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CONTENTS

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HIGHLIGHTS OF DAWN

"The Sea and the Waves Roaring" 2

BIBLE STUDY

The Coming Announced 12
The Coming Anticipated 14
The Coming Celebrated 16
The Promise Fulfilled 18

CHRISTIAN LIFE AND DOCTRINE

People of the Bible
Part III—Genesis 11:10-25:10
Abraham and His Seed 20
The Future of Israel 10
Weekly Prayer Meeting Texts 44

THE BIBLE ANSWERS

Television Schedule 34

"FRANK AND ERNEST"

Radio Schedule 36

ENCOURAGING LETTERS 40

THE BRITISH SECTION

"He Wholly Followed the Lord" 45

TALKING THINGS OVER

Immanuel 56

SPEAKERS' APPOINTMENTS

Great Britain 64
United States 63

CONVENTIONS 64

OBITUARIES 64

Highlights of DAWN

“The Sea and the Waves Roaring”

A SINGLE ten-minute newscast lately reported that school teachers were defying an injunction against striking, 400 nurses had walked off their jobs at a prestigious suburban hospital, and protesting police were creating havoc with the peace and traffic of a large American city. All this, to express dissatisfaction with present wage scales.

From just one page of a recent issue of U. S. News & World Report (September 27, 1976) we glean the following items, which give some indication of the universal unrest with which this uncertain world is presently beset:

“There’s trouble in Russia’s back yard. Soviet soldiers insure ‘co-operation’ in Eastern Europe, but some satellite leaders complain about being locked into Russia’s second-rate economy. Portugal grapples with a disastrous economy. Spain struggles to achieve a democratic system. Political and economic problems that promoted Communist fortunes in Italy remain unresolved. Greece and Turkey still are at loggerheads over Cyprus and rights to drill for oil in the Aegean Sea. Nato’s southern area remains a tinderbox.

“East Germany, backed by Russia, stopped 13 busloads of West Germans from entering the city [Berlin] to demonstrate against the Berlin Wall. . . . The crackdown may be part of moves by the Communists to stem unrest in East Germany. . . . They’ve been flooding Bonn’s offices in West Berlin, asking for [emigration] visas. Their chances of leaving? Infinitesimal! One doctor who applied 14 times for permission to go was finally tossed into jail.”

A few days later (October 3, 1976) the New York Times headlined an article, "East Germans Build New [900-mile] Border Barrier." The barrier, the article pointed out, is "designed to keep the East Germans in rather than the Americans and West Germans out." It then describes the cruel devices built into the barrier to prevent the escape of East Germans from their huge, unhappy prison.

"Number One Problems" in Abundance

In communist Yugoslavia the people "travel freely, read Western books and newspapers and have more cars and luxury goods than communist-ruled people have elsewhere," says U. S. News & World Report (September 27, 1976) Yet, it is only the unique personal power commanded by President Josip Broz Tito, aged 84, that is keeping this divided, polyglot nation from being torn apart.

The country is made up of many diverse elements, among each of whom there is a deep-rooted, ages-long yearning for national independence, which has lately found expression in killings and terrorism in various parts of the world. The latest evidence of the touchy situation that exists in this small country was seen in the recent skyjacking by Croation nationalists of a U. S. jetliner flying from New York to Chicago with 80 other passengers and a crew of seven.

This tiny nation, in the opinion of many, is the No. 1 problem on the Western world's worry list. Indeed, the world's worry list seems today to be made up of a great many "No. 1" problems.

In Poland, when the government last June announced 60% increases in food prices, the New York Times reported that "Angry Poles responded with strikes, demonstrations, and, in some cases, riots, forcing the Government to delay the cost increases." The situation got so bad that the communist Government "turned to an unlikely ally, the Roman Catholic Church, to help calm the temper of the Polish people."

Racial Unrest Universal

Not the least of the world's unrest today involves race. Detroit, Boston, Los Angeles, and other large American cities worry on a continuing basis as to when the next racial disturbance may break out. "A new generation of ghetto youths is casting a long shadow across many of America's big cities," reports a national news weekly. "Poorly educated for the most part and lacking in job skills, such black youngsters are drifting by the hundreds of thousands toward aimless lives of poverty, drugs, crime and violence. . . . What is emerging is a hard core of black youths left behind in ghettos from Boston to Los Angeles, seemingly consigned to limbo for the rest of their lives. Here [in Detroit], their bitterness spilled out of black neighborhoods in recent months when roving gangs of young toughs terrified Detroiters of both races with assaults, robberies, . . . and even murders." Other big cities are managing, so far, to keep the lid on trouble. "Yet they, too, see an explosive situation taking shape."

Another magazine article is headlined, "Boston: A City Driven to the Brink by Busing." The sub-title is ominous: "This is a time of decision for Boston—either curb the racial violence or face disaster." The article that follows is studded with such phrases as worsening racial turmoil, another Belfast, financial crisis.

The continent of Africa is a veritable seething pot of racial discontent, ranging all the way from mild protest to active armed conflict between the opposing elements. For the past half-century the former African colonies have been rejecting the domination of their Western world masters, country by country, the Portuguese colony of Angola being the latest in the list to gain its independence. And the struggle continues.

It comes as rather a shock to learn that even staid and stolid old England is being shaken by racial violence. The New York Times reported (September 5, 1976) that "Last week's explosion in Notting Hill was the worst in two decades," and

said it provided fresh evidence that Britain is far from solving its racial troubles.

And this is true not only of England, for we read further that "the [racial] troubles are not Britain's alone: Few if any of the old colonial powers of Europe have successfully assimilated the people whom they once dominated. In France, Holland and Italy as well, the servants of the old European empires have returned to haunt their former masters."

Democracy Dies in India

In India a promising experiment in democracy that began in 1947 has fallen under the imposition by Indira Gandhi of a ruthless near dictatorship. The country is suffering from malnutrition, economic stagnation, black-marketing, colossal corruption, and serious erosions in living standards. In the State of Bihar alone the jails are literally overflowing with more than 50,000 political prisoners.

An article in the New York Times Magazine says that Bombay "was averaging 24 mass public protests a day. Calcutta, where one of every five persons can find no work at all, was more mutinous still." Restless people, indeed! And how could it be otherwise, in a nation where some two-thirds of the population are living on the equivalent of 20 cents per day, or less!

And so it goes; almost wherever one looks in this troubled world, potentially explosive conditions are in evidence, largely the result of unbearable poverty and hunger, widespread social injustice, thwarted aspirations, and oppressive rule. As the inhabitants of this troubled planet grow daily more impatient with the futile efforts of world leaders to improve their lot, they are taking matters into their own hands in an effort to better their living conditions and to gain a more equitable share of earth's good things. They have become restless, agitated, and unruly, as the waters of the sea in a gathering storm.

The Roaring of Mighty Waters

Indeed, we find that the Scriptures make frequent use of just such symbolic language. Thus, the Lord uses the word **mountain** to picture a kingdom, and **earth** to describe organized society, or the social arrangements of earth. "They shall not hurt nor destroy in all my holy mountain [kingdom], for the earth [society] shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

And we find the restless, protesting masses of humankind described by the prophet as the **roaring of mighty waters**. "Ah, the thunder of many peoples," writes Isaiah, "they thunder like the thundering of the sea. Ah, the roar of nations, they roar like the roaring of mighty waters." (Isa. 17:12, 13 RSV) How eloquently descriptive this is of the cries of the people that are even now in process of rising all over the world!

Our Lord Jesus made use of this same symbology to picture the troublous conditions that would exist in the world at the time of his second presence, and which would indicate the near establishment of his kingdom reign in the earth. He said, "There shall be . . . upon the earth distress of nations, with perplexity; **the sea and the waves roaring**; men's hearts failing them for fear, and for looking after those things which are coming on the earth.—Luke 21:25, 26

No Way Out

In this passage, the English word **perplexity** is translated from the Greek word **aporeo**, the literal meaning of which, according to Professor James Strong, is **to have no way out**. It is because the fearful world has now begun to see their bewildered leaders are helpless before the rising tide of world problems that they have become troubled and agitated, and are loudly raising their voices in universal protest.

Surely, we are even now witnessing the beginnings of the foretold distress upon the nations with perplexity; and surely, we are hearing the rising of the voices of protest against

injustice and inequity. They tell us that we are drawing closer to the time when Christ's kingdom shall be established in the earth, for Jesus added, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."— Luke 21:31

The psalmist uses similar symbolic language to describe this same time of trouble with which the present age ends, and which foretells the coming establishment in the earth of Christ's righteous kingdom. He says, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [human society as at present organized] be removed, and though the mountains [the great ruling powers of the earth, the kingdoms of this world] be carried into the midst of the sea [unrestrained masses of mankind]; though **the waters thereof roar and be troubled** [protesting humanity], though the mountains [ruling powers of earth] shake with the swelling thereof."—Ps. 46:1-3

In the 6th verse the psalmist writes, "The nations rage, the kingdoms totter; he utters his voice, the earth melts." (Ps. 46:6 RSV) Though we are even now hearing the raging and roaring of the troubled seas of humanity, and seeing the kingdoms of this world consequently totter, yet the final disintegration of society (described by the psalmist as the melting of the earth) is still before us.

The Apostle Peter speaks of this time of trouble upon the world as the coming of the day of the Lord (Jehovah) in which this present evil world, or social order, is destroyed, in preparation for the establishment of Christ's kingdom of righteousness. He tells us of "the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:12, 13

As the trouble and distress upon the nations rises toward a climax, with "the sea and the waves roaring" ever more loudly, men's hearts will indeed be filled with fear. They do

not see the cause of the trouble as being the result of man's own sin and selfishness; nor do they yet know that beyond the trouble will come the long-promised rise of the glorious Sun of Righteousness, to spread its healing rays into every corner of that coming new world wherein dwelleth righteousness for the blessing of the whole resurrected world of mankind.—Mal. 4:2; Gen. 22:18

“We Will Not Fear”

But the Lord's own people will not fear, for “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.”—Ps. 46:1-3

And we find it to be so; for though the nations shall be “in tumult, kingdoms hurled down” (Ps. 46:6 NEB), yet his people shall not be moved. They are safely dwelling in the secret place of the Most High, in the holy of his tabernacle, feeding upon his Word, and enlightened, strengthened, and comforted with his Truth. “God is in the midst of her; she shall not be moved: God shall help her, and that right early. . . . The Lord of hosts is with us; the God of Jacob is our refuge.”—Ps. 46:5,7

As the Heavenly Father has been with his children in troublous times of the past, even so shall he be with them in the present time of trouble. In Matthew's account of the trouble to come upon the world in this end of the Gospel Age, he records our Lord as saying, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”—Matt. 24:21,22

A proper rendering of this passage would be, “but **by** [Greek *dia*, by] the elect those days shall be shortened.” This

suggests that before the time of trouble reaches its culmination, the Lord will take the remaining members of his little flock home to their reward. (Ps. 149:5-9) Luke's account gives the Lord's people similar assurance and comfort. He records the promise of our Lord Jesus that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28

When the coming storm has wrought its cleansing destruction of all that makes up this present evil world, the Lord will bring it to a halt, even as Jesus calmed the troubled waters of the Sea of Galilee. "Be still, and know that I am God. I will be exalted among the heathen [nations], I will be exalted in the earth." (Ps. 46:10) Then it will be that "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."—Ps. 46:9

The beloved Apostle Peter, under inspiration of the Holy Spirit, was able to look down the long centuries of the Gospel Age to the very time in which we are now living. He foretold the destruction of this present evil world and the establishment of the glorious new world of righteousness that would follow. And he urges us on to special faithfulness during these trying times.

