



*EVEN YOUR SANCTIFICATION
THE CHRISTIAN'S BIRTHRIGHT
CROSS-BEARING A PRIVILEGE*

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Akron, Ohio, WADC, 1350 kc., 9:15 A. M.
Alexandria, La., KALB, 1240 kc., 8:15 A. M.
(Saturdays instead of Sundays)
Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.
Dallas, Texas, KSKY, 660 kc., 10:05 A. M.
Dayton, Ohio, WHIO, 1290 kc., 12:30 P. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.
Joplin, Mo., WMBH, 1450 kc., 9 A. M.
Louisville, Ky., WGRC, 1370 kc., 8:15 A. M.
Medford, Wis., WIGM, 1500 kc., 9:45 A. M.
(Wednesdays instead of Sundays)
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc., 9:15 A. M.
Muskegon, Mich., WKBZ, 1500 kc., 4:30 P. M.
New York, N. Y., WMCA, 570 kc., 9:30 A. M.
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.
Phoenix, Ariz., KOY, 550 kc., 10:30 A. M.
Riverside, Calif., KPRO, 1440 kc., 3:15 P. M.
Saginaw, Mich., WSAM, 1230 kc., 9:30 A. M.

Salem, Ore., KSLM, 1390 kc., 9 A. M.
San Luis Obispo, Calif., KVEC, 1230 kc., 9:15 P. M.
(Thursdays instead of Sundays)
Seattle, Wash., KJR, 1000 kc., 8:45 A. M.
Spokane, Wash., KGA, 1510 kc., 12:15 P. M.
St. John's Newfoundland, VPCM, 5:00 P. M.
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
The Dalles, Ore., KODL, 1230 kc., 9:30 A. M.
Toronto, Ontario, CKCL, 580 kc., 9:30 A. M.
Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Vancouver, Wash., KVAN, 910 kc., 9:15 A. M.
Wichita, Kansas, KFBI, 1070 kc., 9 A. M.
Windsor, Ont., Canada, CKLW, 800 kc., 12:15 P. M.
Winnipeg, Man., Canada, CJRC, 630 kc., 10:30 A. M.

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.
Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.
Springfield, Mass., WSPR, 1270 kc., 8:30 A. M.

WILMINGTON CONVENTION POSTPONED

THE usual Pre-Memorial Convention in Wilmington, Delaware, will this year be held over to the week-end of May 30, 31. Further announcements will be made later.

GRAND RAPIDS, MICH., May 30, 31. Keep this convention in mind. Details will be announced later.

LOS ANGELES, CALIF., February 21, 22. For details write the secretary, A. W. Abrahamsen, 2816 West 83rd Street, Inglewood, Calif.

REPRINTS AND BIBLE COMMENTS NEEDED

Requests are constantly coming to The Dawn office for "Tower" Reprints, "Berean Bible Teachers' Manuals," Photo Drama Scenarios, etc. It has occurred to us that possibly some of the friends may have extra copies of one or more of these publications which they would like to put into use; or possibly may know where copies can be obtained. If so we will be glad to be advised. We have a market for them.

NEW EDITION OF DIVINE PLAN

This new edition of The Divine Plan of the Ages is available in three bindings. The regular, blue cloth binding, same as former edition, is priced at 40 cents a single copy; 10 or more copies, 30 cents each. Then we have a supply with black cloth binding, red edges (same as Republication Edition). These are priced at 75 cents a single copy; no reduction for quantity lots.

For loaning, giving away, etc., we now have a lovely paper bound edition which is made to retail at 25 cents a single copy. These are the same size as the cloth-bound books. They are available in lots of 10 or more at 18 cents each. It is our hope that this edition will make possible a much wider circulation of this wonderful key to the Bible.

SCRIPTURE STUDY SETS

We still have on hand several hundred sets of the Republication Edition of Studies in the Scriptures. These make excellent gifts for relatives and friends—gifts that will become more valuable as time goes on. The price is five dollars, postpaid to any address.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.

The DAWN

A Herald of Christ's Presence

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

Vol. 11, No. 2

February 1942

One Dollar a Year

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LOVE, THE FINAL TEST

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GOOD NEWS

A dialog presentation of God's plan for the new world. It reiterates some of the points outlined in a recent article under the same heading and discusses additional promises of the Bible pertaining to the blessings coming to the distressed world when Christ's Kingdom is fully established.

THOUGHTS ON THE MEMORIAL SEASON

The date for the Memorial Supper this year will be Tuesday evening, March 31. To refresh our memory as to the blessed significance of this occasion we are glad to republish the last article written by Brother Russell on this subject, which appears in the "Reprints" for the year 1916.

HELL BOOKLET IN STOCK

The booklet, "The Truth About Hell" is again in stock. The price is five cents each.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. Canadian address: Box 99, Adelaide Street Station, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnyside Drive, Ilford, Essex, England; Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia.

NEWS and VIEWS

GOD'S "MUST" PROGRAM

DESPITE the present all-out war efforts of the Democracies, considerable official attention is being given to making plans for the post-war era. "After the war, what?" is a question that is being asked and considered by both governmental and religious groups. The National Resources and Planning Board, an official organization sanctioned by the President, is making definite and far-reaching plans which it is hoped will assure this country and the world an era of peace, prosperity and happiness outstripping anything humanity has ever experienced.

In recognition of the fact that so much of the world's ills is the outgrowth of selfishness and hatred, religious groups are setting themselves to the task of exerting a stronger influence among men along the lines of justice and love. This, too, is encouraging, for it indicates that despite the present blackout of peace and security, the people are determined that better times shall come, and are willing to energetically work toward that end. The late Arthur Brisbane advanced the theory that whatever man can think he can do. While this is not literally true, nevertheless, it IS necessary to think about better things, and plan for them, in order to be prepared to receive them. One of the divine purposes in permitting the present great time of distress upon the nations is to turn the hearts and minds of the people in the direction of the good things God has in reservation for them.

Another interesting trend that can be noticed by the watchers in Zion is the fact that in a vague way the people are beginning to wonder whether or not God may have a hand in the present trouble. Winston Churchill, addressing the Congress of the United States, said he believed that a divine destiny for mankind was being worked out in this war. He didn't say what he thought it was. Probably he didn't have any definite idea to express. It seemed to be merely that from his vantage point of observation he could see that something was taking place for which human strategy and theories could not account.

The Gary (Ind.) Post Tribune, recently published a cartoon, with comments, which also is a recognition that, in some inscrutable manner, God's will is being carried out through present

world events. In the foreground of this cartoon are pictured the sands of the seashore upon which man's effort to build the world his own way is pictured by crumbling buildings, out from which humanity, garbed as soldiers, are fleeing in fear. Coming up over these sands of human wisdom and effort is a mighty tidal wave, sweeping away everything before it as it moves irresistibly forward. Man's efforts to build a happy world are as nothing in the pathway of this mighty ocean which, in the cartoon, is labeled "God's Will." Under this vivid illustration of Man vs. God, appears the following comment.

"We can see God's will becoming once more an inescapable, irresistible force in life. Man's arrogant and selfish determination to build the world his own way is beginning to crumble before the incoming tide. God will wash the shore clean of man's materialistic patterns in sand, and an age of spiritual defiance and individual indifference will be ended. The storm that brings this in will hurt many of us, sweep away much that we have been trying to gather unto ourselves. But God rides in the storm. His hand is again moving—clearly and unmistakably in the winds of the Russian winter and in the vastness of the Pacific."—Charles A. Wells.

Those who can read the message of the prophecies given us in the Word can agree with Mr Churchill, and with the lesson of the above noted cartoon. There IS a divine destiny being worked out in the present world-wide struggle of the nations. There is a divine strategy over and above all that man is now planning and doing; a strategy which in God's due time will shape up a new world order that will be the "desire of all nations." (Hag. 2:7.) The prophet indicates that a part of the divine strategy accomplishing this desirable end is the "shaking" of all nations.

This shaking is now going on, and already is beginning to awaken the people to a sense of their great need for the very blessings which the Lord has promised to give to them. After all, before the desire of the nations can be satisfied, the desire itself must be intensified to the point where the people insist that it must be realized. The educational processes of the "time of trouble" have already caused many to insist that war "must" end, and that all people "must" be guaranteed their proportionate share of earth's bounties, without fear of molestation and aggression.

God's plan calls for just such a happy and equitable arrangement for all people. He has

promised that "They shall sit every man under his vine and under his fig tree; and none shall make afraid." (Micah 4:4; Zech 3:10.) But before the people are ready to appreciate a world in which such arrangements can and will exist, they must be prepared for it. The folly of human selfishness must be demonstrated. The vested rights of the over-privileged God will wrest from the hands of those unwilling to give them up willingly. All mankind, rich and poor, prince and peasant, must be so humbled through their own failures that they will finally give heed to the Lord's voice bidding them to "Be still, and know that I am God."—Psa. 46:10.

NINE FREEDOMS FOR POST-WAR ERA

While human wisdom alone comes far short of visualizing the full scope of divine blessings in store for the world under the administration of Christ's Kingdom, yet it is interesting to note that many of the things now being hoped for do approximate, in part at least, the very blessings which the Kingdom will provide. For example, the National Resources and Planning Board, recently submitted a nine-point program which, in turn, was transmitted to the Congress by President Roosevelt, and which, in the light of the Kingdom blessings promised by God, is very interesting. The first of these is the freedom "to work usefully and creatively through the productive years."

Quite apart from economic necessity, to work "usefully and creatively" is both a necessity and a joy to normal human beings. No greater calamity can befall a healthy man or woman than to be deprived of the privilege of being usefully employed for a reasonable average amount of time each day. As a result of man's fall into sin and death the majority of the race have been subjected to hard labor and slavery. "In the sweat of thy face shalt thou eat bread," is the sentence that was imposed upon man because of sin. (Gen. 3:19.) This has been a hard sentence, but total idleness would have been still worse.

Even the drudgery endured by billions throughout the centuries has been a blessing in disguise to the fallen race, in that it has prevented the more rapid deterioration of moral standards which would have resulted had idleness been the common heritage of the masses. Now, as we approach the end of the reign of sin and death, the increasing light of the dawning new day is providing labor-saving machinery, and other advantages which are gradually doing away with the necessity of hard labor, yet, at the same time, an unemployment situation is being produced the solution of which is baffling the ability of human wisdom.

It is well to plan for a new order in which all will have the right and the opportunity to be usefully employed, but will human selfishness permit this, and, at the same time, permit freedom along all other lines? The National Resources and Planning Board hopes so, and this hope is expressed in some of the others of the nine "Freedoms"; namely, "The right to fair play," "The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority and unregulated monopolies." That's a big order!

It's encouraging to realize that men are able to visualize a world filled with so many advantages and blessings, and these very blessings are among those for which provision has been made in God's new world. Where the plans formulated by human wisdom fall short of the mark is in the fact that they make no provision for doing away with human selfishness. Only divine wisdom and power can deal with this problem. The divine program calls for the writing of God's law in the hearts of the people, and thus will love, instead of selfishness, become the motivating power of human activity.—Jeremiah 31:31-34.

Points three and four in the plan for the world of tomorrow are (3) "The right to adequate food, clothing, shelter, and medical care"; (4) "The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accident." These, too, are noble sentiments, and represent the best that man can do to meet the accident, sickness, and old-age problems. But God has a better plan covering these points. That plan is not to care for people when they grow old and decrepit; but to prevent them from growing old and decrepit; not to care for them when they get sick, but to enable them to remain well and healthy; not to provide hospitalization when they are hurt by accidents, but to prevent accidents.—Isa. 11:9; 25:6-9; 33:24; 35; Rev. 21:1-5.

In short, God's plan for the new world calls for the restoration of paradise, and the extending of Edenic blessings to all mankind. Sickness and death came as a result of sin. The redemptive work of Christ provides for a recovery of that which was lost in the fall, which means that the human race will be restored to its pre-sin status of perfection and everlasting life. Yes, God's plan provides for a "freedom" that goes far beyond the fondest dreams of fallen men—a freedom from every form of evil including sickness and death.

"The right to equality before the Law," is another of the freedoms included in the general outline of what must be after the war, as submitted to the President by the National Resources

and Planning Board. God didn't overlook this provision either in the Messianic arrangement for the establishment of a new world. Concerning it the prophet declares, "He shall judge Thy people with righteousness, and Thy poor with judgment." And again, "He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor."—Psalms 72:2, 4.

Article eight in this plan for the new world is, "The right to education, for work, for citizenship, and for personal growth and happiness." The divine plan specifically provides for a program of education—a program that will, indeed, result in personal growth and happiness—a growth so rich and full that it will not stop short of actual mental, moral, and physical perfection; and a fulness of happiness and joy that can be experienced only by those wholly at one with the Creator and rejoicing in the privilege of doing His will.

In Isaiah 26:9, we are told that when the Lord's judgments are abroad in the earth the inhabitants of the world will learn righteousness. In Micah 4:1-4, we are assured that then the people will learn of the Lord's ways, and that the Lord's program of education will promote peace and good will among the nations, as a result of which they will learn war no more. In Isaiah 29:18-24, we are promised that in the Lord's new world a "book" is to be opened, causing the eyes of the spiritually blind to see, and the ears of the spiritually deaf to hear. Then, we are told, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The prophet also says: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

The final point in the National Planning Board's nine-freedom program for the new world calls for "The right to rest, recreation, and adventure; the opportunity to enjoy life and take part in an advancing civilization." This, too, will be given to the people in God's new world. It is to provide opportunity for rest that, in the divine providence, all the labor-saving machinery has come into such general use. This gradually will result in removing that part of the curse relating to the "sweat of face."

As already noted, too much idleness under present conditions would be disastrous, but in God's new world there will be abundant opportunity to employ time in wholesome, thrilling and profitable recreation and adventure. There will not only be the opportunity, but the time also, to explore all the wondrous things of God as displayed in nature, on and in the sea; on and under the earth; and in the air. All eternity will be

spread out before the people as a never-ending vista in which there will be opportunities to learn more and more about God and about His wonderful works.

And all will have an opportunity of taking part in an advancing civilization which will continue to advance until every evil is fully eradicated. The Scriptural statement of this declares that Christ must reign until all enemies are put down, the last enemy to be destroyed being death. (1 Cor. 15:25, 26.) What unlimited and blessed opportunities there will be for all to take part in a program of this kind! The responsibilities for its success will rest upon Christ for we are told that the "Government shall be upon His shoulder," but all will be privileged to take part in it.—Isaiah 9:6, 7.

The complete program calls for a resurrection of the dead—all the dead, beginning with Adam. Think of the preparation required in order for the living generations to absorb and properly provide for the billions of those who have died! What joy there will be in "reconstruction" work of that kind. It will not be a case of building for later destruction by war. Nor yet will it be a case of building for a future generation while the builders themselves go into death; for then "There shall be no more death."—Rev. 21:4.

Thus we see that what the noble-minded people of the world are hoping for and planning for, God already has on His "must" program, and the divine conception of these blessings goes far beyond that of human wisdom and ability. There can be no question about the success of the divine program, for we are told that "the zeal of the Lord of hosts will perform this." (Isa. 9:7.) Yes, divine power is back of the divine plan, which means that the power that subdued the waves of Galilee, that healed the sick and raised the dead throughout Judea nineteen centuries ago, will shortly subdue the turbulent passions of a world gone mad, and give peace and health and life to all. "Haste ye along, ages of glory."

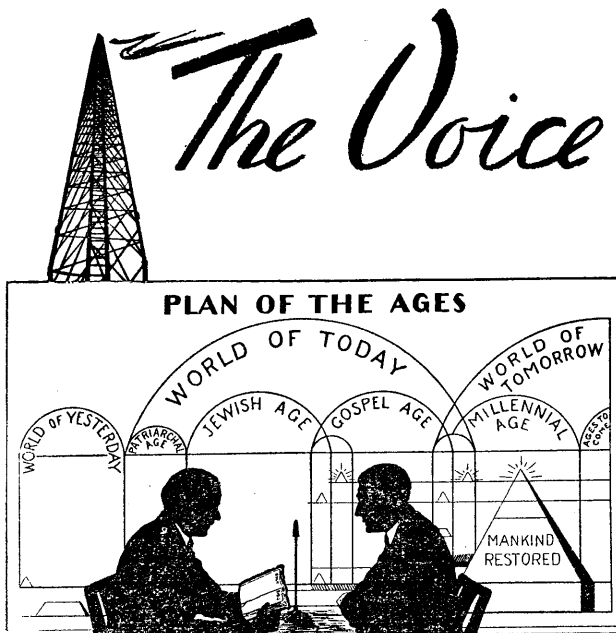
CROSS AND CROWN PINS

Cross and Crown Pins—Gold filled, red enamel cross: Lady's or Gentleman's. \$1.00. These make nice birthday or other presents.

DAILY HEAVENLY MANNA

The Daily Manna book is one that all Christians will find encouraging and uplifting. It contains a Scripture text with appropriate short comment for each day in the year. Opposite each day's text and comment is a ruled page for birthday record of friends. The clothbound edition is priced at fifty cents each, and the deluxe edition one dollar.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.



PLAN OF THE AGES

ERNEST:

Frank, to start with, I want to ask you a question about the character of Christ's Kingdom.

FRANK:

That's a very interesting subject these days, Ernest.

ERNEST:

It should be, and increasingly so, as we understand it better.

FRANK:

What's your question, Ernest?

ERNEST:

Well, from what I have learned in the past I have gotten the thought that the divine Kingdom is to be an actual governmental arrangement which will rule over this earth for a thousand years, during which time all the problems of men and nations are to be solved. Isn't that the way you have explained the matter to me?

FRANK:

That's the way it's taught in the Bible. It's just that kind of a Kingdom for which we pray when we offer the Lord's prayer, "Thy Kingdom come, Thy will be done in earth, as it is in heaven." It will be a grand time for this old earth when that prayer is answered, won't it Ernest?

ERNEST:

I should say so. But Frank, is that the right viewpoint? I have come across the statement recorded in the 17th chapter of the Gospel according to St. Luke, which seems to give an entirely different conception of what the Kingdom of God really is. Shall I read it?

