

a herald of Christ's presence

THE DAWN

"THE TIME IS FULFILLED,
AND THE KINGDOM
OF GOD IS AT HAND."

Mark 1:15

April 1967

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CONTENTS

HIGHLIGHTS OF DAWN

The Threatened Famine	1
THE BIBLE ANSWERS TV SCHEDULE	8
"FRANK & ERNEST" BROADCAST SCHEDULE	10
BIBLE STUDY	

Christ's Commission and Ascension	12
The Coming of the Holy Spirit	14
Peter's Sermon at Pentecost	16
Peter and John at the Temple	18
Witness Before the Sanhedrin	20

CHRISTIAN LIFE AND DOCTRINE

God's New Creation	
The Creator's Grand Design Art. XVI	22
Christian Stewardship	34
Weekly Prayer Meeting Texts	60

THE BRITISH SECTION

The One Sent of God—"I AM HE"	44
---	----

YOUR QUESTIONS

The Lord Knows	51
Two Salvations	52
Jesus' Soul in Hell	53
Born of the Spirit	54

TALKING THINGS OVER

A Blessed Privilege	55
The Work in India	59

ENCOURAGING LETTERS	61
-------------------------------	----

SPEAKERS' APPOINTMENTS

Great Britain	50
United States	62

CONVENTIONS	64
-----------------------	----

The Threatened Famine

WAR, revolution, crime, increasing taxes and national debts, race riots, and space exploration capture most of the headlines in the news these days. But co-existent with the events to which these refer there is developing a crisis more ominous than anything the human race has ever experienced. It is world famine. Recently the National Council of Churches of the U. S. A. expressed the belief that this famine would be upon us by the year 2000. Many economists put it much closer, some of them as few as fifteen years from now.

The farmers of the world are now able to produce more food per acre than ever before; so why should there be a world famine? It is the exploding population. The population of the earth is increasing much faster than the production of food; and sooner or later, the economists say, this will lead first to shortages, and later these shortages will increase to famine proportions. It is one of the great paradoxes of the ages that at a time when the potential for food production is greater than it has ever before been, the human race might well be facing a starvation diet.

However, as already noted, this is not the fault of the world's farmers but is due to the "exploding" population. In the United States and a few other countries of the world, the people in general are still getting plenty to eat. But with seventy-five percent of the earth's population this is not true. There is virtually a famine in India even now. True, this is due in part to failing crops in 1966, occasioned by lack of rain; but even apart from these unfortunate circumstances, India is chronically short of food, and millions in that overcrowded country are constantly hungry. Millions of bushels of wheat are being sent to India

from other countries, but this only partially alleviates the suffering of the people in that stricken country.

Statistics

Some very interesting statistics are being presented by the experts on the increase of population in the past and currently. Sir Charles Darwin, former director of Britain's National Physical Laboratory—comparable to the United States Bureau of Standards—has made extensive studies of the world's population problems. He claims that in the year A. D. 1700 the total population of earth was only five hundred million. At the present time the population of earth is close to three billion. This means that in less than three hundred years the world's population has increased by nearly two and a half billion, or more than four times the amount of increase from creation to the year 1700, a period of nearly 6,000 years.

Conservatively estimated, it is now the belief of economists that the next forty years—perhaps less—will see another doubling of the population, which would bring the number of humans living on the earth to nearly six billion, and so it goes. It is not difficult to see that, barring unforeseen circumstances, the population of earth will mount to proportions that are staggering.

Sir Charles Darwin concedes that the earth could produce food for the tremendous population that will be on the earth a hundred years from now, but he wonders about the problems of food and living room by the end of the second hundred years, when, according to the present rate of increase, the population will number between forty and fifty billion. It is difficult for our minds to grasp such colossal figures. It is easier, perhaps, to comprehend what is taking place when we think of it in terms of days, and single years. The population of the earth is now increasing at the rate of one hundred thousand every twenty-four hours. Thus at the end of every ten days there are a million more people on earth to be fed, and at the end of a hundred days, ten million more.

So at the end of each year a number of people more than equal to that of four cities the size of London, or of New York, have been added to earth's population. Nor does this increase remain constant. It is like compound interest on money in a bank. These additional millions each year themselves accelerate the increase. It becomes accumulative.

There are two principal reasons for the present population "explosion." One is a matter of simple arithmetic. When the figure one is doubled you still have only two, and the double of two is only four. This doubling can be continued through many steps before arriving at a figure that is beyond our ability to comprehend. So it was with earth's population. As late as A.D. 1700 it was only five hundred million. But now each doubling carries ominous overtones of future hunger and overcrowding.

The second reason has helped to compound the threat of disaster. It is the development of medical science, which has decreased the death rate and increased the average length of human life. The biblical lifespan is given as "three score years and ten," but actually the average length of human life was less than half of this until recent years. (Ps. 90:10) The exception to this was in the antediluvian world, and for a short time following the Flood, when the life span ranged in hundreds of years.

As late as a hundred years ago parents could expect to lose half their children in death before they reached the age of maturity. Medical science has changed this. In Asiatic countries, of course, this change is not so marked; but even there great advances have been made. Assuming that medical science will continue to advance, conquering to a large extent one after another of the "killer diseases" which still blight the human race, this again will add to the force of the "explosion" that is sending earth's population skyrocketing to such unbelievable heights.

God's Design

Human wisdom is baffled by the problems produced by this

rapid increase of population. Economists only a few years ago, while recognizing what was happening, took the view generally that the present generation would not experience any unsurmountable problems because of it. But even this viewpoint is now changing. The year A. D. 2000 is now the date suggested by many for world famine, and, as we have noted, many are putting it still closer. Certainly parents of today can well be concerned over the overcrowded world in which their children will find themselves.

For those who have faith in the Bible, and in the plan of God for his human creatures which it reveals, the outlook is different. This difference is implied in God's commission to our first parents. We quote: "So God created man in his own image, in the image of God created he him; male and female created he them, . . . and God said unto them, Be fruitful, and multiply, and replenish [Hebrew, 'fill'] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:27, 28

Many have not considered the limitation placed upon this commission. The human race was to multiply and "fill" the earth. It was not God's design that the earth be overfilled. God did not commission our first parents to continue multiplying regardless of the capacity of the earth to provide food and shelter for their offspring. From this we must believe that when sufficient people have been born to "fill" the earth adequately, the propagation of the race will cease. To believe this calls for the acceptance of the fact that the great Creator of the universe, and of man, intervenes in human affairs whenever necessary for the accomplishment of his purpose in the creation of man.

There have already been outstanding examples of this. The antediluvian world became so corrupt through intermarrying with materialized angels that the human race might well have deteriorated and vanished. But God intervened and destroyed that world by the Flood. In the divine providence Noah and his

family were brought through the Flood and became the nucleus of a new world.

God's chosen people, the natural descendants of Abraham, were held slaves in Egypt, and through privation and other hardships could have been destroyed as a people. But God did not permit this. Through a series of outstanding miracles God delivered his people and cared for them, overshadowing them with miracles to assure their reaching the land he had promised to their fathers.

God promised to send a Redeemer and Deliverer who would redeem the world from death and restore the people to life and to the dominion which was forfeited because of sin. This great Messiah came in the person of Jesus Christ, but his enemies crucified him. Again God intervened, and raised his Son from the dead, and Christ returns to earth to accomplish that mighty deliverance promised by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) This means that the billions who have died will be resurrected and will live on the earth.

Still Not Too Many

To those who are concerned about the present population, it might almost be frightening to think that room and food must also be found for those who have died and will be restored to life. But there is really no cause for alarm. Just a few years ago the Eugenics Department of Carnegie Institute estimated that some thirty billion people have lived on the earth since the beginning of recorded history, which, as indicated in the Bible, was shortly after creation. This figure, of course, is now somewhat larger.

This many people distributed evenly over the land surface of the earth would give a density of about 550 per square mile. Today, the population density in the Netherlands is 870 per square mile. In the state of Rhode Island it is 800, and in New Jersey, 700. In many countries today a very high standard of living is being maintained where the population density is well over 550 per square mile.

However, at this point we are presented with sobering implications. What about the billions who will be born in the future? This is just the point to which we have been leading. We believe it is fully in harmony with the plan of God as revealed in the Bible for him again to intervene in the affairs of mankind as he did in times past. This time his intervention would be to halt the propagation of the human race, for the simple reason that his design in this connection will have been accomplished.

Preparations for the blessings of Christ's kingdom are going on throughout all the earth today. Never before has man struggled so arduously to bring about peace. The advantages of peace are more clearly recognized now than ever before. This also is in preparation for the glad day that is coming when Christ will establish universal and lasting peace.

Today the economists of the world know that in order to avoid a future tragedy of frightening proportions the human birthrate must be drastically cut. God foreknew when he commissioned our first parents to fill the earth that such a crisis would one day be reached, and he knew what he would do about it when the time came. Meanwhile, he is allowing mankind to make the effort, and thus to be prepared for this drastic change which must soon be miraculously brought about.

Nor will this be in the far distant future! Statistics clearly reveal that the hour of change is close upon us. This, we submit, is one of the most definite proofs we have of the nearness of the full establishment of Christ's kingdom. So, again, what the world looks upon as a possible calamity, by faith we are able to view as one of the signs that soon there will be divine intervention in the affairs of men, an intervention through the agencies of Christ's kingdom, which will shower blessings of prosperity, health, and lasting life upon all the willing and obedient of mankind.

What About the Famine?

Are we to expect, then, that world-wide famine conditions will prevail before the kingdom of Christ is fully established? There

is no definite scriptural answer to this question. Already seventy-five percent of the human race go to sleep hungry every night, and this situation is worsening almost every year. The extent to which this may develop into famine proportions remains to be seen. The most definite promise we have is that in this time of tribulation, caused by war, famine, and other evils, all flesh will not be destroyed.—Matt. 24:21, 22

It seems reasonable to suppose that millions will lose their lives in this time of great tribulation. But this will not be an eternal loss for them, for they will be restored to life in the resurrection and together with their fellows have an opportunity to enjoy the blessings of Christ's kingdom. Those blessings will be many, and varied. Above all they will include life—not a life of hunger, but a full and rewarding life; not a life that fades away into decrepit old age and finally succumbs to the ravages of sin and disease, but a life, rather, of full and glorious perfection, a robust life, filled with vigor and aglow with happiness.

God assures us that this will be so, and even gives us some hints as to how the earth will provide for the needs of mankind. "The earth shall yield her increase," we are told. (Ps. 67:6) Every man shall dwell under his vine and fig tree, we are assured. (Micah 4:4) This we understand to be a symbolic statement depicting economic security.

Isaiah 25:6-8 describes the kingdom of Christ symbolically as a "mountain," and we are told that in this "mountain" the Lord will make unto all people "a feast of fat things." This does not necessarily refer to material food, although this would be included. There is "a famine in the land" today for hearing the Word of God, but in the kingdom the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Thus mankind will not only enjoy economic security and a restoration to health and life, but will be enlightened concerning the true God, and in him they will also rejoice. They will say, "This is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon
Tuscaloosa WCFT-TV Channel 33
Sundays, 1:00 p.m.

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Hollywood KLXA-TV Channel 40
Sundays, 11:00 a.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.
San Francisco KSAN-TV Channel 43
Sundays, 11:00 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs. Fri., 8:00 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

COLORADO

Durango KREZ-TV Channel 6
Sundays, (Time to be announced.)
Grand Junction KREX-TV Channel 5
Sundays, (Time to be announced.)

Montrose KREY-TV Channel 10
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAW Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.
Walker KCMT-TV Channel 12
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.

