

a herald of Christ's presence

THE DAWN

"THE WORD OF GOD IS
QUICK, AND POWERFUL,
AND SHARPER THAN
ANY TWOEDGED
SWORD."

--Hebrews 4:12

June 1966

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Man's Wonderful Home

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isaiah 45:18

WE ARE living today in contradictory and perilous times. It is a time when the human race has the potential for providing in abundance all the good things of life, yet seventy-five per cent of mankind are living on a starvation diet, are ill clad, and millions of them without a roof over their heads. It is a time when billions of dollars are being spent to land a man on the moon, while the wisdom of this world is unable to solve the myriad perplexing situations here on earth which might easily lead to global hydrogen war.

One of the present problems facing the world today is the population explosion. Throughout the thousands of years since the creation one generation has gone and another has come. The earth, which God created to be man's home, seemed so large, and its resources so abundant, that there was no concern as to whether it would ever become overpopulated. But now, within the present generation, this possibility has become a real threat.

On the other hand, man has developed weapons of war which, if put to use in global strife, might well destroy the entire population of the earth. Human wisdom is striving desperately to solve both these problems. A global hydrogen war would solve the problem of an exploding population, but who wants it solved this way? It is a fearful thing to contemplate, but we have Jesus' own assurance that the present "tribulation" will be brought to an end before all flesh is destroyed.—Matt. 24:21, 22

When God created our first parents he made it plain to them that they were to multiply and fill the earth and subdue it. (Gen. 1:28) God prepared a garden "eastward in Eden" as a home for our first parents. In this garden was every tree that was pleasant to the eye and good for food. (Gen. 2:8, 9) As the family of Adam and Eve increased they would need to extend the borders of Eden, and this would have continued until the entire earth was adequately populated and "subdued," or brought under cultivation.

But there came the fall into sin and death. Man was driven out of his edenic home into the unfinished earth to die. This does not mean that God's original design for man had failed, for the Bible reveals that through the redemptive work of Christ fallen man is to be restored to life, and to his earthly home. However, Satan declared to Eve that death would not be the penalty for sin—"Ye shall not surely die," he said. (Gen. 3:4) God clearly stated that death would indeed be the penalty for sin, and that the sinner would return to the dust from which he was taken.—Gen. 2:7; 3:19

Contrary to this statement by the Creator, tradition insists that there is no death. All sorts of distorted theories have followed in the wake of this error, all of them implying that life on earth is but a temporary experience for man, and when he seems to die he is whisked off to another place of abode. It might be "purgatory," or "hell," or "heaven," or one of the places or conditions contemplated in the various heathen religions of the world. Thus in one way or another all mankind fails to realize that the earth was created as an eternal home for humans.

It is a mistake to suppose that original sin led to the necessity of transferring Adam and his children to another place of abode, either in heaven, hell, or purgatory. Nothing was said to our first parents about going to heaven, or anywhere else. They were not threatened with the tortures of hell. They were told merely that disobedience to divine law would lead to death; that is, the loss of life with all its joys and blessings in that beautiful garden

home which had been prepared for them "eastward in Eden."

Ransom and Restitution

However, the disobedience of Adam did not destroy the divine purpose with respect to man and his earthly home, for the Bible reveals a plan of redemption and restoration through Christ. There are many details of this divine plan of salvation. Basically, however, and because Jesus gave his life to redeem Adam and his children from death, the human race is to be restored to life and given an opportunity to accept God's grace through Christ, obey the laws of God then in force, and live forever here on the earth, just as Adam and Eve would have done had they been obedient to their Creator.

It was at Jesus' first advent that he died to redeem fallen man from death. It is during his second presence, or visit to earth, that the work of restoring the race will be accomplished. Peter spoke of that period in the divine plan as "times of restitution of all things," and explained that it had been foretold by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) The word "resurrection" is also used in the New Testament with respect to this work of restoration.

Will There Be Room?

Frequently, when the plan of God for the restoration of the human race to life on earth is presented, the objection is raised that the earth is not large enough to hold and provide for all the living and the restored dead. This objection has seemingly gained some weight in recent years as a result of the present population explosion. In this connection world economists are frankly concerned over what the situation will be as early as 1975. It is estimated that by then the United States will have a population of 230,000,000. Much of Europe and Asia are already overcrowded.

What, then, would be the situation throughout the earth in 1975, or thereafter, if divine power would begin to restore the dead to life? This is a situation which immediately stirs the imagination. It is not a hypothetical question, for according to the Bible it is just this that God has promised to do. The first thought

of many is that it would result in humans being stacked up many tiers deep. This would not be a pleasant prospect; but is it really so?

Is there any way of knowing approximately how many people have lived on earth since man was created? Attempting to answer this question, the Eugenics Department of the Carnegie Institute estimates that some thirty billion have lived on the earth since the beginning of recorded history, which would take us back approximately to the time of our first parents. But what would it mean to have thirty billion added to the earth's present population?

We can get a fairly accurate idea of this by noting the present density of population in various countries. There are many countries today which have fewer than twenty-five people per square mile. The average density of population for the entire earth is just a few over fifty per square mile, which is less than the density of population in the United States. On the other hand, there are a number of countries which have a population density of over 500 per square mile. With the thirty billion restored to life, the average world-wide population density would still be less than 100 per square mile.

The "Explosion"

These figures do not, of course, take into consideration the present exploding population, which in a very short time, without the resurrection, would cause the earth to be overpopulated. How does this situation fit into God's plan of restitution? The answer to this question is implied in the Genesis account of man's creation. Man was commanded to multiply and fill the earth. From this we conclude that God did not intend that humans should continue reproducing themselves once the earth was adequately filled with the human species.

The people are even now being prepared for this great change in human experience. Knowing what the present population explosion will mean in terms of hardship to future generations, efforts are now being made to slow down the "explosion" by

furnishing birth control information, and encouraging the people to limit the size of their families. We do not think that human efforts will bring about a complete halt to procreation, but what is taking place today is preparing the minds of the people to accept God's way when the "due time" comes. That "due time" will be when divine wisdom sees that a sufficient number of humans have been born to fulfil his original design of filling the earth.

The Kingdom Near

Man's restoration to life and to human perfection will be accomplished through the agencies of Christ's kingdom. In his plan God timed the establishment of this kingdom to coincide with the time when the earth's population would reach the point of filling the earth. Today's population explosion is, therefore, one of the outstanding proofs that the long-promised kingdom of Christ is indeed near.

The present population of earth is around three billion, and is doubling at least every fifty years. This means that one hundred years from now it would be twelve billion, and two hundred years from now forty-eight billion. This would indeed mean overpopulation. But, as the Bible reveals, there will be divine intervention, and just at the right time, which must be soon. Then human procreation will cease, and the restoration of the dead will begin.

The Earth's Increase

When God sentenced our first parents to death he drove them out of that beautiful and productive garden which he had specially prepared for them, and into the unfinished earth to die. They were warned of the "thorns" and the "thistles" with which they would have to contend. And despite the pests and other handicaps with which man has had to battle he has managed to keep himself alive long enough to continue the process of procreation.

Now that we are entering the new age of the kingdom, when much more abundant food supplies will be needed, both for the

living generation and for those who will be awakened from the sleep of death, God is permitting men to discover ways and means of securing a greatly increased supply of food from the ground. Mechanized farming in the United States has resulted in the production of much more food than the people of the United States can use. Because of this, and to keep the prices from declining, the government has been paying the farmers to keep a certain portion of their land out of production. Besides, the government has been purchasing huge quantities of surplus food.

Actually, while in the United States we have too much to eat, the people of many other countries are hungry. This is due to inefficient distribution, and the inability of the backward nations of earth to pay for the food which they so much need. This is one of the problems posed by human selfishness, and this problem will be solved through the administration of Christ's kingdom.

Speaking of the time when the kingdom of Christ is ruling in the affairs of men, the Bible says, "Then shall the earth yield her increase; and God, even our own God, shall bless us." (Ps. 67:6) And then there are those promises which assure us that "the desert shall rejoice, and blossom as the rose." (Isa. 35: 1, 2) The deserts today comprise a considerable portion of the land surface of the earth. There are large areas of desert land in the Middle East, and even larger areas on the continent of Africa. And we have the great American deserts. Think of the countless millions who can be fed from these lands, when in the Lord's providence they cease to be deserts and become productive!

Thus, while the exploding population of the earth today is causing concern among world economists, when viewed from the Bible's standpoint we see that there is no cause for alarm. God created the earth to be man's home, and he created man to enjoy this home forever. Surely the great Creator, with his infinite wisdom, would not make the mistake of creating the earth too small! Nor would he fail to make provision for halting

the propagation of the race as soon as a sufficient number had been born to properly fill the earth.

