



## HIGHLIGHTS OF DAWN

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# THE DAWN

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## ITEMS OF INTEREST

**A NATIONAL MAGAZINE ADVERTISE-  
MENT:** In the latter part of October we inserted an advertisement for the booklet, "When a Man Dies," in a national weekly magazine, known as "Grit." A few responses are still reaching us from this advertisement, so we cannot report the final total, but as we go to press we have received 650 requests for the booklet. We are very encouraged with this, and think it may indicate an additional means of proclaiming the glad tidings.

**ABC RADIO STATIONS:** Beginning with the first Sunday of November the "Frank and Ernest" programs began to be heard over forty-five ABC Network stations, augmenting the limited list being furnished by "Mutual." Beginning on page 58 is the present schedule of all the radio stations carrying the programs, including those on the ABC Network.

**TELEVISION:** Progress is being made on the new series of thirty-minute television programs. We expect, the Lord willing, that some of these will be ready for use soon after the first of the year.

**OUT OF STOCK:** "The Book of Books" is temporarily out of stock. A new edition is being prepared and should be ready soon.

**A SPECIAL TAPE:** The Recorded Lecture Service has a special tape available, bearing a message emphasizing the value of God's great gift to the world. (John 3:16) It is free, on loan, to all who desire it.

## "Pie in the Sky"

**T**HIS remark is said to have been made by the Premier of the Union of Soviet Socialist Republics, Nikita Khrushchev, as a sarcastic reflection upon the religious elements of society. However, as we consider the fast-moving events of this "day of the Lord's preparation," this statement has more realistic meaning than intended by the Premier.—Nahum 2:3, 4

Could those having lived in the past millennia be awakened from the sleep of death today—which the Word of God assures us will be accomplished in the near future—would they not be astonished beyond measure at the remarkable changes that have taken place in all phases of human experience within a little more than a century? And what does this portend with regard to the future? Still greater and more wonderful and, no doubt, more fearful things to come, and all forecast to the people of God in the divine revelation, the Bible.

### "The Firmament"

**W**HEN we think of the word "sky" we instinctively think of the circumambient atmosphere, "the firmament," surrounding this mundane spheroid, the earth. (Gen. 1:7, 8) And when we think of the words "atmosphere" and "firmament" we naturally think of their secondary meaning to be that of the circumstances and conditions with which we are surrounded. Perhaps most of us have heard the remark, "Oh, if I could only get away from it all," meaning the responsibilities, the unpleasantness and generally unsatisfactory conditions of place or environment. But no matter where we might go today, we would find the law of sin and death in effect, and the general atmosphere and spirit of these "last days" of the old order inescapable. (II Tim. 3:1-7) Do what we will we cannot entirely eliminate from our thinking and being the contemporary conditions and

circumstances relating to our day and times.

Formerly, the outlook was confined more or less to our immediate observations and national interests, but nowadays we see and think beyond our own horizons to greater and more widespread interests of international scope. World courts, world banks, world wars, and world depressions. What affects one nation or people affects to a more or less degree the world economy. Isolationism is a thing of the past. Almost everything today is of international interest and scope, indicating the radical changes that have taken place in this last century or a little more.

#### "Fall-out"

THE VERY air we breathe today is permeated to a greater or lesser degree with what is commonly known as "fall-out," which expressed scientifically is strontium 90, a product of the poisonous potentially-lethal radioactive substances resulting from the explosion of atomic and hydrogen bombs. Experiments in the use of these are represented to the public as necessary for defense, but in reality they are for destructive offensive utilization in the event of attack upon this nation.

It is said that there are more than a hundred different radioactive isotopes that have been

identified in this fall-out. But strontium 90 is the most subtle and dangerous of these, since it is always ready to injure the physical organism, the human body. What does this mean to us in terms of a third World War? It means that unless and until effective measures have been taken to stop this mad, insane use of nuclear fission, the human race and everything else that breathes and lives on this earth will perish.

#### Good News

BUT, thank God! we are assured by the Bible, that divine intervention in the person of the returned glorified Christ will shorten the last days of these troublous times in order that all flesh shall not be destroyed. (Matt. 24:21, 22) And following these days of darkness and despair, the glorious sunlight of the new day of his presence and unfoldment (revelment) will banish all the nightmarish fears, vexations, and perplexities of these days of transition from the old into the new order of things.

Then will be fulfilled all the wondrous promises of restitution (restoration) of all the things recounted by all God's holy prophets since the beginning of human experience. It will also be the time when the angelic message to the shepherds at the time of the birth of the Savior in Bethlehem will be fulfilled, that message of

good tidings of great joy to ALL people. (Acts 3:19-21; Luke 2:10, 11) No, this proclamation of the angel is not a "pie in the sky" hoax, but an asseveration of God's good will toward men.

That will be the time, not too far distant now, we believe, when Christ having taken unto himself the "power and great glory" of his millennial reign of righteousness and truth, the governments as we now know them shall be no more—neither those controlled by communism with its braggadocio and malevolent designs toward those in disagreement with its political aims and ambitions of world dominance, nor by the western so-called liberalism, generally known as democracy. Both fail in their endeavors to produce that state of affairs in which every man, woman, and child will be able to find lasting happiness, peace, much less health and lasting life.

With a government in control such as Christ's reign of righteousness and truth promises to be, all the evils that now plague the human race will be removed and the interests and welfare of the people will be of primary concern. Then a man's life will not be held cheaply, but considered worth more than all the gold of Ophir. The curse of sin and death also will be rolled away, and sickness and death will be

no more, for the Word of the Great Jehovah has vouchsafed it.—Isa. 33:24; 25:8, 9; Rev. 21:1-5; 22:3

Even all the dead in Adam shall be awakened from the sleep of death and given the opportunity of gaining everlasting life with abundance. (I Cor. 15:21, 22; John 5:28, 29; 10:10) How much better this than all the panaceas proposed by unregenerate and scripturally unenlightened man! No, this is not "pie in the sky," but the real and fundamental desire of all nations which shall be abundantly fulfilled in God's due time.—Haggai 2:7

### Hopes Aroused

IT SEEMS strange, and yet not without reason, that the atmosphere of these strenuous times should be impregnated with ideas that apply with considerable force to the hopes of humanity in a future time of peace and plenty. For instance, before and during World War One, peace was the avowed objective. But to secure that objective all nations were then, as they still are, depending upon the increase of armaments to protect the peace. Before the war, peace societies and persons of prominence felt that such a calamity as war was unthinkable. And even after the war was in progress, some persons of eminence were using their best endeavors to bring about a cessation

of hostilities. Notable among such were Mr. Henry Ford and Mr. William Randolph Hearst.

That first World War was stated to be a war to end all wars. President Woodrow Wilson was re-elected to his second term of office on the slogan of having been one "who honorably has kept us out of war." But he did not succeed in maintaining peace. In fact, during that campaign for re-election to office, negotiations were being carried on for the entrance of the United States into that conflict. That was a time of war and not of peace, yet peace was uppermost in the thoughts and desires of the thinking elements of society. And when the armistice was finally announced, the jubilation was without bounds.

All know the result of that war to end all wars, and its inequitable settlement of the Versailles Treaty, the debts of the nations to the United States repudiated with but one exception—Finland—and the seeds sown which ultimately produced Mr. Hitler and the Second World War. President Wilson's brain-child, the League of Nations, and the forming of a world court, also failed to preserve the peace for very long. Following the world-wide "flu" epidemic, which took some of the healthiest specimens of humanity, came the great depression affecting all nations. And then came

the most devastating war of all time, the second World War.

Apparently the combative element in human thinking and reasoning is more potent than that of peace with its assurance of ultimate plenty. The wilful and wanton waste of human lives and natural resources and the enormous monetary costs of all-out wars, such as the two mentioned have been, is beyond all conception, so staggering is its vastness. Yet men in their present fallen state have not learned the lesson it should have taught them. Nor have they learned from the nearly two thousand years of the preaching and teaching of Jesus Christ and his faithful followers in the ways of Jehovah God, the ways that the love of God and man dictates.

Were the expenditure of this enormous cost of the preparation for war and war itself diverted to peaceful, useful, and beneficial channels, what a difference it would make in the political economy of every nation today. Even those bent on war pursuits appear to realize this, yet their course of procedure is diametrically the opposite of their more rational thinking.

And now that we are living in the so-called "space age," what untold wealth is being expended in this rivalry of the nations, particularly the Soviet Union and the

United States, the two great nations of earth today. It is folly to hope that this sowing to the wind can escape the inevitable whirlwind, so clearly portrayed in the Scriptures. Increasing inflation, mounting indebtedness of the nations, cannot continue indefinitely, but must inevitably reach the critical stage, the time of reckoning. It would seem that that time cannot be too far off. And great will be the crisis when it comes.

During World War Two, Hitler promised the German people a thousand years of peace. Little did he know when he uttered this promise that we are living in the beginning of the thousand years of Christ's presence, first of all to prepare his faithful followers for their participation with him in the coming reign of righteousness here on earth, when universal and permanent peace and plenty will be the heritage not only of the German people, but all the peoples of the earth. It seems rather singular that Hitler should have made that statement. Why peace for a thousand years?

### **Mental Atmosphere**

NOT only is the physical atmosphere, the air we breathe, becoming polluted with radioactive fallout, but the minds of many also are being impregnated over the airways, not only with fearful forebodings of the immediate fu-

ture, but also with ideas and suggestions tending ever more to moral degeneracy and rebellion toward all forms of restraint and prohibition.

While the air is the medium by which all living, breathing things exist, it is also the means, via radio and television, by which much that is salacious and demoralizing is being transmitted. However, it is also true that this means of broadcasting sound and pictures conveys the Lord's message of truth and hope for a fear-filled world, as well as news reports and other useful, interesting, beneficial, and educational items.

But in the main this is more than counterbalanced by that which is more or less degrading and deleterious from a spiritual and moral standpoint. Much of error and misleading information is also thereby conveyed. This is very largely true also of the stage and screen. The portrayal of biblical subjects and plays designed for moral uplift and for stimulating the higher and nobler impulses and emotions are negligible.

### **Total Disarmament**

THE Premier of the Soviets again proposes a total disarmament program. To most of the western observers, this is merely propaganda designed to enhance

the prestige of communism. To them it is only a reiteration of his "pie in the sky" proposal.

However, the divine promise for the future is just such an arrangement. Both the Prophets Isaiah (chapter 2) and Micah (chapter 4) unequivocally declare that when God's kingdom, in the hands of Christ, is established and functioning in the earth, "he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make afraid; for the mouth of the Lord of hosts hath spoken it."

It is to be conceded that in the present circumstances, with the international complications such as they are, together with the predominating selfishness, the difficulties to be encountered and the obstacles surmounted, such a utopian proposal would be seemingly impossible. Not until the world learns, through the "fire of God's jealousy" with which this Gospel age comes to a precipitant, calamitous end, will humanity be ready for the introduction of this generally conceded radical change from a military economy to a peace and plenty economy. Man's

extremity will be God's opportunity for the reformation and regeneration of all the willing and anxious to co-operate with the divine program.—Zeph. 3:8, 9

This prophecy of Zephaniah is most revealing in this respect, for it reads: "Therefore wait ye upon me, saith the Lord, until the day that I shall rise up to the prey: for my determination is to gather the nations [the peoples], that I may assemble the kingdoms [the governments], to pour upon them mine indignation, even all my fierce anger: for all the earth [the social order] shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language [or message], that they may all call upon the name of the Lord, to serve him with one consent [margin, shoulder, working harmoniously together, shoulder to shoulder]."

### The End of the Age

IN THE Book of Revelation, chapter 16, verses 17 to 21, following the statement relating to the kings, or rulers, of the whole world being gathered to "the battle of that great day of God Almighty," namely, "Armageddon," a seventh and last plague is said to be "poured out into the air." The account reads: "And the seventh [the last] angel poured out his vial into the air; and there came a great voice out of the temple of heaven, saying, It

is done." Following this is recorded a state of confusion unparalleled in the history of man.

The figures of speech used in the last verses of this 16th chapter of the Book of Revelation indicate the breaking up of the social order as we know it today. That this pouring out of the last plague into the air represents the present powers of spiritual control is borne out by many Scriptures. For instance, Jesus referred to Satan, (whom no man can see because he is of the spirit nature), the great Adversary of God and man, as "the prince of this world" (Greek, *kosmos*, meaning order of things), and the Apostle John wrote that "the whole world lieth in the evil one." (John 12:31; 14:30; I John 5:19, R. V.) The Apostle Paul denominated him "the god of this world," or age, and "the prince of the power of the air."—II Cor. 4:4; Eph. 2:2

From this it can be seen that the air in Bible symbology refers to the powers of spiritual, or unseen, yet effective control. Hence, the effect of this last plague being poured out into the air, or Satan's domain, would understandably lead to the chaos pictured in the Book of Revelation. Evidently the Devil now has great wrath, knowing that he has but a short time, since the Lord Jesus has returned to take unto himself his own, and, with them, to insti-

tute the new order of spiritual control. (Rev. 16:15) But, with the binding of Satan, that he can deceive the nations no more, will come the era of peace leading to the blessing and plenty of all who have been born (the living and the dead) in Adam.—Rev. 20:1-3; Rom. 14:9; I Cor. 15:21-26

### The Glory to Follow

JUST as sure as the prophecies relating to the first advent of Jesus were fulfilled, and as the events depicted of this Gospel age have been fulfilled, even so those relating to the future glory of God's footstool, the earth, will be fulfilled. Some of the proposals being made by imperfect, unregenerate men, whether made in good faith or not, because of the weaknesses of the fallen flesh, may be but "pie in the sky," and unrealistic now under Satan's misrule. But under the rule of righteousness and truth in the hands of the divine Christ, all those glorious promises made by all God's holy prophets since the beginning of the world will be just as certain of fulfilment as were the prophecies relating to the Lord's first advent.—Acts 3:19-23

All the signs of these times unmistakably point to Christ's presence for the purpose not only of delivering his own faithful followers still remaining here on earth and installing them as his asso-

ciates in a place on his throne of glory, but also for the deliverance of the entire human race from their enslavement under the reign of sin and death in the hands of the usurper, Satan. Then all nations will be provided with the opportunity for gaining human perfection and everlasting life on an earth made like the Garden of Eden. Sin brought expulsion from Eden; and death to our first parents, and consequently on all their offspring, but Christ will restore that which was lost. (Ps. 91: 14, 15; Rev. 3:21; Hosea 13:14

Through the Prophet Isaiah (60:

13) God, the Creator of this great universe, has promised to make this earth, the place of his feet, glorious and, when his glory is revealed, "all flesh shall see it together: for the mouth of Jehovah hath spoken it." (Isa. 40:5) Then those blinded by the Adversary will see and understand that God's promises of a glorious future under the greater Mediator than Moses, Christ Jesus, is yea and amen, and not the "pie in the sky" hoax attributed to those exercising faith in God's glorious promises relating to the future.— Isa. 35

## SCIENCE AND THE BIBLE

# *Science and Religion*

## Part II

ONE of the important dogmas of the professed Christian religion is the claim that the Heavenly Father; his Son, Christ Jesus; and the Holy Spirit; are three beings, yet at the same time are one in person. This doctrine claims that Jesus, while here, was God on earth; yet, while he was on earth, he prayed to his Father in heaven, and taught his disciples to pray to the Father in heaven.

