

The DAWN



FEBRUARY

1945

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A Herald of Christ's Presence

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The DAWN

Vol. 14, No. 2

FEBRUARY 1945

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Thy Kingdom Come

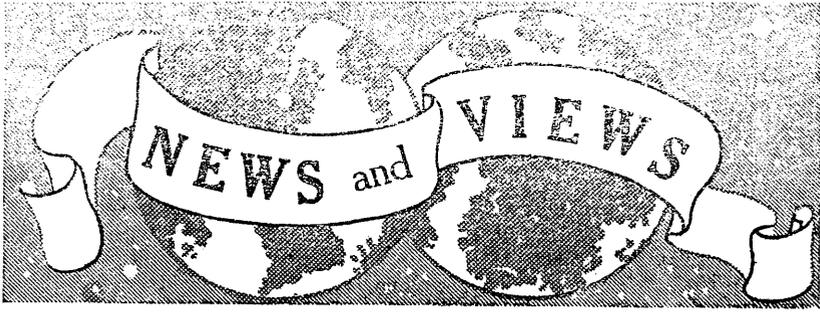
*Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.*

*In the day of coming glory,
Men will show fraternal hand;
Each will tell to each the story,
Till it spreads to every land.*

*On the top of Zion's mountain,
God prepares His house again;
At its threshold springs a fountain,
Flowing for the souls of men.*

*From the earth's remotest stations,
Men will come to hear the Word;
And, in all the world, the nations
Shall be nations of the Lord.*

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“When Ye See These Things

“Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.”—JEREMIAH 25: 32.

OUR text is one of the prophetic descriptions of the development of what the Prophet Daniel describes as a “time of trouble such as never was since there was a nation.” (Dan. 12:1) Jesus, in His preview of events at the end of the age, quotes from Daniel’s prophecy and indicates that the trouble would mean “distress of nations with perplexity.” (Luke 21:25) Jesus also said that when we see these things begin to come to pass, we should look up and lift up our heads, knowing that our deliverance draws near.

Every follower of the Master who is praying for God’s Kingdom to come, and God’s will to

be done on earth, should welcome every bit of evidence which indicates that his hopes are nearing fulfilment. It is only those who do not understand what the hope of the Kingdom means for the church and the world who insist that world upheavals of the last thirty years are merely matters of history repeating itself, hence do not relate to the fulfilment of prophecy. Undoubtedly, however, there are many of “these things” which can now be seen by watchers in Zion, and this is a great cause of rejoicing.

The military setback on the western front in France; the civil war in Greece; the disagreement among the United

Nations concerning policies in Italy, Belgium, Greece and Poland; have all helped to arouse millions of people to a fresh realization of how serious the trouble is through which the world is now passing, and that victory over the German and Japanese war machines will come far short of assuring a genuine and prosperous peace to all nations.

The unusual developments of the last few weeks both in the military and the political fields are, however, but incidents in a larger picture of world disintegration, and have meaning in connection with the prophecies only when viewed in the light of the larger pattern of events. Our text outlines part of that pattern, explaining that the trouble goes forth from nation to nation. It is not a trouble, in other words, which strikes all nations simultaneously, and in exactly the same manner. The Apostle Paul explains another feature of the time of trouble, saying that it comes in spasms as travail upon a woman with child.

These two prophecies, one explaining the nation-to-nation spread, and the other that the destructive trouble would come upon the world in spasms, together furnish a fairly comprehensive outline of the events foretold to occur in the "day of

the Lord." The general picture is that of a spasmodic surging of the elements of human society—political, national, social, and religious—with the outbursts of selfish and emotional disorders spreading from nation to nation, affecting and eventually engulfing the whole world.

One of the prophetic symbols used to illustrate the trouble is that of a fire which rapidly envelops the entire social structure. The Lord says that He will make a short work of destroying the old world. But it is well to remember that the terms "short" and "sudden," as used in the prophecies, are in contrast with the thousands of years of the past when it seemed as though God was paying no attention to the increasing wickedness of the human race. A forty- or fifty-year period, or even longer, would be "sudden destruction" as God counts time.

One of the names given by the Bible to the eventful periods of this trouble is the "day of vengeance"—God's vengeance, of course. So complex and peculiar is the conflict of this day, however, that no one symbol could describe it. The Scriptures therefore employ many forceful symbols, such as battle, earthquake, fire, storm, tempest, and flood. It is the "Battle of

that Great Day of God Almighty" when He gathers the nations and assembles the kingdoms to pour upon them His indignation, even all His fierce anger, for the Lord of hosts Himself mustereth the hosts of the battle.—Rev. 16:14; Zeph. 3:8; Isa. 13:4.

It is "a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great," which shall shake, "not the earth only, but also heaven." (Rev. 16:18; Heb. 12:26) It is as already noted, the "fire of God's jealousy" which shall devour the whole symbolic earth and prepare the way for the Lord to turn to the people a pure language that they may all call upon His name to serve Him with one consent.—Zeph. 3:8, 9.

In keeping with the battle symbol, the Scriptures describe not only a grim struggle between the forces of righteousness and unrighteousness, but also refer to the army of the Lord over which He is the Commander, and offer fairly definite hints describing the general characteristics of the struggle. Of necessity, what we say here is but a brief review of some principles involved. For a more detailed analysis of the subject we refer the reader to chapter 11 of the fourth volume of Studies in the

Scriptures. From this chapter on page 541, we quote the following lucid description of this battle:

"The battle of the great day, like every other revolutionary war, has its stages of gradual development. Back of every indication of strife are the inspiring causes, the real or fancied national and individual wrongs; next comes a keen appreciation of those wrongs by those who suffer from them; then generally follow various attempts at reform, which, proving abortive, lead to great controversies, wars of words, divisions, strife of opinions, and finally to revenge and strife of arms. Such is the order of the Battle of the Great Day of God Almighty. Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. Its extent will be world-wide—peasant against prince, pew against pulpit, labor against capital: the oppressed in arms against injustice and tyranny of every kind; and the oppressors in arms for the defense of what they have long considered to be their rights, even when seen to be encroachments upon the rights of others."

These words were written in 1897, forty-eight years ago. We believe it will be conceded that no one but a servant used of God could have interpreted so accurately the prophecies of the Bible as they have been fulfilled since that time. Pastor Russell,

in his further treatise of the prophecies as set forth in Studies in the Scriptures, established the date 1874 as marking the beginning of the "day of vengeance," and 1914 as the date which would witness the speedy overthrow of the kingdoms of this world. In volume two of Studies in the Scriptures, he refers to the advent of Communism and Socialism, and on page 101, after stating definitely that "The Battle of the Great Day of God Almighty" was even then in progress, he says:

"If our vision be unobstructed by prejudice, when we get the telescope of God's Word rightly adjusted we may see with clearness the character of many of the events due to take place in the 'Day of the Lord'—that we are in the very midst of these events, and that 'the Great Day of His Wrath is come.'"

When in the year 1914—the date pointed out in the prophecies as marking the close of Gentile Times—the first World War broke out and spread from nation to nation, Pastor Russell's convictions concerning the Battle of the Great Day of God Almighty were confirmed. Hence in September, 1916, he wrote:

"Our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding

through the Word, should enable us to see the glorious outcome—Messiah's Kingdom."—Reprints, p. 5951.

Still later the same year, in an article published after his death, Pastor Russell wrote concerning the position of the Lord's people in this day of trouble, saying:

"In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion."—Reprints, p. 5989.

THE LORD'S GREAT ARMY

A very graphic prophetic description of the army used by the Lord in the great conflict of the day of vengeance is that of Joel 2:2-11. This description by the prophet is not of an undisciplined mob, which might be easily dealt with by those educated in the arts of war. It is rather the description of a mighty host, well armed and highly trained. On this point we quote again from volume four of Studies in the Scriptures, page 545:

"Where, then, we inquire, is there such an army, under present instruction and training—an army before which the earth (society) shall quake and the heavens (ecclesiastical) shall tremble (Joel 2:10); which shall boldly array it-

"WHEN YE SEE THESE THINGS"

self against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army which in the near future will dare deny Christendom's time-honored doctrines, its statecraft, and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets of naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?"

After questioning where such an army existed, the author then strongly suggests that it could well be made up of the armed forces of the various nations, and that when the time came they would rebel against their rulers and overthrow the governments which called them into the service. However, on page 546 he adds:

"Just what conditions and circumstances will be used of the Lord as His 'voice' of command to marshal this mighty army we may not now be able to clearly surmise."

While in some respects this

Battle of the Great Day of God Almighty was illustrated by the trouble which came upon the Jewish nation in A. D. 70-73; and also by the French Revolution at the close of the 18th century; when all of its phases are taken into consideration it is, as Pastor Russell explains, "without historic precedent." (Vol. 4: p. 551) This being true, it was not possible to know in advance the long period involved in the time of trouble, nor is it yet possible to know this fully. We do know, however, that the severe phases of it have already lasted for more than thirty years. It should be obvious to all, we think, that a series of events stretching over this long span of time must of necessity be somewhat different in detail than would be the case if completed in a few months, or even a year or two.

How remarkably accurate Pastor Russell was in his suggestions concerning the progression of the time of trouble! Let us remind ourselves of one of the points he made definite in the light of events as he actually saw them unfolding. Among these was his statement, quoted above, that those with spiritual discernment could see that the Battle of the Great Day of God Almighty was then in progress. This was not a prophecy, but an

interpretation of prophecy being fulfilled.

LOOKING BACKWARD

With this sign-post as a guide let us examine briefly the developments of the last thirty years. In 1914, Europe was still governed by hereditary ruling houses. At the close of the first war, the powerful among these—those which really controlled the policies of continental Europe—were overthrown. Since then, many of the smaller royal houses have suffered the same fate; and now, the last remaining “legitimate” kings, nearly all of whom are in exile, are one by one awakening to the fact that they will probably never rule their countries again.

Now all this did not occur simultaneously in every country. Even as the war itself spread from nation to nation, as the prophecies foretold, so this aftermath of the war did the same. And as the trouble was to be in more than one spasm the 1914 spasm did not result in the completion of royalty’s downfall. It remained for the present spasm to accomplish this phase of God’s judgment against the nations.

Leeser’s translation of Isaiah 34:2, 3, bears out very definitely the suggestion that the armed forces of the old world kingdoms

(symbolized by mountains) would be utilized by God for the overthrow of the governments which brought them into existence. We quote: “For the indignation of the Lord is (enkindled) over all the nations, and His fury over all their army: he hath devoted them [to the work of destruction], he hath given them up to the slaughter. . . . and the mountains shall be melted through their blood.” How plain this is! true, as men look upon the struggle they see naught but the striving of nations and do not realize the extent to which the Lord is using it for the “melting” of the kingdoms of this world.—Psalm 46:6.

The gigantic struggle of the 1914 war greatly weakened the nations. At its close the armies of Russia and Germany rebelled, and the crowned heads of these two most powerful kingdoms of Europe were overthrown—one was murdered, and the other was exiled in Holland until his death. Thus it becomes evident that whether armies fight each other on behalf of kingdoms, or turn against the governments which created them, the result is that of weakening, or “melting.” The same is true when armies engage in what we call “civil war.”

Incident to the great struggle, as Pastor Russell explains, various reforms are tried. So it was that in Russia Communism took the place of royalty, and in Germany a republic was set up. In 1914, Pastor Russell explained that the rising tide of Socialism was one of the main inspiring causes of the war then raging. (Reprints, p. 5516) It was the hope that the spirit of patriotism would halt the growth of this anti-royalty movement, but as that war drew to a close, revolutionary forces were in the saddle both in Russia and Germany. The war had but prepared the ground for its further development. But that was only the beginning. Since then every effort has been made, even to the use of armed might to put down the forces of revolution in Russia and elsewhere, but to little avail.

In Germany the new republic did not fare so well. Peace terms crippled the nation's financial structure. Conditions ripened for the the rise of anti-communist government under Hitler, which was looked upon by the conservative statesmen of Great Britain and elsewhere as their best safeguard against the spread of Communism from Russia. So Hitler was given encouragement to arm Germany for this purpose.

Thus there came into being two revolutionary forces; or, shall we say, a revolutionary and a counter-revolutionary force. In this latter Italy and Germany became allies. The two contending ideologies became emblematic of a worldwide division of sentiment, or we might even say of classes, described by the general terms, "right" and "left." As the people lined up, some were further "right" and some were further "left" than others, but the line of demarkation has become more and more definite with the passing years.

While the rightists of Great Britain and elsewhere favored an armed Nazism and Fascism as a wall of protection against Communist Russia, the liberals, or leftists, could not be placated when Hitler got out of the bounds and attacked Poland, so England was forced to declare war. We know how the picture has unfolded since. The strategy of the status quo statesmen of the world has so failed that the much feared Communist Russia is now given help to break down the supposed wall of protection against it by some of the very nations which helped to build that wall.

German and Italian armies overran Europe, dislodging governments and creating fertile

soil for the "underground" growth of Communism in all the occupied countries. Now that these countries are being liberated from German control, the liberal forces are demanding their rights. The civil war in Greece; the near-ousting of the monarchy in Italy; the political controversy in Belgium; the pact between Stalin and De Gaulle; the new Communist-inspired government in Poland; and the statement of President Roosevelt that he will follow a diplomatic policy left of center—meaning that he will favor the liberalists whenever possible—are but straws in the wind to indicate how vastly changed the world will be when the present war officially closes.

It is the general expectation in Washington diplomatic quarters that from now on Europe is facing a great deal of trouble in the way of civil wars, etc. Men have learned the art of guerrilla warfare and it seems probable that contending "underground" forces will rob the old Roman world of any real peace for some time to come. Thus two military spasms of the great time of trouble leave Europe in chaos.

Just as the ferment of Socialism was one of the contributing causes of the first World War, so throughout the years, national

and international policies have been framed against a background of contending principles represented broadly in the progressive and reactionary movements of the world. It has been the old against the new; capital against labor; rightists against leftists; the haves against the havenots; "legitimate" governments against patriots (or as Churchill called those of Greece, "gangsters from the mountains").