"But Grow in Grace!"

Since the present evil world is to break up in this way, he writes, "think what sort of people you ought to be, what devout and dedicated lives you should live!" Think what great things are in store, both for you and for the world! Look beyond the troubles of the day! "Look forward to new heavens and a new earth, the home of justice. With this to look forward to, do your utmost to be found at peace with him, unblemished and above reproach in his sight."—II Pet. 3:11,13,14 NEB

How Peter would have rejoiced to see this day and this hour; to see the very events which he so long ago forecast in

the process of coming to pass; to see the signs of the coming millennial reign of Christ and his faithful followers, for the blessing of all the families of the earth!

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.”— II Pet. 3:17, 18



The Future of Israel

ONE of the outstanding events in world history during the last half century has been the overthrow of the monarchies of the old world. One of the fruitages of the First World War has been the collapse of many governments which seemed so strongly entrenched when that war began.

But something else emerged from that conflict that was different from the general pattern. The nation of Israel was born. The Jewish people received a national homeland, and the people who through centuries had been scattered and persecuted were returned to the land of their forebears and have since become a nation. The interesting and important part of world history, as it affects the Jewish State of Israel, is that the experiences of this people are a matter of record. The Bible tells us why the Diaspora scattered them, and that in due time they would be returned to their land again.

During centuries before Jesus walked in the fields of Galilee and Judea, the prophecy of Amos applied to the Jewish people when it was said, “You only have I known of all the nations of the earth.” (Amos 3:2) Their prophets had

told them of the coming of their Messiah, but when the One whom God had sent came to them, they rejected him.

This was emphasized by Jesus' words, "How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matthew 23:37,38) Their rejection of Jesus, according to the Bible, was the reason the Jewish people were separated from their land and dispersed over all the earth.

We are not casting any reflection upon the Jewish people in recounting their history, but endeavoring to tell the Bible story of this people. For as God's hand has been in their affairs in past centuries, both to bless and to chastise, so the prophecies also tell of their return to Palestine at this time; and more important, these prophecies tell us not only of future blessings to Israel, but also to "all the families of the earth" through the outworking of God's great plan of salvation.

God's promise to Abraham was, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18) The Jewish people, although the natural children of Abraham, are not the seed of blessing; for as the New Testament makes it plain, Jesus and his followers are the true seed which will bring blessings to Israel and to the whole family of man. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16,29

Thus we can rejoice in the blessing of all mankind through the thousand-year reign of Christ and his church. (Rev. 20:6) It will be then that the prophecies concerning God's favor being restored will be fulfilled. Amos, the prophet, again puts it beautifully when he states, "I will restore the fortunes of my people Israel, they shall build deserted cities and live in them, they shall plant vineyards and drink their wine, make gardens and eat the fruit. Once more will I plant them on their own soil, and they shall never again be uprooted from the soil I have given them. It is the word of the Lord your God."—Amos 9:14,15, NEB □

Bible Study

LESSON FOR DECEMBER 5

The Coming Announced

MEMORY SELECTION: "Call his name JESUS. He shall be great, and shall be called the Son of the Highest."—**Luke 1:31, 32**

SELECTED SCRIPTURE: **Luke 1:26-38**

LUKE provides us with a historian's report of the life of Jesus. He begins his Gospel with the account of two approaching births, the first being that of John, who was to become the forerunner and baptizer of our Lord; and the second being an announcement of the birth of the Christ child. In both of these accounts we see a manifestation of the miracle-working power of God in connection with the outworking of his plan for the eventual recovery of the world of mankind from the ravages of sin and death.

In the first instance, Elizabeth was barren, and both she and her husband Zacharias were past the age of childbearing. Yet God, through the ministrations of his angel Gabriel, revealed to Zacharias that Elizabeth was to be blessed in a most remarkable way. She would bear a son who

would become a great man of God in the sight of all Israel, and he would turn the hearts of many of his people toward God. The world would come to know him as John the Baptist, and he would have the honor of proclaiming Jesus as the Savior of the world. Another of his privileges in connection with his ministry was "to make ready for the Lord a people prepared for him."—vs. 17, ASV

In the second instance Luke proceeds to report on that most momentous occasion when Mary was told by the angel Gabriel that she too would bear a child. As her marriage to Joseph was forthcoming, she first thought perhaps that conception and birth would occur in the normal manner after they were married. But this was to be no ordinary child, and on this occasion God was to manifest

his mighty power in a still more remarkable way, for she was informed that a life was to be miraculously implanted in her body before her marriage to Joseph. We are informed later by the Apostle John that this life was the transferred life principle of the great spirit Being called the Logos.—John 1:14

Mary would bear a perfect son and would call his name Jesus, which is the Greek form of the Hebrew name Joshua, meaning “the Lord is salvation” (see Diaglott footnote and appendix). He indeed would be great, because this would be the earthly form of the only begotten Son of the Most High God. It would be necessary for him to give up his spiritual nature and become a man for the very purpose of taking the place of father Adam, who, because of his disobedience to the divine law, was unable to pass perfect life along to his offspring. Jesus, in turn, would have to die as a perfect man so that the penalty for sin could be paid. Through him mankind would, in due time, have ample opportunity to gain everlasting life on the plane of perfect human existence.

The angel Gabriel said unto Mary that Jesus would not only be great and would be known as the Son of the Most High God,

but also that “the Lord God shall give unto him the throne of his father David.” (vs. 32) This reference to the throne of David is an important one, in that the name David means “beloved,” and because David’s kingdom was typical of Christ’s kingdom, which shall be established over the nations. We look for that time when God’s beloved Son, our Lord and Savior, will be King. As David sat upon the typical throne of God, so Christ, in due time, will exercise his divinely given authority to rule over all mankind as earth’s rightful King.

The precious promises were well known to the Israelites, who looked for Messiah to come from among their people for centuries. No doubt many a Jewish mother had hoped that the birth of a son would eventuate in the fulfillment of that long-held dream and that she would have the great honor of bearing the seed of promise that was to come from the family of Abraham.

And now the time had come for the long-awaited arrival of Messiah; and Mary, because of her depth of humility, degree of heart devotion, and loyalty to God, was chosen to bear the promised child—for which she greatly rejoiced, and in which she was expressly blessed. □

The Coming Anticipated

MEMORY SELECTION: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke 1:46, 47

SELECTED SCRIPTURE: Luke 1:39-55

IN RESPONSE to the good tidings which she had just received, and in anticipation of the approaching glorious event, Mary traveled to the home of her cousin Elizabeth to share with her the news that had so gladdened her heart.

That must have been a joyful meeting between those two women. That joy was so real that the yet unborn baby John leaped for joy in Elizabeth's womb. And we still marvel at the remarkable providences of God in respect to Mary and Elizabeth in connection with the great plan of salvation that he was working out for the recovery of man from sin and death.

Luke has recorded Mary's song of thanksgiving, of which our memory selection is a portion. In consideration of that song we sense that every fibre of her being wished to "magnify" or declare the greatness of God, and the spirit of her heart was full of rejoicing. We feel the depth of humility as it is accented in her words, "For he

hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." (vs. 48) We acknowledge her degree of appreciation and gratefulness that is demonstrated in the phrase, "For He that is mighty hath done to me great things; and holy is His name." (vs. 49) Bearing in mind the sacredness of God's name among the Israelites, we note the emphasis on the expression, "Holy is his name." And we observe her desire to reverence God, as it is expressed in the subsequent passage (vs. 50), which says, "And His mercy is on them that fear Him from generation to generation." The word "fear" is used for a Greek word which means, by analogy, "to revere," and it has been so translated by Rotherham.

The next passage refers to the strength of God's arm. There are numerous passages of Scripture that use this figure of speech to declare the almighty

power of God; for example, Psalm 89:13, "Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand." Mary was evidently aware of these references.

From this point on, Mary's song of thanksgiving takes on a deeper and more prophetic meaning. She says, "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." (vss. 51-53) The significance of this statement lies in the fact that Jesus came not from the royal reigning family of Solomon, but, through his mother, from the obscure and humble line of Nathan. Luke the historian traces Mary's lineage to Nathan (3:23, 31). It is, however, necessary to understand from these passages that Jesus was the adopted son of Joseph, and that Joseph was the son-in-law of Eli, who was Mary's father (see Diaglott footnote and appendix). Matthew, in turn (1:6, 16), follows Joseph's family back to Solomon.

Although the promise had been given to Solomon that he should be the one to receive the throne, conditions of faithfulness were imposed. (I Chron. 28:5-9) Those conditions were

BIBLE STUDY

not met, and the ruling family of Solomon was completely overturned and the promise given to Nathan.—Ezek. 21:25-27

The final passages in this song are also significant: "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." (vss. 54, 55) The promises given to Abraham had endured the test of time. The Jews believed in the covenant that had been made in ancient times, and they trusted that somehow or other its blessings would extend to their own life and time. The Israelites experienced much trouble during many long centuries; still God had always been with them. And although the ten tribes had separated themselves from the other two, which were later called Judah, yet God had continued to bless all of his people as one nation. Those promises would surely endure forever.

Mary would not only have the privilege of bearing the Christ child, but she could also assist him in understanding those things that pertained to his unusual birth, perfect nature, and special circumstances in life. Her song of thanksgiving reflects the sentiments that Hannah sang when Samuel was born (1 Sam. 2:1-10). □

The Coming Celebrated

MEMORY SELECTION: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father)."—John 1:14

SELECTED SCRIPTURE: Luke 2:7-20

THE Apostle John opens his Gospel by telling us that the Word was in the beginning with God, and that he was God. The Emphatic Diaglott renders it "Logos," which is left untranslated from the original Greek; and when we note the article "ho" which precedes the first word "God" but does not precede the second word "god" (Diaglott interlineary), the text takes on new meaning. It should properly read as follows: "In the beginning was the Logos, and the Logos was with ["ho," Theos] the God, and the Logos was [theos] a god. The same was in the beginning with ["ho," Theos] the God."

We also learn from the Apostle Paul that Jesus in his prehuman existence was the Logos, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created

by him, and for him: and he is before all things, and by him all things consist. And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:15-18

Concerning the only begotten Son of God and the fact that he has preeminence above all other creatures, the psalmist says, "I will make him my firstborn, higher than the kings of the earth." (Ps. 89:27) And our Lord, in reference to his prehuman existence, says, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. 3:14

These passages, and others, provide us with substantial evidence that Jesus occupied a very important position and had a close relationship with the Heavenly Father before he left his former condition to become a man. Indeed, it was through him, as the Logos, that all

things were created.—John 1:3;
Prov. 8:22-31

It is strengthening to our faith to realize and appreciate more deeply, therefore, the fact that “though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.” (II Cor. 8:9) What a marvelous manifestation of grace on behalf of the sin-cursed and dying human family!

In the words of our memory selection, John points out that “the Word [Logos] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father).” In this connection it should be understood that it was of our Lord’s own free will that he gave up his spiritual nature and position of excellence at the right hand of God that he might become a man and prove his obedience to the Father under conditions of trial and discipline while undertaking the tremendous burden of becoming an offering for sin on behalf of the whole human race.