TV BROADCAST

Columbus	WCBI-TV	Channel 4	Greenville	WFBC-TV	Channel 5
Sundays,	7:30 a.m.		Tuesdays,	6:30 a.m.	
Meridian	WTOK-TV				
Sundays,	10:00 a.m.				
NEW MEXICO			SOUTH DAKOTA		
Farmington	CATV-TV		Aberdeen	KXAB-TV	Channel 9
Sundays,	8:30 p.m.		Sundays,	10:30 a.m.	
NEW YORK			TEXAS		
Binghamton	WNBF-TV	Channel 12	El Paso	KTSM-TV	Channel 9
Sundays,	8:00 a.m.		Sundays,	10:00 a.m.	
OHIO			Odessa	KOSA-TV	Channel 17
Cambridge	WHIZ-TV	Channel 80	Sundays,	(Time to be announced.)	
Sundays,	9:30 a.m.		San Antonio	KWEX-TV	
Cincinnati	WCPO-TV	Channel 9	Sundays,	3:15 p.m.	
Thursdays,	1:30 a.m.		UTAH		
Columbus	WBNS-TV	Channel 10	Salt Lake City	KUTV	Channel 2
Saturdays,	7:30 a.m.		Sundays,	10:00 a.m.	
Coshocton	WHIZ-TV	Channel 71	VIRGINIA		
Sundays,	9:30 a.m.		Roanoke	WRFT-TV	
Toledo	WSPD-TV		Sundays,	12:00 p.m.	
Sundays,	1:00 p.m.		WASHINGTON		
Zanesville	WHIZ-TV	Channel 18	Yakima	KNDO-TV	
Sundays,	9:30 a.m.		Sundays,	11:30 a.m.	
PENNSYLVANIA			Richland	KNDU-TV	
Lebanon	WLYH-TV	Channel 15	Sundays,	11:30 a.m.	
Sundays,	11:30 a.m.		WEST VIRGINIA		
SOUTH CAROLINA			Fairmont	WDTV	
Anderson	WAIM-TV	Channel 40	Sundays,	1:00 p.m.	
Mondays,	(Time to be announced.)		Oak Hill	WOAY-TV	Channel 4
Charleston	WCSC-TV	Channel 5	Fridays,	(Time to be announced)	
Sundays,	12:00 p.m.		BERMUDA		
			Hamilton	ZFB-TV	Channel
			(Day and time to be announced.)		

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

4	PANAMA		Saturdays,	6	PERU	
	Panama City	HOR59	8:45 a.m.	1.	Lima	Radio America 7:00 p.m.
	PARAGUAY				URUGUAY	
					Montevideo	Radio Carve
2	Asuncion			3	PHILIPPINES	Saturdays, 4:30 p.m.
	Z. P. 9 Comuneros	970 kc.	10:15 a.m.		Davao City	DXAW Saturdays, 9:45 p.m.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDN(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany WEEB 1300 9:00 a.m.
 Kingston WBAZ 1550 9:45 a.m.
 New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:10 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:45 a.m.
 Cleveland (Sat.) WXEN (fm) 106.5
 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.
 Wagoner KWLG 1530 8:15 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m. and
 5:45 p.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 San Antonio KBOP 1380 7:15 a.m.
 Sherman-Dennison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Tacoma KMO 1360 9:45 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Chayenne KYWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR APRIL

2—"Our Lord's Prayer"
 9—"A Conquering Ruler"
 16—"Life Beyond the Grave"

23—"The Evening and the Morning"
 30—"The Faith of Our Fathers"

LESSON FOR APRIL 2

Christ's Commission and Ascension

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

ACTS 1:1-11

"THE Acts of the Apostles" was written by Luke, and the verses comprising today's lesson simply present in more detail the closing thoughts of the Gospel of Luke, giving us a transition from the life and ministry of Jesus to the experiences of his footstep followers as they continue the ministry of the glad tidings of the kingdom. Luke speaks of the "many infallible proofs" of Jesus' resurrection which the Master had given to his disciples while, during the forty days prior to Pentecost, he continued to speak of "the things pertaining to the kingdom of God."

Luke tells us of Jesus' last appearance to the disciples before he was taken up into heaven. Jesus told them to tarry at Jerusalem and "wait for the promise of the Father," which was the promise to send them the Holy Spirit. He told them that not many days hence they were to be baptized by the Holy Spirit.

But there was a question in the disciples' minds. They now believed

more than ever that Jesus was the Messiah. Their Messiah had now been raised from the dead. His enemies could no longer interfere with his plans, so they wanted now to know what those plans were. "Wilt thou at this time restore again the kingdom to Israel?" they asked. The establishment of Messiah's kingdom meant to them, first of all, that Israel would be delivered from bondage to Rome, and that the nation would again have its own government.

In reality, Jesus did not answer this question. Instead he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Continuing, he said, "But ye shall receive power, after that the Holy Spirit is come upon you." Our memory verse explains that this power, or authority, would be given to constitute the disciples witnesses for Jesus "unto the uttermost part of the earth."

By implication, this was informing the disciples that prior to the establishment of the kingdom there

was a great work to be done. The Gospel of the kingdom was to be preached throughout the world. The disciples did not grasp the full scope of this work. Had they done so they would have known that Jesus was describing a work that would require an entire age in the plan of God for its accomplishment. More than nineteen hundred years have passed, and still this witness work continues.

Many have erroneously concluded that the purpose of such a witness has been to convert the entire world to Christianity. However, its main objective has been the calling from the world of a people to be associated with Jesus in his thousand-year kingdom. This people is called the church, the word "church" being a translation of a Greek word which means "a calling out."

The church is composed of a people called out from the world and invited to lay down their lives in sacrifice as Jesus did. These are promised that if they suffer and die with Jesus they will live and reign with him. (II Tim. 2:1, 12) James refers to these as "a people for his [the Lord's] name." (Acts 15:14) It is after these have been reached by the Gospel, responded in full dedication to the Lord, and proved faithful unto death, that the messianic kingdom will be fully established. Meanwhile the preaching of the Gospel has been a witness to the world.

Just as the redemption of the world through the death of Jesus

was the main objective of his first advent, so the main objective of his second advent is the setting up of his kingdom, and through the agencies of that kingdom, the blessing of all mankind. It will be then that the whole world will be enlightened concerning God's provision of life through Christ, and those who respond and obey the laws of the kingdom will be blessed with peace, joy, and everlasting life here on the earth as humans. Those who disobey will be cut off in death.—Acts 3:19-23

The disciples watched Jesus disappear, and two "men"—probably angels—"in white apparel" appeared, and assured them that Jesus would return. They believed this, and through the remainder of the New Testament we find the apostles testifying to this glorious hope of the return of their Lord. Without that return and the work of the kingdom, the divine plan would come far short of full accomplishment.

QUESTIONS

What answer did Jesus give to the disciples when they questioned him concerning the time of the establishment of his kingdom?

What great commission did Jesus give to his followers?

What is the main purpose of preaching the Gospel during the present age?

When and how will the world be converted?

What was the great hope of the Early Church with respect to Jesus?

The Coming of the Holy Spirit

MEMORY VERSE: "But the Helper, the Holy Spirit, which the Father will send in my name: shall teach you all things, and remind you of all things which I said to you."—John 14:26, Emphatic Diaglott

ACTS 2:1-11

THE Holy Spirit is the holy power of God, used by him for the accomplishment of his purposes. In the Dark Ages it was decided by certain theologians that the Holy Spirit was a person, and it was construed to be the third person in a trinity of gods. Our Common Version translation of the New Testament attempts to support this erroneous understanding by using "Ghost" instead of "Spirit," and in many instances the personal pronoun "he" is used in reference to the Holy Spirit.

Because of this, we have copied the memory verse of this lesson from the Emphatic Diaglott translation, by Prof. Benjamin H. Wilson. Prof. Wilson properly uses the word "Spirit" instead of "Ghost" and omits the use of the personal pronoun, which does not appear in the Greek text. Modern translations as a rule use the word "Spirit" instead of "Ghost" when reference is made to the Holy Spirit. That the Holy Spirit is not a person, but a power, or influence, is shown in the statement by Peter that Jesus had "shed forth" this holy power

upon the waiting disciples at Pentecost. (Acts 2:33) A power can be "shed forth," but a person cannot be.

It was in keeping with Jesus' promise contained in our memory verse that the Holy Spirit was "shed forth" at Pentecost. And what a display of power it was! "A rushing mighty wind . . . filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." In this demonstration of power the tongues seem to be symbolic of speech, and the disciples were being authorized to be preachers of the Gospel as witnesses of Jesus.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Much is being made of this today in a number of denominational churches. But speaking with "tongues" as practiced today is very different from that which took place at Pentecost, and later in the Early Church. Verses 9 to 11 of the lesson reveal that gathered for Pentecost were Jews from essentially all known parts of the world at that time.

These did not know the language spoken by the disciples, so the Holy Spirit miraculously enabled these newly constituted witnesses for Jesus to speak to all these different groups in language with which they were familiar.

Thus this vast multitude received the Gospel witness in a remarkably short period of time. Returning to the countries from which they came, the believing ones could continue the witness among their own people, and thus the work of the new age had a wonderful start. The gift of "tongues" continued with certain ones in the Early Church as long as there was need for it, and then it ceased.

The "tongues" of today serve no useful purpose. Seldom does anyone understand the gibberish that is uttered, and rarely does it even resemble any of the known languages of today.

We read that the waiting disciples at Pentecost were "filled with the Holy Spirit." Here again we have the thought of a power, or influence, rather than a person. When they were "filled with the Spirit" they began to speak. This is one of the things accomplished by the infilling of the Holy Spirit—it not only commissions one to speak in the name of the Lord, but it enthuses him with the urge to speak. The disciples at Pentecost were additionally empowered to speak in languages unfamiliar to them. This was a needed blessing at the time.

Isaiah 61:1-3 opens with the statement, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted," etc. When Jesus began his ministry he applied this passage to himself, and his Spirit-filled followers come under this same anointing of the Spirit, as members of his body. They also are anointed to proclaim glad tidings.

The Holy Spirit does not authorize anyone to preach that the wicked are to be eternally tormented in a fiery hell. The message of God's Spirit-filled people is one of joy and of comfort. It is the Gospel that was preached before to Abraham, and reiterated by the angels on the night that Jesus was born. It tells of the "Seed" of promise, and of the blessing of "all the families of the earth" through that seed. (Gen. 12:3; Gal. 3:8, 16, 27-29) It tells also that this is the age when the Lord accepts the sacrifices of his people as they follow in the footsteps of Jesus. Today it includes an explanation of chaotic world conditions, that this is the day of God's vengeance, to be followed by the messianic kingdom of joy.

QUESTIONS

What is the Holy Spirit?

Why were the disciples at Pentecost empowered to speak with tongues?

What is one of the things a Spirit-filled Christian will want to do?

Peter's Sermon at Pentecost

MEMORY VERSE: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38

ACTS 2:22-24, 32-39

PETER's pentecostal sermon dealt largely with the resurrection of Jesus Christ from the dead. It was the resurrected Jesus, Peter explained, who had sent the Holy Spirit upon the waiting disciples. He emphasized that Jesus of Nazareth had demonstrated that he had God's approval "by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Peter pointed out that despite this "ye have taken [Jesus], and by wicked hands have crucified and slain [him]." But God foreknew this. Indeed, it was part of his plan for the redemption and recovery of mankind from sin and death.

Peter emphasized the fact that God, the Father, had raised Jesus from the dead. Jesus could not restore his own life, for in death he was helpless. On the cross he had committed his life into the hands of his Heavenly Father, with the assurance that it would be restored. One of the assurances of this was the prophetic statement pertaining to him which is re-

corded in Psalm 16:10: "Thou wilt not leave my soul in hell [hades, the death condition], neither wilt thou suffer thine holy one to see corruption."—Acts 2:27

Reading the 16th Psalm, one might easily suppose that David was speaking of himself, but, as Peter pointed out, this was not so. David had not been raised from the dead and had not entered into the presence of God, as this prophecy indicates. Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." (ch. 2:29) In verse 34 of our lesson Peter said, "David is not ascended into the heavens."

