual house which has been in process of building throughout the age, is now taking over his great power to reign. Truly it is the Lord's "doing," and is "marvelous in our eyes." Yes, "this is the day which the Lord hath made; let us rejoice and be glad in it."

Let us rejoice, not because the churches are failing, but because we know that God has a better plan for the conversion of the world—a plan which will be gloriously successful, resulting in the promised blessing of all the families of the earth. Let us rejoice in the knowledge and conviction that the "day" which the Lord has promised, will be one of increasing brightness and joy, and that it will end in a blaze of glory to him, a glory which will fill the earth as the waters cover the sea—not because of human efforts, but because it will be his "doing."

This is truly marvelous in the eyes of all those who rejoice in the God of our salvation and humbly accept him who has been made "Head of the corner" as their Exemplar, Savior, and King.

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THE DAWN

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NEW JERSEY

"Our Beloved Barnabas"

MARCH 2, 1952

**GOLDEN TEXT:** "For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."  
—Acts 11:24

Acts 4:36, 37; 9:26, 27

**B**ARNABAS is introduced to us as one of those who sincerely participated in the Early Church's experiment with communism. The believers, having full confidence in the integrity of the apostles, sold their possessions and put the proceeds into a common treasury over which the apostles had jurisdiction. "Distribution was made unto every man according as he had need," the record states.—Acts 4:34, 35

Barnabas was a Levite, and, according to the original distribution of the land of Palestine among the tribes of Israel as it was carried out by Joshua, the Levitical tribe was given no land. But at the time of our lesson Israel had been a subject nation for more than six hundred years, first under Babylon, and then, successively, under Medo-Persia, Greece, and Rome. In this situation, there is a question as to whether the original arrangements concerning the land were adhered to.

At any rate, Barnabas possessed land which he sold, and brought

the "money, and laid it at the apostles' feet." This act in itself does not necessarily prove his sincerity of heart and purpose. Paul suggests the possibility of giving all one's goods to feed the poor, yet not being moved to do so by the right motive. (I Cor. 13:3) Ananias and Sapphira pretended to do the same thing, yet they turned out to be hypocrites.

However, there is every evidence that Barnabas was wholly sincere in making his sacrifice, and that the Lord blessed him in it. True consecration to the Lord means giving up all that we have. Unless there is a willingness on our part to do this, the Lord does not accept our offering. In the case of Barnabas, because he came into the church at the time when the believers had all things in common, his sacrifice meant an actual parting with all his material possessions.

However, the Lord has dealt differently with most of his people. Instead of expecting them actually to part with what they present to him, he makes them stewards over their "goods" with the understand-

ing that they use their all in his service as directed by the instructions found in his Word. Thus the Lord tests the sincerity of our consecration, for he notes the degree to which we use our possessions for him, and to what extent, if any, we make provision for the flesh.

Joses was the original name of this beloved disciple. He was surnamed Barnabas by the apostles, evidently in recognition of his spirit of sympathy and understanding, this name signifying "son of consolation." We see this characteristic manifested in the wonderful service he rendered by recommending Saul to the brethren at Jerusalem. These brethren—and not without reason—were afraid of Saul, but Barnabas, having been convinced of his sincerity, stood sponsor for him. Thus he consoled both the church at Jerusalem and Saul.

#### Acts 11: 19-26

THE providences of the Lord are tremendously important in a Christian's life, for they have a direct relationship to the purposes of God which he accomplishes through his people. The time had come in the divine plan for the Gospel to go to the Gentiles. God had manifested his acceptance of Cornelius, and the news of this soon reached the ears of the brethren at Jerusalem and in other places.

Shortly before this, persecutions had begun to scatter many of the brethren, and wherever they went they proclaimed the Gospel, "but unto the Jews only." Evidently, however, some of these missionaries must have heard of Peter's

experience with Cornelius, for when they reached Antioch, they began to preach to the Greeks, and with most encouraging results.

The news of this reached the church at Jerusalem, where Peter had so recently reported that God's favor was being manifested upon Gentiles who accepted the Gospel; so the brethren there sent Barnabas to Antioch, feeling probably that he would be an impartial and understanding observer of what was actually occurring. And he was. The account states that when he reached Antioch and saw "the grace of God" he "was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord."

We should never permit our opinions to count for anything in the face of facts. Probably all of those early Jewish believers at one time held the opinion that the Gospel of Christ was exclusively for them; but how nobly they acknowledged their mistaken view when the facts proved that they were wrong. Jesus had explained that no one could come to him unless drawn by the Heavenly Father, so the fact that Gentiles were coming to Christ proved that God was drawing and accepting them.

Our Golden Text describes Barnabas as a "good man" and one who was filled with the Holy Spirit. Because of his wholesome and godly influence, "much people was added unto the Lord." But regardless of how good Barnabas may have been, or how enthusiastic in the service of the truth, his ministry could not have brought

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anyone to the Lord apart from the divine drawing and blessing.

There could be no more outstanding evidence of divine blessing upon anyone's ministry than the fact that through his efforts some are brought to the Lord. While the Lord is able to cause stones to proclaim his truth, our spiritual loss will be great if we do not empty our hearts of self, and permit him to fill us with his Spirit in order that we may be channels through which his truth flows out for the blessing of others.

### Acts 13:1-3

THE providences of God continued to direct in the life of the faithful Barnabas. After reaching Antioch and noting the wonderful field for service there was in that city, he thought of Saul, that able servant whom he had previously recommended to the brethren in Jerusalem. He found Saul in Tarsus, his home city, and persuaded him to return to Antioch with him and be a partner in the ministry.

They labored together for a year in Antioch and then were sent to Jerusalem to take "relief unto the brethren which dwelt in Judea." (Acts 11:29, 30) In due course they returned to Antioch. But by now the church at Antioch was well established, and there were several with ability to serve, so it was decided to send Saul and Barnabas on a missionary tour.

The credit for this decision is given to the Holy Spirit—"The Holy Spirit said, Separate me Barnabas and Saul for the work" of the ministry. This followed a season of service and fasting. Since

the record emphasizes that there were three servants in the church besides Barnabas and Saul, it is reasonable to conclude that in this service the brethren were giving consideration to the possibility of using some of their number in a wider field.

Jesus, in promising to send the Holy Spirit, told the apostles that by it they would be endued with authority and were to go into all the world to preach the Gospel. The brethren in Antioch would therefore know that they had the authority of Jesus, through the Holy Spirit, to extend the ministry; and seeking further guidance in the matter, it was indicated that Barnabas and Saul were the Lord's choice.

No details are given as to just how this decision was reached. The fact that the congregation seemingly had prospered spiritually while these two were on their mission to Jerusalem probably had a lot to do with it. If they could be spared to carry material aid to the brethren in Judea, could they not also be spared for a wider spiritual service? The Lord had revealed his will in no uncertain way, and it was for them now to follow his leadings faithfully, which they did.

### QUESTIONS:

Does consecration to the Lord always mean giving up all one's possessions?

How did the providences of the Lord indicate to Barnabas how and where he was to serve?

In what sense did the Holy Spirit speak to the brethren at Antioch, telling them to send out Barnabas and Saul as missionaries?

# Paul, a Prisoner for Christ

MARCH 9, 1952

**GOLDEN TEXT:** "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."  
—Philippians 3:13, 14

## Philippians 3:4-17

**W**HEN Paul first learned of the great mistake he was making in persecuting the church, Christ said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) He had already endured much of this suffering, yet courageously he wrote from prison of his determination to continue in the course which had resulted in so much ignominy and pain, "If by any means," he avowed, "I might attain unto the resurrection of the dead."

Paul was a high ranking citizen among his own people, "a Hebrew of the Hebrews," and a Pharisee. He was not a Hebrew in name only, but willing to spend and be spent in promoting the Hebrew faith. He thoroughly believed that Jesus was an impostor, and that the followers of this false Christ were doing grave injury to the Hebrew cause, so he manifested great "zeal, persecuting the church."

When his eyes were opened to the great mistake he was making, and he discerned that Jesus was indeed the Messiah of promise, he

did not hesitate to take a stand for the truth, and this at once cost him the loss of his reputation among his former religious associates.

He had a wonderful philosophy concerning the things which he gave up in becoming a Christian; that is, those things which he had formerly considered as "gain" or as having value. Now, he says, I consider them as "loss." In the Greek text the word used by Paul means "detriment." (Dr. Strong) What an utter change of viewpoint this represents! No wonder he was glad to forget those things which were behind, for now he considered them to be detrimental to his best spiritual interests.

But Paul suffered more than the loss of his reputation as a Pharisee! His faithfulness led to weariness and physical suffering all along the way; and thus he wrote, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Paul is alluding to the great doctrinal truth of the divine plan, that it is the privilege of every true Christian to share in the sacrificial work of Christ, to be

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planted together in the likeness of his death, inspired by the hope of sharing in the likeness of his resurrection. It is this that he writes about in Romans 6:3-11.

But this vital doctrine must become more than merely a teaching or philosophy in our lives, if we are to attain the "prize of the high calling." Paul realized this, and did not hesitate to undertake any service for his Master regardless of how much suffering might be involved. In this he was a wonderful example of true Christian faithfulness, and we can do no better than to take his advice to follow him as he followed Christ.

By divine providence Paul was given one opportunity to follow the example of Christ in a very literal way. That was when, through Agabus, the Holy Spirit testified that bonds and imprisonment awaited him at Jerusalem. (Acts 21:10,11) Paul was then on his way to Jerusalem, and he might well have construed this testimony of the Holy Spirit as a warning not to continue his journey, but to look for the Lord's leadings elsewhere.

Indeed, the brethren associated with Paul did take this view, and they pleaded with him not to go to Jerusalem. His answer to them was, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) Those who gave him the advice to take the safer, easier course, finally said, "The will of the Lord be done." (vs. 14) Evidently he had convinced them that

his interpretation of the Holy Spirit's testimony was the correct one.

In reaching this decision Paul had the example of Jesus to guide him. Being led by the Holy Spirit's testimony through the prophecies of the Old Testament, Jesus knew that death awaited him at Jerusalem, and he so informed his disciples. Peter tried to persuade Jesus to stay away from Jerusalem, even as Paul's friends did with him. Jesus' reply was, "Thou savorest not the things that be of God, but those that be of men."—Matt. 16:23

Peter's viewpoint was purely a human one, as was that expressed by the friends of Paul under similar circumstances. But how prone we all are to permit the mind or the flesh to govern our decisions when the opportunities of sacrificing and suffering in the Lord's service are presented to us. If we know in advance that a certain opportunity of service will involve great hardship, the natural tendency is to conclude that the Lord's will is for us to go in another direction. Ease and tranquillity along natural lines may not necessarily be evidences of the Lord's blessing. They might indicate a measure of unfaithfulness in carrying out the terms of our consecration.

It was Paul's insistence on going to Jerusalem despite the Holy Spirit's testimony of what the result would be, that finally led to his prison home in Rome; but he rejoiced in the privilege of having "fellowship" in Christ's sufferings. Certainly Paul was aware of

Jesus' experiences in Jerusalem, and that the Lord went there knowing in advance what the consequences would be; and it seems reasonable to conclude that this example of the Master helped to guide Paul in the decision he reached under circumstances so similar.

It was a courageous decision, and if we are following Paul as he followed Christ, we should not overlook this example in our interpretation of the providences of God. Basic to every decision made by a consecrated Christian is the fact that he has entered into a covenant with the Lord by sacrifice, agreeing to suffer and to die with the Master. (Ps. 50:5) If suffering looms up in the way which lies ahead, it probably means that the Lord is testing the sincerity of our consecration, rather than indicating that we should seek an easier way in life. Even from a natural standpoint, one seldom escapes trouble by trying to run away from it.

In this letter, Paul says that he did not count himself as having "apprehended." Later, when imprisoned the second time and awaiting execution, he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:7) Evidently Paul now considered that he had apprehended that for which also he had been apprehended of Christ Jesus.—vs. 12

His statement in the Philippian letter might be viewed more as one of humility than of uncertainty. There were indications that he

would be released from prison and continue in the service of the Master. In this event, he would have further testings; and while he knew that divine grace would be sufficient for him, he also realized that it was not advisable to take one's standing with the Lord for granted. In writing to the Philip-pians as he did, Paul was simply following his own advice, "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

But the situation was different when he wrote to Timothy. Then he had reached the end of the way, or very nearly so. He knew that soon he would be executed. The knowledge of this was a final test, and he had reacted to it rejoicingly, and with the steadfast resolution to be faithful even "unto death." Now he was in the position of one who was not just putting on the "harness," or armor, but as one who had gained the victory and was ready to take the armor off, and therefore did not hesitate to express himself with full assurance.—I Kings 20:11; 22:34

#### QUESTIONS:

Why is suffering essential in the experience of a Christian?

What does it mean from the standpoint of the divine plan to have fellowship in the sufferings of Christ?

What is to be our guide as we seek to know the meaning of God's providences?

Relate an incident in Paul's life which was similar to an experience in Jesus' life. How can Paul's attitude in this be a guide to us?

Why did Paul say that he did not count himself to have "apprehended"?

# Timothy, a Dependable Follower

MARCH 16, 1952

**GOLDEN TEXT:** "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."  
—I Timothy 4:12

Acts 16:1-3

**P**ARENTAL teachings and example exert a strong influence in one's life, and this was true in the case of Timothy, a young disciple whom Paul first met in Derbe and Lystra. In II Timothy 1:5 Paul speaks of the "unfeigned faith" of Timothy, and adds that this faith also "dwelt first" in Timothy's "grandmother Lois" and his "mother Eunice." We cannot take from this, however, that God's calling of the members of the "little flock" to whom it is his good pleasure to give the kingdom is necessarily governed by heredity. However, called ones who have been blessed by having consecrated parents have much for which to be thankful.