Those who were associated with Jesus beheld the glory of a perfect man. And what a blessing to have personified in the flesh the attributes and characteristics of the Most High God! Perfect compliance to the divine will was demonstrated in every way.

BIBLE STUDY

The coming of Messiah had been anticipated for centuries, and now the time had arrived for the fulfillment of that event. After the birth of the babe Jesus, we read that shepherds were watching their flocks when “the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:8-11

That most important event had taken place in the humblest of surroundings. There was no fanfare as the lowly shepherds sought the newborn child in the manger. Yet the humble birth of our Lord was to be consistent with his later life and mission. Throughout his earthly ministry Jesus sought to avoid pomp and the honors of men. Instead, he devoted the whole strength of his being to the doing of his Father’s will.

It is at this season of the year that the world seeks to pay our Lord some form of honor and respect. In due time all will know him and will sing, even as the angels sang, “Glory to God in the highest, and on earth peace, good will toward men.”
—vs. 14

□

The Promise Fulfilled

MEMORY SELECTION: "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."—Luke 2:30,31

SELECTED SCRIPTURE: Luke 2:25-38

CONTINUING our study of Luke's account of the birth of Jesus, it is shown that Mary and Joseph were careful to follow the customs of the Jewish law. After eight days our Lord was circumcised and given the name of Jesus. Then he was taken to Jerusalem, where he was presented to God, the custom being that an animal be sacrificed to redeem the first male child born to an Israelite woman. The "firstborn" belonged to God as recorded, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."—Exod. 13:2

While at the temple, Mary and Joseph met first Simeon and then later Anna, the prophetess. Simeon was an elderly man who frequented the temple, and it was said of him that he was "just and devout" and that the "holy spirit was upon him." (Luke 2:25) Anna was a widowed woman of

advanced years, who "departed not from the temple, but served God with fastings and prayers night and day." (vs. 37) Simeon had been watching for the arrival of the Messiah, "the consolation of Israel." (vs. 25) Anna "looked for redemption in Jerusalem" (Israel, marginal translation, vs. 38). Both were devoted to God's purposes to the best of their ability; both were given to a deep sense of worship and praise of God, and both were waiting for a manifestation of God's will in behalf of the children of Israel.

Simeon and Anna had spent a lifetime watching and waiting for Messiah. They had done this in praying and fasting, searching the Scriptures, and in keeping the customs and services of the temple. They were, therefore, ready and waiting when Messiah arrived; and, through the Holy Spirit, they recognized the newborn infant as the One sent from God.

Simeon burst forth in instant praise when he recognized that God's promise of a Messiah was fulfilled, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—vss. 29-32

Simeon's search for the Messiah had been richly blessed, and yet his praise pointed to the future, when the blessings associated with the birth of Jesus would be available for the whole world for mankind—both Jew and Gentile. And then, as if in prophetic vision, "Simeon blessed them [Mary and Joseph], and said unto Mary his [Jesus'] mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed."—vss. 34, 35

Anna too, "coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." (vs. 38) She was a faithful and pious woman, who boldly proclaimed the long-awaited Messiah.

The fullness of time had come, and by the providences of God

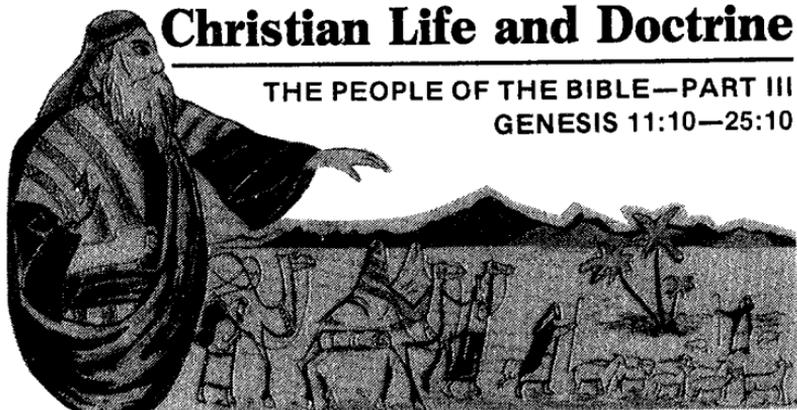
BIBLE STUDY

conditions had been made ready for the world's Redeemer. The medium of communication for the New Testament, the Greek language, had been fully developed and prepared; the Old Testament had been translated into Greek and studied widely by scholars; and the Jews had borne witness to the coming event and the prophecies associated with the coming Messiah. However, the announcement of the Savior's birth was not made to the worldly-wise, nor even to an assembled nation of Israelites, who were the chosen people of God. Instead, it was made to a few humble hearts like Simeon and Anna, and the shepherds who had been looking for the special event as a manifestation of the providences of God.

Those good tidings of great joy which will, in due time, be offered to the whole world of mankind, include the work of redemption and the restitution of all things. Everlasting life will be available to all who strive to conform themselves to the laws of truth and righteousness which will be in operation at that time. During that future thousand-year period even those who sleep in death will be brought forth and given an opportunity to come up the highway of holiness, which will be the way of the kingdom. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART III
GENESIS 11:10—25:10



Abraham and His “Seed”

ABRAHAM is one of the outstanding personalities of the Bible. Although an Old Testament character, his name is mentioned seventy-four times in the New Testament. Because of his great faith he was called “the Friend of God.” (James 2:23) He is first presented under the name Abram, and in Genesis 14:13 he is called “Abram the Hebrew.” He was probably called a Hebrew, or Eberite, after his ancestor Eber. In the genealogical line from Eber to Abram were Peleg, Reu, Serug, Nahor, and Terah, Terah being Abraham’s father. This family was a branch of the descendants of Shem, one of the sons of Noah, and it is from this name that the word Semite, or Semitic is derived.

Terah had two other sons, Nahor and Haran. The family lived in Ur of the Chaldees, where Haran died leaving a son, Lot, who would be the nephew of Abram. After Haran died, Terah took his family, including his grandson, Lot, and moved to Haran, in Mesopotamia, Abram also taking his wife, Sarai. Haran was, in reality, intended to be only a stop-over point; for Abram, at least, was on his way to Canaan.

Terah died in Haran, and then the little company proceeded into Canaan, as planned. The motive for this journey

was a statement the Lord had previously made to Abram, evidently while still in Ur of the Chaldees—"The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3

This was a remarkable promise, and Abram believed it to be true. He believed it so thoroughly that he was willing to leave Ur and go to an unknown country in order that the Lord might use him as indicated, and through him establish a "seed," or family, that would be used as God's channel of blessing to "all families of the earth."

In this we have the first demonstration of Abram's faith in the true God and in his promises. Archaeological discoveries reveal that the inhabitants of Ur, where he first lived, were moon worshipers. Probably Abram was one of the few who knew and believed in the true God. Heathen gods never speak to their worshipers, and it might well be that when the people of Ur learned that Abram was leaving home to go into an unknown country because his God had spoken to him and promised to establish him as the head of a nation, he became the object of considerable ridicule.

Another difficulty which Abram's faith had to surmount was the fact that his wife, Sarai, was barren and, it was supposed, could not have a child. But he believed that God was able to overrule this, so he stepped out on his faith, and as the New Testament explains, "not knowing whither he went."—Heb. 11:8

After Abram entered Canaan, the Lord appeared unto him and said, "Unto thy seed I will give this land: and there builded he an altar unto the Lord, who appeared unto him." (Gen. 12:7) Traveling a little farther, he pitched his tent, "having Bethel on the west, and Hai on the east: and there

he builded an altar unto the Lord, and called upon the name of the Lord.”—Gen. 12:8

About then there was a famine in Canaan, and “Abram went down into Egypt to sojourn there.” In Egypt he had a very unhappy experience. According to the record, Sarai, his wife, was a very beautiful woman, and Abram feared that the king of Egypt might have him killed and take Sarai for himself. The best solution Abram could think of was to have Sarai say that she was his sister. She was, indeed, his half-sister.—Gen. 20:12

This solution to the problem might have saved Abram’s life, but had the Lord not intervened, the king would have taken Sarai. Learning the truth of the situation, Pharaoh ordered Abram and his kinsfolk to leave Egypt, which they did. The account shows that by this time Abram “was very rich in cattle, in silver, and in gold.” (Gen. 13:2) All the while Lot and his family were accompanying Abram, and they returned north from Egypt to Bethel, where Abram had previously built an altar.

Together Abram and Lot had more cattle than the land thereabouts could support, and strife arose “between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle.” Abram, in the largeness of his heart, suggested to Lot that inasmuch as there was ample land for both, an agreed upon division be made, giving Lot the first choice.—ch. 13:5-9

Lot chose the rich Jordan valley, because he saw that “it was well watered every where, . . . even as the garden of the Lord.” Sodom and Gomorrah were located in this territory. Because of their wickedness these cities were later destroyed, and Lot and his family were forced to flee. Lot’s wife, unhappy over the necessity of leaving their home, stopped to look back, “and she became a pillar of salt.” (Gen. 19:17-26) Jesus used this experience as a warning against being unfaithful, especially at the end of the present age. He said, “Remember Lot’s wife.”—Luke 17:32

“Abram dwelled in the land of Canaan,” the record states. (ch. 13:10-13) After Abram and Lot had separated, the Lord said unto Abram, “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”—ch. 13:14-17

Chapter 14 contains an interesting account of various warring factions in the general territory surrounding the land being occupied by Abram, leading up to his nephew Lot being taken captive, with all his possessions. Then Abram “armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.” Abram must have been very rich indeed, in cattle and goods to require the help of more than three hundred servants.

Abram made a night attack on the enemy, rescued Lot and brought back all his goods. As he was returning from this skirmish, “Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, . . . which hath delivered thine enemies into thy hand. And he [Abram] gave him tithes of all.”—ch. 14:18-20

In one of the prophecies Melchizedek is referred to as a type of Christ—“The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.” (Ps. 110:4) This prophecy is quoted in the New Testament by the Apostle Paul. (Heb. 5:6,10; 7:17) Paul explains that Melchizedek was without father or mother. This is understood to refer to his office as a priest; that he had no predecessor and no successors in the priesthood.

Melchizedek was both a priest and a king, and therefore a fitting type of the twofold office of Christ, who also is both a priest and a king. A priest is one who offers sacrifice, and

upon the basis of the sacrifice extends blessings to those for whom it is offered. Jesus offered himself in sacrifice, and during the thousand years of his kingdom will extend to mankind the blessings of life provided by his offering. He will also reign as "King of kings and Lord of lords."

The Promise Renewed

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir."—ch. 15:1-3

Here, perhaps, we have an indication of a slight lack of faith on the part of Abram, coupled with an effort to learn from the Lord a little more definitely just what his intentions were concerning the promised "seed." The Lord said to him, "I am thy shield, and thy exceeding great reward." Abram knew that the Lord had protected him in many ways, in Egypt and elsewhere. He knew also that the Lord had richly blessed him with earthly gain, for he was rich in silver and gold and in cattle. But the one thing he wanted above all else was a "seed," the seed which the Lord had promised but had not given.