"Being a prophet," Peter said, "and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Thus Peter, through the enlightenment of the Holy Spirit, saw in the resurrection of

Jesus a wonderful fulfilment of prophecy, and a preparatory step looking to the establishment of the messianic kingdom.

Peter quoted still another prophecy, the one recorded in Psalm 110: 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This prophecy, he explained, was also fulfilled by the resurrection and exaltation of Jesus, and he declared, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

While Jesus was highly exalted to the right hand of God at that time, the subduing of the enemies of God and of righteousness was to be accomplished later, during the thousand years of the messianic kingdom. Paul wrote concerning Christ, "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:25, 26

Peter's sermon had a salutary effect upon many in his audience. We read that "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter's reply, as recorded in our memory verse, was that they were to repent and be baptized in the name of Jesus for the remission of sins. He explained that if they did this they would "receive the gift of the Holy Spirit."

These were all Israelites and were in covenant relationship with

the Lord through the Law given at Sinai. But they had transgressed that Law, particularly in the crucifixion of Jesus. Through genuine repentance and a symbolic baptism for the remission of their sins, they could enjoy that lost relationship with God, and thus be in a position to be transferred into Christ as members of the house of sons. John's baptism was for the remission of sins, and it applied only to Israelites. Later, the baptism of Gentile converts was symbolic of their burial into Christ and their rising to walk in newness of life.

Peter explained that the promise of the Holy Spirit was not only to those who heard him at Pentecost, but to their children, "and to all that are afar off, even as many as the Lord our God shall call." Not all to whom the Gospel is preached are called by God, for this is not the age for the conversion of all mankind. And those who are called must make their "calling and election sure," in order to be worthy to live and reign with Christ.—II Pet. 1:10

QUESTIONS

What was the main topic of Peter's pentecostal sermon?

Did Jesus raise himself from the dead?

What is meant by Jesus' soul being in hell?

Was the messianic kingdom established at Pentecost?

When will the enemy Death be destroyed?

Peter and John at the Temple

MEMORY VERSE: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21:22

ACTS 3:1-16

The central theme of today's lesson is the miracle of healing a man lame from his birth. This man was lying at the gate of the temple called Beautiful, asking alms of all who entered. Peter and John approached, and he asked alms of them. Peter replied, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The account informs us that "immediately his feet and ankle bones received strength," enabling him not only to walk, but to leap. He entered the temple "leaping, and praising God."

All the people saw him, and naturally were astonished, for they knew that he had been unable to walk from the time of his birth. The record states that "they were filled with wonder and amazement at that which had happened unto him." The healed man held onto Peter and John, and "all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

This gave Peter a marvelous opportunity to testify concerning Jesus and his resurrection and

what this meant in the outworking of the divine plan of salvation for all mankind. He explained that it was not by his own holiness and power that this man had been made to walk. He said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—vss. 13-16

Peter then explained that it is God's purpose to restore all in God's due time. This wonderful assurance is given us in the remaining verses of the chapter, particularly in verses 19-22. Applying the lesson of the miracle, Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of

refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

The thought here is clear and reassuring. Just as that one man had been healed through the power of the resurrected Jesus, so in due time there will be "times of restitution of all things," for, as Peter explained, God would send Jesus Christ the second time to accomplish this, through the agencies of his kingdom. And this great life boon, Peter further explained, had been spoken by God "by the mouth of all his holy prophets since the world began."

As we have noted, the man healed by Peter not only walked, but "leaped"—probably an exhibition of joy. One of God's prophets wrote concerning "the times of restitution" that "then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:6) The restoration of that time will include the awakening of the dead, and Isaiah refers to this as a returning of "the ransomed of the Lord," and declares that they shall "return, and come to Zion with

songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

Our memory verse is a wonderful assurance that God hears and answers his people's prayers. Using it in connection with Peter's miracle of healing could create the impression that Christians can expect miracles of this kind to take place if they pray earnestly for them. We do not doubt God's ability to answer prayers of this nature. We point out, however, that according to Peter the time for general blessings of healing, as was illustrated by this miracle, is still future.

Jesus explained that if we abide in Christ, and his Word abides in us, we can ask what we will and it will be granted unto us. And John said, "If we ask anything according to his will, he heareth us." (1 John 5:14) This condition of prayer implies that we will ask only for those things which are the will of God for us to have, and God's will for his people at the present time is that they lay down their lives in sacrifice.

QUESTIONS

What is the central theme of this lesson?

What lesson did Peter draw from the miracle which he performed?

When, in the plan of God, is the time for a general program of healing?

Should Christians pray for the healing of their friends?

Witness Before the Sanhedrin

MEMORY VERSE: "For we cannot but speak the things which we have seen and heard."—Acts 4:20

ACTS 4:5-20

THE priests, the captain of the temple, and the Sadducees did not like Peter's sermon on "restitution." They were grieved, the record states, that these two disciples had "taught the people, and preached through Jesus the resurrection from the dead." Peter had told of Jesus' resurrection, and they recognized that what had been said concerning "restitution," or restoration, implied the resurrection of all the dead. The Sadducees did not believe in the resurrection in any case, and the other religious rulers were incensed that Peter had taught that it would come through Jesus. Peter and John were put in prison for the night.—Acts 4:1-4

The next morning they were brought out of prison to appear before "their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest." This could well have been at least a partial gathering of the Sanhedrin, as the title of our lesson indicates. The first question asked Peter and John was, "By what

power, or by what name, have ye done this?"—that is, healed the lame man.

Peter's reply was brief, and to the point: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (vs. 10) The Sanhedrin did not like this answer. They did not want to hear that Jesus Christ of Nazareth had anything to do with the miracle; nor did they want to be reminded that they had crucified Jesus; and outwardly, at least, they were still refusing to believe that he had been raised from the dead.

Continuing his reply, Peter referred to the prophecy of Psalm 118:22: "The stone which the builders refused is become the head stone of the corner," and he said that Jesus was that "stone." Peter then explained that there was no salvation outside of Christ—"for there is none other name under heaven given among men, whereby we must be saved." (vss. 11, 12) This was a bold statement to make to those unbelieving religious rulers of Israel, but it was very true.

And it is just as true today, even though now there is a tendency in many professed Christian circles to feel that faithful adherents of non-Christian religions also obtain salvation. But this is not so.

We are glad, however, that the acceptance of Christ as Redeemer and Savior is not limited to the present short span of life, when the minds of the majority are beclouded pertaining to the true issues involved. We are glad that in the future time of Christ's kingdom all will be thoroughly enlightened, that the knowledge of the Lord will fill the earth, and that all will be given a full opportunity to believe.—Isa. 11:9; Zeph. 3:9; I Tim. 2:3-6

When the rulers noted the boldness of Peter and John "they marvelled; and they took knowledge of them, that they had been with Jesus." Jesus also was bold in his proclamation of the kingdom Gospel. He was bold in exposing popular error and in proclaiming unpopular truth, and so were Peter and John. Certainly the great truth of Jesus' resurrection, and the fact that no one could obtain salvation outside of him, were unpopular.

But the rulers could do nothing about it. The man who was healed was standing right there as a living testimony to the fact that a great miracle had been performed. The news of this miracle had already spread throughout Jerusalem. Conferring with one another, the rul-

ers decided on what they hoped would be a way to prevent the knowledge of this miracle from spreading still further. The plan was to release the apostles, for in view of the public sentiment in their favor there was nothing else they could do, but to command them "not to speak at all nor teach in the name of Jesus."

But Peter and John did not agree to this, although they had been "threatened." They left it to the Sanhedrin to determine which would "be right in the sight of God, to hearken unto you more than unto God." Peter and John knew that through the authority of God's Holy Spirit they were commissioned to proclaim the Gospel of the risen Christ. They knew also that these religious rulers did not speak for God, so they felt under no obligation to agree to their terms of release. Actually, under the circumstances, Peter and John had no other choice, for they could not "but speak the things" which they had seen and heard. While they were further threatened yet they were released.—vs. 21

QUESTIONS

Why were the religious rulers of Israel unhappy over Peter's sermon on "restitution"?

Does "restitution" include the resurrection?

Is the opportunity of belief in Christ limited to the present life?

THE CREATOR'S GRAND DESIGN

Article XVI

God's New Creation

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10

THE animate and inanimate creations of God exist in almost endless variety. On this small planet Earth there are the many sorts of inanimate life in the vegetable kingdom; and in the animal kingdom there are many thousands of species, beginning with the lowest forms of shellfish, and continuing to the highest form of earthly life, which is the human. David wrote that man was made "a little lower than the angels," which means that above the human plane of existence, and invisible to our eyes, there are further varieties of created life.—Ps. 8:4-8

The Scriptures reveal that, beginning with the first advent of Jesus, the Creator has been developing another creation—a creation on a higher plane of life than any previously brought forth. This new creation is divine and in God's design shares his highest of all planes of life. The Creator's design calls for a limited number to be on this high plane of life, and it reveals that these will be indestructible. They will enjoy "glory and honor and immortality."—Rom. 2:7

It was God's arrangement, in connection with all his other intelligent creatures, to create them and then test their loyalty to him. It was thus with the angels. Some of these maintained their fidelity; others failed under test and became what are sometimes referred to as "fallen angels." The same procedure

was followed with respect to man. Adam was created a perfect human and then tested. He failed under test and came under condemnation of death, with his progeny dying with him.

Pre-tested

But this procedure was not possible when it came to God's new creation of the present age, for in his design those who would be members of this highly honored class were ultimately to be exalted to the divine plane of life, which, as we have noted, is indestructible. Obviously it was necessary that those striving for this high position should be tested before they were granted immortality, else there would be the possibility of having sinners in the universe who could not be destroyed. Thus, so far as these would be concerned, the divine mandate that "the wages of sin is death" would be made void.—Rom. 6:23.

The only way this testing prior to full maturity as "new creatures" could be accomplished would be to invite a limited number who already existed on a lower plane of life to participate in the program on the basis that if they proved loyal under the severest of tests they would be exalted to the divine plane. The first of these was Jesus, and during this Gospel Age others have been invited to partake of this "heavenly calling." (Heb. 3:1) The creative work in these has been and continues to be accomplished by God's Holy Spirit.

At the time of his baptism, and through the holy power of the Creator, Jesus became a new creature. His mind was filled with the precious promises of God, and these set before him the hope of a future joy of exaltation to the right hand of his Father. This joy enabled Jesus to endure the cross and to despise the shame involved in the testing of his fidelity to the Creator. (Ps. 16:10, 11; Heb. 12:2) When Jesus proved his faithfulness, even unto death, and was raised from the dead, he was highly exalted above every name that is named. He was, in fact, given the divine nature.—Phil. 2:9, 10

His Followers Also

What was true with Jesus is also true with respect to all his faithful followers. The only difference is that Jesus was perfect from the beginning, so that his mind and body could and did react perfectly to the impulses of the Holy Spirit as they reached him through the Word of truth, whereas his followers are imperfect, members of the fallen and sinful race of Adam. These could not be acceptable at all for the purpose for which they are called except as they are looked upon by the Creator as being covered by the righteousness of Christ.

In the selection of these to be part of his new creation, the Creator, through his providences, prepares them to be receptive to his Word of truth, and then arranges for them to be brought into contact with that Word. Through God's Word these begin to appreciate his love as expressed through Christ Jesus, and they are influenced by the drawing power of his love to dedicate themselves to him and to Christ, whose righteousness they believe will be imputed to them.

Paul explains this viewpoint very beautifully. He writes, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5: 14, 15) Then in the 17th verse Paul adds, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is concerning these that, in our text, Paul writes, "We are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10

As Paul explains, this new creation is "God's workmanship." God's creative work in developing this group of his faithful people in preparation for exaltation to the divine nature is accomplished by his Holy Spirit, or power. It involves much more than conversion from sin to righteousness. The total creative process involves the development of a new mind—a spiritual mind with heavenly aspirations—and finally, in the

resurrection, the exaltation of that mind in a glorious divine body.