The national lineup has not been clearcut ideologically, except, perhaps, in the case of Germany vs. Russia in the present struggle. This is because of the fact that in most countries these issues have not been settled internally. The struggle as a whole, however, continues, to break down legitimacy in government as well as class distinctions, while at the same time it prepares the way for the leftist forces of the world to come more and more to the fore. In other words, the general picture throughout the entire "Day of the Lord" is that of a "revolutionary war," just as Pastor Russell indicates.—Vol. 4, p. 541.

The basis of it has been the real and fancied wrongs of a world order which must give way to the establishment of Christ's Kingdom. It has been

and continues to be a war of words, though long ago it developed also into a strife of arms—armed royalist nations largely to start with; and later, armed revolutionized governments fighting for ideologies. Still later it will doubtless deteriorate from a combat of nations into "underground" struggles within many of the nations now involved.

But the end is not yet—far from it! Undoubtedly the climacteric spasm of conflict will be more devastating than anything yet experienced, its impact destroying all that is left of the elements of this world, civil and ecclesiastical. Even so, it is not necessary to conclude that this spasm of anarchistic destruction will be identical in every detail all over the earth at the same time. It will, however, follow the same general pattern—liberty against oppression; poor against rich; labor against capital; pew against pulpit—but the details of the pattern will vary according to the differences of culture, traditions, religious beliefs and economic advantages of the various people involved.

Ezekiel 38 indicates that at the very close of the day of God's wrath there will come an attack against the regathered Jews in Palestine by a group of nations out of the "north." But

there is much to be accomplished before that. Ecclesiastical elements of the world are still asserting themselves. Hitherto opposing sects, seeing the dangers ahead, are uniting for increased strength to hold back the rising tide of social change. As the Scriptures foretold, they are advocating and promoting a "confederacy," because, like all the remainder of the world, their hearts are failing them for fear. (Isa. 8:9-12) We know, of course, that except for a temporary display of increased strength, all their federations will avail nothing.

Interpret the significance of events as we will, the facts remain, that thirty years following the chronological close of the Gentile Times finds all the most powerful hereditary rulers of Europe dethroned, and most of the lesser ones without thrones or else in exile. It finds revolutionary forces, either "underground" or backed by Communist governments, pressing their gains and making a bold bid for complete control of the old Roman world.

The reactionaries, however, civil and ecclesiastical are still struggling with might and main to defeat the forces of revolution. It is well to watch what developments may result from this. To students of prophecy,

the general picture of disintegration is such that it would be unwise to close our eyes to it. Specific events have and are occurring, but because they are spread out over a longer period of time, it is possible to overlook them.

Nor should we conclude that the great time of trouble is not yet upon the world simply because its devastations have not reached the United States. This country is affected, yes, but not yet to the same extent as Europe, the old Roman world. As Brother Russell has explained, it was those kingdoms which primarily were represented by Nebuchadnezzar's image of Gentile dominion. However, the whole world must be humbled and prepared for Messiah's Kingdom, and whatever it takes of trouble to accomplish this in America, will surely come as we get further into the Day of the Lord.

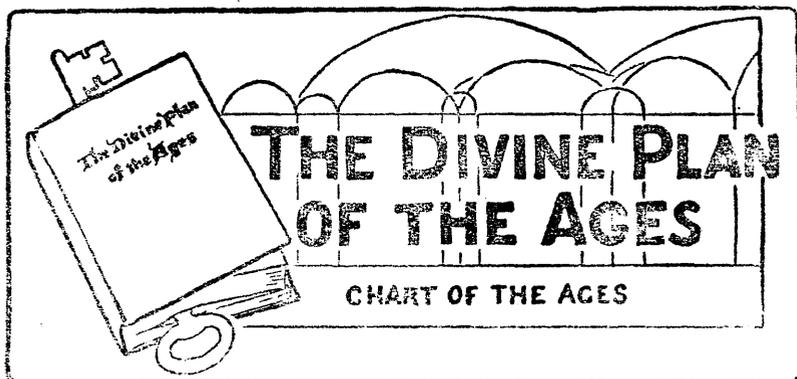
Yes, it is given unto us now,

in the time of the Lord's presence, to see many of "these things" coming to pass, which means that the time is short in which to make our calling and election sure. Even if we are not able to interpret correctly all the details of the prophecies, we can see enough to know that "our deliverance draweth nigh." After all, that is the important thing to know, and knowing it, to give our whole attention to the important task of doing God's will.

The deliverance of the church in the first resurrection will be followed quickly by the manifestation of Kingdom authority over the earth and the blessing of all mankind with the peace and security for which they have so long hoped and struggled. And while we are still this side of the veil, and have the liberty and opportunity to do so, let us be faithful in proclaiming the glad tidings of the Kingdom now so near.

Diagnosing Spiritual Lethargy

"It is a general experience that while the first glimpse of God's gracious plan for blessing the whole world through the church, during the Millennial age, fills the hearts and enlists the zeal of His faithful children to the utmost, yet as their efforts to enlighten others are coldly received, and they find that only a very few comparatively, have 'an ear to hear,' the tendency is to settle down to the quiet enjoyment of the precious knowledge in such a manner as will bring the least reproach and opposition."—The Time is at Hand.



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BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOXM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Detroit—Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
New York, N. Y. WMCA 9:30 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 8:45 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa WKOS 9:45 a.m.
Columbus, Ohio WHKC 11:30 a.m.
Dallas, Texas KSKY 9:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 10:00 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:30 a.m.
Toledo, Ohio WTOL 9:15 a.m.
Wausau, Wis. (Fridays) WSAU 4:45 p.m.
Wichita Falls, Texas KWFT 9:15 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Durango, Colo. KIUP 10:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.

Mandan, N. D. KGCU 9:45 a.m.
Nampa, Idaho KFXD 4:00 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Riverside, Calif. KPRO 7:45 a.m.
San Diego, Calif. KFMB 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
Stockton, Calif. KGDM 9:30 a.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, B. C. CKMO 10:00 a.m.
Vancouver, Wash. KVAN 9:15 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra 2CA 286 Metres 10:00 a.m.
Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.
Bendigo 3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 265 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

Broadcast Topics

Many Mansions
The Church
Christ's Second Presence
Jehovah's Lightnings

The Bible Answers



The Church

- Ernest:** As you know, Frank, there are a great many different churches today, and I am sure that all Christians would like to feel that they belong to the true church. Is there any way of knowing which is the true church?
- Frank:** The word "church" is a New Testament expression, and is a translation of the Greek word, *ekklesia*. The word literally means "a calling out" or "that which is called out."
- Ernest:** Out of what is the church called?
- Frank:** The church is called out of the world. Jesus said to His disciples, "I have chosen you out of the world."—John 15:19.
- Ernest:** But the disciples were still in the world, were they not? At least they were still on the earth.
- Frank:** Yes, they were still in the world in one sense of the word, but, as Jesus explains, they were not "of" the world. The world in this case, does not, of course, have any reference to the planet earth upon which we live, but rather to the organized arrangements of men and the spirit which motivates those arrangements. The Apostle Paul, in Galatians 1:4, refers to the order of things that existed in his day as "this present evil world." The Apostle John tells us that if a Christian loves the world, the love of God is not in him.
- Ernest:** But doesn't the Bible tell us that God loves the world?
- Frank:** Yes, but in this case the people are referred to, not the selfish order of things.
- Ernest:** We're getting off the subject of the church, but there's another question about the world I would like to ask, which is this: Is the world from which Christians are called to separate themselves, the one the Bible prophesies will come to an end?
- Frank:** Yes. And because it comes to an end, the Bible assures us there is to be a new world, which will be God's world of tomorrow—God's new order. It's the same world, also, which,

when its spirit gets into a church, we say that it is a worldly church.

Ernest: Well, that being true, it will be a good thing when the world comes to an end, won't it? But to get back to the subject of the church; you say the word means "a calling out," and as I see it now, that means to be separated from the world, but is that all there is to it?

Frank: No. In addition to being separated from the world, one must be united with Christ. A very good outline of this truth is presented in the 12th chapter of 1st Corinthians. Perhaps you would like to read a part of it. You might begin reading at the 12th verse.

Ernest: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles. . . . For the body is not one member, but many." Well, what does it mean? What constitutes one a member of the body, or church of Christ?

Frank: The members referred to by the apostle are, of course, the individual followers of the Master. The illustration of the body is to emphasize the Headship of Christ. One becomes a member of His body by accepting Him as his Head. We cannot identify just who these may be, or that they belong to this or that group. It's an individual matter. Paul speaks of the members of this company as the "church of the firstborn which are written in heaven."—Heb. 12:23.

Ernest: Why are they called the "church of the firstborn"?

Frank: The significance of that name comes from the deliverance of the firstborn of Israel, at the time the entire nation of Israel was delivered from slavery in Egypt. The firstborn of Israel, passed over and saved from death under the shed blood of the passover lamb, later became, representatively, the religious instructors of all Israel. Hence when the apostle tells us of the "church of the firstborn" we are reminded that there is an object in the separation of the church from the world; namely, that the church may later, when Christ's Kingdom is established, become the religious teachers and blessers of the remainder of the world of mankind.

Ernest: I notice here, Frank, that in the passage I read it says that as the body is one and has many members, "so also is Christ." Does that mean that the word Christ applies to the church as well as to Jesus?

Frank: Yes! The term "Christ" is the Greek or New Testament word

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for the Hebrew word, **Messiah**. The ancient Jews looked forward to the coming of their Messiah, expecting, as God had promised, that through Him would come the deliverance of their nation, and through the Messianic rule, the blessing of all the nations of the earth. The word Christ, or Anointed, literally signifies one whom God authorizes to establish a Kingdom, and through that Kingdom, fulfil all the wondrous promises of deliverance He has given through His prophets.

Ernest: But how does the church enter into that picture?

Frank: That's a point that very few have understood; namely, that the Messiah promised by God would not consist of Jesus alone, but that it would be a company of which Jesus would be the Head. This company, as we have seen, comprises those who follow in the footsteps of Jesus—those who suffer and die with Him, inspired by the hope that in the resurrection they shall live and reign with Him.

Ernest: Is that why Christ's Kingdom was not established at the time of His first advent?

Frank: Yes. You see, the Kingdom could not be established until the kings were ready to reign. The entire age, from Jesus' first advent down to the present time, has been utilized in God's plan for the calling and preparation of the body members of the Christ, which is the church, the "called out" class. It is not until this work is complete that the Messianic Kingdom is established for the blessing of mankind in general.

Ernest: Will the whole world then be converted and made members of the church of Christ?

Frank: The world will then be converted, but not made members of the church of Christ. As we saw in the beginning, the word church means a called out class. This class is especially selected, and especially prepared to share with Christ in the future work of converting and blessing the whole world of mankind. But mankind in general will not be invited to walk in the footsteps of Jesus, which are steps of suffering and death. It is through the suffering and death of Jesus that the world will be given the opportunity to return to health, everlasting life and happiness. The church shares in the sufferings of Christ, hence will also share with Him in the inestimable privilege of restoring mankind to life.

Ernest: But Frank, certainly mankind, during the Kingdom reign, will be required to render obedience to God's law, will they not?

Frank: Of course, but obedience to the Kingdom laws will not result in suffering and death, but in happiness and life. God's will for

Christ and the church has been that they suffer and die as a preparation for the future blessing of the world with life. Jesus' death was a substitute for the forfeited life of father Adam. This provides for the setting aside of the death sentence against Adam and the race in him. The sacrificial work of the followers of the Master prepares them to deal sympathetically and understandingly with the world during the Kingdom reign.

Ernest: I judge, then, that God has not been trying to bring everybody into the church. Well, that's certainly a reasonable way of viewing the matter. If we did think that this has been God's purpose, our faith in His ability to accomplish His purposes would certainly be tested by what we see occurring in the world today. Why, we would almost have to believe that the devil had outwitted the Lord! But, if God's plan thus far has been merely to call out from the world a comparatively small company of those who would be willing to suffer and die with Jesus, then I can see how His plan has gone successfully forward. And I like your idea of leaving it with the Lord as to who are the members of the true church. I suppose the only way for us to qualify for membership in the true church, is to make sure that we are following in the footsteps of Jesus—doing what He wants us to do. One more question, though. You have emphasized that the Christian life is one of sacrifice and suffering. Are we to understand that there are no compensating joys?

Frank: The Christian has joys which the world cannot understand nor appreciate. These are the joys of faith. The Christian rejoices in the opportunity of being a co-worker with God in the accomplishment of His purpose to bless others in the future, even though in the interim it requires self denial and sacrifice, as it did with Jesus.

Ernest: Well, the more I learn about the wonderful plan of God for the deliverance of the human race from sin and death, the more I appreciate it. How reassuring it is today, amidst all the suffering and discouragements with which a weary world is confronted, that God's plan is going forward to a glorious and successful consummation in the ultimate blessing of all mankind, through Christ and His church! But Frank, are you sure that the Messianic promises of the Bible apply to the true church as well as to Jesus?

Frank: Yes. One of the original promises of a coming Messiah was given by God to Abraham. It is recorded in Genesis 12:1-3 and 22:17, 18. In it the Lord told Abraham that it was His purpose to bless all the families, or nations, of the earth, and

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that this blessing would come through Abraham's seed.

Ernest: That would be the Jewish nation, would it not?

Frank: The Jewish people are the natural descendants of Abraham, and will be among the first to receive the blessings of Christ's Kingdom when it begins to function from Jerusalem. But in the New Testament is revealed the fact of a spiritual seed of Abraham, the first one of which was Jesus. In the New Testament picture we have Christ presented to us as the Head over this spiritual house of Israel, or seed of Abraham, even as Moses was head over the earthly house. (Heb. 3:5, 6) In this New Testament view the followers of Christ, who constitute the true church, are said to be the seed of Abraham and heirs of the promise that God made to him.—Rom. 8:16, 17.

Ernest: Where is there anything like that in the New Testament?

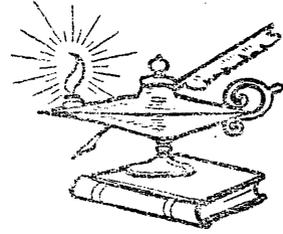
Frank: A statement to that effect is found in the 3rd chapter of Galatians, verses 27 and 29. I think, Ernest, it will be more convincing if you read it for yourself.