Abram explained to the Lord that since he had no child of his own he had made his servant Eliezer his heir. In other words, to this extent he had taken the matter into his own hands. And, since the prospect of having a child of his own seemed to be fading, he may have hoped that the Lord would accept this substitute arrangement. But the Lord said to Abram concerning Eliezer, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."—ch. 15:4

Verse 6 states that Abram "believed in the Lord; and he counted it unto him for righteousness." At that time there

was a renewal of God's promise concerning the land. In the fifteenth chapter the narrative returns again to the subject of the seed. No doubt Abram told Sarai, his wife, concerning God's latest affirmation of the promise concerning a seed, and that he assured him this child would be his own, not a servant whom he had adopted.

Sarai thought the matter over; realizing that she was barren, and daily getting older, she proposed to her husband that their maid, Hagar, mother a child for him, and, as she also stated it, "that I may obtain children by her." (Gen. 16:2) Of interest, in passing, is the fact that in 1901 there was discovered what is known as "The Code of Amraphel," (Gen. 14:1), a standard of ethics which seems to have been in force throughout Babylonia and Canaan at that time, and the arrangement of Abram and Sarai involving Hagar was in strict conformity with this code.

Hagar bore Abram a child, who was named Ishmael. It resulted in a strained relationship between the two women; nevertheless Abram felt that this was the solution to his problem. The Lord had said he must be the father of the promised seed, and now he had become a father. Ishmael was his very own, not an adopted heir. Ishmael was born when Abram was eighty-six years old. Thirteen years later the Lord spoke to him again and said:

"I will make my covenant between me and thee, and will multiply thee exceedingly." (ch. 17:2) The Lord also said, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—ch. 17:5-8

Then, after outlining to Abraham the covenant of circumcision, the Lord said, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." (ch. 17:15, 16) Abraham found it difficult to believe this. He "fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!"—vss. 17, 18

Just as Abraham had previously endeavored to have the Lord accept his adopted heir, Eliezer, to be the promised seed, so now, he was pleading to have Ishmael accepted. His faith was surely tested! All that the Lord had previously told him was that he was to be the father of the promised seed. Now, although he was thirteen years older, the Lord would not accept his son, Ishmael, saying instead, not only that he must be the father, but that Sarah must be the mother, even though, in addition to her barrenness, she was now ninety years old.

But the Lord would not change. He said again that Sarah would bear the promised seed, and that her child was to be named Isaac: "And I will establish my covenant with him for an everlasting covenant, and with his seed after him." (vs. 19) The Lord promised to bless Ishmael and his descendants along other lines, "but," he said, "my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."—vss. 20, 21

A little later the Lord sent three angels, first mentioned as "three men," to reassure Abraham that Sarah would bear him a child. Sarah overheard the conversation, and like Abraham, she "laughed within herself." The Lord gently rebuked her, asking Abraham, "Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son,"

and she did. (ch. 18:14) Later we read, "The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken; for Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."—ch. 21:1,2

Abraham's Faith Tested

Years later, when Isaac was probably past twenty, God spoke to Abraham again and asked him to offer up his beloved boy, this miracle child, as a burnt offering. This was to be done in the land of Moriah, a three days' journey from where Abraham was then living. This, again, must have been a severe test to Abraham's faith. Indeed, the Apostle Paul comments on it in the 11th chapter of Hebrews and informs us that Abraham had such great faith that he believed God would raise Isaac from the dead.—Heb. 11:17-19

So Abraham obeyed. At least he went so far as to prepare the altar and to put Isaac on it ready to be slain. He even raised his knife to slay the boy, when an angel of the Lord intervened, telling him not to harm the lad. Abraham's attention was then called to a ram, or lamb, in the bushes nearby, and he offered this ram in the place of Isaac.—ch. 22

Then it was that God confirmed his covenant with Abraham by his oath, saying "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—ch. 22:16-18

Many long years had passed since God first spoke to Abraham concerning a seed. That was while he still lived in Ur of the Chaldees. In obedience to God's call he had left that country and had been a sojourner in Canaan. He had endeavored twice in his own way to provide the seed of

promise, but the Lord had refused to accept the result of his efforts. Finally, by a miracle, Isaac was born. He had grown up, and in obedience to God's request the father had demonstrated his willingness to offer the boy in sacrifice. As a result of this the original promise, or covenant, had now been confirmed by God's oath.

How confident Abraham must now have been that he would be the head of a nation, a seed through which all other nations would be blessed! The Apostle Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) So far as the record indicates God had said nothing to Abraham about a "city." However, a city is used in the Scriptures to symbolize a government, and Abraham evidently interpreted from what the Lord told him that his seed would constitute a government, a kingdom, which would exercise control over all other nations and be God's channel of blessing to them.

To understand Abraham's viewpoint we must remember that nations and governments of his day were not as they are now. A reading of Genesis, chapter fourteen, gives a little idea of the situation in that ancient time. At least nine "kings" are mentioned in the chapter. Verses 8-12 tell of a combination of four of these lined up for battle against the other five. The four defeated the five, and took Lot, Abraham's nephew, a prisoner. Then, Abraham, with more than three hundred of his servants, defeated the four kings and their armies, and rescued Lot.

"Nations" in those days were frequently just families, with one of the family serving as tribal head, or king. Naturally, they grew larger through the centuries; but in the early days of Abraham nations were very small. The promise that he was to have a seed, that would become a great nation and dominate other nations, would therefore imply that his offspring would become more powerful than the others, or as Paul states it, a city; a city which would have "foundations"—sure foundations—because its builder and maker was God.

He knew that God was already working, for had he not given him Isaac by a miracle?

A Larger Plan

But God had a much grander, and more far-reaching plan in mind than that visualized by Abraham. This is revealed to us by the many references to the seed of Abraham which we find in the New Testament. In Galatians 3:8,16 Paul mentions the promise concerning the seed, and explains it in such a way as to indicate that even Isaac, the miracle child, was not the real seed of promise. In verse 16 Paul explains that when God made that promise to Abraham of a seed, the One he had in mind was in reality Christ.

In verses 27-29 of this same chapter Paul further explains that the true followers of Christ during the present age, those who have "put on Christ," are also "Abraham's seed, and heirs according to the promise." Those who compose this larger faith seed of Abraham include Gentiles as well as some of the natural descendants of Abraham, the Jewish nation.

In the fourth chapter of Galatians Paul explains this matter further, in the form of an allegory. In this lesson he endeavored to show Jewish converts to Christ that they were no longer under the Law Covenant which was given to the nation of Israel by Moses, but under a grace covenant, which he says was represented by Sarah, the mother of Isaac. Hagar, the bondmaid of Abraham, he explains, pictured the Law Covenant, to which the Jewish nation, Ishmael, was in bondage.

"Jerusalem which is above [represented by Sarah] is free, which is the mother of us all," Paul writes, adding, "Now we, brethren, as Isaac was, are the children of the promise." (Gal. 4:21-31) In this lesson Paul quotes from the prophecy of Isaiah (54:1), "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

(vs. 27) This ties in with the fact that Sarah was barren for so long, illustrating that many centuries would pass after the promise of the seed was first made, before Christ, the real Seed, would appear, and before the development of the remainder of the faith seed would begin, Isaac being a type of both Jesus and those who would make up his mystical body.

Offered in Sacrifice

God's promise was that through the seed of Abraham all the families of the earth were to be blessed. In the offering of Isaac as a sacrifice one of the prerequisites for this coming blessing is illustrated. By this illustration we are reminded that before all the families of the earth can be blessed through the seed of Abraham, a loving father must give up in sacrifice his beloved son.

As the plan of God for human salvation and redemption unfolds, we find that it is our loving Heavenly Father who does this, that he gives his only begotten Son to die for the sins of the whole world. Although Abraham had other children, by Hagar and later by Keturah, in Hebrews 11:17 Isaac is referred to as his "only begotten son," indicating that God, by this expression, is impressing upon us that Isaac was a type of his Son Jesus, and of his church who suffer and die with him.

And this is the only condition upon which any individual can be a part of the Christ company, a part of the faith seed of Abraham, typified by Isaac; that is, by being baptized into Christ's body, which is a death baptism, a being "planted together" in the likeness of Christ's death. (Rom. 6:3-5; Gal. 3:27-29) Those who thus qualify are "heirs of the promise," and will be associated with him in his kingdom, that government which will be the channel of blessing for all mankind.

Abraham looked for a city, a government, but he did not understand the grand scale on which the promises of God pertaining to it would be fulfilled. Paul says that Abraham

looked for a heavenly city, but this simply means that he believed the God of heaven would work through his seed to bless mankind here on the earth. Abraham did not expect a heavenly reward. God promised him the land, promised it to him and to his seed—not to the faith seed of this Gospel Age, Christ and his church, but to his natural seed.

In making promises to Abraham God said that his seed would be as the "stars" and also as the "sand." This suggests spiritual and earthly seeds, and indeed Abraham will have a vast earthly seed. His earthly seed also is reckoned through Isaac, not Ishmael. In our next part we will begin an examination of the wonderful promises of God in connection with the natural descendants of Abraham.

This faithful servant of God, thoroughly believing that Isaac had been given to him in fulfillment of God's promise, was concerned lest in generations to come the seed should become contaminated, so he did not want Isaac to take a wife from among the Canaanites. He therefore commissioned his faithful servant, Eliezer, to go into his country and to his kindred, to take a wife for Isaac.—Gen. 24:2-4

Eliezer was willing, but wondered what he would do in the event the girl he chose would not return with him. Abraham explained that in this event he would not hold his servant responsible. But Abraham assured him that his mission would be successful. He said to his servant, "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence."—ch. 24:7

So Eliezer took ten camels and went to Mesopotamia, to the city of Nahor. He stopped by a well of water just outside the city. It was evening, "even the time that women go out to draw water." There he prayed for guidance in selecting the right one to be Isaac's wife. It was to be the one who was

(Continued on page 38)

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KANSAS		Philadelphia	WPVI
Ensign	KGLD		

Television Schedule

Pittsburgh	WTAE		WASHINGTON	
Vandergrift	CATV		Tacoma	CATV (As programed)
SOUTH CAROLINA			Tacoma	KTVW
Anderson	WAIM-TV	Channel 40	WASHINGTON DC WHFV	
Ashville	WANC		WEST VIRGINIA	
N. Charleston	CATV	unced.)	Bridgeport	WBTW
TENNESSEE			Charleston	WCBS
Chattanooga	WTVC		Oak Hill	WOAY-TV Channel 4
Kingsport	CATV		Parkersburg	WTAP
TEXAS			WISCONSIN	
Amarillo	CATV		Eau Claire	WEAV Channel 13
Austin	KLRN		Janesville	CATV
Mission	CATV		Rhineland	WAE0
Temple	KOEN		CANADA	
UTAH			Sault Ste. Marie, Ont.	CATV
Salt Lake City	KUTV		Toronto, Ont.	CATV
VIRGINIA			WEST INDIES	
Richmond	WXEX		St. Kitts	ZIZ-TV Channel 5

"GOODWILL TOWARD MEN"

To be discussed by

'FRANK and ERNEST'

WJOB—1230—8:30 a.m.