Timothy's mother was a Jewess, but his father was Greek. It was a "mixed marriage" religiously, and despite the great faith and devotion of the mother, apparently she had been restricted to some extent in carrying out all the conditions of the Law so far as Timothy was concerned, for he had not been circumcised. As a follower of Christ his circumcision was not essential to salvation; but

Paul decided that his influence would be greater among devout Jews if he were circumcised, so he gave instructions that it should be done.

Circumcision was not exclusively a feature of the Law Covenant, for the Lord enjoined it upon Abraham, and it was practiced by his descendants prior to the giving of the Law. The historical records of the Bible seldom give full details, and it may well be that Timothy was held in disesteem by the Jews because he had not been circumcised; so Paul reasoned that there would be no point in permitting this handicap to his ministry to remain, especially since it was a custom which had been followed by all the natural seed of Abraham.

Timothy was a young man—probably one of the youngest to engage in the ministry at that time. Paul realized that the older brethren might not have confidence in this young disciple, and that this would be discouraging to him, so he wrote, "Let no man despise thy youth." However, Timothy was not to argue with the brethren to convince them that even though he was young he was

fully capable of participating in the ministry.

Actions speak louder than words, so Paul's suggestion to Timothy was that as an offset to the brethren's viewpoint concerning his youth, he endeavored to be an "example of the believers."

"In word." One's habit of speech is a true index of the heart. If Timothy loved the Lord more than life itself, and was well grounded in the truth as a servant in the church should be, his speech would prove it.

"In conversation." This word in the Greek text is one which means "behavior." The Revised Version translates it "manner of life." It would include behavior in conversation, for that is a part of one's conduct. However, it extends also to the whole course of life.

"In love." One might speak "with the tongue of men and of angels," and yet have the wrong motive. Timothy, for example, might display a great deal of eloquence "in word," yet if he was thereby endeavoring to impress the brethren with his ability and was not motivated by love, the brethren would have good cause for not being too impressed by his ministry.

"In faith." Faith in the life of a Christian should extend beyond his belief in the doctrines of the divine plan, to confidence in God's overruling providences in the everyday affairs of life. Such a faith leads to composure and evenness of temperament in the face of trials and difficulties. These are qualities which are not so likely to be displayed by those young in

years as by those who have had more experience in life. If Timothy possessed them it would be another reason his youth should not be despised.

"In purity." Purity means un-mixed, and in the Christian life, implies unreserved devotion to the Lord and to the doing of his will. This leads to purity of doctrinal beliefs, and also to purity of conduct based upon those doctrines. On the average, the young are considered to be less inclined to singleness of purpose in life than older people. As one's mind matures, and reaps the benefit of life's experiences through the passing years, a fixedness of purpose should develop. But one who is consecrated to the Lord has an advantage in this respect, for the Holy Spirit, through the Word, gives him perspective and balance others do not enjoy. Timothy had this advantage, which compensated in large measure for his lack of years.

#### **Philippians 2:19-24**

PAUL held Timothy in very high regard. He wrote to the Philippians, "I have no man likeminded," or as the marginal translation reads, "so dear to me." Others, Paul reveals, "seek their own, not the things which are Jesus Christ's." Paul was such a whole-hearted servant of the Lord himself that it must have been a source of great disappointment to him to find so few who had the same outlook. But he did find this unselfish quality of full devotion in Timothy, and he appreciated it greatly.

## BIBLE STUDY

Many in every part of the age have rejoiced in the blessings of the truth, and have been willing to serve when conditions were favorable, and it didn't cost too much. Not many have caught the real spirit of the truth, and have been swept on by it into sacrificial death, as was the case with Paul and Timothy. Professed Christians have been numbered by the millions, but in the entire Gospel age there have been only a "little flock" like these two "examples of the believers."

### II Timothy 2:1-5

PAUL'S reference to Timothy as his "son" is intended to show his great affection for this young and faithful soldier of the cross. It does not indicate that Timothy was one of Paul's converts; for, from the account in Acts 16:1-3, seemingly Timothy was a follower of Christ when the apostle first met him. He had, nevertheless, been a spiritual guide to him and probably taught him many of the deep things of God.

Paul was one of the twelve apostles, and they had no successors. Nevertheless, he had such great confidence in Timothy that he commissioned him in a special way to continue the ministry which he had begun, admonishing him to commit to other faithful men the things "that thou hast heard of me." However, this commission was not limited to Timothy, for every consecrated follower of the Master, from Pentecost to the present time, has had the responsibility of carrying the torch of truth and of passing it on to others that they, in

turn, might keep it displayed in a dark world.

To do this faithfully has always required courage and endurance; for those who let their light shine are buffeted by persecution and by the cold indifference of the world. It has been necessary for all of them to "endure hardness" as "good soldiers of Jesus Christ." The "soldier" illustration of the Christian life is one which is well calculated to emphasize its rugged aspects, and the necessity of being prepared to meet with opposition.

"No man that warreth," Paul wrote, "entangleth himself with the affairs of this life." Timothy had served the Lord with a singleness of purpose which was commendable. He had kept himself free from earthly entanglements, and was thus in a position to respond to the call to service whenever, and from wherever, it might come. Paul was now admonishing him to maintain this attitude, assuring him that to do so would certainly be pleasing to the Lord, who "had chosen him to be a soldier."

But singleness of purpose and the spirit of endurance are not the only essential qualities of the Christian life. Changing the illustration from a soldier to an athlete, Paul explains that one who strives for mastery is "not crowned except he strive lawfully." To "strive lawfully" means to be governed by the Lord's will in all that we undertake to do in his service and in the service of his people and the truth.

### QUESTIONS:

Is the Lord governed by hereditary considerations when calling people into the narrow way?

## THE DAWN

Why did Paul consider it advisable for Timothy to be circumcised?

What course did Paul advise Timothy to take in order to prevent the older brethren from despising his youth?

What was one of the qualities which helped to endear Timothy to Paul?

Why did Paul refer to Timothy as his "son"?

What has been one of the responsibilities of every true follower of the Master throughout the age?

What particular characteristic of the Christian life is illustrated by the life of a soldier?

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# Lydia, Who Opened Her Heart and Home

MARCH 23, 1952

**GOLDEN TEXT:** "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."—Proverbs 31:30

Acts 16:6-15, 40

**A**LL that is said about Lydia in the Bible is recorded in these texts of Scripture. She became a believer through hearing Paul's preaching, and offered her home in Philippi for the use of the brethren. Paul's experiences with the brethren in this first city he visited in Macedonia—experiences which were so directly associated with Lydia and her home—made a lasting favorable impression upon him; for years later he wrote to them, saying, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now."—Phil. 1:3-5

Paul and Silas went to Philippi in response to the call, "Come over into Macedonia and help us." Thus he was directed to leave Asia and

to introduce the Gospel into Europe; and the Lord honored Lydia by permitting her home to be the first one used for meetings in this great missionary effort. Some have spoken of Lydia's home as the beachhead of Christianity in Europe, but it is quite possible that a church had been established previous to this in Rome.

Very little is said in the Bible about Lydia, but what we can learn by reading between the lines, is favorable. She was a proselyte to the Jewish faith. Paul first met her in a place of prayer where devout women were in the habit of gathering on the sabbath day. This indicates that she thought much about the Lord and wanted to be in harmony with him.

The Lord blessed Paul's ministry in this place of prayer, for of Lydia it is recorded, "Whose heart the Lord opened," also, that she attended unto the things which were spoken of Paul." The Lord recog-

## BIBLE STUDY

nized her sincerity and devotion and drew her to himself through the words of Paul. Thus the divine stamp of approval was placed upon this "seller of purple, of the city of Thyatira." A statement made by Jesus is clearly illustrated by this incident—"No man can come unto me, except the Father which hath sent me draw him."—John 6:44

Lydia's wholehearted acceptance of the message, and her devotion to God and to this new and beautiful truth which she had embraced, is demonstrated by her offer to the Lord's servants to use her home as their headquarters. The offer was more than the result of a fleeting emotion. This is demonstrated by the fact that although Paul and Silas were thrown into prison, and the people of the city were stirred up against them, Lydia's home was still open for their use when they were released.

Thus is indicated that even under the pressure of ignominy and possible danger, her zeal and devotion were maintained. She was in business in Philippi, and to be an associate of those unpopular enough to be thrown into prison, and later advised to leave the

city in order not to create further disturbance, could do her business no good. But this did not change her mind. God had opened her heart to the Gospel message, and to him she would be true, regardless of what the cost might be.

In keeping with our Golden Text, then, we find that Lydia is worthy of praise. That she was a seller of purple might indicate that in her business life she was dealing in commodities which appealed to vanity and pride. Perhaps, also, her mode of dress and manner of life were in keeping with her business, and not improperly so. But her reverence for the Lord, and her ready acceptance of the truth and devotion to it, regardless of the cost, are the things which commend her to us. And this example of her life should encourage us to greater faithfulness along the same lines.

### QUESTIONS:

How much do we actually know about Lydia? How do we know that Paul especially appreciated the fellowship of the Philippian brethren of whom she was one?

In the brief account we have of Lydia's activities in the truth, what points appear which indicate her sincerity and devotion?

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## My Prayer

Being perplexed, I say,  
Lord, make it right!  
Night is as day to thee,  
Darkness is light.  
I am afraid to touch  
Things that involve so much.  
My trembling hand may shake.  
My unskilled hand may break;  
Thine can make no mistake.

Being in doubt, I say,  
Lord make it plain!  
Which is the true, safe way?  
Which would be vain?  
I am not wise to know,  
Nor sure of foot to go;  
My blind eyes cannot see  
What is so clear to thee—  
Lord, make it clear to me.

# Luke, Physician and Historian

MARCH 30, 1952

**GOLDEN TEXT:** "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."  
—Acts 1:8

Luke 1:1-4; Acts 1:1, 2

**L**UKE, according to tradition, was born at Antioch, in Syria, and was there taught the science of medicine. He is referred to by Paul as "the beloved physician." (Col. 4:14) The time of his conversion is not known. It could have occurred during the period when Barnabas and Paul were in Antioch, his home city. In writing his Gospel account of Jesus' life and work, he makes no claim of being an eyewitness of the events concerning which he writes, but states that he had received a perfect understanding from eyewitnesses.

He addresses his record of Jesus' ministry and also the Book of The Acts to a disciple named Theophilus. Not much is known of this disciple, although it is believed that he was a Gentile of high rank, and that he came under the influence of the Gospel at Rome, either through the ministry of Paul or of Luke, who accompanied Paul to Rome.

Luke's Gospel resembles Matthew's more than it does either of the other two Gospels, although there are important differences.

Luke is the only evangelist to record the announcement of Jesus' birth to the shepherds by the angels; while Matthew records the visit of the wise men, which occurred some two years later.

**Acts 16:6-10; Colossians 4:14**

Luke must have been a humble man, for he succeeded admirably in keeping his name out of his historical records of the Early Church. Seemingly he joined Paul and Silas at Troas about the time of the Macedonian call for help. This is indicated in the record by a sudden change in style to the first person plural. Luke writes that after "they"—Paul and Silas—had seen this vision, "we" endeavored to "go into Macedonia."—vs. 10

Apparently, however, he went with Paul on this journey only as far as Philippi, for when he records the apostle's departure from the city the pronoun "they" appears again. (ch. 17:1) On a later journey, however, when Paul was passing through Philippi on his way to Jerusalem, Luke seems to have joined him again. See Acts 20:5, 6. As nearly as the record can be traced, Luke appears to have remained with Paul until his ar-

## BIBLE STUDY

rest in Jerusalem; and at some point along the line joined him again as he journeyed to Rome.

In the closing chapter of Acts, where their arrival in Rome is recorded, the personal pronoun "we" is used several times, indicating that the historian himself was in the party. And later, when Paul wrote from his prison home in Rome to the Colossians, he included Luke's greetings with those of other brethren who were with him.

It is believed that Paul was released from this first imprisonment in Rome. But later, when he was there the second time, and awaiting his execution, Luke was with him. Indeed, when he wrote his last, and very touching letter to Timothy, he said, "Only Luke

is with me," so he asked Timothy to join him, and to bring Mark also.—II Tim. 4:9-11

As in the case of Lydia, we know little concerning Luke, but what is revealed is good, indicating that he was a faithful disciple of Christ, and that the Lord used him greatly for the edification of the church. Probably he was a great help to Paul, and may have served him as secretary during the times he was with him.

### QUESTIONS:

Who was Luke, and what was his purpose in writing a history of Christ's ministry, and the Acts of the Apostles?

How much time did Luke spend with Paul, and how do we arrive at this conclusion?

From what we know of Luke's life, would we say that he was a faithful Christian?

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## Prayer Changes Things

IT IS true that prayer changes our heart attitude toward God and toward the experiences which he permits to come into our lives. This, indeed, is one of the great blessings of prayer. However, prayer does not change the will of God for his people. This is the reason that sometimes our prayers go unanswered. James wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"—or pleasures.—James 4:3

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) Some have taken this promise to indicate that we are at liberty to pray for anything our hearts may desire, but these have failed to notice the conditions attached to the promise. It is only if we abide in Christ, and his words abide in us, that we are privileged to exercise such liberty in prayer with the assurance of our requests being honored. This makes a big difference, for if we meet these conditions the things we ask for will be limited to what we have learned the Lord wants us to have, for if his words are abiding in us, we will be guided by them, even in our praying.

