

The DAWN

VOLUME NO. LXV, NUMBER 10
(USPS 149-380), October 1997

TABLE OF CONTENTS

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$3.00 a year; Great Britain £2. Write to foreign addresses for other prices.

CANADA: P.O. Box 175, Elmwood Postal Outlet, Winnipeg, Man. R2L 1M0

BRITISH ISLES: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

AUSTRALIA: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

FRANCE: Publications Aurore, Association des Etudiants de la Bible 398, rue Leon Blum 59162 Ostricourt

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Eisenstrasse 9, 91231 Neunkirchen am Sand

GREECE: He Haravgi (The Dawn), Afrediou 81 Ano Ilisia, GR 15771 Athens

ITALY: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

NEW ZEALAND: P.O. Box 27468, Mt. Roskill, Auckland 1004

SOUTH AMERICA: El Alba, Calle Almirante Brown 874, Monte Grande 1842, Buenos Aires, Argentina

Padre Bruzzone 1166, Espeleta 1882, Buenos Aires, Argentina

SPAIN: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

HIGHLIGHTS OF DAWN

The Language of the Bible 2

INTERNATIONAL BIBLE STUDIES

Refusing to Compromise 12

Victorious Faith 14

Weighed and Found Wanting 16

Is Prayer Worthwhile? 18

CHRISTIAN LIFE AND DOCTRINE

The Power of the Spirit 20

The Plan of God in the Book of Genesis, Part 4 — A New World Begins 24

Oneness of the Divine Family 47

The Purpose of the Christian Life 56

Weekly Prayer Meeting Texts 62

DAWN PUBLICATIONS NOTICE 32

"FRANK & ERNEST" AD 32

OBITUARIES 62

SPEAKERS' APPOINTMENTS 63

CONVENTIONS --

THE LANGUAGE OF THE BIBLE

MANY SINCERE CHRISTIAN believers read the Bible daily. They know it is the Word of God but they have difficulty in understanding its language. Such expressions as “the earth melted” at God’s voice” (Ps. 46:6); the earth reeling “to and fro as a drunkard” (Isa. 24:20); or the idea of those cast into outer darkness as “weeping and gnashing” their teeth (Matt. 22:13), confuses them. This is especially true when they read that “God is love.” (I John 4:16) Yet, once the key to the Bible is used to open one’s mind to understand its message, the language employed assists the reader’s comprehension.

The seemingly strange language of the Bible is, in reality, picture language. Many students of the Bible use the expression ‘symbolic language’. Symbols or pictures are intended to clarify what the LORD wants to convey to us. We read the LORD’s words in Isaiah’s prophecy: “As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” (Isa. 55:9) It would be impossible for us to grasp God’s thoughts unless they were ‘illustrated’ for us. The use of illustrations is essential in education,

especially in teaching children. We, as children of men, are like infants before the LORD. In his Word he comes down to our level, using illustrations to help us understand his plans and purposes.

PICTURES IN THE PSALMS

Some want to interpret the Bible literally, and say that the interpretation of any text symbolically is to change God's Word. Yet many readers accept parts of the Bible pictorially without giving it a second thought. Some of the most beautiful and well-known promises of the Bible, by which the LORD assures his people of his care for them, are presented in very colorful, pictorial language. The 23rd Psalm, known so widely by Christian people, is an excellent example of this, yet it is nearly all phrased in pictorial or symbolic language.

When David writes, "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," none of this passage is literal. David put himself in the position of a sheep, and God as his shepherd. Certainly no one would argue that David was actually, literally a sheep! We as human beings may not view lying down in green grass as a delightful experience! How wonderfully reassuring is the lesson when we understand it as the psalmist intended. Without the illustration employed by David in this psalm, the lesson of God's care would not have been nearly so impressive and comforting.

Another reassuring promise of God's Word reads: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, he is my refuge and my fortress: my God; in him will I trust. Surely

he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” (Ps. 91:1-4) This is a promise made more understandable and forceful through the use of illustrations, or symbols. God is likened to a ‘refuge’ and a ‘fortress’. He is also spoken of as having ‘feathers’ and ‘wings’.

No one would want to say that these words were to be understood literally. Yet we have a meaningful illustration in this psalm. Fortresses in ancient times were designed to protect people from the assaults of their enemies; so also God protects his people. Likewise, the protection a mother hen gives to her chicks from hawks and other enemies, by calling them to hide under her wings, is a vivid word picture of God’s intimate and loving care for his people.

THE USE OF ‘FIRE’

This is true with respect to other teachings of the Bible. Fire is often used symbolically in the Scriptures, rather than literally. For example we read: “Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”—Zeph. 3:8,9

When the LORD says, ‘Wait ye upon me until the day that I rise up to the prey’, he does not mean

that he is a hunter waiting to kill his prey. Instead, this is God's answer to the heartfelt cry of his people throughout the ages. Whenever and wherever there has been injustice, suffering, exploitation, crime, or other evil, the question has always been asked: "Why doesn't God do something about this? Why does he permit such wrongs to continue?" In Zephaniah's prophecy God asks us to wait on him; he tells us that his 'due time' will come to do something about human suffering; that his 'fierce anger' will burn against all the causes of human suffering.

However, we must be prepared to accept God's method of establishing righteousness in the earth. When God is entreated to do something about human suffering, people often do not want interference in their own way of life. In Zephaniah's prophecy, very drastic action by God is described. There is a 'gathering' of the 'kingdoms and nations' of earth, upon whom is 'poured' God's 'indignation, even all his fierce anger', and the 'whole earth' is 'devoured' by the 'fire of his jealousy'. One meaning of the Hebrew word translated 'jealousy' is 'zeal'. 'Fire' is used to picture God's 'zeal'.

THE EARTH 'DEVoured'

The 'devouring' of kingdoms and nations is illustrated in other ways in the Scriptures. In Daniel 7:23, the earth is said to be 'devoured', not by 'fire', but by a 'wild beast'. Pictorial language is used throughout the Book of Daniel, where kingdoms are represented by four ferocious beasts. (Dan. 7:4-7) This practice is similar to the usage by journalists of beasts to picture present-day governments, such as the British lion, Russian bear, or the American eagle. Students of prophecy believe that

the fourth beast mentioned in Daniel 7:7 symbolizes the Old Roman Empire, which is said to have 'trodden upon' and 'devoured' the whole earth. Pictorial language is used to show that the Roman Empire would bring essentially the whole known world under its control.

ZEPHANIAH'S PROPHECY

Zephaniah's prophecy, speaking of 'all the earth' being 'devoured' with the 'fire' of God's 'jealousy', uses similar pictorial language. In neither case is the reference to the literal earth, but rather 'earth' is used to picture the people, the social order, or the society of earth. We know also that the reference is not to the 'devouring' of this literal planet upon which we live, with the consequent destruction of the human race, because in the following verse the LORD explains what happens afterward: "I will turn to the people [who are still here!] a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:9

'Fire' is used in the Scriptures very aptly to symbolize destruction. And in Zephaniah's prophecy, man's selfish rulership over earth is destroyed in preparation for the establishment of Christ's kingdom. We could not use a more appropriate symbol for complete destruction than fire. To our ancestors, fire was the most destructive agency known, and still is today. Thus, fire is used to illustrate the destruction of the willfully wicked. The "lake of fire," mentioned in Revelation 20:14, is an illustration of the condition of destruction. No one would think of throwing anything into a fire to preserve it! The picture language of the Bible uses

the natural characteristics of the illustration to convey God's thoughts to us.

A VARIETY OF SYMBOLS

There are many illustrations in God's creation which are used in the Bible in one association or another. God illustrates his meanings through the sun, the moon, the stars. He uses clouds and storms, and the wind—even the whirlwind. He also uses animals—sheep and goats and horses. He uses trees and grass, wheat and tares. He uses the oceans, the rivers, and the lakes. Generally speaking, we humans know the characteristics of all these, hence they convey to our minds certain ideas; so when they are used by the LORD in the symbology of his Word, we can better understand the message he is endeavoring to convey to us.