What a wonderful place the earth will be when fully "subdued"! How happy restored mankind will be with all eternity before them to explore the beauties and marvels of the home the Creator has provided for them! They "shall build houses, and inhabit them," wrote the Prophet Isaiah, and "they shall plant vineyards, and eat the fruit of them."—Isa. 65:21, 22

No longer will it be necessary for mankind to contend with "thorns" and "thistles." (Gen. 3:18) The tilling of the soil will not then be wearisome toil, but a pleasure. We cannot, of course, visualize all the changes which will take place for the well-being and happiness of man. But we do know that the whole earth will be as the Garden of Eden, that wonderful garden in which God placed every tree that was pleasant to the eye and good for food. (Gen. 2:9) The lot of restored man will be just as God designed that it should be, and we know that what he designs is good and is perfect.

Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) Then the people will know that God did not create the earth to be destroyed by fire, but to be their everlasting home; that "he created it not in vain, he formed it to be inhabited." (Isa. 45:18) They will recognize, of course, that a few were called out from the world to follow in the footsteps of Jesus, laying down their lives as he did in divine service. They will know that the faithful among these have been exalted to the divine nature to live and reign with Christ in his kingdom; and that the blessings of the kingdom—the blessings of joy, peace, health, and everlasting life—are being dispensed to them by the exalted Jesus and his faithful followers of the present age, the "bride" of Christ.—Rev. 19:7

How wonderful, indeed, will be the experiences of the world of mankind when in that kingdom time they hear the invitation from the "Spirit and the bride" saying, "Come, . . . take the water of life freely."—Rev. 22:17

THE BIBLE ANSWERS TV SCHEDULE

ARKANSAS

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

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8
Sundays, (Time to be announced.)

San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.

San Jose KNTV-TV Channel 11
Tues, Thurs, Fri., 8:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

Waterbury WATR-TV Channel 20
Mondays, 5:00 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 12:00 noon

IDAHO

Idaho Falls KIR-TV Channel 8
Sundays, 10:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Mar. 20, Apr. 17
Sundays, (Time to be announced.)

LOUISIANA

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

MAINE

Portland WCSH-TV Channel 6
Sundays, 9:00 a.m.

MASSACHUSETTS

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

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

Jackson WJTV-TV Channel 12
(Day and Time to be announced.)

MISSOURI

Springfield KYTV Channel 3
Sundays, (Time to be announced.)

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 2:00 p.m.

NEW YORK

Albany WAST-TV
Wednesdays, 7:30 a.m.

Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

NORTH CAROLINA

Highpoint WGHP-TV
Sundays, (Time to be announced.)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

TV BROADCAST

Columbus	WBNS-TV	Channel 10	Odessa	KOSA-TV	Channel 7
Mondays,	6:00 a.m.		Sundays,	10:00 a.m.	
Coshocton	WHIZ-TV	Channel 71	San Antonio	KWEX-TV	
Sundays,	9:30 a.m.		Sundays,	3:15 p.m.	
Zanesville	WHIZ-TV	Channel 18	Temple	KCEN-TV	Channel 6
Sundays,	9:30 a.m.		Sundays,	11:00 a.m.	

PENNSYLVANIA

Erle	WSEE	Channel 35
Tuesdays,	(Time to be announced.)	
Williamsport	CATV-TV	
Mondays,	(Time to be announced.)	

SOUTH CAROLINA

Charleston	WCSC-TV	Channel 5
Sundays,	12:00 p.m.	
Greenville	WFBC-TV	Channel 4
Tuesdays,	(Time to be announced.)	

SOUTH DAKOTA

Sioux Falls	KSOO-TV	
Sundays,	(Time and channel to be announced.)	

TEXAS

El Paso	KTSM-TV	Channel 9
Sundays,	10:30 a.m.	
Monahans	KVKM-TV	Channel 9
Sundays,	11:00 a.m.	

VIRGINIA

Norfolk	WHRO-TV	Channel 15
Tuesdays,	8:30 p.m.	
Roanoke	WRFT-TV	
Tuesdays,	(Time to be announced.)	

WASHINGTON

Yakima	KNDO-TV	
Sundays,	(Time to be announced.)	
Richland	KNDU-TV	
Sundays,	(Time to be announced.)	

WEST VIRGINIA

Fairmont	WDTV	
Sundays,	1:00 p.m.	
Huntington	WHTN-TV	Channel 13
Sundays,	8:00 a.m.	

CANADA

Montreal, Que.	CBMT-TV	
Sundays,	(Time to be announced.)	

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

Asuncion		
Z. P. 9 Comuneros	970 kc.	10:15 a.m.

PERU

Lima	Radio America	7:00 p.m.
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URUGUAY

Montevideo	Radio Carve	
	Saturdays,	4:30 p.m.

CALIFORNIA

San Diego	XERB 1090	10:00 p.m.
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FLORIDA

Miami	WMIE	6:45 a.m.
Tampa	WSOL 1300	
	Saturdays,	5:00 p.m.

TEXAS

Brownsville,	XEO 970	8:15 a.m.
McAllen	XEOR 1390	10:30 a.m.
San Antonio	KUBO 1310	7:45 a.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				South Bend	WJVA 1580 11:35 a.m.
Decatur	WMSL 1400	10:05	a.m.	IOWA	
Haleyville	WJBB 1230	10:05	a.m.	Clinton	KROS 1340 7:15 p.m.
ARIZONA				KANSAS	
Phoenix	KUEQ 740	8:30	a.m.	Goodland	KLOE 730 7:45 a.m.
ARKANSAS				KENTUCKY	
Jonesboro	KBTM 1230	12:05	p.m.	Bowling Green	WLBJ 1410 12:05 p.m.
CALIFORNIA				Louisville	WAVE 970 8:15 a.m.
Chico	KPAY 1060	10:35	a.m.	Newport	WNOP 740 9:10 a.m.
El Centro	KICO 1490	10:30	a.m.	Winchester	WWKY 1380 10:30 a.m.
Los Angeles	KBIG 740	10:00	a.m.	MAINE	
Napa	KVON 1440	10:35	a.m.	Bangor	WABI 910 12:00 noon
Redding	KVCV 600	7:45	a.m.	MASSACHUSETTS	
Sacramento	KGMS 1380	8:30	a.m.	New Bedford	WBMS 1420 1:45 p.m.
San Diego	XERB 1090	9:45	a.m.	Orange	WCAT 1390 9:15 a.m.
San Francisco	KSAY 1010	9:45	a.m.	MICHIGAN	
Tulare-Visalia	KCOK 1270	10:35	a.m.	Detroit	CKLW 800 6:00 p.m.
COLORADO				Saginaw	WSGW 790 10:30 a.m.
Fort Collins	KZIX 600	1:00	p.m.	MINNESOTA	
Pueblo	KDZA 1230	10:05	a.m.	Duluth-Superior	WAKX 1480 12:15 p.m.
DELAWARE				Minneapolis	KQRS 1440 12:30 p.m.
Wilmington	WTUX 1290	10:15	a.m.	MISSISSIPPI	
FLORIDA				Biloxi	WLOX 1490 12:00 p.m.
Tampa	WFLA 970	9:30	a.m.	Waynesboro	WABO 990 2:00 p.m.
IDAHO				MISSOURI	
Lewiston	KRLC 1350	9:35	a.m.	Joplin	WMBH 1450 6:00 p.m.
Montpelier	KVSI 10:05	10:05	a.m.	Farmington	KREI 800 9:00 a.m.
ILLINOIS				Kansas City	KCMO 810 9:35 a.m.
Chicago	WEAW 1330	10:00	a.m.	St. Louis	KWK 1380 8:00 a.m.
LaSalle	WLPO 1220	9:45	a.m.	MONTANA	
Rockford	WRRR 1330	8:30	a.m.	Miles City	KATL 1340 9:15 a.m.
West Frankfort	WFRX 1300	9:15	a.m.	NEBRASKA	
INDIANA				Grand Island	KRGI 1430 10:05 a.m.
Gray-Hammond	WJOB 1230	8:30	a.m.	NEW JERSEY	
Indianapolis	WIBC 1070	10:30	a.m.	Newark	WJRZ 970 9:30 a.m.
Muncie	WLBC 1340	8:45	a.m.	NEW MEXICO	
				Silver City	KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

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

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.
 Elizabeth City WGAI 560 11:05 a.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:10 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Plqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WWVA 1170 9:30 a.m.
 Pottstown WPAZ 1370 8:30 a.m.
 Scranton WSCR 1320 10:00 a.m.
 Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.

San Antonio KBOP 1380 7:15 a.m.
 Sherman-Dennison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 p.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Blaine KARI 550 10:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Seattle KAYO 1150 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Laramie KLME 1490 10:35 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 Vancouver KARI 554 10:30 a.m.
 Winnipeg CKY 580 7:15 p.m.