## CHRISTIAN LIFE AND DOCTRINE

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### *"The Deep Things of God"*

*"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which doeth so for him that waiteth for him."—ISAIAH 64: 4, MARGIN*

A FEW hours before Jesus was crucified he said to his Heavenly Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) This makes a proper understanding of God and of Jesus very essential to those who are hoping to gain life eternal through the provision of the Father in the gift of his beloved Son. Since we cannot actually see God, our knowledge of him depends upon the revelation he has made of himself through his Word. Thus a diligent study of his Word is fundamentally important to all who want to know the true God and to be in harmony with him.

The statement sometimes made by those who discount the importance of knowledge that "there is enough in the fifth chapter of Matthew to save any man," is not in harmony with the many declarations of the Bible which encourage the Christian to "study" and to "search" the Word in order that he might acquire that knowledge of God which is essential in order to be pleasing to him. There is too great a tendency to emphasize merely the blessings which are awaiting sinners "at the foot of the cross" without encouraging the consecrated to go on from there to acquire a deeper knowledge of God which results from a more comprehensive understanding of his plan of salvation.

However, it is also important to avoid the extreme viewpoints of those who place knowledge on a pedestal, as though it were important enough to be worshiped. If we think of knowledge in its true light as the channel through which God reveals himself and inspires our devotion to him, it is not possible to give it too important a position in our hearts and lives. But if we do not so view knowledge, the search for it could lead to an assumption of spirit-

ual superiority on the part of those who make knowledge a matter of the head rather than of the heart.

Texts of the Bible which speak of the "deep things of God," "strong meat," and the "mysteries" of God, have at times been misinterpreted, even though those who have done so have probably been sincere in their viewpoints.—I Cor. 2:10; Heb. 5:14; Col. 2:2; 1:27, 28

Some claim that devotional truths are the "deep things of God," the "strong meat" of the Word. God IS love, and the wonderful provision he has made through Christ inspires us to love him and to devote our lives to his service. Faith in God and his promises is essential in order to live such a life of devotion, and the Scriptures encourage us to add to our faith other qualities of character. These truths of the Bible are fundamental, but not necessarily "deep," because they are quite generally understood and appreciated even by those who have little or no understanding of the true doctrines of the divine plan.

One who is clever in the use of language might employ many beautiful words in discussing the subject of divine love, yet his meaning would be no deeper than that wonderfully simple statement, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Nor could a million eloquent words convey any deeper sense of our appreciation of God's love than that expressed by the apostle when he wrote, "We love him, because he first loved us."—I John 4:19

#### **Types and Shadows**

Writing about the tabernacle in the wilderness and the services associated with it, Paul speaks of them as a "shadow of good things to come." (Heb. 8:5; 10:1) In these "shadows" certain clearly outlined truths of the divine plan are prefigured. When these are understood they help us to appreciate the beauty and simplicity of the truth a little more than we did before. It is possible, however, to become so absorbed in trying to ascertain the meaning of all the intricacies of the tabernacle and its services that one could lose sight of the intended purpose of the "shadows." Some, indeed, have mistakenly concluded that only those who are able to explain the meaning of every board, hook, skin, and color in the tabernacle really understand the "deep things of God."

## THE DAWN

Some minds seem especially to appreciate the chronology and other time features of the divine plan. Then there are those who specialize in the prophecies of the Bible, particularly the Book of Revelation. They revel in their efforts to understand and explain the significance of every detail of the prophecies. There could be an inclination on the part of these to feel that those who do not fully agree with their findings, or do not share their enthusiasm for prophecy, lack appreciation of the "strong meat" of the Word.

### **The Simplicity of the Gospel**

There is no suggestion in the Bible that only mental giants can comprehend the essential truths of God's plan of salvation; nor does the Bible encourage us to think that special spiritual qualities are possessed by some which are beyond the reach of the rank and file of the Lord's people. The truth of the divine plan, as well as the standards of righteousness and spirituality associated with it, are the same for all the consecrated. The "deep things of God" are understandable by all who have been called by the Lord to run for the prize of the high calling of God in Christ Jesus.

We should not discount the importance of any truth which is contained in the Word of God. The great truth of divine love, and of the privilege of our development into the character likeness of God and of Christ, are certainly essential. The types and pictures of the Old Testament, when used to increase the brilliance of the divine plan doctrines, are exceedingly valuable to our growth in knowledge. The prophecies also have been put in the Bible for our edification as new creatures in Christ Jesus, as have also the chronology and other time features of the plan of salvation. Let us use all these for the strengthening of our faith, and for our growth in grace and knowledge. But let none of us become discouraged by the erroneous supposition that there are certain "deep" things of the Word which are quite beyond our comprehension, and that God intends these profound truths to be understood only by a spiritual aristocracy among his people.

If in our fellowship with the brethren we discover that the supposedly wonderful viewpoints of truth we present are not generally grasped and appreciated, it is better to conclude that we have developed some vain imaginations, rather than to congratulate ourselves that the Lord has favored us with a "deep" or inscrutable understanding of some portion of his Word which is quite beyond

the ability of our brethren to grasp. The great truths mentioned in the Bible as being the most profound are, as a rule, the simplest facts of the divine plan. And this is what we should expect, since God is the Author of the wonderful plan of salvation through which he has revealed his love and caused us to rejoice in the riches of his grace.

**“Which Passeth Knowledge”**

There are a number of texts in the Bible which convey the thought of the profound knowledge, or understanding, needed to comprehend the divine plan, and the love of God and of Christ revealed therein. In a beautiful benediction invoked upon the brethren at Ephesus, Paul wrote, “That he [God] 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: 16-19

There is no passage in the Bible that gives a more definite suggestion of profound understanding than this one. But is Paul writing about some special truth which is so “deep” that he knew only a few would be able to grasp it? Apparently not, for he speaks of being able to comprehend it with “all” saints. In other words, that great truth which “passeth” knowledge was, nevertheless, in his opinion, within the mental reach of “all” the Lord’s people. And again we say, this is just what we should expect.

The Greek word translated “passeth” in this text means, “beyond the usual.” In other words, the point of truth which Paul is writing about is not incomprehensible, but simply “beyond usual” knowledge, or that which is not generally understood. Just what is this unusual knowledge Paul had in mind, and which, in such a wonderful way, enables us to appreciate the length and breadth and height and depth of the love of Christ? The answer to this comes to light as we read the earlier portion of the chapter.

Beginning with verse 2, let us notice the manner in which Paul emphasizes the great depth of understanding with which the Lord had favored him, that “by revelation he made known unto me the mystery.” He indicates that he had previously explained this in order that the brethren at Ephesus “may understand my knowledge

in the mystery of Christ." (vs. 4) He then explains that this profound understanding of a certain part of the divine plan as centered in Christ had not previously been made known, but "is now revealed unto his holy apostles and prophets by the Spirit."—vs. 5

Just what is this vital truth, so profound, so deep, that a special revelation from the Lord was necessary to enable Paul and the other apostles to understand it? The next verse answers—"That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (vs. 6) Surely this is a wonderfully simple truth of the divine plan, yet it was treated by Paul as though it were a great mystery, as indeed it was in the days of the Early Church.

Throughout all the centuries during which God was dealing with his typical people Israel, his prophets continued to make promises concerning the coming Messiah, Christ. The entire nation of Israel was considered to be the messianic nation, to be associated with Christ in fulfilling the wonderful promises of world-wide blessings. "You only have I known of all the families of the earth," the Lord told Israel through the Prophet Amos.—Amos 3:2

With this background of understanding, it must have been very difficult, especially for Jewish converts in the Early Church, to grasp the idea that Gentiles could be "fellow-heirs" with them, and members of the same "body" of Christ. To those who became aware of this great mystery, it served as a marvelous revelation of divine love. It showed that the love of God was broad enough and deep enough to take in even Gentile "dogs" and make them heirs of the messianic promises.

There is much in the writings of the New Testament to indicate that this particular truth was considered by the Early Church as one of the very "deep things of God," and Paul was particularly desirous that the brethren in Ephesus comprehend it clearly and realize that it had been given as a special revelation of the Spirit, showing the extensiveness of the love of Christ. Here indeed was knowledge which went beyond the usual understanding of both Jews and Gentiles, and yet today it is very simple to those in whose hearts there is no racial prejudice. Certainly there is no consecrated child of God now who is not able to grasp such a simple fact of the divine plan, yet it is listed in the Scriptures as a truth which helps to reveal the "unsearchable riches of Christ."—Eph. 3:8

**Depth of Riches**

Closely associated with this doctrine which was such "strong meat" to the Early Church, was the further truth that even those natural descendants of Abraham who had rejected the Messiah, and consequently were broken off from the "olive tree" of promise, were ultimately to be reinstated into divine favor and have an opportunity to gain life. Paul discusses this point in Romans, chapter 11, and after saying that "God hath concluded them all in unbelief, that he might have mercy upon all," he adds, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11: 32, 33

In the Greek text the word translated "depth" in Paul's ecstasy, "O the depth of the riches both of the wisdom and knowledge of God!" is the same one he uses in I Corinthians 2: 10 where he speaks of the "deep" things of God. His reference to God's "judgments" as being "unsearchable" is a quotation from Psalm 36: 6. The entire passage reads, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings."—Ps. 36: 5-7

How wonderfully this language assures us of God's loving-kindness, of the riches of his grace, the abundance of his mercy, and the righteousness of his judgments! These glorious characteristics of our God are quite "unsearchable" in so far as our ability to enter fully into their meaning is concerned. However, Paul cites a wonderful example of God's mercy and righteous judgments, telling us that these loving qualities of our Heavenly Father will be manifested in the ultimate salvation of those who rejected Christ at his first advent, and that he will exercise his mercy toward all of them.

This, too, is a wonderfully simple truth to those now who understand and accept the divine plan of the ages, but to many in the Early Church it must have been strong meat; truth, that is, hard to assimilate. Even today there are many professing Christians who cannot take it, refusing to believe that God's love is abundant enough to extend the opportunity of salvation to those who die in unbelief.

**“Hard to Be Uttered”**

One of the frequently quoted texts used to give the thought that some of the precious truths of the Bible are simple—the ABC’s of the plan—while certain other truths are deeper and more spiritual is Hebrews 5: 13, 14. In this text Paul speaks of “milk” and of “strong meat,” and tells the Hebrew brethren that they were not prepared for strong meat, that they even had need that the “milk” doctrines be taught them again.

What deep truth does Paul refer to here as “strong meat”? This is indicated in verses 10 and 11, where he speaks of the Melchisedec priesthood—that Jesus as both King and Priest was typified by Melchisedec. “Of whom we have many things to say,” Paul writes, “and hard to be uttered, seeing ye are dull of hearing.” He then explains to the Hebrew brethren that they were not ready for what he wanted to say to them about the Melchisedec type, that they even needed to have the first principles of the oracles of God and “doctrine of Christ” taught to them again.

The fact that Melchisedec was both a priest and a king, and was a type of this combined office as it is filled in the antitype by Christ, is to us a wonderfully simple truth. There is nothing complex or mysterious about it. To the minds of the Jewish Christians in the Early Church, however, it presented a difficulty—not because the idea was complex or hard to grasp, but because they had been so thoroughly imbued with the thought that everything pertaining to a priesthood began with Aaron. In their religious education Melchisedec had never been mentioned or considered. It was this that made it “strong meat,” or as the Greek text states, “tough” meat for them to “digest.”

In the beginning of chapter 6, Paul, by contrast, mentions what he describes as the “principles of the doctrine of Christ.” According to the Greek text, it is really the primary, or fundamental doctrines of Christ that Paul refers to. These, he explains, are repentance, faith, baptisms, laying on of hands, the resurrection, and eternal judgment. All of these, while basically important in the Christian life, presented no difficulty of acceptance by the Jewish mind, because they were not outside of or beyond his usual trend of thinking. Actually, the doctrine of baptism is no simpler, or more easily understood than the Melchisedec type of Christ, as both King and Priest; but to the minds of those to whom Paul was writing, it was much easier to assimilate, even as milk is to the child.

**A "Hard Saying"**

Speaking in the synagogue at Capernaum, Jesus declared that the only ones who could have eternal life were those who ate his flesh and drank his blood. He explained that "this is that bread which came down from heaven." The account adds, "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" (John 6:53-60) In the same lesson Jesus said, "My flesh is meat indeed, and my blood is drink indeed." (vs. 55) Now that we understand the divine plan of redemption as it is centered in Christ Jesus, these expressions by the Master are easily understood. It was simply his way of saying that his humanity was to be sacrificed for the sin of the world, and that it is necessary for believers to accept this great fact and humbly yield themselves in obedience to the divine will as revealed through him, in order to have life.

But for those who heard it for the first time, and with no background knowledge of the divine plan to help them understand what the Master meant, the idea of eating his flesh and drinking his blood was "hard." Jews were forbidden to drink blood, and certainly the suggestion that they would need to drink human blood in order to live was just too much for them, and many of them became offended and walked no more with Jesus.

**Mysteries of the Kingdom**

The disciples asked Jesus why he always spoke to the public in parables and dark sayings. In reply he said to them, "Because it is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) A mystery is only such as long as it is not understood, and Jesus' promise was that his followers would have the mysteries of the kingdom made clear to them. We believe that Jesus has fulfilled his promise on behalf of all his people as the due time has arrived for each of those mysteries to be revealed. He promised that when he returned at the end of the age he would gird himself and would serve his household with "meat in due season." (Luke 12:37; Matt. 24:45) Many and rich are the truths which have been thus placed upon the Lord's table in fulfilment of this promise. They are mysteries only to those to whom it has not been given to understand.