FRANK:

Certainly. We surely don't want to ignore anything the Bible may have to say on the subject.

ERNEST:

Well, these are the words of Jesus, and He says, "The Kingdom of God is within you."

The Voice of Tomorrow

The Increase of Christ's Kingdom

Christ's Kingdom is to be an actual government ruling the whole world, but Ernest finds it difficult to harmonize this fact with certain Scriptures—but he finds the answer.

That's the 21st verse. I think I had better read the 20th verse also; it makes the matter plainer: I'll just read a part of it, and the rest of the 21st verse, which says, "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." Now Frank, how could this be true if the Kingdom is to be a world-wide government controlling the affairs of all the nations?

FRANK:

Well, let me first of all ask you a question, which is this: What do you think Jesus meant by the statement, that the "Kingdom of God is within you"?

ERNEST:

I'm not sure that I understand it correctly, but the thought I get from the text is that the Kingdom of God is merely a righteous influence that more or less takes possession of one's life at the time of conversion; thus, it is said to be "within" one.

FRANK:

In that event, then just how is the Lord's prayer to be answered, that wonderful petition in which we pray, "Thy Kingdom come, Thy will be done in earth, as it is in heaven"?

ERNEST:

I should say that the answer to that prayer would be progressive. That is to say, each time a sinner is converted, it means that the Kingdom is a little more fully come.

FRANK:

And when the whole world is converted, the Kingdom of God will have fully come, is that it?

ERNEST:

Yes.

FRANK:

In that case, the prospects for the coming of Christ's Kingdom don't seem very bright just at present, do they?

ERNEST:

Not as bright as we would all like to see them, but if that's what the Bible means, then there's nothing for us to do but accept

it. If the Kingdom of God is merely a Divine influence in the lives of individuals, then there's no use in our looking for Christ to establish a world-wide government to straighten out the entangled affairs of the nations. The thing for us to do, in that event, it seems to me, is to convert as many people as possible, and thus to hasten the coming of Christ's Kingdom. Don't you think so?

FRANK: Well, it's always appropriate to help people understand God, and to serve Him more whole-heartedly, but I'm afraid that your interpretation of the Master's words, "The Kingdom of God is within you," is hardly the correct one.

ERNEST: What else could that statement mean than what I have suggested?

FRANK: Before answering that question, I would like to ask if you noticed to whom those words were addressed. To whom did Jesus say, "The Kingdom of God is within you"?

ERNEST: Why, I suppose it must have been to His disciples, those who had believed on Him. Is that right?

FRANK: No, Ernest, it isn't. Quite to the contrary. Jesus addressed these words to the scribes and Pharisees of His day, who were bitterly opposed to Him, and who persecuted Him unto death. Jesus said of these men that they were hypocrites, and of their father the devil.

ERNEST: But Frank, how could the Kingdom of God be within people like that?

FRANK: That's what I want you to answer. If your explanation of the Master's words is correct, it would mean that when the Kingdom of God is fully come, the whole earth will be full of hypocrites.

ERNEST: Anyone should know that that isn't right.

FRANK: Quite true.

ERNEST: But Frank, what then did Jesus mean?

FRANK: Ernest, this is another case where we will do well to check up on the translation. As you know, our English versions of the Bible are merely translations. They are very good in most instances, but when we discover that a passage appears to be wholly unreasonable as it stands, then it is often possible to find the solution by checking on the translation.

ERNEST: Well, it's certainly unreasonable to suppose that the Kingdom of God would, in any way, be within those hypocritical Pharisees of Jesus' day.

FRANK: That's very obvious, so what do we find? Simply this. that the Greek word here trans-

lated "within" should have been translated "among," which would make the passage read, "The Kingdom of heaven is among you."

ERNEST: But Frank, the Kingdom of God was not even "among" those Pharisees, was it?

FRANK: A better translation helps us out in that, too. Benjamin Wilson, author of the **Emphatic Diaglott** translation of the New Testament, renders the entire passage thus. "Behold, God's Royal Majesty is among you."

ERNEST: Which simply means that Jesus Himself, earth's new King, was, at that time, right there among the Pharisees.

FRANK: Yes, and how understandable that is.

ERNEST: Quite so, but Frank, what was it that called forth an expression of this kind from the Master?

FRANK: It was in answer to a question put to Jesus by the Pharisees as to when the Kingdom would come.

ERNEST: And didn't Jesus say that the Kingdom wouldn't come with outward show?

FRANK: Yes, which was contrary to the expectations of the Pharisees. Their understanding of the Messianic prophecies of the Old Testament called for the coming of a Kingdom backed up by military might and splendor; a Kingdom so powerful in soldiers and arms that it could overthrow the Roman Empire, and establish the Jewish nation as a world-power. With this view-point, they naturally looked down upon Jesus, and despised Him. How could this Nazarene become a world ruler with no one back of Him but a few fishermen? It was doubtless more or less in derision that they asked the question as to when the Kingdom of God would come.

ERNEST: And it was in reply to that question that He said, the "Kingdom of God cometh not with observation."

FRANK: Yes, and, reading what was in their hearts, Jesus added, "The Royal Majesty of the heavens is among you." This was just another way of telling them, that though they didn't know it, yet the Messiah and King of promise was in their midst, and that steps were already being taken looking to the establishment of the Messianic Kingdom.

ERNEST: Frank, I notice here in the Bible, that after making this statement to the Pharisees, Jesus offers a further explanation to His disciples.

FRANK: Yes, that's right. He takes their minds down the stream of time to the period of His second presence upon the earth, and reminds

them that just as the Pharisees were wrong in looking for a Kingdom of military might and splendor, so His people at the end of the age shouldn't expect His Kingdom thus to be manifested. He explains further, you will notice, that at the time of His second presence, the unbelieving world at large would not recognize Him, and would therefore go on with their affairs, just as the people did in the days of Noah, not knowing the significance of transpiring events.

ERNEST:

Frank, Jesus further explained, according to this account, that His second presence would be like the lightning, that lighteneth the whole heavens. What does that mean?

FRANK:

In Matthew 24:27, Jesus is reported as saying that His second presence would be like the lightning that "cometh out of the East, and shineth even unto the West."

ERNEST:

It's the sun that does that, isn't it?

FRANK:

Yes, and the word translated "lightning" actually means "bright-shining." The thought is, that one of the ways in which the Kingdom power and glory of the Messiah and His new world-order will be manifested will be through a general diffusion of knowledge and education, so world-wide and complete, that it will upset all the superstitions of the past, and, for a brief time, set the world on fire, symbolically speaking.

ERNEST:

Is that what is upsetting the status quo of everything in the world today?

FRANK:

It has a lot to do with it, but mind you, thus far, this light of Messiah's presence has been merely preparatory. By the end of His thousand-year reign, it will have filled the earth with the glory of God, and will have established justice, righteousness, and love throughout the whole earth.

ERNEST:

Frank, it has just occurred to me that what you have said about the Kingdom of Christ not coming with outward splendor, would be in harmony with what Jesus told Pilate when He said to him, "My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered unto the Jews."

FRANK:

Yes, that's a very similar thought.

ERNEST:

According to that then, the Messianic Kingdom is to be merely a spiritual influence in the world, and not a real government, after all. Isn't that right?

FRANK:

Only partly right. It will be a spiritual influence, but it will operate through actual governmental agencies. The Scriptures indicate that the Messianic government will begin to function in the Holy Land, and that

from there its influence and control will spread until it embraces the entire earth. The Prophet Isaiah says, that "of the increase of His government and peace there shall be no end, upon the throne of David. . . to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."—Isaiah 9:7.

ERNEST:

Are we to understand then, that the increase of Christ's Kingdom doesn't begin until the Divine government commences to function in Palestine?

FRANK:

That's right.

ERNEST:

But what about the work of evangelizing that has been going on since the first advent of Jesus? Hasn't that, in some way, been an increase of Christ's Kingdom?

FRANK:

I think it would be better to say that what God has accomplished in the lives of His people throughout the age has been a preparation for the Kingdom. It has been the preparation of those who are to reign with Christ when His Kingdom does begin to function in the earth for the blessing of the people. Divine preparation for the Kingdom was going on even before the first advent of Jesus. All the ancient prophets are to have a part in that Kingdom. They, in fact, when raised from the dead, will be the earthly representatives of that Kingdom. But the Kingdom itself, will first begin to function in Palestine, and there are many indications now that the time for that is not very far away.

ERNEST:

Frank, do the prophecies indicate how the Messianic Kingdom power will first be manifested in Palestine?

FRANK:

Yes! The prophecies make it clear that it will be through a miraculous deliverance of the Jewish people there gathered, and against whom hordes of aggressors from the north have pitted their military might to destroy them. The Bible shows that when this final phase of the Battle of Armageddon has reached its climax, God will intervene in a miraculous way, and save His people. Then their eyes will be open to recognize their Messiah, and the Messianic Kingdom work will begin.

ERNEST:

Frank, is all that in the prophecies?

FRANK:

Yes, and I just wish I had more time to tell you about it. However, Ernest, the prophecies dealing with this, and other truths related to Christ's second coming, and the establishment of His Kingdom, are discussed in the booklet, "Christ Has Returned." I gave you a copy a long time ago, and now you should read it.

THE EVERLASTING GOSPEL

THE FATHER, SON, AND HOLY SPIRIT

"For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

ALL ARE born with an inherent tendency to worship a higher power—a Supreme Being. Humanity, in its desire to worship, has formulated all sorts of crude and misleading conceptions concerning deity. Some, even whole nations at times, have tried to dismiss the idea of God, and to get along without religion, but sooner or later come back to the worship of some kind of a higher power. Others, in their anxiety not to overlook any advantage that might accrue to them from allegiance to deity, have had a multiplicity of gods. The Athenians of old even went so far as to erect an idol to the "unknown God."—Acts 17:23.

The true Deity of the Bible has been an "unknown God" to most people in all ages, and is so even today. At this time in the world's history when powerful forces in Europe are attempting to push aside the God of the Bible, and set up, instead, the worship of a pagan god, and when one of the stated war aims of the democracies is to maintain the right to worship a "God of love and mercy," what could be more appropriate than to re-examine the Scriptural testimony concerning the God of Christianity so that we, who insist on continuing to worship this true God, may be able to do so understandingly, and "in spirit and in truth."—John 4:23, 24; Jer. 9:24; John 17:3; Neh. 8:8, 12.

That more or less confusion exists relative to the God of the Bible is apparent from the many conflicting ideas extant concerning Him. However, it isn't necessary that we examine the merits of these conflicting theories in order to know what the Bible really teaches on the subject. It is better, rather, to go direct to the Bible itself; and when we do, there comes to light the fact

that there is but one God, whose name is Jehovah; and that Christians of this age are entitled to think of Him and address Him as their Heavenly Father.

The Bible also tells us of the "Son of God," who is our Lord Jesus Christ, the Redeemer and Savior of the world. According to the first chapter of the Gospel according to St. John, Jesus, in His pre-human existence was known as the "Logos," that is, the "Word," or mouthpiece of Jehovah, the Creator. In His relationship to mankind, as Savior and Redeemer, Jesus is prophetically spoken of as the "Prince of Peace"; the "Mighty God"; "Emmanuel"; "Michael"; "King of kings"; "Mediator"; etc. These various titles do not describe different Gods, but various characteristics of this one Son of God, whom the Father has commanded shall be honored even as He Himself is honored.—Isa. 9:6; Matt. 1:23; Dan. 12:1; Rev. 19:16; 1 Tim. 2:5.

The Bible also speaks of the "Holy Spirit." Through a misunderstanding the Holy Spirit has been construed to be a personality, a third mighty being, equal in power and glory to the Father and Son, yet in some mysterious way, one in substance with them. But this view is not Scriptural, as we shall see. Rather, the Holy Spirit mentioned so prominently in the Scriptures is the holy power or influence of God—a power which operates for the accomplishment of the divine purposes wherever and whatever they may be. This fact will become readily apparent as we examine the Scriptural testimony appertaining thereto.

Jehovah, a God of Love

In a more or less widespread misconception of Jehovah, He is thought of as being austere and unsympathetic, demanding cruel punishment for all who deviate from the doing of His will. In this view, Jesus is looked upon as the loving God of the Bible, the One who stepped between the stern Creator and man, as a Redeemer and Savior of the human race. This viewpoint is well illustrated by a

story that is told of a little girl who was asked what would be the first thing she would do when she got to heaven, and her reply was that she would hide behind Jesus so God wouldn't see her.

In our search of the Scriptures to find what they say about the "God of love and mercy," it is important, first of all, to note that Jehovah Himself, as well as Jesus, is clearly shown to possess the quality of love. In Titus 3:4, in fact, He is spoken of as our "Savior," and is there said to be kind and loving. This, the Scriptural view of Jehovah, reveals Him as being the Author of the plan of salvation, and Jesus as heartily cooperating. "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; 1 John 4:9, 10; Hebrews 10:5-7.

The name Jehovah means the Self-existent, or Eternal One (**Dr. James Strong.**) In the Bible it is applied exclusively to the Creator, the great First Cause of everything. "From everlasting to everlasting," is one of the Scriptural expressions used by the Holy Spirit to emphasize that Jehovah is not a created being, but the Creator of all things. (Psa. 90:2.) The name Jehovah is never applied to Jesus.

The name Jehovah is, of course, an Old Testament word. It is not used by the New Testament writers, evidently for the reason that they considered it too sacred a name to translate into another language, or, perhaps, because there was no suitable Greek word to use in translating it. But this doesn't mean that Jehovah is merely a tribal god of the Jews, as some would try to make us believe. He is the one true God, the Creator of the universe, and the one in whom all animate creation lives and moves and has its being.—Acts 17:24-28.

In the King James Version of the Old Testament the name Lord is often used to translate the word Jehovah. When this is done, the

word Lord appears in large and small capital letters, so the student has no difficulty in identifying it. By noting this, it will be found that the name Jehovah is used a great deal in the Old Testament, but is applied exclusively to the Creator—never to other gods, whether good or evil.

Other Gods in the Old Testament

However, there are other Hebrew words in the Old Testament translated Lord and God. These, while sometimes applied to Jehovah, are also sometimes prophetically applied to Jesus; sometimes to one or more of the angels; and sometimes even to heathen rulers and heathen gods. There are three of these Hebrew words—**adon**, **Adonai**, and **elohim**. The most frequent application of **adon** is to great and mighty ones of the earth. **Adonai** is always applied to Deity, but not always to Jehovah. For example in Psalms 110:5, we read, "the Lord at Thy right hand **shall strike through kings** in the day of His wrath." Here the name Lord is a translation of the Hebrew word **Adonai**, and refers to Christ, while the pronoun "Thy" refers to Jehovah.

The Hebrew word **elohim** in the Old Testament is a plural form most frequently translated "God" and "Gods," and is sometimes used with reference to Jehovah, sometimes prophetically of Christ, occasionally, by way of deference, to magistrates, sometimes to angels, and sometimes to false gods. We mention the use of these various Hebrew words translated Lord and God in order to emphasize the fact that Jehovah is the one and only **Almighty God**, who is "from everlasting to everlasting." There are other lords and other gods referred to in the Scriptures, but Jehovah, even when mentioned as **Adonai**, or **Elohim**, is **The Adonai**, and **The Elohim**.

Attributes of Jehovah's Character

Jehovah has been belittled in the minds of many by a traditional misconception of His personality that has been handed down to us from the dark ages, in which He was depicted as an old man with a beard. The Bible does not attempt to give us a description of the bodily appearance of the Great Eternal One, because our finite minds could not conceive of His

glory even though it were described to us.

The Bible does, however, reveal a great deal concerning the outstanding attributes of the divine character. It tells us of His infinite Wisdom, Justice, Love, and Power. These attributes of Jehovah's character are in perfect balance; and by their manifestation through His dealings with the human race, His glory is revealed. However, it is largely to the degree that we understand the divine plan for the human race, that we can appreciate the beauty of the divine character.

While the Bible, of course, does say that God is love, that He is just, and wise and powerful, yet it is only as we see the outworking of these glorious attributes in the Creator's designs toward the children of men that they become truly meaningful to us. While we can, it is true, behold the power of Jehovah in the works of creation with which we are surrounded, yet God's plan for a resurrection of the dead; and especially His resurrection of Jesus, is a display of His power surpassing even that of His creative work.—Eph. 1:19, 20.

Without a knowledge of God's plan as a whole, one might wonder why He doesn't use His power to put an immediate stop to human suffering; especially in view of the fact that He is reputed to be loving as well as powerful. But we must remember that God is just and wise, as well as powerful and loving. Everything He does must be fully in harmony with all these attributes of His character.—Psa. 89:14.

Had God been merely loving and merciful He would not have condemned our first parents to death, although He had told them if they sinned they would die. One of the fundamentals of God's law is that the "wages of sin is death." (Rom. 6:23.) His Justice, therefore, demanded that our first parents pay the penalty of their sin. Some may argue that God's plan to raise the dead is, in effect, a setting aside of God's justice in demanding the death sentence for the violation of His law?

But that's where God's wisdom and love enter into the arrangement. Had justice alone been considered, no provision would have been made to set aside that original

sentence of death; but divine wisdom and love found a way whereby God could be just, yet use His power to restore the dead to life. This way is through Christ, the Redeemer. The first feature of the redemptive work of Christ is referred to in the Bible as a "ransom," which means a corresponding price. It was divine love that made the provision of the ransom, for the Scriptures say that "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; Hebrews 2:9.

Nor does this mean that Jehovah has changed His mind concerning the "wages of sin." Divine wisdom also plays an important role in connection with the Creator's attitude toward His human creatures. God saw that it would be highly desirable that man obtain a thorough knowledge of sin and its dire consequences. There are four ways in which knowledge can be obtained: namely, by information, by observation, by experience, and by intuition.