Is this doctrine in harmony with true science? According to all observations, and our accumulated

knowledge to date, one person, one life, one force, one power, cannot be at two or more different places simultaneously.

One may argue that the pressure of the atmosphere is the same at all points of the same elevation. One may say that the wind is here and also "over there" at the same instant. True, the atmosphere can have the same amount of pressure at all points of the same elevation, but the pressure at any given point is an entity in itself.

One may argue, when a person's voice can be heard with equal intensity by different individuals at different positions, that the energy of the sound waves is spread out equally. The statement is correct, but the energy at any given point, although equal in quantity to that at some other point, is not the same energy or the same entity. This same idea can be partially illustrated by two \$10 bills. They have the same cash value but individually are separate and distinct bills. Again, the sunlight, for example, can cover the earth's hemisphere at the same time, but at each point and instant the radiant energy is a unique entity of radiation in itself. Another example: The rainbow that one sees at a given instant with the left eye is not exactly the same as the rainbow seen with the right eye at the same, or any other instant.

How then can the Father, Son, and Holy Spirit, being as claimed, a single entity, be at different places at the same time? To this question may come the reply that to God all things are possible. It is agreed that God is all-powerful. He can indeed do all things, but the fact remains that he does not do all things. He could have made the earth of solid gold, but he did not.

The question is, not what God can do, but rather what he has done and will do.

How could God, the Father, be in heaven, and, at the same time, be within the body of Jesus Christ here on earth? Are the Father, the Son, and the Holy Spirit actually one in person? From the standpoint of physical science it is not possible. Is it scripturally true? Or is this dogma merely one of the traditions of men which has come down to us from a darker past?

A correct and more comprehensive reading of the Scriptures reveals that the Heavenly Father and his Son, Christ Jesus, are separate individuals. Nowhere does the Bible say they are one in person. The Scriptures also reveal that the Holy Spirit is not a person, but the holy influence, or power, of God. With this interpretation of the Scriptures there is no conflict with observations in physical science.

For a more detailed examination of what the Bible teaches pertaining to the Heavenly Father; his Son, Christ Jesus; and the Holy Spirit, we recommend the booklet entitled, "Father, Son and Holy Spirit." A single copy will be sent to any address free. For prices on quantity lots, see page 33.

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**TOO GREAT A RISK:** A report in Time magazine reveals the tragic extent to which Protestants in Spain are persecuted. It seems that Protestants may not hold government jobs, teach school, or become officers in the armed forces. In business they are seldom promoted, and often demoted when their religious beliefs are discovered. The report lists various other ways in which there is discrimination against Protestants, and difficulties put in their way. But they are allowed to carry out their simple services unmolested. Concerning this one Spaniard observed, "Of course, the police are afraid to send observers into the Protestant churches. They might be converted."

LESSON FOR DECEMBER 6

## Standing By a New Convert

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

—Ephesians 4:32

ACTS 9:10-20, 26-29

**W**HEN on the Damascus road Saul learned that Jesus was the true Messiah, he was told to go into the city, that there he would be instructed in what he was to do. In Damascus there was a disciple whose name was Ananias, to whom the Lord appeared in a vision and directed him to visit Saul. Ananias was told that Saul was praying, with the implication that he, Ananias, was being sent in answer to Saul's prayers.

Ananias at first objected. He knew of Saul, as did all the disciples. He knew that Saul had bitterly persecuted the brethren in Jerusalem, and that he was on a similar mission to Damascus. No details are given, but it is interesting to realize that the disciples in Damascus did know that Saul was on his way to their city with authority from the chief priest "to bind all" the followers of Jesus. Evidently the disciples had effec-

tive means of securing important information of this kind, and of passing it on to those who would benefit by it.

Answering the objection raised by Ananias, the Lord said to him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." (vss. 15, 16) This, in reality, was a prophecy outlining Saul's ministry and the experiences he would encounter in connection with it. And how accurately it was all fulfilled!

How different was Saul's introduction to discipleship and the ministry than is often stressed today in nominal church circles. Usually today those who are being urged to "join the church" are told of the material benefits it will mean to them—how it will improve their standing in the community, and so forth. Some denominations go even further and assure the candidate

of better health, and economic security.

But no such inducements were held out to Saul. It was made plain to him from the start that the Christian way would be one of suffering. And Saul knew what this meant. He knew of the bitterness and hatred of Israel's religious leaders against the disciples of Jesus. He knew that now this hatred would be rallied against him in every conceivable manner and in every possible place. But Paul accepted the challenge and responsibility, knowing that the One who had stopped him on the Damascus road was abundantly able to help him in his every time of need.

When Ananias, who at first hesitated about visiting Saul, entered the house where this "chosen vessel" was praying, he put his hand on his shoulder and addressed him, "Brother Saul." Two remarkable traits of character are here revealed. First, the absolute faith of Ananias in the wisdom of the Lord in asking him to visit Saul, and second, the great generosity of his love-filled heart which enabled him so quickly to accept a former enemy as a brother in Christ.

Another miracle occurred. Saul's blindness which resulted from his experience on the Damascus road was removed. He was at once baptized. Following this he spent a few days with the brethren in Damascus, and then, following the impulses of the Holy Spirit with which he was now filled, he began to preach Christ in the synagogues, affirming the fact that he was the Son of God. Ordinarily one so new in the Christian way would not be qualified to preach Christ. But it is well

to remember that Saul, or Paul, received special inspiration of the Holy Spirit, for he was called to be one of the twelve specially inspired apostles. Besides, Saul was well acquainted with the teachings of the Old Testament. He knew what the prophecies said concerning the Messiah. His only "blind spot" had been in not being able to see that Jesus was the Messiah. Now this had been revealed to him, and he was ready to present this great truth to his fellow Jews. He even "confounded the Jews which dwelt at Damascus."—vs. 22

His suffering was not long delayed. Opposition arose against him, and his brethren had to spirit him out of the city. Then he went to Jerusalem. There he attempted to mingle with the disciples, but they were understandably afraid of him. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (vs. 27) The spirit of forgiveness mentioned in our Golden Text prevailed, and Paul was accepted by the brethren in Jerusalem. Here also he was bold in witnessing to the truth.

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## QUESTIONS

- Whom did the Lord use as Saul's first Christian instructor?
- What special traits of character do we see manifested in Ananias?
- Explain how Saul was qualified to preach Christ so soon after conversion.
- Who introduced Paul to the brethren in Jerusalem?

## Peter's Broadening Ministry

**GOLDEN TEXT:** "Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

—Acts 10:34, 35

### ACTS 11:1-18

**T**HROUGH the Prophet Amos God had said to the nation of Israel, "You only have I known of all the families of the earth." (Amos 3:2) It was in keeping with this that when Jesus first sent his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

After his resurrection, Jesus broadened the scope of his commission, saying to his disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) But the "uttermost part of the earth" at that time was not a large territory. Gathered at Jerusalem at Pentecost were devout Jews "out of every nation under heaven." (Acts 2:5) So the apostles could have misunderstood Jesus' commission, supposing that they were to witness merely to Jews who lived in the "uttermost part of the earth."

In any event, when the time came in the divine plan for the Gospel to go to the Gentiles, miracles were required to prepare the mind of Peter to accept this broadened ministry and to co-operate in it. And there was a "due time" for this to take place. God had always loved the people of all nations, and so did Jesus. Indeed, Jesus laid down his life for the sins of the whole world.

But God had entered into a special covenant with the natural descendants of Abraham, God promised Abraham that through his seed he would bless all the families of the earth, and he had said to the Israelites, Abraham's natural seed, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

This implied that the "seed" of blessing promised to Abraham would be made up exclusively from his natural descendants, if by their faithfulness they qualified for this

high honor. But the nation as a whole did not qualify. Generation after generation proved unfaithful. The nation was taken captive to Babylon because of unfaithfulness. While in Babylon the Lord promised the Prophet Daniel that the "covenant" with Israel would be "confirmed" for "one week"—in symbolic time a period of seven years—from the coming of their Messiah.—Dan. 9:27

Jesus, of course, was the Messiah, and without doubt he knew about this promise, hence restricted his ministry and the ministry of his disciples to the people of Israel. The prophecy stated that the Messiah would be "cut off" in the midst of this "week." (vss. 26, 27) And he was. Jesus' ministry lasted only three and one-half years. So, after his resurrection, Jesus knew that even though he commissioned his disciples to witness for him throughout the whole earth, the final three and one-half years of exclusive favor to Israelites would elapse before any Gentiles were reached.

And it turned out this way. Even when the time did come for the Gospel to go to the Gentiles the disciples were not ready, hence the special vision to Peter. The Gentiles were looked upon by the Jews as being unclean, hence the appropriateness, in the vision, of the unclean animals let down from heaven. So when, as a result of the instructions of an angel to Cornelius, the first Gentile convert, to send for Peter, and he met and conversed with those who had come for him, he began to see the meaning of the vision.

When Peter went to the home of

Cornelius and preached the Gospel to him and to his household, another miracle occurred, a miracle identical with the one all the disciples had witnessed at Pentecost when the Holy Spirit came upon the Jewish believers there. Peter knew beyond doubt that this was a token that God had accepted these Gentile converts.

Now Peter recognized that in truth God was "no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) God had never been a respecter of persons. It was merely that he had made special promises to the natural descendants of Abraham, and he was faithful to those promises until the time limit he had placed upon them had expired.

As the plan of God unfolds, it is revealed that primarily Jesus is the promised "Seed" of Abraham. (Gal. 3:8, 16) But Jesus will have joint-heirs. (Rom. 8:17) These will be those who follow him, suffering and dying with him. This "faith seed" is made up of both Jews and Gentiles, although these distinctions vanish as they all merge into the oneness of Christ.—Gal. 3:27-29

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## QUESTIONS

- Why did it require a special vision to induce Peter to preach to Cornelius?
- Explain why the time had come for the Gospel to go to the Gentiles?
- Who is the "faith seed" of Abraham?

## Good News for the World

GOLDEN TEXT: "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21

### LUKE 2:8-14

**T**HE story of the angel's visit to the shepherds informing them of the birth of Jesus is one that never grows old. It was "good tidings of great joy" then, and it is the same today. Throughout the centuries since that "holy night" many millions have had their hearts made glad by this story, and yet its real fulfilment is still future. Eventually it will be glad tidings to all people, not merely as a story, but in the fact that salvation from sin, sickness, and death will be made available to all.

That the shepherds were in the fields tending their sheep the night Jesus was born would indicate that December 25 is not the correct anniversary of his birth. While the winters in Palestine are not as severe as they are in many parts of the world, it is too cold for sheep to be kept in the open fields.

The approximate date of Jesus' birth is October 1. This is deduced from the fact that he was crucified in the spring of the year, at the time of the Jewish passover. Jesus was just thirty years of age when

he began his ministry, a ministry which lasted for three and one-half years. Thus he was thirty-three and one-half years old when he was crucified. This being in the spring of the year would mean that he was born about the first of October.

Of course, the date of Jesus' birth is not too important. The important thing is that he was born, that thus he was "made flesh" for "the suffering of death," and that "by the grace of God" he tasted "death for every man." (Heb. 2:9) The infant Jesus could not be the "Savior" of the world. Only the "man Christ Jesus" could give himself a "ransom for all." This he did, and the glorious fact of the redemption from death thus made possible will, in God's due time, be testified to all mankind.—I Tim. 2:3-6

A "multitude of the heavenly hosts" sang, "Glory to God in the highest, and on earth peace, good will toward men." (vss. 13, 14) In modern times this has been translated to read, "Peace on earth among men of good will." But this is an erroneous translation, devised to compensate for a lack of understanding of just what was implied

by this prophecy of the angels. The professed Christian world knows that peace has not been established as a result of Jesus' birth, so they assume that the angels meant that peace would come only to men of good will.

Actually, men of good will have always had peace among themselves. It did not require the birth of Jesus to bring this about. What the angels really told the shepherds was that the birth of Jesus was a manifestation of God's good will toward men; for God, in his love, had sent his Son to be the Redeemer and Savior of the world.

Except in the making of promises through his prophets, God's good will had not been manifested toward mankind since our first parents were driven out of the Garden of Eden and sentenced to death because of sin. He had shown limited favor to a few who exercised faith in his promises, but he had given life to none. He had given the Israelites an opportunity to gain life by keeping the Law, but they had failed. But now, in fulfillment of his promises to send a Redeemer and Deliverer, Jesus was born as a marvelous manifestation of God's good will.

The name "Jesus" means Savior. In order for Jesus to be a Savior it was necessary for him to die as the Redeemer. And in his death we see another manifestation of God's good will toward men. Then Jesus returns to establish his kingdom that through the agencies of that kingdom the world might be enlightened and given an opportunity to benefit from his death as their Re-

deemer. This opportunity will reach the living and also the dead, another manifestation of God's good will. And in his kingdom, peace will also come to the world.

#### ACTS 11:19-26

The ministry of the disciples was at first confined to the Israelites, but with the conversion of Cornelius they began more and more to preach the Gospel to the Gentiles. However, only in a very limited sense did this begin the fulfillment of the angel's prophecy that the "good tidings" of Jesus' birth as a Savior would be to all people.

The purpose of the general witnessing of the Gospel in this age is to reach those who respond in terms of full devotion to follow in the footsteps of Jesus which lead to sacrificial death. Those who now respond to the Gospel, and meet the terms of this "high calling," will be exalted to immortality in the resurrection, to live and reign with Christ for the blessing of the remainder of the world of mankind.

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## QUESTIONS

- What is the proper date of Jesus' birth?
- What was the purpose of Jesus' death?
- When will the "good tidings" reach all mankind?
- What is meant by "good will toward men"?
- What is the work of God during the present age?

## God, Our Help

GOLDEN TEXT: "Casting all your care upon Him; for He careth for you."—1 Peter 5:7

### ACTS 12:1-12

**T**HE chief persecutors of the apostles and others in the Early Church were the Jewish religious leaders. However, there were exceptions, and today's lesson focuses attention on a partial exception. King Herod, a representative of the Roman government, "stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also."—vss. 1-3

Seemingly Herod had nothing in particular against the followers of Jesus. But he wished to be popular with the Jews, over whom he exercised authority, and he was willing to murder those whom they disliked in order to please them. Thus the Jewish enemies of the church were indirectly responsible for the death of James and the imprisonment of Peter.

King Herod gives evidence of being an observing man. He had learned of the intense devotion of the Jewish people to their feast of the Passover, and to the Passover season—mistranslated "Easter" in the King James Version. (vs. 4) He

sensed, therefore, that as much as they would like to see Peter out of the way, they would not relish having him put to death during these special holy days. So Peter was thrown into prison to be held until after the Passover.

But the brethren were praying for him, a group being assembled for this purpose at the home of Mary, the mother of John, whose surname was Mark. (vs. 12) The Passover ended, Herod had arranged to have Peter brought forth from prison the following day to be slain. To make doubly sure that there would be no miscarriage of this plan, Peter was kept bound with two chains between two soldiers.

Peter was sleeping! What a wonderful testimony this is of his complete confidence in the wisdom and love of God. Peter was not worried, and restless. Under that tremendous mental and physical strain he was able to sleep. From the human standpoint there seemed no likelihood that he would be saved from death. There was no basis for supposing that God would intervene to save him. God had permitted James to be killed. He had allowed Stephen to be stoned to death; and

Jesus, his Master, had been crucified. And had not Jesus said that the servant could not expect to be above his Lord?

Not that we should discount the effectiveness of the prayers that were being offered on behalf of Peter; these prayers were, doubtless, more that Peter would be given strength to bear up under his trial than they were for his deliverance. The brethren in the Early Church knew that they had the privilege of suffering and dying with Jesus, and whether death came suddenly at the hands of enemies, or whether they laid down their lives in service, was of no great concern to them. They wanted above all else that the Lord's will be done. And this applied to Peter as well as to themselves.

As Peter slept that night, the prison suddenly became ablaze with light. An angel of the Lord had come to deliver him. Peter was one of the Lord's "little ones," of whom Jesus said that "their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) Now one of these angels, having learned that it was the Father's will that Peter be delivered from the prison, had come for this purpose.

The angel "smote" Peter to awaken him, saying, "Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals, . . . Cast thy garment about thee, and follow me." (vss. 7, 8) Peter did this, although as yet he was not fully awake, and did not realize what was taking place. He thought he was seeing a vision.

The angel led Peter past "the first and the second ward (translated, "guard" in the *Diaglott*)." This indicates that the way out of the prison was not an easy one. But the angel knew the way. This was the important thing. This is true in the experiences of all God's people. "The angel of the Lord encampeth round about" all those who fear the Lord, "and delivereth them." (Ps. 34:7) And regardless of the difficulties which confront us, our angels know the way that the Lord wants us to go.

The angel led Peter to the "iron gate that leadeth unto the city." Even if Peter could have gotten this far by his own abilities, the iron gate would have blocked him. But with the angel there, the "iron gate" "opened to them of its own accord," and they went out of the prison into the city and to freedom. Peter found his way to the home of Mary, and they were greatly "astonished" that he should have been delivered. But God's will for Peter was different than it was for James. No wonder Peter could write, as in our Golden Text, that we should cast all our care upon the Lord. Every "iron gate" that confronts us will open of its own accord, in God's due time and way.

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## QUESTIONS

- Who were the chief persecutors of the Early Church?
- Did Peter expect to be delivered from prison?
- Can we expect the angels to deliver us from trials?

## The Beginning of God's Creation

**"These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Revelation 3:14**

**I**N JOHN 3:16 Jesus is referred to as God's "only begotten Son." In our text he is described as "the beginning of the creation of God." Concerning Jesus the Apostle Paul wrote, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him." (Col. 1:16) In Ephesians 3:9 we read that God used Jesus Christ to create all things, and John 1:3 reads, "All things were made by him; and without him was not anything made that was made."

The united testimony of these texts of Scripture reveal clearly that there was a time in the dim and uncomprehensible past when the Jehovah of the Old Testament, the Heavenly Father of the New, was alone, and that his first and only direct creative act was the bringing into existence of the one referred to in the Bible as

his beloved Son. After this, as the Scriptures reveal, Jehovah used his Son as his active agent in all the remaining works of creation, and "without him was not anything made that was made."

The Scriptures reveal that from the very beginning the beloved Son of God was always in very close relationship with his Father and Creator. In Genesis 1:26 this is emphasized. God is speaking, and he says, "Let us make man in our image." The use of the pronouns "us" and "our" indicates that in making this statement God applied it to himself and his Son, who worked with him in connection with the creation of man.

In John 1:1-3 Jesus is referred to as the "Word" of God. In the Greek text it is Logos, which literally means spokesman, or mouthpiece. In ancient times kings would speak to their people while concealed behind a lattice, addressing their remarks quietly

to a mouthpiece who stood in front of the lattice, and who relayed them to the audience. This spokesman was called a *logos*. Thus Jesus is the *Logos* of the Creator, acting as well as speaking for him.

### Poor Translation

THE meaning of the information set forth in John 1:1-3 is obscured by a faulty translation, particularly in verse 1. In our Common Version translation it reads that "the Word [the *logos*] was God." This incorrect translation has helped to support the tradition that the Heavenly Father and his beloved Son are one and the same person. However, a more correct translation of the Greek would read, "The Word was a God; the same was in the beginning with **the** God."

In the New Testament the Greek word translated "God" is *theos*, but it does not always apply to the Creator. In II Corinthians 4:4 *theos* is applied to the Devil, who is described as the "god of this world." *Theos* simply means a deity, a mighty one, the identity of the being to whom it is applied having to be determined by the context in which it is used. The *Logos* was a mighty Deity, but not "The" Deity, not the great and Almighty God over all. He was "a" God, but not "The" God, as the Greek in this instance indicates, the definite article, **the**

being used. In the Greek language there is no definite article such as "a," hence when the definite article is used in the Greek it means some special, or particular, person, place or thing. When it is just a **God**, *theos* is not preceded by the definite article, **the**.

Just as the *Logos* was with "The God" in the beginning, and served under him as the Creator of all things, so he gladly came to earth on the mission of redeeming and saving the sin-cursed and fallen human race from death. He was "made flesh," the Scriptures inform us. (John 1:14) John adds, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The use of the word "glory" in this text does not mean that Jesus was divine while on earth. Paul explains that there is a terrestrial, or earthly glory. This was the glory that was given to Adam when he was created perfect, and Jesus was the exact counterpart of Adam.—Ps. 8:4, 5; I Cor. 15:40

### A Corresponding Price

IT WAS necessary that Jesus be made flesh, else he could not have been the Redeemer of fallen man. It was his "flesh," his perfect humanity, which he gave for the "life of the world." (John 6:51) In I Timothy 2:3-6 the Apostle Paul refers to this as a "ransom," or corresponding price. The only

life that could correspond with the perfect life of father Adam, was a perfect human life. It was this perfect human life which Jesus voluntarily laid down in sacrifice, that sacrifice being consummated on Calvary's cross.

Contrary to human traditions which have come down to us from the Dark Ages, Jesus never claimed that he was the Heavenly Father. Nor did he claim to be equal with the Father. On the contrary he said, "My Father is greater than I." (John 14:28) How could this possibly be true if Jesus and the Father were one and the same person?

A mistranslation of Philippians 2:5-8 has been used to bolster the false tradition that Jesus was equal with the Father. The King James Version states in this passage that Jesus "thought it not robbery to be equal with God." Nearly every other translation gives the opposite thought. The Emphatic Diaglott says that Jesus "did not meditate a usurpation to be like God." We will quote the entire passage in order to see how much this corrected translation is in keeping with the spirit of Paul's admonition:

"Let this disposition be in you, which was also in Christ Jesus: who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form,

having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

Thus Paul admonishes the Christian to follow Jesus' example of humility who, while before coming to earth was a mighty God the Logos, did not aspire to be equal with Jehovah, the Creator, but instead, in his desire to do his Father's will, gladly submitted to the humiliation of becoming a man to suffer and to die for the human race. As a man, Jesus continued to exhibit this same spirit of humility. He said, "I can of mine own self do nothing." (John 5:30) And again, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49

### Oneness of Father and Son

JESUS declared to the Jews, "I and my Father are one." (John 10:30) This statement has been misused in an attempt to prove that Jesus and the Heavenly Father were one and the same person. But all will concede, we believe, that there are forms of oneness other than that of personality. As a matter of fact, Jesus proved this to be true when later, in praying to his Heavenly Father on behalf of his disciples, he said, "That they all may be one;

as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21

It is obvious that Jesus did not ask his Heavenly Father to make his disciples one with him in person, yet he did pray for the same kind of oneness as existed between himself and the Heavenly Father. The thought clearly is a oneness of purpose, a oneness in this respect so complete that the Heavenly Father's will was Jesus' supreme rule of life. Jesus delighted to do his Father's will, and he prayed that his followers might likewise be sanctified, or set apart by the Word of truth, likewise to know and do the divine will.

Knowing and doing the divine will is basic to being a Christian acceptable to God. No one will ever gain everlasting life, either in heaven or on earth, who even in the slightest degree is in opposition to the Heavenly Father's will. It is in keeping with this that Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

The true disciples of Christ even now, and despite the imperfections of their flesh, seek to have the will of God done in their hearts and lives. It will require the thousand years of Christ's mediatorial reign on earth to establish the will of God in the hearts of all mankind. However,

when that gigantic task is accomplished, the Son himself will continue to be subject to the Father. Paul explains it thus:

"He [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [Jehovah] hath put all things under his [Jesus'] feet. But when he saith all things are put under him [Jesus], it is manifest that he [Jehovah] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him [Jehovah] that put all things under him, that God [Jehovah] may be all in all."—I Cor. 15:25-28

In the face of a plain statement of Scripture like this, who can justifiably argue that the Creator and his beloved Son are one and the same person? How could a person be subject to himself? On the other hand, this clearcut statement by the Apostle Paul reveals further the perfect oneness of purpose which exists between the Father and the Son, a oneness which will extend even beyond Christ's thousand-year reign, beyond which, and for all eternity, he will continue to be subject to the Father.

#### In God's Image

JESUS said to Philip, "He that hath seen me hath seen the Father." (John 14:9) This is another

text which is used by the supporters of tradition in an effort to prove that Jesus and the Father were one in person. However, we know that this is not what Jesus meant, for Jehovah said to Moses, "There shall no man see me, and live." (Exod. 33:20) Besides, the Apostle John wrote, "The Law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:17, 18

Thus John explains what Jesus meant when he said, "He that hath seen me hath seen the Father." Jesus, like the perfect Adam, was in the image of God, and his perfect and glorious personality reflected the characteristics of God. Besides, in a very special sense, he represented God in the earth. He spoke the words which God gave him to speak. His miracles were performed by the power of God and as a manifestation of the love of God. He taught his disciples the will of God.

So completely were these things true of Jesus that had the Heavenly Father been personally present with the disciples, they would have heard nothing different, seen no greater miracles, and witnessed no greater manifestation of patience, kindness, and mercy than that which was dis-

played by Jesus, the beloved Son of God. Thus it was true that those who saw Jesus in the sense of knowing the virtues of his perfect character, and of being influenced by his teachings, had been brought into contact with the Father in as full a sense as it will ever be possible for any member of the fallen human race.

When we accept the clear teachings of the Bible that Jesus is the beloved Son of God, and not God himself, we are no longer faced with "mysteries." For example, Jesus frequently prayed to his Heavenly Father. If he and the Father were one in person, this would mean that he prayed to himself. When he cried on the cross, "My God, my God, why hast thou forsaken me?" it would mean that he had forsaken himself.—Matt. 27:46

While hanging on the cross Jesus also said to his Father, "Into thy hands I commend my spirit," my life. (Luke 23:46) He believed that his Heavenly Father would raise him from the dead. On the day of Pentecost Peter testified that God did raise Jesus from the dead. (Acts 2:31, 32) But how untrue and bewildering all this would be if Jesus and the Father were one and the same person! It would mean that Jesus did not actually die at all. Nor did God raise his Son from the dead, if the Father and the Son were the same person.

How thankful we should be that there is no necessity for trying to understand such "mysteries" as these, knowing that Jesus was the beloved Son of God who humbled himself, and became obedient unto death. He was actually "made flesh." He did not assume a human form. He gave his humanity in death to redeem the world of mankind from death. He did not feign death. Everything about Jesus was genuine and sincere.

### Jesus Exalted

ON THE night before he was crucified, Jesus prayed to his Father, saying, "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) It was a marvelous glory that Jesus had as the Logos in his prehuman existence, and in his humility he simply asked the Father to restore this glory to him when he had finished his mission on earth as the world's Redeemer.

However, when Jesus was raised from the dead he was exalted far above the glory of nature and office which he enjoyed before humbling himself to become a man. The Apostle Paul wrote, "God . . . hath highly exalted him [Jesus], and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess

that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

The Apostle Paul speaks of the resurrected Jesus as the "last Adam," explaining that he was "made a quickening" or life-giving spirit, or spirit being. (I Cor. 15:45) Actually, Jesus was exalted to the divine nature, and made "the express image" of the Father. (Heb. 1:3) It is because of this highly exalted position of office and nature that he gives life to those for whom he gave his human life. He will give everlasting life to all the willing and obedient. It is for this reason that he is referred to by the Prophet Isaiah as the "everlasting Father."—Isa. 9:6

It is in keeping with this that Jesus said, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."—John 5: 21-23

Not only does the Heavenly Father want us to honor his beloved Son, but, as the Apostle Paul wrote, he has commanded the angels to worship him. (Heb. 1:6, 7) Just as the Prophet Isaiah wrote,

Jesus in his highly exalted position is now "The mighty God," to be worshiped by angels and men. But he is not the Almighty Jehovah; and, as we have seen, at the close of his thousand-year reign on the earth, he will himself continue subject to the Father.

Isaiah further prophesied concerning Jesus that he would be a "Wonderful Counselor," and "The Prince of Peace." (Isa. 9:6) These titles relate to aspects of the work to be accomplished during the thousand years of Christ's reign on the earth. As "Counselor," and through the various agencies of the kingdom, the

people will be instructed in the ways of truth and righteousness. As "The Prince of Peace" he will establish peace between God and men, the outgrowth of which will be peace in all human relationships.

It was because God "so loved" the world that he sent his Son to be the Redeemer and Restorer of the people. Jesus was motivated by the same love and was willing to suffer and die that the people might live. Shall we not continue to give glory to God and to Jesus, and rejoice that they have revealed themselves to us through his Word?

### NOT AGAINST TRUE REASON

ARCHAEOLOGY holds no more compelling mystery than that of the Olmec Indians, who, it is claimed, ruled the Gulf Coast of Mexico even before the time of Christ. The early Olmecs were apparently inventive and cultivated people, and very adept in the field of sculpture. Instead of being more primitive than its successors, Olmec art, it is said, is on the whole refined and more naturalistic than that produced by later civilizations. This, it is admitted, bothers archaeologists, for it seems to go against reason. This would indeed go against the reasoning of archaeologists, the most of whom are still endeavoring to believe the theory of human evolution. But it is not against reason which is based on the Bible, for the Bible tells us that man is falling, not evolving.

## Where Do We Stand?

**W**HERE do we stand? We trust that all who are striving to please the Lord are standing upon the sure foundation of the exceeding great and precious promises of God's Word of truth. No amount of fanciful or speculative reasoning can produce the heart satisfaction of a "thus saith the Lord."

We are living at a time in the history of the church of God when many of those once enlightened by present truth have become lukewarm with regard to the necessity for displaying zeal, energy, in the service of our Lord and the Bible truth. All the enlightened of this Gospel age have been called to this service, in the one hope of their calling. Some seem to think that their past efforts to show forth the virtues of our God and Heavenly Father are sufficient, and that so long as they have the truth they will be "borne beyond the skies on flowery beds of ease, while others fought to win the prize and sailed through

bloody seas," as the poet so succinctly and graphically stated it. How illogical!

The Prophet Isaiah (52:1) exhorts: "Awake, awake, put on thy strength, O Zion!" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1) This latter exhortation is followed by the statement that "darkness shall cover the earth, and gross darkness the people." While this hortatory statement of the prophet was originally designed for natural Israel, it would appear to have a more definite application to spiritual Israel, for it is stated in connection with the future—"Darkness shall cover the earth." While the light of God's Word is shining more brightly now than ever before, and the "day star" has arisen in our hearts (II Pet. 1:19), the world outlook becomes darker as we think of these troublous times approaching unto the catastrophic climax of this world order and age.

It is surprising to note how many times the word "stand" is used in the Bible with reference to God's people. As we think of the word "stand" it may appear to have the meaning of inactivity; but in reality it presents the thought of stability, strength to resist. We stand for the righteousness and truth of God's Word. We stand for peace, as opposed to war and strife. We are not to stand "in the way of sinners" (Ps. 1:1), nor "in an evil thing." (Eccles. 8:3) Nor are we to stand as starry-eyed gazers into the heavens looking for the return of our Lord, for he left us specific evidences relating to that most auspicious time.—Acts 1:11; Matt. 24

But we are to "stand in his grace" (Rom. 5:12), "stand fast in the faith" (I Cor. 16:13), "stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1), "stand fast in one Spirit, with one mind striving together (and not apart one from the other, as some seem to think appropriate) for the faith of the Gospel" (Phil. 1:27), "stand fast in the Lord" (Phil. 4:1; I Thess. 3:8), and, in Ephesians 6:13, **Diaglott**, "having achieved everything, to stand," having on "the complete armor of God, that ye may be able to resist in the evil day." And finally, we are to stand before him with whom we have to do, our Lord and Savior, Jesus Christ.—Luke 21:36

The Prophet Malachi raises the question, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [typical of the household of faith], and purge them as gold [symbolizing the divinity of the little flock] and silver [representative of the truth-begotten 'great multitude' of Revelation 7:9, 13-17] that they may offer unto the Lord Jehovah an offering in righteousness."

In The Book of Revelation (6:17), we read: "The great day of his [the Lamb's] wrath is come; and who shall be able to stand?" Then in Psalm 24:3-5 we have this statement of the Prophet David: "Who shall ascend into the hill of the Lord Jehovah? or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord Jehovah, and righteousness from the God of his salvation."

Ah, yes, the faith, the confidence, loyalty, steadfastness, and love of God's people are being tried in the fiery furnace of these troublous times of world-shaking events. How are we reacting to all these various and sundry problems and vexations of these evil,

insane days? Do these problems of world-wide scope involve us in contentions, strife, conflict of interests and otherwise disturbing emotional reactions? Do these exacting times of ever mounting costs and taxation, of wanton and extravagant expenditures of governments in their aspirations for power and prestige make us morbid, resentful, unhappy? If so, then we have been living beneath our privileges as the sons and daughters of the most high God.

We have been forewarned regarding just such times as these. Rather than improving, we know that the divine Word foretells of increasingly perplexing and vexatious conditions, until such time as God lifts his restraining hand from the rebellious and evilly disposed elements of society at one time denominated Christendom—meaning Christ's kingdom—and the time shall have come when every man's hand will be against that of his neighbor as foretold by the Prophet Zechariah in the 14th chapter and the 13th verse of his prophecy.

If we are assiduously following in the footsteps of our Lord and Master, we will have little or no time for worldliness with its many alluring and insidious demands upon time and attention. Nor will we become involved in the world's politics, diplomacy, and conflicts.

While interesting to note the rapid progress of events in this

our day, we are to live above and beyond the influences about us that would tend to weaken our faith, our confidence in the ultimate fulfilment of all of God's good promises to us and relating to the future of all the willing and obedient of humanity. In this connection we are reminded of the Revelator's reference to the over-coming people of God of this Gospel era, in which he states, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints [margin: or nations, or, ages]. Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:2-4

With regard to the year 1959, may we all say with the Psalmist David (Ps. 65:11): "Thou [God] crownest the year with [margin, "of"] thy goodness." The change of the preposition, "with" to "of" makes the meaning more significant. As it reads, it means that God has crowned the year with

his goodness, that his goodness and mercy have been exercised toward us throughout the year. Whereas, by substituting "of" for "with" the meaning is enlarged to encompass not only his goodness in all the provisions and providences of life, but that he himself personally, by virtue of his magnanimous character, is the crowning feature of our lives and interests—he is our "all in all."—I Cor. 15:28

Yes, 1959 has been a year in which both natural Israel and spiritual Israel have been the recipients of God's continued oversight and favor. In a natural way, much progress has been made in Palestine as the reports indicate; but the Jewish religious life as it pertains to the acceptance of Jesus as the Messiah of promise is still beclouded in their minds as a people, although many rabbis have markedly changed their attitude toward Jesus, recognizing him to have been one of their prophets, but discounting his messiahship.

It is to be regretted that some of the Lord's people appear to believe that our main efforts should be directed toward influencing the Jews to a realization of the meaning of these times as they relate to them as a people and nation, forgetting that our mission is to preach the Gospel of the kingdom to all people, as faithful ambassadors for Christ.—Matt. 28:19, 20; Acts 1:8; II Cor. 5:20

What could be more reassuring to a distraught world, including the Jews in their current circumstances, than to show forth God's virtues in the complete dedication of our lives to the doing of his will and purpose for us by declaring the Gospel, the good news of Christ's return in glory to establish his government of righteousness and truth? How sweet the message that the time is not far distant when his judgments will be in all the earth, and the "times of restitution" spoken by all God's holy prophets in effect!—Isa. 26:9; Acts 3:19-21

In taking this stand for declaring the truth of God's Word, and repelling all influences to the contrary, the Lord's people are following the example of the angel of the Lord at the time of the birth of Jesus in Bethlehem of Judea. The angel announced to the "shepherds abiding in the field, keeping watch over their flock by night, . . . Fear not: for, behold, I bring you good tidings of great joy, which shall be to ALL people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

The announcement of the angel of the Savior's birth was the message of the hour, and now the message of the hour is the declaration of the truth concerning the second advent of Christ to estab-

lish his government in "power and great glory" for the accomplishment of God's purpose as foretold by all his holy prophets.

On the twenty-fifth of this month the nominal Christian world celebrates the birth of Jesus. We cannot agree that the date is correct, but believe that it was about the first of October, since our Lord was thirty-three and one half years of age when crucified in the spring of the year. And it stands to reason that his birth must have been in the fall and not in the winter, when it would be very unlikely that shepherds would be in the field with their flocks. However, since our Lord did not indicate that his birth should be celebrated, but rather his death, we are glad that even this much recognition is given the Savior.

The hope for God's people and all men depends upon the second advent of the Lord Jesus and the spirit-begotten sons of God, his true church, glorified together with him. (Rom. 8:17) It is this inspiring hope of Christ's return that has been so lamentably neglected and lost sight of by the vast majority of those claiming his name. Expecting him to return in the flesh, which flesh he gave for the life of the world (John 6:51), they fail to understand the manner and object of his return.

The Apostle Paul writes (II Cor.

3:17): "Now the Lord is that Spirit [no longer human in any sense of the word]: and where the Spirit of the Lord is, there is liberty." The Apostle Peter confirms this in his first letter, third chapter, eighteenth verse: "Christ . . . hath ONCE [not innumerable times] suffered for sins, the just for the unjust [Adam], that he might bring us to God, being put to death flesh, made alive Spirit [literal Greek]." Having been raised from the dead by the power of his Heavenly Father, it is plain to be seen that his return would not be as a human, but as an highly exalted divine being like his Heavenly Father.

And since no man can visibly see God (Exod. 33:20; John 1:18), neither can the divine Christ be seen by physical sight. The Apostle Paul, when he was known as Saul of Tarsus, on the way to Damascus to arrest and imprison the disciples of Jesus, was intercepted by Jesus in the glory of his new estate, causing his blindness, and only a miracle performed by Ananias, a disciple of Jesus, produced a partial return of his physical sight.—Acts 9

However, there is a way in which the Heavenly Father and his now divine Son, Jesus, through whom and by whom all things were created, can be seen, and that is, by the eye of faith and understanding. The Apostle Paul,

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NEW JERSEY

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in Hebrews 2:9 shows this to be the case, when he writes: "We SEE Jesus [by the eye of faith and understanding], who was made a little lower than the angels for the suffering of death [the penalty for sin brought on all men by Adam], crowned with glory and honor, that he by the grace of God should taste death for EVERY man."

To be able to appreciate the inheritance awaiting the saints, the faithful followers of Jesus, upon their being raised to their glorious estate with their Lord and Head, Christ Jesus, to live and reign with him for the thousand years of his coming government; and to be able to recognize, in the currently crumbling thrones of earth, the presence of our glorified Lord, is similar to being "delivered," as the apostle expresses it, "from the power of darkness, and TRANSLATED into the kingdom of his dear Son." (Col. 1:13) For all that the inauguration of the divine, benign government of Christ in all its "power and great glory" awaits is the maturing in righteousness of the last members of his body, the true faithful church of Jesus Christ, his chosen cabinet members.

Therefore, the incentive for our activity to find and develop to maturity these last members of

the "little flock" to whom Jesus said it was the Father's good pleasure to give the kingdom, should be that much greater than when we first believed. We know now, from the signs of the times, that the kingdom is near at hand. —Luke 12:32; 21:25-31

When all the members of The Christ shall have made their calling and election sure, and the accumulating and multiplying problems and disorder of these closing days of the Gospel age have reached the crescendo divinely forecast in the "fire of Jehovah's jealousy," then the purpose of this Gospel age shall have been accomplished. That purpose has been the taking out from among all men, Jews and Gentiles, the people for his [God's] name that they might live and reign with Christ for the thousand years of his administration here on earth. The purpose of this will be the reclaiming of the lost race in Adam, "shapen in iniquity, and in sin conceived." All the non-elect will be delivered from sin and death by the elect of God, Jesus and his glorified church of this Gospel age, who proved to be the "called and chosen and faithful."—Zeph. 3:8, 9; Acts 15:4; Rev. 20:6; Ps. 51:5; Rev. 17:14.

O blessed hope for God's true and faithful people of this closing Gospel era! What a blessed lot is

thine! What an incentive to

“Stand up! stand up for Jesus! Ye soldiers of the cross;  
Lift high his royal banner, It must not suffer loss;  
From vict’ry unto vict’ry, His army he shall lead,  
Till every foe is vanquished, And Christ is Lord indeed.”

Therefore, with such a glorious prospect before us, let us heed the poet’s plea:

“My soul, weigh not thy life  
Against thy heavenly crown,  
Nor suffer Satan’s deadliest strife  
To beat thy courage down.

“Thine armor is divine,  
Thy feet with promise shod;  
And on thy hand, ere long, shall  
shine  
The diadem of God.”

In these closing days of 1959, and the dawn of the new year, let us take to heart the words of Psalm 116:12-14: “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows [of consecration] unto the Lord in the presence of all his people.”

What marvelous love God has shown toward us in providing the “unspeakable gift” of his only directly created Son, Christ Jesus! It is through the meritorious, vicarious sacrifice of his perfect humanity as an offset to the perfect life of Adæm that was forfeited through disobedience, that life has been provided for us and for the world.

Originally man was made in the image of his Creator, and after his likeness to have dominion over the lower forms of life on earth. This dominion, as well as life on earth, will be restored to all the willing and obedient of mankind because of God’s “unspeakable gift.” But if faithful, we will be exalted to immortality, to be with our living Head, on the divine plane of life. What an incentive this is to be faithful to our covenant of sacrifice!

How grateful we should be for the realization of the goodness and mercy of our Heavenly Father to usward who believe in this time of sickness, sin and death, in providing the robe of Christ’s righteousness to cover our imperfection, all our weaknesses and mistakes, so that we can offer ourselves as an acceptable sacrifice to him, our great High Priest, Jesus: It is thus that we will be privileged to share with him in the glorious reign of his government.—Isa. 61:10; Rom. 12:1, 2; 8:17

May we all stand firm and secure in the realization that he careth for us, and will make all things work out for our good as new creatures in Christ Jesus.

The promise is "that he [God, our Heavenly Father] which hath begun a good work in us will perform it until the day of Jesus Christ." That day has already begun in which he shall be glorified "in his saints," and "be admired in all them that believe [because our testimony among you was believed] **IN THAT DAY,**" now dawning.—I Pet. 5:7; Rom. 8:28-30; II Cor. 5:17; Phil. 1:6; II Thess. 1:10

Let us all stand shoulder to shoulder as a church militant until that time—which we trust shall not be too long now—when we shall be accorded the "well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," as the church triumphant in glory.—Matt. 25:21

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## Preparation for the Gospel

**P**REPARATION for the Gospel began long before the first advent of our Lord. We can go back to the time when God first gave the Law to the people of Israel and see how he was preparing that nation to be used as a nucleus for the work that was to be done during the Gospel age. The Apostle Paul tells us that the Law was a "schoolmaster" to the Israelites to bring them to Christ.—Gal. 3:24

Yes the Law, and all the prophets, were preparing the nation for Christ. But how poorly this chosen people responded when Messiah came! How few remained loyal to Jesus, whom many hailed as their coming King! Even Peter was temporarily confused by the crucifixion of the Lord. After all those years of preparation, how small the results were when the time came for them to accept Messiah! But this did not take the Heavenly Father unaware.

Let us go back long before the Lord's first advent and see how God was shaping the experiences of the Gentiles and the Jews in preparation for the Gospel going to the Gentiles. Let us note the first providential dispersions of the Jewish people. This

movement began, as early as the 8th century B. C., with the transfer of the people farther East by the Assyrian invaders. It continued during the ensuing centuries, sometimes by force, as when Pompey carried his Jewish captives to Rome in the year 63 B. C.

There was also voluntary emigration. In the days of Jeremiah a band of Judeans made insurrection against the governor whom the king of Babylon had set over their devastated land, and dreading vengeance, the unhappy remnant of the nation migrated southward and settled in Egypt. The account of this is found in Jeremiah, the 41st to the 44th chapters.

Subsequently, under the Greek domination, the foundation of new cities and the privileges offered to immigrants attracted adventurous Jews, and the tide of colonists flowed in ever increasing volume to Syria and Egypt, and then to Asia Minor and westward to Greece, Italy, and even to Spain.

Hence it came to pass that by the beginning of the Christian era the Jewish dispersion had virtually covered the known world, settling chiefly in the busy centers of commerce. Its extent appears from the enumeration of the countries that were represented by the worshipers who had come to the feast and witnessed the outpouring of the Holy Spirit on the day of Pentecost. We find the account in Acts 2:9-11. The gift of tongues was bestowed miraculously at that time, and these travelers were amazed by these who spoke to them in their own tongue.

Parthia, Media, Elam, and Mesopotamia in the East; Cappadocia, Pontus, Phrygia, and Pamphylia in Asia Minor; Arabia, Egypt, and Cyrene in the South; Crete and Rome in the West, were all represented by Jewish pilgrims on the day of Pentecost. We find that the geographer Strabo confirms this. He wrote, "The Jews had invaded every city, and it was not easy to find a place in the world which had not received that race and was not mastered by it."

In his letter to the Emperor Caligula, Agrippa, to whom Paul preached and whom he almost converted, mentions Jewish colonies in Egypt, Phoenicia, Coele-Syria, Pamphylia, and most of Asia Minor as far as Bithynia and Pontus; also in Europe, Thessaly, Boetia, Macedonia, Anatolia, Attica, Argos, Corinth, and the most and best part of Pekeponnisus; and in the principal

islands of Euboea, Cyprus, and Crete. We are told that in these areas to this day evidence remains of Jewish life and worship. Inscriptions and papyra are continually being brought to light in all countries surrounding the basin of the Mediterranean Sea.

The Jewish colonies were not only numerous, but large. In the vague but expressive phrase of the historian there were myriads—"infinite myriads" of Jews beyond the Euphrates. Their number could not be ascertained. In the city of Damascus no fewer than 10,000 were killed in a massacre during the reign of Nero. Another account says that 18,000 were killed.

Alexandria, the Egyptian capital, was mapped into five divisions distinguished by the first five letters of the alphabet: and of these, two were designated "Jewish," since their inhabitants were mainly Jews. There was, moreover, a considerable number of Jews in the other three divisions. The total Jewish population in Egypt was no less than a million.

Italy also had its Jewish colonies. The chief of these was at Rome. Its nucleus was Pompey's captive settlement. The growth of this settlement is indicated by the fact that when in the year 6 B. C. a Jewish embassy visited Rome to ask freedom, it was received on its arrival by over 8,000 Jews.

These Jews were called Hellenists. They remained true to their ancestral faith in the countries of their adoption. They made frequent pilgrimages to Jerusalem, and during the great festivals the sacred capital was thronged with worshipers from afar. Many paid their annual tribute to the temple, entrusting it to men of good repute to convey it to its destination. An interesting note regarding the passover in the year A. D. 66, states that on the basis of lambs offered it was estimated that the worshipers numbered 2,700,000. It was evidently the practice of selling animals in the temple for sacrifices, that caused the Lord to drive out the "money changers." (Matt. 21:12-14; John 2:13-17) Evidently some of the Jews had made a good thing of this desire on the part of those who had been dispersed to offer sacrifices in the temple.

However, these Hellenists, as they were called, were loyal to their own communities. They looked to the Holy City as their religious metropolis, but the countries where their lot was cast

and where they had been born and nurtured they regarded as their fatherlands. They seemed mindful of Jeremiah's counsel to the Babylonian exiles: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."—Jer. 29:7

The literary and cultured classes of these various countries made fun of the Jews and hated their religion. However, the Jews had a very great influence on the common people. Actually the animosity of the cultured classes was a tribute, because they admitted that it was provoked by the successful proselytism on the part of the Jews.

A Jewish historian says, "Among the masses, there has been much zeal for our religion; nor is there any city, Greek or barbarian, nor a single nation where our custom of our seventh day of rest has not come into vogue. And many of our prohibitions regarding food are observed." This is not just a patriotic boast by a Jew. The philosopher Seneca also says, "So far has the usage of the accursed race prevailed that it is now received in all lands—the conquered have given laws to the conquerors." In the reign of Honorius, about A. D. 400, the poet Claudius Rutilius Numatianus actually wished that Judea had never been subdued by Pompey and Titus.

Although the Jewish customs appealed mainly to the lower classes, as Josephus observes, yet they won not a few ladies of rank even in the imperial city, including Nero's unhappy empress, Sabina. And some men of rank also were among its converts—King of Cilicia, King of Emasa, Chamberlain of Candace, the Queen of Ethiopia and others.—Acts 8:26, 27

All of this was designed by God. This wide dispersion of the Jewish people facilitated the diffusion of the message of the Gospel. The first heralds of the Gospel were nearly all Jewish converts, and their mission, like the Lord's, was not to overthrow the ancient faith, but to proclaim its fulfilment. It was no small advantage that wherever they went they found an audience of their own people which could understand their message. In every town they visited, they repaired immediately to the synagogue,

and there preached the glad tidings. The Gospel was indeed a message of grace, to the Jew first, and then to the Gentile.

### **One Language**

ANOTHER providential overruling is now self-evident as we look back and view especially the Greek conquests. Not the least difficulty which missionaries in all ages have experienced is their ignorance of the native languages, and the necessity of laboriously learning these before being able to make themselves understood. The ambition of Alexander the Great and his successors had been to weld the nations into one world by the universal imposition of the Greek language. This had been largely achieved, save in remote regions, and the Greek language was the common speech of all nations which were on the borders of the Mediterranean Sea. The native languages did not perish, each country retained its own, but its people became bilingual. They understood the Greek, but still clung to the mother tongue, and used it among themselves.

Thus the people of Lystra understood the apostles when they were addressed in the common Greek, but when they witnessed the miracle of healing the lame man they lapsed into their own native tongue saying, "The gods are come down to us in the likeness of men." (Acts 14:7-11) The common Greek was also spoken at Jerusalem. In Acts 21:37-22:2 we read the account of Paul being beset by a mob; but when he spoke to them in Hebrew he calmed them.

Providences of the Lord? Oh yes! How wonderfully the Lord arranged that the language barrier could be overcome, and not be so much an obstacle in giving the Gospel to the Gentiles. It took years and years of preparation to accomplish this. How wise and great is our Heavenly Father!

### **In the Roman Empire**

LET us now go on to the Roman Empire and note how Roman law was a preparation for the Gospel. The imperial constitution helped the Gospel in a remarkable way. Just think of the advantage which the Apostle Paul was able to take of that constitution. This constitution was, for its day, a marvelous step for-

ward in just and equitable laws. It was created largely by the Emperor Augustus. He is reported to have said that he found Rome a city of bricks and left it a city of marble.

But that was the least of his achievements. His influence reached far beyond the capital, and transformed the world. The triumph of Roman arms had established "the Roman peace," which was a priceless benefit even to conquered races. Brigandage and piracy had been suppressed, and, even in the remotest wilds, life and property were secure. Civilization advanced and commerce flourished.

The Roman Empire was considered the world. Beyond, life was insecure, subject to the whims and fancies of any individual who was stronger than the other. From the capital to the farthest frontier ran the Roman roads, which even today have, in some places, outlasted the decay of 2,000 years. Constructed originally for the transport of troops, they served afterwards the happier uses of civilization and rendered travel easy, uniting the nations.

The sea, too, was cleared of pirates, and became a highway between the nations. Except in the winter, when navigation was suspended, ships laden with merchandise and passengers were continually going to and fro among the ports along the Mediterranean.

Still more advantageous was the protection afforded by the Roman law. Again and again the strong and impartial hand interposed between Paul and the fury of the populace, both of the Jews and the pagans. It is no wonder that Paul accounted it a beneficent ordinance of God, and charged the Christian to obey it. He recognized in the imperial order a bulwark which helped to restrain the forces of iniquity. (Acts 18:12-16; 19:35-41, 21:27-40; Rom. 13:1-7; I Tim. 2:1-4) How far could Paul have gone without the Roman law?

### **Another Preparation**

WE WOULD like to cite another incident in history which, taken by itself means little, but when added to other events and viewed in the light of the "preparation for the Gospel," becomes very meaningful. The ancient faiths of the pagan religions

were dying, and many of them were actually in their last moments at the time when Paul and others began bringing the Gospel to these faraway lands.

Striking evidence of this is furnished by the prevalent custom of erecting altars to "the unknown God." The origin of this is generally explained by a curious legend. It is said that in the sixth century B. C. a pestilence had visited Athens, and continued even after the citizens had offered sacrifices to all the gods they knew. In their despair they called upon the Cretan poet and prophet Epimenides. He drove a flock of sheep, both black and white, to the Areopagus, and wherever each lay down it was sacrificed to the "unknown God." This seemed to stay the pestilence, and thenceforth it was the fashion to erect nameless altars to "an unknown God." Paul took advantage of this in his sermon on Mars' Hill.

Many seemed ready for a change. Some changed to other faiths of the East. Some welcomed the Jewish form of religion. This was an ideal which at once did no outrage to their intellects and afforded their hearts a satisfaction which they could not find in their pagan faiths. Yet, they did not for the most part embrace Judaism outright. The ceremonial laws were distasteful to them, and they remained uncircumcised.

They revered the one living and true God and shared in the worship of the synagogue and the temple. There were noteworthy people among these, like the centurion of Capernaum, and Cornelius of Caesarea. These were noted for the lavish generosity of their offerings. (Luke 7:1-10; Acts 10:1-4) Yet these men did not profess to be Jews and they were distinguished from the proselytes by the titles, "the God-fearing men," or "the devout."

These men represented a widespread tendency of the period. They were seeking rest for their souls, and they found it after a sort in Judaism. But Judaism was insufficient. It was only a temporary resting place, a foretaste of a nobler satisfaction. This, perhaps, is the deepest of all the providential preparation for the Gospel. The world was, as it were, prospecting for a faith; and, in that condition, it was waiting for the heralds of the cross.

It was several years before these heralds began to think about going beyond Palestine. They had been told to begin from Jerusalem, and it was needful that the church be securely established there before she should attempt to spread outward.

When some of the persecution was over, Peter went forth on a mission, but it was confined to narrow limits. He apparently never passed beyond the confines of Palestine. His farthest reach was the plains of Sharon with its cities of Lydda, Joppa, and Caesarea; and it appears that he addressed himself strictly to the Jews. He made no attempt to preach to the Gentiles until he was directed by the Lord to go to Cornelius.

Cornelius was not an ordinary Gentile. He was one of "the God-fearing." Yet Peter's action in recognizing him was challenged by some at Jerusalem. His offense in their eyes was not that he had admitted a Gentile so much as it was that he had admitted him uncircumcised.

But out of the heart of Judaism came a man of large vision and a courageous spirit who, with the help of our Lord, became the famous "apostle to the Gentiles," the great Apostle Paul. His life had been prepared for this work of being a chosen vessel to preach the Gospel—even from his mother's womb. Paul, or Saul of Tarsus, was brought up as a Pharisee of the Pharisees, studied at the feet of Gamaliel, and supposedly was a member of the Sanhedrin, although he never claimed that distinction. He was well versed in Jewish law. Yes, Paul had been prepared very carefully for the work of bringing the Gospel to the Gentiles. Paul saw that Christ "made an end to the Law" and had opened up a new and living way" for Jew and Gentile both, and that the old customs were to be forgotten.

Instead, a different work was to be done. God had prepared, not only him, but even the affairs of the world for hundreds of years before so that this work could be done. We must not, dear brethren, let the work of all those years of preparation go by unnoticed. As we see the Lord's providential overruling in the affairs of nations and their rulers, let us resolve to fulfil the commission the Lord has given to us—to continue the preaching of this Gospel of the kingdom.—Contributed

## *"The Precious Things of Heaven"*

DEUTERONOMY 33:13

THE people of Israel were blessed with the precious things of heaven in that they enjoyed the blessing of having God's Law, and the messages of the prophets sent to them from time to time. The people of Israel also enjoyed God's favor and providential care in proportion to their faithfulness to the revelation given to them. (Rom. 3:1, 2) This is likewise true of the members of spiritual Israel, the Christian church, gathered out from the world during the Gospel age.

Much that was addressed to natural Israel was—on account of their being a typical people, and because, in many ways they pictured God's people of the Gospel Age—specially applicable to this latter class, and comes with added emphasis to us "upon whom the ends of the ages are come." (I Cor. 10:11, R. V.) This is indicated by the prophet when he says, "The

Lord sent a word into Jacob, and it hath lighted upon Israel."—Isa. 9:8

To natural Israel were promised only earthly blessings of a temporary character if obedient to their Law Covenant, although earthly blessings of a more permanent kind would be theirs if faithful under the new Law Covenant during the thousand years of Messiah's kingdom. (Deut. 28:1-14; Jer. 31-34) But to spiritual Israel God has promised "the precious things of heaven" in the sense of heavenly or spiritual blessings, heavenly hopes, heavenly manna, and a precious rest of a heavenly or spiritual character. He has also promised dealings and providences which, if rightly received, will make us more and more appreciative of present heavenly blessings, and a growing realization of the heavenly hopes to be realized through a share in the first resurrection. That will be an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:4, 5) A number of these pre-

cious things of heaven are brought to our attention in the New Testament.

### **The Precious Blood**

THE greatest and most valuable of these precious things is the fact that through the ransom we have been redeemed from under the adamic condemnation which "passed upon all men." (Rom. 5: 12) This atonement was provided by God's well-beloved Son, our Redeemer. The Apostle Peter speaks of "the precious blood of Christ, as of a lamb without blemish and without spot." The merit of this sacrifice "cleanseth us from all sin."—I Pet. 1:18, 19; I John 1:7

During our sojourn in the flesh we can appreciate only in part the preciousness of this wonderful gift. It is precious in its cost to the Father who gave his only begotten Son. It is precious on account of the infinite value of the gift it secures for faithful believers, either in this age or the next—"eternal life through Jesus Christ our Lord."—Rom. 6:23

### **Precious Promises**

THE called ones of the Gospel age, members of spiritual Israel, are promised, not an eternal carthly life and an earthly Canaan flowing with milk and honey, but divine life. Peter says that to us have been given "exceeding great

and precious promises, that by these ye might be partakers of the divine nature." (II Pet. 1:4) Could anything more precious, or valuable, or wonderful be imagined than that God, the great Creator of the Universe, should be willing to share his own divine nature with some who were at one time members of the fallen human family—"children of wrath, even as others"? (Eph. 2: 3) No wonder the Apostle Paul does not even attempt to describe or illustrate such a stupendous hope or prize, but 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."—I Cor. 2:9

That Jesus should be given the divine nature, and in the resurrection become "the express image" of the Father's person, is understandable. (Heb. 1:3) Of him it is written, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5:12) But that the Father should offer the same prize of the high calling to all those who, after being justified by faith, follow faithfully in his steps, would be beyond one's power to believe, were it not so clearly revealed in the Word of God. Let us seek to appreciate increasingly this pearl of great price!

## A Precious Corner Stone

WE ARE told through the prophet, "Behold, I lay in Zion for a foundation . . . a precious corner stone, a sure foundation." (Isa. 28:16) Zion seems to be used here to symbolize the heavenly phase of the kingdom. The first "stone" of this Zion class to be selected was our Lord Jesus. He is also the chief corner stone of God's temple, into line with which all other living stones must come.

The preparation of this "stone" at the cost of trial and sacrifice was a work very precious in the Father's sight. The result was very precious too, as suggested by Paul's words, "Wherefore God hath highly exalted him, and given him a name which is above every name." (Phil. 2:9) To him we may now come as living stones, to be chiseled and shaped and built up into him as members of Zion. Indeed, the time has now come when the few last remaining members will soon be joined to the Zion class beyond the veil. "When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102:16

### Trial of Faith—Precious

JUST as the preparation of Jesus for his position at the Father's right hand was very precious in the Father's sight, calling forth as it did the Father's utmost atten-

tion and care, even so the preparation of the church is equally precious in his sight. (Ps. 116:15) Peter says, "The trial of your faith, being much more precious than [the trying] of gold that perisheth, though it be tried with fire."—I Pet. 1:7

This preparation of the new creation involves a great many fiery experiences for the development, testing, and strengthening of our faith, until we reach a point of complete confidence and trust in all that the Lord our God has made plain to us. We must learn to trust him where we cannot trace him, and rest in perfect calm and confidence in his wisdom and love. Every item of our faith must be tested and proved, that it might be "found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:7

### God's Thoughts Precious

ONE of the principal means for the preparation of spiritual Israel for the kingdom is the truth concerning the divine plan as revealed in the Word of God. We are to be a sanctified class. (I Cor. 1:2; I Pet. 1:2) The work of sanctification, of being made holy, or fully developed as new creatures, is principally brought about by the truth. We are to meditate upon it, and seek to come into accord with it.—John 17:17

Hence the psalmist very appropriately says, "How precious are thy thoughts unto me, O God! how great is the sum of them!" (Ps. 139:17) These thoughts, including thoughts of our pardon and recovery to divine favor, are indeed precious. They include thoughts of our renewal, upholding, supplying, educating, perfecting, and a thousand others which perpetually well up in the mind of the Most High, and are revealed to us through his Word. These fill us with adoring wonder and reverent surprise that the infinite mind of God should turn so many thoughts toward us who are so insignificant and unworthy.

Specially is our Heavenly Father thoughtful for us in the midst of the trials of the narrow way. The psalmist informs us that "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15) The baptism into death, the daily dying of the justified human nature, is precious in his sight. He knows exactly the weight of the cross, and the things that were gain to us which we have counted loss for Christ's sake.—Rom. 6:3; I Cor. 15:31; Phil. 3:7

#### "He Is Precious"

ANOTHER phase of our Christian experience is our personal relationship to our Lord Jesus. Of this the psalmist says, "He is thy

Lord, and [therefore] worship thou him." (Ps. 45:11) Many are the kindly providences and gracious provisions of things temporal as well as things spiritual for which we are continually thankful.

How often we, like the Apostle Peter in his experience, might have completely sunk in the troubled waters of this present evil world, did not the Lord put forth his strong hand and lift us up. His faithfulness in the fulfillment of the many gracious promises to us—the rewards of faith—prompts us to say with the apostle, "Unto you therefore which believe he is precious."—I Pet. 2:7

#### Precious Fruit

FINALLY we are reminded that as the husbandman waits patiently for the precious fruit of the earth, until it receive the early and latter rain, so the Lord is waiting patiently for the full development of the members of Christ, until the showers of divine grace have accomplished all that is needed toward the full sanctification and perfecting of the members of this company. (James 5:7, 8) The early and latter rain [the early rain coming in November and December, followed by the latter rain in the spring of the year] were all that were necessary for the ripening of the

fruits of the earth in Palestine and other countries of the Near East. This appropriately pictures all that is necessary of the show-ers of divine grace and truth for the perfecting of the new crea-tion.

Of these riches of grace we may say that practically all have been poured out, and our Heavenly Fa-ther now waits patiently to re-ceive the last members of the church to himself. His patient waiting for nearly two thousand

years for a completed church will indeed be abundantly rewarded by his having a company of sons around him in his own likeness, and able to understand him fully, possessing all power to glorify him throughout the eternal ages. "For the Lord hath chosen Zion; he hath desired it for his [eternal] habitation. This is my rest for ever: here will I dwell; for I have desired it."—Ps. 132:13, 14

"Unto you therefore which be-lieve he is precious."—1 Peter 2:7

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## SPEAKERS' APPOINTMENTS

### A. BOYCE

Liverpool .....	December	13
Letchford .....		27

### C. A. CORNELL

Guildford .....	December	6
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### W. J. MERCER

Letchford .....	January	10
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### J. H. MURRAY

Yeovil .....	December	6
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### E. TERRY NADAL

Eastleigh .....	December	6
Luton .....		20

### R. ROBINSON

Letchworth .....	January	10
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**AVAILABLE IN GREAT BRITAIN:** All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

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## Traditions Fading

**T**HE year 1959 has been one of almost continual international crisis, and as it draws to a close the many festering trouble spots which contribute to the crisis continue, and in many instances are becoming more acute. The prophecies of the Bible indicate that this would be the case, that there would be upon the earth "distress of nations with perplexity," and that human wisdom would be unable to find a solution for the manifold problems created by selfishness and sin.

For those who understand the prophecies and are devoted to the doing of God's will, 1959 has been a year during which there have been many reasons for the lifting up of their heads with rejoicing, because there have been so many evidences that deliverance "draweth nigh." Nothing has occurred to suggest in any way just when the last member of the little flock will pass beyond the veil, and when the kingdom will be fully established, but there has been much to indicate that the time is short in which to complete the making of our calling and election sure. So, as we enter 1960 may it be with renewed zeal to lay down our lives in divine service, and to be conformed more and more to the image of God's dear Son, Christ Jesus, our Lord and Savior.

The year 1959 has been one of unusual developments in the religious world. Outstanding among these has been the publishing of a 126-page book entitled, "Life and Death," by the Committee on Christian Faith of The United Church of Canada. This committee consists of forty-two members, all clergymen of The United Church of Canada, a number of them principals of theological colleges. Five years of research were devoted to assembling the thoughts presented in the book, so it does not repre-

sent the hasty suppositions of its authors, but their studied conclusions.

The Executives of the General Council of The United Church of Canada, at their meeting in May, 1959, gave "general approval" to the thoughts presented in the book, and declared it to be "worthy of study in the church." The "church" in this case is, of course, The United Church of Canada, the largest Protestant group in Canada, representing a union of Methodists, Congregationalists, and some Presbyterians. The publishing of the book, "Life and Death," made headline news across Canada, and much space was given to it in magazines and newspapers in the United States.

We have presented this background information in order to reveal the fact that the book, "Life and Death," represents the change of thinking which is going on in the minds of at least one large and responsible group of Protestant clergymen. With this introduction, let us look at some of the things which are said in the book.

### **What Is Death?**

IN CHAPTER 2 we find this statement:

"Death is life's major crisis. It brings a final end to our work and relationships here. As against the poetry that speaks of 'gentle and soothing death,' and the shallow teaching that there is no death, or that death is but natural, or that it is the sufferer's master-anesthetic, we point out that death is the tragic shattering of life as we know it, the symbol and outward aspect of sin, an intruder in the universe, and the enemy of God and man."

In chapter 4 we read the following amazing declarations of truth:

"The word 'immortality' means 'deathlessness,' and in the New Testament is not used of man except to describe his life after the resurrection. Paul did not say that man does not die, but that 'the dead shall be raised imperishable' (or immortal). He did not say that the soul naturally survives, but that 'this mortal must put on immortality.'

"It is a mistake to say, 'There is no death,' for that is a lie. The Christian faith does not try to play down the reality of death but, on

the contrary, it insists that when a man dies he really dies. Deathlessness is not a quality of the human soul any more than it is a quality of the human body. Indeed, this division of man's being into an immortal soul and a mortal body does not come from the Bible, and actually clashes with the Christian teaching that life beyond death is a work of God's grace, not a natural unfolding of man's constitution, and that the Christian hope is in resurrection, a being raised from the dead, rather than in a natural immortality.

“As we have said, the idea that man consists of two separable parts, soul and body, does not come from the Bible; it comes from the Greek philosophers. And while we would be more than ungrateful if we did not value their magnificent insights and their patient, fearless pursuit of truth through reason, we cannot accept the typical view as expressed by Plato that death is the ‘separation of soul and body,’ and that ‘to be dead is the completion of this, when the soul exists by itself and is released from the body.’

“It is only God, the living and eternal One, who possesses immortality or deathlessness by nature. If man is to share in an immortal or eternal life, he can do so only through a gift from God; he must be raised by grace from the dead.”

It is clear from reading the book, “Life and Death,” that the eminent clergymen of Canada who express their convictions through its pages did not understand that in the resurrection there will be a distinction of natures. They do not see the basic teaching of the Bible that it is only the faithful followers of Jesus who will be raised to “glory and honor and immortality,” and that mankind in general will be restored to human perfection upon the earth.—Rom. 2:7

A close study of the book indicates that its authors suppose that resurrection to immortality comes immediately after death. We know, of course, that certain texts of Scripture indicate that this is true of the faithful at this end of the age, the time when “henceforth” the Lord's true people, at death, will “rest from their labors,” but their works will continue. (Rev. 14:13) While this fine distinction of truth has not been grasped by our clergy friends in Canada, they have progressed to a definite understanding of the basic truth of God's Word that “the wages of sin is death.” We quote now from chapter 5:

“Let us begin by recalling something we have already established;

namely, that the Bible does not teach the natural immortality of the soul. It does not assure us that survival beyond death is a result of the natural constitution. In the Bible the word 'soul' really means 'life.' Man is a living soul. But he may be just as well described, from the point of view of the Bible, as a living body. It does not occur to the biblical writers that 'soul' is a part of human personality which is somehow more sacred than the body and which may exist apart from the body. Man is distinguished from other living creatures not by the possession of an immortal soul, but because he is made in the image of God, that is, he is capable of knowing God, and receiving God's revelation, of responding to God in worship, obedience and service."

### **Sheol, Hades, Hell**

WHILE The United Church of Canada's Committee on Christian Faith did not hesitate to speak the truth concerning the fact that the Bible does not teach the immortality of the soul, and that there is no hope of life after death except through fulfilment of God's promises to restore the dead to life, the clergymen forming this committee were not so explicit on the subject of hell. They do point out, however, that the Bible does not teach the doctrine of eternal torture.

In discussing the meaning of the Hebrew word **sheol**, and the Greek word **hades**, they follow certain traditions of the ancients rather than the precise teaching of the Bible. The Bible, for example, declares that there is no knowledge in "sheol" (Eccles. 9:10), but "Life and Death" says:

"Sheol, or hades, was pictured as a place of gloom and silence, 'a land of forgetfulness.' Life there was not real, not substantial. The dead were semi-conscious, joyless, without desire, will, or hope. But it is to be noted that **sheol** or **hades** was not regarded, at least in the early period, as a place of punishment or torment."

This view, of course, does do away with the God-dishonoring doctrine of eternal torment. Apart from the use of direct texts of Scripture, the committee does some fine reasoning on this point. Replying to the question, "Will those who die apparently unrepentant after hearing the Gospel have an opportunity to repent and be saved after death?" the committee says:

"If we say, No, to what extent is this answer dictated by a deep-seated attitude in ourselves of vindictiveness and revenge to which

we give the name of 'justice'? Perhaps the lowest ebb of Christian feeling has been expressed by Jonathan Edwards: "The sight of hell's torments will exalt the happiness of the saints forever; it will give them a more lively relish." Do we not find ourselves thinking, if not saying aloud, that this or that person will have a lot to answer for in the next world, that he will get there what he didn't get here, that the tables will be turned in the great assize? . . . Let us make sure that our desire to keep hell prominent in the geography of reality is not born of our own sin."

On the subject of probation after death the committee is quite explicit that death does not necessarily end all hope of salvation for unbelievers. These clergymen base this conclusion on texts of Scripture which, to them, seem to teach Universalism, that all will ultimately be saved. These men of the cloth have come far short of the full truth in their book, "Life and Death," but they have gone a long way in exposing tradition, and particularly in refuting Satan's lie, "Ye shall not surely die."

### **The Kingdom**

A FAILURE to understand the difference between the high calling of the church, and the blessings of restitution which will be offered to the world, leaves the committee very hazy with respect to the hope of the kingdom. They point out that, according to the Bible, Jesus returns to earth to establish his kingdom, and that he comes, not in the flesh, but as a glorious heavenly being. Referring to Jesus' great change in the resurrection, the book says;

"In spite of the exaltation of Jesus the kingdom still tarried. Death, affliction and sin remained to baffle and harass mankind. The whole creation 'groans in a sort of universal travail.' Sin is still at work. Christians continue to suffer. This condition, however, is not thought of as final. Mankind and the universe are on tiptoe with expectancy. They are waiting for final redemption. They are waiting for the fulfilment of destiny and the new creation at the return of Christ in glory. Their condition is one of tension rather than of designed despair, for they are aware of the pull of the age to come."

What our Canadian clergy friends fail to see in connection with the kingdom is the fact that, like all other kingdoms, it will have both rulers and subjects. They do not see that the work of God

in the earth thus far has been the selection and preparation of those who are to be the rulers in the kingdom, with Jesus, of course, as "King of kings and Lord of lords." They fail to see that it has not been God's plan to convert as many as possible of the world merely that they might enjoy the blessings of the future kingdom. They imagine that the kingdom, when fully established, will simply mean the conversion of more sinners to Christ, possibly all of them, and that these will then enter into and enjoy the same blessings as all the converted and faithful of the past. With this incomplete understanding of the Scriptures, we think the committee has done well in the following statement:

"The prophets of the Old Testament spoke of the 'day of the Lord,' by which they meant a coming of God into man's life in righteousness and victorious power to judge the nations, free his people from oppression, and establish peace and prosperity in the earth. In this new order Israel's enemies would be destroyed and Israel herself would be established in an earthly paradise under the rule of God. For even the world of nature would be transformed.

"This 'day of the Lord' is the Old Testament term corresponding to the establishment of the kingdom of God in the New Testament. The important thing here is that it is thought of as taking place on earth. Its blessings are not exclusively material by any means; in fact the primary blessings of the new age are to be found in the spiritual and moral renewal of man's life. In the prophets' teaching concerning the establishment of God's righteous order there is a fine balance between the 'earthly' and the 'spiritual.' The prophetic hope embraced every aspect of life, and may best be described as involving the complete transformation of the world by the direct intervention of God. The prophets taught that it is in a renewed earth that the will of God is realized in human affairs."

We rejoice that the forty-two scholarly gentlemen of the cloth who assembled the material for the book, "Life and Death," give evidence of having partially pierced the darkness of tradition and superstition and of discerning to some extent the beautifully simple teachings of the Word of God on such subjects as life, death, the soul, immortality, the resurrection, the judgment, and the kingdom. Let us hope that this progress toward the light may continue. As one of our brethren has observed, they have found a number of segments of the truth, but they have not been

able as yet to fit them together properly. If they were, then they would see and appreciate the divine plan of the ages in its simplicity and beauty.

However, it is a wonderful step toward the light to discern that death is a reality and that the Bible does not teach that humans possess immortal souls. The traditional teachings on these points represent Satan's master deception, reflecting the falsehood which he uttered, through the serpent, to mother Eve when he said to her, "Ye shall not surely die." (Gen. 3:4) No genuine progress in truth is possible unless this falsehood is recognized. It is the deception which in our day is so often expressed by the statement, "There is no death."

Of more recent development, but scarcely less confusing, are the traditional teachings concerning the kingdom of Christ. As taught in the Bible, the present age is set aside in the plan of God to call and select those from among mankind who, at the end of the age, are brought forth in the "first resurrection" to live and reign with Christ, who comes at his second advent for this purpose. This was the hope of the Early Church. Concerning this the following excerpts from the Encyclopaedia Britannica are of interest:

"Faith in the nearness of Christ's second advent and the establishing of his reign of glory on the earth was undoubtedly a strong point in the primitive Christian Church. . . .

"These enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the second century.

"But more than this, these wild dreams about the glorious kingdom of Christ began to disturb the organization which the churches had seen fit to introduce.

"Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ."

Yes, the Early Church did believe in the return of Christ, and that at his return he would establish the messianic kingdom of promise, a kingdom which would bring peace, health, and life to all mankind. But, as the Encyclopaedia states, these teachings "began to disturb the organization which the churches had seen fit to introduce." This "organization" was understood to be the

kingdom of Christ, and the politically-minded religious leaders of the time realized that it was paradoxical to look and hope for a future kingdom of Christ, and at the same time to make the claim of having already established that kingdom.

These two viewpoints simply could not coexist, so the ambitious leaders of that early period saw to it, by one means or another, to stamp out the hope of Christ's return and the establishment of his kingdom at some future date. Thus it was that the hope of the real kingdom of Christ was suppressed, except in the hearts of a few individuals here and there who lacked the opportunity and ability to make the truth known above the din of error.

"Christendom," or Christ's kingdom, thus came into being. It was not the real kingdom of Christ, but a masterful counterfeit. Nor did the reformers, such as Luther, recognize this error. Indeed, they perpetuated it, giving their support to the setting up of the various church-state governments of Europe. At first this false claim was made only by the church at Rome, which dominated all Europe. Later, through the reformers, aided by political intrigue, and often by war, the claim of being Christ's kingdom was made individually by the various European church-state governments.

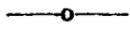
Today most of the professed Protestant Christian world is opposed to church-state governments. But the gross errors imposed upon the people through so many centuries by the counterfeit kingdom of Christ have left their blight upon religious thinking. Thus even those who, in all sincerity, are seeking the truth of God's Word on the subject of Christ's kingdom have difficulty in finding their way through the fog of traditions and superstition.

However, we can and should rejoice that such widespread efforts are being made to discover the real truth of God's Word. A few years ago it would have been difficult to imagine that forty-two eminent clergymen of the largest Protestant church in Canada would boldly acclaim that the popular statement, "There is no death" is a lie, and that the Bible does not teach the immortality of the human soul. Yet, this has happened, and the book in which these and other radical departures from so-called orthodoxy are advocated has been officially recommended for study in the church.

In Jesus' day the question was raised as to whether or not any of the rulers had believed on him. They had not. The world at that time was not ready to accept the truths which he taught. His true followers have likewise found themselves very much alone in the world. Few indeed have agreed that the "wages of sin is death." (Rom. 6:23) Perhaps the fact that some are now beginning to advocate the truth on this and other points is one of the evidences of the nearness of the kingdom, and that in ways beyond our knowledge the light of the new day is breaking through to the minds of men.

Whatever the significance may be, 1959 will go down in history as the year when a committee of forty-two eminent clergymen, representing The United Church of Canada, broke with creedal traditions and proclaimed the truth on the subject of death and the human soul. Also, that the hell of the Bible is not a place of eternal torture, and that those who die in unbelief are not necessarily lost forever. This should spur us on to greater zeal than ever in proclaiming the whole truth of the divine plan, the true "Gospel of the kingdom."

Jesus said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) No one can know the truth except as it is revealed by the Lord. Our clergy friends in Canada spent five years in research and discovered isolated fragments of the truth. For this we are glad, and may this cause us to rejoice the more that the Lord has opened the eyes of our understanding to see the simple "mysteries" of his plan. He has done this because he has commissioned us to be "the light of the world." May we, then, be faithful in letting our light shine. May the year 1960 be the most active one of our Christian lives in witnessing to the truth of God's Word. May we appreciate more and more our privileges of being his ambassadors. And may we continue to look forward with joy to the time when the knowledge of the Lord shall fill the earth as the waters cover the sea.—  
Isa. 11:9



**"Truth, how sacred is the treasure! Teach us Lord its worth to know,  
Vain the hope, and short the pleasure, Which from other sources flow."**

# 'Frank and Ernest'

## BROADCAST SCHEDULE

### Sundays Unless Otherwise Noted

#### ALABAMA

Birmingham WSGN 610 9:45 a.m.  
Decatur WMSL 1400 11:00 a.m.  
Florence WOWL 1240 10:15 a.m.

#### ARIZONA

Phoenix KOOL 960 8:45 a.m.  
Winslow KVNC 1010 10:30 a.m.  
Yuma KVOY 1400 9:00 a.m.

#### ARKANSAS

Fayetteville KFAY 1250 10:00 a.m.  
Fort Smith KTCS 1410 10:00 a.m.  
Helena KFFA 1360 10:00 a.m.  
Jonesboro KBTM 1230 10:00 a.m.  
Magnolia KVMA 630 12:15 p.m.  
Pine Bluff KOTN 1490 10:00 a.m.  
Springdale KBR5 1340 9:30 a.m.  
Stuttgart KWAK 1240 10:00 a.m.

#### CALIFORNIA

Bakersfield KMAP 1490 10:30 a.m.  
Bishop KIBS 1230 10:45 a.m.  
Chico KPAY 1060 10:30 a.m.  
El Centro KICO 1490 10:30 a.m.  
Fresno KARM 1430 10:30 a.m.  
Los Angeles KABC 790 10:45 a.m.  
Marysville KMYC 1410 10:30 a.m.  
Paso Robles KPRL 1230 10:30 a.m.  
Redding KRDG 1230 10:30 a.m.  
San Bernardino KCKC 1350 10:30 a.m.  
San Francisco KGO 810 10:15 a.m.  
San Luis Obispo KVEC 920 7:45 p.m.  
Tulare-Visalia KCOK 1270 10:30 a.m.

#### CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

#### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

#### FLORIDA

Orlando WABR 1440 9:00 a.m.  
St. Petersburg WLCY 1380 9:45 a.m.

#### GEORGIA

Atlanta WYZE 1480 10:45 a.m.  
Augusta WGAC 580 12:30 a.m.  
Brunswick WGIG 1440 12:30 p.m.  
Columbus WPNX 1460 12:30 p.m.  
Savannah WCCP 1450 12:15 a.m.  
Thomson WTWA 1240 11:00 a.m.

#### IDAHO

Burley KBAR 1230 11:30 a.m.

#### ILLINOIS

Canton WBYS 1560 11:30 a.m.  
Chicago WLS 890 12:15 p.m.

#### INDIANA

Bloomington WTTS 1370 12:15 p.m.  
Ft. Wayne WGL 1250 11:30 a.m.  
Richmond WKBV 1490 12:30 p.m.  
Vincennes WAOV 1450 10:00 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.  
Danville WHIR 1230 10:00 a.m.  
Lexington WBLG 1300 9:00 a.m.  
Louisville WTMT 620 10:30 a.m.  
Madisonville WTTL 1310 11:45 a.m.  
Newport WNOP 740 9:45 a.m.  
Paintsville WSIP 1490 10:00 a.m.  
Somerset WSFC 1240 11:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## THE DAWN

### LOUISIANA

Shreveport KRMD 1340 12:05 noon

### MARYLAND

Baltimore WWIN 1400 12:05 noon

### MASSACHUSETTS

Springfield WTXL 1490 8:45 a.m.

### MICHIGAN

Detroit WXYZ 1270 10:00 a.m.

Flint WBBC 1330 1:05 p.m.

Grand Rapids WMAX 1480 9:05 a.m.

Ludington WKLA 1450 12:45 p.m.

Saginaw WSGW 790 10:30 a.m.

Muskegon WMUS 1090 12:00 noon

### MINNESOTA

Austin KAUS 1480 10:00 a.m.

Wadena KWAD 920 10:00 a.m.

### MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.

St. Louis KXOK 630 8:30 a.m.

Vicksburg WQBC 1420 10:00 a.m.

### MISSOURI

Jefferson City KWOS 1240 10:00 a.m.

Joplin WMBH 1420 9:00 a.m.

Kansas City KCMO 810 9:30 a.m.

Mexico KXEO 1340 6:00 p.m.

St. Louis KXOK 630 8:30 a.m.

Willow Springs KUKU 1330 11:45 a.m.

### NEVADA

Reno KATO 1340 10:00 a.m.

### NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.

Newark WNTA 970 11:00 a.m.

### NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.

Albuquerque KHAM 1580 11:30 a.m.

Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.

Silver City KSIL 1340 11:15 a.m.

### NEW YORK

Albany WOKO 1460 12:05 noon

Jamestown WJOC 1340 12:15 p.m.

Malone WICY 1490 11:00 a.m.

New York WNTA 970 11:00 a.m.

Niagara Falls WHLD 1270 11:45 a.m.

Ogdensburg WSLB 1400 12:15 p.m.

Plattsburg WIRY 1340 11:00 a.m.

Syracuse WJMK 1220 8:30 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont WCGC 1270 12:30 p.m.

Durham WTIK 1310 12:30 p.m.

Gostonia WGNC 1450 12:30 p.m.

Greensboro WGBG 1400 12:30 p.m.

Leaksville WLOE 1490 11:00 a.m.

Mt. Airy WSYD 1240 11:00 a.m.

Reidsville WFRC 1600 12:30 p.m.

Roanoke Rapids WCBT 1230 12:00 noon

### NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.

Minot KLPM 1390 10:00 a.m.

Valley City KOVC 1490 10:00 a.m.

### OHIO

Cincinnati WNOP 740 9:45 a.m.

Ironton WIRO 1230 11:00 a.m.

Lima WIMA 1150 12:30 p.m.

Piqua WPTW 1570 12:45 p.m.

Toledo WOHO 1470 11:00 a.m.

### OKLAHOMA

Ado KADA 1230 12:20 p.m.

Ardmore KVSO 1240 1:15 p.m.

Enid KCRC 1390 12:15 p.m.

Lawton KSWO 1380 12:30 p.m.

Ponca City WBBZ 1230 10:00 a.m.

Tulsa KTUL 1430 10:00 a.m.

### OREGON

Astoria KAST 1280 10:30 a.m.

Pendleton KUMA 1290 12:30 p.m.

## BROADCAST SCHEDULE

Portland	KGON	1520	1:15	p.m.	Waco	KWTX	1230	10:00	a.m.
Roseburg	KRXL	1240	10:30	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
Salem	KSLM	1390	10:30	a.m.					
The Dalles	KODL	1230	9:15	a.m.					
<b>PENNSYLVANIA</b>									
Altoona	WRTA	1240	12:30	p.m.					
Lock Haven	WBpz	1230	11:00	a.m.					
Pittsburgh	KQV	1410	10:30	a.m.					
St. Mary's	WKBI	1400	11:00	a.m.					
Washington	WJPA	1450	11:00	a.m.					
Wellesboro	WNBT	1490	11:00	a.m.					
Wilkes-Barre	WILK	980	12:30	p.m.					
Williamsport	WMPT	1450	12:30	p.m.					
<b>SOUTH CAROLINA</b>									
Anderson	WANS	1280	11:00	a.m.					
Bennettsville	WBSC	1550	11:00	a.m.					
Clinton	WPCC	1410	12:30	p.m.					
Charleston	WOKE	1340	10:30	a.m.					
Conway	WLAT	1490	11:00	a.m.					
Dillon	WDSC	800	10:30	a.m.					
Greer	WCKI	1300	12:30	p.m.					
Georgetown	WGTN	1400	11:00	a.m.					
<b>SOUTH DAKOTA</b>									
Mitchell	KORN	1490	10:00	a.m.					
<b>TENNESSEE</b>									
Fayetteville	WEKR	1240	10:00	a.m.					
Jackson	WTJS	1390	12:30	p.m.					
McMinnville	WMMT	1230	10:00	a.m.					
Memphis	WHHM	1340	12:00	noon					
Nashville	WNAH	1360	10:45	a.m.					
<b>TEXAS</b>									
Abilene	KWKC	1340	10:00	a.m.					
Dallas	WFAA	570	11:30	a.m.					
Lampasas	KCYL	1450	12:45	p.m.					
Lubbock	KDVA	580	9:45	a.m.					
Lufkin	KRBA	1340	9:30	a.m.					
Nacogdoches	KEEE	1230	11:30	a.m.					
Pampa	KPDN	1340	10:00	a.m.					
Port Arthur	KPAC	1250	10:00	a.m.					
San Antonio	KMAC	630	9:45	a.m.					
Sherman-Dennison	KRRV	910	10:00	a.m.					
					<b>UTAH</b>				
					Pravo	KIXX	1400	11:30	a.m.
					<b>VIRGINIA</b>				
					Charlottesville	WCHV	1260	11:00	a.m.
					Lynchburg	WLVA	590	12:30	p.m.
					Marion	WMEV	1010	12:10	p.m.
					Norfolk	WLOW	1400	12:30	p.m.
					Richmond	WMBX	1380	12:30	p.m.
					Waynesboro	WAYB	1490	12:00	noon
					<b>WASHINGTON</b>				
					Bellingham	KPUG	1170	11:15	a.m.
					Centralia	KELA	1470	10:30	a.m.
					Longview	KEDO	1400	10:30	a.m.
					Olympia	KGy	1240	10:30	a.m.
					Seattle	KNBX	1050	1:15	p.m.
					Tacoma	KTNT	1400	10:00	a.m.
					Walla Walla	KTEL	1490	10:30	a.m.
					<b>WEST VIRGINIA</b>				
					Bluefield	WKOY	1240	12:15	p.m.
					Charleston	WHMS	1490	12:30	p.m.
					Huntington	WPLH	1470	11:00	a.m.
					<b>WISCONSIN</b>				
					Beloit	WGEZ	1490	10:00	a.m.
					Eau Claire	WBIZ	1400	10:00	a.m.
					Fond du Lac	KFIZ	1450	10:00	a.m.
					Janesville	WCLO	1230	10:00	a.m.
					Madison	WISC	1480	10:00	a.m.
					Manitowoc	WOMT	1240	10:00	a.m.
					Reedsburg	WRDB	1400	11:00	a.m.
					<b>WYOMING</b>				
					Cheyenne	KVWO	1370	9:00	a.m.
					<b>CANADA</b>				
					Calgary, Alta.	CKXL	1140	10:45	a.m.
					Hamilton, Ont.	CHML	900	9:45	a.m.
					Prince Albert, Sask.	CKBI	900	10:30	a.m.
					St. John's N'fld.	VOCM	590	10:30	a.m.
					Vancouver, B. C.	CJOR	600	9:00	a.m.
					Dauphin	CKDM	550	10:30	a.m.

## LETTERS OF APPRECIATION

### Comforted

Dear "Frank and Ernest": I listen to your program every Sunday morning, and I do enjoy it. I was brought up to believe that sinners would burn for ever and ever in a hell of fire and brimstone. I lost a grown child in death who was not interested in religion, and I had no hope for him. But in listening to you I have changed my mind, and I feel much better."—Kentucky

### Again Rejoicing

Dear Friends: I have enjoyed reading *The Dawn* for the last year. I also have "The Divine Plan of the Ages," "Behold Your King," and a number of the booklets. The thought of an earthly kingdom was not exactly new to me. For many years I have read books on the Bible, some of them by Pastor Russell. But until I got in contact with the "Frank and Ernest" program I had become discouraged. I thought the doctrine of a loving God once taught by Pastor Russell had disappeared from the earth. But now I see that God still has people on the earth who hold fast to the truth, and refuse to be carried about by every wind of doctrine. They, like myself, still believe the plain statements of the Bible that Christ died for all men, and that the time will come when all in the grave will hear the voice of Jesus

and come forth, even as he said, and be given an opportunity of accepting God's loving plan of salvation. Thanks for everything, and may God continue to bless you all in your work."—Kentucky

### Missed the Truth

Dear "Frank and Ernest": I listen to your program, and take *The Dawn*, which is very good. I have known part of the truth for many years, but not all. I have read the book, "The Atonement Between God and Men," but had never read it until now. I had been taught that this book was out of date, that "new light" is now what we should study. Now I see where I missed a lot of the truth of God's Word. I am thankful that I heard you, and got the booklets and *The Dawn Magazine*. May Jehovah keep blessing you in the work.—Missouri

### Truth Is Simple

Dear "Frank and Ernest": I've been wanting to write and thank you for answering some of my questions. It seems, because of having learned the traditions of men in the past, I have had many things to unlearn. The truth, as I am seeing it now, seems so simple, practical, and uncluttered. I am enjoying some of the *Dawn Publications* and *The Dawn Magazine*.—Illinois

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>SAMUEL BAKER</b>	<b>FRED A. BRIGHT</b>	<b>G. HOMER HAMLIN</b>
Albany, N. Y. Dec. 2	Allentown, Pa. Dec. 27	Stockton, Calif. Dec. 5
Pulaski, N. Y. 3		Sacramento, Calif. 3
Syracuse, N. Y. 4	<b>J. BURTON BROWN</b>	
Rochester, N. Y. 6	Whittier, Calif. Dec. 6	<b>LEVI JACOBS</b>
Cleveland, Ohio 7		Hartford, Conn. Dec. 6
Warren, Ohio 8	<b>HARRY CASLER</b>	
Akron, Ohio 9	Steubenville, Ohio Dec. 27	<b>EDMUND M. JEZUIT</b>
Elyria, Ohio 10		Milwaukee, Wis. Dec. 13
Toledo, Ohio 11	<b>BERTRAM COOPER</b>	
Jackson, Mich. 13	Bakersfield, Calif. Dec. 20	<b>GORDON F. JUDSON</b>
Grand Rapids, Mich. 14, 15	Tehachapi, Calif. 20	Boston, Mass. Dec. 13
Saginaw, Mich. 16		Groton, Conn. 19, 20
Flint, Mich. 17	<b>JENS COPELAND</b>	New London, Conn. 20
Detroit, Mich. 20	Orlando, Fla. Dec. 20	
Chicago, Ill. Jan. 1-3		<b>RUSSELL JURD</b>
	<b>THOMAS C. FAY</b>	Whittier, Calif. Dec. 13
<b>GEORGE BALKO</b>	Bakersfield, Calif. Dec. 6	<b>ARTHUR H. KRUMPOLT</b>
Monessen, Pa. (Morn.) Dec. 6	Tehachapi, Calif. 6	Wallingford, Conn. Dec. 20
Connellsville, Pa. (Aft.) 6	San Luis Obispo, Calif. 13	Bridgeport, Conn. (Aft.) 20
	<b>JOSEPH FENCHAK</b>	Boston, Mass. 27
<b>MIKE BALKO</b>	Connellsville, Pa. Dec. 13	
Steubenville, Ohio Dec. 6	<b>IRVING C. FOSS</b>	<b>RAYMOND J. KRUPA</b>
Monessen, Pa. (Morn.) 20	San Bernardino, Calif. 6	Wilmington (Even.) Dec. 19
Washington, Pa. (Aft.) 20	Whittier, Calif. 20	Baltimore, Md. (Morn.) 20
	Santa Ana, Calif. 27	Philadelphia, Pa. (Aft.) 20
<b>NICK BARACOS</b>	<b>THEODORE HACK</b>	
East Liverpool, Ohio Dec. 13	LaSalle, Ill. Dec. 6	<b>LUDLOW P. LOOMIS</b>
		New Haven, Conn. Dec. 13
<b>OTIS R. BARRALL</b>		Waterbury, Conn. (Aft.) 13
York, Pa. Dec. 13		
Lancaster, Pa. Dec. 13		

EDWARD G. LORENZ	G. P. OSTRANDER	G. R. POLLOCK
Riverside, Calif. Dec. 20	Plover, Wis. Dec. 1	San Diego, Calif. Dec. 13
Ontario, Calif. 20	Milwaukee, Wis. 2	
	South Milwaukee, Wis. 3	<b>KENNETH W. RAWSON</b>
<b>JOHN Y. MAC AULAY</b>	Rockford, Ill. 4	Wilmington, Del. Dec. 13
Santa Ana, Calif. Dec. 1	Batavia, Ill. 7	Seaford, Del. 13
San Diego, Calif. 2	Indianapolis, Ind. 8	Paterson, N. J. 20
Phoenix, Ariz. Jan. 1-3	Muncie, Ind. 9	
	Cincinnati, Ohio 10	<b>GEORGE P. RIPPER</b>
	Dayton, Ohio 11	Fresno, Calif. Dec. 13
<b>ADAM MISKAWITZ</b>	Columbus, Ohio 13	
Gory, Ind. Dec. 20	Cleveland, Ohio 14	<b>CLAUDE R. WEIDA</b>
	Erie, Pa. 15	Reading, Pa. Dec. 13
<b>N. MOLENAAR</b>	<b>HARRY PASSIOS</b>	<b>IRWIN WYSOCKI</b>
Ventura, Calif. Dec. 13	Steubenville, Ohio Dec. 13	Duquesne, Pa. Dec. 6
	Monessen, Pa. 27	



## WEEKLY PRAYER MEETING TEXTS

**DECEMBER 3**—"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Revelation 3:10 (Z. '01-118 Hymn 294)

**DECEMBER 10**—"Them that honor Me, I will honor."—I Samuel 2:30 (Z. '01-318 Hymn 196)

**DECEMBER 17**—"Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do

of his good pleasure."—Philippians 2:12, 13 (Z. '97-147 Hymn 275)

**DECEMBER 24**—"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21 (Z. '00-8 Hymn App. S)

**DECEMBER 31**—"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people."—Psalm 116:12-14 (Z. '99-286 Hymn 160)

## CONVENTIONS

**MINNEAPOLIS, MINNESOTA, December 13**—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E. Minneapolis 21.

**SAGINAW, MICHIGAN, December 13**—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

**CLEVELAND, OHIO, December 20**—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

**DETROIT, MICHIGAN, December 27**—Maccabees Building, Woodward Avenue at Putnam. Mr. Walter Blicharz, 19300 Braille, Detroit 19.

**PHOENIX, ARIZONA, December 31-January 3**—Osborn School Auditorium, 3415 North Central. Watchnight Service. Mr.

Zygmunt Roguski, 2936 West Rancho Drive, Phoenix. Speakers: Brothers W. A. Baker, L. Paul Davis, Thomas Fay, I. C. Foss, E. L. Fowler, John Hull, Edward G. Lorenz, H. W. Ostrander, Frank Parsons, C. O. Pitner, Gilbert Rice, William Soper, Stuart Sowers, and August Swanson.

**CHICAGO, ILLINOIS, January 1-3**—Central Masonic Temple, 912 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32. Speakers: Brothers Samuel Baker; Charles M. Chupa; N. Coats; Edward E. Fay; Raymond J. Krupa; John A. Meggison; and C. A. Sundbom.

**ALBANY, NEW YORK, January 10.**

**FLORIDA BIBLE STUDENTS CONVENTION:** Lakeland, March 5-7.

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### JESUS, GOD'S GIFT TO THE WORLD

To be discussed by

### "FRANK AND ERNEST"

WNTA-970 kc.—11:00 A. M.  
Sunday, December 20

Who is Jesus, and how will he save the world from destruction? Hear "Frank and Ernest" discuss these and related questions, and send for a free copy of the book, "Jesus, the World's Savior." Address:

"FRANK AND ERNEST"

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

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### For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. It is designed for two inches in one column.

**JANUARY TOPIC:** On Sunday, January 17, "Frank and Ernest" will discuss the topic, "The Time of the End." Appropriate advertising circulars will be available to announce this broadcast, and will be furnished free in any quantity desired. A few of the stations will broadcast this program on Sunday, January 24. We have a record of these stations, and will print your circulars with the proper date. You may order your supply direct, or through your class secretary.

## Understandable Truth

IT WAS during the Dark Ages that the theory of the trinity was developed, the theory that there are three gods which in reality are but one god. No one has ever been able to explain this theory in an understandable way. Frequently, when an explanation is requested, the reply is, "Well, that's one of the great mysteries which we are not supposed to understand."

However, the truth set forth in the Word of God concerning the Heavenly Father and his beloved Son, is understandable. The Bible reveals clearly that while these are one in purpose, they are not the same personality. The article entitled, "The Beginning of the Creation of God," which starts on page 20, points out the clear teachings of the Bible concerning Jesus, his prehuman existence, his life and ministry on earth, and his high exaltation to the divine nature when he was raised from the dead. This article is the last of the series on "The Bible Versus Human Traditions."

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

### Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
  - . The Time Is at Hand, cloth, 50 cents each.
  - . Thy Kingdom Come, cloth, 50 cents each.
  - . The Battle of Armageddon, cloth, 85 cents each.
  - . The Atonement Between God and Man, cloth, 85 cents each.
  - . The New Creation, cloth, 85 cents each.
- Question Books for Volumes 1-3, 10 cents each;  
Volumes 4-6, 15 cents each

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75