At the beginning of the age it was the due time to make known the "riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27) First it was a

mystery to Jewish believers that Jesus alone was not the complete Christ, but rather the Head over a "body" of many members. But, as Paul stated it in his letter to the Ephesian brethren, a manifestation of divine love surpassing human knowledge was seen in the acceptance of Gentile "dogs" to be fellow-heirs with Jewish believers in this "hope of glory."

**"Eye Hath Not Seen"**

Paul wrote to the Corinthians, saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Cor. 2:9, 10) In this well-known passage, Paul quotes from the text which heads this article (Isa. 64:4), explaining that the deep thoughts of God pertaining to his plan for the blessing of man, which had been hidden from the foundation of the world, were now revealed to the followers of Jesus by the Holy Spirit.

While previously it had been true that "eye hath not seen, nor ear heard" the wonderful truths concerning the divine plan of redemption and salvation through Christ—a plan embracing the use of both Jews and Gentiles as associates with him in the work of deliverance—now it was different. Jesus indicated this when he said prospectively to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) David wrote, "O Lord, how great are thy works! and thy thoughts are very deep." (Ps. 92:5) How we rejoice today that these "deep" thoughts of God have been revealed to his people, and that we can now understand the "works" of his plan, and by his grace participate therein.

**"Sincere Milk"**

To those who had purified their souls by obeying the truth "unto unfeigned love of the brethren" the Apostle Peter wrote, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (I Pet. 1:22; 2:1-3) The Apostle Paul wrote, "Brethren, be not children in understanding: howbeit in malice be ye children." (I Cor. 14:20) Seemingly it is this thought that Peter is expressing when, following his admoni-

tion to "lay aside all malice," he adds, "As newborn babes, desire the sincere milk of the Word."

There is much in the First Epistle of Peter to indicate that those to whom he wrote it were not mere "babes in Christ" within the meaning usually attached to this expression. Perhaps he had Jesus' illustration in mind, when of little children he said, "Of such is the kingdom of heaven." (Matt. 19:14) Every disciple of Christ should endeavor to be childlike in simplicity and sincerity. And all such will surely desire to feed upon the rich spiritual food of the Bible, which, in keeping with the "newborn babe" illustration, Peter describes as the "sincere milk of the Word."

In the Greek text, the word which is translated "sincere" is one which means unmixed, or unadulterated. Childlike humility of heart will manifest itself in a desire to feed only upon the unadulterated truth, and to avoid the vain imaginations of human reasonings. It seems to us that in this particular text Peter may well be referring to all the precious doctrines of the divine plan as milk, not with the thought of minimizing the depth of the knowledge of God which they reveal, but to show that those who in childlike simplicity feed upon the truth are able properly to assimilate it, and thereby to grow strong in the Lord and in the power of his might.

How glad we are that all the Lord's people to whom he has given hearing "ears" and seeing "eyes" have the ability to grasp the glorious truths of the Word, and that through these truths our Heavenly Father is revealing himself to his people. There are, to be sure, varying degrees of understanding and appreciation of the truth among his people, but this indicates largely a natural growth from the standpoint of time. There is none of us who will ever, this side the veil, acquire a full degree of knowledge; but we can all, through study, show ourselves approved unto God, workmen who need not be ashamed, "rightly dividing the Word of truth."—II Tim. 2:15

And what a privilege it is to share the joys of this wonderful knowledge with others of like precious faith! We can all help one another in our study of the Word. Regardless of how long we have been "in the truth," there are points that we can learn even from beginners, if we maintain a childlike simplicity and humility before the Lord and among our brethren. Above all, let us always look to the Lord for his help and guidance, that we may continue to grow in grace and in an ever increasing knowledge of him.

# "Looking unto Jesus"

HEBREWS 12: 1-17

**I**N THE previous chapters of this epistle Paul has opened up to our understanding many of the types and shadows contained in the tabernacle and its services, and by contrast has shown the grandeur and majesty of the antitypes—the "substance"—as they are centered in Christ Jesus our Lord. He has reminded us of our "heavenly calling" to joint-heirship with Christ, based upon our willingness to share in his suffering. He has counseled us to be watchful and full of faith lest we be caught in some of the pitfalls which Satan has set for us along the narrow way. In chapter eleven he has encouraged us to steadfastness by presenting that grand array of faith heroes who through the power of faith endured suffering faithfully unto death in order that they might obtain "a better resurrection." Now he comes to the grand climax of it all, pointing us to Jesus, the supreme example of faithfulness, bidding us to "consider him" and follow him in order that we might obtain a "kingdom which cannot be moved."—Heb. 12: 3, 28

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

"WHEREFORE"—that is, having noted these noble examples of faith, they can serve as a "great cloud of witnesses" to us. The thought in the word "witnesses" is not that the ancient worthies are now in heaven looking down upon us, but rather that their lives of faithfulness serve as a witness, or testimony, of God's integrity and of his ability to uphold those who believe his promises, and who endeavor to demonstrate their faith by their works.

*"Let us lay aside every weight"*—This is a reference to the practice of runners to strip themselves of every unnecessary weight of clothing and other hindrances which might tend to retard their speed on the racetrack. The experiences of a runner are illustrative in some respects of the Christian life. We are running for "the prize of the high calling of God in Christ Jesus," and in order to

be victorious we also must lay aside all hindrances of whatever nature they might be, such as "the cares of this world," the "deceitfulness of riches," the "lust of the flesh," and the "pride of life."

*"And the sin which doth so easily beset us"*—It has been suggested that each runner in the heavenly racecourse has some particular sin which, more than any other, tends to impede his progress. This doubtless is true, but Paul seemingly is referring to a close-girding sin which is common to all the Lord's people; and judging from his many references to it and his admonitions to overcome it, it is the sin of unbelief. Lack of genuine, working faith in the promises of God lies at the root of most of our shortcomings. It was the sin which led to Israel's downfall; and if we are overcomers, it will be through faith, which gives us the victory.

*"Let us run with patience the race that is set before us"*—To win the Christian race it is necessary not only to run with "all diligence," but also "with patience," that is, with cheerful endurance, not grumblingly, nor in the spirit of wishing we were doing something else.—II Peter 1:5, 10

Verse 2—*"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*

*"LOOKING unto Jesus"*—In the Greek text the thought is "to consider attentively." Paul, through his eloquence displayed in chapter 11, has caused us to give careful consideration to the manner in which faith wrought victory in the lives of the ancient worthies, and now he reminds us of the crowning example of faithfulness, even "Jesus, the Author and Finisher of our faith."

Jehovah, our Heavenly Father, is the Author of the plan of salvation. The Greek word translated author in this instance is one which means "chief leader." It is translated "Captain" in Hebrews 2:10. We can and should follow the examples of faithfulness we see in the ancient worthies. Paul wrote that we should follow him as he followed Christ, but we should ever keep in mind that Jesus is our "chief leader," for it is in his footsteps that we are to walk. He is the Finisher or "perfecter" of our faith. The faith life of others tends to strengthen our faith, but Jesus' faithfulness does more than this, for it furnishes the assurance that despite our im-

perfections we can finish our course victoriously and win a crown of life.

*"For the joy that was set before him"*—The Heavenly Father gave Jesus an incentive to faithfulness. The Apostle Peter informs us that the prophets testified not only concerning the sufferings of Christ but also of "the glory that should follow." (I Pet. 1:11) It was these promises of the glory which would follow his suffering that enabled Jesus to endure the cross and despise the shame. This was not a selfish joy, for although he would delight in the prospect of again being personally present with his Father, he knew also that this position of glory would enable him, during the thousand years of his kingdom, to bestow blessings of life upon all the families of the earth.

As Paul declares, because Jesus faithfully endured he is now at the right hand of the throne of God. This is in fulfilment of the Father's promise, "I will divide him a portion with the great." (Isa. 53:12) God always fulfils his promises to those who are faithful to him.—Ps. 16:11

Verse 3—*"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."*

THE Greek word in this text translated "consider" means to estimate. It is taken from a root word meaning analogous. In other words, we are to consider him in the sense of making a comparison between what he suffered and the much less trying experiences through which we are passing. The "contradiction of sinners" led Jesus to his death. He was the Son of God, but his enemies contradicted this, charging him with blasphemy. He was a King, but this was also contradicted, so he was charged with treason, and crucified.

When we compare his sufferings with our own we will discover that there is no occasion for our becoming "wearied and faint," that is, becoming weary of well-doing. (Gal.6:9) In the Greek text, the word translated "wearied" is the same as that used by James when he wrote, "The prayer of faith shall save the sick," or wearied. (James 5:15) This is more than a temporary discouragement. The word seems to be descriptive of a condition of mind in which one is about ready to give up the good fight of faith entirely. But if we compare our lot with the sufferings of Jesus, we will realize that there is no occasion for an attitude of this kind.

The Greek word used by Paul and translated "faint" is one which means "to relax." One does not need deliberately to step out of the Christian racecourse in order to lose the prize. It is merely necessary to relax, to be a little less zealous and energetic. As a rule, to relax results in fewer trials. In other ways also it is appealing to the flesh, but it could easily lead to what Paul describes as being a "castaway." The opposite attitude is described by the poetic lines, "Awake my soul, stretch every nerve, and press with vigor on."

Verse 4—"*Ye have not yet resisted unto blood, striving against sin.*"

THIS text can be understood properly only in the light of the divine plan, particularly as it relates to the church's share in the "better sacrifices" of the Gospel age. (Heb. 8:23) Paul is not here especially emphasizing a Christian's struggle against his own personal sins, although such a struggle is most essential. However, such struggling does not lead to death—"unto blood." To the extent that one is able to overcome sinful tendencies in his own body there generally results an improvement of physical health.

The word "against" is from a Greek preposition which in some instances in the New Testament is used to denote the thought "because of," and is so translated. Jesus did not die as a result of striving against sin in his own body, for he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) It was sin that caused his death, however; that is, the sin of others—the sin of the whole world. His striving against sin was in the fact that he laid down his life as a sin-offering.

It is this that is brought to our attention by the Apostle Paul in Romans 6:10, 11. In this passage he explains that Jesus died "unto" sin, and then says that "likewise" we should reckon ourselves to be dead "unto" sin. The only sense in which Jesus died unto, or because of sin was as an offering for sin, and by Paul's authority we can reckon ourselves to be dying in the same way. Thus we are said to be "planted together in the likeness of his death."—Rom. 6:5

Paul says further, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin [margin, justified]." (vss. 6, 7) The "body of sin" that is de-

stroyed as a result of Jesus' crucifixion, and our "crucifixion" with him, is the whole cancerous growth of sin which has fastened itself upon the entire race, and which must be removed ere the people can have life. Prof. Strong, in a broad definition of the Greek word in this text which is translated "body," says that it means the "sound whole."

That the reference is not to our own individual bodies is proven by the fact that Jesus' crucifixion is included. Besides, the text declares that "he that is dead is justified." Our bodies, although sinful by nature, are justified by the blood of Christ and thus made acceptable as a sacrifice, so Paul wrote, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." (Rom. 12:1) Accepting this invitation to sacrifice, we are "crucified" with Christ.

The purpose of this in the plan of God is that the "body"—not "bodies" in the plural—of sin might be destroyed. Thus the joint work of Christ and his church is likened to a great struggle against the enemy "sin," and it is to this that Paul refers when he writes, "Ye have not yet resisted unto blood, striving against sin." This great battle against sin is a fierce one, and while the forces of righteousness will ultimately triumph, during this Gospel age all who participate in the struggle lose their lives as human beings. But they have the Master's promise, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

It is this faithfulness unto death that Paul describes by the expression, "unto blood." "Ye have not yet resisted unto blood," he told the Hebrew brethren. This observation by Paul is linked to his admonition to "consider him that endured such contradiction of sinners against himself." As we have seen, the word "consider" in the Greek text has the thought of making a comparison. When the Hebrew brethren did this, they would realize that although they may have suffered a great deal, they had not yet been fully planted together in the likeness of Jesus' death.

Yes, the Hebrew brethren had suffered! They had endured a great "fight of affliction," and had taken "joyfully the spoiling of their goods." (Heb. 10:32-34) Throughout the epistle Paul endeavors to explain why these, and all true followers of the Master, should expect to suffer. The "Captain of their salvation" was perfected for his position in glory by suffering, so the "many sons" who attain to glory with him must also expect to suffer.—Heb. 2:10

And now Paul presents another viewpoint of Christian suffering, another reason we "suffer with him." It is because, together with Jesus, we participate in the great battle against sin. So he reminded the Hebrew brethren—and us—that having entered this struggle we should not consider relaxing in the fight, that we should follow the example of Jesus, who, in his striving against sin, did so "unto blood," that is, unto death.

Verses 5, 6—*"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."*

THE word "chastening" as used in this text does not necessarily imply punishment. Prof. Strong defines the Greek word from which it is translated as meaning "tutorage," or by implication, disciplinary correction. It is translated "nurture" in Paul's admonition to fathers to bring up children "in the nurture and admonition of the Lord." (Eph. 6:4) The same word is translated "instruction" in the text which informs us that the inspired Word of God is profitable for "instruction in righteousness."—II Tim. 3:16

Verses 7, 8—*"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."*

"If ye endure"—It was just this that Paul, throughout the entire epistle, was encouraging the Hebrew brethren to do. They had endured faithfully for a time, but he admonished them to endure unto the end. While the chastenings of the Lord are not manifestations of his anger, but corrective in nature, they do, nevertheless, usually involve more or less of suffering, and Paul was strengthening the Hebrews to endure this also. While closely related to our suffering with Christ as a result of our being planted together in the likeness of his death, corrective discipline is not the same. However, it calls for endurance if we are to reap the benefit therefrom.