SUNDAY, DECEMBER 19

Tune in this discussion, and send for a free copy of The Dawn magazine. Send to:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

DECEMBER SPECIAL: On Sunday, December 19, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			KANSAS		
Sheffield	WSHF 1290	1:30 p.m.	Goodland	KLOE 730	9:15 a.m.
ARIZONA			KENTUCKY		
Phoenix (Sat.)	KHCS	11:30 a.m.	Bowling Green	WLBJ 1410	8:00 a.m.
CALIFORNIA			Louisville	WHAS	6:45 a.m.
Bakersfield	KPMC	10:00 a.m.	Newport	WNOP	8:00 a.m.
El Centro	KICO 1490	10:30 a.m.	Winchester	WWKY 1380	10:30 a.m.
Fresno	KXEX 1550	10:45 a.m.	MICHIGAN		
Los Angeles	KBRT 740	9:00 a.m.	Detroit	CKLW 800	6:45 a.m.
Petaluma	K'FOB	9:45 a.m.	Grand Rapids	WMAX 1480	7:15 a.m.
Redding	KVCV 600	8:07 a.m.	Saginaw	WSGW 790	8:45 a.m.
Sacramento	KGMS 1380	8:00 a.m.	MINNESOTA		
San Francisco	KNEW 910	8:30 a.m.	Bemidji	KBUN	10:45 a.m.
COLORADO			Minneapolis	WLWL	8:15 a.m.
Englewood	KQXI	3:15 p.m.	MISSOURI		
Montrose	KUBC 580	8:15 a.m.	Farmington	KREI 800	9:00 a.m.
DELAWARE			MONTANA		
Wilmington	WTUX 1290	10:15 a.m.	Baker	KFLN 960	8:00 a.m.
FLORIDA			Great Falls	KEIN 1310	8:06 a.m.
Coral Gables	WRHC	8:45 a.m.	Kalispell	KGEZ	9:30 p.m.
Orlando	WGTO	10:00 a.m.	Miles City	KATL 1340	10:15 a.m.
Tampa	WFLA 970	9:30 a.m.	NEW JERSEY		
IDAHO			Salem	WJIC 1510	9:45 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.	NEW YORK		
Sandpoint	KSPT 1400	10:15 a.m.	Buffalo-Niagara Falls		
ILLINOIS				WHLB 1270	1:45 p.m.
Chicago	WEFM	10:45 a.m.	Mineola (Sat.)	WTHE	
Granite City	WGNU	9:45 a.m.	Rochester	WBBF 950	8:15 a.m.
La Salle	WLPO 1220	9:45 a.m.	NORTH CAROLINA		
Rockford	WRRR 1330	8:30 a.m.	Beaufort	WBMA 1400	9:00 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	OHIO		
INDIANA			Zanesville	WHIZ 1240	6:40 a.m.
Evansville	WVHL-FM		OKLAHOMA		
Gary-Hammond	WJOB 1230	8:45 a.m.	Oklahoma City	WNAD 640	10:00 a.m.
Muncie	WLBC 1340	7:00 a.m.			

SPANISH RADIO BROADCASTS

ARIZONA			MEXICO		
Tucson	KXEW 1600	8:30 a.m.	Mazatlan	XEACE	9:00 a.m.
CALIFORNIA			PORTUGAL		
Fresno	KXEX 1550	10:45 a.m.	Oporto		Radio Miramar
Los Angeles	XEGM	7:45 a.m.		782 k.c.	10:15 p.m.
FLORIDA			URUGUAY		
Coral Gables	WRHC	8:45 a.m.	Montevideo		Radio El Espectador
TEXAS				810 k.c.	Sat., 1:30 p.m.
San Antonio	KUKA	1250			

Radio Broadcast Schedule

OREGON				Port aux Basques, Nfld.			
Portland	KLIQ 1290	9:45 a.m.		CFGN 910	10:30 a.m.		
PENNSYLVANIA				St. Andrews, Nfld.	CFCV-FM		
Allentown	WHOL 1600	10:45 a.m.		St. Anthony, Nfld.	CFNN-FM		
Pittsburgh	WARO 540	8:00 a.m.		Stephenville, Nfld.	CFSX		
Pottstown	WPAZ 1370	12:45 p.m.		Oshawa, Ont.	CKLB 1350	9:45 a.m.	
				St. Thomas, Ont.			
PUERTO RICO				CHLO 1570	10:45 a.m.		
Aguadilla (Fri.)	WABA	8:00 p.m.		Montreal, P.Q.	CFMB	5:15 p.m.	
SOUTH CAROLINA				Prince Albert, Sask.			
Hemingway	WKYB			CKBI 900	9:15 a.m.		
TEXAS				Regina, Sask.	CKRM	7:45 a.m.	
Hamilton	KCLW	10:00 a.m.		Yorkton, Sask.	CJGX 940	10:00 a.m.	
Lubbock	KDAV 580	9:45 a.m.		AUSTRALIA			
Pleasanton	KBOP 1380	7:30 a.m.		Geelong	3GL	10:00 a.m.	
Shamrock	KBYP 1580	10:15 a.m.		Tamworth (Tues.)	2TM	10:10 p.m.	
UTAH				CEYLON			
Salt Lake City	KRGO	8:00 a.m.		Radio Sri Lanka (Sat.)		9:45 p.m.	
VIRGINIA				MALDIVE ISLANDS			
Richmond	WIKI	7:45 a.m.		Radio Maldives (Tues.)	4740	9:00 p.m.	
WASHINGTON				MEXICO			
Bellingham	KPUG 1170	9:15 a.m.		Mazatlan	XEACE	9:00 a.m.	
Clarkston	KCLK	10:45 a.m.		NEW ZEALAND			
Seattle	KAYO 1150	7:15 a.m.		Dunedin (Sat.)	4XD	6:45 p.m.	
Spokane	KUDY 1280	9:30 a.m.		NIGERIA			
Tacoma	KMO 1360	9:45 a.m.		Ibadan (Wed.)	WNBS	10:45 p.m.	
Yakima	KUTI 980	7:15 a.m.		PANAMA			
WISCONSIN				Panama City	HOQ 1250	10:30 a.m.	
Milwaukee	WEMP	8:45 a.m.		PORTUGAL			
Neillsville	WCCN 1370	9:15 a.m.		Oporto	Radio Miramar		
WYOMING					782 k.c.	10:15 p.m.	
Sheridan	KWYO 1410	12:00 noon		SOUTH AFRICA			
CANADA				Joubert Park	SWAZI Music Radio	9:00 a.m.	
Edmonton, Alta.	CJOI	12:45 p.m.		URUGUAY			
Vancouver, B.C.	CJJC	10:30 p.m.		Montevideo (Sat.)	Radio El Espectador	1330 hrs.	
Winnipeg, Man.	CKJS	9:00 a.m.		VIRGIN ISLANDS			
Corner Brook, Nfld.				St. Croix	WSTX 970	9:00 p.m.	
	CFCB 570	10:30 a.m.					
Deer Lake, Nfld.	CFDL-FM						
Port au Choix, Nfld.	CFNW	10:30 a.m.					

RADIO TOPICS FOR DECEMBER

5—"Prayers Will Be Answered"
12—"Peace on Earth"

19—"Goodwill Toward Men"
26—"The Triumph of Christianity"

(Continued from page 31)

willing not only to give him water to drink, but to give water also to his camels.

Just as he was through praying, Rebekah came to the well and fulfilled the conditions he had outlined. He gave her an earring, and bracelets. Upon inquiry he learned that she was the granddaughter of Abraham's brother Nahor, and therefore would qualify as being from his own people. Rebekah showed her hospitality further by inviting Eliezer to remain overnight with the family, assuring him that they had room, both for him and for the camels.

Rebekah's brother, Laban, hearing of this and noticing the bracelets and the earring and getting her personal report of what had occurred, met Eliezer at the well and graciously confirmed his sister's invitation to remain with them overnight.

During the evening Eliezer made known his mission, and all agreed that the Lord's hand was in the matter, and that they were willing that Rebekah should return to Canaan with him. They suggested, however, that he should allow her to remain with them for yet a little while. Finally the choice was left to Rebekah, and she said, "I will go." (vs. 58) Thereupon Eliezer returned to Canaan, taking Rebekah with him. As they arrived near Abraham's home, Isaac met them in the field; immediately he loved Rebekah, and she became his wife.

In being offered for sacrifice, Isaac was a fitting picture, or type, of Christ and the church offering themselves in sacrifice during the Gospel Age. In the story of how Rebekah became his bride there are a number of interesting similarities to the manner in which Christ secures his bride, his wife. The Bible presents many illustrations of the oneness of Christ and his church, and the bridegroom and bride picture is one of them. "The marriage of the Lamb is come," the Revelator says, "and his wife hath made herself ready." (Rev. 19:7) It will be after this "marriage" that "the Spirit

and the bride' will say to the sin-cursed and dying world, "Come. . . . And whosoever will, let him take of the water of life freely."—Rev. 22:17

The custom in olden times respecting marriage differed from the custom of our day. Thus, instead of Isaac seeking a bride for himself, Abraham sought a bride for him, sending Eliezer. This harmonizes with Jesus' statement, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Eliezer, Abraham's servant, would correspond to the Holy Spirit, which is the drawing power of God in the selection of the "bride" class during the Gospel Age.

The family blessing upon Rebekah was, "Be thou the mother of thousands of millions." (Gen. 24:60) Many see in this an implication that the church of Christ, the antitypical bride class, will mother in regeneration the millions of Adam's race, the glorified Redeemer being "the Everlasting Father."—Isa. 9:6

Sarah, Abraham's wife, died before Isaac received his bride. After this Abraham married Keturah, who bore him six sons. Little information is given concerning these, nor are we given any further details of Abraham's life, except the manner in which he divided his wealth before he died. (Gen. 25:1-6) He died at the age of one hundred and seventy-five years.

This, the record says, was a "good old age," adding that when he died Abraham "was gathered to his people." (ch. 25:7,8) In many instances when deaths of the ancients are recorded in the Bible the statement is made that they "slept with their fathers." The righteous among them did not go to heaven when they died, neither did the wicked go to a place of torment. They were all "gathered to their people," they all "slept with their fathers" and are still sleeping in death, awaiting the resurrection, when, by divine power, they will be called forth from the tomb.

Abraham was buried in the "cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before

Mamre." (ch. 25:9, 10) This was the location Abraham purchased for a burial place when Sarah died. God had promised the whole land of Canaan to Abraham and his descendants, but while he lived in the land, he was a sojourner there, and felt it necessary to purchase a small piece as a family burying plot. (Acts 7:5) However, this Promised Land will yet be possessed fully, and forever, by Abraham and his descendants. God's promise will be fulfilled!