AUSTRALIA

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

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR JUNE

5—"The True and Living God"

19—"Evolution Only a Theory"

12—"God's Design in Creation"

26—"Witnesses for Jesus"

LESSON FOR JUNE 5**Reformation Under Hezekiah**

MEMORY VERSE: "For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again unto this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."—II Chronicles 30:9

II CHRONICLES 29:1-11, 35b, 36

ISAIAH 30:15

THIS lesson centers around some of the good deeds of King Hezekiah of Judah. Hezekiah succeeded Ahaz, one of the evil kings of Judah. It is recorded of Ahaz that he "cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord." Besides, "he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers." —II Chron. 28:24, 25

But Hezekiah viewed things differently, and throughout his reign demonstrated his zeal for the God of Israel and his righteous requirements. Early in his reign he called together the priests and Levites, and instructed them to sanctify themselves, and to set upon the

task of cleaning out the house of the Lord, opening its doors, so that it might again be used as a place in which to worship the God of Israel. This work was accomplished and Hezekiah was pleased.

For a long time the passover at Jerusalem had not been observed, and Hezekiah decided that he would revive this requirement of Israel's Law. However, according to the Law, the passover was to be observed on the fifteenth day of the first month, and after making the decision, Hezekiah and his princes realized that this would not allow sufficient time for the priests, the Levites, and the people to prepare themselves properly for it; so a decision was reached to observe the passover this particular year on the fifteenth day of the second month.

Then letters of invitation were sent out to all the people of Israel and Judah to come to the passover

at Jerusalem. The kingdom of Israel had fallen, and many of the Israelites had already been taken into captivity in Assyria. However, many remained in Israel, and our memory verse is part of the invitation, or proclamation, which was addressed particularly to these. It is an admonition to return to the Lord, with the assurance that if they did, the Lord would look more graciously upon their brethren in captivity, and perchance might restore some of them to the land of Israel.

The record indicates that while some of the Israelites responded to the invitation, and returned to the Lord and to his worship at Jerusalem, the majority did not, but scoffed at those who delivered the letters. This is not surprising. Throughout the many generations of the rule of Israel's wicked kings idolatry had been practiced and encouraged throughout the land of Israel; so these Israelites in name only would know little about the true God and his Law, and would care less.

Isaiah ministered in Judah as a prophet in Hezekiah's day, and was well acquainted with the sins of Israel as well as those of Judah. He wrote concerning them, "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of

the path, cause the Holy One of Israel to cease from before us."—Isa. 30:9-11

Isaiah prophesied the destruction of the nation. The ten-tribe kingdom had already been destroyed, and in a short time, as we shall see in later lessons, the kingdom of Judah was also to be overthrown and the people taken into captivity. But this could have been avoided if the people had only returned to their God, who through Isaiah said to them, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not."—Isa. 30:15

There is a practical lesson in this for the Lord's people today; it is the importance of placing complete confidence in our God, and obeying every aspect of his will. There is great strength in the knowledge that when we zealously endeavor to do the Lord's will and honor him in our every thought, word, and deed, he will guide and strengthen us in our every time of need. Faith is the basis of this assurance; the very faith that God exists, and that he is a rewarder of those who seek him with their whole heart.—Heb. 11:6

QUESTIONS

Outline one of the main acts of reformation instituted by King Hezekiah.

What benefit can we derive from this lesson?

What is the basis of full obedience and true devotion to God?

Manasseh Leads Judah into Sin

MEMORY VERSE: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17

II KINGS 21:1-4, 9-15

II CHRONICLES 33:12, 13

MANASSEH ruled Judah longer than any other king—fifty-five years. He did not follow the righteous example of his father, Hezekiah, but quite to the contrary he led the nation into its lowest depth of religious debauchery and idolatry. It seems that all forms of heathen religions were permitted, while the true religion of the nation, which was the worship of the God of Abraham, the God of Isaac, and the God of Jacob, was virtually banned.

Among the pagan practices which Manasseh either promoted or tolerated was the sacrifice of humans by passing the victims through the fire of Moloch. During his long reign he seems to have been under the influence of Assyria, and by introducing into Judah the idolatrous customs of Assyria he undid all that his God-fearing father, Hezekiah, had accomplished. The atrocious evils of Manasseh's reign sealed the doom

of the kingdom of Judah, as surely as the sins of Jeroboam II had sealed the doom of the kingdom of Israel. Thereafter it was only a matter of time until the end should come.

Manasseh not only sinned against God himself, but he "made Judah to sin." The influence of one life upon others should be of special concern to all followers of the Master, especially those who are teachers and leaders. Today in the western world we do not have to contend with pagan idolatry—at least not in the same form in which it was practiced in Manasseh's time. But among the professed people of God there are always those who like to introduce ideas, theories, and practices which lead away from the true Gospel of Christ and the worship of the true God which it inculcates.

Thus an opportunity is given to those who love the true Gospel to uphold it among those with whom they are associated, especially if they are teachers or leaders. Indeed, these have a responsibility to stand as a bulwark against the

encroachments of all forms of religion which do away with the necessity of the blood of Christ, and present instead a program of social good works and political pressures.

At some point in Manasseh's long reign the Lord permitted the king of Assyria to take him captive to Babylon. This experience had a humbling effect upon Manasseh, and when he was permitted to return to Judah he seemed quite zealous in his endeavor to undo some of the evil which he had wrought throughout the nation. However, in the opinion of the sacred writers, this did not erase the fact that he had been a wicked king, and it is this outstanding and damaging point that is recorded concerning him in the Scriptures. This is further borne out by the fact that when he died he was not buried with the good kings of Judah.

The principle set forth in our memory text is an important one in connection with God's viewpoint of sinners. We can apply this principle to God's dealings with the entire human race. In the beginning God informed Adam that he was not to partake of the tree of the knowledge of good and evil. Adam therefore knew that to partake of this tree would be sin, and that if he did so he would be punished for it. His punishment was death, because "the wages of sin is death."—Rom. 6:23

Because Adam's progeny are born imperfect, they too are under condemnation to death—"As in

Adam all die," Paul wrote. (I Cor. 15:21, 22) But the vast majority of these die without a clear understanding of God's will, so God in his mercy has provided redemption for them through Christ, which means that all in Christ will be made alive. Paul wrote that the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23

Even Adam did not have the knowledge that comes from experience, so the Lord has included him in his program of redemption, and it will be after Adam and all his descendants are awakened from the sleep of death that they will be given a full and complete knowledge of the truth. Paul sets this fact forth very clearly in I Timothy 2:3-6, where he writes that God will have all men to be saved and to come to an accurate knowledge of the truth. This salvation from the sleep of death is made possible because Christ gave himself a ransom for all. To continue to live, it will be necessary to accept God's provision of life through Christ, and obey the laws of the kingdom.—Acts 3:23

QUESTIONS

What is the Bible's record concerning King Manasseh of Judah?

Do we have a responsibility today to uphold the true worship of God?

Explain how the principle set forth in our memory verse is exemplified in God's plan of salvation.

A Covenant Renewed

MEMORY VERSE: Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.—Psalm 119:9

II KINGS 22:8-13; 23:1-3

JOSIAH was the last of Judah's righteous kings. He was the grandson of Manasseh, who was a very wicked king. Amon, Josiah's father, reigned two years, and he followed in the steps of his father, Manasseh. Although Josiah endeavored the best he could to bring about reforms in Judah, and to bring the nation back into favor with the Lord, it was too late to save the kingdom from overthrow.

On this point the record states: "And like unto him [Josiah] was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal."—II Kings 23:25, 26

One of the Lord's providences which helped Josiah greatly upon the righteous course which he undertook was the finding of the

book of the Law in the temple. It is believed by some historians that this "book" which was found in the temple in Josiah's day was the Book of Deuteronomy, which Moses had ordered should be placed in the ark of the covenant, that it might later witness against the people. (Deut. 21:24-26) This may well be, but in any event the instructions contained in this book had a powerful influence in the mind and heart of Josiah

Josiah recognized from having this book read to him that the people of Judah had come far short of living up to God's requirements, so he appointed a committee to visit a prophetess, Huldah. His instructions were: "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."—vs. 13

The committee learned from Huldah that the wrath of the Lord

was indeed kindled against Judah, and that the kingdom would be destroyed. Nothing that Josiah could do would change this. But Josiah was a good king, and the Lord honored this, and made a concession, which was that the evils he purposed to bring upon Judah as punishment would be postponed until Josiah died. To Josiah, the Lord said:

"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—II Kings 22:19, 20

Here is another evidence of the graciousness of our God. It also substantiates one of the basic truths taught in the Bible; namely, that the dead are asleep in death; that they "know not anything." (Eccl. 9:5) If the dead know more than the living, as some suppose, then Josiah would have been more keenly aware of the sufferings through which his people passed after he died than if he had remained alive. But the Lord said that after Josiah died his eyes would not see these evils, meaning that he would be unconscious in death.