Verses 9, 10—*"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."*

## THE DAWN

THE lesson here is obvious! If we consider that the corrective measures taken by our earthly parents served a good purpose in our lives, we must conclude that the chastenings administered by our Heavenly Father are of much more value, for they have to do with our eternal destiny. The text states that our earthly parents chastened us "for their pleasure." The marginal translation gives a more correct thought. It reads, "As seemed good to them," that is, they used the best judgment they could; but when our Heavenly Father chastens us it can always result to our profit; for in his wisdom he knows exactly the sort of experiences that are best for us in order that we might be a "partaker of his holiness"—that is, fully set part to the doing of his will.

Verse 11—"*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*"

NO AMOUNT of philosophy can convert pain into joy. However, no matter how trying our experiences may be, if we allow them to "exercise" us in the proper way, the after result will be good—"the peaceable fruit of righteousness." To be "exercised" is to be trained. The thought in the Greek text is akin to our English word gymnastics. The Lord permits various experiences to come into our lives in order that we might be properly trained for the high position in the kingdom to which he has called us.

Verses 12, 13—"*Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*"

PAUL here quotes from Job 4:3, 4, the words of Eliphaz to Job. Eliphaz, one of Job's "comforters," states that in the past Job had been able by his words of encouragement to lift up the hands of others which hung down, and to strengthen feeble knees. But now Job was in this very position himself, and needed help. So there were some among the Hebrew brethren who likewise needed encouragement, for they were showing signs of becoming "weary in well-doing." All who are running for the prize of the high calling have the blessed privilege of assisting others in the same racecourse. It is not a competitive race in the sense that we are running against our brethren, but a co-operative one.

We are to make straight paths for our feet, "lest," as Paul ex-

plains, "that which is lame be turned out of the way." There are probably always some in the racecourse who are less vigorous than the others, "lame" ones, as it were. If the strong runners swerve from side to side in an uncertain manner, the way is made the more difficult for the lame; for in addition to their halting progress, they become confused. This is simply an admonition to set a good example for our brethren.

Verse 14—"*Follow peace with all men, and holiness, without which no man shall see the Lord.*"

WE CAN have peaceful intentions in our dealings with "all men," but it might not always be possible to attain peace. Elsewhere Paul wrote, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18) James wrote that the wisdom which is from above is "first" pure, "then" peaceable. (James 3:17) The Lord does not want us to compromise principle in order to have peace, either in our association with the brethren, or with the outside world. "Holiness," that is purity of character based upon principles of righteousness, is essential to our winning the prize and being with our Lord in glory.

Verse 15—"*Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*"

THE thought here is to "beware," and diligently so, lest we fail of the grace of God. The admonition is much the same as in chapter 4, verse 1—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." And there is nothing which can so quickly cause us to come short as permitting bitterness to develop in our hearts, either against one or more of our brethren, or against our own experiences in the racecourse.

We sometimes hear the expression, "soured on life." If we do not maintain the proper viewpoint and the right attitude of heart, we could easily become embittered by our trials—not directly against the Lord, perhaps; although it could lead to that. In such an attitude of heart one becomes a grumbler, a complainer, causing dissatisfaction to spread, with the possibility that "many" will be "defiled."

Verses 16, 17—"*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye*

*know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."*

ESAU stands out in the Scriptures as one who hastily decided to sell his inheritance in the Abrahamic promise for a "mess of pottage," that is, temporary material gain. Unlike the ancient worthies, he did not have sufficient faith in the promises to enable him to endure the hardships necessary in order to really inherit their fulfillment.

However, when Esau discovered that Jacob had taken necessary steps to make sure that he received that which he had purchased, he was greatly perturbed. He inquired diligently of his father if something could not be done about it. Paul says that Esau "found no place of repentance, though he sought it carefully with tears." Figuratively, the word "place" in the Greek text, denotes opportunity or condition.

Prof. Strong, in defining the Greek word in this text translated repentance, says that by implication it denotes "reversal (of [another's] decision)." This is revealing, for it suggests the probability that the "repentance" which Esau so diligently sought was not a reformation of his own heart, but a reversal of Isaac's decision whereby he bestowed the much desired blessing upon Jacob.

The account in Genesis 27:30-34 bears this out. When Isaac discovered that he had pronounced his chief blessing upon Jacob, he said, "Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." "He shall be blessed." This was Isaac's decision, but Esau was not satisfied with it.

The next verse (34) records, even as Paul tells us, that "Esau cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." But, just as the Lord, when telling us of his determination to plague death and to destroy sheol, the grave, said, "Repentance shall be hid from mine eyes," so Isaac refused to repent, or to reverse his decision. His blessing had gone to Jacob, and no condition could be found which would justify making a change. Actually, Paul does not say that Esau sought repentance in his own heart. All he says is that this profane person sought a "place" or condition of repentance, and the original record shows that it was his father's repentance Esau was seeking.

*(Continued next month)*

# "The Unsearchable Riches of Christ"

EPHESIANS 3:8

**S**UCH a halo has surrounded the subject of riches as to cause it to be sought after by fallen man in all generations. One reason for this, doubtless, is that it is something properly belonging to the human being in his unfallen state. In Eden, father Adam possessed material riches, mental and moral worth, power and influence in abundant measure; as the Psalmist suggests, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Ps. 8:5, 6

These riches were lost through sin and through man's alienation from his Creator. However, in the poverty of his fallen condition, mankind still has an innate desire to possess and enjoy as many of the good things of earth as he can possibly acquire. Considering this matter, we realize that nearly all human enterprise, whether it be in the realm of commerce, art, the professions, or whatever the calling in life, is with a view to securing material riches, or riches in the sense of social standing, honor, influence, power. At various times—especially during the nineteenth century—the news went abroad that gold had been discovered in certain places, and immediately a mad rush was made, untold hardships being willingly endured in order that the first in the field might secure a lion's share of the hidden treasure.

This innate human desire to possess and enjoy earth's good things has been largely perverted and taken possession of by Satan, so that for six thousand years man has been obediently following the Adversary's law of selfishness. Hence, in his fallen condition, man is "not subject to the law of God, neither indeed can be."—Rom. 8:7

The great plan of salvation arranged by our Heavenly Father includes, through the coming thousand years of Messiah's kingdom, a rescue of mankind out of this hopeless, helpless condition, back again to that which was lost, when the "stony" (selfish) heart of man will be taken away and he will once more be given a heart of "flesh." (Ezek. 11:19) Before this time comes, however, a gracious opportunity has been given to some (the church) to be lifted out of their poverty and to become unspeakably rich. It is stated concerning Christ that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9) Hence our text speaks of the "unsearchable riches of Christ." This has been helpfully described as "riches beyond the discovery of human enterprise."

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Mah will spend long years in hard toil and mental application in order to search out and secure riches. But the riches that the Christian enters into by faith are riches which cannot be searched out by his own efforts, human energy, or hard work, but come as a gift. Through justification, and consecration to God, we have been inducted into the body of Christ, and Paul says that in Christ are "hid all the treasures of wisdom and knowledge."—Col. 2:3

These treasures of wisdom and knowledge show us that through Christ we may become heirs of a grand and eternal inheritance: "Heirs of God, and joint-heirs with Christ." (Rom. 8:17) Nevertheless, we are also shown that the future riches of heavenly glory depend upon our proving faithful stewards of what the Lord has entrusted to us during the present life. As the Master said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11) The true riches now imparted to the faithful include a knowledge of the truth—the "treasures of wisdom and knowledge"—or, as Paul elsewhere expresses it, "the riches both of the wisdom and knowledge of God."—Rom. 11:33

The eternal riches beyond the veil are also "unsearchable," in that they cannot be secured by human enterprise, but by a faithful conformity to the will of God, allowing him to work in us to will and to do of his good pleasure. "The gift of God is eternal life." So also the heavenly inheritance—although from one standpoint a reward of faithfulness—is the gift of God through Jesus Christ our Lord. (Rom. 6:23) As the poet says, "Thou hast called us to a station we could ne'er by merit win."

Seeing that the Father and our Redeemer have arranged to bestow upon the called ones of this Gospel age such boundless riches of his grace, what manner of persons ought we to be, in all holy conversation and godliness? (II Pet. 3:11) As Paul exhorted the church, so let us pray for one another, that we may walk worthy of the calling wherewith we are called (Eph. 4:1); seeking to become "rich in faith" (James 2:5); rich in grace; rich in wisdom and the knowledge of God; and to abound in love through the power of the Holy Spirit; setting our affections on the things which are above, for where our treasure is, there will our hearts be also.—Col. 3:1-3; Matt. 6:21; Rev. 3:18



"O! to grace how great a debtor  
Daily I'm constrained to be!  
Lord, thy goodness like a fetter,  
Binds my grateful heart to thee."



### The Kingdom "Within"

May I suggest you read the following from Luke 17:20, 21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Why do you look for a mythical future kingdom, and thus lose sight of the fact that the kingdom is now present within each Christian heart?

WE DO not believe that the kingdom of God was within the hearts of those whom Jesus addressed in this text. If you look carefully, you will note that Jesus was talking to the Pharisees, who belittled Jesus' claim that some day the kingdom of God would be established on the earth. Our Master knew that the Pharisees were hypocrites, and on occasion had told them so. Surely he was not now saying that the kingdom of God was within their wicked hearts!

A realization of how greatly this text has been misunderstood should make us more careful in our Bible study. Our translation in the Authorized Version is faulty; it is translated better in the **Emphatic Diaglott** as follows: "And having been asked by the Pharisees when God's kingdom was coming, he answered them, and said, 'The king-

dom of God comes not with outward show; nor shall they say, 'Behold here! or there! for, behold, God's Royal Majesty is among you.'"

A kingdom is always represented by its king. Jesus, as the future Ruler of God's kingdom, was present in their midst, but the Pharisees could not recognize him, for their hearts were filled with unbelief. John the Baptist had previously told them, "There standeth one among you, whom ye know not." (John 1:24-26) Similarly, ever since, the members of his church have been unrecognized by the world. Of them it is written, "The world knoweth us not, because it knew him not."—I John 3:1

Thus the kingdom of God in embryo has been in the midst of the world, but not observed by them who are looking for it in outward show and demonstration and blatant claims. However, Christ and the church in the flesh do not constitute the kingdom of God in the full sense of biblical revelation, for we are told that it will be a kingdom of "power and great glory."—Matt. 24:30

Turning away from the Pharisees, whom he knew were not sincere, he spoke to his disciples, telling them of the time that would follow the completion of the kingdom class. After the work of choosing the church is complete, the kingdom authority, the power of God, through Christ and his

church, will be exercised for the purpose of enlightening all the world as to the blessings of "his day." He said to them, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day." (Luke 17:24) This text is better understood when we learn that the lightning (Greek, **astrape**) refers to the sun. As the sun gives light to all the world, the Son of Man, in his day, will bring the light of salvation to all mankind.

Just as Satan's rule has been an invisible one, and all have suffered because of sin, so Christ's reign will be invisible, but the effects of that reign will bring blessing and happiness and life to all the "willing and obedient" of the human race.

## Hell-fire

**II Thessalonians 1:7, 8 reads: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." How do you explain the "flaming fire" to come upon them who "obey not the Gospel," if the flaming fire of hell does not exist?**

INSTEAD of proving what the questioner supposes, this passage of Scripture, together with the verse which follows (vs. 9) positively contradicts the belief that the punishment of the wicked is

torment in fire. It reads: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Thus it is plainly stated that the punishment which will be inflicted upon the finally impenitent is "everlasting destruction," and destruction never means "preservation in misery," even though some theologians would have us believe that it does.

A careful study of the text reveals that the "flaming fire" is that which discloses the second presence of our Lord Jesus to the world. The flaming fire of trouble and judgments will inflict punishment upon those who do not obey the righteous laws of Christ's kingdom. This flaming fire of divine judgment will continue to burn during the entire millennial reign. Those who resist the Lord and continue in their refusal to learn of him and his ways of righteousness will be accounted wilful sinners against full light and opportunity. They will be punished "with everlasting destruction from the presence of the Lord, and from the glory of his power."

The object of Christ's reign is to permit all who desire life on God's conditions to obtain it. During this time every redeemed son of Adam shall have full opportunity to secure the salvation which Christ purchased by his ransom sacrifice, and sin and death will be destroyed. All who are unworthy of life by the close of his reign will also be destroyed. May we suggest, also, the study of the 10th verse, which reads: "When he shall come to be glorified in his saints,

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and to be admired in all them that believe . . . in that day." Here we see a great truth: the saints of the Gospel age will be with him in his glory, but still others will admire and worship him. The Psalmist summarizes the lesson of this text when he declares, "The Lord preserveth all them that love him: but all the wicked will he destroy."—Ps. 145:20

### The New Nation

**Speaking to the Jews, the Master said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21: 43, 44) Is this text not assurance that Great Britain and America, the leaders in Christian ethics will be the "nation" used in bringing peace to the world?**

THE kingdom of God is one of the important themes of the Bible. During the Dark Ages, under pressure of the creedal dogma of hell-fire, its message of hope was forgotten. But in these later days, as the fog of creedalism has grown thin, the truth that the kingdom of God will bring a new order of society to the people of earth, is being accepted by many. We are glad that so many are looking forward to a society of peace and righteousness taking the place of a sinful social order ruled by hate and war.