Encouraging Letters

Has Many Questions

Dear "Frank and Ernest": I've never written you to express my gratitude for your program and the way you are helping me. I am a seventeen-year-old girl, and I have many questions about the Bible. That's where your program on KNEW helps me a lot. Thanks for taking your time, and may God bless you richly. Could you send me the "Hope" booklet, please? In Christ—CA

Life Is More Meaningful

Dear Brethren: Your services are very much needed in today's troubled world and are greatly appreciated by your many readers and listeners. May God continue to fill your hearts with love. By receiving your literature I have been able to get

more meaning out of life. And certainly without knowing God and the wonderful plan he has for his creation, life today would be rather meaningless. Sincerely.—PA

Youths Appreciated Film

Dear Sirs: Your film "Paradise Lost and Restored" was seen very favorably, and the majority of the youths who saw it remarked on the quality and message it contained. It was shown twice, and at least fifty were at each showing. Thank you very much for your co-operation in sending it.—MS

Impressed and Enlightened

The Bible Answers, Brothers and Sisters: Today, for the first time, I saw your program. I must admit that I was deeply

moved, and impressed by those who portrayed the roles of Joseph and Ezra, in their accounts of miracles wrought by our Lord. I was also enlightened by the two very learned scholars of the Bible as they explained details after each scene. Please may I have the booklet entitled "Hope Beyond the Grave"? Writing to you for this book convinces me that I must need what it has to offer. Thank you.—GA

Heard True Words

Dear "Frank and Ernest": I was listening to your program this morning, and I received a great blessing from your answers on the Lord's prayer. I have never heard such a beautiful description and true words. I have been a Christian for 37 years. May God bless and keep you! I just wanted you to know. With Christian love.—CA

The Dawn Brings Blessings

Dear Brethren: I am enclosing one dollar for the renewal of my subscription to The Dawn. Each copy continues to bring blessings to me, and I like to pass it on so others will enjoy the inspiring messages. May the Heavenly Father bless your efforts to "feed the flock," and may his kingdom soon come. With love in Christ.—CA

Learned a Lot

Dear "Frank and Ernest," I listen to your program every Sunday morning on radio, and enjoy it very much. The way you take time to explain the meaning of scriptures should be done by more people. I know I have learned a lot by listening to you. Please send me the booklet, "Father, Son, and Holy Spirit," which you talked about this morning. Thank you!—IN

Good for Young People

Gentlemen: I watched your television program this morning, and enjoyed it very much. I hope you will continue such programs for the good of our young people of today. Please send me the booklet, "Three Keys to the Bible." Thank you.—AL

Learned from Program

Dear Sirs: I saw one of your early telecasts on Channel 11 in Los Angeles. I just couldn't help but understand more than I already knew! Your program is very stimulating. Please send me the free booklet, "Hope Beyond the Grave." Thank you.—CA

Inspirational Program

Dear Friends: Please send me a free copy of your booklet called "The Future of Israel and the

World." I want to tell you that your program was a very inspirational production! Looking forward to seeing many more such programs. God bless you!—ME

Will Advertise

Dear Brethren: Please send me another 50 "Hope" booklets and envelopes. I am going to place several ads in our local newspaper, and I hope to get a good response. A local clergyman put in an ad in the usual manner of understanding. So I am responding, and I hope the Lord will bless it. Each ad will also offer a free Dawn booklet. If I remember rightly, you send out free booklets to such requests. May the Lord richly bless you all.—WI

"My Greatest Comfort"

Dear Sirs: Please find my check enclosed for renewal of my subscription to The Dawn. I would like to say that your magazine has been my greatest comfort in the most terrible time of my life. One year and a half ago my husband was brutally murdered in his used-car lot by thieves who robbed him and beat him and stabbed him multiple times. We had just had our golden wedding two years before this. Some of your dear workers heard of it and sent me lots of

your booklets and your magazine. They were the only thing that helped me. Thank you so much, and God bless you!—IL

Reads Our Literature

Dear Friends in Christ: In your booklet, "Christ's Thousand-Year Kingdom," you say that God did not create heaven and earth in twenty-four hours. I would like to get that booklet for myself and my son. I have lots of time to go through it. I read lots of your literature. God bless you all! Soon Christ's kingdom will come, and it will be good for all of us.—MI

A Comfort in Sorrow

Dear Friends: Three months ago I lost my husband, and I want you to know that your little booklet "Hope" has been of great help to me. Will you please now send me a copy of "God and Reason." I would also appreciate it if you would send one to my lady friend, whose address I am enclosing. Thank you.—NY

Appreciative Listener

Dear Sirs: I watched your program on TV last Sunday and found it very enlightening and comforting, and I enjoyed it so much. I learned things about the Bible I didn't know before, and I am writing to show my appre-

ciation, and to ask you for the free booklet offered.—OK

Young Listener Loves It

Dear "Three Keys": I am ten years old. I am saved. I love the Lord very much. If I possibly can get your booklet offered on the air, I want to. I love every last one of you-all! Love—FL

"Everything in His Hand"

Dear Brethren: Loving greetings in our dear Redeemer's name! Please use the enclosed check to assist in the furtherance of the Gospel message of the kingdom. How privileged we are to know that though everything seems out of hand, there is One who "has everything in His hand," which will be made manifest to the world before long, we believe. I was much interested in the autobiography of Brother Woodworth, and of the work now being engaged in, and though I enjoy all the articles in *The Dawn*, I was especially impressed by the one recently, "What Is That in Thine Hand?" It was very thought-provoking and encouraging. Yours in the one hope.—MA

Script Writer Wants Help

Dear Fellow Christians: Praise the Lord! I hope that this letter finds you all happy and well in

the Lord's love and peace. I was watching your television program recently, and you said that archeology proves Bible prophecy. I just happen to be writing a motion picture script about the conversion of a sinner, and in the conversation between the sinner and the man attempting to convert him are discussed various fallacies about common assumptions concerning the Bible. I want to include in this discussion why and how archeology proves the validity of the Bible facts and prophecy. Please send me the booklet "Archeology Proves the Bible." I will deeply appreciate it. Thank you very much.—CA

Searching for Truth

Dear Sirs: I purchased a book in a used bookstore a while back entitled "The Divine Plan of the Ages" and published by you around 1935. I am still in search of truth, and I would be very interested in any books you have for sale, or any literature you have to offer. Thank you very much.—FL

A "Teaching" Film

Gentlemen: "The Sermon on the Mount" was a very enjoyable and educational film. It was a teaching film, and I find we need these sometimes to go along with our regular enter-

taining films at our college. The film was viewed by approximately fifty people and was enjoyed by all.—NC

Appreciated Article

Dear Brethren: I thank you from the bottom of my heart for your article entitled "Liberty and Justice," which is so true and eloquently said, also for the many other splendid and common-sense articles so well placed. Faithfully yours.—OK

From a Long-Time Friend

My dear Brethren: Christian love and greetings to you all in our dear Redeemer's name! Thank you for the cassette tapes sent out to me. I do appreciate hearing them. I think this work

is very good, especially for those who are shut-ins. I pray for the Lord's continued blessings upon the work. Love to all. Yours in the one hope.—CA

Received Needed Strength

Dear Sirs: I would like to thank The Dawn for sending me "Hope." You see, I lost a son last July. He was twenty-one years old, and very dear to me. I was so bitter that I couldn't pray or sleep at night. When I read your "Hope" booklet over and over I had more strength, and now I am getting The Dawn magazine each month, and it is helping me to understand what life is all about. Now I would like a copy of "Life After Death." Thank you sincerely.—MI

Weekly Prayer Meeting Texts

DECEMBER 2—"And now why tarriest thou? Arise and be baptized."—Acts 22:16 (Z. '01-186 Hymn 33)

DECEMBER 9—"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12 (Z. '98-41 Hymn 50)

DECEMBER 16—"How long halt ye between two opinions? If the Lord

be God, follow him; but if Baal, follow him."—1 Kings 18:21 (Z. '02-42 Hymn 202)

DECEMBER 23—"A word in season, how good it is! A word fitly spoken is like apples of gold in pictures of silver."—Proverbs 15:23, RSV; 25:11 (Z. '02-381, 382 Hymn 61)

DECEMBER 30—"Thou crownest the year with Thy goodness."—Psalm 65:11 (Z. '00-365 Hymn 235)

The British Section

“He Wholly Followed the Lord”

WHEN a death has occurred, a very popular question is, “How did he die?” A far more important question is, “How did he live?” If we come to the Bible and ask, “How did Caleb die?” no answer would be forthcoming. The Scriptures seem to be silent as to how or when Caleb died. The only reference we have is in that very comprehensive statement in Hebrews 11:38,39, which says concerning those Old Testament God-fearing individuals that they all died in faith. Coming to the Bible to ask, “How did Caleb live?” back comes the answer in those words which form our title, words so true, so plain, “He wholly followed the Lord.” (Josh. 14:14) That is how Caleb lived.

In considering Caleb [one of faith's heroes] and the record we have of him in the Old Testament, we are in good company. Not only are we in the company of New Testament writers, but also in the company of the Lord himself. Let our meditation be something more

than just a biography of Caleb. Let it be along the lines suggested by those in whose company we are. First of all, we are in the company of the Apostle Paul. He said in Romans 15:14, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” As we meditate upon Caleb, let it be a means of comfort, of increasing and making still more sure the blessed hope set before us in the Gospel.

We have also in the epistle to the Hebrews the account of some of the many faith heroes mentioned in the Old Testament. As you know, chapter 12 opens with these words: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who

for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." As we meditate upon Caleb, let it be a means of encouraging us ever to look to Jesus, the Builder and Finisher of our faith.

Then we are in the company of the Apostle James. The Diaglott rendering of James 5:10,11 is, "As an example of suffering evil and of patience, my brethren, take the prophets who spoke in the name of the Lord. Behold! we call those happy who patiently endured." As we meditate upon Caleb, who spoke so boldly, so courageously, in the name of the Lord, let it be a means of increasing our happiness and joy in the Lord, knowing that the joy of the Lord is our strength. It is that which God supplies through his eternal Son that enables us to endure patiently.

Then last, not least, we are in the company of the Master himself. He said, as is recorded in Matthew 5:11,12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." As we

meditate upon Caleb and his reward, let it remind us of our great reward which is in heaven.

Can you think of any phrase of Scripture more to be coveted by the consecrated people of God than that which was said of Caleb, "He wholly followed the Lord"? If those words cannot be said of us, neither will those words of approval which we associate with the little flock. Those words of Jesus are found in Matthew 25:21: "Enter thou into the joy of thy Lord." These words will be said only to those who wholly follow the Lord. Those words found in Revelation 2:10, "I will give thee a crown of life," apply only to those who wholly follow the Lord. Those words of Jesus found in Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne," apply only to those who wholly follow the Lord. In the 14th chapter of Revelation it is not merely said of the 144,000 that they follow the Lamb, but "These are they which follow the Lamb **whithersoever he goeth.**"

What a grand, what a wonderful testimony this is respecting one who wholly followed the Lord! These words have special force and weight in Caleb's case. Although it would be interesting, we have not the time to trace Caleb's genealogy.

If you care to do so, you will find that only by adoption was he of the tribe of Judah. He was of the seed of Abraham, but it was through the rejected Esau. The lesson of Caleb's faithfulness and reward is of special interest to us. The scripture says of us (Eph. 2:3) that we were by nature children of wrath, even as others. After referring to the unrighteous and idolaters, Paul says, (I Cor. 6:11) "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."

Caleb and Joshua are usually linked together because of the part which they played as the two faithful spies. As we know, Joshua afterwards filled a much more conspicuous place than Caleb, for Joshua became the appointed leader of the children of Israel. Because of this we may be prone, in some measure at least, to overlook Caleb. At the time of which we now speak, Caleb, because of being the elder, seems to have been the leader rather than the follower. That which is written of Caleb certainly has its own peculiar lessons, especially the lessons of faith and obedience.

When the Israelites reached the borders of Canaan, Moses sent twelve men to spy out the

land. These twelve were made up of one chief man from each of the twelve tribes. These twelve men were to search the land thoroughly. In Numbers 13, after mention is made of the twelve spies by name, we read in verse 17 "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes."