Born Again

To help our finite minds to comprehend in some measure the bringing forth of this new creation, the Bible uses various illustrations. One of these is the begetting and birth of a child. We recall Jesus' conversation with Nicodemus, a ruler in Israel. To him Jesus said, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) "The kingdom of God" here referred to is the rulership aspect of that kingdom. There will be many millions in the kingdom of God as subjects, and these will not be "born again."

Nicodemus did not understand how one could be born again, and he asked if it would be necessary to enter again into his mother's womb and literally be born again. Jesus replied, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:4-8

Jesus' illustration of the characteristics of one who is born of the Spirit is revealing, he uses the invisible power of the wind. Obviously our finite minds cannot grasp too much concerning the characteristics of spirit beings, but we do know that they are invisible to human eyes, and powerful. This is true of the exalted Jesus and of the Heavenly Father; and those who are exalted to the divine nature to be rulers in the kingdom of God will be like these. They will be God's new creation.—I John 3:2

Begotten First

Many students of the Bible think that in his discussion with Nicodemus Jesus was referring only to conversion from sin to

righteousness and a filling with the Holy Spirit. But this is not all that Jesus was speaking of, as is apparent from the Master's statement that those born of the Spirit can come and go as the wind. However, before there can be a birth of the Spirit there must first be a begetting of the Spirit, and it is this begetting that occurs when one enters the narrow way and begins to walk in the footsteps of Jesus.

This point is somewhat obscured in our English Bibles, due to the fact that there is but one Greek word for both begetting and birth. The student must determine from the context which meaning is intended. For example, when Jesus said that those "born" of the Spirit could come and go as the wind, we know he was referring to Spirit birth, and not Spirit begetting. Other texts use the word "born" when the context indicates that the reference is to the Christian at the present time. In these instances the word "beget" or "begotten" would greatly clarify the meaning of the text.

There is a beautiful thought associated with the idea of begetting, followed in due time by birth. It is during this period that the embryonic new creature is nourished and matures in preparation for birth. This development takes place while the mind of the new creature is contained in an earthly body. Thus the creative process goes on, and in due time the new creature is ready for birth on the divine plane.

It is the Spirit of truth, reaching the new creature through the inspired Word of God, that does the nourishing and strengthening prior to the birth of the new creature. During this period God's providences also exercise an important role in the development of the new creature. But when the due time comes for spiritual birth in the resurrection, God's power is exercised in a more direct manner. Paul speaks of the "exceeding greatness of his [God's] power" which raised Jesus from the dead at the time he was "born of the Spirit."

Through God's overruling providences in our lives as new creatures, that same divine power is available for us while we

are maturing in preparation for Spirit birth. And then that mighty power of God will be used to raise us from the dead and exalt us to the divine nature to live and reign with Christ in that glorious kingdom through which all the families of the earth are to be blessed. Paul was willing to give up all earthly advantages and glory in order to experience that power, during the present life, and in the resurrection.—Phil. 3:8-11; Eph. 1:18-23

Co-operation

In all the other works of creation the things created did not have the opportunity of co-operating in their own creation. But with God's new creation it is different. Paul wrote, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) Peter speaks of our being made partakers of the divine nature through the "exceeding great and precious promises" of God, and then admonishes us to add to our faith virtue, knowledge, fortitude, patience, godliness, brotherly-kindness, love. If we do this, Peter assures us, we will have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

Part of the work of God's grace in our lives is accomplished through the trials which he permits and helps us to endure. It is by these that our loyalty to the Creator is tested. Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (I Pet. 4:19) Yes, our Creator is faithful. He was faithful in the creation of our first parents. When they transgressed his law he was faithful in sending his beloved Son to redeem them and their progeny from death. He is faithful now in bringing forth his new creation. He is loving and kind and just, and while he knows that we need to be tested, his strength is available to help us if we yield ourselves to the experiences which he sees best for us.

Peter also wrote, "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you." (I Pet. 5:6, 7) Nothing like this was ever said to any others of God's intelligent creatures while in the process of being created. They were not asked to co-operate. But we are. God's creative hand may at times weigh heavily upon us as new creatures. But this is in love and because he is a faithful Creator. Our part in it is to realize that he is caring for us, and to humble ourselves under his mighty hand, knowing that if we do, through his faithfulness he will exalt us in due time to the glory, honor, and immortality which he has promised.

"The mighty hand of God," as represented in his providences, will continue over us until we finish our course in death. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Here again our co-operation is invited, and what a blessed privilege it is to respond by faithful adherence to the whole will of God. Being faithful is possible only with the help of "the God of all grace, who hath called us unto his eternal glory by Christ Jesus." It is the God of grace who is able, after we have suffered a while, to make us perfect and strong and settled. Truly he is a faithful Creator!—I Pet. 5:10, 11

Minds Renewed

Paul wrote, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The renewing of the mind here referred to by Paul is accomplished by the power of the Holy Spirit through the Word of God. By nature we seek earthly things. Adam was created of the earth, earthy. The earth, by nature, is our home, and it is natural that man should love the things of the earth.

But for those whom God is developing as new creatures in Christ Jesus there is the need that their minds be transformed. There are many promises of the Word which help to accomplish

this. Jesus said to his disciples that he was going away to prepare a place for them, and that he would come and receive them unto himself, that where he was, there they would be also. (John 14:2, 3) John wrote that it does not yet appear what we shall be, but we know that we shall be like him, and see him as he is.—I John 3:1-3

The Apostle Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

These and other promises create an assurance that by faithfulness to the will of God we may attain spiritual life with Jesus in a heavenly home. Thus our minds are transformed from earthly to heavenly aspirations. We hear Paul's admonition to "seek those things which are above, where Christ sitteth on the right hand of God," and to set our "affections on things above, not on things on the earth." (Col. 3:1, 2) As we allow these new aspirations to captivate us we are growing as new creatures, and if faithful to the end of our earthly course we will attain the glory promised.

"Bare Grain"

Paul uses "bare grain" to illustrate the new mind that is "sown" in death and made alive in the resurrection. He says that "it is sown in corruption," and "it is raised in incorruption." Continuing, he says, "It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (I Cor. 15:37, 42-44) To this Paul adds, "There is a natural body, and there is a spiritual body"—in the resurrection, that is.

Paul explains that in the resurrection God will give to every "seed" "its own body"—that is, a body appropriate to the mind

that was sown in death. For the mass of mankind this will be a human body, for they have not developed spiritual aspirations and hopes. They were created to live on the earth, and their hopes have all been earthly. But for "new creatures" who have set their affections on things above it will be different. The minds of these have been transformed, and their hopes have been transferred from the earth to heaven, for they have been made "partakers of the heavenly calling."—Heb. 3:1

Concerning these in the resurrection, Paul states, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49) "For" he further explains, "this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—vss. 53, 54

The statement, "Death is swallowed up in victory," is quoted from Isaiah 25:8. The entire verse reads, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." This is one of God's promises to restore mankind in general to perfection of human life on the earth. This will be accomplished through the agencies of Christ's thousand-year kingdom. Then Satan will be bound, and the Lord's people of that time will not be persecuted, for then, as Isaiah assures us, the Lord will remove "the rebuke of his people . . . from off all the earth."

However, as Paul explains, this great boon to humanity, this great project of "restitution," must await the completion of the "new creation" class of the present age. Only after all these, individually, have been exalted to immortality will God fulfil his promise to "swallow up death in victory," and put an end to the reign of sin and death. This proper sequence in the outworking of the divine plan is shown by Paul's use of the words "when" and "then" in his explanation that "when . . . this

mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

God's Inheritance

In Ephesians 1:18 Paul speaks of "the riches of the glory of his [God's] inheritance in the saints." There are many passages which refer directly or indirectly to the rich inheritance of the new creation class. They are heirs of God and joint-heirs with Jesus Christ. But here Paul speaks of this class as being God's inheritance. This is a stupendous thought, yet one which can be understood when we take all the facts into consideration.

Among all the hosts of God's intelligent creatures there had been none on his own plane of existence. Even the holy angels were limited in the extent to which they could fellowship and co-operate with the divine Creator. But God's new creation, when completed, will be on the divine plane of life with him. He will have an immediate family of his own, which in this full sense was not true before. So, in the outworking of his grand design for the deliverance of mankind from sin and death, God himself will receive an inheritance which throughout the endless ages will continue to enhance his joy and glory.

How truly marvelous it is to realize that by his Holy Spirit, or power, the Creator could take some of his imperfect and dying creatures here on earth, recreate and exalt them to his own nature and high position in the universe! To do this for Jesus, who was perfect and separate from sinners, is beyond our comprehension. But what amazing grace is manifested through him in the calling, preparation, and exaltation of Jesus' followers to the same high position. "How unsearchable are his judgments, and his ways past finding out."—Rom. 11:33

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Christian Stewardship

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."—I Corinthians 4:1, 2

AS FOLLOWERS of the Master we have a great responsibility as to how we use our time, strength, and other talents in the service of the divine cause. This we could speak of as a stewardship. But the stewardship particularly referred to in our text is not one over our own resources, but a stewardship over riches which the Lord has especially imparted to us. It is described by Paul as a stewardship over "the mysteries of God." As ministers of Christ we have a vital responsibility to be faithful in the use of these "mysteries."

It is the truth of the divine plan which Paul here describes as "the mysteries of God." Some of these mysteries are individually identified. For example, we have the mystery of "Christ in you, the hope of glory." (Col. 1:27) Paul also refers to a mystery with respect to the resurrection of those who will live and reign with Christ a thousand years. All down through the age these have fallen asleep in death to await the resurrection, but at this end of the age, beginning with our Lord's second presence, those who "die in the Lord" do not remain asleep in death, but are "changed in a moment, in the twinkling of an eye." Paul refers to this as a mystery, and a very wonderful mystery it is. (I Cor. 15:51, 52; I Thess. 4:13-17; Rev. 14:13) How glad we are that our Heavenly Father, through the Holy Spirit, has revealed this mystery to us! We can lay hold of this as one of the things to be experienced when we reach the end of the narrow way; we can, that is, if we continue to be faithful to our stewardship.

Jesus compared the spiritual blindness of the scribes and Pharisees of his day with the blessed position of his own

disciples, saying that it had been given to them to know the mysteries of the kingdom of God. (Mark 4:11) At the time Jesus spoke these words the disciples had not yet received the Holy Spirit, so they did not understand the mysteries then as clearly as they did later, or as we are privileged to do today. Nevertheless they had been highly favored of the Lord, and at Pentecost this favor was further manifested in pouring out the Holy Spirit upon them.

The "mysteries of the kingdom of God," as mentioned by Jesus (Luke 8:10), comprehend the entire plan of God for the redemption of mankind from sin and death through the ransom sacrifice of Jesus Christ, and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (I Tim. 2:3-6; Acts 3:19-21) How glad we are that it has been given to us to know and appreciate these mysteries, these precious doctrines of the divine plan! God has touched our hearts and has given us his Holy Spirit, and our minds have been enlightened.

Fundamental Truths

The "mysteries of God" are the fundamental doctrines of the truth. How do we know which doctrines of the divine plan are fundamental? One method of doing this is to determine whether or not a doctrine has a bearing on how we live our Christian lives. Ideas which have no bearing on how we live while they may be interesting, are not of first importance.

One of the doctrines which helps point out to us what the will of the Lord really is, and how and why we can enjoy his fellowship, is the one pertaining to the creation and fall of man. We know that our first parents were created perfect and were given the opportunity of living on the earth under edenic conditions forever, but that they failed because of their disobedience to divine law. We know that this resulted in plunging the whole world into sin and death. Thus we know that by nature we are members of a sin-cursed and dying race.