Intuitive knowledge belongs to God alone. Our first parents were given knowledge by information as to the results of sin, but this was not sufficient. If they were to receive knowledge by observation it would mean that evil would need to be experienced by others somewhere in the universe. Hence God, in His wisdom, permitted evil to enter the human domain, that man himself might learn by experience its terrible results, and also serve as an object lesson to other beings.

The manner in which evil was permitted is a further display of God's infinite wisdom. He could have created enough human beings to fill the whole earth, and thus have the planet populated without the process of procreation. This would have meant that each one would have been individually on trial for life. In this case, if those who transgressed were to be redeemed from death, it would have required a separate Redeemer for each one of them. Hence, we can see the wisdom in the divine arrangement whereby Adam was held the responsible head of the entire human race. Thus his sin not only brought condemnation upon all, in that from the very start they were born imperfect, but it also made possible the redemp-

tion of all through the death of but one Redeemer.—Romans 5:12.

Meanwhile, as each generation of the human race comes upon the scene, it receives an experimental knowledge of sin and its results, and then passes away temporarily in the sleep of death, to be restored during the coming Kingdom period when their present experience will be a most valuable asset to them in weighing the advantages of obedience to the divine law then in force. By this infinitely wise arrangement every child of Adam will be given an experimental knowledge of both good and evil, and thus will be equipped to choose intelligently between the two. Those who choose the good, and accept of God's grace through Christ, the Redeemer, will then live forever.

God's Diversified Wisdom

In Ephesians 3:10, St Paul speaks of the "manifold" wisdom of God. The **Emphatic Diaglott** translation of this text uses the word "diversified." The apostle also shows that this "diversified" wisdom of God is being manifested even to the angelic beings in the universe, being revealed to them specially through God's dealings with the church of this age. This means that God's creatures on the other planes of existence are being benefited by observing the outworking of the divine plan for the recovery of the human race from the results of sin.

In the selection and preparation of the church to cooperate with Jesus in the future Kingdom work of rehabilitating the lost race, there is a still further manifestation of divine wisdom. How wise that representatives of the fallen race should be chosen, tested, and then equipped to deal with and bless their fellows in the Mediatorial arrangements of the new age. And the qualification test placed upon these is so wise; namely, that they love God's will so supremely, and their fellow men so unselfishly, that they gladly lay down their lives in service now—imperfect though that service may be—in order that they may be exalted to a glorious future service which will actually give life to all mankind. It is this that St. Paul refers to as a baptism for the dead.—1 Corinthians 15:29.

Yes, those who follow in Jesus' footsteps now, will reign with Him in His thousand-year Kingdom.

The purpose of that Kingdom is the restoration of the entire human race to the lost earthly paradise. During that thousand years Christ and the church will serve as a Mediatorial board to instruct and bless the world; and finally, to restore the people to at-one-ment with the Creator.—Rev. 20:4; Acts 3:20, 21; Acts 15:16, 17.

Thus we see that God's plan displays His love, His justice, His power, and His wisdom. The more we learn about that plan the better we can see God's glorious character revealed therein. In the light of God's plan even the present severe experiences through which the human race is passing, are understandable, because we can view them from the standpoint of the wonderful future provision God has made for the blessing of all the people.

Who Is Jesus?

Jehovah of the Old Testament Scriptures is the Heavenly Father of the New Testament. Thus, Jesus taught His disciples to pray, "Our Father which art in heaven." Jesus is the Son of God, this being the relationship He has always enjoyed with Jehovah, the Creator. The Scriptures make it plain that Jesus had been actively associated with His Father since the earliest dawn of creation. They tell us, in fact, that He was the "Beginning of the creation of God" (Rev. 3:14), and also, "the firstborn of every creature."—Col. 1:15.

These passages indicate that Jesus was the direct creation of the Father, and therefore properly spoken of as His "only begotten Son." The apostle also tells us that Jesus was the active agent of Jehovah in all the creative work. He says: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him."—Col. 1:16; Heb. 1:2; John 1:3; Eph. 3:9.

Another interesting passage bearing on this same point is that of the first chapter of the Gospel according to John. Here, Jesus in His prehuman existence is referred to as the "Word" of God. Verse 14 says that the "Word was made flesh, and dwelt among us." The term "Word" here used is a translation of the Greek word **Logos**.

Ancient kings when addressing their people, customarily sat behind a lattice, in front of which stood a representative who proclaimed the king's message to the people. This representative was styled the **Logos**—the king's word, or mouthpiece.

With this illustration in mind the title **Logos**, when applied to God's only begotten Son, is seen to be peculiarly fitting. God's Son, as the **Logos**, has always been the active agent of Jehovah, and the Bible assures us that He always will be. Not only in the work of creation, but in the call and preparation of the church in this age, and also in the gigantic task of restitution scheduled for the Millennial age, this beloved Son of God, acts for the Father, expressing His will, and doing His work. In the Millennial age He will speak peace to all the nations, and they will beat their swords into plowshares, and their spears into pruninghooks.—Micah 4:1-4; Psalms 46:9.

Speaking of that future glorious triumph of the divine cause in the earth, under the leadership of God's Son, the Apostle Paul says: "He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He [Jehovah] hath put all things under His [Jesus'] feet. But when He saith, all things are put under Him [Jesus], it is manifest that He [Jehovah] is excepted, which did put all things under Him [Jesus]. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him [Jehovah] that put all things under Him, that God [Jehovah] may be all in all."—1 Cor. 15:25-28.

Considerable confusion has resulted from an inaccurate translation of John 1:1, 2, where the King James Version makes it appear that the "Word," or **Logos**, is the same personality as God. The "Word was God," is the way this faulty translation puts it. But in the original Greek text the matter is made clear. There a distinction is made between the **Logos**, who was "a" God, and the Father, who is referred to as "The" God. The translation should read, "In the beginning was the **Logos**, and the **Logos** was a God. The same was in the beginning with The God."

The Greek word **Theos** is the one in this text that is translated God.

Theos simply means a mighty one, and it must be determined from the text in which it is used, whether the reference is to Jehovah, the great and Almighty One, or to His Son, Christ Jesus, formerly the Logos, who is "a" mighty One. As a matter of fact, this same word Theos is used in 2 Corinthians 4:4, where the reference is to Satan, the "God [theos] of this world." However, in the Greek text, the definite article "**The**," makes it clear who is meant.

Thus we see that it was the Logos, as "a" God, the one who was the active agent of Jehovah in the creative work, who was "made flesh." It was not Jehovah, the Almighty God. It is interesting to note, in this connection, the form of expression used in the Genesis account of creation, where we read, "Let US make man in OUR image," etc. Here Jehovah is speaking to the Logos, outlining and directing the work in hand.—Gen. 1:26.

And, in keeping with this spirit of oneness and cooperation, when the time came for fallen man to be redeemed, the Logos "humbled Himself," becoming a servant in lowly form, for the suffering of death upon the cross. (Phil. 2:7, 8.) During the whole period of His earthly ministry Jesus remained humble, always reminding those to whom He ministered that the words which He spoke, and the works which He did, were not His own, but those of the Heavenly Father. This was in full keeping with His plain assertion that "My Father is greater than I."—John 14:28.

Jesus' Oneness with the Father

Jesus declared to His disciples, "I and My Father are one." (John 10:30.) This statement has been misused in an effort to prove that Jesus and His Father were one and the same person. But all will concede, we believe, that there are forms of oneness other than that of a similarity of being. In the 17th chapter of John, Jesus is quoted as praying for the oneness of His church. In this prayer He asks His Father to bring about the same kind of oneness between His church and Himself as existed between Himself and His Father. This, obviously, is a oneness of will and purpose.

It is in this same sense, according to these words of Jesus, that He

and the Father are one. This is clearly borne out by many things the Master said. During His ministry He emphasized over and over that He came not to do His own will, but the will of the Heavenly Father who sent Him. When Jesus was facing mockery, ignominy, and death, He asked the Father to let this cup pass from Him if it were possible. "Nevertheless," He said, "not My will, but Thine, be done." (Luke 22:42; Matthew 26:39; John 5:30; 6:38.) The Heavenly Father's will was ever paramount in the Master's life, hence He could truly say, "I and My Father are one."

This is also the reason Jesus could truthfully say, "He who hath seen Me hath seen the Father." (John 14:9.) That this statement of Jesus doesn't mean that in seeing Him one actually saw Jehovah, is clearly shown by both the Old and the New Testament statements to the effect that no one can look upon God and live. (Exod. 33:20; 1 Tim. 6:16; 1:17; John 1:18.) If those who looked upon Jesus in the flesh thereby actually saw God, it would mean that God, the creator of the universe, is a human being. What Jesus meant was that His life and ministry served to reveal the Father to those who had "eyes to see."

And besides, it should be remembered that Jesus in the flesh was an exact counterpart of father Adam, of whom it is said, that he was created in the "image of God." This, of course, refers to a moral image, not a physical likeness. It means that Adam was capable of discerning between right and wrong, as those principles were enunciated in the law of His Creator. This is the reason he was held responsible for his sin.

Jesus, like Adam before the fall, was also in the image of God—a perfect, sinless human being. It was necessary that Jesus be thus, else He could not have redeemed Adam and his race from death. He came to earth as a representative of the Heavenly Father, and everything He did and said was just what the Father would have done and said had He personally visited the earth. Thus it was true that, in a very wonderful way, those who saw Him saw the Father. It was the only way that a fallen human being could see God and live.

This Scriptural understanding of the identity of Jesus as the beloved

and only begotten of the Father, should greatly enhance our appreciation of Him, and give Him the proper place in our hearts He merits and deserves—second only to Jehovah Himself. We should honor the Son **even** as we honor the Father. (John 5:23.) God so highly regarded and honored the Son that He even commanded the angels to worship Him. (Heb. 1:6, 7.) If we take the view that Jesus was God Himself, then we have the inconsistency of the Master praying to Himself, as well as other incongruities in connection with His earthly life and ministry.

Jesus Now Highly Exalted

The Bible shows that in carrying out the divine plan of redemption for the human race, the only begotten Son of God has experienced two changes of nature. Before His human existence, He was a glorious spirit being, next in honor and authority to the Heavenly Father Himself. Jesus referred to His pre-human glory, when He prayed, "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." (John 17:5.) That glory was laid aside when the Logos was "made flesh." Jesus was made flesh, the apostle explains, "for the suffering of death." (Heb. 2:9, 14.) As a spirit being He could not give Himself as a corresponding price for father Adam and his race, so He humbled Himself that He might die as a ransom to save the human race from eternal destruction.—Phil. 2:7, 8; 1 Tim. 2:5, 6.

In raising the Master from the dead the Father did more than restore His Son to His former position of glory in the heavenly realm. He highly exalted Him to a place next to Himself on the throne of the universe. He exalted Him to the divine nature, also, so that now He is truly the divine Christ—the "express image of the Father's person." (Psa. 110:1; Acts 2:34, 36; Phil. 2:9-11; Heb. 1:3, 13.) Hallelujah, what a Savior!

The Holy Spirit

Through mistranslations and otherwise, many have been led to erroneously believe that the Holy Spirit is a person, the third person of a trinity of Gods; but the Scriptures, when properly understood, do not warrant this thought. One

of the mistranslations contributing to this misunderstanding is where the Greek word **pneuma** is rendered by the English word "ghost." This makes the Holy Spirit to be a Holy "Ghost."

But this is a gross mistranslation, and so recognized by the American Revision Committee who translated the Revised Version. In a number of instances, both the British and American Revisers corrected "Ghost" to "Spirit." The American Revisers use the word "Spirit" where the King James Version reads "Ghost." The King James Version was translated at a time when superstition was rife, hence the word "Ghost" would command a great deal more respect and reverence than it does today. In those "good old days (?)" ghosts were very real in the minds of most people, yet very mysterious. They were always associated with the thought of personality, and the translators, believing in a **personal** Holy Spirit, conceived the idea of calling it a Holy "Ghost."

In the Old Testament the word "spirit" is a translation of the Hebrew word **ruach**. The primary significance of this word is "wind." We do not mean to imply by this, however, that the Holy Spirit is a holy wind. This is merely the root meaning of the word. Wind is both invisible and powerful, hence the ancients applied this word to various invisible and powerful influences. Since divine power is exercised through channels and by agencies beyond human sight and understanding, this word **ruach** came to be applied more and more to all of God's dealings.

The word **ruach**, in addition to being translated "spirit," is also translated in the Old Testament by the English words "blast," "breath," "tempest," "mind," "smell," "wind," and "windy." It will be seen that in each of these translations the thought behind the word is that of invisible power, or influence. There is power in the "mind," for example, but it's a power that is invisible, and its operation but little understood.

As already noted, in the New Testament the Greek word translated "Spirit," or "Ghost," in the expressions Holy Spirit or Holy "Ghost," is **pneuma**. The primary meaning of this word is also wind, or air. It is the word from which our English word pneumatic is de-

rived. In addition to being translated "Spirit" and "Ghost," it is also translated in the New Testament by the words "life," "spiritual," and sometimes "wind." In Revelation 13:15 it is translated life, and here the reference is to "life" that is given to the "image of the beast."

The "Holy Spirit" then, is the invisible power of God, a power that is manifested in a great variety of ways. Speaking of God's creative power we read that His "Spirit moved upon the face of the waters." (Gen. 1:2.) That was a life-giving power. The influence of the Holy Spirit in our lives as Christians is primarily that of God's mind—the power of His expressed will for us.

Through the inspirational power of His Spirit, God caused His thoughts pertaining to His plan of salvation to be recorded in the Scriptures. As we place ourselves under the influence of these thoughts we are guided, strengthened, and comforted thereby. Jesus referred to the coming of the Holy Spirit at Pentecost as the coming of the Spirit of Truth; and He said that this Spirit of Truth would guide the church into all truth, and reveal things to come.—John 15:26; 16:13.

It helps in an understanding of what constitutes the Holy Spirit, to contrast what the Scriptures say about it, with what they say about the unholy spirit of Satan. Various manifestations of the Holy Spirit are referred to as "The Spirit of Christ," the "Spirit of holiness," the "Spirit of truth," the "Holy Spirit of promise," the "Spirit of meekness," the "Spirit of grace," the "Spirit of prophecy," etc.

The various manifestations of the spirit of Satan are described as the "spirit of fear," the "spirit of bondage," the "spirit of the world," the "spirit of error," the "spirit of divination," the "spirit of antichrist," and the "spirit of slumber." No one would conclude that because the word spirit is thus used to describe the various manifestations of Satan's influence in the world, that there is a personal "unholy spirit," that is one in substance with the devil.

Space will not permit an examination of the various terms used in connection with the Holy Spirit,

such as "begotten," "born," "baptism," "seal," "witness," "filled," etc. Suffice it to say that the entire testimony of God's Word harmonizes beautifully with its fundamental teaching concerning the Holy Spirit, namely, that it is the power, or influence of God, the channel through which He carries out His purposes in and for the church during this age, and on behalf of all mankind during the thousand-year reign of Christ's Kingdom.

Of that future period the Scriptures say that then the Lord will "pour" out His Spirit upon "all flesh." (Joel 2:28; Acts 2:17.) It would be difficult to think of an individual, personal Holy Spirit being poured out; but when we take the Scriptural view that the Holy Spirit is God's power, then we can understand this promise, and rejoice in it as one of those blessed assurances of God's Word that ultimately divine power will take control in the affairs of mankind, bringing peace and happiness forevermore.

NOTE:—In case anyone may wonder about the statement recorded in 1 John 5:7, 8, which is the only one in the Bible that suggests the possibility of the Trinity, we wish to say that this text as it is recorded in the Common or Authorized Version is not found in any of the Oldest Greek manuscripts, and the words purporting to lend weight to this doctrine are obviously interpolated. The word "Trinity" itself does not appear anywhere in the Bible.

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Even Your Sanctification

"This is the will of God, even your sanctification."—1 Thessalonians 4:3.

SANCTIFICATION means holiness, or purity. Not holiness in the abstract, but holiness as a vocation in life, in harmony with the will of God as outlined in the divine plan of the ages. The thought is well expressed by the inscription on the headband worn by the priests of Israel, which read: "Holiness to the Lord." The "Holy" and "Most Holy" of the Tabernacle were so called because they were dedicated, or set apart for the exclusive service of God. Moses, at the burning bush was told that the place whereon he stood was "holy ground," because for the time being God occupied it and was using it.

So the state of sanctification, while truly being that of holiness, or purity, is such because it is a state of separation, or of being set apart from all else save the things of God. To be sanctified, in God's sight, means to be dedicated to the doing of His will. God's will for the Christian is that he suffer and die with Christ, that he may live and reign with Him. The purpose of the reign of Christ is the blessing of mankind with life and happiness. Viewed thus, sanctification means a dedication of our lives to full participation in God's great plan of reconciliation and rehabilitation, and a determination to do our part in harmony with the rules and regulations set forth for us in the Bible.

This is a day in which whole nations, and nearly all individuals in those nations, are being mobilized to serve a cause—ostensibly the cause of liberty and future happiness for the human race. It is expected of those who enlist in this cause that they shall permit nothing to stand in their way of doing their part successfully. Privation, hardship, and even death may be encountered in the pathway of faithfulness to the cause in which they have enlisted, but they must not falter, they are hopeful for that victory which means so much, and defeat would be tragic, even though the expenditure in human life and materials to accomplish this end tax all imagination.

The cause of all human suffering became manifest more than six thousand years ago when selfish ambition germinated in the mind of Lucifer, and he, in turn, when the opportunity presented



itself, injected the poison of sin into the minds of our first parents and they decided to disobey the divine law. Selfishness—self-interest—was the motive which led them into transgression, and self-interest has ruled in the hearts of nearly all their offspring during all the ages which have followed. Today humanity is witnessing the accumulative results of selfishness.

But the far-reaching and horrible results of unbridled selfishness was foreseen by God, and as soon as its fangs began to strike into the hearts and lives of His human creatures, He set in motion a program destined ultimately to defeat sin, undo its results, and compensate for the suffering it has caused. That program is spoken of by Paul as a plan of the ages. (Eph. 3:11, *Emphatic Diaglott*.) That is, it is a plan embracing many ages for its accomplishment; but a plan, nevertheless, which, when it is complete, will find God's will again enthroned supreme in the hearts of all mankind, and full "restitution" accomplished for all those who hear "that prophet" when they are given the opportunity to do so.—Acts 3:19-23.