It is a well established truth that Christ will share his throne with

those who "live and reign" with him. These "joint-heirs" are chosen from the human race because of their faithfulness and loyalty to God. We find nothing in the Scriptures to assure us that Great Britain and America, as nations, will have the high honor of reigning with Christ, assisting in the establishment of the earthly kingdom of God. No nation in history, thus far, has brought forth the fruits of that kingdom.

The "nation" in the text of our question is the true church of God. As the bride of Christ, she will "live and reign" with her Lord. The true church is not any one nation; it is neither Jew nor Gentile. Its members are individuals called out from all nations, who are required to prove their loyalty to God. This truth is almost significantly stated in Romans 8:16-18: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

And to allay all doubt, the Apostle Peter addresses those who believe, saying, "But ye are a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people . . . of God."—I Pet. 2:9, 10

As the **holy nation** of prophecy, the true church will reign with Christ. His kingdom will establish peace on earth, and when God's will is done in earth as it is in heaven, the full fruitage of the kingdom will have come.

## What Is Consecration?

**I have hesitated to give myself in consecration to God because my desires are toward the earthly promises, yet I know that he is saying to me, "My son, give me thine heart." (Prov. 23:26) Can you help me decide what course to take, and tell me how I may know whether my reward will be life here on the earth?**

CONSECRATION means the doing of God's will without reservations of any kind. One who is consecrated has dedicated his life to the service and worship of God; a consecration made with reservations would be unacceptable to God. One must not bargain with the Lord, nor have any "strings" attached to his devotion, otherwise it is not wholehearted and complete.

The normal attitude of everyone should be that of devotion to the doing of God's will, without any expectation of reward. The pleasure of serving the principles of righteousness is reward enough. Consecration is always in order, and none will receive eternal life on any plane of existence unless wholly devoted to God.

The Master said, "And whoso-

ever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14:28-30

Our consecration is not made with the hope of being in the earthly kingdom of God. The natural mind—such as one has before consecration—cannot grasp spiritual values, but when one's consecration is accepted, he can say, as did the Apostle Peter in I Peter 1:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

If our consecration is entire, we will watch for the leadings of the Lord, and carefully study the Word of truth, that we may be true disciples. We will be willing to leave with the Lord the decision as to the place we will occupy in the kingdom. Let us rejoice if, in God's providence, our appreciation of spiritual truths gives evidence of our acceptance as a son of God in his spiritual house.



### As Oft as Ye Do It

**A**PRIL, this year, corresponds most nearly to the Hebrew month, Nisan, which is the first month of the Jewish sacred or religious year. It was on the fourteenth day of this month that the passover lamb was slain and its blood sprinkled upon the doorposts and lintels of Hebrew homes as a protection against the slaying of their firstborn. The death of Egypt's firstborn that night was the tenth plague upon the Egyptians, brought upon them by the Lord to induce Pharaoh to allow the Israelites to leave the country and go to the Promised Land.

The Scriptures reveal clearly that the slaying of Israel's passover lamb prefigured the death of Jesus as "the Lamb of God, which taketh away the sin of the world." (John 1: 29) It was appropriate, therefore, that Jesus should give his life on the day scheduled for the typical passover lamb to be slain, and it was on the "evening" of this day—which began at sundown the night before—that Jesus partook of the passover supper with his disciples for the last time. It was on this occasion that Jesus instituted the only recurring rite, or ceremonial enjoined upon his followers, the Memorial Supper—sometimes called "communion" and the "eucharist."

It was a very simple ceremony as Jesus outlined it to his disciples, in which were used unleavened bread and wine—or "fruit of the vine." Paul explained the purpose of this, saying, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26) The expression, "as often," has been taken to mean that it is appropriate to partake of the Memorial Supper almost any time, and as frequently as decided practical. We doubt, however, if this is what Paul had in mind. The ceremony is in memory of the death of Jesus, and we believe the only proper time to partake of the "bread" and the "cup" is on the anniversary of his death. If one should say, "As often as we commemorate the birth of Jesus," we would not understand him to mean as many times in the year as we feel disposed to commemorate the Savior's birth.

This year, the fourteenth day of Nisan corresponds to Wednes-

day, April 9; but since the biblical day begins at sundown, it means Nisan 14 begins about six o'clock on Tuesday, April 8. After six o'clock that evening, therefore, would be the appropriate time this year to partake of the Memorial Supper commemorating the death of Jesus as our Redeemer, and the Redeemer of the whole world.

### **Not a Revised Passover Supper**

The fact that Jesus instituted the Memorial Supper while he and his disciples were together partaking of the passover does not imply that this new ceremony is simply a revision of the old, although there is a close relationship between the two. As we have seen, Jesus was the antitypical Passover Lamb. With his death, the yearly sacrifice of the typical passover lamb officially ended, because the true Lamb which it prefigured had come and had shed his blood in order that all who come under its protection might have life.

The new rite was intended to be, not a revision of the old, but a commemoration of that which the old prefigured, a memorial of the antitype. As Paul explained, it is to "show the Lord's death." In this ceremony, we "show" the Lord's death by partaking of the "bread" which represents his sacrificed body, and the "cup" which symbolizes his shed blood. Concerning the bread, Jesus said, as recorded by Paul, "Take, eat: this is my body, which is broken for you: this do in remembrance of me."—I Cor. 11:24

Jesus did not mean by this that the bread was actually his body, as taught by the Catholic Church, for his literal body of flesh was still living when he gave this command. Clearly, what Jesus meant was that it represented his body. On a previous occasion, the Master had taught his disciples that he would give his flesh for the life of the world. (John 6:51) In this lesson he likened his flesh to the manna which his Heavenly Father had provided for Israel during their wilderness journey, adding, "I am the living bread which came down from heaven."

This is pictorial language, beautifully symbolizing the precious truth of the Bible that those who accept God's grace through Christ will have everlasting life. The manna which fell in the wilderness sustained the lives of the Israelites for forty years, but this antitypical manna from heaven has nourishing qualities sufficient to sustain life forever. This living "bread" had to be broken; that is, it was essential for Jesus to die, thus taking the sinner's place, in order for it to take on life-giving qualities. So Jesus broke the sym-

bolic bread, that this great truth of the divine plan might the more indelibly be impressed upon the hearts and minds of the disciples. May we appreciate this vital truth more keenly as we "take, eat" on the evening of April 8.

### **The Cup**

"After the same manner also he took the cup," Paul relates, "saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 10: 25) "The blood is the life," the Lord told the Israelites. (Deut. 12: 23) Thus, in partaking of that which represents Jesus' blood, it is with the thought that we get life from him. "The sting of death is sin," Paul tells us (I Cor. 15: 56,) meaning that sin, like a poisonous serpent, has stung and continues to sting the human race to death. However, as the Apostle John writes, "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1: 7) When cleansed from the venom of sin, and feeding upon the "broken" body of the "slain Lamb" we have life—by faith now, and actually in the resurrection.

### **The New Testament Blood**

A long time before Jesus came to die for the sins of the world, God made a wonderful promise concerning a New Covenant which he would make with his people. The promise reads:

"Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31: 31-34

According to this promise the New Covenant will first be made with the restored Israelites in Palestine, but its blessings will be extended to the Gentiles eventually, which means, in fact, to all mankind. This is clearly indicated by the prophecy recorded in Ezekiel 16: 55-63.

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There was shedding of blood associated with the establishment of the original covenant with Israel. This blood pointed forward to the sacrificial work of Jesus, typifying the fact that he would shed his blood, or give up his life, in order that a New Covenant might be established with Israel and with the world. Thus, when Jesus invited his disciples to drink of the "cup" which represented his blood, he said it was the "blood of the New Testament," or New Covenant.

This does not mean that the New Covenant was made with the "house of Israel, and with the house of Judah" at the time of our Lord's first advent. What did begin then was the selection and training of those who would be, as Paul describes them, "able ministers of the New Testament." These are the true footstep followers of the Master who, in addition to being prepared to reign with him in his kingdom, are also to be co-mediators with him in making the promised New Covenant.

The Apostle Paul gives us a beautiful thought in relation to this high office to which we have been called, saying, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament." (II Cor. 3:5, 6) How true it is that no member of the sinful and dying human race could qualify for such a high position because of his own righteousness. But as Paul explains, "Our sufficiency is of God." Yes, he has made a loving provision through the blood of his Son, which qualifies us to be "workers together with him" in fulfilment of his promises to bring all mankind into covenant relationship with him during the thousand years of Christ's reign.—I Cor. 3:9; 6:1

Because the blood of Christ is used during the present age to cover the blemishes of his followers, and make their sacrifice acceptable to God, it is properly called the blood of the New Testament. And it will be this same blood—that is, the merit of Jesus' sacrificed life—that will seal that covenant when it is made with the people. Thus, when we partake of the memorial emblems we are not only reminding ourselves of the riches of divine grace on our own behalf, but also expressing our confidence in the larger purpose of God to extend the blessings of life through Christ to all mankind—Jew and Gentile.

Drinking blood was forbidden by the Jewish Law. It must have seemed strange to the disciples, therefore, when Jesus said to them

that unless they drank his blood they could have no life in them; and when later he commanded them to drink of the "cup" which represented his blood. (John 6: 53; Matt. 26: 27, 28) Possibly one reason the Jews were forbidden to drink blood was that it symbolized the precious and sacred blood of the Redeemer. And now Jesus wanted his disciples to know that they could and must "drink" his "blood" if they were to have life.

But there is a further thought associated with this, which is that we have the privilege of dying with Jesus, of laying down our lives sacrificially with him. Of ourselves we have nothing to offer to the Lord in sacrifice which would be acceptable to him. We have no life, because we are under condemnation to death. But when we "drink" Jesus' "blood" we do have life. Paul wrote, "The life which I now live in the flesh I live by the faith of the Son of God." (Gal. 2: 20) Therefore, when we present our bodies "a living sacrifice," our offering is acceptable because we have partaken of the life provided by Jesus' shed blood.—Rom. 12: 1, 2

So it is that when we drink of the "cup" at the Memorial Supper it is also with deep appreciation of the gracious privilege which has been extended to us of being "crucified" with Christ, of being baptized with his death baptism. And our appreciation of this glorious privilege can best be expressed to the Lord by a renewal of our determination to fulfil our vows of consecration, and to let nothing stand in our way of being "faithful unto death."—Rev. 2: 10

#### **The "Spirit" and "Life"**

When Jesus said that no one could have life unless he ate his flesh and drank his blood, many followed no more with him. It was, as the record indicates, a "hard" saying, one which the disciples themselves at that time did not understand. Jesus perceived that they "murmured," and then asked, "Doth this offend you?"

Then he offered a partial explanation, saying, "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6: 61-63) Jesus had said that he would give his flesh for the life of the world. (John 6: 51) This meant that when he was raised from the dead it would not be as a human being to remain here on the earth. Instead, he was to return to the heavenly courts, and to be as he was before, a spirit being, although of a much higher nature,

even the divine nature—the express image of the Father's person.—  
Hebrews 1:3

With this explanation, the disciples would realize that Jesus did not expect anyone to eat his flesh in a literal fashion in order to have life. "It is the Spirit that quickeneth," or giveth life, he explained. Then he added, "The flesh profiteth nothing." This was the Master's way of explaining that he did not mean they should actually eat his flesh, for this would be of no profit to them. Then he added, "The words that I speak unto you, they are spirit, and they are life."

By this Jesus meant that we "eat" his flesh and "drink" his blood when we take heed to his teachings and obey them. In the category of truth encompassed by Jesus' "words" are all the essential doctrines of the divine plan, including those which stress the necessity of accepting him as our personal Redeemer and Savior. Thus, through the acceptance of the Gospel, and obedience to the commandments of the Scriptures which are associated therewith, we appropriate to ourselves the life-giving virtues of the One whose blood was shed and body broken that we might live.

#### **Who Will Partake**

Throughout the world this year, as in the past, little groups of devoted Christians will gather on the proper night (April 8) and together will partake of the "bread" and the "cup." These gatherings will number into the hundreds. In other instances there may be but a lone individual, or perhaps a small family of two or more. Among all who thus commemorate the death of our Redeemer the same spirit of appreciation and devotion will prevail.

If you have never before participated in one of these annual services and feel that you would like to do so, we will be very happy to put you in touch with the group nearest to you. You do not need to "belong" to anything in order to be qualified to partake of the Memorial Supper. Indeed, Bible Student groups have no membership rolls. If you have accepted Christ as your personal Savior, and have consecrated your life to do God's will, you are qualified to enjoy the blessings of this appropriate and solemn service. It is with pleasure, therefore, that on behalf of local Bible study groups everywhere, we extend to you a cordial invitation to meet with us this year to partake of the Memorial Supper. For the address of the group nearest you, simply write a card or letter to The Dawn, Editorial Department, East Rutherford, New Jersey.