This truth was brought to our attention at the time we

symbolized our consecration. We were then asked if we recognized the fact that by nature we were sinners and had no standing before the Lord in our own merit. We were also asked if we had accepted Christ and were depending on the merit of his shed blood to cover our imperfections and make us acceptable to God. Answering these questions then was important to us, and in our hearts and lives we must continue to answer them correctly if we expect to retain God's favor. It is the constant realization that, apart from him and the provision he has made for us through Christ, we are as nothing, and this greatly helps us to maintain a true spirit of humility before the Lord.

It is fundamentally important to know that "the wages of sin is death." (Rom. 6:23) Many believe and teach that the wages of sin is eternal torment. For us to proclaim this doctrine would not be faithfulness to our stewardship of the mysteries of God, for this crude, erroneous view of sin's penalty is not one of the mysteries of God. While this is an extreme illustration, it emphasizes the importance of holding to all the doctrines of the truth in as great a degree of purity as possible, lest in any way we misrepresent the Lord in our ministry by giving out false conceptions of his divine plan of the ages.

The Abrahamic Covenant, the New Covenant, the call of the church, the time of our Lord's second presence, and the harvest work at the end of the age—indeed, all the great features of the divine plan—in one way or another have a bearing on the manner in which we serve the Lord. This is one of the things which makes them fundamental. Another thing is the fact that these "mysteries of the kingdom of God" can all be established definitely by direct statements from the Word of God. The Lord has not left them to conjecture, or to supposition.

Paul wrote that we now "see through a glass, darkly" (I Cor. 13:12), and this is true. The main body of truth made up of the fundamental doctrines might be likened to a mountain which we are approaching. At a distance we can clearly see the outline of the mountain, but the details may not be distinctly discerned.

However, as we get nearer and nearer to the mountain these details are seen with increasing clarity. So is with the truth of the divine plan. On certain minor matters, some may hold views slightly different from those held by others of the brethren. But the great truths which make up the "mountain" stand firm and unchanged, and we should rejoice in the efforts of all to continue growing in grace and knowledge, realizing that we will not see all truth clearly until we actually reach the kingdom. For "the path of the just is as a shining light which shineth more and more unto the perfect day."—Prov. 4:18

Faithfulness

Faithfulness to our stewardship of the mysteries of God means more than preaching the Gospel of the kingdom, although this is a very important part of it. We are to be faithful also in contending earnestly "for the faith which was once delivered to the saints." (Jude 3) Paul admonished the brethren at Philippi, "that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."—Phil. 1:27

We are also to be faithful to all the conditions of the ministry. Paul sums these up for us beautifully in the 6th chapter of II Corinthians. In the 5th chapter, beginning with verse 15, he reminds us of the motivation for our consecration. It was the fact, he says, that Christ died for us, and from this we reason that we do not belong to ourselves, but to him who loved us and died for us.

This leads to our acceptance into the body of Christ and to becoming "new creatures" in Christ Jesus. Paul wrote, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (vs. 17) Continuing in the next verse Paul says, "And all things [which are "new"] are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Paul is saying that as new creatures in Christ Jesus we have been given a new vocation, which is to be ministers of recon-

ciliation. This is another way of describing our stewardship of the mysteries of God. He informs us (vs. 19) "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. Now then, (vs. 20) we are ambassadors for Christ, as though God did beseech you by us: . . . be ye reconciled to God."

A Blameless Ministry

It is, then, as ministers of reconciliation that we serve as ambassadors of Christ. This is an important aspect of our stewardship of the mysteries of God. In the opening verse of chapter 6 Paul speaks of this as being workers together with God, and then in verse 3 he admonishes, "Giving no offence in anything, that the ministry be not blamed." Throughout the remainder of this chapter, Paul speaks of the various facets of Christian endeavor which are involved in a ministry that God can approve, one that is not blameworthy in his sight or in the sight of those who are in harmony with him.

He says that we are to approve ourselves as the ministers of God, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." Paul was himself an approved ambassador of Christ, a faithful steward of the mysteries of God, and he had experienced all these things and had been faithful in them. How much every minister of Christ needs patience! We need patience in dealing with those to whom we minister, and we need patience to endure the afflictions which result from our faithful stewardship.

Faithfulness as stewards of God's mysteries may well involve necessities and distresses. It did for Paul. There were times when he suffered want, and was hungry. He was cold in his prison cell in Rome. He was distressed by stripes, by imprisonments, and in riots which enemies stirred up against him. And through it all he was a faithful laborer, and watchful (some translations say, going without sleep and food) for the welfare of his brethren.

Conditions in the world have changed since Paul's day, and faithfulness to our stewardship may not lead to such extreme hardships now as it did then. But we should be willing to endure these experiences if in the Lord's providences they come upon us. We, like Paul, should be willing to go without sleep and food if need be in the service of our Lord and of his people, and in bearing witness to the truth. These are things that are involved in a faithful stewardship of the mysteries of God.

But let it be noted that these experiences are not in themselves the ministry of the truth, but rather the trials which we are called upon to endure in order that we might be approved ambassadors of Christ. If we weaken under these tests, become discouraged, and step aside for an easier way of life, it means that we are not proving faithful as stewards of the mysteries of God.

Other Requirements

There are still other requirements in connection with a faithful ministry of the truth. Paul continues, "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." (vss. 6, 7) "By pureness," Paul says. We could think of this as pureness of Christian character. We could think of it also as diligence in maintaining the purity of the truth. Both these aspects of pureness are important to an approved ministry.

"By knowledge," Paul continues. We need to know the truth in order to minister it to others. Maintaining a pure knowledge of the truth has an important bearing on how we serve the Lord, as we have seen, and it also bears a vital relationship to our ministry.

"By longsuffering, by kindness." There is a relationship between these two facets of Christian character. In I Corinthians 13:4 Paul says, "Love suffereth long, and is kind." When passing through trials due to opposition and misunderstandings, sometimes the tendency is to become irritable, which in turn may lead to unkindness. This means that we are not bearing up under

our trials as well as we should. Trials do not give us an excuse for being unkind, for unkindness always manifests something less than full development of love. And let us not try to cover our sins of unkindness by the claim that we are simply registering "righteous indignation."

"By the Holy Spirit, by love unfeigned." To be a faithful steward of the mysteries of God it is essential that we be filled with the Holy Spirit, which is the Lord's Spirit, the Spirit of love. This calls for an emptying of selfish desires and ambitions. If we are to be faithful stewards of God's mysteries, we cannot permit self-interest of any kind to turn us aside from faithfulness to our stewardship.

"By the Word of truth, by the power of God." It is the Word of truth that we are to proclaim, not the opinions of men—not even our own opinions. We may hold thoughts which appear reasonable, but if they are not supported by the Word of God they have no real place in our ministry of the truth. And to the extent that we make faithful use of the Word of God in our ministry, that ministry will be "in the power of God"; for the Word of God is powerful, and "sharper than any twoedged sword."—Heb. 4:12

"By the armor of righteousness on the right hand and on the left." Paul wrote that we are to "put on the whole armor of God," but putting on this armor is not in itself the discharge of our stewardship. It is, rather, a necessary preparation for the duties of our ambassadorship. The various parts of the Christian's armor represent different aspects of the truth and the manner in which it serves to protect us as new creatures, the "sword of the Spirit" being our offensive weapon as we go forth to minister the mysteries of the kingdom of God.—Eph. 6:10-19

Under All Conditions

We are to be faithful stewards of God's mysteries under all conditions. Paul mentions some of these conditions: "By honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold,

we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

"As dying, and behold, we live." All true ambassadors of Christ are suffering and dying with him. The goal of our efforts is to be faithful unto death. At the same time we enjoy a blessed hope of life, and even now we live by faith in the promises of God. Thus, while the way of the stewards of God's mysteries is a difficult one, at the same time it is a way of rejoicing, for we rejoice in the hope of the glory of God.—Rom. 12:12; 5:1, 2; Phil. 4:8

"As poor, yet making many rich; as having nothing, yet possessing all things." Jesus himself was a faithful steward of the mysteries of God, and how truly poor he was as far as the good things of earth were concerned. Jesus did not so much as own his own home. He said that while the foxes of the fields have holes, and the birds of the air have nests, the Son of man did not have a place to lay his head. Jesus devoted everything to his ministry, and when he had finished his course in faithfulness, apparently he left only the clothing which covered him. This was divided among the soldiers, who cast lots for his seamless garment.

But how many indeed have been made rich by Jesus' ministry! These riches have come down to us, and we rejoice in them. We are blessed by his wonderful words of life, and we have peace with God through the merit of his perfect sacrifice. Truly, in Jesus we have a wonderful example of One who was poor, yet through his ministry made many rich; and these riches will continue to flow for the blessing of others, even during the Millennial Age.

"As having nothing, yet possessing all things." All things which we could call our own were surrendered to the Lord at the time of our consecration. Now we are using whatever we have in his service, as stewards of the mysteries of God. A poet wrote, "Naught that I have my own I call, I hold it for the Giver."

This should be true with respect to all our earthly goods; and this really makes us poor.

But at the same time we possess "all things." We are heirs of God, and joint-heirs with Jesus Christ. One of our choice possessions is the Holy Spirit, which guides and strengthens and comforts us in our every time of need. We belong to God, and the half has never been told of all the spiritual riches this implies; but faithfulness as stewards of the mysteries of God is essential in order to continue holding these unseen riches.

Heart Enlargement

Verse 11 reads, "O ye Corinthians, our mouth is open unto you, our heart is enlarged." Enlargement of the physical heart is a serious ailment, and if not corrected sooner or later leads to death. But the reverse is true of the spiritual, or symbolic heart. Paul wrote that he had an enlargement of the "heart," and all truly faithful stewards of the mysteries of God will also experience this. If this does not occur, it means that we are hard-hearted and therefore lack a proper response to the needs and opportunities of our stewardship.

An "enlarged heart" in the spiritual sense will manifest itself in an untiring zeal to serve the Lord and his people. It will be reflected in our patience with the imperfections of others and our kindly attitude toward them, even those who may disagree with our viewpoints and are not sympathetic toward our efforts as ambassadors of Christ. Heart enlargement will enable us to rejoice that others are preaching the Gospel.

We have abundant evidence of Paul's enlargement of heart. In his letter from a Roman prison to the brethren in Philippi, Paul reassured them that his experience in being imprisoned had resulted in a "furtherance of the Gospel." He said, "I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the

Lord, waxing confident by my bonds, are much more bold to speak the Word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:12-18

We know of no instances today in which the Gospel is preached insincerely and through "envy and strife." We quote Paul's reference to his own experience rather to illustrate the attitude of an "enlarged heart" toward the preaching of the Gospel even under such circumstances. Paul did not rejoice in the wrong motives of others, but he did rejoice that the Gospel was preached despite this unhealthy condition.

Paul was fully committed to his stewardship of the mysteries of God. He knew that this meant proclaiming the message. For himself, he knew that it was vitally important that an ambassador of Christ be pure in heart, patient, motivated by love, and kind even under stress. He knew that he needed the whole armor of God. He knew that he should expect hardships, persecutions, afflictions, necessities, and distresses.

But Paul did not permit his trials to shrink his heart. His outlook for the service continued to be broad, and his attitude toward his brethren, even those who would injure him, continued to be loving. What an example of faithful stewardship this is for us! Paul knew what was required in an understanding of the truth and in the personal application of its principles in order to be an approved steward of the mysteries of God. He also knew what was required of faithfulness in proclaiming the truth in order to discharge his responsibility as an ambassador of Christ. And he was faithful in both respects. May this also be true of each one of us!

The One Sent of God

"I Am He"

OUR Lord Jesus is revealed in the Scriptures as being absolutely unique in the plan of God. Think of some of the titles bestowed upon him: "the only begotten of the Father"; "Christ, the Son of God"; the "Alpha and Omega"; the "first and the last"; "the Lamb of God"; "the Word"; "the way"; "the true vine"; and these are but a few which could apply to him alone. (John 1:14; 20:31; Rev. 1:11, 17; John 1:36, 1; 14:6; 15:1) He could, and did, point to himself as the personification of his Father's will and plan, and say, "I am he." Of no one else could this be true.

All good men, whether they be prophets, apostles, or pastors, draw attention, not to themselves but to God and our Lord; that is often the measure of their goodness. John the Baptist was a great example of this fitting humility. He said, "I am not the Christ," "the latchet of whose shoes I am not worthy to stoop down and unloose." (John 1:20; Mark 1:7) Weymouth's translation of John 5:35 quotes Jesus as

saying of John, "He was the lamp that burned and shone"; but he was not **THAT LIGHT**, and this John the Baptist realized, saying, "He [Jesus] must increase, but I must decrease."—John 3:30

Paul is often referred to as the greatest of the apostles. He had more visions and revelations than all the others, yet he wrote in I Corinthians 15:9, "I am the least of the apostles, . . . not meet to be called an apostle, because I persecuted the church of God"; and in Ephesians 3:8 he acknowledged that the grace of God, the blessed privilege of preaching the good news of the kingdom, had been given to "me, who am less than the least of all saints." He saw not himself, but Christ, as the all-important one, the one sent of God, the only one who could say, "I am he." In true humility, Paul saw his rightful place before the Lord. His attitude of mind has been well represented, as:

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen,
be known, be heard;
Not I, but Christ, in every
look and action,
Not I, but Christ, in every
thought and word."

All honest-hearted men, brought into contact with the Lord, are made aware of their own insufficiency and unworthiness, and confess this, as did the centurion who came to Jesus asking that his servant might be healed. Jesus commended him highly for his faith. Luke 7:9 says that Jesus "marveled at him"; yet this man of great power and authority said, "I am not worthy that thou shouldest enter under my roof."—verse 6

All those used of God in any way prior to the first coming of Jesus were also self-effacing in the presence of God. Such sterling characters as Moses, Abraham, David, and Job looked forward to the One who was to come; none said, "I am he." When God said to Moses, "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt," his reply was, "Who am I?"—Exod. 3:10, 11

We are informed in Numbers 12:3 that Moses was "meek, above all the men which were upon the face of the earth," and he knew that, although God was honoring him by using him to bring deliverance to the people of Israel, there was a greater One yet to come who would effect a much greater deliverance. We read in Deuteronomy 18:15 that he said to Israel, "The Lord thy God will

raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

Another Old Testament worthy who was used and blessed by God was Abraham. Above everything else, he desired a son, and God told him that He would grant this great wish. Although he was ninety-nine years old he accepted the word of the Lord. Genesis 15:6 says, "He believed in the Lord; and He counted it to him for righteousness."

We read in Genesis 17:1-3, "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face." This was a wonderful promise from God, and Abraham humbled himself in grateful acknowledgment of God's goodness—he "fell on his face."

Romans 4:19, 20 says, "And being not weak in faith . . . he [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." God had promised to bless all the families of the earth through his seed, but Abraham knew he could not give them life and he looked forward to the

great Life-giver yet to be sent of God. Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8:56

David, the man after God's own heart, also comes to mind as one whom God blessed and used to bless his people, but who retained his humility before God, and pointed to the coming Redeemer not only of Israel, but of the whole world. He boldly defied the imposing giant Goliath in the knowledge that "the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." (I Sam. 17:37) Verse 45 says, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

David knew that he could not by his own power or strength bring deliverance, but acknowledged his dependence upon God. II Samuel 22:2-4 reads, "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior, thou savest me from violence. I will call on the Lord, who is worthy to be praised." This chapter records the song David sang "in the day the Lord had delivered him out

of the hand of all his enemies." Verse 32 asks, "Who is God, save the Lord?" and the answer of verse 33 is, "God is my strength and power."

God gave David a wonderful promise of an everlasting kingdom: "I will stablish the throne of his kingdom forever." (II Sam. 7:13) But, as Paul disclosed in his discourse at Antioch, recorded in Acts 13, the real fulfilment is in Jesus. Verse 33 says, "God hath fulfilled the same unto us . . . in that he hath raised up Jesus." It is Jesus, not David, who could say, "I am he," the throne of whose kingdom will be established forever.

Another who looked forward by faith to the coming One was Job. In Job 37:14 he is advised to "stand still, and consider the wondrous works of God." God propounded many questions to Job, and his answer is given in Job 40:4: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." His mouth was stopped before the Lord; he reached the conclusion that all right-minded men must acknowledge that of themselves they have nothing whereby they can commend themselves to God. After many bitter experiences Job was able to say in true humility before God, "I have heard of thee by the hearing of the ear: but now mine eye seeth

thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5, 6

Looking into the future, Job saw the coming of the One sent of God; for we read in Job 14:15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands"; and in Job 19:25 (R. V.), "I know that my Redeemer [margin, vindicator] liveth, and that he shall stand up at the last upon the earth." Job was one of those faithful ones who, in the words of Hebrews 11:13, saw the promises "afar off, and were persuaded of them, and embraced them."

When we turn to the life and teachings of our Lord Jesus we find a marked change. The question was put to him, "Art thou he that should come, or do we look for another?" (Matt. 11:3) Jesus did not send the reply back to John the Baptist, as he could have done, "I am he," but he demonstrated to the delegation of John's disciples that the power of God was working through him, and that he was fulfilling the prophecies of the Old Testament. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—vs. 5

Doubtless our Lord knew that in this way, by actions, which

speak louder than words, he could reassure John—who was suffering in prison—more effectively than by a simple affirmation of who he was and why he had come into the world. But we find many instances in the Scriptures where Jesus did claim his rightful position as the One sent of God. He claimed that God was his Father, and that the works he did and the words he spoke were of the Father. "The people were astonished at his doctrine [teaching]: for he taught them as one having authority."—Matt. 7:28, 29

When we look up some of the statements our Lord made, we can understand why the people realized that "never man spake like this man." (John 7:46) He taught: I am he through whom alone men may have access to the Father. "Come unto me, all ye that labor and are heavy laden." (John 14:6; Matt. 11:28) The following are a few of the plain statements made by our Lord, none of which could have been made by any other:

"I am come that they might have life."—John 10:10

"I am the way, the truth, and the life."—John 14:6

"I am the bread of life."—John 6:35

"I am the good shepherd."—John 10:11

"I am the door of the sheep"-fold.—John 10:7

"I am the vine, ye are the branches."—John 15:5

"Before Abraham was, I am."—John 8:58

"I am the light of the world."—John 8:12

"I am from above: . . . not of this world."—John 8:23

"I am the resurrection, and the life."—John 11:25

"I am in the Father, and the Father in me."—John 14:10

"I am not come to destroy, but to fulfil."—Matt. 5:17

"I am he, . . . I do nothing of myself; but as my Father hath taught me."—John 8:28

And the risen Lord said, through John the Revelator:

"I am he that liveth, and was dead." (Rev. 1:18) "I am Alpha and Omega, the beginning and the ending."—Rev. 1:8

Peter said that Jesus of Nazareth was "a man approved of God . . . by miracles and wonders and signs, which God did by him." (Acts 2:22) His wonderful works and words were the sign or seal that he had come from God, and the burden of his message was, "If any man thirst, let him come unto me, and drink." (John 7:37) He did not teach, as did the scribes and Pharisees, by referring to former teachers, such as the words of the ancient fathers, the traditions of the

elders, but he said, "Keep my saying," "my words"—the One "sent" of God.—John 8:51; 14:23; 17:3

Jesus urged those who believed on him (as he urges us still) to hold on to the truth. "If ye continue in my Word, then are ye my disciples indeed." (John 8:31) Weymouth's translation reads: "If you hold fast [literally, remain in] my teaching, then you are truly my disciples." To the unbelieving Jews Jesus said, "Which of you convinceth me of sin?" (John 8:46) The New English Bible renders this, "Which of you can prove me in the wrong?" None of them could do this, and Jesus continued, "If what I say is true, why do you not believe me?" They did not believe him because they had not a meek and teachable spirit—they were in tune with Satan, not with the Spirit of Jesus.

Our Lord Jesus, the very center of the plan of God, drew attention, not to the plans and schemes of men, but to his Father in heaven, and to only himself as the One sent by the Father for the execution of his plan. "In him was life; and the life was the light of men." (John 1:4) When he asked his disciples at a time when many had turned back from following him, "Will ye also go away?" Peter replied, "Lord, to whom shall we go? thou hast

the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:67-69

Peter was speaking for all the followers of the Lord who have learned in the school of Christ; such have no doubt that he was the "sent" of God. These have tasted that the Lord is gracious, and through the study of our Father's Word and the understanding of his great plan they can rejoice in him who made the claim that he came from God and returned to God. (John 8:42; 13:3; 16:28, 30) "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18

Resulting from the faithfulness of Jesus throughout his earthly ministry, including his being "obedient unto death, even the death of the cross, . . . God . . . hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11) The divine regal authority of Christ extends into heaven and throughout all the earth, also under the earth.

Yes! "under" the earth, because the grave is a part of Christ's dominion, and he has authority to reckon with every enemy of God and of man, and this is a marvelous commission. "Every knee" is to have the opportunity of voluntarily bowing at the name of Jesus; and "every tongue" is to have the opportunity of voluntarily confessing that "Christ is Lord, to the glory of God." Neither death nor hell (the grave) is an insurmountable barrier to the Lord Jesus, because he holds the keys of both. And he will, in due time, liberate every captive. Here is indeed stupendous divine authority and sovereign power!

Then "the ransomed of the Lord [all mankind, as a consequence of Jesus' giving himself 'a ransom for all'] shall return [from the land of the enemy], and come to Zion with songs and everlasting joy upon their heads: [and walking up the grand 'highway . . . of holiness,' then available] they shall [by obedience] obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:8, 10; I Tim. 2:6; Jer. 31:16) Christ and his glorified church are to reign "a thousand years"; and for all eternity "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. 21:4

BRITISH SPEAKERS' APPOINTMENTS

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Latchford May 7

C. A. CORNELL

Dewsbury May 14
Portrush 27-29

J. H. MURRAY

Latchford Apr. 16
Portrush May 27-29

E. T. NADAL

Dublin Apr. 8, 9
Portrush May 27-29

W. F. READER

Dewsbury Apr. 2
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The Lord Knows

Do you claim to be the only true church, and that all outside of your group are not Christians, and will be lost?

No! None but the Lord knows who are truly his and who are not. Even the great Apostle Paul did not attempt to decide this. He wrote about some "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." And to this he added, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—II Tim. 2:18, 19

Following human leadership, or belonging to some denomination or organization, does not make one a Christian. True Christians are those who have repented of their sins, and who, through faith in Jesus' shed blood consecrate themselves fully to the doing of God's will as it is expressed in his Word. These find through their study of the Bible that they are to lay down their lives in sacrifice, following in the footsteps of Jesus. Paul wrote, "Unto you it

is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

Every faithful Christian enjoys an individual and, through Christ, a direct relationship with the Heavenly Father. As Paul put it, the Christian works out his own salvation, knowing that it is God who worketh in him "to will and to do of his good pleasure." (Phil. 2:12, 13) We should all appreciate and be blessed by our association with our brethren in Christ, but our standing with the Lord is not through them; nor should we say that those not associated with us are not Christians. And we rejoice that those who have not been accepted by the Lord in this age will have a glorious opportunity to gain life during the Millennial Age.

The Resurrection

I Samuel 2:6 reads, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." In what sense does the Lord kill and make alive?

The Apostle Paul wrote, "The wages of sin is death: but the gift of God is eternal life through

Jesus Christ our Lord." (Rom. 6:23) Adam transgressed divine law and was sentenced to death by the Creator, and this condemnation to death passed on to the entire human race. God provided an opportunity of release from death by sending his Son to take the sinner's place in death. Thus we read, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

In a prayer by Moses we find this same thought beautifully expressed. He said to God, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) God turned man to destruction because of what happened in Eden. It will be during the thousand years of Christ's kingdom that, through the agencies of the kingdom, he will say, "Return, ye children of men."

Two Salvations

If we do not go to heaven, why did Jesus say, "Great is your reward in heaven"?

The Bible holds out the hope of going to heaven for all the faithful followers of the Master. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto

myself." (John 14:2, 3) Jesus said to the rich young ruler who came to him that if he would give up all that he had and become his follower he would have "treasure in heaven." (Matt. 19:21) Some have erred in supposing that God's plan is to take to heaven all those who will ever be saved.

The Scriptures teach that those who are called to follow Jesus in this age, and who prove faithful to their calling, will be exalted to divine life in the resurrection and will live and reign with Christ in his thousand-year kingdom. (Rev. 20:4, 6) The great work of this kingdom will be to restore mankind in general to life on the earth as humans. The Apostle Peter refers to this as "restitution," which means restoration—the restoration of that which was lost because of sin. This was human life. This is the hope which the Scriptures hold out for mankind in general.—Acts 3:19-21

Thus we could say that the Bible speaks of two salvations—a heavenly salvation for the followers of Jesus, and an earthly salvation for those who will receive the benefits of the redeeming blood of Christ during his kingdom. Only through a recognition of these two salvations can we find harmony in the Word of God with respect to his promises of life.

Jesus' Soul in Hell

Psalm 16:10 reads, "Thou wilt not leave My soul in hell; neither wilt thou suffer thine Holy One to see corruption." I understand that this text applies to Jesus. If that is correct, will you please explain why Jesus' soul was in hell. Is not hell a place for the punishment of wicked souls?

You are correct in your understanding that Psalm 16:10 refers to Jesus. On the Day of Pentecost the Apostle Peter quoted this prophecy and applied it to Jesus, explaining that Jesus' soul was not left in hell, but that God had raised him from the dead. Your difficulty in understanding why Jesus' soul was in hell is due to the false tradition that hell is a place of torment designed exclusively for sinners.

The word "hell" as used in the Bible does not describe a place of torment. It is the state, or condition, of death. In Isaiah 53:12 we read concerning Jesus that he "poured out his soul unto death." This is why the Bible speaks of Jesus' soul being in hell. In the Old Testament the word "hell" is a translation of the Hebrew word *sheol*. In most instances when the text refers to a righteous person the word *sheol* is translated "grave." Examples of this are found in Genesis 37:35 and Job 14:13.

But with Psalm 16:10 the translators had a problem, for they did not believe that Jesus' soul went into the grave. They believed the false tradition that human souls are immortal, and particularly Jesus' soul. Since they also believed the false tradition that those in hell are very much alive, they translated the Hebrew word *sheol* into the English word *hell*, instead of *grave*. From their standpoint Jesus' soul would at least be alive in *hell*, rather than dead, as would be indicated if in this instance they used the word *grave* to translate *sheol*.

When we realize that the correct meaning of the word *hell* as used in the Bible is the state of death, there is no difficulty in understanding this text. It simply confirms the teachings of the Bible that Jesus took the sinner's place in death, that he died as the world's Redeemer. Paul wrote that Jesus gave himself "a ransom," a corresponding price, for all. He also wrote that as in Adam all die, even so in Christ shall all be made alive.—I Tim. 2:3-6; I Cor. 15:21, 22

Nor is there any difficulty in understanding why Jesus' "soul" was in the Bible *hell*. The word "soul" simply means "a being." Genesis 2:7 informs us that God made man from the dust of the ground, breathed into his nostrils

the breath of life, and "man became a living soul." The human soul is not an entity separate from the body which continues to live when the body dies. It is the combination of the breath of life with the body, the union resulting in a living being, or living soul.

Born of the Spirit

Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8) I hear earnest Christians say that they are "born of the Spirit," but they seem unable to go and come as the wind. How do you explain this matter?

The difficulty is in connection with the word "born." In the Greek language the word that is here translated "born" is also properly translated "begotten." The word is *gennao*, and is translated "begat" many times in the first chapter of Matthew, where the genealogy of Jesus is given. It is properly translated "begat," "begotten," or "born." and the subject matter in the context where it appears needs to be taken into consideration in order to determine whether the reference is to the embryonic beginning of a new life, or to the birth

of that new life.

From the beginning of his dedication to the Lord, a Christian is "begotten" to a new life, a heavenly life. He has new hopes, new aims, new ambitions. These are based upon the promises of God which are recorded in his Word through the inspiration of the Holy Spirit. Thus the Christian is properly spoken of as "begotten" by the Holy Spirit, meaning simply that in his mind and heart a new life has begun.

Through the years of one's Christian experience this new life is nourished by the Word of God. Finally, in the resurrection, that new life is "born" a glorious spirit being, invisible to human eyes, and able to go and come unobserved as the wind, as described by Jesus. Obviously, the statement of Jesus to Nicodemus refers, not to those who are merely "begotten" by the Spirit, but to those who have attained full "birth" of the Spirit. Jesus himself was able to move about invisibly after his resurrection, for he had then attained Spirit birth.

Those who claim that they are now "born" of the Spirit have failed to note this important distinction. What they are really talking about is a "begetting" of the Spirit. They have the right thought in mind, but use terms improperly.

A Blessed Privilege

AS PREVIOUSLY announced, on April 23 faithful followers of the Master the world over will again commemorate his death as the Redeemer of the church and the world, by partaking of the "bread" and the "cup," which represent his broken body and shed blood. In the March issue this subject was discussed in considerable detail, and we will not repeat here. It is sufficient now that we simply remind ourselves of this blessed privilege to be enjoyed on April 23, and rejoice in our understanding of its true significance.

In I Corinthians 15:13-19 the Apostle Paul sets forth the obvious truth that if Christ be not risen, then our preaching and faith are vain, and that in such a case we would be false witnesses, and of all men most miserable. This same reasoning can be applied with equal force to Jesus' death. The Old Testament prophecies had foretold that in the outworking of the divine plan the One whom our Heavenly Father would send to be the Messiah and future King in a thousand-year kingdom would first need to die to redeem the world from sin and death. These prophecies explained that Jesus' soul would be made an offering for sin, and that in death he would make his bed with the wicked, that is, he would take the sinner's place in death.—Isa. 53:9

Later, Paul explained that Jesus "gave himself a ransom for all, to be testified in due time." This is the arrangement, Paul explains, whereby God gives assurance that all men will be saved from the sleep of death, and be given a knowledge of the truth. (I Tim. 2:3-6) It is because Jesus died that all who came

under condemnation through the sin of Adam will be released from that condemnation and, through an awakening from death, be given opportunity to believe on him and obtain everlasting life.—I Cor. 15:21, 22

For Our Sins Also

It is through the merit of Jesus' shed blood that we, the followers of Jesus, are assured of acceptance by the Heavenly Father. It is because he died that we can now be justified by faith, and have peace with God. (Rom. 5:1) And what a blessed peace this is—the peace of reconciliation! No longer are we at enmity with God. He has accepted us into his family, and we have become his children. We know that the condition of this acceptance is that we lay down our lives in sacrifice, and because Jesus died we have the assurance that our sacrifice has been made holy and acceptable unto God.

Because Jesus died and later rose from the dead, he was privileged, in fulfilment of his Father's promise, to shed forth the Holy Spirit upon his waiting disciples at Pentecost. (Acts 2:33) Today we are still being blessed by the ministry of the Holy Spirit because of Jesus' sacrificial death. We are begotten to a new life by the Holy Spirit and thus become the children of God. We are anointed by the Holy Spirit to be God's servants—co-workers with him and with Jesus in the ministry of reconciliation.—II Cor. 5:14-20

The Holy Spirit is our Comforter. Through the witness of the Holy Spirit we are given the assurance that we are the children of God. By the Holy Spirit we are "sealed," guaranteed, that is, that if we continue faithful we will be victorious in the good fight of faith, and as good soldiers of Jesus Christ will be overcomers and receive the crown of life.—Rev. 2:10

And to the extent that we are emptied of self we can be filled with the Holy Spirit—and what joy that brings into our hearts and lives! Being filled with the Spirit we delight to fellowship with those who likewise have been blessed by this precious boon from heaven. Together with them we rejoice

to sing and to make melody in our hearts unto the Lord. Not only so, but every Spirit-filled follower of the Master rejoices to bear witness for him and for the glorious divine plan of which he, by virtue of his death, is the very center.

As we often sing, the old, old story of divine love, as centered in the death and resurrection of Jesus, satisfies our longings as nothing else can do. It satisfies so thoroughly that we delight to share our satisfaction with others as much as possible by telling the story to them, for when we endeavor to share our joys of the truth with others they become increased in our own hearts and lives.

Jesus instructed us that in our prayers we should approach the throne of heavenly grace through him. But this would avail nothing had he not shed his blood on our behalf. It is through the merit of his sacrificed life that we can seek our Heavenly Father's forgiveness and petition him for guidance and help in our every time of need. Through him, as he assured us, we can ask what we will, and it will be granted unto us. This is because, as consecrated disciples, we will ask for only those things which are in harmony with our Father's will; and because we have become his children, he is delighted to bestow his gifts upon us, much more so than an earthly father is to give good gifts to his children.

In Vain Without Christ's Death

No matter what aspect of the divine plan we think of, all would be in vain had it not been for Jesus' death on Calvary's cross. Without his death, there would be no thousand-year kingdom for the blessing of all the families of the earth. There would be no ransom for all, to be testified in due time, and none would be awakened from the sleep of death.

Had Jesus not died we could not present our bodies a living sacrifice to the Father with the assurance that our sacrifice would be acceptable to him. Without the death of Jesus we would not have the privilege of suffering with him, inspired by the hope of living and reigning with him. Indeed, there would be no kingdom in which to reign.

Apart from the death of Jesus, we could not have peace with God; we would not have been begotten by the Holy Spirit to a new life, and we would not have the privilege of being co-workers with the Lord. The old, old story of Jesus and his love would be meaningless and empty apart from his death—the death that made it possible for us now to live by faith, and later to be exalted to glory, honor, and immortality. Nor would it have been possible for the world to be restored to human life on the earth during “the times of restitution of all things.” Without Jesus’ death the messages of hope for the world, recorded by God’s holy prophets, would be untrue.—Acts 3:19-21

Truly, as Paul said in emphasizing the fundamental importance of the resurrection of Jesus in the plan of God, had Jesus not died for our sins according to the Scriptures, our faith would be vain, and our preaching would also be vain. How we should indeed rejoice that Jesus did give his life a ransom for all! And it is this great truth above all others that we emphasize as, on April 23, we partake of the emblems representing his death.

While this will be a solemn ceremony, it should also be one of rejoicing. Indeed, how can we keep from rejoicing when again we are reminded that because Jesus died our faith is not vain; that we have a true and living hope; that our feet are established on this great rock foundation of the divine plan of salvation—our salvation, and the salvation of the whole world of mankind.

Let us prepare our hearts and minds for this blessed service—prepare, that is, through prayer and study of the precious Word of truth. Let us prepare for it also by rooting out any spirit of selfishness or bitterness we may have in our hearts toward others. Let us be truly emptied of self and filled with the Holy Spirit of love toward our brethren and toward all men. We do not know how many more times we may have this opportunity, but we do know that the time is short. Let us appreciate, this year more than ever before, the privilege of commemorating the death of Jesus!

The Work in India

OUR contact with the work in India is largely through "The Northwest Committee for India Work," of which Brother E. R. Wilcox, of Seattle, is the chairman. A report by this committee has recently been sent to supporters of this work, and we believe that its summary of the work will be of interest to all. We present it in part as follows:

"God's blessing to all of you! Please accept the sincere thanks and expressions of great appreciation from the brethren in India for both the temporal and spiritual aid which you are giving. They are working vigorously and against great odds to spread the truth to all who have a hearing ear. While the number of those who hear and respond is not large, the number to whom witness is given is quite considerable. . . . Remember, most have never seen television and but few listen to radio.