This divine program is God's way of assuring the future and everlasting happiness of all mankind, and throughout the various ages during which it has been moving forward to completion He has invited members of the fallen and dying race to take part in it—that is, to cooperate with Him in its execution. All the ancient worthies had a part in that plan, and in the future, are to have a still greater part. We need only to read the apostle's account of the faithfulness and suffering of some of these ancient worthies, to realize what it cost them to be wholly devoted to God's cause.

They refused to accept "deliverance" through any compromise arrangement with the enemies of God and of righteousness because they had faith that in God's long-range plan, victory was inevitable and the promised reward for their sacrifices certain. By appeasing their flesh through falling into line with the ways of those with whom they were surrounded and more or less associated.

those ancient worthies could have had a measure of temporary peace and earthly prosperity; but like Moses, who preferred the reproaches of Christ rather than to enjoy the pleasures of sin for a season, they all kept their hearts centered on the great divine objective, hence their devotion to God's will and cause was unshaken.

THE MESSIANIC CAUSE

God's great program, or cause, centers in Christ, as the Redeemer and Messiah. All the divine promises of the Old Testament pertaining to it are predicated on His purpose to send a Messiah who would be the emancipator of the world. It is to this Messiah that God alludes in His early reference to the "seed" of the woman that would bruise the serpent's head. (Gen. 3:15.) God's promise to Abraham of a "seed" through whom all the families of the earth were to be blessed is likewise a reference to the coming and work of the Messiah. (Gal. 3:8, 16, 27-29.) The Messiah is referred to in the prophecies in many ways, and by different names. He is "Shiloh" (Gen. 49:10); "That Prophet" (Deut. 18:15; Acts 3:22, 23); the "Prince of Peace" (Isa. 9:6); the great "King" (Psa. 2:6; 72:6-8); "Michael" (Dan. 12:1); the "Messenger of the Covenant" (Mal. 3:1), etc.

The ancient worthies were inspired by these promises, and devoted themselves fully to the cause which they outlined. This was the Messianic cause of the Old Testament and the "Christ" cause of the New Testament. That's why Moses could suffer the "reproaches of Christ" even though the Messiah had not yet come; that is, his suffering, and the suffering of all the ancient worthies, was because of their faithfulness to the Messianic program. In this program they saw the real hope of humanity, and they were willing to lay down their lives in order to have a share in it.

The Messianic program is still operative. With the coming of the Messiah nineteen centuries ago that program moved forward into a new phase, a phase, nevertheless, in which representatives of the human race were still being invited to participate. While previous to this time those whom God called were given the opportunity to co-labor in the Messianic program, since the first advent of the Messiah, the called ones are given the opportunity of becoming a part of the Messiah—that is, His body members.—1 Cor. 12:12-14.

This is a very high honor indeed, but accompanied by very exacting conditions of discipleship. "Drink of My cup"; "be baptized with My baptism"; "take up his cross and follow Me"; lose life "for My sake and the Gospel's"; are some of the expressions employed by Jesus in setting forth the conditions upon which any in this age may enlist in the divine cause for rehabilitating

the world following the great "time of trouble" with which the age is now ending. "Planted together in the likeness of His death"; suffering "with Him"; presenting our bodies a "living sacrifice"; being "killed all the day long," are some of the expressions used by Paul in describing this same blessed privilege.

"Beloved, think it not strange concerning the fiery trial which is to try you," said Peter. (1 Pet. 4:12.) These are they "that were beheaded for the witness of Jesus, and for the Word of God," is the way it was explained to John in his vision on the Isle of Patmos. (Rev. 20:4.) But to John the angel further said, "and they lived and reigned with Christ a thousand years." Yes, this is the great objective of it all—to live and to reign with the Messiah for the purpose of consummating the divine program in the actual blessing of all nations. Our dying with Christ would truly be in vain, but for that. If this future work on behalf of mankind is not to be consummated, even to the raising of the dead, "Why are we then baptized for the dead?" asks the apostle.—1 Corinthians 15:29.

DEVOTION TO GOD'S CAUSE

What does all this have to do with Christian sanctification? someone may ask. It has everything to do with it, because Christian sanctification means devotion to the Messianic, or Christ cause—the divine plan for the redemption and salvation of the human race. At this time when so large a portion of the human race are evincing their willingness to suffer and to die in order that future generations may have a decent world in which to live, it should be a matter of particular satisfaction and keen delight to every truth-enlightened Christian that there is before him this blessed opportunity to lay down his life in a cause that is planned and sponsored by the Almighty, and one which will bring not temporary, but everlasting peace and happiness to all mankind; even to the millions who are now dying.

Here is a real cause to which we are invited to devote ourselves—the divine cause. It's a cause, moreover, which cannot fail. We may fail, through unfaithfulness, to have a victorious part in the divine plan, but the plan itself, cannot, will not fail. The unlimited power and resources of the Creator Himself stand back of it to insure its success. There has been no defeat of that program down to date, and there will be no defeat of it in the future. The enemies of God and of righteousness probably thought they had scored a victory when they were about to crucify Jesus, but the Master explained that if He wished to ask for it, the Father would give Him "twelve legions of angels" for His protection. Jesus didn't do this,

for it was a part of the plan that He should die as man's Redeemer.

Those "twelve legions of angels" and many more—yea, all the divine resources of heaven and earth (even the wrath of men and of devils which He can turn to His praise) continue to work for God and His plan. This means that these same resources are working for each individual who is devoting himself to that plan. No mortal man has ever occupied such a strategic position of security, nor been given such bonafide assurance of success, as is given to the sanctified Christian—"Happy Zion, what a favored lot is thine."

SECURITY IN FULL DEVOTION

Yes, Zion's lot is a favored one, but to maintain that position as individuals we must be wholeheartedly for the Lord and for His cause. God shows Himself strong on behalf of those whose hearts are perfect toward Him, the Scriptures declare. (2 Chron. 16:19.) That's one of the unique features of the divine plan, namely, that half-hearted devotion to it is unacceptable to God. It is all, or nothing. It is a voluntary service, but once we have volunteered, if there is any drawing back, the Lord will have no pleasure in us.—Heb. 10:38, 39.

Full devotion to the divine cause calls for an energetic effort on our part to acquaint ourselves with a knowledge of the divine will. Our sanctification, or setting apart to God is not an abstract devotion to a Supreme Being, without regard to the nature or object of that devotion. God calls us to be co-workers with Him, and He gives us the necessary knowledge of His plan to enable us to cooperate intelligently. It was only because the various nominal church groups were unable to harmonize their conflicting creeds, and unable, also, to extend their limited knowledge of Christ to the heathen world, that the idea developed that knowledge is unimportant in God's dealing with us. The heathen will be saved in their ignorance, was the theory advanced. This, logically would mean that knowledge isn't very important even to a Christian, hence the unscriptural thesis that it doesn't make any difference what one believes so long as he lives right.

But from the divine standpoint, a consecrated Christian cannot live right unless he knows how God wants him to live. "Living right" for the Christian is more than merely adhering to a certain moral code. The Christian lives for God. His whole life, his whole being is devoted to God. If that life is to be devoted acceptably to God it must be "according to knowledge"—a knowledge of the divine plan, and his own part in that plan. Attaining to a high moral standard in one's mode of living is not sanctification; but merely one of the necessary prerequisites to the sanctified life.

BELIEF OF THE TRUTH

Paul says that we are "chosen . . . to salvation through sanctification of the Spirit and belief of the truth." (1 Thes. 2:13.) Sanctification of the Spirit is accomplished through "belief of the truth." The Word of truth is a product of the Holy Spirit, and is where our minds meet the mind of God, and we are instructed by Him. That's why the Holy Spirit, or power of God, in its guiding role in our lives, is described by Jesus as the "Spirit of truth."—John 14:17.

"But 'tis one thing, friend, to read the Bible through; but another thing to read to learn and do," the poet has aptly said; hence the importance of a genuine "belief of the truth." We are admonished to "study" the Word of truth that we may show ourselves "approved unto God," but we cannot hope to secure divine approval unless we accept and believe the Word without reservation. (2 Tim. 3:15, 16.) Only thus will the sanctifying power of the Holy Spirit effectively operate in our lives to set us wholly apart for God.

The Apostle Peter emphasizes this thought, saying of the footstep followers of Jesus that they are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." (1 Pet. 1:2.) "Unto obedience"—that's one of the secrets of a truly sanctified life. And the apostle reminds us of the sort or quality of obedience required when he explains that our election to this high station is in conformity with the "foreknowledge" of God. In Romans 8:29 we are told how God's foreknowledge affects our sanctification. He says that it was predestinated that we should be conformed to the image of His Son.

This would mean, then, that our election according to the "foreknowledge of God" is based upon our being like Christ. Our obedience is to be like His obedience—nothing less. In John 17:17-19, Jesus prays for the sanctification of His church, and explains that this sanctification is to be patterned after His own—"I sanctify Myself, that they also might be sanctified through the truth," He explains. Jesus was sanctified by the truth because He obeyed the truth, "every word" of the truth. (Matt. 4:4.) We cannot do less and be *fully* sanctified.

JESUS' EXAMPLE OF SANCTIFICATION

In Jesus' life and ministry we are furnished a perfect example of true sanctification, or devotion to God and to His plan. Should we ever be in doubt as to the meaning of any of the divine instructions to us as followers of the Master, we need only to ascertain what He did under similar circumstances, and we have the answer as to the course we should take. Notable among the ex-

amples of His life is the manner in which He turned down the three temptations that were presented to Him by Satan. One was an appeal to His flesh, to satisfy His hunger by illegitimate means. Another was that He make good His claim of being the Son of God by putting Himself in a position that would call for a miracle to save His life. The third was an offer to give Him all the kingdoms of this world in return for a transfer of His devotion from God to Satan.

The principles involved in all three of these temptations, and the manner in which the Master resisted them, serve as important guides to us. The offer of the kingdoms of this world was a subtle one indeed; and offered an opportunity for the Master to be a benefactor of the human race. He had come into the world for this very purpose, and why shouldn't this be looked upon as a favorable opportunity to carry out that purpose? Ah, but there was a catch in it! "Fall down and worship me," was the condition attached to the offer by Satan, and Jesus knew full well that the success of the Messianic purpose to bless the world with everlasting peace and happiness, was dependent upon obedience to God. It was disobedience to God that brought all the trouble in the first place, and now an act of disobedience on His part could not rectify that trouble.

Jesus delighted to do God's will, and although here was an opportunity to "do good unto all men," He couldn't accept it because it wasn't God's way of doing it. One of the divine commands affecting our sanctification is that we "do good unto all men," but it is to be only "as we have opportunity." (Gal. 6:10.) We are not to transfer our allegiance from God with the thought of devoting our lives to moral uplift, or other good works, simply in order that we might "do good." We should not lose sight of the objective of our calling, namely, that by it we have been enlisted to serve in the greatest humanitarian cause of all time—a cause which, when complete, will see the whole earth made a paradise and the entire human race living everlastingly upon it in peace and happiness.

We cannot continue to have a part in this great cause unless we are obedient to the commands concerning our share therein. This is God's plan, and only by obedience to His ways of cooperating, may we be among those whose sanctification was typically set forth by the inscription on the high priest's forehead, which read, "Holiness to the Lord." Yes, holiness to the Lord. That, in short, is the meaning of true sanctification. It is a holiness that separates us from all other plans and schemes, even our own, and denies our flesh the right to have its way in any of the affairs of our consecrated lives.

FAITHFUL UNTO DEATH

Our full and continued devotion to God and to His program will cost us our lives. This is the condition upon which God accepts us to be co-workers with Him. Paul says, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1, 2.) Yes, only upon the basis of the complete sacrifice of our humanity, may we do the will of God.

God's will for us involves a complete separation from the world and its spirit. It means a separation from its projects and delusive hopes. We'll be glad to do good to the worldly whenever we have the opportunity, but we will not join with the world in order to do it. We'll not be "conformed" to this world, nor labor with the worldly to bring about their conception of a better world; but we will be "transformed" by the renewing of our minds, filling them more and more with the instructions of God's Word, with the objective of having those instructions become a more and more complete guide in our lives.

Thus we will "prove" what is that "good, and acceptable, and perfect, will of God," which is our sanctification." To be fully sanctified means that "all things" become new. That is, we are separated completely from the world and its aims, and, turning our backs also upon the will of the flesh, "all things become new." These new things are not new merely in the sense that they are different. They are new because they are the things of God. Having heard and accepted His call to enter His service, He entrusts us with the carrying out of a part of His project for world-blessing—He commits unto us the "ministry of reconciliation."—2 Corinthians 5:17, 18.

Could we be engaged in a better cause? Could we be laying down our lives for a better purpose? Surely not. And even now, before the victory of God's cause is in sight for the world, we can say to the discouraged and mourning ones that peace is coming. There *will be* a decent world in which to live. There *will be* freedom from aggression. There *will be* freedom from fear and from poverty. Yea, there will be freedom also from sickness and death. This is a real program—it is God's program, and what a privilege to participate in it!

ACCEPTABLE THROUGH THE BLOOD

But how can God accept the services of such imperfect creatures? How can we pass the test? Paul explains that it is because Christ "gave Himself" for the church, that He might "sanctify and

cleanse it with the washing of water by the Word." (Eph. 5.25, 26.) Only by the blood are we made worthy. Through the blood our bodies are made acceptable for sacrifice. But beyond that there must be continued the cleansing work of the Word. This "cleansing" is but the alignment of our wills with the will of God. It is accomplished by the Word of truth because it is therein that God's will is revealed. As we bring our lives into line with each new item of the divine will, as it is revealed to us through prayerful study of the Word, it means a further step in our cleansing, and a more complete setting apart to full "holiness unto the Lord."

Consecration is the act of presenting ourselves to the Lord, the entering into a covenant with Him to do His will. Sanctification is the life-long, studied and prayerful effort to carry out more and more fully the terms of our consecration. Our

consecration is acceptable through the blood, and we continue to be covered by the "robe" of Christ's righteousness, but the fact that there is this covering does not release us from the responsibility of steadfastly and resolutely continuing in the narrow way of sacrifice, with ever increasing desire to be like our divine Master. So, beloved, let us "gird up the loins of our minds" and set our faces like a flint to know and do the Lord's will. In a cause so worthy, and so certain of ultimate success, no sacrifice is too great and no task too onerous to perform. The followers of the Master in thus laying down their lives—first for the brethren, who now are their chief concern; but also in the interests of the world, being "baptized for the dead"—will be crowned with glory, honor and immortality, and share in the inestimable privilege of bestowing upon the world of mankind restitution blessings of life forevermore.

The Christian's Birthright

"The boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? . . . and he sold his birthright unto Jacob."—Genesis 25:27-34.

OUR dear Redeemer frequently illustrated spiritual truths by natural things. We find, also, that the Heavenly Father has made use of natural things for the purpose of bringing out spiritual truths—indeed, He has made use of types and pictures more or less from the foundation of the world. So, in considering our subject, the Christian's birthright, we will avail ourselves of one of these types or illustrations employed by the Lord; namely, the account of Jacob selling his birthright to Esau.

It was the custom in olden times that the first-born of the family should inherit all that his father possessed. For instance, we read in Genesis 25:5 that before Abraham died, he willed all his

possessions to his son Isaac. There was a purpose in this custom, and that purpose was to preserve the family estate until the family had grown into a tribe. To us of modern times, however, this custom seems rather harsh and unjust. But, of course, it was expected of the first-born that he would exercise a general watch-care over the other members of the family, and that he would be a general manager of the estate, working for the best interests of all concerned.

God evidently overruled all the circumstances which shaped the customs of the Jewish people and of the patriarchs. The story of Esau selling his birthright is both pathetic and full of solemn interest to us. People who look at things from the worldly view-point would naturally blame Jacob—they would think of him as a great schemer, as taking an unfair advantage of his brother Esau, of driving a hard bargain with him. But it is interesting to note that God did not censure Jacob, and for that reason we will not do so, either.

As we examine the record given us in Genesis, we find that there was not complete harmony in Isaac's family, especially concerning these two boys. Isaac loved his son Esau more than Jacob, but Rebekah, the mother, loved Jacob more. Jacob was a home boy and while Esau would be out in the woods hunting, Jacob would be at home doing the chores—a sort of general handyman, perhaps—and for this reason it was natural that his mother appreciated him the more.

It seems reasonable, too, that the mother and Jacob often talked together about the promises

made by Jehovah to his grandfather, Abraham, in connection with the blessing of all the families of the earth. Subsequent circumstances in the life of Jacob indicate that it was these promises which belonged to the first-born in the family, namely, Esau, that were of greatest concern to him.

In the 1910 *Watch Tower*, page 376, it is stated that a traveler and lecturer acquainted with the habits and customs of the Arabs tells us it used to be the custom for the first-born of the family to commemorate a celebrated ancestor's birthday by fasting while the rest of the family feasted; and by thus fasting he would show his appreciation of the fact that he was the first-born and the family heir. It is supposed that it was on such a day, when Esau was expected to fast for this purpose, that this selling of the birthright took place. With this in mind, let us look into the home where Jacob and Esau lived, with the thought of ascertaining, if possible, what the conditions there may have been on that day.

Let us assume that it was Isaac's birthday anniversary, and that in honor of the occasion, Jacob had prepared some savory lentil soup. Esau, coming in from one of his hunting expeditions would be very hungry, and the smell of this delicious soup would be very tempting to him, and he would ask Jacob for some of it. Probably Jacob, under ordinary circumstances, would be glad to have shared the meal with Esau. But remembering that it was Isaac's birthday anniversary and that Esau was supposed to fast on that day, Jacob would hesitate and probably remind Esau that in partaking of food, he would show his lack of appreciation for the birthright.