Ernest: "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Well, Frank, that is certainly plain enough, but what does Paul mean by being "baptized into Christ"?

Frank: Well, briefly he means becoming Christians, hence what the apostle says here is that all true Christians are part of the Christ, or Messianic company, therefore are a part of the seed which God promised to Abraham. When we realize all the implications of this great truth, we can understand why Christ's Kingdom was not established at His first advent; for it reveals this further plan of God to have associated with Christ representatives from among all nations and races to share with Him in dispensing the blessings of life and happiness that God promised, not only through and to Abraham, but by the mouth of all His holy prophets since the world began.—Acts 3:19-21



The Christian Life



God's Special Treasure

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."—TITUS 2:14.

THE word "peculiar" has had attached to it the thought of being odd, or queer, but in our text it means that which is very special, or beyond the ordinary. This is also the meaning of the Greek word from which it is translated. It is true enough that the world looks upon God's people as being foolish. However, our text is not describing the Lord's people as they appear to the world, or even to one another, but as they are appraised by God. They are to Him a special treasure, being prepared to be a "royal diadem" in His hand, through which His glory will be reflected to all mankind in His own due time.

Because those called to the heavenly phase of the Kingdom to be joint-heirs with Christ are a special treasure unto the Lord,

a "jewel" class greatly esteemed by Him, He has made every necessary provision to supply all their needs. When they are weak, He gives them strength. When they are weary and faint, He refreshes them with the water of truth and the strong meat of His Word. When they lack wisdom, He supplies their need. When they know not which way to go, His Word is a light unto their pathway, and they hear a voice behind them saying, "This is the way, walk ye in it."—Isa. 30:21.

Many are the foes of God's peculiar people, but He has promised to protect them, and for this purpose has provided the armor of truth, and the fortress of His Word. Thus they are assured that no evil can befall them because greater is He

who is on their side than all who are against them. They claim the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91:1.

True, God's people are weak and blemished. They come far short of the perfect standard of righteousness to which they aspire. Even this, however, does not cast them down, for their God has promised forgiveness for all their confessed failures through Christ. They are redeemed by His precious blood and thereby purified and set apart to be co-workers with Him who loved them and gave His life that they might live. With Paul they exclaim, "It is God that justifieth. Who is he that condemneth?" (Rom. 8:33, 34) In the comfort of this knowledge they press forward, confident that He who began the good work in them is abundantly able to complete it in His own due time and to His own glory.

PROMISES CONDITIONAL

While it is a great honor to be a part of God's peculiar people, and most satisfying to realize how many exceeding great and precious promises He has made to us, we should ever remember that our standing before Him in this position of high

honor is conditional upon our faithfulness in doing His will. In this respect we are in much the same position before God as were His typical people, Israel. To them He said, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine."—Exodus 19:5.

There are very few of God's promises which are unconditional. Israel failed to qualify as His peculiar treasure because they did not hearken to His voice and did not keep their covenant with Him. It is because of their failure that the opportunity came to believing Gentiles. That is why we have been privileged to hear the call and have been granted the opportunity to run for the prize. We are surely glad for this, but let us remember that the conditions of our acceptance in Him still apply—conditions of obedience.

This thought is emphasized in our text by the statement that the peculiar people referred to are "zealous of good works." These two thoughts are inseparable. There is no way to qualify as a member of the "peculiar people" class apart from being zealous. And just as our text says, our zeal must be for "good works." Simply being zealous

is not sufficient. Unless the zeal is for good works it will count for nothing.

This thought is called to our attention by Jesus. He said that many would come to Him saying, "Have we not . . . in Thy name done many wonderful works?" But the Master's answer is, "I never knew you." (Matt. 7:22, 23) He doubtless knew they were working, but He knew also that the work of these zealous ones was not in keeping with His Father's plan, so it did not gain for them His commendation.

APPROVED WORKMEN

It is fundamentally important for all who aspire to be of the peculiar people class to make sure that their zeal is properly directed. Paul tells us how to do this. In his letter to Timothy, he writes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Tim. 2:15) Those to whom Jesus will say, "Depart from Me, ye that work iniquity," will be very much chagrined simply because they had not sought diligently enough to show themselves approved "unto God." Unto men and by men they may have been approved.

The Scriptures speak of a zeal

of God which is not according to knowledge. (Rom. 10:2) Such a zeal might be for "wonderful" works instead of "good" works. It might be a zeal to promote one's own opinions and thus to gain the plaudits of men. It might be a zeal for following a human leader, or to build up an imposing organization. One might even have a zeal for the work that God wants done, and yet his zeal could be enkindled by a wrong motive.

Paul calls our attention to this latter possibility, saying that though we bestow all our goods to feed the poor, and give our bodies to be burned, and have not love, it will profit us nothing. (1 Corinthians 13:3) It is a part of the good works of God to give our bodies figuratively to be burned. Paul invites us to do this very thing, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

Jesus pointed out the terms of the narrow way to the rich young ruler, saying, "Go sell that thou hast, and give to the poor, . . . and come and follow Me." Yes, we are all invited to present ourselves and all we possess to God to be used by Him as He may direct. But if any other

motive than love prompts us to do this, it means that we do not have the proper kind of zeal—not zealous of what God regards as good works.

SINCERE STUDY

Paul admonished Timothy, "Study to shew thyself approved unto God." (2 Tim. 2:15) This is the only proper motive for Bible study, and it is well to examine ourselves critically to make sure that we are sincerely endeavoring to learn God's will. The human heart is deceitful, and we need constantly to be on guard lest we find ourselves misusing the Word of God in an attempt to justify some private viewpoint of our own, or perhaps some special activity in which we wish to engage. This special activity may not be wrong from God's standpoint—it may be a special service for which we might be naturally adapted—but if done from the motive of vainglory or personal honor and emolument and not to the glory and honor of God, then it would be that much study in vain.

It is well in all our study of the precious Word of God to ask ourselves whether or not we are wholly motivated by the desire to know and do God's will. "Some read to prove a pre-adopted creed," wrote the poet,

"thus understand but little what they read." We may fancy that we have no preadopted creed to prove, but let us be on guard, for surely we do not want to be workmen who shall be ashamed.

It is well to note that proper Bible study in itself is but a preparation for the good works which have God's approval. We need also to become God's approved workmen. We endeavor, through study, to rightly divide the Word of truth, in order that in our work for God we may be workmen who will not need to be ashamed—workmen to whom He will not need to say, "I never knew you: depart from Me, ye that work iniquity."—Matt. 7:23.

Yes, it is necessary to rightly divide the Word of truth in order to know what God wants us to do. We need to **divide it** dispensationally. For example, there was a time in the plan of God—back in the Jewish age—when it was God's will for His people actually to slay their enemies because their iniquity had come to the full, but to do that now would certainly not be manifesting a zeal for good works. (Gen. 15:16) Jesus told His disciples not to go to the Gentiles, but that restricted commission does not apply to us today; indeed, it was changed by Jesus Himself, following His

resurrection.

WHAT ARE GOOD WORKS?

Fundamentally, no works can be considered "good" which are not in harmony with the will of God. The rich young ruler who came to Jesus to inquire the way of life addressed Him as "Good Master." Jesus replied, "Why callest Thou Me good? there is none good but One, that is, God." (Matt. 19:17) Jesus did not mean by this that He Himself was imperfect or a sinner. He was simply emphasizing the fact that the Heavenly Father was the fountain, the source of all goodness.

Jesus disclaimed inherent goodness. All that He possessed had come from His Father. He explained that the words which He spoke were not His. They were gracious words, radiating sympathy, kindness and love. Any man could be justly proud of such words, reflecting as they did such wondrous wisdom and authority. But Jesus took no credit for them. They are My Father's words, He explained.

The same was true of the Master's miraculous works. How wonderful it must have been to bring joy into the lives of the people by opening their blind eyes, unstopping their deaf ears, cleansing them from the dread disease of leprosy, and raising

their dead to life again! One less perfect than Jesus, and less conscious of his utter dependency upon God for everything, might have been tempted to take just a little credit to himself for the good he was doing. But not Jesus!

Jesus was quick to remind the people that the works which He did were not His works, but the Father's. Hence, when the young ruler addressed Him as "Good Master," the first essential thing to do, as Jesus saw it, was to turn the young man's mind and heart to God, who is both the standard and fountain of all goodness. Upon the same basis of reasoning, we realize that in order to be zealous for good works, we must be zealous for the things which originate with God, the things of His plan, the work in which He has invited us to co-labor with Him.

OBSERVING ALL THINGS

Following Jesus' resurrection He commissioned His disciples to go into all the world and preach the Gospel, teaching those who believed to observe all things which He had commanded them. (Matt. 28:19, 20; Acts 1:8) This commission has never been changed nor recalled. Obedience to it constitutes the followers of the Master, the "light of the world." In

God's providence, and in keeping with the orderly progression of His plan, the results of Christian work vary, but there is little change in the work itself.

Throughout the Gospel age the preaching of the Gospel was like a sowing of grain, but at the end of the age, the result is likened to a harvest of the matured, ripened wheat. The basic principles of the Gospel, however, do not change. During the age little was understood or preached concerning restitution because it was not God's due time for restitution, or for this feature of God's plan to be clearly discerned. But as the restitution age has been drawing ever nearer, this "lost coin" of truth was found, and took its place among the other doctrines of the divine plan to make the Gospel message a timely one "on whom the ends of the ages have come."—1 Cor. 10:11. **DIAGLOTT**

There is also added in the harvest time, the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) This item of truth, like the great doctrine of restitution, is added to the Gospel of the Kingdom to make the message fitting for the times in which we live. The same is true of the commission

to declare "the day of vengeance of our God." (Isa. 61:2) But these additional features of the truth do not take the place of the original Gospel message, but their timeliness enhances its value and gives it point in this transition period. There is also now the commission to "comfort" the natural house of Israel.—Isa. 40:1, 2.

The "good" work of proclaiming the Gospel of the Kingdom means more than to merely give a witness. Those who accept, the believing disciples, are to be taught to "observe all things" which the Lord has commanded. This means that we are to encourage those who have a hearing ear to present themselves in full consecration to the Lord. Those who do this and thus enter into the fellowship of the saints are to be built up in the most holy faith. Thus we all have a responsibility toward each other, and if we are truly zealous for the good works of God we will delight in the privilege of laying down our lives in this divinely appointed service.

It is well to note the limitation placed upon our work by the Master. We are to proclaim the Gospel. Yes! But we are not to impose burdens upon the believers beyond what Jesus taught us to observe. If we study the Word with the sincere

desire to know what the Lord has commanded in order that we may show ourselves approved unto Him, it will not be difficult to discern between those things which He has commanded, and the various side issues which may be suggested to our minds from time to time.

If the suggestion is made that we should take time away from the main issues of the truth in order to study and proclaim some "special" message, it would be well to determine whether or not such a specialty is among the things commanded by the Lord. Did Jesus say anything about it? Did the apostles indicate that the time would come when such a specialized message should be given? If we do not find it clearly outlined in the Scriptures as among the things commanded, we may be certain that it is not included as a part of the "good" works of God.

FUTURE GOOD WORKS

The prophets foretold and Jesus exemplified a further dispensation of God's good works on behalf of men; namely, healing their diseases and giving them life. The church in the flesh is being prepared to share in this future glorious work with Christ. Referring to the works which He performed, Jesus said to His disciples, "greater works

than these shall ye do." (John 14:12) These greater works of healing and restoring all mankind to life everlasting is but the logical sequence to the work of this age. The Gospel message is a call to this work and an outline of the necessary qualifications to become partners in it.

One of the qualifications is a consuming zeal in the work of making ready for those future privileges. As Jesus commissioned us, we are to teach believers to observe all things which He commanded, but it is equally important that we observe the divine commands ourselves. We thrill at the thought of God's will being done all over the earth, and we rejoice in the hope of sharing in the work of reconciliation which will bring about this blessed condition. We pray earnestly, "Thy Kingdom come. Thy will be done, in earth, as it is in heaven." But let us never overlook the necessity of seeing to it that God's will is now done in our own mortal bodies. This is the great lesson we should be learning now. It is the principal present result of the good work that should be consuming us as daily we endeavor to pay our vows of consecration unto the Lord, and zealously strive to conform our lives thereto.

THE EXAMPLE OF JESUS

Should there ever be any question in our minds how truly zealous we ought to be we can settle that question by observing the example of Jesus. It was prophetically written of Him that He would be eaten up or consumed by the zeal of God's house. (Psalm 69:9; John 2:17) How this prophecy was fulfilled by the Master's untiring devotion to the work which the Father had given Him to do, is a matter of record in the four Gospel accounts of His sacrificial life and death. It would seem quite impossible for any of us to be more zealous than Jesus.

The Master's zeal was manifested, not only in His service of God, but also in His determination to serve in the manner outlined for Him by the Father. His zeal was always according to knowledge, hence resulted in an acceptable sacrifice. We, too, should be concerned about the manner in which we serve, the message which we herald forth to the people, and the spirit in which we serve. We should also be concerned over the extent to which our own lives are conforming to the high standards of righteousness outlined for us in the Word of truth. We should have zeal for

doing the right work in the right way and at the right time.

When satisfied that we have made every reasonable effort to conform our own lives to all that has been commanded by the Lord, and being sure that we have the truth of the Gospel, then there is no reason to quench our zeal for telling it out to the whole world. As Brother Russell stated it many years ago: "If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of Him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far?"—April 30, MANNA

"UNDER A BUSHEL"

In His Sermon on the Mount, Jesus admonishes us not to hide the Gospel light under a bushel, but rather to put it on a candlestick that it may be seen. There are various bushels under which the light may be hidden. The fear of man is one of them. We may be inclined to keep the truth to ourselves for fear of what our friends and relatives may think of us. Greater faith in God, more earnest prayers for His help, and a richer indwelling of the spirit of love for Him and for suffering humanity, will

help to remove this "bushel."

The bushel of limitation is sometimes suggested. Because some have manifested a misguided zeal that has not been according to knowledge, the tendency sometimes is to suppose that a safeguard against such misguided zeal is to have less zeal. So the attitude is taken that the proper course is to set a limit on what we will do for the Lord. But this is a wrong way to correct an erroneous practice.