The spies went on their errand. They searched the land, probably not all together, but in separate parties. Towards the end of their search they came to Hebron and to the brook or valley of Eshcol. This appears to have been a place of peculiar fertility. The spies carried from here a remarkable cluster of grapes. Because of its size and weight it was borne on a staff between two men. Additionally,

they brought pomegranates and figs.

The surveying lasted forty days, for, as the record says (verse 25), "They returned from searching of the land after forty days." They made the report to Moses and Aaron and the children of Israel. They all with one voice spoke of the richness of the country, and referred to the fruit they had brought back. (vss. 27,28) "They told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." And then they enumerated the various nations who dwelt there."—vs. 29

Caleb and Joshua joined with the ten in the report, but they did so in a very different spirit. They had been told as part of their enquiry to see what the men of the land were, and how they dwelt. And so they made their report, but they did not suggest giving up the idea of taking possession because the people were mighty and the cities strong.

The report made a great impression on the children of Israel. It alarmed them. "And

Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." (vs. 30) Though almost alone, Caleb braved the storm. What bold and confident words are these! Let us go up **at once**—not merely contend for it, but **possess** it.

There was no doubt in the mind of faithful and obedient Caleb as to how the contest would end. No wonder God said, as recorded in Numbers 14:24, "But my servant Caleb, . . . had another spirit with him, and hath followed me fully." How are we following the Lord, brethren, wholly or partly? Think not that we are going to get into the kingdom as a group or as an ecclesia. We can get into the kingdom only by our own individual faithfulness to the Lord, faithfulness to the truth, faithfulness to our brethren, faithfulness in our love, faithfulness in our service, faithfulness to that outlined for us in the Word of God. In other words, we can gain that abundant entrance into the kingdom with exceeding joy only by wholly following the Lord, irrespective of whether others do so or not.

"Let us go up!" These were bold words, but they were not rash; they were not self-

confident; they were not the words merely of a man ready to dare all for some great objective. They were the words of faith and obedience. God had promised them the land. What were the sons of Anak against Jehovah? Could a strong people and fenced cities make null and void the promise of Jehovah? Caleb was no rash, irresponsible youngster. He was a man of forty, wise-hearted, brave-hearted, faithful, obedient, wholly following the Lord. God's Word was the ground of his confidence. Notwithstanding the threatening uprising, he stoutly and faithfully maintained, "We are well able to overcome it." In the same spirit let us say, "We are more than conquerors through him that loved us." (Rom. 8:37) Do not let us be of those who say, "Oft it causes anxious thought, am I his, or am I not?"

How very different was the tone of the unbelieving ten! (vs. 31) "But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." Verse 32 goes on to say, "And they brought up an evil report of the land which they had searched unto the children of Israel."

The word evil occurs about five hundred times in the Old Testament, but the Hebrew

word "dibbah," translated "evil report" in this verse, occurs only nine times. On two other occasions it is translated "evil report," three times "slander," twice "infamy," and once "defaming." So we see that the conduct of the ten was something more than bad—it was slanderous, infamous, and defaming. It caused the children of Israel to fear, and verse 14:1 says, "And the congregation lifted up their voice, and cried; and the people wept that night."

They went on to murmur, not only against Moses and Aaron but against God himself. Verse 2: "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Having in mind this conduct of the children of Israel, Paul says in I Corinthians 10:10, 11, "Neither murmur ye, as some of them also murmured, and were destroyed of the

destroyer. Now all these things happened unto them for ensamples [or types]: and they were written for our admonition." The lesson is so obvious that all we have to do is to remind ourselves of it.

How did Caleb behave in this scene of fear, despair, murmurings, and of rebellion? It must have been very hard to preserve his faith and stand firm. Yet we find no wavering on the part of Caleb. He wholly followed the Lord. The words in Romans 4:20,21 spoken concerning Abraham we can also apply to Caleb. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform."

While Moses and Aaron fell on their faces, perhaps in intercession for the people, Joshua and Caleb rent their clothes in token of shame for the conduct of the people. "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye

the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not."—Num. 14:7-9

These words, so full of faith and trust and obedience, spoken to encourage the people, had no such effect. Fear and jealousy often make people violent and cruel. Concerning Jesus at his first advent we read in John 8:59, "Then took they up stones to cast at him." Again, in John 10:31, "Then the Jews took up stones again to stone him." Of the first Christian martyr we read in Acts 7:59, "And they stoned Stephen."

It was so here. Instead of being encouraged by Joshua and Caleb, the record says (vs. 10), "All the congregation bade stone them with stones." Before they could put their decision into effect something happened. In verse 10 we read these words: "And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." It was this that stopped them from fulfilling their purpose to stone faithful Joshua and Caleb. And now follows the judgment of God on their rebellion. As we know, through the intercession of Moses God spared their lives, but they

would not enter the promised land.—Num. 14:28-35

The judgment that came upon the ten faithless spies by whom the people were misled into rebellion was even more severe. Verses 36 and 37 read, "And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord." The people, though faulty, were spared from the pestilence on account of the intercession of Moses. But not so the ten who had led them astray. We are reminded here of Matthew 18:6,7. Jesus said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. . . . For it must needs be that offences come; but woe to that man by whom the offence cometh!" We can stumble others in one of two ways—either by wrong doctrine, or by wrong practice. How careful we should be to keep the truth pure and our conduct in harmony with it!

Now notice that after the judgment upon the people and the faithless ten, we read in

verse 38, "But Joshua . . . and Caleb . . . lived still." How God unerringly differentiates between the faithful and the faithless, between believers and unbelievers! Irrespective of what befalls others, we can be assured of this, as stated in I Samuel 2:30: "Them that honour me I will honour." Jesus said (John 12:26), "If any man serve me, him will my Father honour."

And now began those forty years of wandering, by the end of which that whole generation had passed away. We do not read anything of Caleb during that time. We suppose he and Joshua went about with the people from place to place, sharing their lot. But how different the prospect before them! They saw men of their own generation drop off one by one. They knew it must be so till all died. Meanwhile Joshua and Caleb lived still, and they knew that they would. No disease would carry them off. No sudden mishap would cut short their lives. Had not the word of God gone forth that they would see the promised land? How strange, how solemn a life to live!

In some respects, such is the life of a Christian while passing through the wilderness of this sinful world. We too have been

assured that we shall see our promised land. Did not Jesus say (John 14:2,3), "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." It is in this faith that we live day by day, that we meet the changes that beset us on our journey. But how different in other respects is our state from that of Caleb! The Canaan to which we are going is not an earthly Canaan. Our citizenship is in heaven. We have no term of years guaranteed to us here. At any time it may please the Lord to call us home.

Eventually the forty years of wandering in the wilderness were completed, and we find the Israelites once again on the borders of Canaan. Once again we find Caleb mentioned (Num. 34:16-19): "And the Lord spake unto Moses, saying, These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh." The tribe of Judah is named first, and Caleb is appointed its prince. It was an important and honourable position. Yet, com-

pared with that filled by Joshua, it was subordinate. Joshua, his ancient companion in faithfulness, was now to take the lead. Caleb, like the rest, was to act under him. The place assigned by God to Caleb he was well content to fill. We find no trace of envy or jealousy on Caleb's part. "Godliness with contentment is great gain." But for some to see another advanced in the service of the Lord, his truth, and his people, is hard to bear. It is the wrong spirit that makes possible the murmuring in the Parable of the Penny.

On the borders of the Promised Land, Moses, who was not to go in, reminded the children of Israel of what God had declared concerning Caleb. "Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord." —Deut. 1:35,36

The land was divided among the tribes as the Lord had directed. (Josh. 14:5) Then the children of Judah came unto Joshua, and Caleb spoke. His words to Joshua are very interesting; indeed the whole scene is full of interest. Try t

visualise it. Caleb and Joshua were quite unlike the rest; they were old, but the rest were comparatively young. And now, in the presence of that new generation, one man stands up before the other, his old companion in serving God, and makes his request.

Caleb began by reminding Joshua of old times; of God's word of commendation and promise. (Josh. 14:6-9) "Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God."

For forty years, through all those wanderings from place to place, Caleb had treasured up

those words, "Because thou hast wholly followed the Lord." Caleb had been owned by the Lord as faithful when almost all the others were faithless. This was a precious recollection indeed. God's approval was precious to Caleb. God's approval is precious to every servant of God. It is the only approval that really matters.

Caleb had also treasured up God's promise. It was a long time for faith to hold out. As Proverbs 13:12 says, "Hope deferred maketh the heart sick." Caleb knew that forty years must pass before he could enter into his possession. That is a long time. As the years went by, the promise might have become dim, but it was not so. Forty years before, while yet in the prime of manhood, he had received the promise by faith. Now at 85, when impressions are usually less lively, when feelings are less keen, we find the same faith exhibited in all its force. The promise had been made. Caleb, in faith, asks for its fulfillment. Hear his words: "And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am

this day fourscore and five years old.”—Josh. 14:10

Caleb had seen his old companions drop off one by one. How was it he had been preserved? God had kept him alive that His word might be fulfilled. God had also preserved to Caleb his strength in a most remarkable manner. Caleb said, (vs. 11): “As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.” Yes, Caleb was still well able to possess the land. The words of Psalm 92:14 were certainly fulfilled in Caleb. “They shall still bring forth fruit in old age; they shall be fat and green [margin].” Not only had Caleb survived to enter the land, but strength and vigour had been maintained in full force. He was as able now to go in and possess the land as he would have been forty-five years previously. As the Prophet Isaiah says (40:31): “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

But the Anakims were still there. Did the old man Caleb quail before them? Hear him again (14:12): “If so be the Lord will be with me, then I shall be

able to drive them out, as the Lord said.” It was an unwavering trust in the word of the Lord which was the mainspring of all that Caleb did. What God had said made him bold when almost all the rest were afraid. What God had said sustained him through forty years of waiting. What God had said was the basis of his claim for Hebron. What God had said made him now bold to believe that, as strong as the Anakims were, he would be able, by God’s help, to drive them out. A trust, founded on the word of God, honours God and will be surely owned by him. As we sometimes sing, “How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word. What more can he say than to you he hath said, you who unto Jesus for refuge have fled?” Let us always remember one thing the Lord has said to us (there are many others): “I will never leave thee nor forsake thee.”—Heb. 13:5

Joshua, acting under God’s direction, at once granted Caleb what he asked. (Josh. 14:13, 14) Why? The verse ends with the words, “Because he wholly followed the Lord God of Israel.” Thus Caleb’s trust in the Lord’s promise was rewarded by being completely

fulfilled. Here the history of Caleb ends.

Let us remind you of our opening remarks, so that our meditation may be something more than just a biography of Caleb. Let our meditation be a means of comfort and encouragement, increasing and making still more bright the blessed hope set before us in the Gospel. Let our meditation prove to be a means of encouraging us ever to look to Jesus, the Beginner and Finisher of our faith. Let our meditation prove to be a means of increasing our happiness and joy in the Lord, knowing that the joy of the Lord is our strength. It is the strength which God supplies through his eternal Son which enables us to endure patiently. Thus our meditation will prove to be a reminder of our great reward which is in heaven.

Paul says (I Cor. 1:9): "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." He says (I Cor. 10:13): "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye

may be able to bear it." Again in I Thessalonians 5:24, "Faithful is He that calleth you, who also will do it." As we sometimes sing, "Change and decay in all around I see; O Thou who changest not, abide with me!"