While Josiah now knew that Judah as a kingdom was doomed, and that his work of reformation would not change this, he did not permit this knowledge to deter him in his great desire to do all he could to restore the true worship of God. He called together a general assembly of the people into the house of the Lord, and caused the book of the Law to be read to them. Then the king, leading in the ceremonies, "made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul."—II Kings 23:3

It is interesting to note the expression, "with all their heart and all their soul." This is essentially the language Moses used in his summary of the meaning of the Law with respect to man's relationship to God, as found in the Book of Deuteronomy. (Deut. 10:12) Surely Josiah caught the spirit of the Law and did his best to put it to work in the lives of the people.

QUESTIONS

Did Josiah's righteous rule restore the kingdom of Judah to God's favor?

What concession did the Lord make to Josiah concerning the evils to come?

How does this concession prove that the dead are really dead?

The Fall of Jerusalem

MEMORY VERSES: "For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."—Lamentations 3:31-33

II CHRONICLES 36:11-21

IN OUR previous lesson we noted that while the Lord intended to destroy the kingdom of Judah, he assured the good King Josiah that this would not be done until after his death; that his eyes would not see the evils which would come upon his people. This lesson indicates that there was almost no delay from the time of Josiah's death until the forces of destruction began to operate against Judah and Jerusalem.

Following Josiah's death "the people of the land took Jehoahaz, the son of Josiah, and made him king in the father's stead in Jerusalem." (II Chron. 36:17) But Jehoahaz was permitted to reign only three months. Then the king Egypt came in, dethroned the last people-appointed king of Judah, and appointed Eliakim, Josiah's brother, to be king over Judah and Jerusalem, and changed Eliakim's name to Jehoiakim. It was now only twenty-two years before the complete fall of Judah and the destruction of Jerusalem, and already the people had lost their liberty.

Meanwhile a battle for supremacy was raging between Egypt and Babylon, in which Babylon became victor. Consequently, three years after the king of Egypt had made Jehoiakim king of Judah, Nebuchadnezzar overcame Egypt and became the overlord of Judah. This was in the nineteenth year prior to the captivity. Jehoiakim reigned another eight years under Nebuchadnezzar, and was succeeded by Jehoiachin. But Jehoiachin reigned only a little more than three months, and then Nebuchadnezzar appointed Zedekiah to reign. He reigned for eleven years, and that was the end of the kingdom of Judah.

This typical and ancient people of God had themselves alone to blame for the evil which befell them. The record is that "all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compas-

sion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—II Chron. 36:14-16

Concerning the wicked King Zedekiah, Ezekiel wrote, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

With the overthrow of Zedekiah came the end of God's typical kingdom. While seventy years later, under a decree issued by Cyrus, the Jews were permitted to return to their land, their kingdom was not restored. They remained a subject people under the Medo-Persians, then the Greeks, and then under the Romans. They were subject to Rome when Jesus came, and it could well have been the regaining of their independence as a nation that the disciples referred to when they asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

Jesus is the foretold Messiah, the One who inherited the throne of David. He is the One "whose right it is" to set up divine control in

the affairs of men. But this will not be the establishment of a literal throne. It will be through the exercise of divine power by the resurrected Jesus to whom, in his resurrection, all power was given in heaven and in earth.

Our memory verse suggests important truths concerning God's dealings with the people of Israel, and, for that matter, all mankind. The Lord did not cast off his people forever. In seventy years they were to have the opportunity of returning to their land. Now they are being regathered to their own land, and in the kingdom of Christ all will be restored to life and have the opportunity of living forever. This also will be true of the Gentiles.

Our memory verse mentions God's mercy. In verse 22 Jeremiah writes, "It is of the Lord's mercies that we are not consumed." According to the strict requirements of the Law the idolatrous Israelites could properly have been destroyed, but they were taken into captivity instead. And it was also God's love and mercy that provided a Redeemer for all mankind.

QUESTIONS

Trace briefly the steps leading to Judah's captivity following the death of Josiah.

What did Ezekiel write concerning Zedekiah?

What application does our memory verse have to the lesson?

THE CREATOR'S GRAND DESIGN

Article VI

Deliverance Promised

"The Lord said, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:14, 15

MAN, the highest of all God's earthly creatures, endowed with faculties reflecting the image of the Creator, failed to pass the simple test of obedience to which he was subjected. He had transgressed the law of God, and now must die—"Dust thou art, and unto dust shalt thou return." (Gen. 3:19) In the divine wisdom all of Adam's progeny inherited the death penalty. All are born imperfect and, unable to resist the ravages of disease, ultimately die, for "the wages of sin is death."—Rom. 6:23

But God still loved his errant human children, and even when sentencing Adam and Eve to death, he gave an indication that an opportunity of deliverance from the penalty would be provided. This promise of deliverance is not plainly stated, but it is clearly implied in the statement to the "serpent" that the "Seed" of the woman would bruise his head. But even this obscure assurance seemed to give our first parents a measure of hope that the Creator would remedy their plight, for when Seth was born Eve said, "God . . . hath appointed me another seed instead of Abel, whom Cain slew."—Gen. 4:25

Eve, of course, did not understand that the "Seed" mentioned by God was the great Deliverer, the Messiah of promise and

prophecy, and that it would be more than six thousand years before the "head" of the "serpent" would be "bruised" by this Seed. As the Creator's plan unfolds throughout his Word it becomes clear that the work of deliverance implied by God's statement to the "serpent" will be accomplished by a powerful government, or kingdom, under the control of the Seed of promise.

In the 20th chapter of Revelation we are presented with much information concerning this kingdom and the deliverance it will bring to humanity. According to the assurance here given, even the dead are to be restored to life. But first comes the binding of "that old serpent." Verses 1 and 2 read, "I saw an angel come down from heaven, . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This language recalls to mind the "serpent's" activity in Eden, and together with the remaining verses of the chapter, assures us that the "bruising" mentioned by the Lord implies a complete deliverance from the miasma of sin and death into which humanity was plunged when induced by Satan to disobey God's law. Sin and death are not to continue forever.

Promise to Abraham

A more definite promise of deliverance was given to Abraham. To him God said, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) In the New Testament reference is made to this promise to Abraham, and the explanation given that in reality Christ is the "Seed" mentioned in the promise to Abraham. (Gal. 3:8, 16) What is the blessing that God promised would come to all the families of the earth through the "Seed" of Abraham, which is Christ?

This question is answered by the Apostle Peter in Acts 3:21-25. This passage of scripture is a report of a sermon delivered by Peter in which he drew a lesson from the miracle just performed by him and John, the miracle of healing a man who had been lame from his birth. He explains in his sermon that following

the second coming of Christ there would be a time of general restoration, or "restitution," as it is translated in our Common Version Bibles; that just as this one man was restored to health, so all are to be restored in the "due time" of the divine plan. Then he concludes, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Jacob's Prophecy

The promise of deliverance which God made to Abraham was reiterated to his son Isaac and to his grandson Jacob. Jacob had twelve sons, and toward the end of his life he gathered them around him and pronounced blessings upon them individually. These parental blessings took the form of prophecies. To his son Judah, Jacob said, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

This prophecy was uttered by Jacob while he was living in Egypt, and the reference to the couched lion reflects this. In Egypt at that time the claimed royal right of the pharaohs to rule was symbolized by a couched lion. By thus employing this symbol Jacob was saying in his prophecy that the "sceptre," the right to rule so far as the promises of God are concerned, belonged to his son Judah, and that in due time there would be born a descendant of Judah whose name would be Shiloh. To him would the gathering of the people be; that is, through Shiloh all the families of the earth would be blessed.

The name "Shiloh" means tranquil, or peaceful. It is one of the Old Testament titles assigned to Christ the Messiah, and suggests that this promised Deliverer would be a peacemaker, not only among the people who would be gathered to him, but a

peacemaker also between God and men, restoring the harmony that existed before man transgressed divine law. In one of the prophecies of Jesus' birth he is referred to as "The Prince of Peace," and we are assured that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

In this same prophecy of Isaiah we are informed concerning "The Prince of Peace" that "the government shall be upon his shoulder." This is the government over which Shiloh holds the sceptre, or the right to rule. It is the messianic kingdom, and in Micah 4:1-4 it is presented under the symbol of a mountain, "the mountain . . . of the Lord." We are assured that in this mountain, or kingdom, the people will learn the Lord's ways, and as a result will "beat their swords into plowshares, and their spears into pruninghooks," and will learn war no more.

Other Kingdom Blessings

In Isaiah 25:6-9 the Lord presents us with another promise descriptive of the blessings which will reach the people in his "mountain," the messianic kingdom. One of these blessings will be the destruction of death. The Lord will "swallow up death in victory," the promise reads, and will "wipe away tears from off all faces." Another blessing to reach the people through Christ's kingdom is described as the destroying of "the face of the covering cast over all people." This is a "covering," or veil of superstition and misunderstanding pertaining to God and to his loving purpose in the creation of man, and his plan for restoring him to life.

Included in this "covering" which hides God's truth from the people are all the God-dishonoring theories arising out of Satan's lie, "Ye shall not surely die." The majority have been pleased to believe that "there is no death." But we thank God that this beclouding lie, together with all the other false notions which Satan has woven into a "covering" and thrown over the "eyes" of the people will be removed.