## The Cost of Discipleship

*Would ye be My disciples? Consider again:  
Can ye follow My footsteps through trial and pain?  
Can ye throw away pleasure, and glory, and fame,  
And live but to honor My cause and My name?*

*Can ye turn from the glitter of fashion and mirth,  
And dwell like a pilgrim and stranger on earth,  
Despising earth's riches, and living to bless?  
Can you follow the feet of the shelterless?*

*Can ye ask from your heart the forgiveness of men?  
Can ye list to reproaches, nor answer again?  
Can ye pray that repentance to life may be theirs  
Who've watched for your falling, who've set for you  
snares?*

*When ye hear I am come, then can ye arise,  
The joy of your heart springing up in your eyes?  
Can ye come out to meet Me whate'er the cost be,  
Though ye come on the waves of a storm-crested sea?*

*When I call, can ye turn and in gladness "come out"  
From the home of your childhood, the friends of your  
heart?*

*With naught but My promise on which to rely,  
Afar from their love—can ye lie down and die?*

*Yea, we'll take up the cross and in faith follow Thee  
And bear Thy reproach, Thy disciples to be.  
Blest Savior, for courage to Thee we will fly;  
Of grace Thou hast promised abundant supply.*

## THE BRITISH SECTION

### *"Guard That Intrusted to Thee"*

**"Maintain the good contest of the faith; lay hold of aionian life, for which thou wast called out, and didst confess the good confession in the presence of many witnesses. O Timothy! guard that intrusted to thee, turning away from the profane, empty sounds, and contradictions of that falsely-named knowledge, which some, having professed, erred concerning the faith."—I Timothy 6:12, 20, 21, —Emphatic Diaglott**

**7**HE earnest exhortations and careful instructions given in Paul's two epistles to Timothy were applicable and profitable not only to this devoted disciple whom Paul affectionately spoke of as his "son," but with equal force to the entire Gospel church. As with Timothy, so the church today is charged to keep the blessed Gospel truth uncontaminated—"without spot." We are to hold it in its glorious simplicity and purity, unmixed with human theories and false doctrines.

It is important to guard against encroaching errors, first, by maintaining a clear conscience ourselves, and also by a faithful personal study of the Holy Scriptures. To study the Word of God with a clear conscience is to study it with the single and only purpose of

knowing and doing God's will. Paul tells us that some in his day did not do this. They had theories and plans of their own, and endeavored to wrest the Scriptures in a manner to give their errors seeming support. Thus they made shipwreck of their own faith, and also turned others "out of the way."

The apostle forecast that as the end of the age approached these false teachers would multiply. He also said that they would gain great influence among the brethren, and would succeed in overthrowing the faith of some; that is, those who should not meekly and devoutly walk with God, trusting completely in the instructions of his Holy Word.

God has pledged his power to guide and support those who, in the spirit of full consecration, sincerely and humbly study to show themselves approved unto him. (II Tim. 2:15) To these he has given the charge to help others to "stand fast" in the faith. (I Cor. 16:13) Together we are to earnestly "contend for the faith which was once delivered unto the saints." (Jude 3) We are to do this by calling attention boldly and fearlessly to each pitfall, and lovingly placing the light of truth over it, that it may be clearly seen by those who are walking in the narrow way.

We are to preach the glorious and true Gospel. We are to con-

tend against the errors which friends and enemies endeavor to engraft upon it. This important charge applies to the church now, even as it did at the beginning of the age. It is a charge which we are under obligation to keep "until the appearing [Greek, *epiphaneia*—full manifestation to the world] of our Lord Jesus Christ," whose bright shining has already revealed his presence to the church.—I Tim. 6:14

Not only are we all obligated to help guard the truth against insidious and distorting errors, but we are also to help guard one another against the seducing temptations of the world, the flesh, and the devil. Besides, and as stated by the Apostle Paul in his epistle to the Philippians, we are to "shine as lights in the world; holding forth the Word of life."—Phil. 2:15, 16

Furthermore, it is essential that we pray for and use divine strength in order to endure hardness as good soldiers of Jesus Christ as we boldly and nobly "fight the good fight of faith." (I Tim. 6:12) If we do this, we will be able to say with Paul, "I have maintained the good contest, I have finished the race, I have guarded the faith."—II Tim. 4:7, **Diaglott**

Our charge is a very important one, and we must "hold the fort." We need to keep on the "whole armour" which God supplies (Eph. 6:10-17), for only thus will we be able to stand. The honour of his name is to be vindicated. His glorious plan is to be published and broadcast world-wide—"preached in all the world for a

witness," a testimony, "unto all nations."—Matt. 24:14

The witnessing work of the church through the long dark centuries of the Gospel age has not been in vain. The object of her mission was not to convert the world before the Lord's return, but to develop her own character and prove her worthiness of the high exaltation, which she is invited to share with her Lord. This has been, and will continue to be, the greatest good to result from our efforts to make known the glad tidings to others. It is an essential blessing which the followers of the Master cannot obtain in any other way. May we all prove faithful custodians of the truth, keeping it in its purity, and proclaiming it as widely as possible.



## *Glorious Kingdom Work*

### From "Thy Kingdom Come"

"Several scriptures show that there is a special work for the last members of the body [of Christ] to do on this side of the veil, as important and as essentially a part of kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world,

the fellow members who remain in the flesh are the agents of the kingdom in publishing, by word, by pen, by books and by tracts [in these days we can add, by radio] the 'good tidings of great joy which shall be unto all people.' They tell the world the blessed tidings of God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point, not only to the great time of trouble impending, but also to the blessings which will follow it as the results of the setting up of God's kingdom in the world. A great and important work, then, is given to the remaining members: kingdom work it is indeed, and accompanied also by kingdom joys and blessings. Although yet in the flesh and pursuing this appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord—the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."—pp. 235, 236



## *Encouraging Letters*

### **Comforted**

Dear Sirs: I am a regular listener to your enlightening broadcast every Monday evening from Luxembourg. May I say what a great help and comfort your messages have proved to be in a time of special need. I shall do my utmost, with God's help, to spread the

good news to as many as possible. There are a number of my friends who listen to your broadcasts. May I take advantage of your free offer of the booklet, "When a Man Dies." I am most anxious to hear more about these great truths, and will pass on the book to my friends. May God bless you in your work. Yours truly, L. B., England.

### **Instructive**

Dear Sirs: In reply to your offer from Luxembourg I apply for the "Hell" book. Your broadcasts are certainly interesting and instructive, and I would so much like to follow up the subject of "hell." May God's richest blessing rest upon all your labours in making the Scriptures interesting to all listeners, and may many have their "blind" eyes opened to the "light" of his Word. Yours sincerely, F. A., England.

### **Helped**

Dear Sirs: I enjoy listening to your questions and answers, and I find them a constant source of help in my own private Bible studies. I would be very pleased if you would send me the book you announced in your broadcast. Yours in Christ, A. Y., Northern Ireland.

### **More Regular Listeners**

Dear Friends: I have just listened with great interest to the subject of "Spiritualism," and I would be very grateful if you could send me a copy of the booklet offered. Please keep up your most enlightening broadcasts. It is indeed a treat to hear the current religious queries discussed so simply, and yet expertly. I thoroughly enjoyed the reading of "When a Man Dies," and many of my friends have now become regular listeners to your programme. God bless you, S. N., England.

### **Drawn Nearer to God**

Dear Friends: Christian greetings in the Lord's name! I want to thank you for the books you so kindly sent me a few weeks ago. They have been the means of drawing me nearer to God, and proving to me that the Scriptures are a reality to those who believe. Your

broadcasts are a tonic to me. I would not miss them for anything. You make the Scriptures so real to me. May God richly bless your work for him. I never knew the Word could be expounded in such a lovely way. I am a Salvation Army Corps organist, and I get the opportunity to pass on the information contained in your messages. I get involved in many debates, but your booklets help me out. I am deeply interested in the work of God's kingdom, and assure you that I want to do his will, and to pass on his Word to others. Your discussions bring relief and delight. I have grown spiritually brighter and, praise God, through you I have been brought nearer to him. I continue to pray for you, and trust that God will richly bless you and your ministry. Yours in his service, J. H. S., England.

#### A Message from Scotland

Dear Friends: How glad I am that I read that newspaper advertisement in "The Scotsman," and became acquainted with "Frank and Ernest" on the radio, and by print. I have been receiving The Dawn Magazine for several months, and enjoy it very much. I was brought up in a good home, and attended Sunday School and church, but did not come into contact with Evangelical Christians until my army service days, when I became friendly with some of these young men who also were in the army. They were indeed splendid lads. Needless to say they gave me the Gospel message as they understood it, and pleaded with me to accept it. It was so simple—just accept. I felt that I should, but somehow couldn't. Something, somewhere, was amiss. Yes, it occurred to me that if what they said were true, then my parents, brother, sisters, and most, if not all of my friends, were doomed to a terrible fate. Under such circumstances, how could I be happy, as they said I would be? These possibilities against which my reason rebelled did not seem to worry them. So you can see that the stage was all set for a conflict in my mind—and conflict I had. You can well imagine, therefore, how inspiring your books are to me. They give me a new, and so satisfying con-

ception of God and his wonderful love. I can now see a meaning and purpose to things. My heart is satisfied and my reason is satisfied. Yours sincerely, C. C., Scotland.

#### Comfort and Inspiration

Dear Sirs: Grateful thanks for the books which you have sent to me in the past. They have been a great source of comfort and inspiration. I should be pleased to receive your booklet, "Spiritualism," offered in your broadcast. Sincere thanks for your uplifting and clear thoughts, as you open up the Bible truths to listeners on Monday evenings. With all good wishes, Yours faithfully, H. S., England.

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### Food for Thought

SOLOMON said, "As a man thinketh in his heart, so is he." It is your thoughts that determine your character and destiny. People nowadays often scoff at the old-fashion mottoes that mother used to hang on the walls, such as "Love One Another," "Dare to Do Right," "God Bless Our Home," etc. Of course, if you only hang your mottoes on the wall, they are worse than useless. But if you hang them in your mind and heart and think about them; try to picture how they fit into various situations, such as "special temptations," and "besetting sins," it may happen that having the right "motto" ready at the right moment will be your salvation in moments of temptation.

Every moment you think clearly about truth, honor, gentleness, goodness, "things of good report," builds a habit of right-thinking; and "if ye do these things, ye shall never fall."—Selected

THE DAWN

**SPEAKERS' APPOINTMENTS**

<b>C. A. CORNELL</b>			
Anerley .....	March	23	
<b>EDWARD FAY</b>			
Anerley .....	April	1	
Maidstone or Chatham .....		2	
Grays .....		3	
Ilford .....		4	
West Wickham .....		5, 6	
Portsmouth .....		8, 9	
Eastleigh .....	10, 11		
Yeovil .....	12-14		
<b>J. E. HUMPHREY</b>			
Guildford .....	March	16	
Anerley .....	April	20	
<b>J. H. MURRAY</b>			
Ossett .....	March	2	
Ipswich .....		9	
Dewsbury .....	April	6	

Yeovil .....	12-14
Portsmouth .....	27

**W. E. PAMPLING**

Leigh (Afternoon) .....	March	9
Warrington (Evening) .....		9
Oxford .....		23
Yeovil .....	April	12-14
Lincoln .....		20

**CONVENTION:** Brother Edward Fay will serve at Yeovil, April 12 to 14. Details may be obtained from the secretary, Mr. W. F. Fox, 34 St. Michaels Road, Yeovil, Somerset.

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"Behold Your King" (Cloth)—2/6; (Paper)—1/3  
God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

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

Tabernacle Shadows (Cloth)—2/6 each

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

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

# Encouraging Letters

## In Earnest

Dear "Frank and Ernest": Would you please send me a copy of your book, "Hope Beyond the Grave," and also, "God and Reason." I like your Sunday broadcasts so much! They are a real help and comfort in these times of confusion. I am earnest when I say that your programs are helping me to understand God and his place in my life, and just what he wants me to do in this world. L. E., Ky.

## In a Factory

Dear "Frank and Ernest": I work in a factory known as the Can-Ark Pottery Plant. We, the employees, have formed a "Frank and Ernest" Club. We listen to your program every Sunday, and my, how we enjoy it! Since most of our day's work is done sitting down, we get awfully tired—or we did before we formed the club. Now, when we feel that we can't sit still any longer, we start talking about your programs and discussing the things you tell us over the radio. There are sixty of us in the club, but of course we would not ask for that many booklets—just a few, and we will read and study them together. Thanks. The "Frank and Ernest" Club, Ark.

## Own Questions Answered

My Dear Sirs: I have just listened to another of your broadcasts, and I must repeat that your method of questions and answers is most interesting. I just feel as

though I were asking some of the questions, as they have to do with the same problems I have been pondering over. Thanking you sincerely, I am, Yours in the faith, W. F. S., Pa.

## From a Minister

Dear Sirs: A number of us are very much interested in your program broadcast Sunday noon. The offer of a little book free, "What Can a Man Believe?" struck a responsive cord in the minds of a few members of our class in leadership training, and if possible we would like you to send ten copies for use in our class. Our particular aim is to determine how to present the Bible to youth and adults, to make it a living book. Thank you for your offer, and in hope of receiving the books soon, I am, Very sincerely yours, Rev. P. P., Pa.

## In the Far Corners

Dear Sirs: Please send me your book, "What Can a Man Believe?" My eighty-one year old mother and I listen to your talks each Sunday and enjoy them very much. After reading your booklets, I send them on to British Guiana where they are used in a Bible Class that I had the joy of helping with in 1949 and 1950. They write and tell me how much they enjoy them so I wanted you to know that your work reaches the far corners of the earth. Thanking you in advance

for the booklet, I remain, yours truly, Mrs. C. W. R., Montana.

**Appreciates Scripture Studies**

Dear Sirs: I have received from your Toronto office the six volumes of Studies in the Scriptures, and I am thoroughly enjoying them. I have already finished "The Divine Plan of the Ages." Thank you for the books, and also for your last Sunday's message over the radio, "What Is Truth?" May God bless you, is my prayer. J. E. G., Canada.