And he will abide with us! His blessing will rest upon us! His word will be fulfilled to us! Beyond all the change, sorrows, and trials of this life, there lies the better, the heavenly Canaan. There a portion is reserved for every faithful servant, as Jesus said (John 12:26): "If any man serve me, let him follow me; and where I am, there shall also my servant be." Again, John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also."

As God fulfilled his word to Caleb, even so will he fulfill his word to all who believe and trust him—to all those of whom it can be said, as it was said of faithful Caleb, "He wholly followed the Lord." □



Talking Things Over

Immanuel

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.”—Isaiah 7:14

CHRISTMAS is the season of the year when the Christian world calls to mind the many beautiful promises of God to provide a Savior and Deliverer who is to be for all people. Even though these promises are generally not fully understood or appreciated, we are afforded the opportunity of joining with the world in giving thanks and praising God for his unspeakable gift. We know that Christmas day is not the real birthday of our Lord, but this we do not consider as important either, so long as the Heavenly Father and his Son are honored. The shoddy commercialism that is manifested everywhere at Christmas time we feel, too, is subordinated in our minds to the spirit of giving, which is a true Christian grace and reflects, at least in a small degree, the love of God toward his human creation.

The text that first comes to mind is the very familiar but wonderful statement by Jesus recorded in John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” This is the ultimate expression of love, on the part of both the Heavenly Father and the Son. Jesus made this statement particularly to magnify his Father’s role in this transaction, making the positive point that everything is of the Father and by the Son.

In the previous two verses (14, 15) Jesus stated, “And as Moses lifted up the serpent in the wilderness, even so must

the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In that experience of the children of Israel (Num. 4-9) we find that because of disobedience God sent fiery serpents among the Israelites, and many of them died. In answer to Moses' prayer for deliverance from the plague, God instructed Moses to prepare a serpent of brass and set it on a pole, "that everyone that is bitten, when he looketh upon it, shall live." Jesus said in effect that this was a type picturing him and the wonderful work that would be accomplished in the long-promised kingdom.

In John 12:32 Jesus used the same illustration about being "lifted up," indicating that he knew that to be able to draw all men unto himself it would first be necessary for him to die. But the statement drew sharp criticism from the people who were with him, saying, "We have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" Here was revealed the expectation of the Jews as to what kind of person they thought Messiah should be. This mental picture was formed by such wonderful prophecies as the one recorded in Isaiah 9:6, 7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The mental vision of Messiah that the Jews drew from this prophecy was a man of power and strength, perhaps a great warrior who would be recognized for his charisma and leadership ability. We realize that this prophecy was of Jesus at his second advent. But at his first advent he did not fulfill these expectations. Overlooked were the prophecies that

indicated that he must first suffer and die, and then come into his glory.

Isaiah 53 was such a prophecy: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—vss. 2-5

"Who is this Son of man?" (John 12:32) Jesus did not answer their question directly, realizing that they would not be able to receive it; but rather, he advised them to endeavor to walk in the light in order to avoid having darkness come upon them. When Jesus uses the term "Son of man," it is always preceded by the article "the," which designates him as the heir to the dominion lost by Adam in the Garden of Eden. Father Adam had many sons, but none were qualified to inherit the lost dominion. Jesus was qualified because God was his Father, and therefore he did not inherit adamic weaknesses.

The Scriptures tell us that Jesus in his pre-human existence was a great spirit being called the Logos, the first creation of God. (John 1:1; Col. 1:15) For eons during the creation of the universe the Logos was used by God as his "right arm," or as the instrument that accomplished all of God's great and mighty works. In Proverbs 8:22,23 we read, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." And in Colossians 1:16,17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were

created by him, and for him: And he is before all things, and by him all things consist.’

This great spirit Being consented to become a man that he might become a price to correspond and take Adam's place in death. He died that he might lift adamic condemnation from all men and draw them unto himself, giving them an opportunity for life. The Apostle Paul, in describing this wonderful and merciful act, states, “Who, being in the form of God, thought it not robbery to be equal with God [counted not equality with God a thing to be grasped at—margin]: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”—Phil. 2:6-9

The account of the circumstances of the birth of the wonderful Being called Jesus, the Son of God and the Son of man, is recounted here as recorded in Luke 1:26-33, 35, “The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. . . . And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . . And the angel . . . said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

The exact date on which Jesus was born cannot be determined, but we think it was about the first of October rather than in December. When Jesus was born the shepherds were watching their sheep through the night in

open pastures. Palestine does not have extremely cold weather in winter, but it would be too cold near the end of December for shepherds to be spending their nights in the open fields.

The prophecy of Daniel (Dan. 9:24-27) reveals that Jesus' ministry was to last for three and one-half years. The prophecy states that it is sixty-nine weeks to the coming of Messiah. In the seventieth week, in the midst, or middle of the week, Messiah was to be "cut off," which referred to Jesus' death. A week has seven days, which in prophecy refers to seven years. The middle of the week is three and one-half years, which is the generally accepted time of his ministry. It is definitely known that Jesus was crucified in the spring of the year on a date corresponding approximately to the early part of April. This means that his ministry must have begun in the fall, about the first of October. We are informed in Luke 3:23 that Jesus began his ministry when he was thirty years of age. Since three and one-half years from that date terminated in early April, it means that his birthday was about October 1 and not December 25.

The account of the birth of Jesus as recorded in Luke states that because of a decree from Caesar that all men were to be taxed, Joseph and Mary were forced to go to Bethlehem to pay their tax. "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:6-11

We know very little about our Lord's childhood. The scripture in Luke 2:40 states, "And the child grew, and

waxed strong in spirit, filled with wisdom: and the grace of God was upon him." When Jesus was twelve years of age Joseph and Mary went to Jerusalem to keep the Passover. As the parents started home, Jesus stayed behind in the temple and there he sat in the midst of the doctors, both hearing them and asking them questions. "And all that heard him were astonished at his understanding and answers." When his parents, who had been searching for him, found him, "he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"—Luke 2:46-49

It was probably during this visit at the temple that Jesus learned that according to the Jewish law the age of maturity was thirty, which of course would mean that he was to postpone his ministry for eighteen years. We read in Luke 2:51,52, "And he went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man." Here Jesus, even at the early age of twelve, set an example of submissiveness and patience for all who would walk in his footsteps in the future.

The next mention of Jesus in the Scriptures is when at the age of thirty he came to John the Baptist to be baptized. (Luke 3:23) Here he symbolized his complete consecration to do the Heavenly Father's will even unto death. The account states that the Holy Spirit came upon him and that the heavens were opened unto him. The meaning obviously is that spiritual understanding was given unto him. It is interesting that, according to Strong's concordance, the word "heavens" has as a secondary meaning "the Gospel."

There is a beautiful prophecy recorded in Psalm 40:6-8 which expresses Jesus' attitude of mind when the effulgence of light upon God's Word came upon his mind when begotten of the Holy Spirit at Jordan. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I

come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

The Holy Spirit revealed to Jesus that the sacrificial arrangement under the Law Covenant pointed to him as the fulfillment of the type, and he was willing, as symbolized by his baptism, to do the Heavenly Father's will, even to the suffering of death on the cross. The Apostle Paul stated the matter thus, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. 10:9) In other words, the Law Covenant which required animal sacrifices was replaced by the Sarah feature of the Abrahamic Covenant (the covenant of sacrifice), which required that the priest sacrifice himself as the sacrifice for sins.

We think the very beautiful and concise statement by the Apostle Paul in Hebrews 2:9 sums up our thoughts. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

We are also mindful of the next verse (10) which points to the new and living way that he opened for us—an opportunity to be co-laborers with him in this life and, if faithful, be associated with him in qualifying mankind for everlasting life in the kingdom.

Surely those of us who have been called out of darkness into his marvelous light rejoice every day because we have the privilege of knowing the love of God expressed in the gift of his only begotten Son. And we are moved to express our gratitude to Jesus, who was willing to suffer and die for us, by not henceforth living unto ourselves, but unto him who died for us, and rose again.

"Who is this Son of man?" "Emmanuel, which being interpreted is, God with us."—John 12:34; Matt. 1:23



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L. HAGENSICK		Allentown, PA	Dec. 5
Miami, FL	Dec. 11, 12	H. RAICHERT	
Orlando, FL	19	Hawthorne, CA	Dec. 19
G. IBASFALEAN		G. RICE	
Miami, FL	Dec. 11, 12	Riverside/Upland, CA	Dec. 19
G. JEUCK		L. RUTH	
New Haven, CT	Dec. 5	Philadelphia, PA	Dec. 12
R. KRUPA		R. RUTH	
Fullerton, CA	Dec. 12	Baltimore, MD	Dec. 19
		F. WASSMANN	
		Sayville, NY	Dec. 5

Conventions

MINNEAPOLIS, MN, Dec. 5—2601
Fillmore St., N.E. Mrs. Mike Nekora,
2601 Fillmore St., N.E. 55418

MIAMI, FL, Dec. 11, 12—Simpson
Memorial Garden Center, 55 S.W. 17
Rd. Mrs. Don Roark, 525 Coral Way,
Apt. 305, Coral Gables, FL 33134

PHOENIX, AZ, Dec. 31-Jan. 2—
Bible Church of God, 1710 W. High-
land Ave. Mrs. Eugene Enteman,
542 W. Southern Ave. 85041

CHICAGO, IL, Dec. 31-Jan. 2—
Harold L. Richards High School,
10601 S. Central Ave., Oak Lawn.
Mr Arthur Jezuit, 140 Forest Glen
Rd., Wood Dale, IL 60191

ST. PETERSBURG, FL, Jan. 9

PALO ALTO, CA, Jan. 22, 23

SACRAMENTO, CA, Feb. 19, 20

FLORIDA GEN. CONV., Mar. 5-7

NEW ORLEANS-PASS CHRISTIAN,

LA, MS, Mar. 12, 13

ALBUQUERQUE, NM, Mar. 25-27

Obituaries

The following brethren have recently finished their Christian course:

Sister Mary Kroll Regan, Seattle, WA—September 2. Age, 91

Sister Grace Snively, Tacoma, WA—September 14. Age, 94

Sister Stella Kokoszanski, Minneapolis, MN—September 23. Age, 86

Sister Naomi Glass, Chicago, IL—October

Brother Merrill Kessler, Oakland, CA—October

Brother Elmer Wagner, Kirkland, WA—October

Sister Marie Copeland, The Dawn, Rutherford, NJ—October 12.

Age, 83

Sister Margaret Johnson, Indianapolis, IN—October 16

Brother Nicholas Molenaar, Los Angeles, CA—October 16. Age, 89

Sister Elizabeth Clark, Uniontown, PA—October 30

Brother Leon H. Norby, Delawanna, NJ—October 30. Age, 74

Sister Elizabeth Hall, Providence, RI—November

Sister Letitia Ostrander, Tonawanda, NY—November 3

This is a new service of The Dawn, and we would appreciate information concerning any of the brethren to be included in such a list.

BRITISH SPEAKERS' APPOINTMENTS

Hull	Dec. 4	Subscriptions and Literature—70,
Dublin	Jan. 19-21	Station Rd., Gidea Park, Romford,
Londonderry	22-24	Essex RM2 6DA

Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF