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GOD'S WITNESSES
THE RESURRECTION*

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

Vol. 11, No. 4

APRIL 1942

One Dollar a Year

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SPEAKING THE TRUTH IN LOVE

It is not enough that Christians speak the truth; to obtain the richness of the Lord's blessing in the ministry, the truth should be spoken in love. Furthermore, it is important that all the truth be spoken, the whole, not merely certain phases of it. This article reviews some of the Scriptural thoughts along these lines, we trust, helpfully.

EXTRA COPIES THIS ISSUE

Extra copies of this issue of The Dawn are available at 10 cents each, 12 copies, \$1.00.

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NEWS and VIEWS

FILLING THE EARTH

THERE are many contributing causes for the present world-wide revolutionary war—some real, some fancied. One of these is the claim of the totalitarian nations that they need more living room. It is pointed out that Germany, no larger than some of our individual States, has a population of more than eighty millions; Japan, smaller even than Germany, also has a population of more than eighty millions. Italy, too, is overcrowded, claim the Italians. The viewpoint of these nations is that if the rest of the world will not willingly readjust their immigration quotas, customs barriers, etc., to meet the need of ever-increasing populations in these already overcrowded countries, then they must take what they need by force.

Fundamentally, selfishness is at the bottom of all such problems. Were this not true these nations could find a way out of their claimed difficulties without ruthlessly destroying the peace and happiness of others. There is still plenty of living room on this planet; and when, under the administration of Messiah's Kingdom soon to become manifested, this room is properly distributed it will be possible for every man to dwell under his vine and fig tree just as the prophet predicted.—Micah 4:1-4.

However, the fact that the question of living room is thus being pushed to the front as a problem of some of the nations, brings up some interesting thoughts pertaining to the teaching of the Scriptures on this subject. As Bible students and Christians our viewpoint must be regulated by Scriptural testimony, and, according to the Scriptures, man has only lived upon the earth a little more than six thousand years. It is a well known fact that during the less than three thousand years of authentic secular history the population of the earth has steadily increased, and if we compute the average decrease of population backward through the period of authentic history, continuing the same ratio of decrease back through the preceding ages, we would come to two persons approximately at the time the Bible reveals that man was created—taking into account, of course, what occurred at the time of the flood.

On the other hand, it is also true that if we figure the present increase of population, projecting our reckoning into the future, we will discover that in a remarkably short period of time the living room problem will become more than a fancied one, not for a few nations only, but for all nations. At the present time the population of the earth is doubling approximately every century. This means that, barring unexpected developments, the population of the United States a hundred years from now will be 250,000,000. It means that in all countries which are even now overcrowded, such as Great Britain, most of the continental European countries, Japan, et al, drastic changes must take place. In two centuries the situation would be even more acute.

It is an interesting fact of figures that when you start with one and keep doubling, it can be done for many times before the totals become staggering. This is what has happened in the increase of human population. Up to now there has been plenty of room for everybody, but from now on it's bound to be different, and that in a comparatively short period of time. And then, when we take into consideration the Scriptural assurance that the earth abideth forever (Eccl. 1:4), we are presented with a problem which the Bible alone can and does solve.

However, the Bible doesn't solve this problem in the manner in which dark-age theology solves it, namely, by showing that the earth is soon to be destroyed and its inhabitants transferred either to heaven, hell or purgatory. The Bible makes it very clear that God created this earth as an everlasting home for man, and created man to live upon it and be its king. (Isa. 45:18; Gen. 1:28.) Moreover, it was and still is the divine intention that man shall enjoy everlasting life upon the earth. In other words, the time will come when the population will not be depleted by death, either through wars or by sickness or old age. This fact also tends to increase the living room problem, except as we view the matter entirely from the standpoint of the Scriptures.—Psa. 115:16; 8:4-8.

God created our first parents in His image, and commanded them to multiply and fill the earth and subdue it. In this command is not only revealed the part that man takes in the divine plan

for the earth, but there is also shown God's will pertaining to the earth, that He intended it to be filled with a perfect and happy human family, in His image, and enjoying His favor and blessing everlastingly. Having created man in His image the Creator did not surround him with His protection so as to prevent him from exercising the free moral agency with which he had been created. God didn't want the earth filled with automations. He wanted His human family to worship and serve Him because they intelligently desired to do so. That's why God placed upon Adam and Eve a test of obedience.

Our first parents failed under the test, and as God had previously warned, they came under the sentence of death. This meant that their children were born in an imperfect, dying condition—so death passed upon all. (Rom. 5:12.) The human race has been dying ever since, and while there are about 2,000,000,000 now eking out a brief, fitful existence upon the planet, we cannot suppose that this represents what God purposed for His human creatures when He told Adam and Eve to fill the earth and subdue it. Certainly the continuance of the present deplorable state of men and nations is not God's design.

Right here, however, another question intrudes itself. Has God's purpose for man and for the earth failed? The answer to that question must be, No. Has He abandoned His original purpose in creating the earth, and is He now only interested in reclaiming as many as possible with the prospect of transferring them to another home? If this were true, then we could have no assurance but what the time might come when something might go wrong with this arrangement also. No, the infinite wisdom, power, justice and love of the Creator bars any such makeshift solution of this problem. If known unto God are all His works from the very beginning of His plan, then we cannot suppose that He has been forced to adopt any emergency measures to cover up a failure of His original plan for the earth and for the human race upon it. What then is the answer to the living space problem?

The theory is advanced by some—although not given any credence by thoughtful students of the Bible—that God's plan to fill the earth with a righteous ever-living race has twice failed—once through Adam, and again through Noah. This theory holds that a third attempt is to be launched by a very small minority of allegedly righteous men and women who are to live through the Battle of Armageddon, and then become the fathers and mothers of what will be virtually a new race. Thus, it is claimed, God's original purpose concerning the earth will be carried out.

This theory has no support whatever in the Bible. The Scriptural program, on the contrary, reveals that there has been no failure of God's plan as outlined to Adam and Eve, and that their children, and children's children, all the way down to the present, and those yet to be born, are the very ones who will fill the earth and subdue it, just as *originally* proposed and intended. This the Bible reveals, is made possible through the redemptive program centered in Christ Jesus. "As in Adam all die, even so in Christ shall all be made alive," is the way the Scriptures state the matter.—1 Cor. 15:22.

With this thought in mind it is interesting to note some of the Scriptural facts appertaining thereto. It is this fundamental truth of God's Word that gives point to the title "Everlasting Father," as it is applied prophetically to Jesus. (Isa. 9:6.) As all are aware, the term father means life-giver, and Jesus is to give life to the Adamic race whose life was forfeited by Adam's sin. In this connection it is revealing to note that Jesus is spoken of as the "last Adam." The first Adam generated the race in a dying condition; but the last Adam will regenerate the race in a living condition.—1 Cor. 15:45.

The time during which this restoring of the race is to be accomplished is referred to by Jesus as one of "regeneration." He promised His disciples that they would share with him in the accomplishment of that work. On this point, also, the Scriptures help us out with that beautiful figure of speech depicting the church as becoming the "bride" of Christ. The Bible doesn't directly refer to the bride of Christ as being the "last Eve," as it does of Jesus as the "last Adam," nevertheless we are assured that the church, as the bride of Christ, will share with Him in the privilege of giving life to the fallen and dying, but redeemed, human race.—2 Cor. 11:2; Matt. 22:2; 25:1; Rev. 19:7-9; 21:2; 22:17.

Another interesting prophecy bearing directly upon this viewpoint of the redemptive program centering in Jesus is that of Isaiah 53. The student should readily get the lesson of this chapter. It portrays the suffering and death of the Master, and likens His passion to "travail," and tells us that He shall "see of the travail of His soul and shall be satisfied." There is no question as to what is here meant. The prophet tells us that Jesus would be "cut off from the land of the living," and that there would be none to declare His generation. This means simply that Jesus died without previously raising a family, hence that He has no natural descendants. It is in spite of this, the prophet shows, that Jesus shall "see His seed," and that the "pleasure of Jehovah shall prosper in His hand."

The meaning of this is very plain, namely, that the "seed" which Jesus will bring forth as a result of the "travail" of His soul in death, will be the restored human race. "The pleasure of Jehovah" that prospers in His hand is evidently the divine purpose that the earth shall be filled with a race of human beings in the divine image, enjoying the blessings of everlasting life. Thus the earth will be filled by the regenerated race of Adam, and not through some emergency measure adopted by the Lord because His original plan failed.

In Isaiah 45: 18 we are told that God created the earth not in vain, but formed it to be inhabited. As if to reveal to us how this would be accomplished despite the fact of present sin and death, the prophet goes on to explain that Jehovah is a great Savior, and that He has given His oath that unto Him every knee shall bow and every tongue shall swear. The Apostle Paul quotes this passage in the 2nd chapter of Philippians and applies it to Jesus, showing that it is through Him that this divine program of salvation is to be accomplished.

The original oath-bound covenant of Jehovah made with Abraham, provides for the blessing of all the families of the earth. The intent of this oath would be invalidated were practically the entire race of Adam to remain dead and the earth to be filled with an entirely new race. No, this is not the divine arrangement for filling the earth. God is the great Savior of a lost race through redemption and restitution, and has declared His restitution purpose by the mouth of all His holy prophets since the world began.—Acts 3: 19-21.

This does not mean, of course, that every individual of the human race will be given everlasting life irrespective of his own cooperation in the righteous requirements of God's will and law. It does mean that each one will be given a full opportunity to obey and live. That full opportunity has come to very few in the past, nor do many have it now. Notable Scriptural examples of some who died in their sins and are to have their real opportunity for life in the time of regeneration are the Sodomites and Jews.—Ezek. 16: 53, 55, 61; Rom. 11: 26; Matt. 10: 15; 11: 23, 24.

But now comes our living room problem again. If some countries even today are over-populated, and all countries will become over-populated within the next few hundred years at most, where will there be room for the millions who are to be awakened from the sleep of death to share in the provision made for their recovery from sin and death and to inherit earth's blessings as promised? Here, indeed, is an apparent problem which well might put a tremendous strain upon

one's faith unless approached from a practical and mathematical standpoint. At first thought it does seem strange that by reason of the natural increase of population the earth will become overcrowded in such a short period of time, and yet find that there is room for all the additional millions who have died. But, strange as it may seem, this is actually the case—there will be ample room for all.

Just as doubling of population meant little, so far as colossal numbers were concerned, during the time when the race was yet young, so the total number of deaths during those early ages of human experience was not great as we figure populations today. It is only in modern times that European countries have become over-populated, and only a few hundred years since the western hemisphere has been populated with any considerable number of people. If all the people who have died in America since this continent was discovered were brought back to life, there would still be ample room here for them all.

And we must remember that there are yet whole continents which are only sparsely populated, such, for example as Africa and Australia. True, there is a lot of barren, desert land in Africa, even as there is in this and other countries; but the divine purpose is not only that the earth shall be filled, but also that it shall be "subdued," or brought under control. Besides, the promise is that the desert is to blossom as the rose. Probably also climatic conditions will change, making the polar regions habitable. Yes, there is still plenty of room, not only for those now living, but also for all who have died.—Isa. 35: 1; Psa. 67: 6.

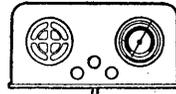
A simple mathematical test will prove this. It has been a little more than six thousand years since Adam was created. The present death rate is approximately 100,000 every twenty-four hours. Multiply this by the number of days in the year, and again by the number of years since creation, add the present population of the earth; and you will find that the State of Texas alone would provide 33 square feet for every single one of this vast total. Obviously this is many, many times what the actual number will be, and when we take into consideration the total land surface of the earth, and that it will all be usable and the populations properly distributed, the living room problem will be solved for both the living as well as those who will be raised from the dead. And it will be solved in God's way, not by selfish aggression and war.

However, there is still another angle to this question which needs to be taken into consideration; namely, that the earth is to abide forever, and be the everlasting home for the people.

(Continued on page 8)



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, April 5

THE RESURRECTION

The true meaning of the resurrection in a world devastated by the most destructive war of all time. The miracle-working power that raised Jesus from the dead will finally raise all the dead, and death itself will be destroyed.

Sunday, April 12

THE LIVING ROOM PROBLEM

One of the alleged causes of the present war is the lack of living room in some of the aggressor countries. How does the Bible say this problem will be solved? Is the earth ever to be filled by other than a dying race?

Sunday, April 19

GOD'S WITNESSES

In this program Ernest asks what is one of the prominent proofs in the world today of the authenticity of the Bible. The answer is strengthening to faith, and inspires hope for better days to come.

Sunday, April 26

THE HOPE OF IMMORTALITY

What does the Bible say about immortality and life after death? The Bible is definite on this subject, and its message gives a real basis for hope.

These subjects do not apply to broadcasts in Canada and Newfoundland; nor to the Polish and Lithuanian programs.

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MOUNTAIN TIME

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8:45 A. M.
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5:45 P. M.
9:15 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Canada, CJCB, 1270 kc.,
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Note: Nampa, Idaho, Grand Rapids, Mich., Jacksonville, Florida, Knoxville, Tenn., Los Angeles, Calif., and Sydney, Nova Scotia, stations are new on the list.

POLISH RADIO PROGRAMS

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12:30 P. M.
8:45 A. M.
8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,

8:30 A. M.

God's Witnesses

ERNEST:

Frank, what would you say is one of the outstanding proofs of the divine inspiration of the Bible?

FRANK:

There are, of course, many such proofs, but I believe that one of the most important of them is the Jew, that is, the Jewish people.

ERNEST:

Why do you say that?

FRANK:

Because, not only is the Jew today a living witness of the authenticity of the Bible, but all of his experiences as a nation, both past and present, are in full harmony with the Scriptural records and prophecies concerning them. Through the Prophet Isaiah, the Lord mentions this, and declares that because of it Israel would be witnesses of the fact that He is God.

ERNEST:

Where is that found in the book of Isaiah, Frank?

FRANK:

Chapter 43, and if you like to, I suggest that you read about the first ten verses. These verses present a wonderful picture of God's love for Israel, and of His final gathering of them from the four corners of the earth, to re-establish and bless them in their own land. Have you found the place?

ERNEST:

Yes, and I'll read the ten verses you suggest. "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shalt the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are My witnesses saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He:

before Me there was no God formed, neither shall there be after Me." Those are the first ten verses, Frank, will that be sufficient?

FRANK:

Yes, at least for the time being. What do you get out of them?

ERNEST:

Well, there's one thing certain, the Lord is talking about Israel, all right, and makes it plain that He considers them to be His witnesses. But you know, Frank, the thought occurs to me that possibly this should be given a spiritual application. Perhaps it doesn't actually refer to the natural descendants of Jacob.

FRANK:

We have no right to make an application of that kind unless there is some authority for it in the New Testament, and besides, there are too many things in this chapter that could only apply to natural Israel, to permit of spiritualizing it. Furthermore, Christians are Scripturally said to be witnesses of Jesus, not of Jehovah. Israel's past, present, and future, are all alluded to in this prophecy, and because all these things are true of him, therefore the Jew today stands out in the world as one of the greatest proofs of the inspiration of the Bible.

ERNEST:

I'd like to double check on that Frank. Here in the 2nd verse it says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Do you think that all of these things have been true of the Jewish people?

FRANK:

Yes, as a people this promise has been literally fulfilled in their experiences.

ERNEST:

But, Frank, the Jews have been the most persecuted people in all human history. Probably no other people on earth have suffered as much as they have suffered; yet it says here that this would not be so. How do you harmonize it?

FRANK:

Ernest, you are reading more into that passage than it actually says. It doesn't say that they wouldn't pass through deep waters of trouble, nor through the fire of persecution, but it does promise that these experiences would not overflow or devour them. And hasn't this been true? You have just said that they have been the most persecuted people in history, yet today they are still in the land of the living as a separate and distinct people, clinging to the traditions of their fathers.

ERNEST:

Frank, are you sure that's what God wants us to understand from this promise He made to natural Israel?

FRANK:

Yes, because in the 15th and 16th verses of this chapter, God says, "I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters."

ERNEST:

Why Frank, that seems to be a reference to the time the Israelites passed through the Red Sea.

FRANK:

And so it is! They had plenty of trouble in connection with their captivity in Egypt, but they were delivered out of it and saved as a people. They have had plenty of trouble since, and will have still more, but God's promise of final deliverance will never fail. They are His people, and His care of them is yet to be a mighty witness to His glory among all the nations.

ERNEST:

That may be, but a factor enters into this which you may have overlooked. God was very patient with the Jews for many centuries; but finally, when they rejected Jesus as their Messiah did He not cast them off from His favor forever? and is it not true that the followers of Jesus in this age inherit all the promises God made to Israel according to the flesh? Why Frank, if I remember correctly Jesus said to them, "Your house is left unto you desolate." And besides, didn't the Jews say of Jesus, "Let His blood be upon us and upon our children"? And hasn't this been carried through in a very literal way in connection with their persecutions throughout all the centuries since?

FRANK:

What you have said is partly true. The Jews were cast off from divine favor because of their rejection of Jesus as the Messiah, but they were not cast off forever. The followers of Jesus have inherited *some* of the promises made to the Jews, but not all of them.

ERNEST:

How do you know they were not cast off forever?

FRANK:

Because the Apostle Paul says so in the 11th chapter of Romans. This entire chapter is very much to the point, and verses 2, 12, 15, 26, 29, 31 and 32, all show their loss of divine favor was not to be permanent. I notice you jotted down those texts, so we will not take time to read them now.

ERNEST:

Very well, I'll have those for my home work. But Frank, you said that the followers of Jesus inherit "some" of the promises made to natural Israel. What do you mean by that?

FRANK:

Israel was promised a very high position in God's Messianic arrangement. They were to share the glory of the Messiah and reign with Him. Upon the basis of these promises they looked forward to being the Messianic nation. It is to this that Paul refers in Romans 11:7, where he says that "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

ERNEST:

What does that mean?

FRANK:

Simply that as a nation Israel lost the chief reward offered in God's promises, which was that of joint-heirship with the Messiah in His glorious Kingdom. But a few of them, as individuals did obtain this, while the nation, as a nation was rejected. In Matthew 21:43 we are told that these Kingdom privileges were taken from natural Israel, and given to a nation bringing forth the fruits thereof.

ERNEST:

What nation is that?

FRANK:

The answer to that question is found in 1 Peter 2:9, where the church of this age is referred to as "an holy nation."

ERNEST:

It will be the church, then, that will actually reign with Christ?

FRANK:

That's right, and in the spiritual phase of the Kingdom. The Jews, when restored, and cleansed, will have part in the earthly phase.

ERNEST:

Getting back to the Jews, there's another question I would like to ask. I notice in a number of prophecies of the Old Testament, the Lord speaks of the house of "Israel," and the house of "Judah." Why the use of both of these names?

FRANK:

Because, following the death of King Solomon, there was a division in Israel. Ten of the twelve tribes separated from the other two tribes. After that the ten-tribe Kingdom was known as Israel, and the two-tribe Kingdom as Judah. The ten-tribe Kingdom did not adhere as strictly to the law and to the worship of the true God as did the two-tribe Kingdom, nevertheless, God continued to make His promises to both groups. In the days of Jesus representatives of both groups were evidently in Judea, for when He sent out His disciples into the ministry He told them to go to the lost sheep of the house of Israel.

ERNEST:

Will that division ever be healed?

FRANK:

Yes, the Bible says that it will. Turn to Ezekiel 37:21-23 and you will find a very interesting promise to this effect.

ERNEST:

Well, we know that whatever the Bible says is right. Here's the passage, and it reads: "And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." That's certainly plain enough. But when will this take place?

FRANK:

To get the proper answer to that question, you should start reading at the beginning of

the 36th chapter of Ezekiel, which is the chapter just preceding the one from which you read. That will be some more "home work" for you, Ernest. When you get to it you will find a wonderful array of divine promises to Israel and Judah, how they are gathered from all nations, and their lost hopes revived. There is a promise also of a resurrection from the dead. Then follows an illustration of two sticks which became one in the prophet's hands, with the explanation that this represents the coming together of Israel and Judah to again become one people. But this follows the regathering, and also the resurrection, as you will see. It would necessarily have to, because the Israelites today do not know their tribal identity. In the resurrection they will, because the very individuals that took part in the original division will then be on the scene, and the whole matter can be straightened out.

ERNEST:

Frank, you are certainly not leaving God out of the reckoning, because only divine power could carry out a program of that kind. It's a little difficult for me to understand, though, why God would do so much for a people who, according to the Bible, were so habitually disobedient to Him.

FRANK:

One reason is because of His great mercy. Another reason given in the Bible is that it's for their fathers' sake; that is, because of the promises He made to Abraham, Isaac, and Jacob. Another reason the Bible gives is that it's because of God's own name's sake. He wants to demonstrate that He is a covenant-keeping God, and His dealing with Israel will yet become a powerful factor in vindicating His name. Through His dealings with them Jehovah will yet bear witness to His great glory among all nations.

ERNEST:

The Jews will be very prominent in the final phase of Armageddon, will they not?

FRANK:

Yes, that fact is pointed out in the 38th and 39th chapters of Ezekiel; also in the 14th chapter of Zechariah, as well as in other places. The present bitter hatred of the Jews in central Europe, and elsewhere, and their persecutions of recent years, are also in fulfillment of prophecy. As I said in the beginning, the past, as well as the present experiences of the Jews all bear eloquent testimony to the accuracy of the Scriptures.

ERNEST:

And from what you have said, their future experiences will be even more outstanding.

FRANK:

Very true. It will be the foretold divine intervention on their behalf in Armageddon, the resurrection of the dead, and their reuniting as one nation that will seal the testimony of God's glory and power in His care for them. All the nations will then know about it, and will look to Jerusalem, and to the prophets of old for instructions in respect to God's new order then functioning. But Ernest, don't forget to look up those prophecies which we didn't have time to read.

FILLING THE EARTH

(Continued from page 4)

If the earth would become over-populated in a few centuries by the present increase of the race, would not the situation be even worse if sickness and death are destroyed, and the dead raised to life? Here, again, we must call upon the Scriptures for the answer; and it is this: that the command to multiply was limited to the *filling* of the earth. If we have faith in God's ability to carry out His purposes, we must conclude that when a sufficient number have been born to properly fill the earth, this particular phase of human experience will gradually cease. The Master's statement to the Sadducees seems to confirm this.—Luke 20: 34-38.

The Scriptures do not tell us just how this will be brought about; but it will be a simple matter for regulation by the divine Christ. The world is being prepared for it even now, in that birth control is being widely advocated. We do not mean by this that man will bring about this change. The increase of knowledge of these "last days" is helping to awaken the underprivileged of the world to a sense of their "rights," and all sorts of methods and forms of governments are being advocated as the means of obtaining these rights. This doesn't mean that Communism or any other "ism" will bring in the divine blessings, but all these trends are significant in that they are the precursors of what God will soon actually do for the people through the facilities of the Messianic Kingdom. May it not be that humanly contrived birth-control may be viewed in the same light as indicating the general trend?

In any event, there was a limit upon God's command to multiply and that limit was the filling of the earth. Furthermore, Jesus' statement already alluded to foregoing, indicates that those "worthy to obtain that world and the resurrection of the dead" will not marry nor be given in marriage; and that in this sense they shall be like the angels who do not reproduce their own species. Hence, this is a matter we can leave in the Lord's hands. Certainly God will not be confronted with the problem of too many children for the size of the home He has made for them. The fact that the population problem is now coming to the front, and that in so comparatively short a time it would become really serious, is another proof that we have reached the turning point in the divine program, and the reign of sin and death is soon to end, and the great restitution project of God will soon be put into operation. May we rejoice more and more in this blessed hope for *all mankind*.

THE EVERLASTING GOSPEL

THE RESURRECTION

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.—1 Cor. 15:13, 14.

TO ONE who has complete confidence in the promises of God, the hope of the resurrection should mean more this year than ever before. Only those who are thus blessed by the vision of faith are able to pierce the darkening clouds of the present and see beyond the destruction of today, the life-giving blessings of God's tomorrow. Faith in God's promises that He will raise the dead is strengthened by the fact that in the past He *has* raised the dead; hence we can say with the apostle, "Now IS Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.

There was high hope among the disciples of Jesus when He was with them in the flesh, teaching and performing miracles, that at long last God's promises respecting the Messiah were about to be fulfilled. They were Jews, and He was their Messiah, of whom great things had been promised. Daily He demonstrated that divine authority and power were operating through Him for the ultimate accomplishment of all God's good purposes concerning the children of men. Yes, He who healed the sick, cleansed the lepers, cast out demons, and raised the dead, could surely deliver their nation from the Roman yoke, and, through them, establish the long-promised Kingdom of God on earth!

But suddenly and unexpectedly, the Messiah was taken from His disciples and crucified. How their fond hopes and inspiring dreams must have been dashed to the ground. Their Master, their King, their Lord, their All-in-All, was dead. What mixed emotions of bewilderment, disappointment and sorrow must have racked the souls of those ardent followers of the Master during the days of awful darkness between the time the Prince of Life hung upon the cross and the morning that the angel standing guard at His tomb announced, "He is not here; for He is risen!"—Matt. 28:6.

Quickly that soul-cheering and heart-gladdening news spread from one to another of the disciples. There was great joy and revival of hope

on the part of most of them, but Thomas doubted. Finally he, too, was convinced that the power of God had intervened to restore their Master to them. Later St. Paul lists the evidences by which the fact of Jesus' resurrection had been established, saying:

"He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time."—1 Cor. 15:5-8.

As the apostle indicates, there were still many living in his day who had been personally acquainted with Jesus while *in* the flesh, and who had seen Him after He had been raised from the dead. The testimony of these faithful witnesses was all-sufficient to convince new believers of the great miracle that God had wrought in raising the Master from the dead, but apparently there were some in the early church who doubted that anyone else could be resurrected, for the apostle inquires, "How say some among you that there is no resurrection of the dead?"—1 Cor. 15:12.

The Jewish sect of the Sadducees did not believe in the resurrection, and possibly some from among this group had come among the early Christians, partially accepting Jesus as the Messiah but not willing to believe all that He taught, nor all that the prophets had foretold concerning Him. In combating this false viewpoint Paul goes on to show how it would take away the whole foundation upon which Christian faith and hope are based. It would mean, he tellingly reasons, that even Jesus Himself, their Leader and Messiah, was dead, not alive. This, in turn, would mean that all who had borne testimony of His resurrection were false witnesses.

If Christ be not risen, Paul further reminds us, it means that we are serving a lost cause; that our persecutions as His followers are meaningless. The members of the early church risked their lives in being Christians, but why thus "stand . . . in jeopardy" if Jesus is still dead, and there is no resurrection hope for any of the dead? Why are we then "baptized for the dead" if those for whom we are now laying down our lives are not to be benefited thereby? Christians are baptized into the likeness of Jesus' death in the hope

of sharing in the likeness of His resurrection, but there could be no likeness to a resurrection that has never occurred.

Those who are fallen asleep in Christ are "perished," if there be no resurrection of the dead, Paul insists. This would mean that God's purpose in giving His Son to be man's Redeemer had signally failed; for do we not read that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life"? How clearly St. Paul discerned, and how clearly every true Christian should discern, that the hope of both the church and the world depends upon the exercise of divine power in raising the dead; and that our assurance of God's ability to do this is in the fact that Jesus became, "the firstfruits of them that slept"!

SIMILARITY OF OUR TIME

When Jesus was taken from His disciples and crucified, they were bewildered and discouraged because they did not understand the divine program that was being worked out through Him. Today, the professed Christian world is bewildered by the development of events which threaten to destroy what has been looked upon as Christian institutions. The difficulty now, as then, is the failure to understand what constitutes the present purpose of God in the earth.

Jesus was the Messiah, and the disciples believed this. Furthermore, they believed that He would establish a world-wide Kingdom, and that they would share with Him in the glory of that Kingdom. They didn't understand that He must first suffer and die as man's Redeemer. This they later learned, and then they rejoiced in the cross of Christ, and what His shed blood meant to them, and what it would later mean to all mankind.

Shortly after the apostles fell asleep in death the church gradually developed the idea that the Messianic Kingdom should be established here and now, without waiting for the return of Christ Jesus the King. This erroneous theory failed to take into account a very important phase of the divine plan, namely, the suffering and death of the body members of the Christ—a work that had to be completed before the glorious Kingdom reign of Christ could begin.

Thus practically the whole professed Christian church stumbled over the same truth concerning the followers of the Master, as the early disciples stumbled over with respect to the Master Himself. To the two disciples on the way to Emmaus Jesus explained that it was necessary first of all that the Christ should suffer, and then enter into His glory. (Luke 24:13-32.) They grasped the thought and rejoiced in its implication. They learned later that the sufferings of

the Christ were not completed at Calvary, hence that the glory of the Kingdom must still wait. But still later this vital truth was lost sight of, and there followed, as a result, the abortive efforts of ambitious, self-willed members of the church nominal to bring in the glory of the Kingdom ahead of time.

Now these efforts are failing. The church-state systems of the world called "Christendom"—Christ's Kingdom—are falling to pieces, and the civilization built up by them is crumbling. Because of this, many are now wondering if Christianity has failed. Certainly faith in the ability of churchianity to save the world out of its present predicament is failing. But just as it was the wrong expectations of the disciples concerning Jesus that failed when He was crucified, so it is the false expectations of the professed church of Christ today that are failing. The expectations of the disciples were wrong because they did not take into consideration the necessity of the suffering and death of Jesus. The expectations of the nominal church are false because they fail to discern the necessity of the suffering and death of the body members of the Christ.

A SAD RECORD OF FAILURE

Because the church nominal has continued to put forth abortive Kingdom efforts throughout all the centuries, those efforts have always failed. They have never resulted in the dispensing of the Messianic Kingdom blessings promised by the mouth of all God's holy prophets. (Acts 3:19-23.) The period when the Papal Church-State system held undisputed control over Europe, claiming to be Christ's Kingdom is now designated the "Dark Ages." It was during that dark time that the horrors of the "Holy (?) Inquisition" were imposed upon those who did not bend the knee to church-state authority.

Kingdom efforts of nominal churchianity have not brought the promised blessings of universal and lasting peace to the nations of the earth. (Isa. 26:18.) Now the full extent of this failure is being revealed. Meanwhile God's power has not been manifested anywhere among the nations. He has kept silent, and restrained Himself from interfering with the selfish course of humanity. (Isa. 42:14; Psa. 50:21.) Hence, with the failure of what men thought was Christianity, and failing to observe the hand of God otherwise in the affairs of the nations, the outlook is, indeed, dark for those who do not know the real plan of God.

Nevertheless, the professed Christian world will in 1942, as usual, again commemorate the resurrection of Jesus from the dead. All who participate in this commemoration tacitly acknowledge their belief in miracles, yea, in what was the greatest miracle of all time. Why should

we not, then, permit our faith in a miracle-working God to reveal to us the silver lining to the present dark clouds of trouble?

There was no evidence to the world of divine protection for Christ nor for the Christian cause during those dark days of His suffering and crucifixion. There has been no evidence to the world of divine protection for the true followers of Jesus since. (Isa. 57:1.) God's power in the case of Jesus was manifested, not in preventing His death, but in raising Him from the dead. His power in the case of the true followers of the Master will likewise be manifested in their resurrection from the dead, and in their exaltation to reign with Christ.

Today the world is filled with darkness and foreboding, but God is still able to perform miracles. The resurrection of Jesus was but the beginning of a program of miracles which, when complete, will have brought peace, health, happiness and everlasting life to all mankind, including those who are now dead. This is the heart-cheering assurance which the commemoration of Jesus' resurrection should induce in every Christian heart this year despite the work of destruction that is increasing everywhere throughout the world. Yes, Jesus was raised from the dead, and became "the firstfruits of them that slept."—1 Cor. 15:20; John 5:28; Acts 17:31

DEATH IN ADAM, LIFE IN CHRIST

Jesus died as the Redeemer of Adam and his race. That's why the apostle explains that as "in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) The weak in faith may say, Yes, that's a very fine theory, but it hasn't worked out that way. If God could use His power to raise Jesus from the dead nineteen centuries ago, why has there been no demonstration of that power on behalf of those for whom Christ died? If all in Christ are to be made alive, why does death continue unabated in the earth?

These are reasonable questions, and Paul answers them. After telling us that life for the Adamic race is provided through Christ, then he adds: "But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at His coming." (1 Cor. 15:23.) When Paul tells us that Jesus, in His resurrection, became the "firstfruits" of them that slept, he evidently refers to Jesus alone. But when he explains the order of the resurrection and uses the expression "Christ the firstfruits," he is evidently referring, not only to Jesus, but to His body members, the church, as well.

A careful study of 1 Corinthians, 12th chapter and of Galatians 3:27-29, reveals that, Scripturally, THE Christ of promise is not one member,

but many, and that Jesus is the Head over these "many members," constituting His "body." All of these participate in the "first resurrection." (Rev. 20:6.) In James 1:18 they are referred to as a kind of "firstfruits unto God of His creatures." In Romans 6:5 they are promised that if they are planted together in the likeness of His death, they shall also be in the "likeness of His resurrection." It seems clear, therefore, that the resurrection of "Christ the firstfruits" is not complete until all the "body" members of Christ are raised from the dead and united with Him.

The "firstfruits" terminology is based upon God's dealing with Israel during Old Testament times. It was a requirement of His law that the "firstfruits" of the harvest should be used as an offering to the Lord. In this arrangement there were not only the "firstfruits" in general, but also what was called the "first" of the firstfruits. In harmony with this we might think of Jesus as the "first" of the firstfruits, and of the entire church of Christ as the remaining firstfruits in God's great resurrection harvest.

FIRSTFRUITS AN OFFERING TO GOD

As the firstfruits in Israel's harvest were offered to the Lord in sacrifice, so Jesus the firstfruit of the resurrection, as well as His church, who are also of the firstfruits, offer themselves in sacrifice to God. Jesus offered Himself to God, and was accepted as the Redeemer of the world. His followers are invited to suffer and die with Him sacrificially, with the promise that if faithful they will live and reign with Him.

Paul refers to this program of sacrifice and suffering on the part of the church, asking, "Why stand we in jeopardy every hour," and Why are we being "baptized for the dead," if there is to be no resurrection of the dead? The offering to God in sacrifice of the body members of the Christ has continued throughout all the centuries from the first advent until now; and until that work is complete, and all the firstfruits raised from the dead and united with Jesus in the Kingdom, the resurrection of the remainder of mankind cannot begin.—1 Cor. 15:29, 30.

THE AFTER RESURRECTION

"Afterward, they that are Christ's at His coming"—that is, after "Christ the firstfruits" are resurrected, then follows the resurrection of mankind in general. The clarity of this thought is somewhat obscured by the use of the word "coming" to translate the Greek word *parousia*. This word should always be translated "presence," and here the reference is not to the moment of Christ's arrival at His second advent, but to the entire period of His second visit to earth. This period

is a thousand years long—the thousand years of His Kingdom reign.

That this is the proper thought is clearly shown in the second verse following, which reads, "For He must reign, till He hath put all enemies under His feet; the last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.) Those who "are" Christ's at or during His presence are not the same as those already mentioned as the firstfruits, but those who will then, after the firstfruits are complete, upon the basis of accepting Him as their Redeemer, and becoming obedient to the Messianic Kingdom laws, receive life through Him.

The distinction between the body members of Christ, the "firstfruits," and those who are given life by Him during His thousand-year reign, is further emphasized by the apostle's explanation of the manner in which the dead are raised. "But some man will say," continues Paul, "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) It is in answer to this question that we are given definitely to understand that in the resurrection the "firstfruits," the church, will receive spiritual or celestial bodies, and that the remainder of mankind will receive human or earthly bodies.

As "one star differeth from another star in glory; so also is *the* resurrection of *the* dead," Paul explains. (1 Cor. 15:41, 42.) Then he proceeds to tell us something about this variety of glory, saying that there is a "glory of the celestial" (heavenly) and also a glory of the "terrestrial" (earthly). The "glory" of the terrestrial (earthly) is referred to by David in the 8th Psalm, where he tells about the original creation of man and explains that he was "crowned with *glory* and honor." In Romans 2:7 we read of the heavenly glory, the apostle admonishing us to seek for "*glory, honor and immortality.*"

The glory of the resurrection, which is the hope of the church, is referred to in Romans 5:2 as the "glory of God," and is referred to in Colossians 1:27 as "Christ in you, the hope of *glory.*" In 2 Corinthians, chapter 3, the apostle tells us that it is a glory that was foreshadowed by the brightness of Moses' countenance as he came down from the mountain to administer the Law of the covenant given at Mt. Sinai. In the last verse of this chapter he explains that we are being prepared for and transformed into this glory by the influence of the Spirit of God, mirrored or reflected to us through the Word of God.

FIRST ADAM, EARTHLY

The matter of the two glories is further clarified by Paul's reference to the two Adams, namely, the "first man," and the "Lord from heaven."

The first Adam was earthly, the apostle explains, but the last Adam is a spiritual being, exalted to the celestial glory at the time He became the first of the firstfruits from the dead. And the remainder of the firstfruits are to be made like Him. Paul explains that as we have borne the image of the earthy—that is, by nature those who will constitute the church of Christ were human beings—we shall also bear the image of the heavenly, for "flesh and blood cannot inherit the Kingdom of God."—1 Cor. 15:49.

As human beings we cannot comprehend the glory of the celestial. The Apostle John says that "it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) Paul caught a glimpse of the glorified Jesus at the time he was converted on the Damascus road, seeing Him as "one born out of due time." The whole church, when born to the celestial glory will see Jesus as He is, and will be made like Him, but as far as the Scriptures disclose, Paul has been the only one to see the Master in His heavenly glory before being born of the spirit—as "one born out of due time."—1 Cor. 15:8.

The apostle sums up the lesson of the church's exaltation to heavenly glory in the resurrection, describing it as "this corruptible" putting on "incorruption," and this "mortal" putting on "immortality." And it is not until this resurrection and glorification of the "firstfruits" class is complete at the end of the age of sacrifice, that mankind in general will have fulfilled to them the wondrous promises of restitution to the lost earthly glory. Assuring us of this the apostle says, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Corinthians 15:54, 55.

These promises are not alone fulfilled by the resurrection of those who are exalted to immortality because they are promises, also, of earthly life to mankind. The apostle's time identifications, "when" and "then," are merely reminding us of the order of the resurrection as set forth earlier in the chapter where he says, "Christ the firstfruits, afterward they that are Christ's at His presence." "Christ the firstfruits"—Jesus, the Head and the church, His body—are exalted to immortality, and when this is accomplished, "then," will come the fulfilment of those other promises which apply to the "afterward" class.

The promise, "Death is swallowed up in victory," is recorded in Isaiah 25:8. Verses 6-9 of this chapter are wonderfully descriptive of the Messianic Kingdom blessings coming to the world. Christ's Kingdom is here symbolized as a "mountain" in which the Lord makes unto "all people"

a "feast of fat things." It is the same Kingdom mentioned by Paul in which he says that Christ "must reign until He hath put all enemies under His feet."

The prophet tells us about the destruction of these enemies, saying that the Lord will "wipe away tears from off all faces," "swallow up death in victory," and take away the "rebuke of His people . . . from off all the earth." (Isaiah 25:8.) This latter statement definitely locates the fulfillment of the promise as taking place upon the earth, and indicates beyond question that the promised swallowing up of death in victory is a reference to the destruction of death that takes place during the reign of Christ, as pointed out by Paul in 1 Corinthians 15:25, 26.

Paul's further quotation, "O death, where is thy sting? O grave, where is thy victory?" is from Hosea 13:14. This, too, is a divine promise of life to mankind in general, made available through the redemptive work of Christ. It hasn't been fulfilled yet. Like the hundreds of other Kingdom promises of the Old and New Testaments, its fulfillment must wait for the completion of the "firstfruits" class. Then, when all the church of the firstborn ones are changed from earthly to heavenly glory, from mortality to immortality, there will follow the thousand-year work of destroying death and the grave.

THE DIVINE VICTORY

No wonder the apostle closes this chapter on the triumphant note, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:57, 58.) Since Jesus returned to heaven, and the apostles fell asleep in death, it has often looked as though there would be no genuine victory in the earth for the Christian cause. It has often seemed as though the Christian's labor in the Lord was in vain. But not so.

There is to be a glorious victory. The Christian's baptism for the dead is worthwhile, for the long-promised Kingdom of peace and righteousness and life is to be established. It waits only for the completion of the firstfruits class, and then will come the promised blessings, the firstborns sharing in the work of dispensing them to all mankind.—Rom. 8:19; Rev. 20:4.

And what a glorious victory for the Christian cause that will be! First, it will be the victory of Christians themselves over death—the greatest victory of all, because they will be exalted to immortality with Christ. But this will not be the end of the victory, for "afterward," during the

thousand years of the Kingdom, death will be entirely destroyed, because "All that are in the graves shall hear His voice, and shall come forth." —John 5:28, 29.

It will, doubtless, require much of the thousand years of the Kingdom to accomplish the resurrection of this "afterward" class. It is reasonable to suppose that the first to be raised from the dead will be the last to have died. Then, in an orderly way, and as they can be properly cared for, the awakening work will continue until finally Adam himself will be brought forth from the tomb.

That there is to be this universal awakening of the dead is clearly indicated by many of the promises and prophecies. The Sodomites were destroyed because of their wickedness, but the prophet assures us that they will be restored to their "former estate." And Jesus tells us that it will be "more tolerable" for Sodom in the day of judgment than for the Jews who rejected Him at the time of His first advent. But it will be "tolerable for the Jews also, for after the work of this age is complete, then "all Israel shall be saved" and this salvation is promised even to those unbelieving Jews who were cast off from divine favor because of their rejection of Christ.—Rom. 11:26, 31.

NOT UNIVERSAL SALVATION

But there is nothing in these promises to indicate that every person will be everlastingly saved from death. What they mean is simply that all are to have a full opportunity for salvation—an opportunity given but to few in this life. Jesus said that the Sodomites would not have been destroyed had they had the same opportunity that was given to the Jews. This means that the Sodomites did not have a full opportunity. He also said that the people of Tyre and Sidon would have repented long ago had He performed similar works there to those which He did in Chorazin and Bethsaida. St. Stephen informs us that it was in ignorance that the Jews rejected Jesus; which shows that while they had a better opportunity than the Sodomites, yet even they did not have a full opportunity.—Matt. 11:23, 24; Acts 3:17; 1 Cor. 2:8.

In 1 Timothy 2:4 we are told that it is God's will that all shall be saved and come to an accurate knowledge (*Diaglott*) of the truth. This is a salvation that precedes knowledge, and evidently is a reference to an awakening from the sleep of death in order that they might be enlightened. The eternal salvation of all those thus saved from Adamic death will depend upon their acceptance of Jesus as their Redeemer, and obedience to the laws of His Kingdom. Concerning this St. Peter declares "that every soul, which will not hear that

Prophet, shall be destroyed from among the people."—Acts 3:19-23.

It is to this that Jesus refers when, in John 5:29, He tells us that those who have done evil, such as the Sodomites, Jews, and, in fact, practically all mankind, shall come forth to a resurrection by judgment. (See Revised Version.) The Greek word here used by Jesus, and mistranslated "damnation" in our Common Version, is *krisis*. It has the same meaning as our English word "crisis," namely, a test or trial. When a patient, afflicted by some disease, passes the "crisis" it means that he has passed the test, and will get well. If when the crisis is reached, there is a turn for the worse, the patient usually dies.

So the dead will be awakened from the sleep of death in order to be tested, and upon the basis of how they react in that crisis it will be determined whether or not they will live forever, or be cut off in the "second death." It is for this reason that the thousand-year period of Christ's reign is also spoken of as the "Judgment Day." It will be during that time that all mankind will be on trial, and the basis of the trial will be the knowledge of the truth which will then be made so plain that no one will need to err.—Isaiah 35: 8.

There is no such clear knowledge available for the people today. The fact that a Christian may attempt to explain the truth to another does not mean that such an one has been given a fair opportunity for salvation. God alone knows what may stand in the way of one's acceptance of the truth. Probably the greatest obstacle has always been the bungling way in which it is told. Counter influences of deceptive errors also hinder. Heredity and environment often stand in the way also.

All these hindrances and many others, exist even in lands where the name of Christ is preached. Besides, the great majority of the human family have never heard about Christ, even in a distorted manner. It is God's will that all these shall be awakened from death and come to a knowledge of the truth. This full, perfect knowledge will be given to the people at a time when Satan, the great deceiver, will be bound—when no counter influences of any kind will be permitted to stand in the way of acceptance. Finally, under such favorable Kingdom influences, the knowledge of the Lord will be so universal in the earth that it will not be necessary for one to say to his neighbor, "Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31: 34.

THE TOUCHSTONE OF TRUTH

THERE is a standard for most everything, and this is no less true in connection with the study of God's Word and the Christian life. By such standard or criterion we are enabled to determine the true from the false, the good from the bad, the right from the wrong, and this very aptly applies to the consideration of the Gospel—the Good News that God has for all people. The key that unlocks the mysteries of divine grace and truth is to be found in the cardinal doctrines of RANSOM and RESTITUTION.

Considering God's message to His people and the children of men from the standpoint of a wheel, the doctrine of the Ransom would fittingly be represented by the hub, from which radiates all the spokes of the intimate connection that doctrine has to the entire purpose of God with relation to mankind. The circumference, or outer rim, would appropriately represent that all embracing feature of the divine message which is comprehended in the doctrine of Restitution, since it embraces "every man," and was spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21.) Applying this Bible doctrine of Restitution to the false premises and dogmas of those claiming exclusive divine authority for their preachments, what do we find? We find that they all, without any exception, lamentably fall short of God's Plan of redemption as disclosed by an understanding of this doctrine of Restitution.

Is it not true that many professing Christians claim to believe in the doctrine of the Ransom, whether they understand its philosophy or not? But how many of these claiming thus to believe in the Ransom have any clear appreciation of Restitution as taught in the Bible? Only in recent times has this fundamental doctrine become lucid, clear, to God's faithful children. The keynote to our understanding of it is found in the message brought by the angel to the shepherds in the field when the Savior of the world was born in the little town of Bethlehem; and here is the angel's message: "Fear not; for, behold, I bring you **good tidings of great joy**, which shall be to **all people**."—Luke 2:10.

Now apply this keynote to all the other false and inharmonious teachings of those claiming infallibility and inerrancy. How clearly, how unmistakably it discovers the fallacy of all such claims and pretensions. Are not the messages of all exclusive channel claimants those of woe, gloom, despair, to all but the few who accept their unscriptural dogmas? But how beautifully in contrast is this Bible doctrine of "Restitution of all things." It discloses the love of God for His creatures. It enables those influenced by it to take fresh courage by reason of the hope and joy it inspires over the glorious outcome. Instead of fear and dismay, it brings cheer and comfort; instead of discouragement and despondency, resolute determination to stand for the right, for the truth, and a willingness to spend and be spent in such a glorious service. And all this promised restoration of the glory of a perfect humanity and of an earth made like the Garden of the Lord, originally planted eastward in Eden, because Jesus Christ, "by the grace of God," tasted "death for EVERY MAN."—Heb. 2:9; Acts 3:19-23.

The Christian Life

“So Run” – “So Fight”

“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.”
—1 Corinthians 9:26.

PAUL, like Jesus, employed many illustrations in making clear the truth and the application of the truth in the Christian life. In our text and in the immediate context he uses two illustrations; one, of running in a race, and the other, of fighting the equivalent of what today would be called a boxing match. His lesson is that just as there is a right and wrong way to “run” a race, and a right and wrong way to “fight,” so there is a right and wrong way to serve God and to live the Christian life. Paul affirms his determination to “so run” and to “so fight” that he would be assured of victory. In verse 24 he admonishes us to also “so run” that we may “obtain.”

In the illustration of the runner we have emphasized the importance of giving “all diligence” to the one thing in hand. This is true with the runner of a race not only during the comparatively short time he is actually contending on the race track, but during the much longer period in which he is in training for the supreme test of speed and endurance. If he is to be victorious he can't afford to dilly-dally with other things no matter how alluring or attractive they may be; and he must be ready and willing to make any sacrifice necessary in order to win. This means that during the training period he can't eat what he might prefer to eat, but must keep strictly to a diet that is best suited to develop his physical strength and endurance. He must be temperate in all things, forgoing many luxuries and much pleasure in which others might properly indulge. He must discipline himself in all necessary ways to assure that at the time of the race he will possess the maximum degree of strength which is required to win.

And when the runner actually enters the race it must be with the determination that nothing will be permitted to stand in the way of victory. Before he reaches the end of the race-course he may feel tired, but there must be no yielding to the temptation to slow down or to “take it easy.” Every ounce of strength, every nerve, every muscle, must all be utilized for the one purpose of winning the race. Only thus could it be said that the athlete so ran as to obtain.



It is just such an undivided and uncompromising effort that Paul admonishes us to put into living the Christian life. In writing to the Philippians Paul expressed a similar thought saying, “This one thing I do.” (Phil. 3:13.) Today the world describes the same attitude as an “all-out” effort. For a Christian to “so run” simply means that he goes “all-out” to make his calling and election sure. If there is any holding back, any half-way measures, any efforts short of the very best we can make, we are jeopardizing just that much of our chances of gaining the victory.—1 Timothy 4:15, 16.

PAUL'S APPLICATION OF THE LESSON

The apostle's admonition to “so run” follows a revelation of his own attitude and determination with respect to the service of the truth. Verses 4-6 of the 9th chapter read, “Have we not power to eat and drink [what we please]? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not power to forbear working?” Obviously both Paul and Barnabas needed to eat and drink in order to live. It is equally plain that the apostle is not reading his fellow apostles out of the body of Christ because they were married. His lesson seems to be that material and domestic things should not be permitted to unnecessarily interfere with our service to God.

The material side of life must be given some consideration, not in the sense of making it the objective of our efforts, but rather in order that we might utilize even the material things to further our spiritual interests. This becomes apparent in the 6th verse where Paul says, “Have not we power to forbear working?” Reading on through the chapter we learn what he means by this question. He points out both by reason and from the Scriptures that as a servant of the Gospel he had the right to obtain his material living out of that service and thus to “forbear working.”

It could be reasoned that this would be ideal in that it would give the apostle his whole time and

strength to devote to God's service. But Paul had another way of looking at it. He would devote practically full time to the direct service of the truth and the brethren—that is, he would make full use of all the opportunities available to serve in spiritual things—but, in addition to this, would work with his hands to provide for his own food and clothing.

By a careful study of the chapter there appears to be two reasons why Paul decided upon this course so far as his work in Corinth was concerned. He reasoned, and correctly, that he would have more influence for the truth if no one could charge him with getting his living out of it. And besides this, he felt that it would be better for his own spiritual welfare if he did not pamper his flesh by taking it easy between the occasions he served the brethren, by allowing them to feed and clothe him.

Paul was doubtless well aware of the evils to which such a temptation could lead. If the church supported him, it would be more difficult to preach the truth uncompromisingly to them; and conditions in the church at Corinth called for an uncompromising presentation of the Gospel and its proper application in the Christian life. Probably the opportunities for service were such under those circumstances that it did not detract from them in any way to spend a certain amount of time "making tents" in order not to depend upon the brethren for support.

In this lesson we get a close-up view of the real character of the great Apostle Paul. "I therefore so run, not as uncertainly," he declares. No, there was nothing uncertain about what he intended to do, nor about the sacrifice he was willing to make in order to do it. He was happy to serve the truth, but if he took things too easy according to the flesh while thus serving, the flesh might some day become the dictator of how he should serve and what he should preach. Rather than to take this chance, Paul decided to keep his body under, and to bring it into subjection, lest after preaching to others, he himself might become a castaway.—Verse 27.

According to the Greek, Paul said, "I browbeat my body." He did this by making it do double duty, as it were. He served the brethren in spiritual things, and then, instead of permitting them, as was his right, to provide for his temporal needs, he put his body to work to provide his own temporal necessities. He did this to make his ministry to others more effective, and also to make sure of conquering his own selfishness and love of ease. He knew that no matter how effectively he preached to others, if he lost out himself, his efforts would be like one who runs uncertainly, like the fighter who "beateth the air."

CIRCUMSTANCES VARY

Probably not many of the Lord's people today are confronted with problems similar in detail to those described by the apostle. The value of this lesson, however, is in the manner in which Paul applied the principles of the truth in meeting his problems. Even if Paul had decided it would not have been best for him to spend time making tents, his approach to the problem would have been the same; that is, it would have been an unselfish approach. The deciding factor was not how he would be benefited according to the flesh, but what would be the best for the brethren and best for the apostle's spiritual welfare. His flesh was on the altar to be sacrificed, and what difference did it make when, or by what means, it would be consumed.

In Paul we have an example of a victorious runner in the spiritual race-course, a runner who permitted nothing to interfere with his victory. To what extent are we following his example? Are the decisions we are making of the sort that will result in the browbeating of our bodies, or the kind that are calculated to make it easy for the flesh? Each decision of the former kind is a step toward victory, while the latter represents a yielding to the desires of the flesh and a consequent slowing down of our speed along the race-course toward the goal—the "prize of the high calling of God in Christ Jesus."—Phil. 3:14.

"SO FIGHT I"

The illustration of the fighter is equally to the point in that it also emphasizes the necessity of self-discipline, application and energy. In this connection Paul explains that "every man that striveth for the mastery is temperate in all things." (1 Cor. 9:25.) The word "temperate" here seems to carry the thought of self-control. The victorious Christian is one who does exercise self-control; that is, he endeavors to bring all of his thoughts, words and deeds into line with the one great objective of his consecrated life. He endeavors not to permit any of his energies to get out of control.

One who is intemperate usually becomes intoxicated, and there are various forms of intoxication. The Christian finds it necessary to be on guard against the intoxication of pleasure, love of ease, worldliness, pride, selfish ambition, and other influences which would draw him away from the "one thing" which he has undertaken to do, which is that of laying down his life in the service of God.

There are also more subtle forms of intemperance. One might become intemperate in prayer, in Bible study, in witnessing for the truth, or in fellowshiping with the brethren. One might be intemperate in his use of the typical lessons of

the Bible, such as the tabernacle and its service, or the study of Revelation. If the Lord had wanted us to devote nearly all of our time to one feature of His Word or plan, He wouldn't have revealed the other things to us. Intemperance along any otherwise proper Christian line eventually results in an unbalance of Christian character—an unbalance which displays headiness and pride on the one hand, and weakness and lack of development on the other.

The Christian's enemies consist chiefly of the world, the flesh and the devil. To successfully strive against these we need to have on the "whole armor of God." not just a part of it. We need the "helmet of salvation,"—representing an intellectual understanding of the truth—but head knowledge alone, no matter how accurate it may be, will not protect us against our enemies. We need the "shield of faith," and the "breastplate of righteousness," but these without the other parts of the armor will not fully protect us, no matter how well we may have them polished.

When face to face with the enemy we will need the preparation of prayer and of study and fellowship. But prayer alone, or study alone, or fellowship alone, will not properly "equip us for the war." The spiritually strong, wholesome and growing Christian is the one who makes proper use of all the divine provisions of grace, not an over-use of one to the neglect of the others. Like the fighter or runner in training who must watch his diet, his rest, his exercise, his recreation, etc., in order to be in proper training; so we must be temperate in all things, using in proper balance all the provisions the Lord has made whereby we may grow strong in Him and in the power of His might.

STRIVING LAWFULLY

In 2 Timothy 2:5 Paul draws another lesson from the fighter illustration. He says, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." This thought carries us even beyond that of being temperate. It indicates the possibility of fighting in unlawful ways. The Christian IS under law, not the Law that was given by Moses at Sinai, but a new law, or "commandment" enjoined by Jesus upon all His footstep followers. The simple statement of that law is, Thou shalt love one another as I have loved you. Jesus laid down His life for us, hence we are to lay down our lives for each other. This means that our lives must be motivated by unselfishness, implying that we would rather die ourselves than do anything that would injure others. It means that the interests of others lawfully come ahead of our own. If our striving is out of harmony with this principle it is contrary to the law of the New Creation, and unless we be-

come law-abiding we will not receive the crown.

The application of this principle touches every detail of Christian endeavor, and searches out the most secret motives of our hearts. Jesus, in His Sermon on the Mount, mentions some of the details. There He tells us that we must love our enemies and do good to those who despitefully use us and persecute us. In the Diaglott translation of Matthew 5:38-40, the Master says, "You have heard that it was said, 'Eye for Eye, and Tooth for Tooth'; but I say to you, oppose not the injurious person, but if any one strike thee on thy right cheek, turn to him also the left; and whoever will sue thee for thy coat, let him have the mantle also."

There are few things that stir up the indignation of the flesh more quickly than to feel that one's just rights are being trampled upon. Jesus' rights were trampled upon when He was arrested, falsely accused and crucified, but He yielded to the injustice and redeemed the world. We profess to be following in His steps. Are we striving lawfully?

ELEMENTS OF LOVE

Other details of what it means to strive lawfully within the limitations of the divine principle of love are brought to our attention in 1 Corinthians, chapter 13. Here we are told that love is "long-suffering." This means that it is unlawful for the Christian to be other than long-suffering. Love is also "kind," the apostle adds. Beloved, do we realize that it is unlawful for the Christian to be unkind in his dealing with others? How do we measure up to this requirement?

"Love envieth not," Paul continues. Are we envious of others while we strive to make our own calling and election sure? If so, we are not following the divine rules of the contest. Our motive must be pure and unselfish. If we are envious of others, selfishness is still in our hearts, and if it isn't purged out we will lose in "the race that is set before us," for we will not be crowned unless we "strive lawfully."—Heb. 12:1.

"Love vaunteth not itself, is not puffed up." The first of these elements of "disorderly conduct" on the part of a Christian reveals a desire to "shine" before others—to be "seen and heard of men." The latter is that of thinking too much of one's own abilities and importance. In Romans 12:3 Paul speaks of it as thinking more highly of one's self than he ought to think. Both these elements of selfishness are unlawful for the Christian. One who is unselfishly laying down his life to the glory of God will not want to make a display of himself before others; nor will he have a "puffed up" opinion of his own importance.

Love does "not behave itself unseemly." This, apparently, is a reference to intemperate behav-

ior, and might manifest itself in any of the ways already suggested, and along other lines as well. It is simply another form in which selfishness may manifest itself, and if not properly dealt with may cause us the loss of victory. The Lord wants each of His people to be "one of the brethren," and thus to lose the importance of his own individuality while contributing his little bit for the welfare of all, and to the glory of God. To be a hobbyist, or an extremist, or a "rugged individualist," or in other ways to call attention to self, is "unseemly" behavior for a Christian, and represents unlawful striving for the mastery.

"Love seeketh not her own"—if it did so, selfishly, it would cease to be love, for love is unselfishness. If our Christian striving is in the interest of self it is unlawful, and if we continue in such an attitude we will sooner or later be ruled out of the contest. How many times friction develops between brethren which would not develop if there were no seeking of selfish interests, no desire to "protect" our "rights." May the blessed implications of this rule of the contest sink ever deeper into our consciousness and ever more thoroughly control our behavior. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."—Phil. 2: 3-5.

Love "is not easily provoked." The meaning of this is that love is not stirred to anger. It has no occasion to be. People get angry when things don't go their way; but the Christian isn't interested in having things go his way. He wants them to go the Lord's way, and he knows that nothing can interfere with the Lord's will. So, while we should make every proper effort to do what we believe would be pleasing to the Lord yet, if our understanding of the Lord's will is thwarted by others, we will accept it as "His" appointment, and use it as a stepping-stone to greater trust in the Lord and in His providences for us.

Love "thinketh no evil." This doesn't mean that a Christian closes his eyes to wrong-doing, either in himself or in others. It means that he does not surmise nor attribute evil where there is no proof that evil exists. It means that true love will induce us to think good rather than evil whenever and wherever possible. If we find ourselves habitually thinking evil of one or more of the brethren, without undeniable proof that evil exists, then we may know that we are striving "unlawfully," hence cannot expect the fullness of divine blessings that we might otherwise be enjoying. And, in the end, it will mean the loss of our crown, unless corrected.

"Love rejoiceth not in iniquity, but rejoiceth in the truth." This is a wonderful touchstone to test the true condition of our hearts. Do we enjoy those things which are not strictly in line with God's justice and truth and love? Or do we abhor such things, and rejoice in the truth, and all things that are in harmony with the truth? What are the sources of our habitual rejoicing? Let us make sure that they are those things which are pure and noble and of good report, so that our striving for the mastery will be lawful.

Love "covers" all things, the Diaglott translation says. It was God's love that provided the covering of Christ's righteousness for us, and it is because of this covering that we stand justified before Him. This same covering love in our own hearts should enable us to cover over the imperfections of our brethren. It is along this line that Jesus taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us." The example of God's love in this as well as along all other lines, is the perfect pattern for us. Let us by striving lawfully seek to cover the imperfections of others rather than expose them.

Love "believeth all things." This doesn't mean that love believes evil rumors that may be circulated about another. It does mean that love believes the professions of others unless confronted with undeniable evidence that those professions are wrong. Love also believes all the promises of God, the promises to supply grace and wisdom and strength for every emergency in the "good fight of faith." Believing these promises we will not resort to human wisdom and human tactics in order to gain the victory. To do so would be striving unlawfully.

Love "hopeth all things." Being ever hopeful, love enables us to rejoice in every experience. Hope pertains to that which we do not now possess, and love enables us to discard present advantages and present joys in order that we may lay hold more firmly upon the hope set before us in the Gospel, the hope that is centered in Christ. With such a hope we can say with the apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4: 17, 18.

"Love endureth all things." Some things are easy to endure, and some are difficult. The difficult things are those which run counter to the desires of the flesh. If we are treated unjustly, that's hard to bear. If we have a difficult assignment in the Lord's work, that's hard to bear. If we are called upon to suffer physically, that's

hard to bear. But no matter what it may be, love endureth all things because love is unselfish. Love does not compute values from the standpoint of self-interest nor temporary pleasures of the flesh. That's why love can endure all things rejoicingly until the victory is won.

"Love never faileth." Yea, verily, if we are governed at all times by the great principle of love, trusting in the merit of Christ to cover our unwilling imperfections, the victory is sure! If while running in the spiritual race-course, or fighting the good fight of faith, we depend upon human wisdom and human strength, we will fail. But if we "run" and "fight" in harmony with the divine rules, not striving unlawfully, the crown of glory will be waiting for us at the end of the way.

From the standpoint of the flesh, love's way may often seem foolish and impractical. It will, indeed, lead to temporal loss and temporal defeat—it did with Jesus. But let us remember that we are striving for the unseen things, and that these are obtainable only at the expense of temporal, earthly blessings. Our progress in the striving is determined by the extent to which we are able to lay down the things of the flesh in order that others may be blessed. If our striving is in order to hold on to earthly things rather than to relinquish them, then we are striving unlawfully, and victory will not crown our efforts.

May we rather, like Paul, "So run" as to "obtain," and "so fight," not as one that "beateth the air."

Jesus in God's Plan

"To us there is but one God, the Father, of whom are all things; and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him."—
1 Corinthians 8:6.

PERFECTION, either mental or physical, is an unknown quality in the fallen human race. One of the evidences of imperfection existing in all of us is the tendency towards extremes in thought, word and deed. It is difficult to maintain a balanced viewpoint of subjects on which the truth lies between two possible but erroneous extremes. One of the Scriptural subjects upon which off-balance viewpoints and practices are often displayed is that pertaining to the true position in the divine plan of Jehovah, the Creator, the Heavenly Father; and Jesus, His Son, our Redeemer and Savior.

The church nominal emerged from the Dark Ages with many distorted and God-dishonoring views, one of them being the theory of eternal torture for the wicked. In this view the God of the Old Testament—Jehovah—was alleged to be the God whose "justice" could be satisfied only by exacting a cruel and endless punishment of sinners. In this view Jesus was the One whose heart was filled with love for the human race, and who came down to earth to do all He could to save sinners from this horrible pit of endless torture.

Very few church members understood this philosophy very clearly, nevertheless, it served well as a background for the very one-sided view often entertained concerning Jesus, namely, that

He is the real God of the Christian, the loving God, the friendly God, etc., while Jehovah should, as it were, be confined to the Old Testament, as the stern, austere tribal God of the Jews. This view results in an over-emphasis of Jesus and an undervaluation of God, the Creator, and Father of Jesus.

Recognizing this off-balance viewpoint, others, doubtless also sincere, have been led to well nigh take Jesus out of the Bible, while in a frenzied manner they have zealously endeavored to exalt and vindicate the name of Jehovah. But here, too, we need to be on guard lest we cause the pendulum of thought and practice to swing to the opposite extreme; for this, also, would do violence to the real truth of God's Word. If we have the right viewpoint we will see that by properly honoring the Son, we honor the Father also. We will also understand that if we fail to properly honor the Son, as the Father has commanded, we will actually be dishonoring the Father who thus commanded us. See John 5:21-23; 8:49; Matt. 3:17; 17:5; 2 Pet. 1:17, 18.

Those who are enlightened with Present Truth know, of course, that Jehovah, the Creator, is not a cruel God. They know that He is equally as loving and kind as His Son, Jesus. They know, in fact, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) It was by the will of Jehovah that Jesus came to earth to redeem mankind; and it was by divine decree and through the exercise of divine power that Jesus was raised from the dead and subsequently exalted to the right hand of His Heavenly Father, the Creator.

Now the command has gone forth concerning Jesus, "Let all the angels of God worship Him." (Heb. 1:6.) Since God, the Father, has so highly exalted Him to a place second only to Himself and given Him all power in heaven and in earth, it is evident, therefore, that God would have the followers of Jesus give the Son a very prominent place in their hearts and a fundamentally important place in the Gospel of the Kingdom which they preach to others. (Phil. 2:7-11; Eph. 1:19-23; Matt. 11:27; 28:18.) Indeed, when we realize the prominence the apostles and others in the early church gave Jesus in their ministry, it makes us feel that we could hardly over-estimate the importance of the position He holds in the divine plan, and should occupy in our affections.

At the same time, if we are properly enlightened by "all the counsel of God" as it reaches us through His Word, we will know that by giving Jesus the place in our hearts that He properly deserves, we will not by any manner of means, be displacing Jehovah in our affections, but quite the reverse. According to Jesus' own testimony, He is the One sent of God to reveal the Father to us. It is through Him that we know God in the true sense. This means that when we honor Jesus we honor the Father also. Our love and devotion to both the Father and the Son are true and acceptable only if both are included.—Matt. 10:40; Luke 9:48; John 12:44.

We are sure that the following contributed, and much to the point, questions with Scriptural answers, will help us realize the high esteem in which Jesus was held by the Apostolic Church, and the great extent to which His instructions should serve to guide all of us in our endeavors to please God:

Do you know that the two words, Jesus and Christ, occur 995 times in the New Testament?

Do you know that, with the exception of the Third Epistle of John, all the introductions of the epistles of the New Testament mention God and Christ in the same sentence?

Do you know that in Philippians, Christ is mentioned 41 times and God 18 times?

Do you know that believers are spoken of as being "in Christ," 80 times?

Do you know that the words, blood, bought, cross, justify, redeem, save, sanctify, wash, cleanse, purge, purify, etc., referring to our Lord's redemptive work, occur over 300 times?

Do you know that "He hath given all judgment unto the Son"?—John 5:22, 23.

Do you know that every knee must bow and every tongue confess to the Son?—Phil. 2:10, 11.

Do you know that every creature "in heaven and on the earth" will eventually honor the Son even as they honor the Father?—Rev. 5:13.

Do you know that Christ said: "Without Me, ye can do nothing" (John 15:5); "He that receiveth Me receiveth Him that sent Me" (Matt. 10:40); "He that rejecteth Me, rejecteth Him that sent Me" (Luke 10:16, R. V.); "Go ye, and make disciples . . . teaching them to observe all the things whatsoever I have commanded you," (Matt. 28:19, 20, *Margin*); "All authority has been imparted to Me, in Heaven and on Earth," (Matt. 28:18, *Emphatic Diaglott*); "I am the light of the world," (John 8:12); "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal Him"?—Matt. 11:27.

Do you know that no one can come to the Father or have any standing with Him except through Christ?—John 6:44; 10:7, 9; 14:6; 15:5, 6; Col. 3:3; 2 John 9.

Do you know that the word Jehovah does not occur one time in the New Testament, but that the words Lord, God, Father, Creator are used instead?

Do you know that when Christ and the apostles quoted from the Old Testament, they always substituted either the word God or Lord for Jehovah?—See Matt. 3:3; Isa. 40:3; Matt. 21:42; Psa. 118:22, 23; Matt. 22:44; Psa. 110:1; Luke 4:18; Isa. 61:1; Acts 2:25; Psa. 16:8.

Do you know that the apostles preached "Christ," "Jesus and the resurrection," "Peace by Jesus Christ," "Christ crucified," etc.?—Acts 3:20; 4:2; 8:5, 35; 9:20, 27; 13:38; 17:18; 19:13; 20:21; 1 Cor. 15:3, 12, 23.

Do you know that Christ said in Luke 16:16, "The law and the prophets were until John; since that time the Kingdom of God is preached"? See also Matt. 3:2; 4:23; 10:7; Mark 1:14, 15; Luke 4:43; 10:9, 11.

Do you know that Paul said, "Though we, or an angel from heaven preach *any other gospel* . . . let him be accursed"?—Gal. 1:8, 9; Matt. 7:21, 22.

Does it not seem from the foregoing that we cannot proclaim the true message of the Kingdom if in any measure, we set aside the name of Jesus, or minimize His importance in the divine program?

Would not such a course practically "rob" Christians of an effective personal Savior, High-Priest, Advocate, Intercessor, Captain, Overseer, Good Shepherd, and Friend?—Col. 2:8-10, 18.

Did not Paul say, "We are ambassadors for Christ"?—2 Cor. 5:20.

Do you know that those who are to live and reign with Christ a thousand years are those who die as witnesses for Jesus? (Rev. 20:4.) See also Acts 1:8; 2:32; 3:15; 4:33; 10:38-43; 13:31-49; 22:15; 23:11; Luke 24:48.

Faith, not Sight

"We walk by faith, not by sight."
—2 Corinthians 5:7.

THIS principle holds true in respect to all of God's dealings with His people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:

- (1) A heart condition of teachableness.
- (2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes "meat in due season."
- (3) An expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.
- (4) An exercise of their reasoning faculties that while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.
- (5) Great care as to how they neglect these favors of God. They should beware of headiness and high-mindedness, lest, having enjoyed the light and the blessing, these should slip from them

and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may We come into Christ and abide in Him and bring forth much fruit.

HEROES OF ALL TIME BUILT THEREOF

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest
need;
Love that can leave love, though the heart
may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to
give!
Love, strength and courage; courage, strength
and love—
The heroes of all time are built thereof."
—Reprints, page 4884.

Under the Blood

ACCORDING to the Apostle Paul's statement recorded in 1 Corinthians 10:11, God's dealings with Israel contain valuable lessons for spiritual Israelites of this present Gospel age. One of the outstanding lessons for us is that contained in the sprinkling of the blood of the Passover lamb in connection with God's deliverance of Israel from their enslavement in Egypt. God's typical people, Israel, were still in Egypt and enslaved despite the nine plagues which had already been visited upon the land. All of these plagues were God-sent, but were not fully effective so far as bringing about the deliverance of Israel was concerned.

This does not mean, however, that God's purpose in the first nine plagues was thwarted. Quite to the contrary, for He had His spiritual Israel in mind when these scenes were enacted, hence was not dealing with Pharaoh nor with the typical Israelites merely with the thought of what was being accomplished in connection with them.

Regardless of the immediate result of many of Israel's experiences a glorious divine purpose was accomplished because all that happened to them was for ensamples, says the apostle, and "they were recorded for our admonition."

Let it be noted that it was the tenth plague that brought relief to the Israelites, but this only through the sprinkling of the lintels and doorposts of the houses of Israel with the blood of a Passover lamb. To us this seems to say that while all of God's providences are designed to bring us closer to deliverance from the bondage of this world, yet actual deliverance is accomplished only through coming under the blood of Christ our Passover, who has been sacrificed for us.

The fact that the typical Passover lamb had been slain was not sufficient. The Israelites had to bring themselves under the sprinkling of the blood, in order to be assured of divine deliverance and protection. So it is with God's antitypical

Israelites. They must through faith bring themselves under the blood of the real Passover Lamb. Mere belief in the fact that Jesus died for the sins of the world is not sufficient. Faith in the fact that He died for us personally, and that through His blood we may be cleansed from a "consciousness of evil," is the necessary prerequisite to justification. Only thus can we be assured of redemption from the curse. Yet even then this deliverance is not in itself complete, although it does become the means to that end.

The apostle is quite specific when he declares that we are to have a heart sprinkled from an evil conscience. (Heb. 10:22.) In Volume VI of the *Studies in the Scriptures*, page 463, the thought is suggested that this means to have our hearts sprinkled from a "consciousness of evil." Such a sprinkling does not come as a result of merely believing about Jesus, but rather, by an obedient belief or faith in Him, and a whole-hearted acceptance of His blood as the price of our redemption. A belief that is merely about Jesus still leaves us outside the court of justification. This full heart belief in Him brings us within, through the gate, which is Christ Jesus.

Furthermore, such faith in the blood of Jesus inspires a glorious hope. The Apostle Paul speaks of this faith as the "basis of things hoped for." (Heb. 11:1, *Diaglott.*) What is it that we hope for? Ah, it is for that complete deliverance from this present evil world that was illustrated by the complete deliverance of Israel's firstborn from the slavery in Egypt. The apostle says concerning Jesus, "Who gave Himself for our sins, that He might deliver us from this present evil world."—Galatians 1:4.

In Romans 7:24, St. Paul tells us about another deliverance to which all Christians should look forward—a deliverance from what he calls "This body of death." Concerning it the apostle says, "O wretched man that I am! who shall deliver me from this body of death?" He answers this question by showing that deliverance comes through Christ, and that even now there is no condemnation for those who are in Christ, and who walk not after the flesh, but after the spirit.—Rom. 8:1.

This deliverance from the body of death, that is, from the flesh, is described by Paul as a deliverance into the "glorious liberty of the children of God." Even now we have a foretaste, as it were, of this glorious liberty revealed to us by the Spirit. Concerning it the Apostle says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:9, 10.

While it is true, as the apostle declares, that God has already revealed these things to us by His Spirit, yet we are unable to appreciate them as fully and completely as when our deliverance into the glorious liberty of the sons of God will be complete. The Apostle John declares on this point that while we are now the sons of God, yet "it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him for we shall see Him as He is." (1 John 3:2.) Even so, Israel could, by faith, already see the "land of promise" from afar, but to experience its goodness they had to await actual entry into it.

FAITH A MEANS TO AN END

Thus we see that while it is Jesus' blood that contains the merit for our justification, yet this merit becomes ours only through faith in that which God has thus Himself provided. Nor is faith itself the end of our salvation. Rather, it is the means to that end. It evidences itself in the glorious hope to which it gives rise, and this hope brings the impetus that drives us ever on to the fulness of the glory that is promised. Concerning this we read, "And every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3:3.

Faith is itself God-given, for without the blood of Jesus, which the Father Himself supplied, there would have been nothing upon which a justified faith could lay hold. This is even what the Apostle Paul tells us, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."—Eph. 2:8.

While faith is the means whereby we bring ourselves under the blood, yet faith must be added to, and this adding is the purifying work of the faith-inspired hope, and by means of this we add to our faith, fortitude, knowledge, self-control, patience, godliness, brotherly kindness, and love. (2 Pet. 1:4-8.) It is only thus that one's calling out of antitypical Egypt, and his election to be one with Christ in the glories of the Kingdom, are made sure. Affirming this, the apostle adds, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:11.

We emphasize that the blood of Christ itself does not afford deliverance or salvation unless we bring ourselves under it by obedient faith. With this accomplished, our journey toward the spiritual Canaan rest of God is only begun. Many indeed will be the trials and experiences as we journey on through the various wilderness experiences until we enter fully into the Land of Promise.

God's Word tells us that Israel did not enter into rest because of disobedience and unbelief.

(Heb. 3:10-19.) This should indeed serve as a very timely and valuable "admonition" to us. (1 Cor. 10:11.) The apostle assures us that there is a "rest" which yet remaineth for the spiritual people of God of this age, but if we are to enter into that rest, we must labor to be faithful and obedient. (1 Cor. 4:6-11; Heb. 4:1-11.) The deliverance from Egypt and the abundant entrance later into Canaan were based entirely upon the blood of the Passover lamb. But this blood meant deliverance into the land only if they continued to exercise themselves in recognition of the blood of sprinkling which brought their original deliverance. They were ever to recognize that, having been delivered by God's provision, they were not any more their own. We know that in this Israel failed. And with the exception of Joshua and Caleb they all died, not in Egypt, or yet in Canaan, but in the wilderness that lay between.

TAKE HEED LEST WE FALL

Let us remember that the mere fact that we once came under the blood and were delivered from the bondage of this world, is no guarantee that we shall finally enter the Heavenly Canaan of promise. The account tells us that God was grieved with many of the typical Israelites. (1 Cor. 10:5.) We, too, then ought to take heed lest we, like them, should be overthrown in the wilderness because of unbelief and disobedience. It is not for us to presume on God's mercy and to suppose that He will always strive with us and lead and protect us. True, He knows the weakness of our frame, but then we cannot depend upon His knowledge and mercy to overlook our lack of faith and obedience. There comes a time when He ceases to do this, for continuance in this presumption on our part is failure to take God at His word. (Gen. 6:3.) It is unbelief, yea, it is disobedience.

God has promised us the victory, but we must make use of all of His provisions whereby we may attain it. (Deut. 7:2.) Israel failed because when they reached the portals of the promised land, they doubted. They forgot God's promised grace in every time of need. Hence they decided that it was necessary to send spies into the land to determine whether or not they would be able to conquer it. (Deut. 1:19-26.) For this failure to fully believe God and obey Him, they were turned back, not into Egypt, but into the terrible wilderness where finally they lost their lives.—Num. 14:26-45.

Failure of the antitypical Israelites to take God at His word will, likewise, exclude them from the spiritual "Land of Promise." If the typical Israelites had been rightly exercised by their experiences and had recognized God's abounding grace, ever keeping in mind the fact of their unworthi-

ness of this grace, they would have sought His aid in cleansing themselves of their secret faults which gradually developed into the presumptuous sin of disobedience which resulted in their overthrow. See Psalms 19:12, 13.

The typical Israelites felt so sure of themselves, so sure that they had a permanent standing before God, that they became careless and indifferent and finally presumptuous. Thus they stumbled and fell. The blood could not serve to take them all the way into Canaan except as they would keep in mind the fact that it was by means of the blood that they were delivered from Egypt by the grace of God. Forgetting God's grace through the blood would lead to other deflections and finally to their fall. The lesson for us in this is very well stated by the apostle, "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

Our salvation, while an accomplished fact insofar as the blood is concerned, needs to be worked out with "fear and trembling." (Phil. 2:12.) God works in us to will and to do of His good pleasure, and when we co-operate with what He is doing, we become partners with Him in apprehending that for which He has apprehended us. (Phil. 3:10-14.) It is only as we remain under the blood that we can continue in this co-operative arrangement with God. These lessons, illustrated so impressively by the experiences of typical Israel, should be taken to heart by the Israel of God now—the Israel according to the Spirit. All should strive to remain under the influence and the effect of God's grace, as it is represented in the blood of deliverance, the blood of redemption—the blood of the antitypical Passover Lamb sacrificed for us.

While the whole nation of Israel was delivered from Egyptian bondage in the morning following the passing over of the Death Angel, it should be noted that the lamb was particularly slain only for the firstborns. They were the only ones in immediate danger of death. However, the blood which caused the passing over of the Angel of Death so that the firstborns might be saved was also that which brought about the release of all Israel in the morning. What a picture! In anti-type, Jesus is the true Lamb of God that taketh away the sin of the world; but first, the church of the firstborns are delivered through the blood, and, in association with Christ in the Kingdom, will share in the work of bringing deliverance to all mankind. It is for this manifestation of the sons of God that the whole creation now groaneth and travaileth in pain together until now.—Romans 8:19-22.

—Adapted from contributed notes

DIVINE PLAN BEREAN LESSONS

THE PRINCIPLE OF HEREDITY IN GOD'S PLAN

(LESSON 58)

Text Book: The Divine Plan of the Ages, page 127, paragraph 1, to page 129, paragraph 1.

Key Sentence: "The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter."

Main Text: "Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke 8:10.

We understand from the Scriptures that the whole race was put on trial in the one man, Adam. Is this a just arrangement? Should not each one have been given an individual trial? Why should others suffer for Adam's wrong doing? In answer to these questions, we call attention to the fact that God was under no obligation to create Adam or any of his offspring. Therefore any life that He gave them, be it only for a few years or for eternity, would be a blessing and a favor. Let us note well that the granting of a trial for eternal life could not be demanded of God as an act of justice. It is a favor on God's part to grant such a trial.

The Bible tells us that the penalty for disobedience by Adam was "dying thou shalt die." See marginal Bible note, Gen. 2:17. Does the fact that man's present life from the cradle to the tomb is a "dying" life with its sorrows and disappointments mean that it is not a favor, not a boon? No, it is a boon. Men hang on tenaciously to life with the few exceptions who commit suicide.

Have we any reason to think that if each one of us had an individual trial under the same circumstances as Adam, we would prove more successful in standing the test? No, he was a perfect man and therefore a good example of how others, in all likelihood, would have stood the test.

Was Adam on trial for heaven or eternal torture? No, he was not. God made no promise to Adam of eternal life in heaven. The promise related to eternal life here on earth in his paradise home. As for eternal torment, nothing was said to Adam about it. "In the day that thou eatest thereof, dying thou shalt die" surely does not imply eternal torment.

If Adam had been obedient, would his continuous life have been free from sickness, pain and death? Yes, it would have been life in the fullest sense.

Do any Scriptures in the Old Testament teach eternal torture? No. They do not even suggest it. If the penalty for sin was eternal torment, the Old Testament would have clearly taught it over and over again. How about the New Testament? There are a few Scriptures which can be misconstrued to teach it. Where do we find these texts? Mostly among the symbolisms of Revelation and also among the parables and dark sayings of our Lord. Was it God's

plan, that all should now understand these parables and dark sayings? No, we read in Luke 8:10: "Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

What Scriptures teach very plainly that death and not eternal torment is the penalty for sin? "The wages of sin is death." (Rom. 6:23.) "The soul that sinneth, it shall die."—Ezek. 18:4, 20.

Has the fact that mankind had their trial in their representative, Adam, and by heredity shared the death penalty, resulted to man's disadvantage? No, we are sure it will not. Our text book now proceeds to show that this arrangement of heredity, makes it possible to save mankind through heredity. Thus what looked at first as if it would be a disadvantage turns out to be to mankind's advantage.

What is the teaching of Rom. 5:12, 18 and 19 along this line? "Wherefore, as by one man sin entered into the world, and death by sin; and so death [by heredity] passed upon all men, for that [by reason of inherited sinful dispositions] all have sinned." "Therefore as by the offence of one [Adam] judgment came [extended] upon all men to condemnation [to death]; even so [by the same law of heredity] by the righteousness of one [Christ Jesus], the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous [on condition of faith and obedience]."

What qualified Jesus to be a ransom for Adam and his race? The fact of His willingness and that He was "the man Christ Jesus," unblemished, approved and with a perfect seed or race in Him, unborn, likewise untainted with sin. He thus was able to ransom not only Adam but all of his posterity, who, by heredity, shared his weaknesses and sins and the penalty of these—death.

In Isaiah 53:10, we read of Jesus "He shall see His seed, He shall prolong His days." Who are here referred to as His "seed"? We answer as many of Adam's seed as will accept adoption upon His conditions. By giving them life and bringing them up to perfection where they can enjoy it everlastingly, He becomes the "Everlasting Father." (Isa. 9:6.) He is the Everlasting Father in the sense that He gives them everlasting life.

1 Corinthians 15:22 reads as follows in the King James Version. "For as in Adam all die, even so in Christ shall all be made alive." What is the corrected translation and what difference is there in the meaning? "As all in Adam die, even so all in Christ shall be made alive." Only those who get into Christ by faith and consecration will receive the blessings. For the church this consists of a justification to life, so that they can present their bodies a living sacrifice. For the world in the Millennium this will mean not only an awakening from the tomb and a knowledge of the truth, but a lifting up—up—up to perfect human life here on earth. It implies the complete removal of all the ill effects of the Adamic curse.

"IN DUE TIME"

(LESSON 59)

Text Book: The Divine Plan of the Ages, page 129, paragraph 1, to page 132, top of page.

Key Sentence: "The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's 'due time') have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned."

Main Text: "By His knowledge shall My righteous servant justify many."—Isa. 53:11.

How about those who have died during this Gospel age without receiving a full knowledge of the truth and by faith being benefited by it? Will they also be benefited by Christ's sacrifice? Yes, indeed! Jesus assures us that "all that are in the graves . . . shall come forth." (John 5:28, 29.) When will they be considered as being on trial? As they become fully aware of the ransom sacrifice and of the subsequent restitution blessings, they will be considered as being on trial. What will be the outcome of that trial? If obedient, they will receive the reward of lasting life. If disobedient, they will receive the penalty of lasting death—"the second death."

Is perfect obedience necessary to gain God's approval? During this Gospel age under the Covenant of Grace the church is now standing before God as new creatures in Christ Jesus. The unavoidable weaknesses of the flesh are covered by the robe of Christ's righteousness. God does not expect perfect obedience from them, but it is expected that they will render obedience to the **extent of their ability**. Their hearts are to be full of God's spirit. Likewise during the Millennium, while mankind are walking up the Highway of Holiness, and while they have not as yet reached human perfection where they can render perfect obedience, God's grace will operate toward all those—"whosoever will" (Revelation 22:17)—who obey to the extent of their ability. When will perfect obedience be required? When they shall have reached moral perfection by the end of the Millennium. In what way will this Millennial age trial differ from that in Eden? In this, that in it the acts of each one will affect only **his own future**. Then it will no longer be true that the "fathers have eaten sour grapes, and the children's teeth are set on edge."—Ezekiel 18:2.

Does the Bible teach that everyone will be given a "second chance"? We answer, yes and no. In the case of Adam it will be a second chance. In the case of his children, it will not be a second individual chance. Why will it not be a second individual chance? Because, with the exception of the church (first released from Adamic condemnation), no one has an individual chance in this age. They all had a chance in Adam's trial as their representative. This trial proved unfavorable and as a result the curse of death passed upon the whole race. As long as the condemnation from their representative trial in Adam is upon the human race, no one can have an opportunity for life. We quote from the words of Jesus in John 3:36, "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

What does the message of the angel at Jesus' birth imply? "I bring you great tidings of great joy, which shall be to all people." (Luke 2:10.) It means that

just as the whole world shared in the condemnation that came upon Adam because of his disobedience, so likewise because of the obedience of Jesus, an opportunity will be given to all of Adam's race in the Millennium under the terms of the New Covenant surer by the sacrifice of Jesus Christ, to gain everlasting life through an individual trial which will be granted to each one.

In 1 Timothy 2:5, 6, the Apostle Paul tells us that Jesus gave Himself a ransom for all "to be testified in due time." When is the "due time" for this testimony to be given? We answer that the due time for the church is during this Gospel age, but that the due time for the world to receive this heart-cheering news is during the Millennium. Many that now "sleep in the dust of the earth shall awake"—be brought forth from the tomb—and then learn not only that Jesus has provided for the removal of the death sentence through His ransom sacrifice, but also has provided the opportunity for the willing and obedient to walk up the "highway of holiness."—Dan. 12:2; Isa. 35:8.

Why is this knowledge given to the church in advance of the time it is given to the world? Because God is training them to be the kings and priests who during the Millennium will be reigning with Christ and will instruct the world in a knowledge of God's plan of the ages.

How shall we meet the argument of some who ask why did God arrange a plan by which all inherit the condemnation of death through Adam and then all are saved through the sacrifice of Jesus Christ? They say, would it not have been better if God had created all these 20 billions or more people at one time and given each one an individual trial? Would this not have eliminated the need of the permission of evil and also the need of the ransom sacrifice of Jesus Christ? To all these questions, we answer that the wisdom or folly of this course depends on how many would be saved if such a plan were followed. Adam failed because of lack of experience. It would seem that for the very same reason, nearly all others would have failed under similar conditions.

How is it that Jesus could stand the test while Adam, who also was perfect, failed? The prophet answers this question in Isaiah 53:11: "By His **knowledge** [His prehuman experience and observation] shall My righteous servant justify many."

THE REASONABLENESS OF GOD'S PLAN

(LESSON 60)

Text Book: The Divine Plan of the Ages, page 132, top of page, to page 135, paragraph 1.

Key Sentence: "God thus limits the evil which He permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings."

Main Text: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

Suppose that God had created all of mankind perfect and given each one an individual trial for everlasting life and suppose further that one half should

pass the test and gain eternal life, would that not be better than the plan of salvation that God has actually arranged for? No, for two reasons: First, we expect far better results in the number of those saved in God's plan of the ages. Second, the half that are saved would be without an experience with evil. There would always be a curiosity as to the results of sin and, therefore, always a possibility of falling. Their appreciation of righteousness and holiness and of God as a guide and friend would not be as keen as it would be if they had had an experience with the bitter results of sin and disobedience. Will those who are saved under God's plan render a more hearty obedience to God? Yes, indeed, because they will learn through experience and observation that all of God's designs for the human race are benevolent and also for their best interests.

What about the other half of mankind who would be lost if each one was created perfect and put on trial for eternal life? They would go into lasting death. Their only hope for a future life would be that some one would die as their ransom to give them another trial and that then, because of their past experience, they would pass the second trial successfully. Such reasoning only makes God's plan look more reasonable for it will give each individual just such a trial.

Under the plan of giving each one an individual trial, would sin be limited as to time? No, it would be liable to break out at any time, but by God's plan the Millennial age and its harvest will see the very last of sin and disobedience. They will be completely rooted out. "Every creature" (Rev. 5:13) will then be in full harmony with God. Under God's plan, there is one impartial, unbreakable law which all will be expected to keep perfectly after the Millennium. Is this not a more dignified and orderly arrangement than to put one man after another as individuals on trial, and then to give them a second trial if, through inexperience, they had failed in the first? It certainly is.

Are there any other objections to the plan of judging each individual separately at the first? Yes, there are. One is that under God's plan only one Redeemer was necessary. Because all shared Adam's condemnation by heredity, all could, likewise, share his salvation from the death penalty by the same arrangement of heredity. But under the other plan, it would have required a separate ransomer for each individual who sinned.

If 50 billions had thus sinned and been ransomed by 50 billion other perfect human beings, would there be any less suffering than under the plan God has adopted? We answer, no.

What is God's plan for those who receive the divine nature? He has planned to have a "little flock" of footstep followers of Jesus Christ to share with Him the divine nature as a reward for the laying down of their lives as joint-sacrificers with Jesus Christ. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) If God had arranged for 50 billion to lay down their lives for the estimated 50 billions who would fail if God had arranged for each one to receive an individual trial at the first, how would His plan for the little flock be disarranged? In three ways. First, instead of there being a little flock there would be a multitude larger than divine wisdom approved. These all would be given some special reward for it could hardly be expected that they would lay down their

human lives forever without receiving some special reward for so doing. Second, under God's plan there is one who is the head, the chief. Under the other plan all would be on the same footing. Third, under God's plan, each one of God's children while under their individual trial in the Millennium, will have the help of experienced, kind, thoughtful judges, whereas under the other plan we are considering, there would be no such help. It is true that in the harvest of the Millennium, when the sheep and goats stand before God without the Mediator to protect them, they will have to stand the test without help from anyone; but the training and discipline they will receive during the Millennium under Jesus and the church, as judges, will be of great help to them in their final judgment.

The paragraph we are now discussing in the text book, "The Divine Plan of the Ages," page 134, ends with the expression "even as the wife shares with the husband." To what does this phrase refer? It refers to the fact that the church shares not only in the sufferings of Christ, but also in His glory and that this sharing with Him is on the basis that He is the Head of the church, which is His body.

Summing up the line of argument which we have just been considering, do we find that the condemning of all in one representative implies that God is following a plan that works to man's injury? We have found that it does not, because this arrangement makes it possible to redeem all in one representative. Does God intend to make the benefits of the Ransom co-extensive with the penalty of sin? Yes, and when this has been accomplished, evil will be forever exterminated. What points must be clear to us to appreciate this wonderful feature of God's plan? The undesirableness of sin with its penalty death and the Ransom for all, resulting in full restitution for all who pass their final individual judgment successfully.

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International Sunday School Lessons



THE MISSION OF THE SEVENTY

April 12—Luke 10:1-24.

GOLDEN TEXT: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."—Luke 10:2.

IN SENDING forth the seventy into the "harvest" work at the end of the Jewish age Jesus bade them to pray as well as to work. Moreover, their prayers were to be of a nature that would tend to give them an enlarged vision of the magnitude of the work in hand, hence that there was ample opportunity for more workers—"Pray ye," said Jesus, "the Lord of the harvest, that He would send forth laborers into His harvest." Those who work in God's harvest field need never fear that their jobs will be taken by others on account of there not being enough work for all.

The work which Jesus instituted among the Jewish people at His first advent was a harvest work, rather than a sowing work because it was the gathering of the fruitage of the Jewish age. Through the prophets God had made promises to the Jewish nation of the coming Messiah, and of the share they would have with Him in the Messianic purpose. When Jesus as their Messiah came to them it was but logical that they would be ready and glad to accept Him and co-operate in His work.

The work of the apostles and of the seventy was not that of explaining the Messianic idea to the Jews, but rather to tell them that Jesus was the Messiah in the plan which they presumably already knew. Thus we read that in sending out these workers they were to go "into every city and place, whither He Himself would come"—obviously to announce His coming. Apparently Jesus knew that the fruitage of the age would not be great for He told them that He was sending them forth as "lambs among wolves."

Developments proved that few indeed of the Jewish nation were in the proper attitude of heart and

mind to receive Jesus as their Messiah for we read that "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God." (John 1:11, 12.) But only a few had "ears to hear," and hearts to receive the message, and these few formed the nucleus of the new "holy nation" of spiritual Israelites gathered from among all nations throughout this Gospel age.—1 Pet. 2:9; Acts 15:13-18; Rev. 14:1.

Divine blessing was upon the seventy that Jesus sent forth, and when they returned it was with joy, saying, "Lord, even the devils are subject unto us through Thy name." (Verse 17.) Jesus' reply to this was, "I beheld Satan as lightning fall from heaven." (Verse 18.) Evidently the Master detected a slight indication of pride and boastfulness on the part of the seventy because of the manner in which their ministry had been blessed, and was giving them a gentle warning.

Verse 19 emphasizes that whatever power the seventy possessed to perform miracles had been delegated to them, hence that there was no occasion for their boasting. Their rejoicing, according to verse 20, was to be in the fact that they were in the divine favor, that their names were "written in heaven."

Then follows the Master's prayer in which He thanks His Father that "these things" had been hidden from the "wise and prudent," and had been "revealed unto babes." Then turning to His disciples, Jesus said, "Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them."—Verses 23, 24.

Thus does the Master stress the great importance of humility before the Lord as a prerequisite to spiritual vision. These seventy were to work in the harvest field, and they were to pray, too—not only for themselves, but that the Lord would send forth more workers. In working and praying they

were to keep humble before the Lord, recognizing that the success of their ministry was due to His blessing and not to their wisdom or abilities. Thus should it be with all who labor for the Lord.

QUESTIONS:

Why was the Lord's work at the end of the Jewish age called a "harvest"?

What lesson did Jesus convey to the seventy when He said to them that He had seen Satan as lightning fall from heaven?

What is the proper attitude of heart and mind before the Lord in order to understand and appreciate the truth of the divine plan?

GROWING TENSION WITH FALSE LEADERS

April 19—Luke 11:14-54; 13:31-35.

GOLDEN TEXT: "He that is not with Me is against Me; and he that gathereth not with Me scattereth."—Luke 11:23.

THE scribes and Pharisees of Jesus' day "sat in Moses' seat" and should have been among the first to welcome the presence of the "greater than Moses," but their selfish interests stood in the way. This meant that they followed the same selfish course as did their predecessors who we read "killed the prophets and stoned them" that were sent by God for their blessing and for the blessing of Israel. The common people heard Jesus gladly; and, left to themselves, would never have risen up in mob violence to destroy Him.

There was no way the leaders of Israel could discount the value of the mighty work that Jesus performed on behalf of the people, so they conjured up the claim that it was Satan's power that helped Him. Jesus did not insist that Satan would not use his power to do good, but rather that a policy of this kind on his part would be an expression of the divided state of his kingdom, hence that its fall was near. As the fall of Satan's empire was then many centuries in the future, this was a very good argument as to why it was not then like a house divided against itself.

Verses 27 and 28 present an example of how Jesus used every possible opportunity to divert glory from Himself and to His Father.

A woman, one who rejoiced in the good work He was doing, exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." This was an acknowledgement of the Master's greatness, and an attempt to ascribe the credit thereof, not to God, but to His mother.

The halo of glory that has since been attached to the "blessed virgin" had no place in the Master's philosophy, so His reply was, "Yea rather, blessed are they that hear the Word of God, and keep it." From the divine standpoint there can be no true blessedness outside of God's favor, and God's favor is bestowed only upon those who are obedient to His will. This was the source of Jesus' greatness, and of His success in ministering blessings to others.

The scribes and Pharisees lost the Lord's blessings because they did not keep His Word. They were zealous along ceremonial lines, but seemed not to comprehend the true spirit of what the ceremonies should have taught them. They honored the memories of the prophets whom God had sent to previous generations, yet persecuted the greatest of all prophets whom God had sent to them.

They had been given much light—through the law and the prophets—but it had found only partial acceptance in their lives. Their "eyes," symbols of spiritual discernment, were not "single"—that is, their viewpoint of truth was biased by their own selfish interests and thereby darkened. This could only mean that even the measure of light they did possess would gradually be lost as they selfishly resisted the increasing light brought to them by the Master. And "how great" is the darkness of those who once have the light and by their own selfishness lose it!—Matt. 6:23.

As clearly shown in Luke 13:31-35, because of continued opposition of Israel's leaders the nation was finally cast off from God's favor to remain outcasts from God until the Messianic age, when they would recognize the second presence of Christ, and ascribe blessing and honor to Him. The fact that "all Israel" is yet to be saved from blindness and have their sins taken away in fulfilment of Jeremiah 31:31-34, indicates that their rejection of Jesus was not wholly wilful, that some measure of Adamic weakness

was to blame, hence they will be given a more favorable opportunity under the laws of the Kingdom, when Satan, the great deceiver of all nations will be bound.—Rom. 11:25-29; Acts 3:17; Rev. 20: 2, 3.

QUESTIONS:

Why were the scribes and Pharisees not the first to accept Jesus and cooperate in the Lord's work then due?

What is the sure way of obtaining and retaining the favor of God?

Are the Jews who rejected Jesus ever to have another opportunity of accepting Him?

WAYSIDE CONVERSATIONS

April 26—Luke 13:22-35.

GOLDEN TEXT: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27.

THE narrowness of the narrow way, the failure of many to enter it and receive the reward at the end, and the casting off of the natural house of Israel to whom the chief Messianic favors were first offered, are the main points presented in our Scripture lesson for today. Jesus taught by the wayside, as our lesson shows, but because He made the terms of discipleship so difficult, apparently few genuine conversions to His cause were made. It was this that led to the question quoted in the 23rd verse, "Lord, are there few that be saved?"

In view of the seemingly strange course the ministry of Jesus had taken this was a very natural question for any Jew who looked upon Jesus as the Messiah, to ask. Had not the God of their fathers promised that through their Messiah all peoples were to be blessed? (Gen. 12:1-3; 22:18.) Had not the angel in announcing the birth of Jesus proclaimed it as being glad tidings for "all people"? (Luke 2:10.) What, then, was the meaning of the Master's teachings which, after the multitude had received the "loaves and fishes" of temporal blessings from Him, drove them away?

Jesus did not directly answer the question, "Are there few that be saved?" Instead, He stressed the importance of striving to measure up to the terms of discipleship which He had outlined, no matter how few or how many might be saved. He described the "gate" as being "strait," that is difficult, and it is. It is the way of the cross, and there is nothing in the symbol-

ism of the cross to suggest pleasantness and ease. The way of the cross is the way of death. Christians are crucified with Christ—"planted together in the likeness of His death."—Romans 6:5.

It is unnatural for anyone to seek death, yet in striving to enter the "strait" gate, one is seeking the way of sacrificial death. The rich young nobleman came to Jesus seeking the way to life, but when the Master invited him to sell his possessions and give the proceeds to the poor, and then take up his cross and follow Him, he went away sorrowful. There have been many like him since, who likewise, have found the terms of discipleship too drastic. There are so many, in fact, unwilling to pay the price, that in all the age only a "little flock" qualify for joint-heirship in the Kingdom with the Master. Only one here and there is willing to suffer and die with Jesus in order to live and reign with Him.

This glorious privilege of discipleship does not last forever. It was a special favor that was restricted to the Jewish nation for a while, but not long, for Jesus declared that their house was left unto them desolate. Then the Lord turned to the Gentiles, but only until the required number—the "fulness of the Gentiles" be come in. (Rom. 11:25.) Jesus indicates that many will awake to the great privilege which had been offered to them when it's too late. The disappointment of these is symbolically described as "weeping and gnashing of teeth."—Verse 28.

This weeping and gnashing of teeth is not to take place in a creedal hell of torment as tradition has taught. Thank God for that! And thank God, also, for the fact that the closing of the narrow way of sacrifice does not mean the end of His mercy for sinners. It represents merely the close of the opportunity to suffer with Christ now and to reign with Him in His Kingdom. All mankind will receive the blessings to be administered by that Kingdom, but they will not be invited to walk the narrow way into death. On the contrary they will have the happy privilege of walking up the "highway" to life.—Isaiah 35:8-10.

The great disappointment on the part of those who claimed admittance to the chief favors of the Jewish age is expressed when they

"see Abraham, Isaac and Jacob" in the Kingdom of God, and they themselves thrust out. This would indicate that Jesus had in mind the Jews of His day, which, when awakened from the sleep of death in the Millennium, will find it difficult to realize that they, the once favored people of God, have lost the chief favor.—Romans 11:7.

They are represented as making the claim of having known and cooperated with the Messiah; but whatever their service may have been it had not been acceptable—they had not been willing to pay the price of true discipleship. They see the prophets in the Kingdom, having a part in dispensing its blessings—an earthly part: "princes in all the earth"—but even this is denied those to whom Jesus first offered Himself, and by whom He was rejected.

That these are "cast out" of the Kingdom does not necessarily mean that they have lost the opportunity for everlasting life. The lesson applies to the personnel of the Kingdom; that is, those who have a place of service in either its heavenly or earthly phase. The disciples of Jesus will reign with Him in the spiritual phase; the ancient prophets will be "princes" in the earthly phase, but those who gnash their teeth in disappointment do so because they are "cast out" from both phases, yet they may still gain life by responding to the invitation, "Come, and whosoever will, let him take of the water of life freely."—Rev. 22:17.

QUESTIONS:

Why was Jesus asked the question, "Lord, are there few that be saved?"

Why is it so difficult to enter the "strait" gate?

Does the closing of this gate signify the end of all opportunity for salvation?

THE DAY OF ACCLAIM

May 3—Mark 11:1-11; Luke 19:41-44.

GOLDEN TEXT: "Blessed is He that cometh in the name of the Lord."—Mark 11:9.

THE Prophet Zechariah (9:9-12) had foretold that the Messiah would present Himself to Jerusalem, riding upon a "colt, the foal of an ass." It was therefore necessary that Jesus carry out this part of the prophetic testimony concerning Him. Some (possibly of the 500 "brethren" mentioned in 1 Corinthians 15:6) hailed Him as King and gave Him a royal wel-

come to the city, but later circumstances prove that they were not the ones, nor were they in sufficient numbers, to be able to start a popular movement in Israel to make Jesus their real King. It was only a few days after this that the Master was nailed to the cross, and one of the charges that brought the death penalty was that He claimed to be a king.

Jesus' presenting Himself thus to Israel, and His rejection by this stiff-necked and rebellious people, marked the climax to centuries of half-hearted obedience to God on the part of this favored nation which God had alone recognized as His since the death of Jacob. Now their iniquity had come to the full, and as the prophet Zechariah indicates, this final rejection of the Messiah marked the turning point between God's favor and disfavor toward them—"even today do I declare that I will render double unto thee."—Zech. 9:12.

The Prophet Jeremiah (16:18) foretells the coming of this "double," and Isaiah (40:1, 2) tells of a time when it would be completed; while Zechariah clearly indicates the beginning of it as being at this very time when Jesus rode into Jerusalem on the "foal of an ass." Jesus confirms Zechariah's prophecy on this point in that it was at this time that He said to Israel, "Your house is left unto you desolate." (Luke 13:35.) In today's lesson, He also tells of the difficulties that were ahead for the Jewish people.

Just as the full weight of God's disfavor did not come immediately upon Israel when Jesus pronounced desolation upon them, so the full warmth of divine favor is not felt by them as soon as their "double" of punishment is accomplished. This is indicated in Isaiah 40:1, 2, by the fact that a commission is given to comfort Israel with the message that her double has been accomplished. If the completion of the double meant the full end of their national suffering there would be no occasion to give them a message of comfort.

The period of Israel's favor from the Lord dated from the death of Jacob and as noted above ended at the close of Jesus' ministry. This was a period of 1845 years. The "double" of this brings us approximately to the year 1878, the year of the Berlin congress of nations. Three and a half years later, or

1881—the double of the ending of the 490 years of Daniel's prophecy in 36 A. D.—was about the time the Zionist movement came into being which marked a slight stir among this ancient people relative to their national hopes. Developments in connection with Israel and with the promised land have continued since. It hasn't been rapid, although there are now five hundred thousand Jews actually living in Palestine and they are gradually reclaiming the land.

The decline of Israel from the time of Jesus' death was also slow. Their city was not actually destroyed until A. D. 70. This may in some way suggest a similar period of restoration. In any event, now that we have reached the end of the age we may know that the time is near when, having been chastened of the Lord (Psa. 118:18-24) they will recognize their Messiah, and say, as Jesus foretold, "Blessed is He that cometh in the name of the Lord."—Luke 13:35.

Many acclaimed Jesus when He rode into Jerusalem at the time indicated in our lesson, but the leaders of the people took exception to this acclaim. (Luke 3:15; Mark 11:18; Matt. 21:8-11; John 12:19.) They took the King and crucified Him. But when, during His second presence, divine favor fully returns to them, they will recognize that the One whom they rejected and pierced was indeed their Messiah and King, and then the whole nation will join in that blessed and prophetic acclamation.

QUESTIONS:

Who took exception to the acclaim of Jesus as King when He rode into Jerusalem on an ass shortly before His crucifixion?

What prophetic period pertaining to Natural Israel is identified by the narrative of today's lesson?

Will the time ever come when the nation of Israel as a whole will say of Jesus, "Blessed is He that cometh in the name of the Lord"?

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Talking Things Over

"FEAR HATH TORMENT"

AN ARTICLE written by Lt. Commander Charles S. Seely, a retired U. S. naval officer, in which he defends President Roosevelt's statement pertaining to religious liberty in Russia, touches upon a fundamentally important aspect of true Christianity; namely, that fear is not its true energizing motive. Having made a trip through Russia for the express purpose of studying the religious situation existing there, Major Seely claims that what the Russian Government objects to principally is the use of the traditional theory of torture after death as a means of frightening people into paying out money for the support of churchianity. Lt. Seely says in part:

"A great many, certainly the majority, of the European liberals long ago came to the conclusion that very little more progress toward liberating humanity from social and economic bondage could be made until the people—the masses—lost their fear of the 'hereafter,' and a 'wrathful' God. These liberals contend that teaching innocent young children that there is a horrible hell in the hereafter for all those who do not do exactly what God's emissaries on earth tell them to do, is a dastardly crime—and should be dealt with as such. . . . The Russian authorities insist that this sort of teaching is totally unnecessary, does not make sense, is stupid, produces a moronic mentality, and even most of the insanity in the world."

We, of course, have no way of checking on the accuracy of Lt. Seely's statements of religious conditions in the Soviet, but what he says about frightening people with the threat of punishment after death is worthy of note. In Isaiah 29:13 we are told of those who draw near to the Lord with their lips, but whose hearts are far from Him, "and their fear toward Me is taught by the precept of men," the Lord says. From this we gather that the Lord is not sympathetic toward the exploitation of the people by the threat of future punishment. That religion is thus still being misused even here in America is evidenced by the following quotation from a pamphlet published for general distribution by the largest denominational group in this country. It speaks for itself:

"During every pain, the lost soul breathes in and out the thought of eternity as if it were a mental fire. Eternity! To the infinite mind of God it is an everlasting present; to Him there is neither past nor future, only eternal now. Not so to the created mind. The reprobate soul must wearily count over every hour of a succession of hours that shall never end. Num-

ber the drops of water in the ocean, and mark a hundred years for each drop; then add (if you can) all those years together; and now imagine (if it be possible) the myriads of millions of ages it would all amount to. To the infinite God it is nothing, not a brief half hour. But what would it be to me in such a place as hell, knowing as I must, while each moment wearily passes away, that when at last those myriads of millions of ages were done, my punishment would be no nearer its end than at the beginning."

Let us rejoice that we have a better conception of God than this! But let us remember also that there are lesser degrees of darkness than is represented by such a God-dishonoring theory. Any philosophy which minimizes to any extent the wisdom, justice, love and power of God, contains a measure of darkness. Any theory that tends to instill fear into the hearts of others as a means of inducing them to obey human leadership in the name of God, is contrary to the true teachings of Christianity.

It was the Truth—Present Truth: the Truth of the divine plan of the ages—that removed all this sort of thing from the hearts of so many of us. By means of that Truth we discovered the reality of divine love; that it was a love which had made provisions of life and happiness for others beside ourselves, yea, even for those who do not agree with us, and those who may despise and persecute us. The wondrous conception of God that is revealed by the Truth impels to obedience and sacrifice; not through fear, but by love; not to escape future punishment, but to tell others of future blessings for them and for the whole groaning creation.

To enjoy complete "freedom from fear" so far as our relationship to God is concerned means more than merely to learn that there is no place of eternal torture for the wicked. The "Second Death" may take the place of eternal torment in our belief, yet we may fear the Second Death. The principal cause of such fear is the false theory that obedience to man, and man-made organizations and creeds constitutes obedience to God. In a word this adds up to mean that unless we are faithful to a "channel," or to a creed, or to a human leader, we are wicked, and therefore merit the punishment of the wicked.

This is one form in which the fear of man that bringeth a snare enslaves the Lord's people unless they are prayerfully on the alert to resist all such encroachments of selfish, human philosophy.

The "wages of sin is death." That stands, and will forever stand as one of the great fundamentals of divine truth, but "sin" is not measured by one's lack of obedience to the opinions of men. Until Satan is bound, and the knowledge of the Lord fills the earth so that there will be no possibility of misconception or misunderstanding, the world will not be on trial for life at all. The Scriptures clearly show that even the Jews who rejected Christ and clamored for His crucifixion have not gone into the Second Death.—Romans 11: 25-29.

"Blindness in part" is Paul's description of Israel's condition at the time of the First Advent, and blindness in part has been the condition of the whole world under the rulership of Satan. It is because of this lack of full knowledge that God is sympathetic toward the people, and has made provision for their future enlightenment and blessing. It is for this reason that He wants us to be sympathetic toward our fellow men and women. For this reason also it is quite out of place and contrary to His will to imply by word or act that those who do not accept the Gospel, as and when we present it to them, are thereby destined to go into the Second Death.

And this same viewpoint of God's loving arrangements should also make us sympathetic with each other as brethren, when we find that our understanding of details does not always harmonize. Let us be slow to chide and condemn others simply because they cannot see every point of truth as we do. Such differences do not constitute an excuse for lack of brotherly kindness, nor for discourtesy, much less for sectarian prejudice and hatred.

We should be zealous in upholding the truth, but never unkind to those who do not agree with us. We have a responsibility toward maintaining the purity of the Truth in our own minds and hearts, and in promoting it for the blessing of others. This responsibility includes carefulness with respect to leadership in our meetings—that only those sound in the faith be invited to occupy these positions of sacred trust. However, this doesn't mean that we should disfellowship those not invited to serve. Love in all its manifestations should be extended to all the consecrated brethren, and it should lead us to do all in our power to help them make their calling and election sure.

If the Truth has fully delivered us from the "accept what I say, or else" philosophy, it will have also taught us the fuller implications of love as it should be manifested, not only toward the brethren, but toward the whole world of mankind, even our enemies. Dwelling in this atmosphere of love, fear will no longer be a tormenting influ-

ence in our lives, and we will find our hearts reaching out with a self-sacrificing zeal to bless those for whom Christ died; rejoicing to know that in "due time" they will all have a full opportunity to obtain the gift of everlasting life.

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"Gentlemen: I am very interested in your Sunday morning broadcasts over KRE. I would like to have some books explaining the prophecies of the Bible. I have heard your broadcasts only for the past few weeks, so I am sure I have missed a lot of information. Would you be so kind as to advise me the cost

of all your books, as I am anxious for knowledge. Is it possible to obtain the books anywhere in this vicinity? If I can help in any way to support the broadcasts I shall be glad to do so. Yours sincerely,—A. M. California."

"Gentlemen: For the past year I have been listening to the Voice of Tomorrow, and those dialogs have been very helpful and very interesting to me. After forty years of teaching in the Reformed Sunday School, I was compelled to give up this work on account of sickness; that is why I could listen to these dialogs, and they certainly did impress me very much. They impressed me so much, in fact, that I am enclosing one year's subscription for your Dawn magazine. Also kindly send me a copy of 'Hope Beyond the Grave,' which I believe you offered yesterday, and if possible can you send me a copy of the discussion on 'The Judgment Day,' which was given recently? Sincerely yours,—W. A. G., Pa."

"Dear Sirs: We like to hear your programs, and listen to them every Sunday. They enlighten us, and give us great consolation through the blessed words of truth. We tell others of your programs, and try to get them to listen. Please send us your booklet 'Hope Beyond the Grave.' I have the booklets 'God and Reason,' 'The Day of Judgment' and 'Good News.' We really enjoy reading them. Sincerely yours,—S. S., Texas."

"Dear Friends: I am writing to thank you for the two booklets you sent me. They were very good, and well worth reading. I enjoy reading Christian literature. I am nineteen years old, and work at home for my parents. My mother is giving me a dollar so I can get The Dawn. I would enjoy reading the book called 'The Divine Plan of the Ages,' if you can send it on loan. Thank you for all that you did send me, and for what you are going to send me. I hope you can stay on the air and discuss Bible questions. I enjoy it so much. May God bless you all is my prayer. Sincerely yours,—D. W., Maryland."

"Dear Friends: I have been told by a friend of your talks on the radio, and I am much interested. I would like for you to send me some of your literature. I have been an ardent student of Pastor Russell. Please send any literature of your own selection. Do you publish a weekly or monthly journal? Your friend in the hope of a better world,—M. H., Indiana."

"Dear Sirs: I heard your announcement last Sunday about the pamphlet called 'Hope Beyond the Grave.' This booklet, as you have stated, seems to cover just about everything that we often wonder about. Some of us are unable to attend church every Sunday and therefore look forward to our radio sermons and religious programs with enthusiasm, and thereby hope to delve deeper into the wonderful mysteries of the Bible. To the ordinary layman, it is indeed a book of mystery, since time and again we come across statements and phrases which seem difficult to understand. Some we are not able to understand at all. An uneducated person like myself feels ashamed to admit these things, but we are always hoping to grasp from the ministers what we can't understand ourselves. Unfortunately, the majority of the ministers talk so much and yet say so little.

I was very happy to come across your program quite by accident. At last someone understands our plight and has come to the rescue. Instead of scolding and shaming us for our sins and going through a great deal of motion, you are trying to make us understand in plain language. Thank you very much for your program, and please remember to send that booklet, for which I thank you in advance. An appreciative and eager listener,—D. C., N. Y.,"

"I listen to your broadcast every Sunday morning, and I certainly do enjoy them very much. On March the 8th, you spoke of the booklet 'Hope Beyond the Grave,' and I certainly would appreciate it, if you would send me a copy. Enclosed find a few stamps for the mailing. I would like to send more but cannot. You have my prayers that your message, given over the radio may help all to understand the Gospel better. I have been telling my friends to listen in, and also mention it in my letters. Yours in Christ,—E. S., Pa."

CALLING ON THE INTERESTED

Those who have found it possible to spend time in making radio follow-up calls are receiving rich blessing therefrom. The value of the broadcasts is greatly increased if those who request literature can be personally visited. It is also well to keep in mind the opportunity of arranging for "Chart Talks" where brethren are available who are able to render this service. The following letter from Brother and Sister Peoples, of Dayton, Ohio, tells of some interesting experiences in connection with the efforts being made in that district:

"Dear Brethren in Christ: The Dialogs on the Holy Spirit called for more booklets that we anticipated when we sent for fifty. We have received seventy-four requests, forty-seven this last week, so will you be so kind as to send us fifty more as soon as possible? Also please send fifty Christ Has Returned. Our requests are increasing all the time, and we have donations sent to us. Many of the listeners ask questions and frequently we find it necessary to write quite lengthy letters in reply to them.

"There is one very fine prospective student near Portsmouth, Ohio, whom we visited some weeks ago. She lives away back in the hills. We gave her the First Volume, and showed her how to study it. She explained that she never gives anything out to others until she understands it herself, so she wanted us to come and see her, to help her with her study. She seems to be getting a very good understanding of the First Volume. She now has her Mother interested, who two months ago would not allow her to even mention religion. She says that now life is not so lonely when she can have some one to study with her. When she finds something she does not understand, she writes to us about it.

"A minister wrote in and had us send five of his congregation copies of Hope beyond the Grave. Quite a number of ministers are writing in and they send very nice letters.

"Praying the Lord's richest blessing upon all the work done in His name, for it rejoices our hearts to have some small part in this witness work, we are, Yours in His name."

Speakers for Class Meetings

BROTHER H. E. ANDERSON	
Paterson, N. J.	April 12
BROTHER T. E. BARKER	
Lynn, Mass.	April 5
Worcester, Mass.	19
BROTHER FRED BRIGHT	
Baltimore, Md.	April 5
Elcomfield, N. J.	12
Wilmington, Del.	19
BROTHER W. A. BUHL	
Elcomfield, N. J.	April 12
Easton, Pa.	14
Allentown, Pa.	15
Lehighon, Pa.	16
Bloomsburg, Pa.	17
Wilkes Barre, Pa.	18
Scranton, Pa.	19
Shamokin, Pa.	20
Schuylkill Haven, Pa.	21
Lebanon, Pa.	22
Pottstown, Pa.	23
Chester, Pa.	24
Philadelphia, Pa.	26
BROTHER A. C. FREY	
Eloomfield, N. J.	April 12
BROTHER C. F. GEORGE	
Duquesne, Pa.	April 5
BROTHER G. S. KENDALL	
Monterey Park, Calif.	April 1
Lamanda Park, Calif.	2
San Gabriel, Calif.	3
Pasadena, Calif. (morning)	5
Los Angeles, Calif. (afternoon)	5
Glendale, Calif.	7
Los Angeles, Calif. (Community Church)	8
Los Angeles, Calif. (Hyde Park)	9
Santa Monica, Calif.	10
Hawthorne, Calif. (morning)	12
Pomona, Calif.	13
San Bernardino, Calif.	14
Riverside, Calif.	15, 17, 19
Mentone, Calif.	16
San Luis Obispo, Calif.	21
Taft, Calif.	23
Porterville, Calif.	24
Tulare, Calif.	26
Fresno, Calif.	27
Kerman, Calif.	28
Fedwood City, Calif.	30
Berkeley, Calif. (afternoon)	May 3
San Francisco, Calif. (evening)	3
BROTHER R. KREBS	
Ithaca, N. Y.	April 5
Lancaster, Pa.	12
Paterson, N. J.	26

BROTHER J. Y. MACAULAY	
Cape Girardeau, Mo.	April 1, 2
E. St. Louis, Illinois	3
St. Louis, Mo.	4
Mattoon, Ill.	5
Springfield, Ill.	6, 7
Champaign, Ill.	8
Danville, Ill.	10-12
Cicero, Ill.	13
Chicago, Ill.	14, 15, 25, 26
Aurora, Ill.	16
Clinton, Iowa	18, 19
Rockford, Ill.	20
Milwaukee, Wis.	21
Waukesha, Wis.	22
Lake Mills, Wis.	23
Madison, Wis.	24
Hammond, Ind.	27
Gary, Ind.	28
South Bend, Ind.	29
BROTHER M. C. MITCHELL	
Baltimore, Md.	April 26
BROTHER E. E. MITCHELL	
Philadelphia, Pa.	April 5
BROTHER EDWIN PROCTER	
Albany, N. Y. (Y. W. C. A., 5 Lodge Street)	May 3
BROTHER M. A. STAMULAS	
Paterson, N. J. (Y. M. C. A., Ward and Prince Streets 3 P. M.)	April 19
BROTHER J. I. VAN HORNE	
East Liverpool, Ohio	April 12
BROTHER G. M. WILSON	
Brooklyn, N. Y. (109 Remsen Street, 3 P. M.)	April 5
BROTHER W. N. WOODWORTH	
Bloomfield, N. J. (Masonic Temple, Liberty and Broad Streets)	April 12
Fall River, Mass.	19
Boston, Mass.	26
BROTHER H. L. YOUNG	
Norristown, Pa.	April 19
BROTHER C. W. ZAHNOW	
Jersey City, N. J. (Lawyers' Trust Bldg., Bergen sq.)	April 5
Brooklyn, N. Y.	7
New York City, N. Y.	8
Waterbury, Conn.	9
New Haven, Conn. (19 Elm Street, 10:30 A. M.)	12
New London, Conn. (3 P. M.)	12
Providence, R. I.	15
New Bedford, Mass.	16, 17
Fall River, Mass.	19
North Brookfield, Mass.	20
Worcester, Mass.	21
Easton, Mass.	22
Lynn, Mass.	23
Manchester, N. H.	24
Portland, Maine	26

COMING CONVENTIONS

SAGINAW, MICH., April 5. Regular fourth Sunday gathering of the Saginaw Ecclesia (excepting January and July) held in 311 N. Jefferson, with services commencing at 10:30 A. M. A cordial invitation is extended to all.

SCHNECTADY, N. Y., April 5. Meetings will be held in the A. O. H. Hall, 729 State Street. The brethren anticipate the usual rich blessing.

GRAND RAPIDS, MICH., April 12. A gathering of the Grand Rapids brethren, to be held in the Y. M. C. A., Room 211, with services from 10 A. M. to 4 P. M. A cordial welcome is extended to all.

BLOOMFIELD, N. J., April 12. The friends in Bloomfield are planning a one-day convention to be held in the Masonic Temple, corner of Liberty and Broad Streets, with opening service at 9:30 A. M. The brethren are anticipating a season of refresh-

ment. A public witness will be given at 3 o'clock. **FALL RIVER, MASS., April 19.** The brethren of the Fall River and New Bedford Ecclesias have planned a one-day gathering to be held in the Boys' Club Auditorium, Anawan Street, Fall River, with opening service at 10:15 A. M. The friends have obtained permission to use the parking lot opposite the hall—the Mc Whirr's private lot. They urge all who can to join them in this season of refreshment.

CHICAGO, ILL., April 26. The Chicago Ecclesia hold local conventions the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

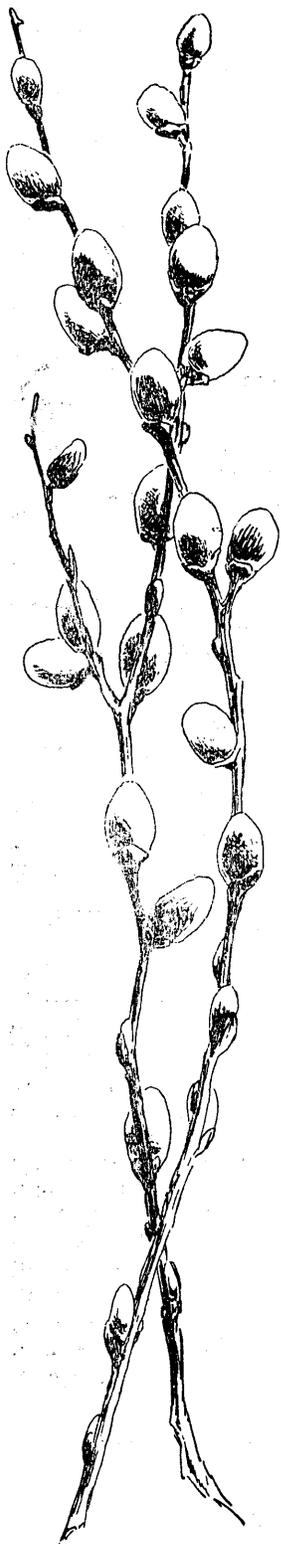
MEMORIAL DAY CONVENTIONS

BOSTON, MASS., May 31.

CINCINNATI, OHIO, May 30, 31.

GRAND RAPIDS, MICH., May 30, 31.

WILMINGTON, DEL., May 30, 31.



To As the Scriptures Clearly Teach

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

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

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

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

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

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