**The Kingdom Near**

Dear "Frank and Ernest": Your broadcasts are surely telling the truth, and with so much confused religion the truth surely sounds good. None tells us that the kingdom of Christ is at the door, and that this is man's only hope in this troubled world. Kindly mail me the "Hope" book, and "What Can a Man Believe?" May God bless all your efforts. Sincerely yours, G. C. S., Ohio.

**God Is Love**

Dear "Frank and Ernest": I am very interested in your program. Long before I heard you I was a regular reader of the Bible. I was puzzled at first how a God of love—as I know in my heart he is—could be a God of vengeance, so I prayed earnestly for understanding. I write this from my heart. I thank you and look forward to your program, as now I realize that where before I felt lost and doomed, now I know that the hereafter is something glorious. I now know that Christ came to seek and to save that which was lost, and

not to doom them. Yours very sincerely, M. A., Canada.

**Comforting and Satisfying**

Gentlemen: A few days ago we received your booklets entitled "Jesus, the World's Savior" and "Our Lord's Return," and wish to thank you for them. We have been listening to your broadcasts every Sunday, and surely have enjoyed them very much. For years we have been groping, as it were, for the "right thing" religiously, and we really cannot understand now why we had never heard of your beautiful belief until quite recently. It is so very grand and beautiful, as well as comforting and satisfying. I wish you would send me some of the literature you have for general distribution. Awaiting an early reply, I remain, Very truly yours, C. M. M., Montana.

**Receives a Blessing**

Dear Sirs: It is a pleasure for me to say what a blessing comes to me at different times when I listen to the "Frank and Ernest" programs, as I learn something from the Bible which I never dreamed it contained. It should be taken into our hearts. I am also pleased with all the literature I have received, and I am telling others about this wonderful printed matter telling of God's great love for us. Your magazine, The Dawn, contains so much for a thirsty soul which is seeking for God. May God bless you all. W. W. W., Pa.

**The Dawn Gives Joy**

Dear Sir: I have just come into possession of a copy of The Dawn, and that is why I am taking the

## ENCOURAGING LETTERS

liberty of writing to you. I cannot put it into words how much I have enjoyed reading it. And now I wish to ask you to send me some more of your literature. I am a former displaced person. Like many others I was forced to leave my native country to escape the Russian tyranny. My family and I arrived in this country only recently, under the resettlement program. When I was in my own country I never heard about these things. I am spiritually hungry to know the truth. I hope that soon I may be able to find work as I am anxious to pay for the literature. Thanking you in advance, R. K., Minn.

### Should Have Known

Dear Sirs: Please accept the small gift I am sending you to help spread this real Gospel message. I don't think I could tell you on this sheet of paper just how much it has meant to me. My eyes have been opened to the truth of the Gospel as recorded in his Word. So many things I did not understand have been made plain. Being a minister I should have known these things, but did not. I thank you again for The Dawn Magazine, and will you pray especially for me that I may comply fully with Romans 12:1, 2. Yours in love, T. W., Pa.

### Still Listening

Dear Sirs: Please send me the booklet, "What Can a Man Believe?" I am still listening to your discussions on the Scriptures. Since

I have learned the truth of God's Word through your broadcasts and literature it seems as though life would be almost impossible without this knowledge. May God bless you in your work. We have several friends who listen with us each Sunday. Yours sincerely, L. C. S., South Carolina.

### Searched Many Places

Dear Sirs: I am enclosing one dollar to renew my subscription to The Dawn Magazine. I have "The Divine Plan of the Ages" and "Behold Your King," also other literature which you put out. From reading and studying your interpretations of the Bible I have been able to help others who were as bewildered and confused as I was before I had the good fortune of hearing "Frank and Ernest" on the radio. I had gone to Sunday School regularly as a child (Presbyterian). I had also studied for over a year with a Seventh Adventist Bible teacher, and attended Bible Studies with a group of Jehovah's Witnesses, and read literature of Christian Science. So you see I was searching for something to hold on to. In the present time when the world is in such a perilous state, this truth I have learned from you is such a comfort to me that I do not know how I could do without it. I do believe that God has sent this light into the world, and I wish that every human being could have the blessing that I have had since it brought light and understanding to me. Sincerely, Mrs. L. D. T., N. Y.



# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>H. E. ANDERSON</b>		<b>LUDLOW P. LOOMIS</b>			
Miami, Fla. ....	Feb. 29-Mar.	2	Paterson, N. J. .... Mar.	9	
			Allentown, Pa. ....	23	
<b>JULIUS BEDNARZ</b>		<b>JOHN Y. MAC AULAY</b>			
Wallingford, Conn. (Morning) .	Mar.	2	Clio, Ala. .... Mar.	2-4	
Bridgeport, Conn. (Afternoon) .	.....	2	Riverhills, Fla. ....	6	
			Orlando, Fla. ....	7-9	
<b>ALFRED BURNS</b>		St. Petersburg, Fla. ....		10	
Gary, Indiana ....	Mar.	30	Sarasota, Fla. ....	11, 12	
			Ft. Meyers, Fla. ....	13	
<b>GEORGE B. CLARK</b>		Miami, Fla. ....		14-16	
Miami, Fla. ....	Feb. 29-Mar.	2	Ft. Pierce, Fla. ....	19, 20	
			Jacksonville, Fla. ....	21-23	
<b>JENS COPELAND</b>		Augusta, Ga. ....		25-27	
Kenosha, Wis. ....	Mar.	9	Rockmart, Ga. ....	28	
St. Louis, Mo. ....	.....	24	Knoxville, Tenn. ....	30	
Springfield, Mo. ....	.....	25	LaFollette, Tenn. ....	31	
Tulsa, Okla. ....	.....	26			
Muskogee, Okla. ....	.....	27	<b>E. R. MAC JILTON</b>		
Durant, Okla. ....	.....	28	East Liverpool, Ohio ....	Mar.	9
Weatherford, Tex. ....	.....	30			
<b>ORLANDO D. DEIFER</b>		<b>ADAM MISKAWITZ</b>			
Reading, Pa. ....	Mar.	2	Milwaukee, Wis. ....	Mar.	9
Brooklyn, N. Y. ....	.....	30			
<b>THOMAS FAY</b>		<b>MARTIN C. MITCHELL</b>			
Riverside, Calif. (Morning) ....	Mar.	16	Albany, N. Y. ....	Mar.	9
Pomona, Calif. (Afternoon) ....	.....	16	Groton, Conn. ....	Mar.	15
			New London, Conn. ....	.....	16
<b>IRVING C. FOSS</b>		<b>ROY E. MITCHELL</b>			
Fresno, Calif. ....	Mar.	2	Paterson, N. J. ....	Mar.	23
<b>GEORGE O. JEUCK</b>		<b>N. MOLENAAR</b>			
Miami, Fla. ....	Feb. 29-Mar.	2	Son Diego, Calif. ....	Mar.	9
<b>ARTHUR H. KRUMPOLT</b>		<b>EVERETT MURRAY</b>			
Leighton, Pa. ....	Mar.	2	Miami, Fla. ....	Mar.	1, 2
New Brunswick, N. J. ....	.....	9	Jacksonville, Fla. ....	.....	5
			Augusta, Ga. ....	.....	6
<b>RAYMOND J. KRUPA</b>		Hendersanville, N. C. ....		7	
Paterson, N. J. ....	Mar.	2	Knoxville, Tenn. ....	8, 9	
Wilkes-Barre, Pa. ....	.....	16			
			<b>LEON H. NORBY</b>		
			Lancaster, Pa. ....	Mar.	16
			Waterbury, Conn. ....	.....	23

## SPEAKERS' APPOINTMENTS

<b>HARRY PASSIOS</b>		<b>GEORGE M. WILSON</b>	
Washington, Pa. ....	Mar. 16	Miami, Fla. ....	Feb. 29-Mar. 2
		St. Petersburg, Fla. ....	16
<b>E. K. PENROSE</b>		<b>W. NORMAN WOODWORTH</b>	
Gary, Indiana ....	March 30	Miami, Fla. ....	Feb. 29-Mar. 2
<b>G. RUSSELL POLLOCK</b>		Jacksonville, Fla. ....	3
Miami, Fla. ....	Feb. 29-Mar. 2	Atlanta, Ga. ....	4
<b>LEO B. POST</b>		Hendersonville, N. C. ....	5
La Salle, Ill. ....	Mar. 16	Roanoke, Va. ....	6
<b>FRED W. RICE</b>		Waterbury, Conn. ....	23
Stockton, Calif. ....	Mar. 2	<b>ERNEST G. WYLAM</b>	
Whittier, Calif. ....	16	LaSalle, Ill. ....	Mar. 1, 2
<b>GEORGE P. RIPPER</b>		Clinton, Iowa ....	3
San Luis Obispo, Calif. (Sat.)	Mar. 15	Rockford, Ill. ....	4
<b>ALFRED L. SMITH</b>		Indianapolis, Ind. ....	23
Philadelphia, Pa. ....	Mar. 2	New Albany, Ind. ....	28
<b>J. H. L. TRAUTFELTER</b>		Cincinnati, Ohio ....	30
Washington, D. C. ....	Mar. 23	Columbus, Ind. ....	31
<b>W. P. TWELKER</b>		<b>HARRY L. YOUNG</b>	
Santa Ana, Calif. ....	Mar. 23	Easton, Pa. ....	Mar. 9
<b>J. I. VAN HORNE</b>		Pottstown, Pa. ....	23
Duquesne, Pa. ....	Mar. 2	<b>C. W. ZAHNOW</b>	
Monnesen, Pa. ....	23	San Antonio, Tex. ....	Mar. 2
<b>FELIX S. WASSMANN</b>		Taft, Tex. ....	3
Waterbury, Conn. ....	Mar. 23	Galveston, Tex. ....	4, 5
<b>CLAUDE R. WEIDA</b>		Houston, Tex. ....	6, 7
Baltimore, Md. (Morning) ..	Mar. 9	Dallas, Tex. ....	8
Wilmington, Del. (Afternoon) ..	9	Dallas, Tex. (Morning) ..	9
Mahanoy City, Pa. ....	16	Ft. Worth, Tex. (Afternoon) ..	9
		Ft. Worth, Tex. ....	10
		Weatherford, Tex. ....	11, 12
		Mineral Wells, Tex. ....	13
		Sunset, Tex. ....	14
		Bowie, Tex. ....	15-17
		Electra, Tex. ....	18
		Iowa Park, Tex. ....	19
		Nacona, Tex. ....	20
		Ada, Okla. ....	21
		Oklahoma City, Okla. ....	23, 24
		Muskogee, Okla. ....	25, 26
		Stigler, Okla. ....	27, 28
		Ft. Smith, Ark. ....	30, 31



Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

# CONVENTIONS

## For Mutual Fellowship, Edification, and Service

**MIAMI, FLORIDA, February 29-March 2**—Opens Friday at 9:30 a. m. in the Simpson Memorial Hall, 55 S. W. 17th Road. For reservations and other details write the secretary, Mrs. E. M. Castleberry, 2028 S. W. Second Street, Miami 35.

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

**ALBANY, N. Y., March 9**—Y. W. C. A. Building, 5 Lodge Street.

**SAGINAW, MICHIGAN, March 9**—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

**BOWIE, TEXAS, March 16**—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

**CLEVELAND, OHIO, March 16**—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**SALEM, OREGON, March 16**—Home gathering 2239 State Street.

**CHICAGO, ILLINOIS, March 23**—912 N. LaSalle Street.

**WATERBURY, CONN., March 23**—Opens 9:30 a. m. in the Temple Hall, 156 W. Main Street, at Park Place.

**BROOKLYN, N. Y., March 30**—Neighborhood Club, 104 Clark Street. Regular fifth Sunday convention.

**CINCINNATI, OHIO, March 30**—Morning services to be held in the Finance Building, 616 Walnut Street, 4th floor. Afternoon meeting place to be announced.

**DETROIT, MICHIGAN, March 30**—Maccabees Building, Woodward Avenue at Putnam.

**GARY, INDIANA, March 30**—All sessions to be held in the Y. M. C. A. Building, 5th and Adams Streets, beginning at 9:45 a. m. Closing service will end at 4:00 p. m.

**LOS ANGELES, CALIF., March 30**—Opens at 10:00 a. m. in the Foresters Hall, 1329 South Hope Street. For room reservations and other information write the class secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4.

**WEATHERFORD, TEXAS, March 30**—Zion Hill Country Schoolhouse.

**WILMINGTON, DELAWARE, April 5, 6**—Pre-Memorial Convention. Opens Saturday in the Unitarian Church, 807 West Street. A baptismal service is arranged for Saturday evening in the Seventh Day Adventist Church, 11th and Adams Streets. Sunday meetings will be held in the Hotel Dupont, Gold Room Suite, 10th and Market Streets. For room reservations and other information write the class secretary, Mrs. Peter Kollimon, 404 West 31st Street, Wilmington.

**PATERSON, N. J., April 13**—Details in April issue.

## WEEKLY PRAYER MEETING TEXTS

**MARCH 6**—"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."—Phil. 4:11, 12 (Z. '03-10. Hymn 124)

**MARCH 13**—"As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line."—Phil. 3:15-17, Diaglott (Z. '01-10. Hymn 87)

**MARCH 20**—"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32 (Z. '03-61. Hymn 22)

**MARCH 27**—"I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast . . . loved them as Thou hast loved Me."—John 17:20-23 (Z. '03-79. Hymn 191)

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35