Esau, however, may have expressed lack of interest in the promises made to his grandfather, Abraham, and that the possession of this particular part of the birthright did not have any particular meaning to him. Whatever his process of reasoning may have been, he seemed willing to forego whatever advantages would properly accrue to him through the birthright, selling it to Jacob for a good bowl of this lentil soup (or stew). We can hardly blame Jacob for taking advantage of this opportunity, seeing that Esau appreciated the birthright so little as to be willing to sell out for such a small consideration.

The Bible, of course, does not give us the details of all that happened in the family in connection with the transfer of this birthright. Apparently, however, Esau did not make his father, Isaac, acquainted with the fact that by mutual agreement, the blessings going with the birthright now properly belonged to Jacob. Jacob, on the other hand, having acquired the birthright, felt perfectly justified in practising a deception

upon his father in connection with receiving the parental blessing that went with the birthright.

That Esau was not honorable in connection with that which he sold is evidenced by the fact that when he learned Jacob had received the blessing from Isaac, he became wrathful and threatened to kill his brother. Jacob on the other hand, cared nothing for the cattle, sheep, and other property, that legally went with this birthright and was willing to flee from home and let Esau continue to possess and manage the material estate. Jacob was interested only in the promises concerning the future blessing of the world, through the seed of his grandfather, Abraham. He did not forfeit this by leaving home, but gave up only the material part of the estate to Esau.

THE CHURCH OF THE FIRST-BORN

During this gospel age, God has been selecting and preparing a first-born company to be associated with Jesus in the fulfilment of the promise made to Abraham concerning the blessing of all the families of the earth. Those to whom the call has come, and who participate in these first-born privileges, must qualify for the position. Many are called, we are told, but few are chosen—the chosen few being those evidently, who show their full appreciation of the birthright privileges that belong to them.

The conditions applying to these promises are very exacting and therefore appeal only to the few. First, there must be a turning from sin—this is a preparatory step. Then, there is the exercise of faith in the precious blood of the Redeemer; and finally, a full consecration of our all to do the Father's will. Even after this, those who finally qualify for a position in the first-born class must continue to seek the things which are above. They must cultivate the graces of Christian character which the Lord approves. They must sacrifice the things of self to the interests of the Lord and His cause. The keynote of the illustration in the Jacob and Esau incident would indicate that the first-born class needs to cultivate reverence for the holy, heavenly things. Esau failed because of irreverence—the Bible says he was a profane person—he did not appreciate the better things.

Reverting to the Esau illustration, it is interesting to note that while the selling of his birthright seemingly was done without thinking, and on the spur of the moment, yet actually it was just a natural act at a critical moment which resulted from an attitude of mind which was habitually and chronically irreverent and unappreciative of the promises of God. Esau wasn't the kind to give up something which he considered of value for that which was of little value. He apparently considered the birthright irreverently and viewed it as something with which he could barter, hoping.

perhaps, in the end that he would obtain it and the mess of pottage also. In Hebrews 12:16, 17, we read about "Esau, who for one morsel of meat sold his birthright" and "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."

How then, can we benefit from the experience of Esau? By the cultivation of reverence for and appreciation of the things of God. A development of appreciation for the heavenly things leads to reverence. An illustration or two will help to make this point clear. Many artists, for example, live solely for their art. They put their whole souls into it. The more they study a picture the more they see in it. They see a lovely shade in this or that part of the picture which the average layman overlooks because he lacks the necessary appreciation and application in this particular field. A florist, when looking at a beautiful bed of flowers, notes the blending of the delicately colored blooms. His whole thought is upon those flowers, and he has eyes for nothing else.

It is a noteworthy fact that very few who have ever thoroughly mastered any profession or art or trade, afterwards change to another. When the human mind is thoroughly trained in one direction, it has a tendency to become fixed and therefore to prefer thinking along that particular line. Desires grow by cultivation. The mind that is accustomed to one language, finds it difficult to learn other languages. It prefers to speak and to hear the mother tongue.

The thought we are emphasizing is that when our desire is centered mainly in *one thing*, when we crave a certain environment, when we express preference for a certain occupation, then, as a rule the mind is won over; and when once we make up our minds or determine upon a certain course then naturally we will exert all our energy toward its attainment or accomplishment. By continually thinking, speaking, and acting along certain lines, we more and more acquire a definite tendency in that direction.

So it is that by meditating daily, continually, upon God's character, His glorious attributes, His precious truths outlining His matchless plan for the blessing of His children, we gradually come more and more to appreciate and love Him. Yes, to really know God, is to love Him. Our dear Redeemer prayed that we might know Him, the true God, the God of Justice, Wisdom, Love and Power, the God whose character is so glorious and whose plan is so all-inclusive and comprehensive as to be worthy of all adoration and praise.

Just think of what we once were—sinners even as others. Jehovah went out of His way to pick us up out of the miry clay of sin. He made it

possible for us to come in contact with the truth. He justified us. He forgave us freely. To crown it all, He invites us to come up higher, to sit with Him and His dear Son on the throne of the universe. If we fully value all this, it would be impossible for us to do other than to love Him. Love begets love, and we love God because He first loved us. If we are faithful, and attain His character-likeness, we can be fully assured of being like Him in glory—a divine spirit being. In view of all this, should we not be thinking more and more upon the things pertaining to that *new life*?

The child of God should be endeavoring to touch lightly the things of this earth, esteeming them only of trifling worth; not worthy, in fact, to be compared with the glorious things which God has in reservation for those who love Him supremely. To the extent that the eyes of the Christian are fixed upon God and upon Jesus he has, indeed, lost sight of all beside. If this be true, then he has a proper focus on life and its interests—he has the telescope of faith properly adjusted. It is the work of faith to make the things of the invisible world, the spiritual world, as real in the mind of the new creature as are the visible things of earth to the mind of the old creature.

There seems little doubt but that the Christian's habit of thought will be largely responsible for determining whether or not he is finally among those who are chosen for a place in the first-born company. Will we finally attain to that heavenly reward and joint-heirship with Christ in the Kingdom which is the birthright of all the faithful? We will if we are thinking continually upon the heavenly things and acting accordingly. As a man thinketh in his heart, even so is he—i. e., so will he become eventually. Let us see to it, then, that we cultivate this habit of proper thinking. May our minds be dwelling not so much on the importance of material possessions, but on the importance of building that spiritual character which will be given a spiritual body in the resurrection.

Will we have our portion on the divine plane? Shall we be members of the church of the first-born? Shall we hear those sweet words, "Well done"? Shall we see our Elder Brother's smile of approval as He welcomes us to that glorious assembly of the church of the first-born? After all has been said along this line, it remains for each one of us to see to it that we leave no stone unturned, nor permit anything to obscure our heavenly vision, or to interfere with our chief interest and pursuit—the making of our calling and election sure. Surely the attainment of such glory in the Kingdom is worthy of every effort and every sacrifice at the present time. In view of such a hope, well may we say, with the poet,

"Perish every fond ambition, All I've sought, or hoped, or known, Yet, how rich is my condition! God and Christ are still my own."

CHARACTER PREPARATION NECESSARY

But first we must develop the character suitable for such an exalted station. The Lord will make no mistake—only those found worthy will attain to membership in that first-born class. So, if we have been begotten by this living hope and are now, by faith, risen with Christ, let us more and more seek those things which are above. Our work in the Kingdom will be to bless others—to bless all the families of the earth, to give them the Kingdom blessings in place of present sorrows. Jesus said of that Kingdom-day that "then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) In the opening paragraph of the *Divine Plan of the Ages*, we read that "the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness, and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'"—Psalms 30:5.

What wonderful words these are, and they depict not only the blessings coming to the world, but remind us of the glorious privilege that will be ours, if faithful, to be a part of that Sun of Righteousness. Yes, we are invited to share in that great restitution work. Would we not all like to start doing it right now? How can we with such a hope, such marvelous prospects for the whole family of God, both in heaven and earth, not wish the hour were come? But our minds must be trained for our glorious future work, and unless they are properly trained to love the heavenly things, we cannot adequately appreciate the privilege that is held out to us of participating in them, for the work of blessing the world.

Let us for a moment consider our Elder Brother, Jesus. With what did He continually fill His mind? The records show that from the moment He was able to grasp what His mother told Him about being a Son of God, He was endeavoring to find out what His future work would be. At twelve years of age He was in the temple asking questions, and, no doubt, for the next eighteen years He was doing all in His power to get information concerning His mission. The very minute He was of age according to the law, He was down at the river Jordan to be immersed by John in symbol of His full devotion and consecration to His Father's will.

And what happened? The heavens were opened to the Master. What does that mean? It doesn't mean that some literal gates of Heaven swung open. It means rather, that there Jesus received a clear understanding of His mission on earth. It seems reasonable to conclude that with this spiritual enlightenment came also the realization of His former life as a spirit being with His Father in heaven—His perfect brain cells reacting to those divine, heavenly impulses. Thus He could remember all that had happened during His association with the Heavenly Father before coming to earth. If so, He remembered the wonderful work of creation—the angels, the cherubim, seraphim, etc. He remembered the formation of the earth, the animals, the fishes, the fowls, and finally the crowning creation of earth, man. He remembered the fall, and then, also, the prophecies pointing out a recovery from the fall. And there were the tabernacle arrangements, the types and pictures of the Law. Yes, we can be sure Jesus saw in that vision, when the heavens were opened, the entire plan of God, and His part in that plan. This enabled Him to carry on His ministry during the three and a half years without making a single mistake. He did not take a single false step. He saw His own part in the great drama—that He was to be the Executor of God's plan, first by suffering humiliation, and then to have the privilege of leading the human family back into harmony with God and the principles of righteousness.

Jesus was so interested in the stupendous task ahead of Him that He went into the wilderness to study and pray in solitude. After forty days and nights of what was, no doubt, a period of deep meditation and concern, He came forth fully prepared to make the supreme sacrifice necessary to justify the whole human family. "By the grace of God, He tasted death for every man," giving Himself a "ransom for all."—Heb. 2:9; 1 Tim. 2:5, 6.

Jesus had said of His consecration, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." (Psa. 40:7, 8; Heb. 10:7.) It was not in His head merely, but deeper down—in His heart, also. His faith was perfectly balanced; He had perfect coordination of heart and mind, and therefore, He was able to exercise a faith that did not shrink, even though pressed by every foe. Jesus did not sell His birthright; but, faithfully, He kept in the narrow way. Yes, He kept inviolate the right to eventually bless all His younger brethren, the New Creation, the angels, and man.

And, beloved, it is His birthright that we are invited to share. We are invited to be members of the first-born company. How carefully we

should walk, that we may always do the things pleasing in our Father's sight. We may easily barter away our birthright—easily exchange it for transitory earthly things. "But what are all earth's transient toys compared to heaven's eternal, joys, or even to the feast now spread, for pilgrims through the desert led."

Can we have the same inspiration and incentive to do the Father's will as Jesus had? Yes, we can have this through possession of His spirit and through a knowledge of our Father's plan, as outlined in His Word. But we must also act in harmony with that knowledge, cooperating in the outworking of that plan. God has given us the Bible in order that we may have this knowledge. Most of the Bible was written just for us. The Israelites spent hundreds of years making pictures for our instruction—they were forty years on location in the wilderness. All their experiences were illustrations for our assistance, to help us become worthy members of the first-born class. Of course, they didn't know that at the time, but the Apostle Paul tells us that this is so.

KNOWLEDGE IMPORTANT

Let us not minimize the importance of knowledge. In Romans 11:33 the apostle says, "Oh the depth of the riches both of the wisdom and knowledge of God!" Knowledge is one of God's characteristics and is very important to us. Solomon urges us to get knowledge; and it was because of His knowledge that Jesus was able to carry out God's purpose to justify mankind. Knowledge is one of the character elements to be cultivated by the Christian. It is impossible even to have faith without knowledge—faith cometh by hearing, and hearing by or through a knowledge or understanding of the Word of God. And when we grasp the plan, how beautifully every Bible text and doctrine fits into its appointed place. "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!"

St. Paul, in his second letter to Timothy, urges him to "study" to show himself approved unto God, a workman that needeth not to be ashamed, *rightly* dividing the Word of truth."—2 Tim. 2:15.

And how well this suggests to us the careful examination, the systematic study of God's Word, so that we may have a clear, full knowledge of God's will concerning us. What a wonderful privilege the members of the first-born class have in living at a time when so much truth is due—to be living as it were, on the very threshold of a new day. And how carefully we should guard the truth in our own heads and hearts, treasuring it up and not being willing to sell it for a mess of earthly pottage.

KNOWLEDGE MEANS WORK

To enjoy this precious knowledge of the truth at the present time means work. First, we have to work to obtain the knowledge, and then when we obtain the knowledge, we have to give diligence in order to make our calling and election sure and in accordance with it. This knowledge should not only be a rich blessing to us, but to make the full, proper use of it, we must help to make it known to others. Nothing will so fully impress this knowledge upon our own intellects and hearts as will the conveying of it to others. We sing, "I love to tell the story." Are we telling it? or just singing it at meetings? We sing, "Send out Thy light and Truth, O Lord." Are we doing anything to send it out? or doesn't that apply to us? Surely it does, and what rich blessings are enjoyed by those who faithfully bear witness to the Kingdom message!

Let us not selfishly hoard the truth. If we do we shall lose it. If we properly use it, our store of it will be increased. The more we scatter the truth, the greater the increase will be in our own hearts and lives, and the greater, therefore, will be our heavenly riches. The truth is an old, old story, but to those who know it best, it remains fresh and stimulating; so much so, that we cannot help but continually sacrifice the flesh and its interests, in order that it may reach other hearing ears to be blessed thereby. (1 Pet. 2:9.) Thus doing, we manifest our appreciation of the blessed privileges that are ours as prospective joint-heirs of the inheritance of the first-born class.

Yes, we are invited to be of the first-born class, the Jacob class. If the birthright is ours, we must have renounced the things of the world. Instead of the things of the world, we now have the promises of God, and a proper application and use of these promises will enable us, in due time, to become members of the first-born class in glory—partakers of the divine nature. If faithful, we shall inherit our Father's estate as did the first-born in the type. We shall inherit the earth, also, as we will be of the "meek" class, to whom the promise obtains. But our lives and interests then being spiritual and heavenly, and, therefore, ourselves having no longer need for the earth as an abode, it will be our privilege to bestow it upon those for whom God purposed and planned it—the world of mankind, theirs to enjoy forever. Then it will readily yield its increase and become glorious and beautiful like the garden of the Lord in Eden—only then, world-wide. Then the promise made by Jehovah to Grandfather Abraham and all those wonderful promises made through His servants, the prophets of old, will be fulfilled, and all the families of earth will be blessed. *What a birthright is ours!*—Contributed.

Cross-bearing a Privilege

"And as they led Him away, they laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus."
—Luke 23:26.

THIS text brings before our minds the whole scene of our Master's shame, ignominy—His condemnation by the Roman Governor at the solicitation of the chief priests and scribes and Pharisees—men of His own nation. Those who led Him away were the centurion and soldiers appointed by Pilate—not willingly, but by reason of the stress laid on him by the Jewish nation. The chief priests had threatened to report him as unfaithful to the interests of the Roman empire, if he did not condemn Jesus. And then how would the emperor treat him who allowed this humble Nazarene to make the claim of being king in territory under Roman jurisdiction?

We remember that the Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against Him was blasphemy, the penalty of which under the law, would have been stoning to death. Possibly they were not allowed to do stoning at that time; or possibly they feared the people.

It was not divinely intended that our Lord should be stoned, but that He should be treated as a cursed one—hanged upon a tree. (Deut. 21:22, 23.) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14, 15.) So through fear of the multitude or from lack of authority from the Roman governor, the Jews failed to stone Jesus.

Since they could not bring the charge of blasphemy before a Roman court, they were obliged to bring a different charge—that, while they were loyal to the Roman emperor, Jesus was disloyal to the Roman interests. Pilate washed his hands of the affair. He wished to be free from any guilt. But under stress of the Jews, and willing to keep peace, he caused the charge to be made that our Lord was crucified because of claiming to be King of the Jews.

The narrative seems to imply that Jesus bore His own cross on the way to Calvary, and that He fell beneath its weight. There might have been various reasons for this. He was weak from undergoing very rigorous physical and mental strain. He had suffered from the bloody sweat in the Garden of Gethsemane, and had endured different trials—before the Sanhedrin, before Pilate, and before Herod. After this He was flogged! We can imagine that a person who had undergone

so much would be scarcely able to walk, let alone carry a burden.

THE PROBABLE WEIGHT OF THE CROSS

When we think of our Lord as a perfect man, we would not think of Him as being the strongest of men. The imperfections of our race have manifested themselves in various ways. We have no reason to suppose that the first specimen of our race, Adam, was of surpassing strength, which might denote coarseness. We see this principle illustrated in fruits and vegetables. When we find an overgrown apple, we learn that it is not so tender as one of average size. So with a man of great physical stature—a giant—he might be coarse. We are to think of our Lord, not as extremely rugged, nor as weak, but as of great delicacy, and of reasonable strength and fiber.

When we think of the cross, too, we believe that it was of no light weight. We know of no light woods in the vicinity of Jerusalem. The most common tree there is the olive, which is an extremely heavy wood and of remarkable density. If we should suppose the cross to have been three feet in the ground and of reasonable height, it must have been at least twelve to fourteen feet long, and the cross-beam must have been at least five feet. Allowing a reasonable thickness for strength and for keeping it from bending under its load, we would think that the cross must have weighed from one hundred and fifty to two hundred pounds. This gives us the thought it was no light weight.

LESSONS FROM THE INCIDENT

We have every reason to sympathize greatly with the tradition that the Lord fell under the weight of the cross. It was at this juncture that Simon, evidently a strong and rugged countryman who was passing by, was stopped by the centurion and his band, and compelled to assist Jesus in carrying the cross. Apparently, even then, its weight was on Jesus.

There are lessons for us in this incident. One is that the disciples of Jesus, the faithful eleven, missed an opportunity of cross-bearing. At first we might be inclined to censure them severely. We must reflect, however, that they feared for their lives. We may sympathize with them, and at the same time learn a lesson of greater courage in everything connected with the Master.

It is true that the multitude might have been as anxious to cry for the death of the disciples as for the Lord's. But one of them had said that he was ready to die for the Lord, and so said they all.

(Continued on page 27)

DIVINE PLAN BEREAN LESSONS

A SPECIAL SALVATION FOR BELIEVERS, BUT A GENERAL SALVATION FOR ALL

(LESSON 49)

Text Book: The Divine Plan of the Ages, Page 107, paragraph 1, to Page 107, last paragraph.

Key Sentence: "We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life . . . also that the special salvation . . . is a full release from the thralldom of sin, and the corruption of death, into the glorious liberty of children of God."

Main Text: "We trust in the living God, who is the Savior of **all men**, specially of **those that believe**."
—1 Timothy 4:10.

In our text book, it speaks of two salvations—a general salvation and a special salvation. What did the author have in mind by this expression? By the general salvation he referred to the removing of the Adamic death penalty from every one of Adam's children because of the ransom sacrifice of Jesus Christ. It also includes the opportunity to choose life. Does this general salvation carry with it an arrangement to bring every one at some time to a full knowledge of the truth? It does. See John 1:9, "That was the true Light, which lighteth every man that cometh into the world."

What is meant by the special salvation? This refers to a deliverance not only from the Adamic death penalty but from all the imperfection that came upon the world because of Adamic sin. The general salvation as here used in the text book is not unto everlasting life, but to an opportunity to that end.

Is faith required for this general salvation? No, it will come to all regardless of faith or will on their part. Is this true of the special salvation? No, only believers who comply with the conditions are given this special salvation.

Give some Scriptures which refer to these two salvations and which contrast them. "We trust in the living God, who is the Savior of **all men**, specially of those that believe." (1 Tim. 4:10.) Another text is found in Luke 2:30-32: "For mine eyes have seen Thy salvation, . . . a Light to lighten the Gentiles and the glory of Thy people Israel." The "Light to lighten the Gentiles," refers to the general salvation. "The glory of Thy people Israel" refers to the special salvation of those who shall be Israelites indeed, the church.

How does 1 Timothy 2:6, "Who gave Himself a ransom for all, to be testified in due time," apply to these two salvations? The "ransom for all" refers to the general salvation—the redemption from the Adamic death penalty. The testimony of it is now being given to the church in this Gospel age, but the testimony to the world will be given in the Millennium. Which salvation is referred to in Luke 2:10, 11, which reads, "And the angel said unto them, Fear not: for,

behold, I bring you good tidings of great joy, which shall be to all people"? This also refers to the general salvation. The good tidings reach the church now. In the Millennium they will reach the balance of mankind—"the residue of men."

In Matthew 1:21 we read, "thou [Joseph, the husband of Mary] shalt call His name Jesus: for He shall save His people from their sins." Does this refer to the special salvation? Yes, it does. This statement, that **only** the Lord's people are to be saved from their sins, is in full agreement with the other statements that He is the Savior of sinners and the Savior of the world, because although His salvation must extend to and embrace every member of Adam's race, yet only those who, when they know of the great salvation and of the opportunities accorded them, accept them and become His people—only they shall get the full salvation and be delivered completely from death and attain to life everlasting, which is the gift of God to all those who obey Him and to no others.

Is there any hope for anyone to gain this everlasting salvation who does not become a believer? No, for Jesus tells us in John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What did the apostle mean when he said, "We are saved by hope." (Rom. 8:24.) He was here referring to the special salvation which the church now enjoys in an anticipatory sense. We will not be **actually** delivered from the power of death until the resurrection, when the full release from sin and corruption will be experienced.

In the Millennium will all make progress at the same rate of speed? No, their attaining to the restitution blessings will be more or less rapid in proportion to their degree of love for the King and their hearty compliance with His law of love.

Why is Hebrews 10:38, 39, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," now quoted in our text book? It is given to show that if any have been enlightened and have enjoyed, by faith, the privilege of reconciliation to God, it will be necessary for them to **maintain** their faith and obedience or else they will lose their chance of obtaining the special salvation

THE GLORIOUS DOCTRINE OF RESTITUTION FOR ALL MANKIND

(Lesson 50)

Text Book: The Divine Plan of the Ages, Page 107, last paragraph, to Page 110, paragraph 1.

Key Sentence: "And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us?"

Main Text: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity."—Jeremiah 31:29, 30.

What is Paul's line of argument in Romans 5:18 and 19, which reads "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"? The apostle is showing that as many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became Adam's substitute. According to the translators of the Authorized Version of the Bible, he refers to this offer of justification unto life as a free gift. To take advantage of this gift, each one must exercise faith and obedience.

In Acts 3:19-21, Peter tells us that all God's holy prophets spoke of restitution. What did the Prophet Ezekiel say? "These bones are the whole house of Israel: . . . Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. 37:11, 12.

How do Paul's words in Romans 11:25, 26, agree with this? "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved." Paul is pointing out that while Israel does not see the turn which God's plan has taken in this Gospel age, the time will come when their eyes will be opened to see that during this Gospel age God has been selecting from among the Gentiles the full number who are to be members of the bride or body of Christ. Then God will save Israel in the sense of bringing them back from their cast-off condition.

We have found that God cast off the nation of Israel during this age. How shall we harmonize that fact with the statement of Paul in Romans 11:1, "Hath God cast away His people? God forbid." He meant that they were not cast off for ever but only temporarily.

Let us now turn to Jeremiah 24:5-7, and see what the prophet has to say on the subject under discussion: "Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know Me, that I am the Lord: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." Does this refer to restoration from their captivities to Babylon and Syria? No, for they have since been plucked up. This will be true, however, in the Millennium when they receive restitution.

Does Jeremiah 31:29, 30, also support the thought that there will be restitution in the Millennium? Yes, it does. Using the figure of grapes to represent sin with its after effects of misery, sickness and death, the prophet implies that now the law of heredity

makes the children suffer for the sins of their fathers and especially the original sin of Adam. He then points out that in the next age under the Millennial Kingdom, the law of heredity will be done away with as a result of the removal of the Adamic death sentence. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies] shall die for his own iniquity."

Can we take the promises made to Israel and apply them to the world of mankind, and if so, why? Yes, we can, because Israel is used as a type of the world of mankind. The sin-offering, sacrifice, atonement, etc., made typically for them (and them alone) were typical of the "better sacrifices" and atonement, made on behalf of the whole world.

Can we quote a Scripture which shows that some other nation besides Israel will share in these promises of restoration? Yes, we have Scriptures which, for instance, specially mention the Sodomites, and their restoration. But are there not Scriptures which show that God was displeased with them? Yes; in Genesis 19:24, we read "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Does this imply that they were more wicked than the Israelites? No, for we read in Matthew 11:23, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." This text, therefore, teaches that the Sodomites were not given as much opportunity as the Israelites were given in the days of Jesus. In the next study, we will see that they will be given this opportunity in the age to come—the Millennium.

THE SODOMITES AND OTHERS IN THE MILLENNIUM

(Lesson 51)

Text Book: The Divine Plan of the Ages, Page 110, paragraph 1, to Page 112, paragraph 1.

Key Sentence: "And let it be remembered that since God 'rained down fire from heaven and **destroyed them all** [the Sodomites]' many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb."

Main Text: "But I say unto you, That it shall be more tolerable for the land of Sodom in the Day of Judgment, than for thee [Capernaum]."—Matthew 11:24.

Do the Scriptures teach that the Sodomites will have an opportunity for salvation in the Millennial age? They do. Jesus tells us that it will be more tolerable for the land of Sodom in the day of judgment than for the Jews. This would indicate that so far they have not been put on trial for their eternal salvation, because this text clearly implies that in the day of judgment—the thousand-year period in which Jesus will be the great Judge and King—they will have their opportunity. Does this text teach that in this judgment there will be no hope for the Sodomites? No, it does not, for how could it be more tolerable for them if there were no hope? In what sense

will it be more tolerable for those of Sodom than for the Israelites? In this: that they sinned against less light than did the Israelites, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Romans 9:4.

If we liken the descent of a toboggan down an icy, slippery toboggan slide to the way in which mankind has been precipitated into selfishness and pride and wilfulness, we can readily see that the farther one goes into wilfulness and deliberate carelessness, the farther and steeper will be the climb back to restoration of human perfection in the Millennium. The Sodomites, because of less light, were not so far down on the slide as were the Israelites, hence the upward climb will not be as great as theirs. Therefore, it will be more tolerable for them.

Let us now read Ezekiel 16:48-50: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good."

In what way did God see that it was good to take them away? In two senses. First, to serve as an example of those who should afterward live ungodly. Second, for the good of the Sodomites. Would it be for the good of the Sodomites if death ends all probation and removes all future opportunity of salvation through faith in Christ? No, it would not, but the Scriptures show that the "due time" for the Israelites to be brought to a full knowledge of God's plans and purposes is the Millennium, and that is when the Sodomites, too, will be awakened from the sleep of death and given their opportunity for that same knowledge. Coming back to the illustration of the toboggan slide, God removed them from the slide before they had reached the depth of total depravity. He tucked them away safely in the bed of death, where "there is no work, nor device, nor knowledge, nor wisdom." (Eccl. 9:10.) When they are awakened in the Millennium, it will seem like the next moment after "it rained fire and brimstone from heaven, and destroyed them all." (Luke 17:29.) We see, then, that it was for **their good** in that they will have less wilfulness to overcome.

Does this mean that the lot of the Sodomites in the Millennium will be that of "flowery beds of ease"? Oh, no. They will have to exert themselves to reach the heights of human perfection divinely designed. Whatever sin they committed has left its impress and therefore means that much more to strive against in the Millennium. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36.

Let us now turn to 1 Samuel 15:3: "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." How can we harmonize this apparently reckless destruction of life with the character of love attributed to God, and with the teaching of Jesus that we should love our enemies? When we see through an under-

standing of the divine plan of the ages, given to God's people in the harvest of this age, that death does not end all probation and that these Amalekites did not go to eternal torment, then we can see that, like the Sodomites, they are figuratively asleep in death and that in the next age when they are awakened and brought back here on earth, they will have a full opportunity to gain, by obedience, everlasting life as perfect human beings.

But was it right for God to order their execution? Yes, they were all under sentence of death because of Adam's sin. Therefore God could arrange either for their sudden death or permit them to die of old age or disease or war.

"THE KEYS OF HELL AND OF DEATH"

(Lesson 52)

Text Book: The Divine Plan of the Ages, Page 112, paragraph 2, to Page 113, paragraph 1.

Key Sentence: "When a promise is thus signed by the Great Jehovah, all who have set to their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ, whose precious blood is to seal the covenant."

Main Text: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9:11.

What is meant by the expression "bringing again the captivity of Sodom" based on Ezekiel 16:53, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them"? At the time this prophecy was given, the Sodomites were dead. Hence the only way in which they could be captive was in death. We must realize that this is figurative language and that the same figure of speech is used in other texts, for instance, Isaiah 61:1: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Let us now consider Revelation 1:18: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." What is meant by hell? It is the translation of a Greek word, "**hades**," representing the state or condition or death, and is translated grave in 1 Corinthians 15:55. It is called a great prison-house, because those who enter it, though actually extinct, are reckoned as not being extinct, but merely confined for a time, to be brought forth to liberty and a new trial for life, by Him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all, and a second trial (the first being in Adam), that the tomb is spoken of as a great "prison-house," in which the captives of death (the Adamic or first death) await deliverance. If we believed that Adamic death ended existence forever, all hope of the release of the dead would vanish, and we would not think of them as in prison.

What is meant by "the **keys** of hell and of death"? It means that Jesus has the power and authority to release mankind from the condition of death—He can open and He can shut; all power is given into His hand.

What lesson can we draw from the fact that this text—Revelation 1:18—is given as an encouragement to God's people? We can surely see that hell, **hades**, here cannot mean a place of torment; otherwise, what would be the force of this expression? These words imply that the Lord's people go to **hades** (oblivion), whoever else may be there, and that the hope of the Lord's people, when going down to **hades**, to oblivion, is that, in due time, our great Redeemer shall unlock this figurative prison-house of death, and bring forth the captives from the tomb, from **sheol**, **hades**, oblivion.

Why is Zechariah 9:11 cited in this connection in our text book? It reads, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." This text is given as another proof that death is figuratively referred to as a prison; also as the "pit wherein is no water." The blood—the death—of Jesus Christ is the seal of the New Covenant under which mankind will be brought forth from the grave and receive everlasting life.

In Ezekiel 16:55, the bringing of the Sodomites out of the captivity to death is called a "return to their former estate." It reads, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall re-

turn to your former estate." Their former estate or condition was that of human beings here on earth, a return to which, therefore, means their restoration here on earth as human beings. When we take a still broader view we can consider their "former estate" to not only be the condition they were in when in the land of Sodom but look back to the Garden of Eden when mankind, representatively in Adam and Eve, were perfect human beings in a Paradise home. From that standpoint a return to their former estate would imply the attainment of full restitution blessings in a perfect Paradise restored earth.

How do some view these promises to the Sodomites and to Israel? They can see how God can be merciful to their own trespasses and weaknesses, but cannot see how God can extend these same blessings of forgiveness to the Sodomites and to Israel. Do God's promises along this line read as though He were only speaking ironically, as some seem to think? No, they do not. Note the succeeding verses—Ezek. 16:60-63:

"Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant . . . saith the Lord God." When a promise is thus signed by the Lord God, can we have confidence in it? Yes, indeed!

We note that, in the 63rd verse, the Lord ultimately will be "pacified toward thee [Israel], for all that thou hast done." Does that word, "pacified," mean that they will be destroyed? No, it means that He will be reconciled—at peace—with them. Yes, when the Lord is pacified with them they will be back in full harmony with Him.

CROSS-BEARING A PRIVILEGE

(Continued from page 22)

How strange that in the moment of testing they did not display the courage! It is much easier to attest great loyalty, great faithfulness, than it is to manifest these traits when the test comes. With the opportune moment, come the difficulties, and the fearful sights and sounds, carrying terror with them.

We, of course, have no opportunity of doing anything of this kind for the Master Himself. But we realize that He is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross! How advantageous to know that He still recognizes that whatsoever is done unto the least of these His brethren is done unto Him!

CROSS-BEARING PRECEDES CROWNING

Another thought that we have in this connection is that Simon, under the necessity of cross-bearing, would receive the burden either willingly or unwillingly. We have no report of what his experiences were. There is a tradition which declares that he afterwards became one of the Master's disciples. So in the Lord's providence, sometimes there is responsibility laid upon us. And if the Lord lays a cross upon us, will it be borne with gladness or with murmuring? If the

former, we shall have a blessing, even though we had not sought the cross, even if it had been forced upon us.

When trials and difficulties come, and crosses are forced upon us, happy are we if we appreciate the opportunity of cross-bearing, recognizing that this is closely connected with the crowning. Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following His example, walking in His steps. The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be only such as will be for our good and will work out for our blessing.

—Reprints, Page 5221

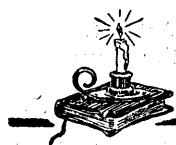
LEESER'S TRANSLATION OF THE OLD TESTAMENT—LEATHER BOUND

The Dawn has been fortunate in obtaining a limited supply of these valuable helps at a special price, which enables us to pass them on to the friends at a considerable reduction.

The binding is stiff-back black leather, with gilt edges, and the size is 5 x 7 inches. The reason for the low price is that they are slightly shop-worn; but for all practical purposes are as good as the best. The regular price for these books is \$4.25. Our special price on this limited lot—while they last—is \$2.75.

Cloth-bound edition is completely exhausted.

The Dawn 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



A BUSY SABBATH IN CAPERNAUM

February 8—Mark 1:21-34.

GOLDEN TEXT: "I was in the Spirit on the Lord's day."—Revelation 1:10.

THE setting of our lesson is in Capernaum, to which city Jesus apparently moved after He was rejected at Nazareth. St. Luke tells us that He came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. (Luke 4:31.) It was on one of these Sabbath days, probably shortly after His removal to Capernaum, that the events of our lesson took place.

The people who heard our Lord's discourse were astonished; first, at the things which He taught; and second, at the manner in which He presented them. He taught with authority, that is to say, our Lord had a clear understanding of the subjects He handled, and His presentations were not vague suppositions and imaginations, but were clear-cut and distinct; well-proven by the testimonies of the Law and the prophets, so that they were convincing in the minds of His hearers, who hitherto had been used to hearing the scribes guess, wonder, suppose, etc.

While we are not told the substance of our Lord's discourse on this Sabbath in Capernaum, it seems not unreasonable to suppose that it may have followed similar lines to the Gospel preached at Nazareth, declaring the time at hand in which God would be pleased to receive back into harmony with Himself those who had been alienated through sin, and who had thus been brought under the bondage of corruption. Probably, too, He declared Himself to be the great Life-giver, the Good Physician, sent to heal earth's woes and to reveal to mankind the Heavenly Father and to become to as many as avail themselves of it, "The way, the truth, and the life," by which they might return to divine favor.

The demon—one of the fallen angels from the time of the flood, mentioned by Jude and Peter (Jude 6:7; 2 Peter 2:4)—believed

that the Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time have contact with each other, and are well aware of developments in general.

Their endeavors to communicate with humanity, and to obtain control over them through the submission of their wills, seem to be most persistent. Throughout the Scriptures, all who reverence God are warned against having anything whatever to do with mediums, seances and every form of spirit communication as being of these demons—satanic. It is our duty to reiterate this, because these influences are probably even more active today than ever before.

The demon of our lesson seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed. One account says, "Art thou come to destroy us before the time?" Apparently the demons had some information or premonition that the time for the manifestation of power through Messiah was still future. Another text represents an evil spirit as crying out, "Art thou come to torment us?" The word for torment in this case signifies punish. We may feel reasonably sure that the inspired writers up to that time had not indicated the nature of the punishment that would be inflicted upon the fallen angels, and that the latter merely surmised that it would be their destruction.

The Apostle Peter seems to imply that when the fallen spirits witnessed our Lord's death as the sin-offering, and His resurrection with divine power, they realized the love of God and the power of God on behalf of humanity that they had not previously appreciated. The thought of God's mercy to come in due time to men gave ground to some of them for hoping also that in due time the repentant ones of their number might be the recipients of a share in divine mercy through Christ. And this indeed

we know is a part of the divine program—for not only fallen men but also fallen angels are to be judged or tried at His appearing and Kingdom.—1 Corinthians 6:3.

Our Lord commanded the demon to leave the man, thus to give up his hold upon his mind and body. The demon was powerless to resist the authority vested in Jesus, but was not hindered from causing the man considerable torture in going from him. Luke says (4:35) the demon threw the man down in the midst of the crowd. Thus, and in every way, the malignity of these evil spirits is manifested.

The people were greatly amazed at the power manifested by Jesus over this evil spirit and we are told that immediately His name spread abroad throughout all the region round about Galilee. Leaving the synagogue, Jesus and His four disciples went to Peter's home, where his mother-in-law lay sick with fever. They entreated Jesus on her behalf (Luke 4:38), and He healed her. Perhaps the casting out of the demons suggested to the minds of the disciples the power of our Lord to heal diseases, otherwise they might have entreated the Lord to heal the sick woman before going into the synagogue.

Our lesson closes with the account of a great multitude coming to the home of our Lord at evening bringing with them many sick and those that were possessed with demons. We are told that He healed many that were sick of divers diseases and cast out many devils; and suffered not the demons to speak because they knew Him. How evident it is, not only from this statement but also from the case in which Paul rebuked the damsel who cried, "These are the servants of the Most High God, which show unto us the way of eternal life"—that the Lord does not desire the testimony of devils respecting Himself or His plan.

The same is true of all the unregenerate. The word of the Lord is to such, "What hast thou to do to take My word into thy mouth? Seeing thou hatest instruction and casteth My words behind thee."

(Psalms 50:17.) It is the special privilege of those who are the Lord's consecrated ones to be His ambassadors, His mouthpieces—it is a special honor conferred upon such; hence the declaration again, "None of the wicked shall understand, but the wise shall understand."—Daniel 12:10.

QUESTIONS:

In what way did the manner of Jesus' teachings differ from that of the scribes and Pharisees?

Who are the demons referred to in the Gospels, and how do they manifest themselves today?

What are the qualifications of those whom God blesses as His ministers?

THE HEALING MINISTRY OF JESUS

February 15—Mark 2:1-12.

GOLDEN TEXT: "Jesus . . . was moved with compassion toward them, and He healed their sick."—Matthew 14:14.

IT WAS but a short time after the incident of our last lesson and our Lord's subsequent preaching in other cities of Galilee, that He returned to Capernaum, which was now His home city. (Matt. 4:13.) People heard that He was at home, and a crowd assembled at the house.

The houses of the middle classes of that time are understood to have been usually of one room only, in size about 20 by 40 feet, with a flat roof, formed by heavy timbers about two feet apart, on which were placed slabs of either wood or stone, the whole being covered with earth or sod closely rolled. The roof was usually accessible by an outside stairway and was often used as a summer sleeping place.

To the crowd of His fellow citizens—who had but recently awakened to the fact that Jesus was a great Prophet, endued with miraculous powers—the Lord was discoursing respecting the Kingdom of God long promised, and which He proclaimed to be nigh, even at the door, if the people were willing to receive the message and its blessing.

At this juncture four men, bearing on a litter a young man paralyzed and utterly helpless, approached the house with a view to having the sick one healed. His helpless condition probably hindered the affected one from applying to Jesus on the day when so many of the sick of Capernaum

were cured. Now he had found friends and helpers and had come within the sound of the Master's voice, yet was unable to gain access to His presence because of the crowd.

But the faith that had brought him thus far insisted that some way of presenting his case before Jesus should be found. Finally he was carried to the roof of the house, the covering was dug away from a portion, the slab lifted, and by improvised ropes he was let down into the very presence of Jesus. He must have had a strong faith not only in the Lord's power to heal, but also in His gentleness and goodness, that so far from resenting the rude intrusion, He would have patience and realize his deep necessity.

And so it was: instead of finding fault, accusing them of rudeness, etc., our Lord was so pleased with the faith manifested that He overlooked the intrusion entirely and greeted His uninvited guests most graciously, saying, "Son, thy sins are forgiven thee." Perhaps the young man was thinking less of his sins and their forgiveness than of his hope for recovery, but in any event our Lord put the most important thing foremost. He was primarily the sin bearer and teacher, and His work of healing at that time was a secondary one, the primary object of which was to emphasize the lessons given.

Among those present were some of the scribes, well informed respecting the Law and looked up to as authorities by the masses of the people. These scribes thought they had found a flaw—that Jesus was arrogating to Himself the power and authority which could belong to God alone. Indeed it seems not unreasonable that it was partly to start this very line of reasoning that our Lord expressed Himself as He did.

Then, reading their hearts, He answered their queries, saying, "Which is the easier for you to believe, that I am able to forgive sin, or that I could heal this man of the result of his sin?" But to prove My power to forgive the sin I will perform the cure, and its performance will testify that I have not blasphemed; that I am not misrepresenting the Father when I declare that I am His special agent and representative. Then Jesus said to

the paralyzed man, "Arise, take up thy couch and go to thy house!"

When the man did arise and carried forth the stretcher on which he had lain, the people were amazed and glorified God, saying, "We never saw anything of the like before." Luke states that they said "We have seen strange things today." They had heard the Messiah explain about His Kingdom and declare His power to forgive sins, and also demonstrate that power by miracles.

Sin and its forgiveness may be considered the essence of this lesson. To this subject, therefore, we turn our attention. It is well that we make a wide distinction between the blotting out of sin, which the Scriptures assure us will be accomplished at the second coming of Christ, and the forgiveness of sin which may be enjoyed now by all who will exercise the necessary faith and obedience.

The blotting out of sins at the second advent of Christ will be applied first of all to the church: not a trace of sin in any sense or degree will remain upon these from the time that they share the glorious blessings of the first resurrection. No longer will they need imputed righteousness, but each will, individually, be absolutely perfect, absolutely righteous.—1 Cor. 15:42-44.

The blotting out of the world's sins will not be thus instantaneous, in a moment, but will progress gradually throughout the Millennial age. As each individual recognizes sin and falls into line with the Kingdom, he will find himself growing stronger as a reward for his endeavors in the ways of righteousness, the highway of holiness. Those who will, may avail themselves of the privileges of that time and have their sins entirely blotted out—reach absolute perfection of mind and of body by the close of the Millennial age, when they will also be tested as to their heart loyalty to the principles of righteousness, as shown in Revelation 20:10.

QUESTIONS:

What is the difference between the forgiveness of sin and the blotting out of sin?

Was the healing of the sick Jesus' primary work at the first advent? When will all the sick be healed?

Upon what basis was Jesus authorized to forgive sins?

JESUS APPOINTS AND TEACHES THE TWELVE

February 22—Luke 6:12-26.

GOLDEN TEXT: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matthew 5:16.

OUR lesson for today includes the appointment of the twelve apostles and Luke's account of a portion of the famous Sermon on the Mount. We are much impressed with the frequency with which the evangelists, and especially St. Luke, record Jesus' engaging in prayer. In the opening verse of our lesson today we are told that just before He chose the twelve disciples, Jesus went out into a mountain and continued all night in prayer to His Father.

Evidently Jesus expected and received definite instruction from His Heavenly Father with respect to the choice of His apostles. At the close of His ministry in the prayer recorded in the seventeenth chapter of John, verse six, He says, "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were and Thou gavest them Me; and they have kept Thy word." And of these He says later in the chapter (verse twelve), "Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled."

Our Lord's earnestness in continually seeking the guidance of the Father in prayer during His ministry, is an impressive lesson to us. Our own success in discerning the mind of the Lord and having some part in His work, as well as our development of a character in the likeness of Jesus, will depend in large measure upon our continual attention to this important feature of the Christian life—communion with our Father in prayer, seeking the courage, strength, and wisdom which He has promised to those who ask in Jesus' name.—John 16:23, 24.

Following the selection of the apostles, Luke tells us that the Lord came down and stood in the plain and a great multitude of people gathered unto Him. They came to hear Him, to be healed of their diseases, and to be freed from the evil spirits with which some were afflicted. Verse nineteen tells us that "the whole multitude

sought to touch Him; for there went virtue out of Him, and healed them all." Our Lord's miracles appear to have been intended to punctuate and emphasize His lessons, and these miraculous healings seem to have constituted an introduction to the wonderful discourse of that day.

Not all the poor are to be blessed and to inherit the Kingdom of God, etc., as set forth in this lesson. We are to note particularly the setting of the Master's words. He lifted up His eyes on His disciples, and said, "Blessed are ye poor, for yours is the Kingdom of God"—"ye shall be filled"—"your reward is great in heaven." Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow Jesus.

It seems strange, contrary to the usual thought, to say "Blessed are they that mourn." We cannot suppose that there is mourning in heaven—we must suppose that there is happiness, blessedness there. Hence the blessedness of mourning must in some way relate to our present imperfect, sinful conditions and surroundings. Sin is in the world, and death, the wages of sin is being paid out to the entire human family, carrying into every home more or less disappointment, sorrow, trouble. Where these are rightly appreciated there must surely be mourning.

The world is sick and dying; with its twenty thousand million dead and sixteen hundred million dying in sorrow and pain and disappointment. He who is "merry" must surely be correspondingly irrational. Who but a foolish person could be merry in the shadow of such a charnel house! Those who do mourn because of a realization of their own imperfections, their own fallen condition, and who to any extent mourn in sympathy with the poor groaning creation, have corresponding advantages because of this saner condition of mind; they will be the more ready for the heavenly message, telling of the glorious blessing that is to come through redemption in Jesus, through His Kingdom, which, as the rising of the Sun of Righteousness shall bring in health, healing, life and comfort to all the families of the earth.

The closing verses of our lesson point out the fact that the sincerity

of our sacrifice of self-will will be tested in full, and will prove us either worthy or unworthy of membership in that little flock, the overcoming church, which will receive the honors of the Kingdom.

QUESTIONS:

What evidence have we that Jesus depended upon the Father to guide Him in the selection of His disciples?

Are all the poor to inherit the Kingdom of God?

In what sense is it true that those who mourn are blessed?

THE PARABLES BY THE SEA

March 1—Mark 4:26-32; Matthew 13:44-50.

GOLDEN TEXT: "Never man spake like this man."—John 7:46.

OUR lesson for today contains five parables spoken by our Lord and which He introduced in each case by saying that they illustrated the Kingdom of heaven. Many in the past have overlooked the fact that nearly all of the teachings of the Redeemer pertain to the Kingdom—His Messianic Kingdom. When He taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is in heaven," He meant that we should have in mind God's glorious promise that eventually, through Messiah's Kingdom, ignorance, sin and death, will be overthrown, the willing and obedient of mankind will be released from these, and "every knee shall bow and every tongue confess" to the glory of God.

Our Lord's teachings regarding the Kingdom have a direct relation to the great promise made to Abraham, "In thy seed shall all the families of the earth be blessed." The Master's teachings and the message which He commissioned His disciples to give in His name, is the gospel of the Kingdom—the message of coming glory, and the message that now God is selecting a little flock to be the spiritual seed of Abraham, joint-heirs with Jesus in the throne of that Kingdom. St. Paul refers to this in Galatians 3:29, saying, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The majority of Jesus' parables illustrating the Kingdom refer to the Kingdom class of the present time rather than to the Kingdom in its fully developed stage during the thousand years of His glory. All of God's consecrated people, begotten

(Continued on page 33)

Talking Things Over

"GOOD HOPES" REPORT

July 1 to December 31, 1941

BELOW we present a report of "Good Hopes" receipts and disbursements covering the last six months of 1941. The key numbers shown in connection with each donation of five dollars or more is the same as shown on the "Good Hopes" receipt sent in acknowledgment of contributions. Donations of less than five dollars each are totaled and shown as the first item in each Fund. We are thankful to the Lord for the privilege of serving as His stewards in the use of these funds for the proclamation of the Kingdom message and the building up of the brethren in our most holy faith. We ask the brethren to pray for us that we may have the Lord's guidance and blessing in the use of whatever further funds may be entrusted to us.

Those who have been acquainted with the Present Truth movement in the time of Brother Russell will remember the custom of publishing "Good Hopes" coupons for the friends to use in expressing the amount they hoped to be able to donate to the work throughout the year. This was advisable under the circumstances then existing in that it made possible contracting for larger quantities of literature, etc.

There is not now the same need for this advance knowledge of available funds, so we do not use the coupon method. There is, however, a somewhat similar situation in connection with contracting for time on radio stations, hence it will be a considerable help for us to have a general idea in advance of what to expect throughout the year. We will leave the matter entirely with the friends, and will continue to use the funds placed at our disposal as faithfully and wisely as we can.

The accompanying "Good Hopes" report speaks

for itself as to what has been accomplished through the use of available funds. It is understood that donations to the General Fund are for use wherever most needed, and transfers have been made from this to the other Funds as required. The needs of the Free Literature Fund depend somewhat upon the quantity of literature distributed by the friends, and thus far we have been able to supply all that has been requested.

While a considerable portion of the United States and Canada is now being reached with the message over the radio, there are still some sections not covered. If it be the Lord's will, programs will be arranged for these districts. The disbursements of funds for radio work, as shown in this report, cover the cost of transcriptions, station time, etc. The amount shown paid in whole for fifty-two programs, and in part for fifty-two others. It paid for the making and shipping of transcriptions for approximately seven hundred programs. As most of the brethren know, in most cases station time is paid for by individuals and Ecclesias in each local district. The amounts thus spent for the radio work are not shown in this report.

We will be glad to hear from Ecclesias or individuals in districts not now being served with the programs who may be in a position to meet part of the cost of broadcasting over local stations. To the extent that funds are assured we will be glad to co-operate with such in paying for station time. Circumstances, such as available funds, station costs, strategic location of station, etc., will enter into the decision in each case. No one knows how much longer any of us will have the opportunity to spread the message of the Kingdom, but we are confident that all the friends feel every possible opportunity should be used before the "night cometh in which no man can work."

GENERAL FUND							
F6-2834—F6-3083	\$ 212.47		6-2935	5.00	6-2990	10.00
6-2833	\$ 18.00	6-2883	7.00	6-2941	300.00	6-2992	25.00
6-2840	9.15	6-2886	5.62	6-2944	5.00	6-2994	20.00
6-2841	25.00	6-2888	5.00	6-2945	8.00	6-2995	8.30
6-2845	6.00	6-2892	6.20	6-2946	5.00	6-2997	25.00
6-2848	9.00	6-2895	15.00	6-2951	5.00	6-3000	6.00
6-2849	5.00	6-2898	25.00	6-2953	10.00	6-3001	10.00
6-2851	10.00	6-2899	300.00	6-2954	5.00	6-3003	10.00
6-2853	5.00	6-2900	5.00	6-2955	5.00	6-3008	50.00
6-2856	10.00	6-2901	5.00	6-2958	20.00	6-3010	500.00
6-2857	5.00	6-2905	10.00	6-2959	8.00	6-3011	5.00
6-2859	5.00	6-2908	5.00	6-2961	5.00	6-3014	25.00
6-2861	15.00	6-2909	10.00	6-2962	5.00	6-3016	10.00
6-2863	5.00	6-2910	10.00	6-2964	32.90	6-3017	63.00
6-2866	6.00	6-2914	5.00	6-2966	5.00	6-3020	25.00
6-2869	7.00	6-2916	100.00	6-2967	5.00	6-3022	5.00
6-2870	5.00	6-2919	1200.00	6-2968	10.71	6-3023	10.00
6-2871	20.00	6-2920	60.00	6-2971	5.00	6-3026	15.00
6-2872	5.00	6-2921	10.00	6-2972	5.00	6-3032	10.00
6-2873	7.68	6-2922	20.00	6-2973	5.00	6-3033	300.00
6-2874	10.00	6-2924	12.00	6-2976	10.00	6-3034	10.00
6-2877	5.00	6-2925	5.00	6-2978	34.43	6-3035	5.00
6-2878	5.00	6-2928	25.00	6-2979	45.00	6-3037	25.00
6-2879	5.00	6-2929	19.00	6-2981	5.00	6-3038	5.00
6-2880	10.00	6-2930	5.00	6-2982	100.00	6-3039	25.00
6-2881	10.00	6-2932	25.00	6-2983	300.00	6-3047	50.00
6-2882	5.00	6-2933	5.00	6-2986	10.00	6-3048	10.00
				6-2988	10.00	6-3052	10.00
						6-3053	18.00
						6-3060	10.00
						6-3064	10.00
						6-3066	100.00
						6-3068	5.00
						6-3069	25.00
						6-3072	10.00
						6-3073	60.00
						6-3074	30.00
						6-3075	5.00
						6-3077	6.00
							Balance
							\$1934.28

FREE LITERATURE FUND							
A1-941—A1-1065	\$ 101.42		6-3078	10.00		
1-944	5.00	1-987	93.00	6-3079	5.00		
1-947	5.00	1-988	5.00	6-3080	10.00		
1-949	5.00	1-991	10.00	6-3081	50.00		
1-950	5.00	1-992	30.40	6-3084	10.00		
1-953	80.00	1-993	5.00				
1-956	5.00	1-1002	5.00				
1-959	5.00	1-1008	5.00				
1-962	5.00	1-1017	10.00				
1-963	25.00	1-1021	5.00				
1-964	5.00	1-1022	5.00				
1-970	10.00	1-1029	10.00				
1-976	9.00	1-1032	5.00				
1-981	5.00	1-1033	9.96				