Instead of putting our light under a bushel by a diminished zeal, and a self-imposed limitation on how much time and energy we will devote to the spread of the Gospel, all we need to do is to proclaim the truth instead of error, and be sure that our activity is motivated by the Spirit of the Lord. Satisfied that we are doing what He wants us to do, and in His Spirit, then we can safely remove the limitations and give ourselves wholly and zealously to the blessed work of letting our light shine.

The bushel of misinterpretation will also hide the light if we permit it to do so. For example, in the parable of the Dragnet there is described the work of fishing, and later that of sorting the fish. Jesus said, "I will make you fishers of men." The suggestion is sometimes

made that the work of fishing for men was quite proper throughout the age, but now we are in the sorting time, hence no further fishing should be done.

But we should remember that just as it is the Gospel message that catches the fish, it is also the Gospel message that sorts the fish at the end of the age. It is God who decides which of the fish are acceptable to Him, and His decision is based upon the manner in which each individual reacts to the truth when it is heard. But in order for the truth to be heard, even by those who already profess to be Christians, it must be proclaimed; hence it is still the good work of God for His people to continue proclaiming the message.

Brother Russell gives us the true interpretation of this parable in Volume 3 of *Studies in the Scriptures*, pages 213-216. Here it is made plain that the change from fishing to sorting took place at the beginning of the harvest period in 1874. But did Brother Russell understand this to mean that the Lord's people should cease making a public proclamation of the truth? Certainly not, for he devoted his life to just such a work. He spent hundreds of thousands of dollars over the period of his lifetime in a blessed effort to let the whole world know about the

near-establishment of the Kingdom. He did not convert the world, but the message reached those with whom the Lord was dealing and contributed to the sorting work by placing a test of obedience upon them. The truth still operates in the same manner, and there is no justification whatever for using this parable as a bushel under which to hide our light.

The commands of God are so definite on the matter of Christian service that we may safely conclude that any interpretation of His Word, the purpose of which is to hold us back from a proclamation of the truth, is fundamentally and of necessity in error. Such interpretations can serve no other purpose than that of being bushels to hide the light of truth, hence are contrary to the purpose of God in giving us the truth. Brother Russell has well and truthfully said, "The very object of our being called into this light is that we may let it shine. If we do not let it shine, we are unworthy of it, and the treasure will be taken away and we will be left in darkness."—April 30, MANNA

Letting our light shine involves the sacrificing of the flesh, as represented by the breaking of the earthen vessels by Gideon's little band. Those vessels con-

cealed the light, and not until they were broken could the light be seen. The flesh holds back from being sacrificed, hence, as new creatures, we need constantly to be on the alert to detect the false reasonings of our human minds in attempts to find excuses not to be zealous in the service of the Lord, the truth and the brethren. We should learn to cast down these imaginations, or reasonings which exalt themselves above the knowledge of Christ.—2 Cor. 10:5.

A NARROW WAY.

The conditions upon which we may qualify to be God's peculiar people are very exacting. The way that leads to glory is a narrow one. Only the truly zealous and sincere will finally hear the Lord's "well done." The Apostle Paul expressed the proper viewpoint when he wrote, "This one thing I do." (Phil. 3:13) We cannot hope to win the prize except by giving our undivided attention, first to learning the divine will, and then zealously doing it. Some of self and some of God will not do. None of self and all for God and for the doing of His will is what it means to be His "peculiar people, zealous of good works."

We cannot attain our goal in our own strength, but, as we

have already seen, God has promised to help us. He will give us the victory through our Lord Jesus Christ. We are not a "peculiar people" to Him because of what we are able to accomplish, either in ourselves or for others. God does not need our help. That which He treasures is our willing minds and hearts, our appreciation of His glory, our enthusiasm for His

plan. If we are truly zealous for everything for which He stands, He will make up the rest—strength, wisdom and forgiveness—in order that we may be effectual and acceptable co-workers with Him.

How highly we are honored by God, and what a glorious provision He has made through Christ that we may prove worthy of that honor!

☞ Common Days ☞

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the new year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountaintop, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it, we have been hurt by it. A new light in our heart makes an occasion; but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path, and doing old duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way.

—Selected

Tried and Proven People

“For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.”—DEUT. 13:3.

GOD HAD entered into a covenant with the children of Israel in harmony with His promise made to Abraham, their father. Four hundred and thirty years after His covenant with Abraham, the Lord had called Israel out of Egypt, out of the house of bondage, and had made them a nation in the wilderness. He had proposed to them that if they would keep His law and His statutes He would make of them a great people, above all other peoples of the earth. They had entered into this covenant with the Lord, and had declared that they were very glad to accept this divine arrangement and to have the opportunity of carrying God's blessing eventually to all mankind. But now Israel was about to cross over Jordan and enter the land of promise. Before parting from them, Moses explained to them that it was not enough that they had accepted the conditions of the covenant and become the Lord's people: God would test them, would prove them.

Why should God prove them? As a people they had left Egypt

under the leadership of the chosen servant of God. They had crossed the Red Sea, and had sung their praises for deliverance. They had journeyed forty years in the wilderness. They had been refreshed with the water from the smitten rock. They had been fed with the bread from heaven. God knew all about them when He took them for His people. What could He wish?

Ah! but their fathers had rebelled against God, and had fallen in the wilderness because of sin, because they had murmured against Him whom they had covenanted to serve. And now Moses explained that God wished to prove to what extent the covenant would be kept by these their children. He said: You have entered into this agreement which God made with your fathers. You have made a consecration to be the servants of the Lord. Now, are you ready to perform the terms of your agreement? “The Lord your God doth prove you, to see whether you love the Lord your God with all your heart and with

all your soul."—Deut. 13:3.

GOD'S WONDERFUL CARE
OVER ISRAEL

Do you appreciate God? was the query. Do you realize the value of His kindness? Do you truly love Him with all your being—with all your powers, your strength? Are you fully surrendered to the Lord? For "thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him.

"For the Lord thy God bringeth thee into a good land, a

land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, vines and fig trees and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it. . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments and His statutes, which I command thee this day."—Deuteronomy 8:2-11.

SUPREME FAVORS
TO SPIRITUAL ISRAEL

What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can spiritual Israel make out of this Scripture! How marvelously has our God led us, His covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of His loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has His love drawn us back! And has He not brought us into a good land,

a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the bread of heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God how much more reason have we, spiritual Israel!

MOSES' DYING MESSAGE

After Moses had reminded Israel of all the loving kindnesses of the Lord on their behalf and of their solemn covenant, he proclaimed to them the ordinances of the Lord by which they were to be governed, and then gave them most solemn warnings of the consequences of forgetting God and breaking their covenant. This discourse, of which our text is a part, and which comprises the larger part of the Book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo—the highest point of the ridge of Pisgah—whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that he should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and

impressive.

Moses finished his message with these words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed mayest live: that thou mayest love the Lord thy God, and thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." (Deut. 30:19, 20) Such words were very forceful at such a time; for Moses told them that he was about to die, and that God would give them a new leader to go with them over Jordan.

ONLY "ISRAELITES INDEED"
ARE SOUGHT

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness. During the centuries of their dwelling in Canaan, however, there were quite a large number who individually proved worthy of the blessing and favor of the Lord. St. Paul refers

FEBRUARY REA

Studies in The Scriptures - .

The Divine Plan of the Ages

1 Do the various symbols used in the prophecies to describe the time of trouble apply to the same period of time?—Pages 315-324

2 Jesus said that at the end of the age the sea and the waves would roar. How is this prophecy now being fulfilled?—Pages 324-331

3 How can the consecrated children of God be like Jesus during the great time of trouble now upon the world?—Pages 331-342

4 What is the relationship of the truth to the spirit of consecration?—Pages 343-349

The Time is at Hand

5 Do the prophecies indicate that God has had a hand in the affairs of men since 1914?—Author's Foreword, Vol. 2

6 What did Jesus mean by the statement "Of that day and hour knoweth no man"? (Mark 13:32)—Pages 13-21

7 Is a knowledge of devotional truth all that is necessary, or should Christians also understand dispensational truth?—Pages 22-32

8 Is there any special significance to the fact that many of Jesus' miracles were performed on the Sabbath day?—Pages 33-41

9 What is the difference between the sojourning of the children of Israel and their dwelling in the land of Egypt? (Exodus 12:40-42) Pages 42-48

10 What evidences do we have of divine overruling in connection with the chronology outlined in the Scriptures?—Pages 49-54

11 Is December 25 the correct date for the anniversary of our Lord's birth?—Pages 54-62

12 How do we know that it was the decree issued in the 20th year of Artaxerxes that marks the beginning of the seventy symbolic weeks which were to reach unto Christ?—Pages 63-72

13 What is the difference between the "times of the Gentiles" mentioned by Jesus in Luke 21:24, and the "fulness of the Gentiles" referred to by Paul in Romans 11:25?—Pages 73-78

14 Did the divine promise that the seed of Abraham should bless all the families of the earth belong unconditionally to his natural descendants?—Pages 78-86

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- *The Books for Every Month*

15 How do we know that the seven times of punishment upon Israel prophesied in Leviticus 26:24, 28, do not refer to seven literal years?—Pages 86-93

16 Nebuchadnezzar lost his reason, and lived with beasts for seven years. Is there any prophetic significance to this experience of the king of Babylon?—Pages 93-102

17 Jesus said, "Lo, I am with you always, even unto the end of the age." How could this be true when His second advent was not due until the end of the age?—Pages 103-110

18 Jesus promised His disciples that they would receive the power of the Holy Spirit. For what purpose was this given, and does it apply to the whole church?—Pages 110-121

19 Jesus' clothing was divided among the Roman soldiers. His grave clothes were left in the tomb. From whence came the clothing in which He afterward appeared?—Pages 121-131

20 Is there any sense in which Christ will be manifested in the flesh during the Millennial age? Has Satan ever been manifested in the flesh?—Pages 131-139

21 Who has the Lord appointed to be the instructors of the world of mankind during the foretold time of trouble with which the Gospel age ends?—Pages 139-147

22 How can it be said that Jesus returns at His second advent with a "shout" and with a "trumpet," and at the same time comes as a "thief in the night"?—Pages 147-155

23 What is the point of truth conveyed by Jesus in His comparison of the days of Noah with the time of His own second presence on the earth?—Pages 155-163

24 What fact of truth is overlooked by those who say, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were."?—Pages 163-172

25 The tribes of Israel, with the exception of the priestly tribe, shared in the blessings of the jubilee. Why did God make an exception of the priestly tribe?—Pages 173-182

26 What fundamental fact of dispensational truth relative to our Lord's second advent is established by the jubilee cycles?—Pages 182-190

27 Are there any evidences in the world today that we are now living in the early days of the great antitypical jubilee year?—Pages 190-200

28 In what sense did the experiences of natural Israel in being taken captive to Babylon correspond to the experiences of the church during the Dark Ages?—Pages 201-209

"My son, forget not My law; but let thine heart keep My commandments: For length of days, and long life, and peace, shall they add to thee."—Proverbs 3:1, 2.

to these in Hebrews 11, and declares their loyalty to God. These are to have a "better resurrection" than their brethren or than mankind in general. The apostle mentions such characters as Moses, Samuel, David, and many of the prophets and others who were not so honored and prominent as these in an earthly way, but who had the honor of having pleased God.

Their serving the Lord with all their heart and soul could not justify them legally; for they were imperfect and blemished through the fall. But all the powers they had were devoted to the Lord. These became heirs of God—not heirs in the highest sense, because this opportunity was not open in their time. No one could gain this highest position until the Redeemer had come and opened the way. So all these worthy ones who lived prior to the Christian era, died in faith, not having received the promise, that is, its fulfilment. But "they looked for a city which hath foundations, whose builder and maker is God." And soon these faithful servants of the Lord will "stand up for their portion."

But we, the church, must all first be perfected. In this class our Lord Jesus holds the highest place, and by the sacrifice of Himself He opened the door

of opportunity to His brethren of the elect class. "Israelites indeed" were honored with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are "Israelites indeed." The average Israelite of our Lord's day was not fit to be of this select company; only "Israelites indeed" accepted the invitation. Throughout this Gospel age these true Israelites have been entering into this wonderful favor with all their heart and with all their soul.

It is not because we are more nearly perfect in the flesh that we have obtained this great favor, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant dispensation and prior to it, needed justification also; and the same Redeemer who has purchased us has through His sacrifice provided justification for them, that they, too, may ultimately come into the blessed relationship of sons of God.

IS GOD'S KNOWLEDGE LIMITED

The way in which this expression of our text is put might give the impression that God does not know the hearts of men.

The Scriptures assure us that God can fully read the heart, "that all things are naked and open unto the eyes of Him with whom we have to do"—no thought or purpose of our heart is hidden from Him. But when we think of the Almighty—what He knows or does not know—we are at a loss to form an opinion. So far as our experience goes, there is no one who could know just what he himself would do under any given condition in the future. We may think what we would probably do, but we are not sure. And if we are not sure that we ourselves know what we would do, we cannot see how anyone else could know what we would do. We cannot by any mental process understand how it would be possible for God to know what we might do tomorrow, unless He coerced our mind or hedged up our way, so that we could do only one certain thing.

In the matter of the Gentile times, God permitted various governments, Babylonia, Medo-Persia, Grecia and Rome to rule the world successively. We can understand how He could say: "Thus far shalt thou go and no farther." The tendency of sin in the fallen race would lead people to go to any length if not restrained. In such way, we can understand how God would

know in advance. He knows, too, when the church will be selected, as He has a definite plan concerning this selection. He knew that Satan would have the disposition to raise up an anti-christ system—a counterfeit of the true church. He knew how many saints within a given time could be developed under those conditions, and how much time would thus be necessary to gather His predestinated number; for He purposed to permit Satan to operate within certain bounds for the testing of His professed people.

It would not be wise for us to say that there are some things that God could never know, that He does not know—or that there is anything that God does not know—but we can say that we are not able to understand how God could know what we shall think tomorrow, or next week. God made man a free moral agent; and He always respects this free agency, and gives us the opportunity of exercising our own wills. He is not pleased to have people who would work automatically. He permits us to make our own decisions. He has given us His Word, He gives us all needed assistance, and He will help all who are seeking to walk in His way. But these questions, we trust, will all be solved ere long. We know that

God proves His professed people and demonstrates their heart attitude just as if He did not know—perhaps only as a proof to angels and men.