"The literature in English which they are translating and distributing comes from the writings of Pastor Russell and The Dawn and is supplied by The Dawn, in co-operation with your committee. This literature is translated by members of the Indian Committee [in India] into several of the vernaculars and is printed locally, partly through your contributions and those of other countries, and partly by local funds. A small monthly magazine is also published in one of the vernaculars by the Indian Committee and edited by Brother Devekannu, General Secretary of the Indian Committee. It is sold at a very small price and supplied free to those in the various classes who cannot afford to pay.

"The chief accomplishments this year were the continued support of the members of the Indian Committee in their work and expenses, and the furnishing of funds for the purchase of a

new printing press, and also for four typewriters for the use of the committee members. The typewriters were obtained from their local market without much difficulty, but the press, though ordered the latter part of April, had not yet been received by the latter part of November. [We understand that the press has now been delivered, and is in operation.—Editor] Economic conditions in India are very bad. The rupee was devaluated near the middle of the year, raw materials are scarce, and transportation is disorganized. . . . All this calls for the development of much patience, which is an important Christian virtue.

"We are keeping in close contact with the members of the Indian Committee by letters and reports from each of them, and it appears from these that the funds which we send them are well accounted for and wisely used, and that each one of the members is doing his utmost to disseminate the truth as widely as possible in his particular area. Letters which we write to them are greatly appreciated."

It is heartening to realize that in the distant land of India the light of truth is shining, and that some are responding. Let us bear these workers up in our prayers. They are working amidst great difficulty, and only the Lord can give them strength to carry on successfully and faithfully.

WEEKLY PRAYER MEETING TEXTS

APRIL 6—"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16 (Z. '96-166 Hymn 118)

APRIL 13—"Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you."
—John 6:53 (Z. '99-51 Hymn 122)

APRIL 20—"He that is faithful in that which is least is faithful also in much."—Luke 16:10 (Z. '03-407 Hymn 198)

APRIL 27—"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5 (Z. '02-265 Hymn 205)

LETTERS OF APPRECIATION

Would Like to Share in Work

"Dear Brethren: Fond greetings! Many thanks for the books safely to hand. I am very pleased to have them and am looking forward to reading them, especially 'The Time Is at Hand.' I remember that it was in the year 1912 that my father bought a copy of this book and was attending the meetings. God bless you in your work. It makes one very much wish to be younger so as to join in. However, I have very happy memories, for in the past I have given out thousands of tracts, and have had many nice and stimulating talks with people at the doors."—England

Wants More Knowledge

"Dear Sirs: Many thanks for your supply of various booklets. They have revealed to me the meaning of quite a number of scriptures that I did not understand. Will you now please send me a copy of 'God and Reason,' to enable me to comprehend more the meaning of present world-wide distress, and what its final outcome will be. God bless you all."—Nigeria

Literature Appreciated

"Dear Friends: Thank you for all the help received from your various publications. Kindly send me 'The Book of Books,' and renew my subscription to The Dawn. I very much enjoy, and am blessed by 'the meat in due season' published in The Dawn each month. The spiritual truths are greatly

appreciated. Many thanks."—Scotland

The Pacific National Exhibition

"Enclosed is a list of Dawn subscriptions as a result of our booth at the Pacific National Exhibition. There were up to six brethren per day needed to man the booth during the fourteen days of the exhibition. While it kept us busy, we had many happy and profitable opportunities to witness to the truth and to comfort some people. We feel that the pictures of the World's Fair dioramas were excellent and afforded us the best opportunity yet of giving the visitors a personal witness. Sometimes the booth was full of people looking at the pictures and booklets."—Vancouver, B. C.

Happiness and Hope

"Dear Sirs: I have just finished watching your program, The Bible Answers, and I could never put into words the happiness and hope it has given me. It would mean so very much to me to receive your free book, 'Hope Beyond the Grave.' I have tried to find answers in the Bible, but it seems that I just can't understand what it says. I thank you so very, very much for this opportunity to get my questions answered—my questions, that is, pertaining to God's plan. I pray that the hearts of others can be as enlightened as mine has been from your program, and may the good Lord bless you all."—Ohio

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

SAM BAKER		G. M. JEUCK		LEO POST	
Kansas City, Mo.	Apr. 1, 2	Sayville, N. Y.	Apr. 16	Hartford, Conn.	Apr. 30
St. Louis, Mo.	4, 5				
Indianapolis, Ind.	6	A. H. KRUMPOLT		C. A. SMITH	
Muncie, Ind.	7	Catawissa, Pa.	Apr. 23	New Haven, Conn.	Apr. 30
Toledo, Ohio	9			Waterbury, Conn.	30
Rochester, N. Y.	29, 30	R. J. KRUPA			
L. PAUL DAVIS		H. J. TIEMEYER			
Salem, Oreg.	Apr. 7-9	Detroit, Mich.	Apr. 15, 16	New London, Conn.	Apr. 16
Redding Calif.	11	J. Y. MAC AULAY			
Chico, Calif.	12	Allentown, Pa.	Apr. 30	C. R. WEIDA	
Sacramento, Calif.	13			York, Pa.	Apr. 16
Antioch, Calif.	14	E. K. PENROSE			
San Francisco, Calif.	16	New York, N. Y.	Apr. 2	W. N. WOODWORTH	
O. D. DEIFER		New Haven, Conn.	3		
Baltimore, Md.	Apr. 30	Waterbury, Conn.	4	Detroit, Mich.	Apr. 15, 16
Philadelphia, Pa.	30	New London, Conn.	5	Rochester, N. Y.	29, 30
PANTEL HATGIS		Agawam, Mass.	6		
Rochester, N. Y.	Apr. 29, 30				

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

H. E. ANDERSON		C. M. CHUPA		TUNIS GERY	
Miami, Fla.	Apr. 9	Adrian, Mich.	Apr. 16	Bakersfield, Calif.	Apr. 9
MIKE BALKO		EDWARD E. FAY		JOHN G. HULL, JR.	
Pittsburgh, Pa.	Apr. 23	New York, N. Y.	Apr. 9	Santa Ana, Calif.	Apr. 9
		Detroit, Mich.	15, 16		
WALTER BLICHARZ		EARL L. FOWLER		ARTHUR JEZUIT	
London, Ont.	Apr. 9	Covina, Calif.	Apr. 16	St. Louis, Mo.	Apr. 16

EDMUND JEZUIT
Detroit, Mich. Apr. 15, 16

GENE JEZUIT
Milwaukee, Wis. Apr. 2

RUSSELL L. JURD
Fresno, Calif. Apr. 2

OWEN KINDIG
Detroit, Mich. Apr. 15, 16

HENRY KWOLEK
Saginaw, Mich. Apr. 2
Western Michigan 9

EDWARD G. LORENZ
Fresno, Calif. Apr. 2
Riverside, Calif. 16
Ontario, Calif. 16

ADAM MISKAWITZ
Gary, Ind. Apr. 16

D. J. MOREHOUSE
Beloit, Wis. Apr. 2

MICHAEL R. NEKORA
Detroit, Mich. Apr. 15, 16

ARTHUR NEWELL
Saginaw, Mich. Apr. 16

HARRY PASSIOS
Detroit, Mich. Apr. 15, 16

W. N. POE
New York, N. Y. Apr. 2

G. R. POLLOCK
Fresno, Calif. Apr. 2
New York, N. Y. 9
Detroit, Mich. 15, 16

STEPHEN ROSKIEWICZ
New York, N. Y. Apr. 2

WM. W. RYBA
San Diego, Calif. Apr. 9

ALBERT SHEPPELBAUM
Minneapolis, Minn.
(Fillmore) Apr. 2

JOHN TRZYNA
Wausau, Wis. Apr. 2

IRWIN WYSOCKI
Duquesne Pa. Apr. 16

L. W. ZBIK
Chatham, Ont. Apr. 16

LIFE BEYOND THE GRAVE

To be discussed by

"FRANK AND ERNEST"

WFLA-970 kc.-9:30 A.M.

Sunday, April 16

Tune in this hope-inspiring discussion, and send for a free copy of the booklet, "Life After Death." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

MAY TOPIC: On Sunday, May 21, "Frank and Ernest" will discuss the topic, "The World on Fire." In view of present chaotic conditions in the world this topic will be of special interest to many, and should be well advertised. Special, attractive folders are available for this purpose, and will be sent in any quantity desired to those who request them. They are free. Address your request for these circulars, to The Dawn, East Rutherford, New Jersey, 07073.

CONVENTIONS

FRESNO, CALIF., Apr. 1, 2—Del Webb's Townhouse, 2220 Tulare St. Mrs. Larry A. Mith, 4648 N. Bonadelle Ave.

NEW YORK, N. Y., Apr. 2 & 9—Tudor Room, Henry Hudson Hotel, 57th St. and Ninth Ave. Mr. George M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

FORT WORTH, TEX., Apr. 6-9—Camp Yo-Wo-Chi-A, Ten Mile Bridge Rd. Mrs. G. B. Wilmott, 2406 Prairie Ave.

SALEM, OREG., Apr. 7-9—V.F.W. Hall, 630 Hood St., N.E. Miss Sharon L. Wright, 3677 June Ave., N. E.

COLUMBUS, OHIO, Apr. 9—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

INDIANAPOLIS, IND., Apr. 9—Social Room, YWCA Bldg., 329 N. Pennsylvania St. Mrs. Fredrick Wendeln, 5420 Camden.

SAGINAW, MICH., Apr. 9—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Boy City, Mich.

DETROIT, MICH., Apr. 15, 16—YWCA Bldg., 25940 Grand River Ave., Redford, Mich. Mr. Walter Blicharz, 19300 Braile.

WILMINGTON, DEL., Apr. 15, 16—New Century Club, 1014 Delaware Ave. Mrs. Peter Kollimon, 404 W. 31st St.

CLEVELAND, OHIO, Apr. 16—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Apr. 16—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

MONESSEN, PA., Apr. 16—1053 Schoonmaker Ave., Mr. Jack Morgan, 202 Oakland Ave., Charleroi, Pa.

ROCHESTER, N. Y., Apr. 29, 30—Apr. 29: West Ridge Baptist Church, Parma Corners, Route 104. Apr. 30: The Coachman Motel, 1525 Ridge Rd. W., Route 104. Mrs. Edna Goff, 95 Landing Rd. N.

LOS ANGELES, CALIF., Apr. 30—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

PITTSBURGH, PA. Apr. 30—Bellevue, YMCA, North Borough Branch, 629 Lincoln Ave. Mr. Harry Passios, 137 Creekside Lane.

PORTLAND, OREG., Apr. 30—Mrs. C. Chondler, 10708 S. E. Cherry St., Milwaukie, Oreg.

BOSTON, MASS., May 6, 7—May 6: Arlington Street Church, corner Boylston St. May 7: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence Child, 64 Thurston St., Somerville, Mass.

GRAND RAPIDS, MICH., May 6, 7—Associated Bible Students of Western Mich. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl VanderBoegh, 821 Rogers, N. W.

KANSAS CITY, MO., May 6, 7—The Athenaeum 900 E. Linwood Blvd. Mrs. John Bacher, R. 1, Greenwood, Mo.

ALLENTOWN, PA., May 7—Americus Hotel, Green Room, Sixth & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson St.

NEW ALBANY, IND.—LOUISVILLE, KY., May 13, 14—Mrs. Irwin J. Doran, 2320 Longest Ave., Louisville, Ky.

CHATHAM, ONT., May 14—Masonic Temple, 9 Park St. Mr. J. E. Day, 136 Williams St. N.

HARTFORD, CONN., May 14—Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

VANCOUVER, B. C., May 20-22

PONTIAC, MICH. May 21

WEST NEWTON, PA., May 21

SAN FRANCISCO, CALIF., (Asilomar), May 27-30

SAYVILLE, N. Y., Tuesday, May 30

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Indiana

August 12-17

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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; 11 Pet. 1:4

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

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