Using the sun as a picture, the Bible speaks of Jesus in the establishing of his kingdom as the rising of the "Sun of righteousness." (Mal. 4:2; Matt. 13:43) Knowing what the light and warmth of the sun does for humanity, we instantly perceive the life-giving blessings which will reach the people through the rulership of Christ. Thus God helps us to understand the meaning of prophecy. He wants us to use our minds, inviting us to "Come now, and let us reason together."—Isa. 1:18

THE FORTY-SIXTH PSALM

One of the most impressive prophecies of God's Word uses a number of illustrations such as 'mountains', 'seas', 'waters roaring', 'chariots burned in fire', and the 'earth melting'. It reads: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be

carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The heathen [nations] raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.”—Ps. 46:1-3,6,8-10

Although this prophecy uses destructive forces in illustration, the climax is noteworthy. It pictures God as saying, ‘Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth’. After all the ‘destruction’, the earth remains—it is neither ‘removed’ literally, nor ‘melted’, and the nations remain to ‘exalt God’s name’, or to recognize him as the supreme LORD and Ruler.

This prophecy is of special comfort to God’s people. They are able to recognize God’s particular protection and care over them, and so they say: ‘God is our refuge and strength, a very present help in trouble’. As they view the events occurring at the conclusion of this present age, they are able to say, ‘Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea’. The earth, the mountains, and the sea are all used pictorially. The Bible is consistent in picturing kingdoms as mountains. In this case, the psalm interprets this symbol when in verse 6 it says, ‘the kingdoms were moved’, to describe the meaning of verse 2: ‘the mountains be carried into the midst of the sea’.

In Daniel 2:35, the stone that smites the image becomes “a great mountain and filled the whole earth.” In verse 44, this mountain is clearly identified as “a kingdom which shall never be destroyed.” Also, the “waters” of the sea mentioned in Revelation 17:1, is described as being “people, and multitudes, and nations, and tongues,” in Revelation 17:15. The sea is also often used to depict the raging masses of humanity. Jesus uses this picture in Luke 21:25 when speaking of the end of this old order of society upon earth. He said, “Upon the earth distress of nations, with perplexity; the sea and the waves roaring.” The earth, in this prophecy, represents the present social order that is removed to make way for Christ’s kingdom.

CHRIST’S KINGDOM

Events that occur at the end of the age, at our Lord’s return, would include “distress of nations” and “men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:25,26) ‘Mountains’ ‘carried into the midst of the sea’ refers to the mighty bulwarks (mountains) of society coming under the control of the discontented and rebelling masses of humanity (the sea)—which has been going on in recent years. When the ‘earth’ ‘melts’ at the sound of the LORD’s voice, we see the use of yet another symbolism commonly employed. We hear of a heart melting, meaning that someone’s obstinacy has been broken down, and that there is a yielding to the wishes of another. So we see in the use of this symbol the rigid, obstinate, selfish, present social order of earth ‘melting’, signifying that man’s selfish social order succumbs to divine authority—pictured by

‘the LORD’s voice’. His power and authority are felt in the earth.

One of the characteristics of earth’s present social order and man’s rulership is war. In this prophecy, the weapons of war are destroyed, and God makes ‘wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire’. The immediate following of God’s command for war to cease shows how completely Divine authority will control the affairs of earth. This is confirmed in Micah 4:3, where we read, “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”

The LORD will not share the rulership of the world with man. Therefore, all the symbolisms of this prophecy, and others used elsewhere in the Bible which describe the troublous times in which we are living, merely depict a transition period leading into a new age—the Messianic Age—when Divine authority, through Christ, will take control of all the affairs of mankind.

The use of Biblical expressions such as ‘fire’, the ‘earth melting’, ‘turbulent seas carrying away mountains’, ‘earthquakes’, ‘floods’, and other disasters are not intended to frighten the reader, nor to imply that God is bent on nothing else except destruction and punishment, or that he has no love or kindness. On the contrary, they are intended to reveal that the LORD is concerned about human suffering, and will take drastic steps to bring about an end to it. This is emphasized in the concluding words of this prophecy where we read: ‘Be still, and know that I am God. I will be exalted among the

heathen [nations], I will be exalted in the earth', already quoted, and concluding with these words: "The LORD of hosts is with us; the God of Jacob is our refuge."—Ps. 46:10,11

It is important to note that the consequence of these pictorial events is the establishment of God's kingdom, the exaltation of God's name in the earth, and **not** the destruction of Planet Earth. Divine authority will be operative on behalf of mankind. Jeremiah's prophecy will be fulfilled: "They shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34

In this kingdom where happiness will prevail, there will be some disappointment, described by Jesus as "weeping and gnashing of teeth." (Matt. 22:13) In the Middle East and the general territory around Israel, this was an idiom of speech denoting great disappointment and chagrin. When Jesus used this expression in his parables, it was never intended to suggest that some of mankind would suffer forever. Instead, Jesus used it, in particular, with respect to the religious rulers of his day, to indicate that in the kingdom when they found themselves without authority, and when they realized how they had missed gaining the greatest prize of all time, they would display great disappointment. However, they, too, will have the opportunity to come under the instruction and reformation of the kingdom laws then to be in effect, and to gain eternal life by obedience to those righteous laws. ■

REFUSING TO COMPROMISE

KEY VERSE: *“Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”—Daniel 1:8*

SELECTED SCRIPTURE: *Daniel 1:3-5,8-16*

DANIEL WAS OF royal or princely descent, and at the time described in our lesson was a Jewish captive in Babylon. (vs. 3) Because of his rank in Israel he was selected and trained for palace service by King Nebuchadnezzar. (vs. 4) Daniel was aware that Nebuchadnezzar and his servants had the power of life and death over him, yet even after he and his friends were given new Babylonian names, they remained faithful to God.

They were given food and drink fit for the king, but Daniel and his friends resolved that instead of eat-

ing it they would eat only vegetables and drink water. They would not defile themselves with the royal rations of food and wine, because meat set before them might have been taken from unclean animal flesh, or from an animal offered in sacrifice to an idol; both such sources of meat were forbidden by their Law. The Jews were distinguished from other nations by the careful attention they paid to the meats they used for food.

To the Babylonians, a diet of vegetables and water was considered un-

healthy. But at the end of a ten-day trial period which had been negotiated with their prison guard, Daniel, Shadrach, Meshach, and Abednego looked far healthier and better nourished than any of the young men who had eaten the king's food. We read: "The king communed with them . . . and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."—Dan. 1:19,20

What was the secret of this wisdom? It lay in the blessing of God, and in the fact that these young men sought to devote their lives to the doing of the Divine will and of following righteousness! Thus we see that we can be free to do the will of God at any cost. By refusing to compromise in this matter, Daniel and his friends remained faithful to God. However, they were not released from captivity, and, in fact, underwent severe tests, being subject to death at any time at the king's command. But God was present with them in all their trials because

they were true to the principles and teachings of their faith.

The lesson for all who are striving to follow in the footsteps of the Master—even in the most dire circumstances—is that God is ready and able to help those who refuse to compromise their beliefs. This knowledge helps us to be faithful disciples even in the midst of a hostile world. Christians throughout this Gospel Age are in a condition very similar to that of Daniel.

The King of Glory has enlisted them in the school of Christ, to train a few especially chosen to be joint-heirs in the Messianic kingdom when it shall be established. The pronouncement of faithfulness is given at the end of each one's course. Those found worthy show the 'Daniel spirit' of devotion to their worthy God and to the principles of righteousness, willingly to lay down their lives in the service of the truth. Of these the LORD speaks saying: "They shall be mine, saith the LORD of hosts, in that day when I make up my jewels."—Mal. 3:17 ■

VICTORIOUS FAITH

KEY VERSE: *“Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Daniel 3:18*

SELECTED SCRIPTURE: *Daniel 3:14,16-25*

YEARS PASSED AFTER the narrative of our last study. King Nebuchadnezzar had advanced the four Hebrew captives to positions of honor and trust. We are not told what position Daniel (whose name had been changed to Belteshazzar) held at this time, but his three companions who had also been given new names, were made governors of Babylonian provinces.—Dan. 2:48,49

Today we learn that a victorious faith requires a clear understanding of to whom we belong, along with an unshakable belief that God’s way is the only way for us. When a royal decree requiring Nebuchadnezzar’s subjects to bow

down to a golden statue confronted Shadrach, Meshach, and Abednego, they chose to risk death rather than commit the sin of idol worship. Nebuchadnezzar was understandably furious that his orders were disobeyed, yet he did show mercy by issuing an ultimatum to them to change their minds, to bow down to worship the image, and they would be spared. If not, they could expect to be thrown alive into the fiery furnace prepared to receive those who refused to bow down.—Dan. 3:14-18

Even when the king personally gave them this opportunity, they stood fast in their faith, and refused the king’s demand. Nebuchadnezzar was sure no god

would be able to save anyone from death in this inferno. However, they insisted on serving their God no matter what the cost, fulfilling the first of the ten commandments of the Jewish Law: "Thou shalt have no other gods before me."—Exod. 20:3

Although they were keenly aware of the punishment that awaited them, Shadrach, Meshach, and Abednego said to the king, "O Nebuchadnezzar, . . . if it be so, our God whom we serve is able to deliver us from the burning fiery furnace." (vss. 16,17) The king was furious, and they were bound and cast into the furnace, which had been heated seven times hotter than required! Although this would not make their death more grievous, it signified that the king considered it far more ignominious.

But glory to God! Their deliverance was illustrious! The king had once before seen evidence of the power of God. But now he intently watched the furnace, believing the young Hebrews who had such faith in God were very fool-

ish. As he looked toward the furnace, to his utter astonishment, the king beheld four persons walking in the midst of the fire, unharmed! He went closer, saying, "Lo, I see four men . . . and the form of the fourth is like the Son of God."—Dan. 3:25

What had he done? What should he do now? He called to the three, "Ye servants of the Most High God, come forth." (vs. 26) They came out, unharmed, with not even the smell of scorching upon their clothing! The king acknowledged the miracle and praised God, saying, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him. . . . Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."—vss. 28, 30

What a lesson this contains for us! All who defy the mandates of the world that they might worship none but the true and living God, can claim the promise, "Blessed are all they that put their trust in him."—Ps. 2:12 ■

WEIGHED AND FOUND WANTING

KEY VERSE: *"TEKEL; Thou art weighed in the balances, and art found wanting."*—Daniel 5:27

SELECTED SCRIPTURE: *Daniel 5:1-7,25-31*

THE EXPRESSION "THE handwriting is on the wall," based upon Daniel 5:5, is a saying well known by many in the world, and means that a final judgment has been made from which there is no turning back. In chapter 5 of Daniel, we learn that Belshazzar, the son of Nebuchadnezzar (vs. 11), prepared a state banquet where more than a thousand guests attended. In preparation for the feast he had set out on the tables the sacred golden and silver vessels stolen from the Temple in Jerusalem prior to its destruction.—II Kings 24:13

These cups, and other accessories dedicated for use in God's holy house, were now profaned by the revelers who used them as they worshiped false gods. Belshazzar had gone too far. He lacked moral character and respect for the things of God. He flaunted his own ignorance by presuming that God would take no action in response to this sacrilege while he and his nobles, his wives and concubines partied shamelessly. In the same hour, however, the fingers of a man's hand came forth and wrote on the wall before him four words in the Aramaic, or ancient Hebrew lan-

guage, saying, "Mene, Mene, Tekel, Upharsin; thou art weighed in the balances, and art found wanting."—Dan. 5:25,27

God took notice of Belshazzar's actions. And he continues to take notice of us. What we do is important to God, and we are accountable for our actions. We should ask how we can become more accountable for our actions so that God will not find us wanting? Am I doing things that are not pleasing to God?

Seeing the letters on the wall which he could not read, Belshazzar called for all his 'wise men', who were unable to read the writing nor to interpret it for the king. Previously they had been unable to interpret King Nebuchadnezzar's dream of the great image, and now they could make no sense of a four-word message written in Aramaic. Help was needed to unravel this puzzle.

The queen convinced Belshazzar to call for Daniel. (vss. 10-12) She recounted how this Israelite had miraculously helped Nebuchadnezzar when his court staff of soothsayers were stymied. Although they had appar-

ently never met, Belshazzar was willing to consult anyone who could make sense of this terrifying situation.

After telling of Nebuchadnezzar's humbling by God (vss. 17-22), Daniel observed that Belshazzar, although knowing about it, had himself not been humbled. Daniel proceeded to interpret the words on the wall, and to announce to all that Belshazzar had been 'weighed in the balances and had been found wanting'. That very night King Belshazzar was slain. The once mighty Babylonian empire was conquered by the Medes and Persians.—vss. 30,31

All our actions have consequences. While we continue to fall short as imperfect humans, we have a model to follow. God's Word is meant to be interpreted harmoniously. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17 ■

IS PRAYER WORTHWHILE?

KEY VERSE: *“At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.”—Daniel 9:23*

SELECTED SCRIPTURE: *Daniel 9:3-6,18-23*

AS WE STUDY the life of Daniel, we find his prayer of confession on behalf of the covenanted people of Israel in the 9th chapter. He began it by saying: “I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” Including himself, he continued: “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.”—Dan. 9:3.5

Daniel acknowledges that God had been steadfast and kept the covenant according to the Divine promise. The people had problems because they sinned by disobeying God’s Law, and failing to listen to those whom God had sent. The whole community, from kings and princes to the ordinary people, is included in the list of persons who “have not hearkened.”—vs. 6

Daniel attests to the fact that the people had been exiled because of their unfaithfulness to God. The “curse . . . written in the Law

of Moses" (vs. 11), is spelled out in Deuteronomy 28:15-46. Daniel clearly points out his realization that they have brought the destruction of Jerusalem and their exile upon themselves as a result of their own disobedience. He then speaks directly to God—the one who had delivered them out of Egypt—and he calls upon him to hearken, forgive, and to act without delay.—vs. 19

While Daniel was praying, the angel Gabriel (Luke 1:19,26; Dan. 8:16; 9:21), came to him to give him 'understanding'. Gabriel explained that seventy weeks had been decreed so that the six objectives stated in Daniel 9:24 could be fulfilled. The first three goals were: "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." This relates to the need for the putting away of sin. The last three purposes were: "to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." These words tell of the inauguration of God's kingdom of justice.

The Bible testifies to the fact that God not only hears our prayers, but answers them as well. God's responses, however, may not always be what we want to hear. God may be drawing us into a closer relationship in which we must depend more on him, and less on ourselves. Daniel confessed sin, and prayed for forgiveness. What he actually received was a greater understanding of prophecy, because he was "greatly beloved."—vs. 23

Moreover, this information came to him through an angelic visitation! Likewise, God will bless us if we fervently seek an intimate relationship with him in prayer. Daniel had firsthand experiences with the power of prayer; and it is clear that God hears and responds to our prayers also, for we, too, are 'greatly beloved'. Let us not lose faith in the power of prayer, knowing that our affairs are overruled by him, and that "all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28 ■

THE POWER OF THE SPIRIT

THE WORDS OF our Lord to his apostles were: "Ye shall receive power, after that the Holy [Spirit] is come upon you." (Acts 1:8) The operation and effect of the Holy Spirit had to some extent been experienced by the apostles before Pentecost. In the 14th chapter of John's Gospel, Jesus, in promising the Holy Spirit after his departure, referred to it as a Comforter or helper, even the Spirit of truth, and said, It "dwelleth with you, and shall be in you." (John 14:17) The difference between 'with' you and 'in' you should be noted. The Spirit had dwelt 'with' them by reason of their association and fellowship with Jesus. That Spirit dwelling in our Lord without measure radiated to others, and the apostles under its influence were guided into some understanding of Divine truth.

When Peter, in reply to a question from our Lord, stated: "Thou art the Christ, the Son of the living God," Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father." (Matt. 16:16,17) Peter, before Pentecost, was vastly different from the Peter after Pentecost. Before the crucifixion—although he had testified that Jesus was

the Christ—in weakness he denied him. The reason was that the power of the Spirit had not come upon him. The apostles were told to wait in Jerusalem until they were “endued with power from on high.” (Luke 24:49) Peter, begotten of the Spirit at Pentecost, was a bold and courageous advocate of the truth he believed; so were all those of the church, similarly begotten.

It is written of the Day of Pentecost that they were all there of “one accord,” of one mind. (Acts 2:1) That was the secret of their power—emptied of self, with a desire to receive Divine blessing and truth, they could be used by God, and the power of God could operate through them. No wonder, with such a oneness of outlook and purpose, martyrs like Stephen, whose face was like an angel’s as the influence of the truth emanated from him, were produced.—Acts 6:15

Paul was a like example of fervency of spirit serving the Lord, sacrificially laying down his life in the preaching of the truth and the service of the brethren; and he states that “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” (Rom. 12:11; II Tim. 1:7) What was the mainspring of Paul’s devotion to his Lord? It was to let the Holy Spirit have free course in his mind, that its power might be manifested. His words, “Lord, what wilt thou have me to do?” became the guiding principle of his life.—Acts 9:6

If the Spirit is to be a power in our lives, we must realize the foundation of Christian truth, that the redemption, while it is for all, is for us individually; and to each it must be, ‘Christ died for me’. Further, that while we do sin, it does not have a controlling influence over us; for the grace arrange-

ments operate toward the church, as Paul states, "Sin shall not have dominion over you: for ye are not under the Law, but under grace."—Rom. 6:14

Additionally, the follower of Christ must not dwell upon present successes or failures, nor upon things of the past, but "forgetting those things which are behind, and reaching forth unto those things which are before," he must "press toward the mark for the prize of the high calling of God in Christ Jesus," looking "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—Phil. 3:13,14; II Cor. 4:18

OUR DELIVERANCE DRAWETH NIGH

Thus, the Christian realizes his present deliverance from the condemnation of sin and death into the Divine family, and that he has become a son of God, having received the Spirit of sonship. (Rom. 8:15-17) No wonder the writer says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—I John 3:1

While we have a present deliverance, we look forward to the future deliverance from weakness to power, from corruption to incorruption, from mortality to immortality. (I Cor. 15:42-44,52-54) How is this accomplished? It is by walking "after the Spirit," by not grieving the Spirit, by allowing the Word of God to work in us "both to will and to do of his good pleasure."—Rom. 8:4; Eph 4:30; Phil. 2:13

Our Lord said that the Spirit would be with us as a comforter and helper, until he receives us unto himself in the dwelling place he has gone to prepare for us. (John 14:2.3) Then God will exert on our

account that great and mighty power which he wrought in Christ when he raised him from the dead, and our deliverance will be complete.—Eph. 1:18-20

Can the Holy Spirit be a power to us even as it was to the Early Church? It is well to remember the similarity of our times to theirs. In their day, one age was closing and a new age—the Gospel Age—was opening, and Jerusalem was about to fall in the tribulation then due. Today the Gospel Age is closing and the kingdom age near at hand, and the momentum of the greatest time of trouble the world has ever known is developing. Let us call to mind the prophecy of Joel 2:28-32, which applies to the end of both ages. This prophecy found its first fulfillment in the consecrated enthusiasm following Pentecost.—Acts 2:16-21

Today we live in the last days preceding the great climax of the terrible day of the LORD. The Holy Spirit is on the LORD's people in accordance with Joel's prophecy, enabling them, as it did the Early Church, to declare with boldness and determination the Day of Vengeance of our God upon all evil systems and institutions; and declare also the kingdom of God with its blessings for all humanity, which is to follow.—Isa. 61:1-4

What was the great power bestowed at Pentecost? Let the writer of the Acts (1:8) tell us in our Lord's own words: "Ye shall receive power, after that the Holy [Spirit] is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." ■

"Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.—*Psalm 31:24*

CHRISTIAN LIFE AND DOCTRINE

THE PLAN OF GOD IN THE BOOK OF GENESIS— PART 4

A NEW WORLD BEGINS

CHAPTER EIGHT

GENESIS 8:1-4—“God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

“The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

“And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.”

Much is said in the Scriptures to indicate that God's interest in his covenant people, and his care for them has often been the reason for important decisions and moves on his part. Because God “remembered Abraham” (Gen. 19:29), he made provision for Lot to escape from the cities of the plain which were destroyed. “God remembered his covenant with Abraham, with Isaac, and with Jacob”

(Exod. 2:24), and delivered the Hebrew children from Egyptian bondage.

From a scientific standpoint, the waters of the Flood would doubtless have abated in any event, but God honored his servant, Noah, by this beautiful token of his remembrance of him.

We have in these verses a very colorful description of how the 'fountains of the deep and the windows of heaven were stopped', followed by the gradual receding of the Flood waters until the ark rested 'upon the mountains of Ararat'. It would be difficult to analyze the meaning of this language accurately, and with sufficient detail to know exactly all that is involved in the narrative. It is enough for us to know that in the New Testament, both Jesus and Peter confirm the record; and Peter tells us that with the drying up of the Deluge there began a new world, referred to by Paul as "this present evil world."—Gal. 1:4

The name Ararat means 'holy ground'. It is well to note that the word 'mountains' is used in the plural, and it is believed by scholars that the reference is to a mountainous district of Asia, and that it was the ancient name for a portion of Armenia. In its Biblical sense it is descriptive of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the north, and of Mesopotamia on the south.

It is probable that the ark rested on one of the lower portions of the range, rather than on the lofty peak to which Europeans have given the name Ararat. This latter in reality has two peaks, the higher of which is more than 17,000 feet. The lower is about 4,000 feet less. The higher peak is covered

perpetually with snow for a distance of 3,000 feet down from the summit.

Many sensational and highly speculative stories recur from time to time about the ark having been discovered, buried—and thus preserved—in this snow and ice. It is quite unlikely, however, that the ark landed at so high an elevation. Great climatic changes occurred at the time of the Flood which probably left these lofty peaks embedded in ice and snow as the Flood waters receded, hence if the ark had remained on either one of them it would have been impossible for Noah and his family and the animals to have escaped.

It has been suggested that God has probably preserved the ark, and in due time will display it as a testimony to unbelievers. This hardly seems necessary in view of his plan to raise the dead, which will include Noah and his family. A testimony from them should, and will, convince all 'doubting Thomases'; not only because they were on the scene when it occurred, but because they themselves will be living testimonies of a still greater miracle, even the resurrection of the dead!

VERSES 5-12—"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

"And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

“Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

“But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

“And he stayed yet other seven days; and again he sent forth the dove out of the ark;

“And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

“And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.”

Noah’s method of determining the degree to which the waters of the Flood had receded from time to time, was unique. A close study of this narrative is quite revealing. Verse four tells us that on the seventeenth day of the seventh month the ark rested—meaning, evidently, that the water was not deep enough over that territory to keep it afloat. But, according to the fifth verse, it was more than two months after this before the tops of the mountains were seen.

Forty days after this, Noah sent forth a raven, which did not return; then a dove, which did return. He waited another seven days, and sent forth the dove again, and it returned with an olive twig. In other words, it took five months for the waters to recede sufficiently for the ark to rest on the ground and four months after this the dove found

an olive tree. This would indicate that the ark did not rest on either of the high peaks now known as Ararat, for the speed with which the waters were receding would not, in that case, have left the earth dry in so short a time thereafter.

VERSES 13,14—“And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

“And in the second month, on the seven and twentieth day of the month, was the earth dried.”

Here again we have a very accurate statement of a date—Noah’s six hundredth and first year, the first month, and the first day of the month. This is an example of the exactness with which chronological records are kept in the Bible. It is on the basis of this sort of timekeeping that we have confidence in Biblical chronology, a chronology which reveals that Adam and Eve were created more than six thousand years ago.

VERSES 15-19—“And God spake unto Noah, saying, “Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.

“Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

“And Noah went forth, and his sons, and his wife. and his sons’ wives with him:

“Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.”

In these verses we have a completion of the narrative of the manner in which Noah and his family, as well as a nucleus of the lower animals, were transferred from the “world that then was” to this “present evil world.”—II Pet. 3:6; Gal. 1:4

VERSES 20-22—“And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

“And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

This is the second mention in the Scriptures of God’s servants offering sacrifice to him. The first was the case of Abel. God was pleased with Abel’s sacrifice, and he was also pleased with Noah’s. It may have been partly in anticipation of this that God commanded Noah to take more than two of all clean animals into the ark.

God’s promise that he would not again curse the earth evidently means that he would not curse it additionally. Certainly the original curse was not removed by the Flood. God’s promise not to again smite every living thing can be depended upon. When Jesus described the great tribulation with

which the present world is coming to an end, he said that those days would be shortened in order to prevent the destruction of all flesh.—Matt. 24:21, 22

‘While the earth remaineth . . .’ Other scriptures assure us that “the earth abideth forever,” and that God “created it not in vain,” but “he formed it to be inhabited.” (Eccles. 1:4; Isa. 45:18) God’s promise to maintain human life on the earth is made in this passage, (as the *Marginal Translation* indicates) even though the imaginations of men’s hearts are evil continually. God loves his human creatures, and has made provision for them through the redemptive work of Christ to live forever on the earth if obedient, but in the world to come “wherein dwelleth righteousness.”—II Pet. 3:13

CHAPTER NINE

VERSE 1—“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.”

Noah and his family had demonstrated their faith in God by their obedience to him, and now God’s blessing was upon them, and through them a new world was established. God commanded Noah and his sons to be fruitful and multiply and replenish—fill—the earth. This command is very similar to the one given to Adam at the beginning of ‘the world that was’—the world that came to an end as a result of the Deluge. Just as that world became wicked and was destroyed, so the world which began with Noah and his family also became corrupt, and is designated by the Apostle Paul as “this present evil world.” (Gal. 1:4) This world is even now

coming to an end in a “time of trouble, such as never was since there was a nation.”—Dan. 12:1

VERSE 2—“And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.”

When God created man he gave him dominion over all the lower animals, and dominion was exercised in a peaceful manner without instilling fear into the animals. The animals, for example, were brought before Adam to be named, indicating that they were obedient to him. How different is the statement found in this verse: ‘the fear of you and the dread of you shall be upon every beast of the earth’. The reason for this change is the fact that man had fallen from perfection, and now could control the animal kingdom only through coercion.

VERSE 3—“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.”

Probably another reason the lower animals, from this time onward, would be fearful of man was because they were to be slaughtered to provide him with food. This text indicates that meat was not eaten before the Flood. The herbs of the field had previously been given to man for food, but now the LORD also gave him meat for food.

VERSES 4-7—“But flesh with the life thereof, which is the blood thereof, shall ye not eat.

“And surely your blood of your lives will I require; at the hand of every beast will I require it,

NOTICE:

The listing of Dawn publications, five-cent booklets and ten-cent booklets, usually printed on pages 32 and 33 of *The Dawn* magazine, will be omitted every other month including this month.

Listing of the "*Frank and Ernest*" worldwide radio broadcasts, and of "*The Bible Answers*" TV programs, generally given on pages 33-39, likewise will be omitted every other month including this month.

These pages will be devoted to articles on the Christian life and doctrine.

"FRANK AND ERNEST"

*Each week interesting
Bible topics are discussed on
radio station:*

**W10J—1010
SUNDAY 7:45 P.M.**

OCTOBER:

5-Hope for a Fear-filled World
12-Times of Restitution
19-The Wages of Sin
26-How Old Is Man?

SEND FOR THE FREE booklet offered after each broadcast:

"FRANK AND ERNEST"
Box 60, Dept. N
New York, NY 10116
Phone: 1-800-234-DAWN

FOR YOUR NEWSPAPER

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about four inches, in one column.

OCTOBER SPECIAL

On Sunday, October 19th, "*Frank and Ernest*" will discuss the interesting topic, "*The Wages of Sin.*" Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

The Dawn

East Rutherford, NJ 07073
Phone: 1-800-234-DAWN

(Continued from page 31)

and at the hand of man; at the hand of every man's brother will I require the life of man.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

"And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

In these verses is given one of the early hints of the Scriptures concerning the importance of blood in God's provision of life for man. "The life of the flesh is in the blood" (Lev. 17:11), and that is the reason the LORD emphasizes that "without shedding of blood is no remission" for sin. (Heb. 9:22) When the Scriptures speak of Jesus shedding his blood for the life of the world, the thought is that he gave his life, that he "poured out his soul unto death."—Isa. 53:12

VERSES 8-17—"And God spake unto Noah, and to his sons with him, saying,

"And I, behold, I establish my covenant with you, and with your seed after you;

"And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, This is the token of the covenant which I make between me and you and every

living creature that is with you, for perpetual generations:

“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

“And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

“And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

“And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.”

The word ‘covenant’ is used seven times in these verses, indicating the great importance God attached to the promise he made never again to destroy all flesh with a flood of waters. According to the Scriptures, all flesh will not again be destroyed by any other means. Even in the great ‘time of trouble’ which brings this ‘present evil world’ to an end, we have the LORD’s promise that it will be shortened before all flesh is destroyed. (Matt. 24:22) This is another proof that the prophetic end of the world is not the destruction of the earth, but merely the end of an order of things existing on the earth. “The earth abideth forever” and is to be man’s everlasting home.—Eccles. 1:4; Isa. 45:18; Ps. 115:16

This is the first mention in the Scriptures of the rainbow. No rainbow had appeared before the Flood because of the unusual atmospheric conditions which then existed. It had not rained, the Scriptures tell us, but instead a mist went up to water the earth. (Gen. 2:5,6) This indicates that dense clouds hovered over the earth continually, and this, of course, would preclude the possibility of there being a rainbow.

The sudden precipitation of the 'waters above the firmament' not only caused the Flood, but also cleared the atmosphere, making possible the appearance of the rainbow. The rainbow was, therefore, an evidence that the dense canopy of vapors which previously had encircled the earth no longer existed, hence was a proof, a 'token', that there would never be another Flood to destroy all flesh.

VERSES 18,19—"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

"These are the three sons of Noah: and of them was the whole earth overspread."

Nearly all names used in the Bible have a special significance attached to them. Shem means 'name', Ham means 'hot', or 'sunburnt', while Japheth means 'enlargement'. The following chapter indicates the different portions of the earth occupied by the descendants of these three sons of Noah.

VERSES 20-27—"And Noah began to be an husbandman, and he planted a vineyard:

"And he drank of the wine, and was drunken; and he was uncovered within his tent.

“And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

“And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.

“And Noah awoke from his wine, and knew what his younger son had done unto him.

“And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

“And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

“God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

One reason we can have confidence in the Bible is because of its frankness in relating historical facts, even though they may not always be complimentary to those involved. It tells us that Noah ‘walked with God’ (Gen. 6:9), yet does not hesitate to relate the fact of his becoming intoxicated with wine made from his own vineyard. This is the first time wine is mentioned in the Bible, and evidently because prior to the Flood the atmospheric conditions surrounding the earth were not conducive to fermentation; which might well explain why Noah became intoxicated—that is, through lack of experience. If fruit juices did not ferment prior to the Flood, Noah could not be blamed for not realizing what effect the fermented grape juice would have upon him. This narrative is furnished apparently because of its bearing on the curse placed upon

Ham. We cannot determine with certainty the nature of the curse except that it involved servitude.

VERSES 28,29—"And Noah lived after the flood three hundred and fifty years.

"And all the days of Noah were nine hundred and fifty years: and he died."

Noah lived to be twenty years older than Adam, who died when he was 930 years of age. Methuselah was the oldest of the ancients, living to the ripe old age of 969 years. The average length of human life decreased rapidly after the Flood. The change of atmospheric conditions may, again, have had much to do with this. There was also the fact that each succeeding generation was getting farther away from man's original perfection. Later the general expectancy of life for fallen man was declared to be "threescore years and ten."—Ps. 90:10

CHAPTER TEN

VERSES 1-5—"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the Flood.

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

"And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

"And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

The descendants of Japheth, meaning 'enlargement', occupied the 'isles of the Gentiles' con-

erally supposed to be the coastlands of the Mediterranean Sea in Europe and Asia Minor. From whence they spread northward over the whole continent of Europe and a considerable portion of Asia.

VERSES 6,7—“And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

“And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.”

In the Scriptures, Egypt is identified as being the land of Ham. See Psalms 78:51; 105:23; and 106:22. Cush, a son of Ham, and his descendants, the Cushites, appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History traces some of these descendants to Babylonia, and Ethiopia.

The name Mizraim, given to another of Ham's sons, is a term frequently used in the Old Testament to denote Egypt. It is the plural, or dual, of Mator, and its dual meaning probably refers to Upper and Lower Egypt. The use of this name is a further confirmation as to the territory occupied by the Hamites.

Phut was another son of Ham. The few mentions of this name in the Bible clearly indicate a country, or people of Africa, and probably not far from Egypt.—Nah. 3:9

Canaan was the fourth son of Ham, and the progenitor of the Phoenicians (Zidon), and of the various nations who, before the Israelites' conquest, peopled the seacoast of Palestine, and generally the whole country west of the Jordan. The inhabitants of this whole area were called Canaanites.

VERSES 8-10—"And Cush begat Nimrod: he began to be a mighty one in the earth.

"He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

The name Nimrod means 'upstart' or 'rebellion', and evidently indicates his rebellious attitude toward God. The statement that he was a 'mighty hunter before the LORD' might well mean that through his skill and strength in hunting he put himself ahead of the LORD in the eyes of the people. The Jewish historian, Josephus, says of him: "Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God than by making them rely upon his own power."

Nimrod was the founder of Babylon, and Babylon became typical of the great counterfeit system of Christianity which developed during the present Gospel Age, referred to in the Book of Revelation as "that great city which ruleth over the kings of the earth." (Rev. 17:18) It seems evident, therefore, that even in those early days shortly after the Flood, Satan again began his efforts to oppose God and righteousness.

VERSES 11-14—"Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

“And Resen between Nineveh and Calah: the same is a great city.

“And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

“And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.”

The Hebrew form of the name Asshur is Assyria. Through this son Nimrod extended his kingdom, and Nineveh became the capital of Assyria. It is believed that Lehabim was the progenitor of the Libyans, who later inhabited the northern part of Africa.

VERSES 15-20—“And Canaan begat Sidon his first-born, and Heth,

“And the Jebusite, and the Amorite, and the Girgasite,

“And the Hivite, and the Arkite, and the Sinite,

“And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

“And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.”

The name Heth mentioned in this genealogical list, means ‘terror’, and he is thought to be the forefather of the Hittites. While all the names mentioned in these verses recur elsewhere in the Scriptures, and the places mentioned can be identified, they are relatively unimportant insofar as the plan of God is concerned. The detail with which Moses

records this information, however, is impressive, and indicates the accuracy with which historical records of that time were kept.

VERSES 21-32—"Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

"The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

"And the children of Aram; Uz, and Hul, and Gether, and Mash.

"And Arphaxad begat Salah; and Salah begat Eber.

"And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

"And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

"And Hadoram, and Uzal, and Diklah,

"And Obal, and Abimael, and Sheba,

"And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

"And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

"These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the Flood."

The portion of the earth occupied by the descendants of Shem begins at its northwestern extremity with Lydia, and includes Syria (Asshur).

Chaldea (Arphaxad), parts of Assyria (Asshur), Persia (Elam), and of the Arabian peninsula (Joktan). Modern scholars have given the name of Shemite or Semitic to the languages spoken by his real or supposed descendants.

'By these were the nations divided in the earth after the Flood', wrote Moses. (vs. 32) Thus does he sum up his outline of the manner in which the descendants of Noah spread out and began to fill the earth. The remarkable part of this is that no authentic historical records apart from the one thus given in the Bible furnish this information. We hear much, for instance, about the Semitic races, but no book except the Bible gives any indication of their origin, at least not in the concise manner in which it is presented in the Bible. And every archaeological discovery in this ancient cradle of the race helps to substantiate the accuracy of the Biblical record.

CHAPTER ELEVEN

VERSES 1-9—"And the whole earth was of one language, and of one speech.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

“And the LORD came down to see the city and the tower, which the children of men builded.

“And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

“Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

“So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

“Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

This is one of the most interesting chapters of the Bible. It begins with the story of men’s attempt to unite and protect themselves within the shadow of a great tower, which they were to use as a symbol of their unity. Then it tells us how God frustrated this effort, and it ends by introducing Abram (Abraham), the one through whose seed God purposed to bless all nations by uniting them under Christ, when, in the “dispensation of the fulness of times” he will “gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.”—Eph. 1:10

Shinar is believed to be Babylonia. It was a plains country where brick had to be used for stone, and slime for mortar. It has been suggested that Shinar was the name by which the Hebrews knew the country, and that it was probably first given to

the territory by Abraham, when he went there from Ur of the Chaldees.

The motive for building the Tower of Babel is said to be that of a desire for unity: 'Let us make us a name, lest we be scattered abroad upon the face of the whole earth'. The thought we get from this is that the name, together with the tower, were to serve as a symbol of unity and strength. It was a form of worship calculated to divert the mind from God, the only true source of oneness and protection.

God's interference with this plan illustrates the truth elsewhere taught in the Scriptures, that while he has permitted sin to reign in the earth, it has not been without restrictions. He permits selfish man to go only so far. God is able to make the wrath of man to praise him when he so wills, otherwise he may restrain it.—Ps. 76:10

It was here that the language barriers of earth were first set up, and how effectively they have prevented all nations from forming a giant combine apart from God, and in defiance of him! It is not God's will, however, that the nations of earth shall always be scattered and at odds with one another, for later, through Jacob he promised the coming of "Shiloh," and said that unto him there would be a genuine gathering of the people. (Gen. 49:10) It will be then, also, that the LORD will turn to the people a pure language, and they will all call upon him, and serve him with one consent. (Zeph. 3:8,9) His glorious name, not the name of a tower, or a city, will then be the bond that will unite them in peace and in righteousness.

Here was the origin of the name Babel, meaning 'confusion'. This later became Babylon: and the

significance of the name, derived from the circumstances of its origin, is undoubtedly one of the reasons the LORD uses it in the Book of Revelation to symbolize that false system of Christianity which has so greatly confused the worship of the true God with the worship of men and of devils, and promoted conflicting, God-dishonoring creeds which blaspheme his name.

VERSES 10-32—“These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

“And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

“And Arphaxad lived five and thirty years, and begat Salah:

“And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

“And Salah lived thirty years, and begat Eber:

“And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

“And Eber lived four and thirty years, and begat Peleg:

“And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

“And Peleg lived thirty years, and begat Reu:

“And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

“And Reu lived two and thirty years, and begat Serug:

“And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

“And Serug lived thirty years, and begat Nahor:

“And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

“And Nahor lived nine and twenty years, and begat Terah:

“And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

“And Terah lived seventy years, and begat Abram, Nahor, and Haran.

“Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

“And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

“And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

“But Sarai was barren; she had no child.

“And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

“And the days of Terah were two hundred and five years: and Terah died in Haran.”

Here we have another link in the Bible’s chronological chain. It furnishes us with the number of years from the Flood to the time when God entered into a covenant with Abraham. It was a total of 427 years. ■

ONENESS OF THE DIVINE FAMILY

“I pray for them . . . which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.”

—John 17:9,10

THERE IS A sympathetic cord in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, “Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one—I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me.”—John 17:20-23

As we come to consider this beautiful expression of the Lord’s sentiments with reference to the church, we catch a glimpse of the glory of the blessed oneness of the Divine family. It is a oneness of

purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness was already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order. Since Jesus himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation to him of that plan was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality.

Thus he was allowed to grow in knowledge. His confidence in God's almighty power, wisdom, and love had been firmly established by the experiences of the past, which endured from the time that he became the beginning of God's Creation. Could he doubt him when another feature of his plan was made manifest—the great work of redemption and restitution? God gave to him the privilege of understanding and participating in this work also.

He may not have at first realized the depths of humiliation and sorrow through which he must pass; but step-by-step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous knowledge, sustained

him, as it is written—"By his knowledge shall my righteous servant justify many."—Isa. 53:11

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully. Created in the likeness of God, this trust in the being who brought him into existence was spontaneous, and experience served but to develop and establish it. The Father's feeling toward the Son was also that of full trust—he recognized in him the inherent principles of righteousness and truth and filial loyalty which he himself had given him.

As time and experience developed, the Son became more firmly established in righteousness. So strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithfulness thousands of years before he first planned the work of redemption. He even declared all the special features of the work by the mouth of his holy prophets at intervals for four thousand years before he began the work. Still he declares that the work shall in due time be gloriously accomplished. How admirable, how appropriate is this mutual confidence!

ONENESS BETWEEN FATHER AND SON

We notice a oneness of sympathy between the Father and the Son. The Son said: "I delight to do thy will, O my God" (Ps. 40:8), because he discovered in it the worthy features of his Father's character and was ready to acquiesce fully until righteousness and truth triumphed. And the Father was likewise in loving sympathy with the Son—not permitting him to be tried above what he was able to bear—not leaving him to bear any trial

alone. He always granted him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17); except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual experience: "My God, my God, why hast thou forsaken me?"—Matt. 27:46

Mark the oneness of love manifested. In every act we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant or hide his purposes from him; but delighted to take him into his confidence insofar as his wisdom and prudence dictated—as the truth became meat in due season. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son"; and the Son said, "I delight to do thy will."

How blessed the fellowship! It was a fellowship of joy, and a fellowship of suffering—of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son in sacrificial death. Such intense suffering can only be appreciated by parents who are loving and caring.

Further, there was a recognized oneness of possessions clearly expressed by our Lord, who declared: "All things that the Father hath are mine." (John 16:15) And the Apostle Paul says, God hath

appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Heb. 1:1,2; Eph. 1:20,21

Lastly, we notice a oneness of honor. In honor, each seems to prefer the other. The Father says "that all men should honor the Son, even as they honor the Father." (John 5:23) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.—Heb. 1:2,3

In the work of Creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." (John 1:3) In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (I Cor. 15:27), and to whom the glory preeminently belongs, as the Son also declares, saying, "My Father is greater than I"; and again, "I can of mine own self do nothing"; "The Father that dwelleth in me, he doeth the works."—John 5:30; 14:10,28

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony he exclaimed: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"—even at this cost to me. (John 12:27,28) Again we hear him sav.

“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.” (John 17:1) And when the great work of redemption and restitution is accomplished, we see him delivering up the kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all. (I Cor. 15:24,28) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character—his wisdom, his love, and his power.

OUR PRIVILEGE TO SHARE ONENESS

Glorious oneness! who could suggest an improvement to its boundless beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What! we inquire—the very same oneness as above described? Yes! undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings! As we consider the exceeding great and precious promises of God, we see that it is our privilege to have the same oneness with God—of purpose, of confidence, of sympathy, of love, of honor, and of possession.

The same plan of God is presented to us, and we are invited to become coworkers with God, in carrying it out (II Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our Heavenly Father also similarly manifests his confidence in us—in the loyalty of our hearts toward him and in the sincerity of our consecration to him—even when he recognizes our inherent weaknesses and our inability to carry out fully our own determinations.

But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs.—Ps. 103:13,14

He then commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitability of the results. He does not dictate all the minutiae of the management as to hireling servants, but merely submits to us the general principles which should govern our actions.

For instance, God gives us his plan describing the work with such general directions as these: not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each—seed-sowing in the spring, and reaping in the harvesttime.

He sends us forth with general directions—not like machines to do monotonous ‘treadmill’ service, but as intelligent beings, to use our minds as well as our hands and feet. He counsels us to study to show ourselves workmen approved, and to consider and

think unto God, and not to be “as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle.”—Ps. 32:9

Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our minds in the LORD’s service, his confidence in us increases and we are entrusted with more and more of his goods, and given a corresponding sense of our Heavenly Father’s approval. The mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal. The joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

ONENESS OF THE DIVINE FAMILY

We are also assured of the same love from our Heavenly Father which he exercised toward our Lord Jesus. The statement seems almost startling, but yet, hearken to our Lord’s prayer: “I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that thou hast . . . loved them as thou hast loved me.”—John 17:20-23

In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us; we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart.

And as he sees us with a perfect heart—a perfect purpose and intention—striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined effort to do

his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. Our Lord Jesus wants us to understand that the Father loves us, even as he loved the Son. Not only is this equality of the Father's love for us as for Christ Jesus declared, but it is also manifested. We are called joint-heirship with his Son, partakers of his glory; and even as all things are his, they are also said to be ours!—Rom. 8:17; I Cor. 3:21-23

While such is the oneness between the Heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory or seek to retain it for himself. Rather, with admiration he contemplates their acquired worthiness: "They are mine and I am glorified in them." (John 17:10) He would have them bound together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world—the glory of his mighty Creative works, with all the other evidences of his Father's love.—John 17:22-24

The Divine family is bound together in love, fellowship, confidence, sympathy, harmony and common interests. The Lord's prayer abounds with petitions for this oneness. Mark John 17:21: "That they all may be one; as thou, Father, art in me and I in thee." In other words, "Thy spirit or disposition and purposes and aim being common to us all". He would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be. ■

THE PURPOSE OF THE CHRISTIAN LIFE

THE PURPOSE OF the Christian life is the doing of God's will. Jesus himself came into the world to do the Father's will; and he was so fully in harmony with the Divine will that he said, "I and my Father are one." (John 10:30) Again he said, "I came . . . not to do my own will, but the will of him that sent me." (John 6:38) The will of God in sending Jesus into the world was that he might become the Redeemer, and later, the Blessor of all the families of the earth, in harmony with the promise made to Abraham. The church has been called to association with Jesus in that loving purpose of blessing mankind during Christ's millennial reign. Paul said: "As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

In order that Jesus might be fully capable of consummating the Divine purpose to bless all nations, he was highly exalted to the Divine nature, and to the right hand of the Majesty on high. And in order that members of the true church might enter into full association with Jesus in that same

purpose of the Father, they, too, are invited to the same high position in the Divine realm. It is to this that the church is called—a holy service indeed!—to a sanctification, or setting apart to be ‘coworkers’ with God in the ministry of reconciliation.

Through our understanding of the Divine plan we know that the reconciliation of mankind, except one here and there, will not be accomplished until the establishment of the kingdom; nevertheless our ministry has its beginning now. The church is called to take part in that work by preparing herself for the work of the future. The Divine commission given to the church by Jesus himself was to witness to all the world to reach those whom God is selecting, and to build each other up in the most holy faith so they may ultimately be associated with Christ in his kingdom.—Mark 16:15; Jude 20; Acts 1:8

This imposes squarely upon every individual aspirant to the high calling a real test of unselfish love, the same deep love as that exemplified by God in the gift of his Son to be man’s Redeemer. Are we meeting that test? Surely it would be inconsistent to claim interest in God’s future program for blessing mankind, yet, at the same time, fail to be watchful for every opportunity to scatter blessings at the present time—especially for opportunities of laying down our lives for the brethren as the Holy Spirit has anointed us to do.

LOVE—WHAT IS IT?

Much has been written in the past to define the word ‘love’, yet Jesus—by his life and death—has given us a practical illustration of love in such plain and unmistakable form as to make its meaning so clear that even the casual student of the

'Christ life' should be able to comprehend what true love is and does. Divine love, the supreme test upon the church, which the Apostle Paul declares to be the most important of all the Christian graces—being the sum of them all, and without which all else is futile—is not so much an emotional feeling, not a sentimental liking for someone who likes us. It is, rather, a plain, simple, practical manifestation of unselfish interest in all mankind, and especially in those whom God is preparing for a heavenly position in the kingdom. Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13

Jesus did lay down his life, not only for his friends but for his enemies as well—even for the entire world of mankind. It was Jesus who said: "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) An even more specific and practical application of Divine love as it was manifested in the life and death of Jesus is found in the instruction that "we ought to lay down our lives for the brethren." (I John 3:16) In obedience to Jesus' new commandment, and under the directing influence of the Spirit's anointing, the disciples began at Pentecost the work of laying down their lives for the brethren.

Many devoted Christians throughout the Gospel Age have given us practical demonstrations of the fact that they met the supreme test which Jesus enjoined upon everyone who would claim to follow in his footsteps. They willingly put into practice that same Divine love which prompted the sending of Jesus into the world, and which inspired Jesus to adhere to his unswerving course of self-sacrifice from Jordan to the cross. This has been the inspir-

ing spirit back of all the sacrifice and service of true Christians from that day to this.

As already noted, God's purpose in calling the church, and anointing her to be associated with Jesus in the kingdom, is that she, together with Jesus, might be the channel of blessing to the sin-cursed and long lost world. How reasonable it is, therefore, that the test of unselfish love which is involved in true Christian service is, and should be, the supreme test upon all who are aspiring to be associated with Jesus in his kingdom.

HOW THE LORD WORKS

But how can we help our brethren? How can we lay down our lives for them? The answer is clear. Every feature of God's purpose concerning the church has been accomplished by proclaiming the Gospel message. The apostles and others found this to be the LORD's way of gathering saints, setting them free from human bondage and headships. This same Gospel will reach our brethren who need help now. It must, of course, be the entire Gospel, including those 'exceeding great and precious promises' which belong exclusively to the church.

It is difficult to grasp the magnitude of the opportunities for loving service that are now before the saints—the anointed. It is not a matter of attempting to accomplish some 'wonderful work'. It is a plain, practical opportunity to lay down our lives for the brethren. Does not the anointing which we have received inspire us to do what we can?

But some will ask, What can we do? How can these brethren of ours be reached and helped? To-day there are many avenues of service available—many ways of extending spiritual aid to those in

need of it. Perhaps one of the most effective and direct means of assisting our brethren is by getting into personal contact with them. Let no one hastily conclude that personal contact is impossible. In many cities and towns there are isolated brethren to be found who will be glad to have opportunities to discuss the truth with others who have cause to rejoice therein.

Local newspaper notices advertising weekly Bible study meetings have in some instances been successful in reaching seekers for truth wishing to contact others also interested in Bible study. Mailing of "Hope" booklets to families of deceased listed in daily newspapers, and later inviting any responses to local Bible Studies, public meetings, or Sunday meetings. Ads addressing timely events, and offering comfort for disaster victims—those afflicted by such catastrophies as floods, earthquakes, or of man's inhumanity to fellowman—wars, bombings, murders, and the like—placed in newspapers offering booklets on such subjects as, "*Why God Permits Evil*," "*God's Remedy for a World Gone Mad*," "*Hope for a Fear-filled World*," "*Life after Death*," etc.

To assist those who are in a position to engage in this direct method of service, an abundance of literature both for the consecrated and for the unconsecrated is available. Every other month *The Dawn* magazine carries a listing—two pages of books and booklets offered for very small prices, some even free of charge—given in the center pages of "*The Dawn*" magazine. Also the back inside cover advertises books available for Bible study classes from *The Dawn*, East Rutherford, NJ 07073. These are priced so all can afford them.

The radio and television programs, as well as public meetings have proved to be effective in reaching new brethren. But all of these means call for Christian cooperation by advertising them in local newspapers; assisting financially smaller classes which do not have the means for public witness efforts; placing tracts on store bulletin boards; typing articles, books, booklets on truth subjects for computer Web Sites; building up individual brethren through fellowship via E-mail, regular mail, or telephone visits; cards and letters are always welcome, especially at times of difficult trials such as the loss of a loved one, accidents, ill health, old age, etc. Every brother and sister in the LORD is needed and privileged to devote his or her entire being, while it is called day, to the task for which we were chosen—to the holy service of preaching the truth—using whatever methods suit us best.

A crisis is upon us! Many of the LORD's people need help, having become bewildered and confused by events in the world, or by losing contact with the brethren. Some have temporarily lost sight of simple truths of the Divine plan, yet still love the LORD. We must not hesitate to throw our entire being, our time, talents, means, strength—our all—into the accomplishment of the Divine purpose for us of encouraging our brethren in these 'last days'.

Any little sacrifice to comfort the brethren—and all mankind—is a glorious privilege! There is one effort which we each can make every day of our lives. It is to remember at the throne of grace each prospective member of the church throughout the world. Pray without ceasing!—I Thess. 5:17 ■

WEEKLY PRAYER MEETING TEXTS

OCTOBER 2—"Forgetting those things which are behind."—Philippians 3:13 (Z. '04-23 Hymn 196)

OCTOBER 9—"Why are ye fearful, O ye of little faith?"—Matthew 8:26 (Z. '04-60 Hymn 300)

OCTOBER 16—"He maketh the storm a calm."—Psalm 107:29 (Z. '04-60 Hymn 327A)

OCTOBER 23—"Whosoever will be chief among you, let him be your servant."—Matthew 20:27 (Z. '04-140 Hymn 275)

OCTOBER 30—"No man can serve two masters."—Matthew 6:24 (Z. '01-61 Hymn 213)

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Agnes Crozier, Orlando, FL—July 27. Age, 89.

Sister Mary Hopstetter, San Antonio, TX—August 1.
Age, 93.

Sister Molly Nelson, Los Angeles, CA—August 21.
Age, 83.

Brother Gordon Lone, Milwaukee, WI—August 22.
Age, 67.

Sister Enid Welling, New York, NY—August 23.
Age, 57.

Sister Irene Mundell, Olympia, WA—September 2.
Age, 91.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
—Revelation 14:13

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

C. Chandler		S. Jones	
Rice Hill, OR	October 12	Milwaukee, WI	October 1
Upper Lake, CA	14	Madison, WI	2
Palo Alto, CA	15	Wheaton, MN	4
San Luis Obispo, CA	18, 19	Moorhead, MN	5
Fresno, CA	20	San Luis Obispo, CA	18, 19
Sacramento, CA	22	San Gabriel, CA	20
Los Molinos & Paradise, CA	23	Los Angeles, CA	21
		San Diego, CA	22
		Phoenix, AZ	26
		Las Vegas, NV	27

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

A. Allers		E. Kuenzli	
San Luis Obispo, CA	Oct. 18, 19	Louisville, AL	October 19
R. Goodman		F. Nemesh	
St. Petersburg, FL	October 12	Pittsburgh, PA	October 18, 19
R. Gorecki		G. Passios	
Baltimore, MD	October 5	Pittsburgh, PA	October 18, 19
Detroit, MI	26	L. Post	
E. Herrscher		Huntsville, AL	October 17-19
Orlando, FL	October 25, 26	R. Shahan	
N. Kasperowicz		Claymont, DE	October 12
Middletown, NY	October 12		

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

BALTIMORE, MD, October 5—Virginia Towers, 500 Virginia Avenue, 15th Floor Activity Room, Towson, MD. Secretary: Robert Wagner, 9079

Waltham Woods Rd., Baltimore, MD 21234
Phone: (410) 665-8846

HUNTSVILLE, AL, October 17-19—Holiday Inn Research Park, 5903 University Drive. For reservations call (800) 845-7275. Mention 'HBS block'. Contact: Brother Jim Cothren.
Phone: (205) 852-8505

NEW ENGLAND CONVENTION, October 17, 18, 19—Howard Johnson's, Crooked St., Plainville, CT. Reservations by October 4. Contact: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT. 06518
Phone: (203) 248-3793

SAN LUIS OBISPO, CA, October 18, 19—Masonic Temple, 859 Marsh St. For questions or assistance, contact: Lynn Murray.
Phone: (805) 544-3037

PITTSBURGH, PA AREA, October 18, 19—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: C. Martig, 94 S. Harrison Ave., Bellevue, PA 15202
Phone: (412) 734-9269

ORLANDO, FL, October 25, 26—Garden Club of Sanford, 200 Fairmont

Dr. (Cor. Hwy. 17-92), Sanford. Contact: Helen Jeuck, 587 Queens Mirror Cir., Casselberry, FL 32707
Phone: (407) 699-8303

DETROIT, MI, October 26—Redford YWCA, 25940 Grand River, Redford Twp. Contact George Tivador, 11202 Lorman Dr., Sterling Heights, MI 48312
Phone: (810) 978-7444

NEW HAVEN, CT, November 2—Italian American Club, 85 Chase Lane, West Haven. For information, contact: Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518
Phone: (203) 248-3793

REGINA, SASK. BIBLE STUDENTS CONVENTION, November 7, 8, 9—Landmark Inn. Phone hotel for reservations: (306) 586-5363. Secretary: Ann Michalyca, Box 1371, Melfort, Sask. Canada S0E 1A0
Phone: (306) 752-2197

JERSEY CITY, NJ PRE-THANKSGIVING CONVENTION, November 22, 23—Masonic Temple, 1912 Morris Avenue, Union, NJ. For information, contact Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660
Phone: (201) 440-0925