WHAT WILL THE ISSUE BE?

God is proving the church now. There are many of the professed church of Christ who have never made a covenant with God, at all. But He is testing all those who have made a covenant, as to whether or not it is a heart-consecration—whether it is self first or God first—whether it is success in life or the honor of God and the doing of His will. He is trying us because He wishes to find out who will be worthy of a place with His Son on the throne, who will be worthy to reign with Him in the Kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the second death.

Ours, therefore, is not only the high honor of being sons of God during this Gospel age, but also of being proved for the lasting rewards. The Jews that knowingly lived in violation of their

law lost merely their temporal life, but did not forfeit their opportunity for the eternal life. But if any of us do likewise, we shall forfeit the life eternal. Therefore, the dealing of God with us goes beyond His dealing with natural Israel. Our responsibility, then, is so much the greater, and the issue is final.

The Kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they love the Lord with all their heart, with all their soul (all their present capacity), and be able to say: "Not my will, but thine, O Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the Kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that all the heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love Him supremely—and who prove this love. But His grace will be sufficient for our every need.

—Reprint, September 1, 1914



"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."—PROVERBS 14:26.

Peace With God

“Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”—JAMES 4:8.

JAMES assures us that God is willing to be friendly toward those who in faith and sincerity manifest their confidence in Him by a singlehearted endeavor to do His will. Hand cleansing and heart purifying signify the bringing of both our actions and our thoughts and motives into harmony with God's standards of righteousness in so far as possible. In principle, the admonition applies to those who are approaching God, and also to the consecrated who have become lax in their devotion to Him. It results in the attitude expressed by the Apostle Paul when he wrote, “This one thing I do.” (Phil. 3:13) It is, to state the thought in other words, the condition of full consecration to know and do God's will.

To those who are thus wholeheartedly for the Lord, James gives the assurance that God will draw near to them. He will not hold aloof but will manifest His friendship by taking them into His confidence, revealing His plans and purposes, and caring

for their needs. David expresses a somewhat similar thought, saying, “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.” (Psalm 34: 18) God resisteth the proud of heart, the self-willed; but those who, by the spirit of full consecration, manifest humility of heart and faith in God, are blessed by Him—blessed, in due time, with salvation.

“The secret of the Lord is with them that fear [reverence] Him” (Psa. 25:14), is another Scripture which teaches the same fundamental principle, showing that God waits for the sinner to approach Him in full contrition, faith and consecration before He bestows the favor of His friendship and co-operation.

By nature the entire human race is alienated from God. They are cast off from His favor and under condemnation to death. Were it not for His loving provision to restore the fallen race to His favor and to life there would seem to be no good reason why He should manifest

interest in any individual member of the human family. But since He has made such a provision, and thus indicates that He loves the people even though they are imperfect and dying, He gives us the assurance that those who draw nigh to Him and show their desire to please Him are granted special favors. The nature of these favors depends upon the age in which the favored ones are living and the particular place God may have for them in His plan.

In the 11th chapter of Hebrews we are presented with a long list of those whom God favored prior to the first advent of Jesus. These were blessed by God while they lived, and died in the faith of being even more richly blessed by participating in a "better resurrection." (Heb. 11:35, 40) The first on this list is Abel. Upon the basis of faith, he offered a sacrifice which was acceptable to God. It was not a sacrifice that could take away sin, but God was pleased with it because it manifested a true spirit of faith and devotion on the part of Abel, and because He could use it to point forward to the perfect sacrifice of Jesus which was to take away the sin of the world. Abel pleased God by his act of faith.

By faith Enoch walked with God. This denotes that Enoch

was on friendly terms with God, and the basis of that friendship was his faith. He believed God and ordered his life accordingly, and God drew near to him; so near that they walked together. We can think of no closer relationship than the one thus described. Could any of us today aspire to a richer, more blessed present heritage than to have the privilege of walking with God?

"A PREACHER OF RIGHTEOUSNESS"

Noah was another one who had great faith in God and who manifested his faith by a spirit of full devotion to the doing of God's will. He is styled "a preacher of righteousness." (2 Pet. 2:5) We cannot suppose that God would use one to preach righteousness who did not himself have a standing of righteousness. Evidently, as it is said of another of God's faithful servants of old, Noah believed God, and "it was accounted to him for righteousness." (Gal. 3:6) We know that this was true of Abraham, for it was concerning him that the apostle wrote these words.

How high a premium God places upon faith! This is understandable, for if we were to make a selection from a large number of people of a few whom we desired to take into our

friendship and confidence, we would certainly not choose those who did not trust us or were unable to put confidence in anything we might say. Mutual confidence is one of the first essentials of friendship.

God has confidence in those who have full confidence in Him. This is true even with respect to members of the fallen and condemned race. The fact that they believe Him does not, of course, remove their imperfection. They are still unable to extricate themselves from the miry clay of sin; but their faith is accounted unto them by God for righteousness, and He takes them into the circle of His friendship just as though they were actually perfect.

In the Scriptures this position of favor with God is described by the English word, "justification." In the Greek, it has the thought of being innocent. In the Old Testament, the terms justify, justified, justifying, are translated from a Hebrew word meaning "to be made right." This is essentially the same thought as that given in the New Testament. If one is innocent it means that there is nothing wrong with him; and if he has been made right with God, it means that he is innocent. It is important to notice, though, that this innocency, or right con-

dition, is merely a reckoned one. Abraham was not actually righteous, but his faith "was accounted to him for righteousness." His faith and confidence in God was of such a genuine character that had his flesh not been fallen and imperfect, he would have rendered perfect obedience. Therefore God dealt with him as though this were actually so.

RAHAB JUSTIFIED

James says of Rahab—the woman who befriended the two spies who were sent to Jericho by Joshua—that she was justified by her works. (James 2:25) James' argument is that faith is manifested by works; so back of Rahab's works was a living faith in God which enabled her to take a stand on His side and to co-operate with Him in connection with the overthrow of Jericho. She was not made right by her faith in the sense of being made perfect, but she took her stand on the Lord's side, the right side, and because of this she was highly favored by God and given a place among the ancient worthies.

So we might go through the entire list of Old Testament servants of God and find that the same principle operated with all of them. By their faith and works they drew near to God,

and He drew near to them. They became friends of God and He was a friend to them—a friend who drew closer than a brother and remained steadfast in His loyalty to those who fully believed Him.

But in all these illustrations of the principle set forth in our text, another very wonderful trait of the divine character is manifested. The ancient worthies were God's friends. He fellowshiped with them; made promises to them; walked and talked with them; used them in His service; strengthened them in their times of need; but nevertheless, He let them die. He did not give them life. Why? Simply because to do so would have been in violation of His justice.

God had sentenced the human race to death through Adam. All were under condemnation. That sentence could not be forgiven nor set aside without a ransom. Nothing was said in the sentence about anything except death. God did not say that He would not be friendly with any member of the dying race until a ransom was paid. It was no infraction of His justice to walk and talk with individuals of the fallen human family who had confidence in Him and who displayed their faith by their works. And the

Scriptures refer to this friendly relationship as justification.

The New Testament gives us an illustration somewhat similar in nature. It is that of the publican who went up to the temple to pray. At the same time a Pharisee also prayed in the temple. The Pharisee was proud, looked down on the publican and thanked the Lord that he was so much better than this poor sinner. The publican, on the other hand, acknowledged his sin, asked for mercy, and thereby manifested a proper spirit of humiliation before God. The Scriptures say that this publican left the temple justified.

Surely, the publican was not released from the condemnation of death. No, what occurred was that he had drawn near to God in the true spirit of penitence and humility, and to that degree, God had drawn near to Him. In other words, God was pleased with the publican's contrite heart. Having thus manifested his desire to be in harmony with God, God no longer held aloof from him, but stood ready to show him mercy and favor. It would seem likely that later this publican may have become one of the disciples of Christ and at Pentecost was begotten of the Holy Spirit. It is those who have the characteristics of the publican whom God

favours with the high calling.

NEW PHASE OF DIVINE PLAN

As we have already seen, apparently the only reason God looks with favor upon any member of the fallen race and invites them into His fellowship, is because He is working out a plan for the ultimate recovery of all mankind from sin and death. The friendly relationship into which He entered with the ancient worthies was predicated upon the provisions of His plan; but the preliminary part which they played in the plan of salvation did not necessitate that they should be released from the condemnation of death, so the term justification as applied to them, did not mean life as yet. It did mean, however, that they were pleasing to God and became His friends, and as such, would be rewarded with life in the future.

But with the beginning of the Gospel age a new phase of the divine plan was introduced. Now those invited to co-operate in the plan were to have higher privileges of service and were inspired with the hope of a higher calling, even to a heavenly inheritance. The basic principles of approach to God did not change. It was, and still is true, that He draws nigh to those who draw nigh to Him. It is still

true that He enters into friendly relationship with such. It is still true that He walks and talks with them. It is still true that He reveals to them the secrets of His plan as they become due to be understood.

But He now does more than all of these things. He uses them in a larger, more vital service, so His drawing nigh to them means much more than it could have meant to the faithful who lived before our Lord came to this sin-cursed earth. Characteristic of the Gospel age is the work of sacrifice. Jesus was the first to offer meritorious sacrifice. He gave Himself and His unforfeited human life for the sins of the whole world. His disciples are invited to follow His example of sacrifice; but unlike Him, they are imperfect, and therefore have no unforfeited life to give. They are invited to do that which would be impossible for them to do irrespective of their degree of faith in and devotion to God, were it not for the fact that God has made provision for their lack.

This is the provision of the blood of Christ. The death of the perfect man Jesus as man's Redeemer forms a basis for a hope of life for every member of the human family. This means that every one who comes to God since Christ died, and in

simple faith believes in the provision of life made through Christ, may reasonably expect to be restored to life upon this earth when God's due time arrives for the work of restitution.

This hope of life through Christ is of meritorious value to every believer, which, when credited to his account by God, gives him "somewhat to offer" in sacrifice. It makes possible his participation in the work of sacrifice to which he has been called. It gives him a standing of life. By faith he is alive and can offer a living sacrifice, holy and acceptable unto God.—Rom. 12:1.

The Christian is no more devoted to God than were the ancient worthies. But God has a different work for Christians, and deals with them from a spiritual standpoint, hence makes a provision for them which was not necessary for the ancient worthies. For the followers of the Master, God has provided the merit of the shed blood, hence justification to them means a release from the condemnation of death and a standing of life in Christ. True, they die, but their death is sacrificial, a part of the "better sacrifices" of this Gospel age.—Heb. 9:23.

THE SCRIPTURAL USE

Words are merely a vehicle

of thought. God's thoughts are so much higher than our thoughts that the words invented by man do not always convey the thoughts of God as clearly as we would like. There is a danger sometimes of insisting, without Scriptural authority that certain terms and expressions must be understood as having one meaning only and that it always applies in precisely the same way. There are very few words, indeed, that are used in such a limited sense. We think that all the Lord's people can safely use any word in the same variety of ways as it is used in the Scriptures. Surely we can not improve on the inspired use of words, nor should we feel that the Holy Spirit's use of words leads to confusion. We have seen that the Scriptures use the terms justify, justified and justification as applying to believers who were not Christians, on behalf of whom the blood of Christ was not imputed, and who were not given a standing of life on the same basis as the church, and who could not, therefore, be joint-sacrificers with Christ.

We have seen, furthermore, that these enjoyed the favor of God as fully and unstintingly—although manifested in a different way—as do sacrificing Christians of this age. While there

seems to be little difference in the basic meaning of the term justification as used in the Scriptures, there is a vast difference in its application and the ends to which it leads. With the ancient worthies it meant friendship with God, and all that true friendship implies. With the followers of Jesus it means a standing of life through the merit of Christ, hence makes possible the offering of an acceptable sacrifice to God.

To the Christian, justification means even more than this. The hope of perfect human life through Christ is offered in sacrifice; and in return the Christian is begotten to a new life as a son of God. If faithful in the work of sacrifice even unto death, he will become a son of God on the divine plane. All Christians are friends of God, yes, but they also become sons from the time they are accepted by God, which could not be said of the ancient worthies, because they had to remain under the condemnation of death until the ransom was provided.

HOW CHRISTIANS ARE JUSTIFIED

Paul declares that "it is God that justifieth." (Rom. 8:33) True enough. In the final analysis God is the source of our justification in that He is the Author of the arrangement whereby we obtain His friend-

ship, but it is essential to comply with the arrangements He has made to draw nigh to Him else He will not draw nigh to us. On our part there is the necessity of a genuine faith. We are justified by faith, the Scriptures declare; and also it is "by works a man is justified, and not by faith only."—Rom. 3:24; James 2:24.

The faith and works which justify, as mentioned by James, are not those of the Lord, but our own. If there were no further information in the Scriptures on the subject we might suppose that our faith and works are all that are needed to attain justification. We know, however, that no matter how unswerving our faith and how sincere and zealous our works, there is something that God has to do before we are accepted into the circle of His friends. We can draw near to Him, but unless He draws near to us we cannot enjoy the benefits of His favor. However, Jesus gives us an assurance of our acceptance if our faith in Him is real.—John 6:37.

The purpose of justification during the Gospel age is to give the justified a standing of life in order that they may have the wherewithal to offer an acceptable sacrifice. That's why the atoning work of Christ is es-

sential to our justification. The Scriptures indicate that we are justified by Christ's blood; also by His resurrection. We are also told that He "appeared in the presence of God for us." (Heb. 9:24; Rom. 8:34) These are not contradictory thoughts, for they all blend into and substantiate the one idea that the justification of the church during this Gospel age is possible only through the atoning work of Christ. This work was accomplished by His death, His resurrection, and His appearing in the presence of God with the merit of His sacrifice.

So we have three cardinal factors which enter into our return to the favor of God. First, God's arrangement, or plan, whereby it could be possible; then Jesus' atoning work as the provision of God's plan; and finally our acceptance of that provision through wholehearted compliance with God's will. The matter is summed up beautifully by the apostle in the well-known text, "Being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

JUSTIFICATION MEANS PEACE

Probably the simplest definition of justification we can have is that suggested by the apostle—"peace with God." The world

of sinners is alienated from God through wicked works. His back is turned upon them. They do not enjoy His favor. But it is different with those who through faith and obedience draw near to God. He lifts up His countenance upon them and gives them peace. He draws near to them, reveals to them those features of His plan which are "meat in due season," and invites them to co-operate in His purposes. They become His friends.

This was true of Abel, Noah, Abraham, Moses, and all the ancient worthies. It is true of consecrated Christians now. As we have already seen, the difference in our position is not that of justification itself, but of that to which it leads. In our case it leads to life, hence is properly referred to as "justification to life." The word justification itself does not include the thought of life. With us, justification leads to the "hope of the glory of God," but the word itself does not mean the hope of the glory of God.—Rom. 5:2.

Justification means peace with God, established upon a basis of innocency which God recognizes because of a genuine faith in Him and a sincere effort to please Him. It is a condition of right, or righteous-

ness established by faith—faith and obedience proving that the individual would be perfect if he could. Here is the simple fact of justification, that blessed condition of peace with God that results from drawing near to Him and His drawing near to us. From here on it is a matter of how God enlists the co-operation of the justified ones.

His method of calling these into His service is different from the method He used for enlisting the co-operation of the ancient worthies. During this age the call is a general one, sent forth through a proclamation of the Gospel. With the vast majority of the people the message falls on deaf ears. But there is one here and there who hears with appreciation. These are the ones who are seeking after God, "if haply they might feel after Him, and find Him."—Acts 17: 27.

When they hear the truth they are made glad. They take it to heart, ponder over its implications; and under its influence they begin to draw near to God, whose love the truth reveals. Then God begins to draw near to them. He is pleased with their reaction to the Gospel, and by His providences, begins to direct their course that they may come more and more under the influence of the truth.

Neither on the part of the one accepting the truth, nor on God's part, is the drawing near complete until the individual reaches the point of full faith and confidence which results in his entire devotion to the will of God. Up to this point, the measure of God's favor extended to him is tentative, in the sense that it is subject to withdrawal if the individual does not continue drawing near to Him.

Likewise, the attitude of one who is in the act of drawing near to God may, through opposition or discouragement, fail to crystallize into a full and permanent consecration of himself to do God's will. He is in the right way, following the proper course, doing what he is able to do in order to reach the point of full fellowship and peace with God. But not until he reaches the point of full surrender, of complete consecration, does God accept him into His family circle by begetting him to sonship. Not until then does he have full peace with God described by Paul in Romans 5:1.

OBJECT OF GOD'S ACCEPTANCE

The only reason for which God calls an individual through the truth during this age is that he may become a joint-sacrificer with Jesus. This is the will of God for such, hence all who

consecrate themselves to do God's will have the merit of Christ applied on their behalf to enable them to perform the service which they have covenanted to do. To these, therefore, their peace with God means also their release from condemnation to death, and the opportunity of entering into the further grace or favor of entertaining the hope of the glory of God.

Here again, then, we see in operation the principle expressed in our text—that God draws near to those who draw near to Him. There is something for us to do, and there is something for God to do before we can be at peace with Him, and be accepted as co-workers in His plan. His acceptance, in our case, implies induction into the body of Christ, and Paul declares that there is no condemnation toward those who are in Christ Jesus. Jesus has fulfilled His part, and if we fulfil ours, then God justifies, and when God justifies, who is he that condemneth?

But the poet has well said,
*“Ne'er think the vict'ry won,
 Nor once at ease sit down;
 Thine arduous work will not
 be done,
 Till thou has gained thy
 crown.”*

None of the Lord's people real-

ize fully at the time of their consecration all that is involved in a life lived wholly for God. There is a work of sanctification, or setting apart, which continues as the days go by.

We are accepted by God, and the merit of Christ has been imputed to us, but it is by no means a case of being “once in grace, always in grace.” God can, and will, withdraw His favor if our consecration lapses into indifference. He can and will draw away from us if we draw away from Him even as He can and will draw near to us if we draw near to Him. Thus, even our release from condemnation through the blood of Christ is granted to us conditionally, subject to our continued faithfulness in carrying out the vows of our consecration.

The Lord declares, “If any man draw back, My soul shall have no pleasure in him.” (Heb. 10:38) If after receiving the full benefits of Christ's sacrifice the drawing back and consequent loss of God's favor is permanent, it means the loss of life, even of the hope of life in the times of restitution. (Heb. 6: 4-6) “Christ . . . dieth no more,” and those who accept the gift of life provided by His death, and then count the blood of Christ an unholy thing, lose everything. —Heb. 10:29.

PEACE WITH GOD
THROUGH RESTITUTION

During the times of restitution the same principle of drawing nigh to God and of His drawing nigh to the people will operate. The merit of Christ will actually be applied on behalf of the world and not like it is now being imputed to the church. Mankind will be dealt with through the Christ and given the assistance necessary to enable them to attain absolute perfection in the flesh.

Thus, fully consecrated at heart, and perfect in mind and body, they will be able to measure up to the perfect law of God. Thereafter, keeping His law inviolate and enthusiastically they will have His favor and blessing forever. It is thus that God will then draw near to

them, blessing them with life everlasting, not because righteousness has been accounted to them, but because they have attained actual righteousness. Those who, in the next age, fail to draw near to God through Christ as the Mediator, will lose the gift of life provided for them through the ransom, and will go into the second death.

How wonderful is the love of God! A love that has made provision for the reconciliation of a race alienated from Him; a love that is willing to consider the heart intentions of the imperfect as representing a righteousness which commends them to His favor! May His love inspire us to greater appreciation of the peace we enjoy with Him, and a greater determination to draw nearer and nearer to Him that we may be more like Him.



The Wisdom of Solomon

- »» *“Where no wood is, there the fire goeth out: so when there is no talebearer, the strife ceaseth.”*
- »» *“Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.”*
- »» *“Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.”*



—✠ JESUS' CONCERN FOR ALL ✠—

FEBRUARY 4—Matthew 9:1, 9-13, 18-26.

GOLDEN TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matthew 7:12.

IT HAS been truly said by the poet that "there's a wideness in God's mercy like the wideness of the sea." It is equally true that men have made God's "love too narrow by false limits of their own, and have magnified His vengeance with a zeal He will not own." Jesus came to earth as a manifestation of His Heavenly Father's love for the human race, and in His earthly life and ministry we see the divine viewpoint exemplified—a viewpoint of mercy toward the erring and of helpfulness toward those in need.

The scribes and Pharisees—the religious leaders in Israel at the time of Jesus' first advent—had not imbibed the spirit of mercy from their study of the law and the prophets. They had over-emphasized technicalities and failed to learn the weightier, more important lessons which they should have learned and practiced in their dealings with the people. On one occasion Jesus said to them, "Woe unto you scribes and Pharisees,

hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."—Matt. 23:23.

These self-righteous leaders of Israel were ready to condemn the Master because He ate with publicans and sinners. He told them that their attitude was due to their failure to learn the meaning of God's statement through the prophet, "I will have mercy, and not sacrifice." The divine principle of mercy is one which God wants all His people to learn and practice. It is so important that He has made His own mercy toward us dependent upon our exercise of mercy toward those who injure us.

"They that be whole need not a physician, but they that are sick," Jesus said. In this illustration the "sick" refers to the publicans and sinners whom Jesus was endeavoring to help, while the "whole" applies to the self-righteous scribes and Pharisees. We

JESUS' CONCERN FOR ALL

are not to understand from this that Jesus looked upon these hypocritical leaders as being actually righteous; but rather, that He was reasoning from the standpoint of what they claim to be.

Actually, because of their perverted viewpoint and pride of heart they were further from God than were the publicans and sinners, because the particular disease of sin and pride with which they were afflicted was more difficult to heal. They really needed a physician, but they were too spiritually sick to know it. The publicans and sinners with whom Jesus associated at least realized their need, and were glad for what Jesus could do to help them.

The lack of mercy is still apparent among religious leaders. There is far too great a tendency mercilessly to condemn those who fail to measure up to certain standards which may or may not be of Scriptural origin. Some who, in one breath acclaim the love of God, in the next breath condemn those who uphold the Scriptural teaching that those who have died as unbelievers will be given an opportunity to repent following their awakening from the sleep of death. That is the terrible doctrine of a "second chance," they say, forgetting that Jesus advocated that people be given "seventy times seven" chances.

The Master's genuine concern for all is further manifested in His healing of the woman who for twelve years had suffered from an "issue of blood." This woman believed that if she could but "touch" the hem of Jesus' garment, she

would be healed. The Greek word here translated "touch" seems to carry a deeper meaning than merely that of making contact. It is the word used in all of the accounts which tell of the effort of various ones to touch the Master in order to receive a special blessing from Him. It is the word used by Jesus when, following His resurrection, He said to Mary, "Touch Me not; for I am not yet ascended to My Father." (John 20: 17) Jesus' thought here seems to have been that not until He had ascended to His Father and applied the merit of His sacrifice upon the mercy seat, would He be in a position to impart a genuine and lasting blessing to Mary.

The awakening of the ruler's daughter from the sleep of death was another manifestation of Jesus' interest in suffering humanity. Those who laughed at Him when He said that the maid was not dead, but sleeping, did not realize that He was referring to the sleep of death. This is one of the Scriptural symbols of death. Those who are asleep will awake. What a blessed assurance this is that the dead are to live again, in the Millennial morning!

QUESTIONS:

What is one of the important lessons God wants all His people to learn from their study of His Word?

What is the meaning of the word "touch" as used by the woman who had been ill for twelve years?

What did Jesus mean when He said of the ruler's daughter, "The maid is not dead, but sleepeth"?

—✠ JESUS AND THE TWELVE ✠—

FEBRUARY 11—Matthew 10:1, 5-8; 11:1, 25-30.

GOLDEN TEXT: "Ye are My friends if ye do whatsoever I command you."—John 15:14.

OUR previous lesson revealed the Master's interest in all classes. The first part of today's lesson may seem out of harmony with this, but in reality it is not. Jesus' instructions to His disciples to limit their ministry to the lost sheep of the house of Israel did not indicate a lack of interest in the Samaritans and the Gentiles to whom He told His disciples not to minister. Jesus was able to "rightly divide the word of truth" hence He knew that God's due time had not come for the Gospel to go to the Gentiles.

During the entire period of the Jewish age God's covenant blessings were restricted to the natural descendants of Jacob. Not until that age had come fully to a close would it be proper to change this procedure. However, God loved the Gentiles, and so did Jesus. They knew that rich blessings were in store for all the Gentiles, and that these will be dispensed during the thousand years of the Messianic Kingdom. No injustice was done to the Gentiles of Jesus' day by withholding Kingdom blessings from them at that time.

In our Golden Text Jesus explains that we are His friends if we do what He commands us. In asking obedience the Master is requesting merely that we recognize the divine arrangements in the same manner that He did. It was

because Jesus Himself was obedient to His Father's will and plan that He restricted temporarily the ministry of the disciples. Jesus knew that His Father had a plan, and that those who are pleasing to Him must observe the times and seasons of that plan. He did this Himself, and He expects those who covenant to walk in His footsteps to do the same.

The Master commissioned His disciples to heal the sick, cast out devils, cleanse the lepers and raise the dead; and in conjunction with this to preach that the Kingdom of heaven was at hand. The people to whom they thus ministered would know that they were the disciples of Jesus, hence this would serve as a further demonstration of His Messiahship. These miracles of physical healing will become universal when the Kingdom of Messiah is actually established. They were promised by Israel's prophets, and not knowing about the spiritual promises of the Gospel age, their natural minds could grasp only the material evidences that Jesus was the Christ. It was for this purpose that these signs were given. They were not intended as the beginning of the Gospel age work of the church.

The latter portion of our lesson (Matt. 11:25-30) contains a measure of pathos. The scribes and Pharisees of Israel, those who pro-

fessed to be "wise and prudent," rejected Jesus and also the work and testimony of His disciples. All the proof which was given that the Master was indeed the Messiah had no effect upon them except to arouse their bitter opposition. The majority of the Israelites followed the lead of the Pharisees. Only a few, the "babes," were appreciative. To these humble ones the mysteries of the Kingdom were in due time revealed. This revealing came through the Holy Spirit which first came to the church at Pentecost.

God wants His people to be truly wise and prudent, but this doesn't mean that we should set ourselves up as judges of our brethren and assume to criticize and condemn practically everything they do. God has commissioned all His people to bear witness to the truth, and it is no light matter to sit in judgment of those who, to the best of their ability, are endeavoring to prove faithful to this commission. The attitude of the scribes and the Pharisees was such that no matter what Jesus did they construed it as being wrong. The spirit of jealousy was partly responsible for this.

It isn't necessary for any of us to be in the position of the scribes and Pharisees in order to be afflicted with their attitude toward those who bear witness to the truth. Any of us can very easily develop a Pharisaical spirit, and may do so unless we guard our hearts. Like them, we may presumptuously assume that we are "wise and prudent," when in reality we are being governed by the

spirit of pride, or jealousy, or vainglory.

Jesus was thankful for the manner in which the Father was directing the outcome of His ministry. What a beautiful spirit of resignation to the divine will is thus indicated! It is well for us also to be satisfied with the Father's choice. If we had the choosing of those to whom the truth should be revealed, we might select only the "intellectual," the real "thinkers," the "elite" of this world. We might forget that the wisdom of this world is foolishness with God.

The "babes" of Jesus' day, those truly appreciative of the Messiah, were invited to become His followers, to take His "yoke" upon them, and thus co-labor with Him. The burdens placed upon the people by the Pharisees were heavy and hard to bear, and they were given no help to bear them. Jesus shares the yoke laid upon those who covenant to follow in His steps. This makes the yoke easy and the burden light. Our covenant calls for all we have, even life itself, but we are promised help in every time of need. (Heb. 4:16) Thus we are assured that our strength shall be in accordance with the need of our days.

QUESTIONS:

Why did Jesus restrict the ministry of the disciples to the Israelites?

Is it possible today to have a Pharisaical attitude toward the followers of Jesus?

In what sense is Jesus' yoke easy and His burden light?

—❁— TREASURES OF THE KINGDOM ❁—

FEBRUARY 18—Matthew 13:44-46; 14:13-21.

GOLDEN TEXT: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17.

IN OUR Scripture lesson for this week we have two viewpoints of the Kingdom presented to us. The first pertains to the great privilege of participating in the work of dispensing the blessings of the Kingdom to a sin-sick and dying world, while the second is an illustration of the benefits to be derived from the Kingdom by the masses of mankind. It is necessary to keep these two viewpoints in mind whenever we read the Scriptures else we shall fail to understand the full significance of what we read.

"The Kingdom of heaven is like unto treasure hid in a field," Jesus said, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44) The "field," as Jesus explains in another parable, is the whole world of mankind. The hidden "treasure" is the blessed opportunity of restoring mankind to human perfection and giving health and everlasting life to all of Adam's race who will accept God's loving provision through Christ and obey the laws of the Messianic Kingdom. Both Jesus and His joint-heirs gave up their all in order to obtain this Kingdom treasure.

The parable speaks of the "joy" on the part of the one who found

the treasure, and indicates that it was this joy which induced him to sell all he had to acquire both the field and the treasure hidden therein. Of Jesus, Paul writes that "for the joy that was set before Him He endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) The honor of sitting at the right hand of the throne of God was an exceeding great reward for the Master; but we may safely assume that even more than this, He was stimulated to faithfulness in laying down His life by the prospect of restoring the lost world of mankind to life and to at-one-ment with His Father.

We who are following in the footsteps of Jesus are encouraged to hope for a share in this same "treasure," but on condition that we, like Jesus, also give up all that we have. True, we have very little to "sell," but we could share with the world in future restitution blessings, hence we have this human hope as something of value to give up in order thereby to become joint-sacrificers with Jesus.

The parable of the merchant man seeking goodly pearls conveys the same general lesson. The reward of the divine nature offered to the church, together with the glory of partnership with Jesus in the work of dispensing King-

dom blessings, constitutes the "pearl of great price" indeed. And in this parable also, our appreciation of the reward is manifested by willingness to give up everything we hold dear in order to obtain it. Every Christian who gives all that he possesses is able to purchase this treasure, but anything less than our all will come short of the required purchase price.

The miracle of feeding the five thousand (Matt. 14:13-21) illustrates the dispensing of Kingdom blessings to mankind in general. During the day, prior to feeding this vast multitude, Jesus had been busily engaged healing their diseases. All in all it was a great day for these Israelites who for so long had been without sympathetic leadership. The scribes and Pharisees were more intent upon exploiting the people than they were upon ministering to their physical and spiritual needs. But it was different with Jesus. He was filled with compassion and was ever ready to help those in need.

The holy prophets of the Old Testament had foretold the blessings of the Kingdom to be those of physical healing and bountiful supplies of all the necessities of life. A "feast of fat things" had been promised, together with the wiping away of tears and the destruction of the great enemy, death. (Isaiah 25:6-9) Certainly there will be no lack of material food for those who obey the laws of the new Kingdom, but the abundance of food alone, apart from the favor of God, will not give life to the people.

One of the greatest contributing

causes of unhappiness in the world today is the famine which exists for the hearing of the Word of the Lord. What a "feast" it will be for the people when, under the administration of Christ's Kingdom, the knowledge of the Lord shall fill the earth as the waters cover the sea! Without this knowledge, together with whole-hearted conformity to it, all the other blessings of the Kingdom would be of no lasting value.

The feeding of the five thousand was a demonstration of divine, miracle-working power. It is well to remember that the foretold "restitution of all things" will require the working of miracles. While many of the Kingdom blessings will doubtless come about in seemingly natural ways, yet the direct use of the power of God will be necessary to give life to the people. It is because the Scriptures assure us that divine power will be thus employed that we can have confidence in the triumph of the Kingdom.

How it strengthens our faith to recall the many miracles performed by Jesus, and realize that the same divine power which operated then is to be employed world wide! That will mean "times of restitution of all things." —Acts 3:19-21.

QUESTIONS:

What two viewpoints of the Kingdom are presented in this lesson?

Who is the "man" who sold all he had to purchase a "field" in which was hidden treasure?

What lesson do we get from the feeding of the five thousand?

—❧— JESUS, THE SON OF GOD ❧—

FEBRUARY 25—Matthew 16:13-17; 17:1-8.

GOLDEN TEXT: "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven."—Matthew 10:32.

THE Apostle John emphasized particularly that Jesus was the Son of God, while Matthew sees Him as the foretold King of Israel. Nevertheless, Matthew does not fail to record some of the incidents in the Master's ministry which stress the fact of His Sonship. None of the writers of the Bible were specialists in the sense that they failed to appreciate features of truth other than those which they felt particularly impressed to present. This is a good example for all the Lord's people. We may lose the full value of the truth by paying too much attention to only one part of it to the exclusion of the other features of the divine plan.

Both incidents brought to our attention in today's lesson serve to substantiate the fact that Jesus was the Son of God. Peter said to Jesus, "Thou art the Christ, the Son of the living God." Jesus was pleased with this declaration of Peter's conviction, but told him, nevertheless, that he could not have stated such a profound truth except that it had been given to him by the Father. In the second incident, a voice was heard from heaven saying, "This is My beloved Son, in whom I am well pleased." Thus we are furnished with a double testimony of this fundamental truth of the Gospel—both from the Heavenly Father

Himself: one directly, and the other through Peter's declaration.

Today, nominal Christianity takes a very liberal viewpoint of what it means to be a son of God. People speak of the universal Fatherhood of God and brotherhood of man. In view of this, a confession of faith that goes no further than to acknowledge that Jesus was a Son of God, would not indicate a very deep understanding of the Gospel, nor constitute a very satisfactory test of Christian fellowship.

But it was different at the time of Jesus' first advent. It was so different that one of the complaints against Jesus which contributed to His crucifixion was that He claimed to be a Son of God. To the Jewish people of His day this claim was construed as blasphemy. Hence, for anyone to confess his belief that Jesus was the Son of God would make him a partner in blasphemy. No wonder Jesus said that those who professed such a conviction of the truth He would confess before His Father in heaven! Many of the early church were put to death on account of this profession of faith.

To discern the real truth on this point is still an indication of deep spiritual discernment. Millions have uttered the various Scriptural expressions concerning the Sonship of Jesus, yet have not

understood the real meaning of what they were saying. Many of these have tried to believe that Jesus was both the Son and the Father: that as the Son, He was His own Father; and as Father, He was His own Son. Mixed with this confusion of ideas has been the additional distortion of truth concerning the Holy Spirit—that it also is a personality, equal and the same in substance as the Father and the Son. No wonder many thinking men and women have turned away from these unreasonable and inexplicable “mysteries.”

The Scriptural truth on the subject is understandable and beautiful. A good outline of it is presented in the first chapter of the Gospel according to John. There Jesus, in His pre-human state is described as the “Word” of God (Greek, Logos, meaning mouth-piece, or representative). Unfortunately the King James translation of this chapter fails to bring out the real point made by the apostle. According to the Greek text the “Word” or “Logos,” was “a” god, while the Heavenly Father is referred to as “the” God. The Logos, as a god, or mighty one, was the active agent of the Father in the creative work. Later, it was the same Logos who was “made flesh.”

It was necessary for the Logos to be made flesh in order for Him to redeem the dying and sin-cursed race. (Heb. 2:9, 14) It was His flesh which He gave for the life of the world. (John 6:51) In His resurrection, Jesus experienced another change of nature, being highly exalted above angels,

principalities and powers and every name that is named.

The Logos was the Son of God, the “only [directly] begotten” of the Father. (Rev. 1:5) When He became the man Christ Jesus, He was still the Son of God. And now that He is so highly exalted by the Father, a partaker of the divine nature, He continues to be the Son of God. It is the church’s hope to be like Him. John declares, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.”—1 John 3:2.

A true confession that Jesus is the Son of God calls for a full devotion of ourselves to do God’s will, which is to follow in the footsteps of Jesus. His steps were those of sacrifice, even unto death. So it is true, even now, that a true confession that Jesus is the Son of God leads to death. As the world knew Him not, it knows us not. But Jesus said, “Be of good cheer; I have overcome the world.” (John 16:33) Jesus overcame the world by going contrary to its selfish cause, and refusing to join in its evil ways.

QUESTIONS:

Why was the confession that Jesus was the Son of God a true test of devotion to God at the time of the first advent?

Explain the truth concerning Jesus’ Sonship.

Are the true followers of Jesus to be sons of God in the same sense that Jesus is now the Son of God?

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Biblical character is spoken of as “The voice of one crying in the wilderness”?

2—What was the nature of the plague which caused Pharaoh to let the Israelites leave Egypt?

3—Is it true or false that one of the tribes of Israel was exempted from performing any military service?

4—Complete this Scripture: “Who is he that overcometh the world . . .”

5—What is meant by the term, “The Divine Plan of the Ages,” and where is the record of the divine plan found?

6—In what three offices or functions according to the gospel of John, did Jesus present Himself to the Jews at His first advent? Was He acceptable to them as such?

7—What is the seventh Commandment?

8—Which is correct, (a) The Father, the Son and the Holy Spirit are all one person, yet still three persons, equal in power and co-eternal or, (b) There is only one true God, the Father; His Son, the Lord Jesus, the first begotten of all creation; and the Holy

Spirit, the power or influence of God?

9—What was Jesus' reward for His complete obedience to the Father's will which led to His death on Calvary?

10—Will Hell ever be destroyed?

11—Since Solomon had such great wisdom why did he not give to the world the great inventions we enjoy in our present modern day?

12—In Genesis 2:7 we read, “And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Is there any difference between receiving a soul and becoming a soul?

13—What book in the Bible records the following prophecy?—“And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . and the great God hath made known what shall come to pass hereafter.”



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



“What Manner of Persons”

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”—2 PETER 3:11.

PETER’S words, “Seeing that all these things shall be dissolved,” were written at the beginning of the age. Now we are at the end of the age hence the instability of everything this world has to offer is more than ever a reason why we should give all diligence to make our calling and election sure to a position of joint-heirship with Christ in the “new heavens” soon to be manifest. Today, in view of what we see occurring all around us, we might well bring the apostle’s words up to date by saying, “Seeing that all these things ARE BEING dissolved, what manner of persons ought we to be.”

The many evidences that we are nearing the consummation of our hopes should bring joy to our hearts. But if we grasp the full implication of what it means, it will be a joy which is mixed with sobriety. If the fruition of our hopes is near, it means that the time for development of Christlikeness is short, hence it behooves us, indeed, to give “all diligence” in husbanding time and strength to be used in pressing “toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) No greater opportunity has ever been offered to human beings than is ours today. Would it not be tragic if we fail simply because we did not try hard enough?

Paul's admonition is, "Let us watch and be sober." (1 Thess. 5:6) If we are "sober" in the true Scriptural sense we will be watchful. We will be watchful in all ways that relate to the will of God for us in order that we may know His will and be faithful in doing it. The conditions which contribute to the dissolving of the present evil world are producing a nervous irritability on the part of the people of the world, which, if we are not on guard, will be reflected in our Christian lives. Faith in God, complete confidence in the outworking of His purposes in our lives and on behalf of all mankind, is the best safeguard against this lack of spiritual poise. We cannot properly "watch and be sober" unless we do put our trust wholly in God.

One of the most powerful forces at work in the world today is that of propaganda. It is having perhaps more to do with the outcome of the global war than airplanes and tanks and guns. Propaganda is used to discourage, to misrepresent, and to divide. If we are watchful we will have no difficulty in observing that Satan knows how to use propaganda against the Lord's people. We should detect this propaganda, properly identify it, and hence not allow it to turn us aside from faithfully serving the Lord.

Satan's propaganda may be in the nature of thoughts suggested to our minds that we are too weak and imperfect to be overcomers. He would have us believe that we may as well give up and turn our attention to other things. We should recognize all such thoughts as originating with our great adversary, the devil, and resist them by recalling the assurances of the Scriptures that God knows our weaknesses and is willing and abundantly able to help us; that His strength is made perfect in our weakness.—2 Corinthians 12:9.

Satan is a great deceiver, a past master in misrepresenting facts. He uses this method in his efforts to discourage us and also to cast doubts in our minds concerning our brethren. If we are not on the alert to identify efforts of this nature and permit ourselves to be influenced by propaganda against the Lord's people, it will not be long before we will have brought ourselves to the point of thinking that we alone are pleasing to the Lord, and possibly just a few others who may agree with us. As we see it, possibly most of the thoughts that come to our attention having as their object the breaking down of our confidence in the brethren,

originate with Satan. Let us be watchful not only that we do not give heed to slander, but even more important, that we do not lend ourselves to its circulation. Satan would like to divide us at this time when we need one another's help and encouragement so much.

Love is the sum total of all the Christian graces. When the apostle declares, “What manner of persons ought we to be,” undoubtedly he would have us realize the importance of being filled and controlled by love. It is helpful in this connection to examine our own hearts, to ask ourselves concerning the motive behind what we are saying and doing, particularly in our association with the Lord's people. If we discover that we are indulging in criticism of another, or faultfinding, let us take time to ask ourselves, Why are we doing this? Are we being prompted by love? This would be the truly “sober” way of viewing the matter. If our self-examination is sincere perhaps we will find that to an extent the spirit of hatred, jealousy, pride, or vain glory is influencing us more than we realize.

“Holy conversation and godliness” is to mark our conduct. We should be striving with all our strength to be like God. The term “conversation,” while it includes what we say, is not limited to our words. It embraces all our conduct. If it is holy, it will be a glory to God and a blessing to our brethren. Our lives are holy in proportion as they are in harmony with the will of God. May we be more thoroughly emptied of self, and may the Spirit of God fill and control us in all that we think and say and do.

THE MESSAGE BY RADIO

IN THE Lord's providence the truth continues to be broadcast by means of radio. Many hearts are being comforted, new interest created, and old interest in the truth revived. For sometime past the possibility of coast-to-coast network programs has been considered and investigation made.

Until recently there was not much encouragement in this direction. Now however, there are indications that the Lord may be opening the way for an enlargement of the work in this manner. There is nothing definite to report as yet. We are mentioning the possibility now in order that the friends may have it in mind and make it a matter of special prayer.

Encouraging Letters

A MESSAGE OF ENCOURAGEMENT

"Dear Brethren at Dawn Home: Greetings in our Redeemer's Name. It's about time before the year is gone, to tell you of my great appreciation for the monthly visits of The Dawn. You have, as Mary of old, broken your box of perfume for the remaining ones of the household of faith. We know and appreciate your labor of love to us-ward. Sometimes I am slow to tell and let others know of all the appreciation I feel. Of course God knows all and can read what is in our minds and hearts, but the brethren need to be told and encouraged to continue the good work. Time goes by and we sometimes overlook the fact that others need to know just how much we appreciate the meat in due season for the household of faith. We are nearing the new year again, and have so much to be thankful for. First, for a just God; second, for our Redeemer; and third, for the brethren of Christ and for God's Word, the Bible, and all the light He has shed on our pathway to the goal of glory. I am thankful that many, many years ago I was able to know of my God as He really is—a loving, kind God and not a demon as many picture Him. And I am glad that in due time everyone will know Him as we know Him. In the meantime we need to exercise patience and wait for the end of all strife. We can yet work and scatter the gems of truth, and encourage one another along the narrow way that leads to glory and to our Lord Jesus and our loving Heavenly Father. May you each have a large increase in the joys of His presence and Spirit. God guide and keep you till the end of the journey home. With much Christian love, I remain, Your sister in Christ, D. O., Wash."

GRATEFUL FOR STUDY

"Dear Friends: I wish to take this opportunity to express how much I

enjoy the set of 'Studies in the Scriptures' I purchased this past summer. I am very grateful for them because never before have I been able to so understand the Bible and the truth of God's purpose for this world and man. I am enclosing payment for ten copies of 'God and Reason,' five of 'Hope Beyond the Grave,' and five of 'The Truth about Hell.' I desire to pass these along to people I know with the hope that others may learn the real truth as I have. Sincerely yours, J. G. F., Calif."

APPRECIATION LEADS TO SERVICE

"Dear Brethren: Thank you for sending me such a liberal amount of literature. Now my chief desire is to get them out. I am enclosing a renewal subscription to The Dawn. It is such an attractive magazine now. Also, it is rich with good things for all. I am thankful at this season first to the Lord for the knowledge of His plan, the truth on Bible subjects, for your labor of love on our behalf, and for all the blessings which I enjoy daily. I pray that the Lord may sustain you in your effort to serve. With kindest personal regards to all who labor with them there, I am, By His grace and favor, H. N., Wash."

RADIO MESSAGE REACTS

The following extract is from a letter received from our brethren in Australia:

"You will be pleased to hear that the radio here is having a good steady effect, in that it is reaching some of the brethren who had been discouraged with the Society over the years. We praise the Lord for the privilege of service in these days, while it is still day. Much Christian love to you all; praying for the Lord's blessing upon your work, and asking the same on our account. Your brethren in Christ, by His grace, Berean Bible Institute, Melbourne, Vic., Australia."

ENCOURAGING LETTERS

TRUTH IS RECOGNIZED

"Dear Brethren: We are just enjoying the 'Truth' in The Dawn Magazine. We are not strangers to the truth but for some time we lost contact with you. Finally, through a son of ours hearing your Frank and Ernest broadcast and sending for some booklets, we found the truth again in the booklets he passed on to us. It did not take us long to recognize that it was what we were looking for, and we subscribed for The Dawn. Yours in Hope, R. T., Sask."

GOD'S ARM IS NOT SHORTENED

"Gentlemen and Brethren: Greetings in the Name of Our Lord and Savior Jesus Christ, who also is our Head and Elder Brother! I feel constrained to write this brief letter of appreciation of your work and labor of love. The October issue of The Dawn has just reached me, delayed, no doubt, on account of the perilous times in which we live. Indeed, it is rather wonderful that intercourse of this kind is possible at all when one thinks of the dangers which lurk in the waters, and of the difficulties which are on every hand. Surely Our Father, who rules all things after the counsel of His own will, overrules in these things on our behalf.

"I want to say particularly how I have enjoyed this issue of 'Dawn.' The article on the covenants is so clear, associating as it does every member of The Christ Company under The Lord Jesus, their Head, and showing how intimate and indissoluble is the relationship we mutually enjoy. Our participation with Jesus in God's sacrificial arrangement, sharing the sin-offering even as we drink of His cup which seals the New Covenant, is surely established, and, in my long experience of The Truth, I think I have never seen this subject more clearly and ably dealt with. So, I thank you.

"Forty-four years have passed since I came to a knowledge of 'The Divine Plan of the Ages,' and from 1902 I had the privilege of entertaining in my home our dear Brother Russell, who

was such an outstanding example to us all and whose death in 1916 came as a great blow to us. The experiences which followed have been trying indeed, and only the keeping power of our God who called us by His grace has maintained our faith and hope during the well-nigh thirty years which have intervened. Now, all the world conditions testify the truth of The Divine Plan, and we rejoice in Kingdom prospects which will, I think, materialize very soon, and we, according to His election and calling, will see our dear Lord face to face, and know 'Our Father who art in Heaven,' whom to know is life eternal. With Christian love, and prayers for blessings on your labors for Him and His saints, Faithfully your brother, H. C. T., Kent, England."

CONVENTION BLESSINGS

"Dearly Beloved In Christ; May this letter find all of you rejoicing more than ever in the Lord and the truth so precious to us. Our three-day New Year convention has come to an end, but the pleasant memories linger on with us. We were very much blessed and refreshed by the fine spirit which prevailed throughout the entire convention and permeated the rich spiritual talks. We also were made very happy to see so many of our Dawn brethren present, and it was a joy to fellowship and re-new acquaintances with them. The convention as a body was happy to hear from so many excellent speakers that it unanimously voted to have the secretary write to The Dawn and express its vote of thanks and appreciation for the part you played in making the convention so blessed, thanking all the speakers in turn also. And now may 1945 find us all continuing to apply the lessons already learned that we may grow in Christlikeness, conformed to His image, with a full assurance of faith in the promises of God of joint-heirship with Jesus in the Kingdom. Remembering your labor of love for the brethren which is so much appreciated, with much Christian love, A. M., Secretary."

SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in the various places served by speakers listed below, will be gladly furnished by the Pilgrim Department of The Dawn, East Rutherford, New Jersey.

H. E. ANDERSON
 Paterson, N. J. (Afternoon) Feb. 18
 Rutherford, N. J. (Evening) 18

S. C. DEGROOT
 Richmond, Va. Feb. 7
 Greensboro, N. C. 8
 Hendersonville, N. C. 9
 Jacksonville, Fla. 11, 12, 25
 Orlando, Fla. 13, 14
 Miami, Fla. 16, 17, 18
 Sarasota, Fla. 20
 St. Petersburg, Fla. 21, 22
 Tampa, Fla. 23
 Mobile, Ala. 27
 New Orleans, La. 28

P. KOLLIMAN
 York, Pa. 18
 New Bedford, Mass. 25

J. Y. MAC AULAY
 Brooklyn, N. Y. (Evening) Feb. 4
 Paterson, N. J. (Afternoon) 11
 Rutherford, N. J. (Evening) 11
 Groton, Conn. (Evening) 17
 New London, Conn. (Afternoon) 18
 Philadelphia, Pa. 25

W. S. MARSHALL
 Dexter, Me. Feb. 4
 Guilford, Me. 11
 Brewer, Me. 18
 Ellsworth, Me. 25

M. C. MITCHELL
 Hartford, Conn. Feb. 4
 Paterson, N. J. (Afternoon) 25
 Rutherford, N. J. (Evening) 25

M. A. STAMULAS
 Easton, Pa. Feb. 15
 Allentown, Pa. 16
 Reading, Pa. 18
 Baltimore, Md. 20
 Washington, Pa. 21

Pittsburgh, Pa. 25
 Youngstown, Ohio 26, 27
 Akron, Ohio Feb. 28—Mar. 2
 Columbus, Ohio Mar. 4, 5

J. I. VAN HORNE
 Duquesne, Pa. Feb. 4
 Washington, Pa. 18

G. M. WILSON
 East Liverpool, Ohio Feb. 11

W. N. WOODWORTH
 Rutherford, N. J. (Evening) Feb. 4
 New Haven, Conn. (Morning) 11
 Waterbury, Conn. (Afternoon) 11
 Toronto, Ont., Can. 18
 Baltimore, Md. 25

C. W. ZAHNOW
 Mogadore, Ohio Jan. 31
 Warren, Ohio Feb. 2
 Cleveland, Ohio 4
 Elyria, Ohio 5
 Toledo, Ohio 6
 Detroit, Mich. 7
 Flint, Mich. 8
 Saginaw, Mich. 11, 18
 Grand Rapids, Mich. 20
 Jackson, Mich. 21

TWO NEW TRACTS

We now have two tracts in stock which the friends are invited to order in any quantity they can use. One is entitled, "DO YOU KNOW?" It follows the sequence of God's plan as presented in the "God and Reason" booklet. It is timely, and we trust will prove effective as a witness to the truth. The other tract is entitled, "THE GREAT HOME COMING." It deals with the hope of the resurrection, and announces "Hope Beyond the Grave" and "The Divine Plan of the Ages." We are preparing a special edition of this message to be used by those who may prefer it in the place of Consolation Cards. For this purpose it will be designed somewhat after the order of a condolence card, inside of which will be the necessary number of pages to present the message.

CONVENTIONS

The assemblies listed below are not sponsored by the Publishers of The Dawn, but are courtesy announcements which we are glad to make in the interests of Bible study and Christian fellowship. They are sponsored and the programs are arranged by local groups of Bible Students. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

REXFORD, N. Y., February 11—Home of C. F. Plath. Take Saratoga Bus at Schenectady and get off at Blue Barns.

SAGINAW, MICH., February 11—Woman's Club, 311 N. Jefferson Street.

MIAMI, FLORIDA, February, 16-18—Three-day gathering in hall at 1785 N. W. 4th Street.

CHICAGO, ILL., February 25—Cen-

tral Masonic Temple, 910 N. LaSalle St.

DETROIT, MICH., February 25—Maccabees Bldg., Woodward Avenue at Putnam.

WARRINGTON, ENGLAND, March 31 to April 2—St. Johns Hall, Wilderspool Causeway, Warrington. For details, write the secretary, Mr. David Stanley, "Hetherton," 42 Euclid Ave., Grappenhall, Warrington, Lancs., England.

BIBLE: Weymouth's Translation, 3 editions—Pocket, \$2.00; Regular book size, \$3.00; Leather, \$5.50. All editions carry full notes.

LEESER'S TRANSLATION of the Old Testament: cloth, \$2.00.

PELOUBET'S BIBLE DICTIONARY: 799 pages, \$2.50.

WESTMINSTER DICTIONARY OF THE BIBLE (Davis Revised Edition): 658 pages, \$3.50.

EMPHATIC DIAGLOTT: cloth, \$2.10.

ATTRACTIVE PLAQUES: Assorted sizes and designs, on pressed wood and crystal background. Prices range from 30 cents to \$2.00.

PICTURES. Restitution "Peace"—on French mat, unframed—sepia, 85 cents and \$2.00; colored, \$1.00 and \$3.00. Hoffman's subjects, sepia or colored, 60 cents and \$2.50.

CROSS AND CROWN EMBLEMS: Pins and buttons, \$2.85; Pendants, \$3.00.

STATIONERY. Ten Scripture assortment texts. Packet-Medium size, Ripple Bond, 100 sheets, 50 cents; 100 envelopes, 50 cents.

GREETING CARDS. Birthday and Friendship cards: Box of ten, 50 cents, Swiss colored prints: Assorted Scripture text, 60 cents a dozen. Biblical picture cards and birthday assortments: 20 cents a dozen. Bradlee folders with envelopes: Scripture text, five and ten cents each.

Notice: The cloth bound Daily Heavenly Mauna is temporarily out of stock. We can still supply orders for the deluxe edition at \$1.00.

MEMORIAL DATE THIS YEAR
Tuesday, March 27

ANSWERS To Test Your Knowledge Questions (See Page 56)

1—John the Baptist.—John 1: 23; Isaiah 40:3.

2—The death of the firstborn.—Exodus, 12th chapter.

3—It is true. The tribe of Levi was exempted because of their service to God.—Numbers 1:45-53.

4—"but he that believeth that Jesus is the Son of God?"—1 John 5:5.

5—The "Divine Plan of the Ages" means the arrangements God has made for carrying out His sovereign will for the human race. It embraces the time from the fall of man in Eden to his ultimate blessing with everlasting life. The record of this plan is found in the Old and New Testaments. It is specifically mentioned as a "plan of the ages" in Ephesians 3:11, Diaglott translation.

6—As a Bridegroom in John 3: 29; as a Reaper in John 4:35-38; and as a King in John 12:13-15. Only a remnant accepted Him.—Romans 11:5 and 9:27.

7—"Thou shalt not commit adultery."—Exodus 20:14.

8—(b) is correct. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "The beginning of the creation of God."—John 17:3; Revelation 3:14; 1 Corinthians 8:6; Acts 1:8.

9—"And being found in fashion as a man, He humbled Himself,

and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."—Philippians 2:8, 9.

10—Yes. In Hosea 13:14 the word grave is translated from the Hebrew word *sheol*, which is the only word translated "hell" in the Old Testament. The text reads, "O grave [*sheol* "hell"] I will be thy destruction."

11—It was not then due time. In Daniel 12:4 we read, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." We are now living in that time.

12—Yes. This text teaches that God did not give a soul to Adam, separate and distinct from him. The word soul means, "a breathing creature." (Dr. Strong) Every human being IS a soul. No human being HAS an immortal soul. The term "immortal soul" is not found in the Bible.

13—Daniel 2:44. This is one of many prophecies which tell of the Kingdom of God to be established on the earth, removing all other kingdoms, and once established, "it shall stand forever." This Kingdom of God and His Christ is the only hope for enduring peace and life everlasting.

Prove All Things

To Us the Scriptures Clearly Teach

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

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

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

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

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

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