1-1038	10.00	Bal. July 1, 193.76
1-1051	20.00	Trans. from
1-1053	6.90	Gen. Fund. 2000.00
1-1057	5.00	
1-1062	5.00	Total \$2709.44
Total free booklets charged against 9,043, costing \$275.03. Tracts, Kingdom Cards, etc., figured in equivalent of tract pages, 2,558,275; printing and shipping cost, \$2,149.78.		
Total Charge		\$2424.81
Balance		\$ 284.63

RADIO FUND

B2-451—B2-758		\$ 278.38
2-452	60.00	2-542 5.00
2-453	28.00	2-544 5.00
2-454	5.00	2-546 50.00
2-455	5.00	2-547 10.00
2-456	5.00	2-548 5.00
2-457	5.00	2-549 6.00
2-459	10.00	2-551 15.00
2-461	5.00	2-555 5.00
2-462	14.25	2-558 28.00
2-464	5.00	2-559 22.05
2-469	10.00	2-565 22.00
2-472	20.00	2-573 25.00
2-473	8.00	2-574 25.00
2-484	50.00	2-577 5.00
2-485	5.00	2-579 5.00
2-486	30.00	2-584 5.00
2-487	5.00	2-585 5.00
2-490	51.00	2-587 23.00
2-492	17.30	2-588 25.00
2-493	13.70	2-589 5.00
2-495	15.00	2-591 15.00
2-496	25.50	2-592 26.00
2-498	5.00	2-593 5.00
2-499	30.00	2-594 5.00
2-500	15.00	2-595 5.00
2-502	10.00	2-597 5.00
2-503	5.00	2-598 15.00
2-504	5.00	2-599 5.00
2-507	18.10	2-601 22.00
2-511	5.00	2-602 5.00
2-512	5.00	2-603 5.00
2-514	5.00	2-604 5.00
2-519	5.00	2-608 28.00
2-521	25.00	2-609 5.00
2-522	25.00	2-610 10.00
2-523	26.25	2-612 15.00
2-524	10.00	2-614 5.00
2-526	5.00	2-617 12.00
2-529	7.00	2-618 18.00
2-531	30.60	2-620 40.00
2-534	5.00	2-623 10.00
2-535	10.00	2-626 5.00
2-536	5.00	2-628 5.20
2-537	5.00	2-630 7.00
2-540	10.00	2-631 11.00

2-632	15.00	2-706 12.00
2-633	5.00	2-710 5.00
2-636	6.00	2-711 5.00
2-639	6.30	2-712 5.00
2-646	5.00	2-713 15.00
2-647	5.00	2-714 5.00
2-651	5.00	2-718 28.25
2-652	250.00	2-720 5.00
2-655	5.00	2-721 5.00
2-656	10.00	2-722 5.00
2-657	5.00	2-723 35.00
2-658	10.00	2-726 5.00
2-660	6.00	2-729 5.00
2-662	6.00	2-733 26.00
2-663	8.00	2-735 5.00
2-664	15.00	2-737 10.00
2-665	5.00	2-738 7.00
2-666	5.00	2-739 5.00
2-668	25.00	2-741 25.00
2-669	5.00	2-744 11.00
2-670	9.00	2-745 5.25
2-672	36.00	2-747 5.00
2-674	5.00	2-748 10.00
2-677	5.00	2-749 5.00
2-678	5.00	2-750 25.00
2-679	5.00	2-752 15.00
2-680	20.00	2-754 5.00
2-681	10.00	2-757 8.75
2-687	5.00	Bal. July 1, 320.18
2-690	10.00	From G. F. 2000.00
2-691	7.00	
2-695	10.00	Total \$4701.08
2-696	5.00	Charge 3334.84
2-697	5.00	
2-700	10.00	Balance \$1366.24

TRAVELLING SPEAKERS' FUND

C3-1880—C3-2024		\$183.49
3-1879	5.00	3-1927 5.00
3-1884	5.00	3-1928 6.50
3-1887	5.00	3-1928a 5.00
3-1889	5.00	3-1929 5.00
3-1891	6.00	3-1929a 25.00
3-1892	5.00	3-1930 10.00
3-1893	5.00	3-1938 5.00
3-1897	10.00	3-1943 5.00
3-1900	5.00	3-1944 5.00
3-1901	5.00	3-1945 15.00
3-1905	8.00	3-1947 5.00
3-1906	10.00	3-1952 15.00
3-1909	10.00	3-1953 5.00
3-1910	5.00	3-1956 5.00
3-1911	5.00	3-1964 5.00
3-1912	5.00	3-1968 5.00
3-1916	47.33	3-1971 5.00
3-1917	6.15	3-1973 5.00
3-1917a	15.00	3-1975 6.00
3-1918	10.00	3-1982 5.00
3-1920	5.00	3-1987 15.00
3-1921	20.00	3-1988 5.00
3-1921a	14.00	3-1991 5.00
3-1922	50.00	3-1992 5.00
3-1924	5.00	3-1993 5.00

3-1994	5.00	3-2013 5.00
3-1996	5.00	3-2014 5.00
3-1997	6.00	3-2017 7.50
3-1999	40.00	3-2019 10.00
3-2000	8.00	3-2021 7.00
3-2001	5.00	3-2023 5.00
3-2003	5.00	Bal. July 1 228.19
3-2004	8.00	From G. F. 500.00
3-2005	5.00	
3-2006	14.00	Total \$1596.16
3-2007	15.00	Expenses 1304.70
3-2010	10.00	
3-2011	60.00	Balance \$ 291.46
3-2012	5.00	

Number of class meetings served, 449; total attendance, 12,855.

Number of public meetings served, 49; total attendance 3,499.

FREE SUBSCRIPTION FUND

E5-200—E5-205		\$ 11.50
Balance July 1		268.99
Transferred from General Fund		100.00
Total		\$380.49
Number of 3-month subscriptions charged, 306, at 25 cents each: \$76.50; annuals, 128, at \$1.00 each, \$128.00		
Total Charge		\$204.50
Balance		\$175.99

SPECIAL FUND

S6-2844	\$12.00	S6-2947	15.00
S6-2860	13.00	S6-2989	13.00
S6-2907	10.00	S6-3031	12.00
The above amounts were contributed for a special purpose and have been expended in harmony with the wishes of the contributor.			

CANADIAN GENERAL FUND

7-0	\$ 78.11	7-7	5.00
7-1	800.00	7-8	1.00
7-2	1.00	7-9	2.00
7-3	10.00	7-10	3.00
7-4	10.00	7-11	5.00
7-5	25.00	7-12	2.00
7-6	2.00	7-13	5.00
Total			\$949.11
Charge for broadcasting, cussoms, office supplies, etc.....632.98			
Balance			\$316.98

INTERESTING LETTERS

"Dear Sirs: We heard your program over the air and we enjoyed it immensely. Your talk makes the problems simpler to understand, and they are just what is needed these days. Many people seem to believe that all there is to it is a heaven and a hell and that they will go to either one or the other of these places when they die and that there is nothing more that we can learn about the truth than this. Wife and I trust that you will be able to continue your interesting programs. We would be very grateful if you would send us a copy of your booklet mentioned on the air this morning. Also, we will be glad to hear from you any time. Yours sincerely, R. F., Ont., Canada."

"Dear Sirs: Allow me to express thanks for that inspiring discussion you gave us last Sunday morning. I pray that you will be long on the air to discuss these wonderful truths that the world is so sorely needing today. Will greatly appreciate your sending me one of the books, 'God and Reason.' God

bless you in this great work. Yours sincerely, T. B., Ont., Canada."

"Dear Sirs: Will you kindly send me your booklet mentioned on the air last Sunday, 'Hope Beyond the Grave.' I am teaching Sunday School and I do find your talks so helpful. I want to be sincere about giving out the real truth as it is in God's Holy Word. Your booklet, 'God and Reason,' is precious. If you would let me know what the charge is I would like to have one of each, or anything that would help in my Sunday School work. Yours most sincerely, R. M., Ont., Canada."

"Gentlemen: Will you kindly send me a copy of the broadcast of Sunday last on Where are the dead? This was a most interesting subject indeed and an eye-opener to us. Thanking you in advance, Yours truly, W. D. J., Ont., Canada."

"Dear Frank and Ernest: I listen to your talks on the Bible every Sunday morning and do appreciate so much to have the privilege of hearing them. I am a semi-invalid but never miss hearing you.

Would you be so kind as to send me the booklet on 'Hope Beyond the Grave,' which you spoke of today. Thanking you, L. Y., Ont., Canada."

"Gentlemen: Your broadcast over CKCL last Sunday morning interested me very much. Like many others, my religious beliefs have been undergoing many changes during the past few years, and I find that far from accepting facts as taught in my early years I have become rather a skeptic of many things, but fortunately not all. Your talks are at least interesting and intelligent, and I would like to have your leaflet, 'The Truth about Hell,' and any others you may care to send. Yours very truly, M. H., Ont., Canada."

"Dear Frank and Ernest: I received the little booklet, 'God and Reason,' and the first thing I want to say is I can never thank you enough. It has been a great blessing to my soul. I started to live for God about six years ago. I was young and very ignorant, but when I studied and started to read my Bible, I found that I had been taught wrongly from a child up. About the first thing I discovered was that God's Kingdom was to be on the earth and that the dead were to be resurrected. But I couldn't come to anyone about it for I have been laughed at many times. I have had my family say to others that they thought I was crazy because of talking such things. But I thank God that now I have found other people in the world that have a Bible like mine. I know this sounds unreasonable, but the ministers in our own churches are ignorant of these things. Am so glad I have come in contact with you. I am sending for some more booklets. Later I will subscribe for your Dawn magazine. May God bless you for your good work. A. G., West Virginia."

"Gentlemen:—rather, Brethren:—as I am compelled to call you from your messages over one of God's modern inventions. It would be a special blessing to me if you would send me one of your messages of the 18th instant, as I am in harmony with it and am trying with an earnest, sincere heart to be one of the living stones in this building that is hewn out of the mountain—built without the sound of a hammer. Your broadcast gave me the gospel as I understand it. I want to learn more of my Creator. Yours sincerely, R. J. M., Pa."

"Dear Sirs: I listened to you on Sunday, January 25, at 9:30 o'clock in the morning, and it was very good. Well, I visited 136 Fulton Street, Brooklyn, a few weeks ago and bought a book called 'The Divine Plan of the Ages.' If there are any more volumes I would like to know about it. This little book I bought cost forty cents. It surely has opened my eyes. Where I came from they were always fighting about religion. That is why I started to read and investigate in order to find out things for myself. You may send me the booklet called 'Good News.' Sincerely yours, J. G., New York."

"Friends: Some good sister (stranger) just handed your leaflet to a member of our house. My first 'Plan of the Ages' I purchased in 1890, 52 years ago. Today I have the six volumes. After

Pastor Russell's death I have been unable to learn what became of his class. The few whom I have met have been as ignorant as myself concerning this until your leaflet was handed to us by a stranger. Enclosed find a one-dollar bill for the cause. C. S. J., Indiana."

"Dear Frank and Ernest: May God bless you in the work you are doing in enlightening the minds of people. I have learned so many things that were puzzling to me before since I have been listening to your programs. Please send me the booklet, 'The Judgment Day.' Thanking you, I remain yours in God, I. K., N. J."

"Dear Frank and Ernest: Please send your discussion of 'Peace Assured.' I enjoy your informal and heart-thrilling programs which seem to be built around a sound, intellectual search for the eternal truth. Let me know if any more of these discussions are obtainable. Sincerely yours, W. A. M., Ohio."

"Gentlemen: I heard your Sunday morning broadcast and enjoyed it very much. It was a wonderful help during these unsettled times and I want the booklet mentioned on this broadcast. Thanking you for making it possible for the public to get this wonderful book, I am, Yours very truly, C. E. N., Kentucky."

"Dear Sirs: Having read your booklet, 'Hope Beyond the Grave,' I can sincerely say it is one of the best I have read. I borrowed it from a minister. It should really be in the hands of all those who are earnestly seeking to know the truth. Kindly send me three copies for which I enclose stamps to cover the cost. Am giving these to my friends and do wish I could afford more to go around. I will keep one and lend out the others so it can be read by many, many people. May God bless your work and your understanding to write the truth. I would appreciate your sending me your magazine. Yours in Christ, B. H., N. Y."

"Dear Sirs: Please send me a copy of your booklet, 'Peace Assured,' which you say will be mailed upon request. I heard your broadcast for my first time last Sunday. I was listening in from a little town of Grand Tower, Illinois. This is my native home. Your lecture was specially inspiring and comforting to me. Having lost my mother just five months ago my heart has been very heavy this holiday season. I am so thankful to our Heavenly Father for having heard your prophetic assurances that Jesus, our Lord and King, will soon liberate us from troubles and sorrows we suffer now. It is my prayer that many will hear and be made to rejoice as I, through your messages from God's unfailing Word. Yours very sincerely, L. E. R., Missouri."

KINGDOM CARDS

FOR RADIO AND GENERAL USE

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

The Dawn 136 Fulton Street Brooklyn, N. Y.

Speakers for Class Meetings

BROTHER T. E. BARKER	
Lynn, Mass.	February 1
Worcester, Mass.	8
Boston, Mass.	22

BROTHER FRED BRIGHT	
Philadelphia, Pa. (afternoon)	February 22
Norristown, Pa. (evening)	22

BROTHER W. A. BUHL	
New London, Conn.	February 1, 8

BROTHER N. T. CONSTANT	
New Haven, Conn.	February 8

BROTHER D. DINWOODIE	
Brooklyn, N. Y.	February 8
Paterson, N. J.	15

BROTHER A. C. FREY	
Reading, Pa.	February 1

BROTHER R. KREBS	
Baltimore, Md.	February 1

BROTHER G. S. KENDALL	
Sarasota, Fla.	February 4, 5
St. Petersburg, Fla.	6-8
Tampa, Fla.	9, 10
Orlando, Fla.	13-16
Jacksonville, Fla.	17-20
Atlanta, Ga.	22-25
New Orleans, La.	27, 28
Dallas, Texas	March 2-4

BROTHER J. Y. MAC AULAY	
San Francisco, Calif.	February 1, 2
Redwood City, Calif.	3
Fresno, Calif.	4
Kerman, Calif.	5
Tulare, Calif.	6
Taft, Calif.	8

San Luis Obispo, Calif.	10
Glendale, Calif.	11, 24
Hyde Park (Los Angeles)	12
San Gabriel, Calif.	13
Pasadena, Calif. (morning)	15
Los Angeles, Calif. (afternoon)	15
Pomona, Calif.	16
San Bernardino, Calif.	17
Riverside, Calif.	18, 20
Mentone, Calif.	19
Santa Ana, Calif. (morning)	22
Los Angeles, Calif. (afternoon)	22
Monterey Park, Calif.	25
Hyde Park, (Los Angeles)	26
Lamanda Park, Calif.	27
Hawthorne, Calif. (morning)	March 1
Los Angeles, Calif. (afternoon)	1

BROTHER M. C. MITCHELL	
Paterson, N. J.	February 22

BROTHER EDWIN PROCTER	
New London, Conn.	February 15

BROTHER J. I. VAN HORNE	
Duquesne, Pa.	February 1
East Liverpool, Ohio	8

BROTHER G. M. WILSON	
Baltimore, Md.	February 15
Tonawanda, N. Y.	21
Toronto, Ont., Can.	22

BROTHER C. W. ZAHNOW	
Saginaw, Mich.	February 1
Cleveland, Ohio territory	3-20
Pittsburgh, Pa.	22
Lewistown, Pa.	23
Shamokin, Pa.	24
Bloomsburg, Pa.	25
Leighton, Pa.	26
Lebanon, Pa.	27
Reading, Pa.	March 1

SUNDAY SCHOOL LESSONS

(Continued from Page 29)

of the Holy Spirit during this age—since Pentecost—constitute together the Kingdom class, the Kingdom in embryo—unfinished, undeveloped, incomplete.

The first illustration of our lesson is that God's Kingdom in its present embryotic condition is a slow, gradual, methodical development, covering the entire period of this Gospel age. It is like seed cast into the ground, which gains its maturity after many days of varied experiences—then finally harvested.

The parable of the mustard seed appears to represent the Kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true gospel. From that little seed we have a great institution today with many denominational branches. But alas! its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the wicked one and his angels—Satan and his representatives—who of course should have no place in the church. Indeed, they would have no place in it, if

the church were loyal and zealous enough to proclaim only the true gospel and the way of self-denial.

The parable of the treasure hid in the field is not one of the parables which Jesus expounded. His people, therefore, are left to exercise their judgment of its meaning under the guidance of the Holy Spirit and the light shed upon it by other Scriptures. Indeed, there might be more than one application of it correct. For instance, we might apply the parable to our Lord Jesus and say that He bought the whole world at the cost of all He had, and that He purchased the world because of the "treasure" which it contains. And that treasure might consist of a variety of treasures of different value—for instance, the church, the bride class, the Lord's special treasure, and such of the world as will ultimately be blessed.

On the other hand some have preferred the thought that the great Teacher referred, not to Himself at all, but to those whom He instructed. He would then be recommending that these should view the Kingdom after the illustration of this parable, willingly investing all that they possess, in

full consecration, in order to gain the great treasure of association with the Master in His glorious Kingdom of the future.

A very similar lesson is given us in the next parable of the pearl of great value, for which the one in the parable exchanged all that he possessed. The price of the Kingdom is our sacrifice, even unto death, and nothing less will secure it. Nor would any sacrifice that we could make secure a share in this Kingdom for us except as our sacrifice would first be made acceptable in God's sight through the precious merit of our Redeemer's sacrifice.

The parable of the fish net closely corresponds to that of the parable of the wheat and the tares, and emphasizes the fact that the Gospel age would close with a separation in which the suitable "fish" would be retained by the Master and the unsuitable, the mere professors, be cast again into the sea.

QUESTIONS:

What was the principal topic discussed by Jesus throughout His ministry?

What phase of the Kingdom is chiefly represented in our Lord's parables?

What has been one of the factors contributing to the rapid growth of nominal Christianity?



To Us the Scriptures Clearly Teach

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

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

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

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

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

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