The Sour Grape of Sin

Another very interesting and reassuring promise of deliverance from the result of original sin is found in Jeremiah 31: 29, 30. This passage reads, "In those days [the days of Messiah's rule] they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The lesson here is obvious. It was father Adam who ate the original "sour grape" of sin. The result has passed on to the entire human race; and all have suffered from this act of disobedience; all have died, or are dying.

But this is to change, the Lord assures us. "In those days," when the promised "Seed" of Abraham is ruling as "The Prince of Peace," he will also be dispensing blessings of health and life. This will be possible because Jesus took the sinner's place in death, and during his reign will offer to every individual of the human race an opportunity to obey and live. No longer will the people die because of Adam's sin. If they die at all it will be because they have individually eaten the "sour grape" of sin. This will be during the "times of restitution of all things," and Peter explains that then it will be only those who disobey who will be "destroyed from among the people."—Acts 3:23

Christ Is Born

The birth of Jesus confirmed the truthfulness of the prophetic testimony concerning a coming Deliverer, and deliverance for the sin-cursed race. The angel in announcing Jesus' birth said, "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." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10, 11, 13, 14

The expression, "Unto you is born this day," marks the essential difference between this angelic announcement and the promises and prophecies which the Creator had previously given through the holy prophets—these promises and prophecies now began to be fulfilled. One of the prophecies identified the city in which the promised Ruler would be born. It was to be Bethlehem, the ancient "city of David." (Micah 5:2) So, when the angel announced the birth of earth's coming Ruler he called special attention to this—"Unto you is born this day in the city of David a Savior, which is Christ the Lord." All of God's promises, beginning with his statement in Eden that the serpent's head would be bruised by a Seed, implied a coming deliverance from death. And now the angel confirmed this. The One who was born in Bethlehem was to be a Savior, and this Savior was Christ, the Messiah of promise.

It was a dramatic moment for those shepherds on the Judean hills to whom the angel announced the birth of the Savior, the Messiah. "Suddenly," we are told, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This heavenly host of angels had served God faithfully for the many centuries during which he was making his promises of a coming Seed who would bless the people. They did not understand all the implications of those promises, but they knew that they were expressions of God's good will toward his fallen human creatures. How enthusiastically, therefore, they must have proclaimed the birth of Jesus, knowing it to be a manifestation of this foretold good will, and the beginning of the fulfilment of God's promises!

Jesus' Ministry

Jesus entered upon his ministry at the age of thirty, a ministry which fully harmonized with the prophetic testimony concerning him. We read that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) These "glad tidings," the angel said, were to be

“unto all people.” The Creator had sent a Savior, and had made provision for the establishment of a kingdom through which the blessings of salvation from sin, sickness, and death would reach the people.

It did not at once become apparent to the followers of Jesus that his kingdom would not be immediately established. Only later did they realize that it was necessary for the Savior to die for those he had come to save before they could be permanently delivered from sickness and death. True, he announced to them that he would give his flesh “for the life of the world,” but they did not understand from this statement that his humanity would go into death as a substitute for the forfeited life of Adam, and for the entire human race.—John 6:51

The Twelve were with Jesus as he preached and “showed” the glad tidings of the kingdom. They had witnessed his miracles of healing the sick, of cleansing lepers, of casting out devils, of raising the dead. They cannot be blamed for supposing that this was the beginning of the actual foretold work of deliverance, and that his kingdom would soon be fully established and its blessings of health and life extended to “all the families of the earth” as God promised would be done through the Seed, even the Messiah.

The disciples did not realize at the time that the marvelous miracles performed by Jesus were intended merely as illustrations—illustrations of the world-wide program of miracles they thought was then beginning, but which must await the accomplishment of other aspects of the Creator’s grand design for deliverance. It is true—gloriously true—that in God’s due time all the blind eyes will be opened; all the deaf ears unstopped all the halt and the lame made sound of limb; and none will say, “I am sick,”—no, not any of the people. And in that due time those who “sleep in the dust of the earth shall awake.” The sentence, “Dust thou art, and unto dust shalt thou return,” (Gen. 3:19) having been set aside by the sacrificial death of the

Savior, will no longer be effective against the teeming millions who have long been locked in the great prison of death, for all will be called forth from the grave.—Dan. 12:2; John 5:28, 29; Acts 24:15

No More Curse

In the last chapter of the Bible—Revelation 22— we have the hope of deliverance through Jesus and the kingdom presented to us in meaningful symbolic language. First we see a “throne”—“the throne of God and of the Lamb.” (vs.1) The throne symbolizes the kingdom. It was the glad tidings concerning the establishment of this kingdom that Jesus and his disciples so faithfully preached. The Lamb is symbolic of Jesus and his sacrifice on behalf of mankind. Thus we are shown that God’s promised blessings of life will reach humanity through the agencies of a divine government, being made available through the death of “the Lamb of God, which taketh away the sin of the world.”—John 1:29

These promised blessings are pictured by “a pure river of water of life, clear as crystal,” which flows from “the throne of God and of the Lamb.” (vs. 2) “In the midst of the street” of this river, “and on either side of the river, was there the tree of life, which bare twelve manner of fruits, . . . and the leaves of the tree were for the healing of the nations.” This language takes our minds back to Eden, when Adam and Eve were expelled from the Garden to prevent their partaking of the tree of life and living forever. In the messianic kingdom life will again be made available, not to Adam and Eve alone, but to all mankind.

Verse 3 declares, “There shall be no more curse.” A terrible curse has rested upon humanity—the curse of sin and death. It has blighted the peace and happiness of all mankind. No one has been free from it. All die as a result of Adam’s transgression. But God loved the race of lost and dying sinners, and provided a Savior, the Seed of promise, who as the “Lamb” gave his life in sacrifice as the price of redemption. And now, in this

last chapter of the Bible, we are assured that from “the throne of God and of the Lamb” “water of life, clear as crystal,” will flow out to all mankind. All will be invited to partake of this lifegiving water. “Come, . . . ” the word will go out, “and take the water of life freely.”—Rev. 22:17

The Larger Seed

We have focused attention on Jesus as the promised Seed of blessing, the One who would “bruise” the “serpent’s” head. And certainly all honor should be given to him for the place assigned to him by the Creator in the divine plan for deliverance of the human race from sin and death. However, the Scriptures point out that Jesus will have associates in his work of ruling and blessing the people. The Apostle Paul reveals this. After telling us in Galatians 3:16 that Jesus is the promised Seed of Abraham through whom the people would be blessed he explains further, saying, “If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.”—Gal. 3:27-29

There are many texts of Scripture which corroborate this point. Paul wrote that those who suffer and die with Jesus will live and reign with him. (II Tim. 2:11, 12) This group of faithful followers of the Master is identified in Revelation 20:4, 6, and here we are told that they will live and reign with Christ a thousand years. In order that these might live and reign with Christ, they are brought forth from death in what the Scriptures describe as “the first resurrection.”

A Mystery

The fact that the Messiah of promise would have associates who would share his messianic name and glory had been kept secret by the Lord throughout all the ages prior to the coming of Jesus at his first advent. Writing to the Colossian believers the Apostle Paul said, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”—Col. 1:27

In I Corinthians, chapter 12, Paul uses a human body to illustrate the relationship between Jesus and those associated with him in the messianic arrangement. In this illustration Jesus is the Head, and his faithful followers are the members of the body. One of the main points of the lesson set forth in this chapter is, as Paul states it, that "ye are the body of Christ [the Messiah], and members in particular." As we have seen, the Messiah is the Seed that was mentioned by God in Eden when he said that this Seed would bruise the "serpent's" head, and the Apostle Paul wrote, "The God of peace shall bruise Satan under your feet shortly."—Rom. 16:20

Jesus' original disciples believed that he was the promised Messiah, and that he would establish his kingdom at his first advent. Not until after being enlightened by the Holy Spirit at Pentecost did they understand that before the kingdom could be established, those to be associated with Jesus as rulers in that kingdom would have to be called from the world, tested, and otherwise made ready for their exalted position with Jesus as rulers in his kingdom.

This preparation of the body members of Christ has been the work of the Lord in the earth throughout the centuries since Jesus' first advent. It has been accomplished largely through the preaching of the Gospel of Christ; the Gospel itself containing the invitation to those who hear and believe to take up their cross and follow the Master into sacrificial death. Jesus commissioned his followers to go into all the world and preach the Gospel, and this commission has been carried out by the faithful in each generation.

A Spiritual Hope

Man's deliverance from sin and death through the agencies of Christ's kingdom will see mankind restored to life as perfect humans here on the earth. This is in keeping with the Creator's original design. But those who qualify during this present Gospel Age through obedience and sacrifice to live and reign with

Christ in his kingdom will receive a spiritual, or heavenly reward. Jesus said to his disciples, "I go to prepare a place for you; and if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3

Jesus prefaced his promise to "prepare a place" for his followers with the statement, "In my Father's house are many mansions: if it were not so, I would have told you." (John 14:2) Jesus did not promise these particular mansions to his followers, but said that he would prepare a special place for them. As for the mansions, he simply observed that they already existed in his Father's "house." It seems reasonable to conclude that the Father's house is the entire universe. It all belongs to him, and is all his domain. In this domain are various "mansions," or dwelling places—planes of existence or spheres of life.

The earth is one of these spheres of life. This is the sphere of life in which God designed that his human creatures should spend eternity—the "mansion" which God created for man. And "he created it not in vain, he formed it to be inhabited." (Isa. 45: 18) But as Jesus promised his disciples, he went away to prepare a place for them. Much is said in the Bible concerning this place. It is vaguely foretold in the Old Testament, and described in the New Testament as an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (I Pet. 1:4) Those for whom this place is prepared are said to be "partakers of the heavenly calling."—Heb. 3:1

In our study of the Bible it is essential to keep in mind that its heavenly promises are only to the footstep followers of Jesus, and that these followers are to be associated with Jesus in the grand work of restoring all mankind to life on the earth. Keeping this distinction in mind, we will find harmony in the many wonderful promises of the sacred Word, and will rejoice as we look forward to the deliverance of mankind from sin and death through the promised "Seed" which is to bind and ultimately destroy Satan, and bless "all the families of the earth."

Judgment of the House of God

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—I Peter 4:17-19

OUR first parents were subjected to a test of obedience to God's law. When they failed to obey they were sentenced to death. Judgment came upon father Adam, Paul tells, a judgment to condemnation. (Rom. 5:16, 18) That period in Eden from the creation of man until his fall and condemnation we might speak of as Adam's judgment day. It ended in his loss of the right to live. From that time until the first advent of Jesus a group, or class, of God's servants had the privilege of proving their obedience to God upon the basis of their faith, a faith which was demonstrated by works. Paul informs us that they received the testimony that they pleased God. (Heb. 11:2) Then there will be the coming thousand-year judgment day for the whole world of mankind. Paul spoke of this in his sermon on Mars' hill.—Acts 17:31

In our text Peter speaks of still another day or period of judgment. It is, he explains, the judgment of the house of God. The house of God is his family of sons. Jesus is the Head of this house of sons, and associated with him are his dedicated followers. Beginning with Jesus this group become sons, or

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children, of God through the begetting of the Holy Spirit. Those begotten of the Spirit who prove faithful are ultimately born of the Spirit and become divine sons of God. Jesus was the first of these, and when the last member of this house of sons has, through Spirit birth, been exalted to the divine nature and associated with Jesus, this "house of the Lord" will be fully established. Then the peoples of the earth will, through this channel, receive the long-promised blessings of the messianic kingdom.—Micah 4:1-4

The entire period of the Gospel Age, during which this house of God is being selected from the world, is one of testing and trial for these, and a final decision is rendered by God with respect to each one composing this group. If the decision is favorable, they will hear the "well done, thou 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."—Matt. 25:21, 23

Although Jesus was perfect, "holy, harmless, undefiled, separate from sinners," (Heb. 7:26) nevertheless it was necessary that he also be tried as to his worthiness of the highly exalted position in the arrangements of God which had been promised to him. He was tempted, or tested, in all things just as we are, yet without sin. (Heb. 4:15) On the Mount of Transfiguration, near the close of his ministry, God said of Jesus, "This is my beloved Son, in whom I am well pleased."—Matt. 17:5

There is no doubt that God was well pleased with Jesus right to the full end of his earthly course. The important question for us is whether or not he is and will be well pleased with us, and we are now in the testing time to determine whether or not we will prove faithful to the Lord. These tests are severe! Peter states that even the righteous are scarcely saved. This suggests that proving our worthiness is not an easy matter, and those who are aspiring to live and reign with Christ know how true this is.

The Test of Suffering

No one wants to suffer; we all shrink from it. There are many who are unacquainted with the plan of God who feel that as God's people they should be protected from suffering. When they are not they become discouraged, and many lose their faith. But this should not be so with us. Jesus himself suffered and eventually was put to death. If we do wrong and recognize the discipline of the Lord, we should have no difficulty in accepting it. Peter explains, "It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing."—I Pet. 3:17

Jesus went about doing good, yet he suffered for it. Indeed, his entire sacrifice, including its consumation on the cross, was in the nature of doing good unto all. Thus it was that in harmony with the Father's plan he provided redemption for the entire sinned and dying world of mankind. So far as his earthly life was concerned the reward was suffering. It is our privilege to follow in his steps, not expecting the plaudits of men. This is indeed a severe test. It is one of the tests we must victoriously pass in this our judgment day if we are to live and reign with Christ.

When Paul was in prison in Rome, expecting to be executed, he wrote to Timothy, "It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:11, 12) In the preceding chapter of this epistle, Paul mentions many who had turned against him, perhaps because they did not wish to expose themselves to danger from the Roman authorities. On the other hand he mentions Onesiphorus, "for," explains Paul, "he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me."—II Tim. 1:15-17

Paul was one of the Lord's little ones, and a failure to stand with him in his hour of trial was like denying the Lord himself. This was a test that came upon many in those days of the early church, and some of them failed. Others passed the test, such as Onesiphorus and Timothy. A similar test is upon us today.

True, none of our number is incarcerated in prison awaiting execution; but the Gospel of Christ, and those who proclaim it, are still unpopular. Are we gladly taking our position with those who, because they are letting their light shine, are incurring the ill will of the world? Or do we prefer the friendship of the world, which is enmity toward God?

Not Strange

Again Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12,13) Note Peter's reference to "the fiery trial which is to try you." The purpose of the trial is to "try" or test us in this our judgment day. How are we passing this test, this trial?

Peter indicates that a successful passing of this trial should be manifested in our rejoicing. We do not rejoice in the trial itself, but our rejoicing is in the fact that we see in this experience an evidence that we are associated with Christ in his suffering. To those who understand the plan of God this means that if they continue faithful under trial, faithful even unto death, they will have the privilege of living and reigning with Christ; and truly, this is something in which to rejoice!

On the other hand, if we think it "strange" that a loving God should permit us to suffer, it would reveal a lack of appreciation for his loving providences in our lives, providences which have drawn us to him and given us the desire to devote our lives to him. The remedy for this is study and prayer, to become better acquainted with the divine purpose for the present age; and when we do, we will realize afresh that we have been called to suffer and to die with the Master. When we grasp this point clearly we will no longer think it strange that we are not shielded from trials.

Faith on Trial

From I Peter 1:7 we learn that our faith is on trial, and we

know that without a stedfast faith we cannot please God. Peter uses a vivid illustration, likening the trial of our faith to the testing of gold in a fire. If our faith passes this fiery test, Peter indicates that we will "be found unto praise and honor and glory at the appearing of Jesus Christ." In other words, we will receive the approval of our Lord and be found worthy to be exalted to glory, honor, and immortality.—Rom. 2:7

The trial of our faith is a test, not only of our intellectual knowledge of divine truth, but also of our heart reliance upon God. In both respects the true child of God will find himself severely tested. Let us see to it that every item of our faith is supported by a "Thus saith the Lord." Tradition and speculation do not constitute a firm foundation for our faith. Let us study the precious doctrines of the truth and obtain a clear understanding of every element of the divine plan. Thus, and thus only, will we become rooted and grounded in the faith.

We should also continue to develop heart reliance on the "great and precious promises" of the divine Word. A faith that has stood the tests of fiery ordeal and has come off victorious is very precious in the sight of the Heavenly Father. When we pass through a fiery trial and still retain not only our faith in the doctrines, but also our confidence in God, and reliance upon his promises, then our characters have grown more Christlike, and hence more pleasing to God.

This is one of the objectives of our testing. God has fore-ordained that everyone who lives and reigns with Christ must be conformed to the image of his Son. Like Jesus, they must be willing and glad to lay down their lives in divine service; and like him they must be filled with the spirit of love and manifest that love in patiently doing good to others, daily adding to their characters the fruits and graces of the Spirit.

We are not necessarily continuously exposed to fiery trials. There are days of calmness in which we can also grow strong in the Lord. A variety of experiences is needed to fit and prepare

us for joint-heirship in the kingdom. The test is to recognize and to rejoice in all the experiences which the Lord permits to come into our consecrated lives as those which are the best for us as new creatures, and to be thankful for them. Let us then rejoice in the calmer, more peaceful days, and during these periods endeavor to fortify ourselves for the trial times which sooner or later we will experience if the Lord is truly dealing with us.

Then, when the trials come, when we find ourselves again in the furnace, and being tried as gold is tried in the fire, we will need to be courageous and patient. It will be then that we will need especially to call to mind the promises, and to lay hold upon them with full faith that they belong to us. We will, while in the furnace to be tried, maintain our heart reliance in the Lord and in his ability to care for us, not casting away our confidence knowing that it "hath great recompense of reward."

Faith Tested, Not Works

What God is seeking in us is the development and perfection of our faith. He knows, even as we do, that according to the flesh we are frail and imperfect. The flesh will often cry out against the heat of the fiery trials, but an unfaltering faith, and full heart reliance upon the Lord and his wisdom, justice, love, and power are the important qualities that our Heavenly Father is seeking. Do we trust him fully, and will we continue to so trust him, regardless of the experiences through which he permits us to pass? Job said of God, "Though he slay me, yet will I trust him." (Job 13:15) Is that our attitude, and will it continue to be our attitude?

God tests our faith rather than our works because as members of the fallen race it would be impossible for us to perform works which would be pleasing to him. He knows, of course, that if our faith in him and in his ways is strong, we will endeavor the best we can to bring our works into line with his standards of righteousness; and for those who are sincere in their effort to do this,

he has provided the robe of Christ's righteousness to cover their fleshly imperfections.

But we can exercise a triumphant faith! This does not mean necessarily a perfect faith, but rather a faith that will continue to trust God even though we may not always understand the meaning of his providences. Our faith may well be stronger at one time than another, but the victorious follower of the Master, who passes the test of this trial time, will never turn his back on the Lord. He will always trust the God of his salvation and continue to believe that his ways are best.

Our faith will be in proportion to our knowledge of the divine character. The one who knows God best will trust him most. We learn to know God through his loving plan which is set forth in his Word. If we did not know why God has permitted the long reign of sin and death to blight the happiness of his human creatures we would find it difficult to have faith in him. The Prophet Jeremiah speaks of God as One who delights in exercising loving-kindness in the earth, but if we did not know the great divine plan of the ages we would be unable to see much evidence of God's loving-kindness.—Jer. 9:24

Satan's Devices

Just as the Lord permitted Satan to test the faith and obedience of our first parents, so he allows Satan to test his "house" during the present Gospel Age. Satan has succeeded in deceiving the whole world of mankind, with the result that now, in the end of the age, when the kingdom of Christ is about to be fully established, there is little faith left in the earth. Almost the entire world has turned away from God, especially the true God of love who is revealed to us in the Bible.

And Satan is ever on the alert to turn us away from God by deception, discouragement, and by whatever other means his cunningness can devise. Those who maintain their faith in God and in the great verities of the divine plan are subjected to tests

along other lines. He makes unimportant viewpoints seem important, and when the Lord's people cannot agree upon these unimportant matters Satan seeks to drive a wedge between them, suggesting to some that they are standing for principles, when as a matter of fact they may be standing merely for their own interpretation of nonfundamental viewpoints, or for traditions.

Satan also endeavors to weaken the faith of the Lord's people by causing slanderous attacks to be made against some of the brethren. Sadly enough, he often uses a brother or a sister in the Lord to spread false rumors against others. This is a disrupting influence in the house of God, and is a test upon all who may be involved in it. Under these circumstances let us remember that it is God who has called his people, and provided for their justification through Christ, and that as long as he is dealing with them, we should love and cherish them as our people. Let us never join hands with Satan as accusers of the brethren!

Pride Before Destruction

Paul wrote, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3) It was Lucifer's pride and ambition that caused him to fall and become Satan, the great adversary of God, and there are few of the Lord's people who in one way or another are not subjected to this test. Paul presents this danger as thinking of oneself more highly than one ought to think.

The remedy for this is to "think soberly, as God hath dealt to every man the measure of faith." Our faith in God and in his plan will cause us to realize that he has not called us unto this holy calling because we were better or more brilliant than others, and that we have no real cause for pride, or for a high estimation of ourselves or our abilities.

Pride is not an easy thing to detect in ourselves. We discover it by noting carefully our attitudes and viewpoints, particularly as they relate to our fellow members in the body of Christ. Do we find ourselves habitually criticizing others? Do we feel that we could do most things better than other brethren can do them? Do we surmise that our viewpoints on certain subjects of the truth are more correct than the viewpoints of others? Even more important as a symptom of pride, do we become irritated when others disagree with us?

When it comes to viewpoints of the truth a "thus saith the Lord" should be the end of all controversy, but if we are proud of heart we may well insist upon holding to our own viewpoints even though it becomes apparent that the Scriptures do not support us. When Lucifer became proud he lost his respect for the Lord's viewpoint, and persisted in following his own desires and inclinations. If we are watchful of our own hearts we will not permit pride to gain such a firm hold as this upon us, but will purge our hearts from this evil, right from its small beginnings. One of the tests upon us in this day of testing is that we be on the alert for the slightest manifestation in our hearts of this great enemy, pride.

Let us remember that "pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) Surely we do not want to fall away from the Lord's favor!

Overcoming the World

Another test upon us is that we overcome the world and its spirit. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) And the Lord surely wants us to overcome the world. Selfishness is one of the characteristics of the world, and selfishness manifests itself in many ugly forms. Let us endeavor diligently to rid our minds and hearts of every selfish ambition, and to be filled

instead with the spirit of love, which is the spirit of the Lord. Thus we will be better prepared to pass the test in this time when judgment is upon the house of God.

From whatever standpoint we view this aspect of the present work of the Lord with his people, we realize that we will need to muster all the determination we can. Paul wrote, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity [love]." (I Cor. 16:13, 14) If we do this faithfully unto the end of the way we will pass the test, and, through the Lord's grace, qualify for that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

The Ungodly

The judgment which begins with the house of God is God's judgment of the church. As we have noted, Peter indicates the severity of this judgment, that the righteous "scarcely" are saved. Then he asks the question, "Where shall the ungodly and the sinner appear?" Peter does not answer this question. However, other texts of Scripture do answer it, and the answer is that the whole unconverted world of mankind will appear for trial and judgment in the world's future judgment day of one thousand years.

Then those of the house of God who successfully passed the testings of the present judgment time will be associated with Jesus in the work of judging the world of mankind, even as they will be associated with him as kings to rule over and bless the people. This is one of the blessed rewards which will come to all the faithful of the present age. May this, and the other joys which are set before us, enable us to be faithful while we are now passing through the fiery trials which the Lord in his wisdom sees to be needful for us. When we have proved our faith we will hear his blessed "well done, . . . enter thou into the joy of thy Lord."—Matt. 25:21

"Behold, I Will Send You Elijah"

IN Malachi 4:5 the prophet states: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Then Malachi continues (verse 6), "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest [or, else] I come and smite the earth with a curse." At first glance this divine promise may seem strange, because it was made long after the death of Elijah. We note our Lord's word concerning John the Baptist: "If you are disposed to receive it, he is that Elijah who is to come." (Matt. 11:14, Diaglott) But we find John the Baptist saying that he was not Elijah the prophet.—John 1:19-21

What are we to understand from this holy prophecy? The thought seems to be that the Elijah work will be to turn, or convert, the people to a humble, childlike condition, and after making them teachable as little

children, to turn their hearts from error, sin, and unfaithfulness, and lead them back into harmony with their "fathers," this being a name given by the Hebrews to their faithful patriarchs and prophets.

The whole of Malachi's prophecy seems to have deeply impressed Israel of old, especially the last two chapters, which particularly refer to the coming of the Messiah, and to the special trials which the day of the Lord's presence would bring with it. (Mal. 3:1-3, 13-18; 4:1-6) What was their understanding of these two chapters? Did they understand that Elijah, the prophet who had once converted Israel of old from the worship of Baal back to the worship of the true God, would come again to prepare them before this severe testing time, which the day of the Lord's presence would bring?

As we recall the great Elijah of old, who did much reformation work among idolatrous Israel, we think of his undaunted courage, his fervent zeal, and the brilliancy of his triumphs. He was a fearless reformer. He rebuked kings. He was mighty in power. The depth of the impression

which he made on the mind of the nation of Israel may be judged from the fixed belief which prevailed many centuries later that Elijah would appear again to do a great work of reformation, even as Malachi prophesied.—Mal. 4:5, 6

These prophetic words of Malachi seem to say, "Behold, I will send you Elijah the prophet before the great and notable day of the Lord," and if he does not turn the heart of the people to a humble, childlike condition, and then, after making them teachable, as little children, turn their hearts from error, sin and unfaithfulness, to harmony with the faithful holy prophets, the earth shall be smitten with a curse. Indeed, there will be a severe time of trouble.

This prophetic picture appeared to have been impressed upon the minds of the Jews, indicating to them that before Messiah should come, Elijah would appear to prepare them. The Scriptures reveal that the early disciples did have this feature in mind. Matthew 17:10-13, Diaglott, reads "And the disciples asked him [Jesus] saying, why then do the scribes say that Elijah must first come?" He, answering, said, "Elijah indeed comes, and will restore all things. But I say to you, that Elijah has already come, and they did not

recognize him, but have done to him whatever they wished. Thus also the Son of man is about to suffer by them. Then the disciples understood that he spoke to them concerning John the Immerser."

However, when, as already noted, Jesus said of John the Baptist, "If you are disposed to receive it, he is that Elijah who is to come." The question arises, What had their receiving or rejecting of John's work to do with the matter? Reference is here made to the coming of a faithful reprover of sin, such as was Elijah of old; one ready to denounce sin, and sinful ways as Elijah did in his day; one who would be a faithful reformer. And John the Baptist did indeed exercise this godly boldness in reproving sin, in the days in which he lived. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2) Or, as the Diaglott reads: "Reform! because the royal majesty of the heavens has approached."

The commission of John the Baptist was to do an Elijah work, as indicated in Luke 1:17: "He [John] shall go before him [Jesus] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the chil-

dren, and the disobedient to the wisdom of the just to make ready a people prepared for the Lord," or as recorded in the Diaglott, "to make ready for the Lord a prepared people."

Note again the words of Jesus: "Elijah indeed comes, and will restore all things." (Matt. 17:11, Diag.) This evidently refers to the "restoration of all things" as recorded in Acts 3:21, Diaglott. But was John the Baptist's ministry to fulfil all the predictions concerning the Elijah which was to come? We believe not.

An Elijah People

Since John the Baptist did not accomplish all this work, we believe he stood for, or typified, an Elijah company, an Elijah people, the Lord's true people, who are faithful to their privileges and opportunities, throughout the Gospel Age. As John the Baptist, in the bold and noble spirit of Elijah, introduced and made ready the way of Jesus at the first advent, so a greater than John, a company of people whom he prefigured, in the same bold Elijah spirit, prepare the way for the reception of the glorious and complete Christ.

Nineteen and a half centuries ago, John the Baptist and Jesus did not bring about a full accomplishment of the foretold restoring. There was not the restoration

or restitution of all things. But the Elijah company, the Christ complete and glorified (Jesus the head and the church his body), shall, in due time, fulfil these wonderful predictions. "Elijah indeed comes, and will restore all things." In these few words, stupendous, marvelous world-wide events were foretold, the fulfilment of which would be in the distant future.

To be of that Elijah company, one has to realize that a preliminary work must be done this side the veil. In this connection we note that both Elijah and John the Baptist typified the true and faithful "Elijah class" throughout the Gospel Age (Jesus and his church in the flesh, the fully consecrated footstep followers of Jesus), whose testimony and labors under God's blessing prepare the way for the reign of Christ and his church, by making ready for the Lord a prepared people, "a little flock." To quote Luke 1:17 again ". . . to make ready a people prepared for the Lord."

A Marvelous Commission

Consider how John the Baptist, Jesus during his earthly ministry, and the church in the flesh even to this our day, have all worked in the spirit of Elijah, making ready for the Lord a prepared people. This is a work of para-

mount importance!

It is very evident from the scriptural record that the great and all-important work of turning the hearts, and the required "making ready for the Lord a prepared people," was not accomplished by John the Baptist. And he himself understood that he was not fulfilling all the features of the promised Elijah work, for when he was asked, "Art thou Elijah?" he said, "I am not." And again, "Art thou that Prophet?" and he answered, "No."—John 1:21

Our Lord's words, however, clarified the matter, showing that John was the antitypical Elijah to a certain degree only, and that only within the nation of Israel. Jesus said, as already mentioned, "If you are disposed to receive it, he is that Elijah who is to come." That is to say, to those who recognized John's message, and obeyed it, and who became the Lord's disciples, to these John fulfilled a work of Elijah, but these were comparatively few.

John the Baptist, then, was not the promised Elijah to the world in general, just as Jesus then was not yet come, and recognized, and accepted, as the Messiah world-wide. The coming of Jesus to the whole world, as the world's King, to take unto himself his

great power to reign with his glorified church, was a grand event toward which sacred prophecy pointed. But before that event should take place, the antitypical Elijah of still larger proportions than John the Baptist must be "called," "chosen," and "proved faithful," and they must complete their witness and message to the world.

Jesus and his apostles, and indeed all the Lord's faithful followers throughout the Gospel Age even to this present time, as members of the great Elijah, actuated by the Spirit of God, have been delivering a message of truth in the world. In the spirit and power of Elijah they have been reproving sin, proclaiming the righteousness of God in and through Christ Jesus. They have been, and still are, attentive to the words of Jesus, recorded in Matthew 24:14 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Be Thou Faithful unto Death"

We shall not complete all our work this side of the veil. Although the Lord has indicated our present inability to completely fulfill the Elijah work, he has foretold our future success, when he shall glorify us and endure us

with divine power; and we are thus enabled to rejoice, even while viewing definite limitations and inabilities of the past nineteen and a half centuries, realizing that the labors of the true Elijah class have certainly not been in vain, but have served a very wonderful divine purpose.

These labors, where they have been performed, have reacted very favorably upon each fully consecrated follower of Jesus. These labors have assisted and still do assist in calling and developing the true church, while bearing witness unto the world, which witness will indeed profit the world of mankind in general, not at present, but in the Lord's due time, in the day of their visitation. The time will come to the body members individually when, if faithful, we shall rest from our labors here below; and then, not sleeping in death, but changed in a twinkling of an eye (I Cor. 15:52), because our Lord is now present at his second advent, our works will follow us. (Rev. 14:13) There will be no cessation of this wonderful Elijah work.

However, we are now still continuing our earthly pilgrimage, and our Lord is still calling "the little flock," "a people for his name," an "Elijah" people, who,

in the spirit of Elijah, are taking part in "making ready for the Lord a prepared people," who learn lessons of trust, obedience, courage, and faithfulness. They are a fully consecrated people, begotten by the Holy Spirit and by God's Holy Word, to a new life, a spiritual life. Theirs is a high and heavenly calling, the high calling of God in Christ Jesus.

As individuals, they each give special careful and prayerful attention to make their own "calling and election" sure; in other words, to make themselves ready and prepared for the Lord. They also seek and assist others (as they witness to the truth) to tread the same narrow way of self-denial and self-sacrifice, as footstep followers of the Master.

It is our great privilege, individually and collectively, to be alert, enthusiastic, and zealous regarding the development of the great Elijah, with a view to the ultimate glorification of the great Elijah complete, beyond the veil, Jesus the Head, the church his body. If we are courageous, obedient, and faithful now, we shall, by divine grace and power, form part of that glorified Elijah, and with our Lord and Head, attend to the fulfilment of all the wondrous

restitution or restoration blessings for all mankind as promised in God's holy Word. "Elijah" shall indeed come, and will restore all things. (Matt. 17:11) May

we, here and now, go forward in the power of the Holy Spirit with diligence and zeal in making "ready for the Lord a prepared people."—Luke 1:17, Diaglott

SPEAKERS' APPOINTMENTS

A. BOYCE
 Liverpool July 24
 PANTEL HATGIS
 Aldersbrook June 4, 5
 J. H. MURRAY
 Latchford June 19

Dewsbury July 17
 W. F. READER
 Liverpool June 12
 Latchford July 10

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TENPENNY BOOKLETS—Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; When a Man Dies; Grace of Jehovah; Future of Israel

and The World; God Has A Plan; Israel in History and Prophecy; Why God Permits Evil; Science and Creation; When Pastor Russell Died.

FIVEPENNY BOOKLETS—Day of Judgment; Divine Healing; Peace Through Christ's Kingdom; Life After Death; Reincarnation versus Resurrection; Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

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Preview of the 1966 General Convention

THE date for the 1966 General Convention is fast approaching. It will be held again at the Indiana State University, Bloomington, beginning on Saturday, July 30, and continuing through six full days. The brethren everywhere are cordially invited to attend. Schedule of room rates and prices of meals will be found on pages 63 and 64. It is highly desirable that all who plan to attend send in their reservation forms as early as possible, certainly not later than July 15. Those who go to the convention without securing advance reservation will be cared for, but there will be a \$1.00 additional charge.

The program committee has arranged what promises to be a very attractive program and a large array of speakers will be on hand to serve. There will be six testimony meetings, a baptismal service, and a public witness. One of the newer "Bible Answers" color films will be used for the public witness. As always there will be ample time for personal fellowship, which adds to the spiritual value of any convention.

I Corinthians 4:1, 2 has been chosen as the theme text of the convention. This passage reads, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The last clause of this passage—"IT IS REQUIRED IN STEWARDS THAT A MAN BE FOUND FAITHFUL"—will be displayed on the platform banner. In keeping with this text the theme of the convention will naturally be faithfulness to Christian stewardship over the mysteries of God. We believe

that this is a timely theme, for “the mysteries of God”—the great truths of the divine plan of the ages—are being assailed from many sides in this evil day in which we are living, and it is the privilege of the truth-loving people of God to contend earnestly for the faith once delivered unto the saints. It is true, of course, that a Christian is also a steward over his possessions, whether they be great or small, to use them to the glory of God. There are our talents of time, money, and other possessions which are to be wisely used in the Lord’s service, and in the service of his people; but in the convention theme text the reference is to our stewardship over the truth.

The Mysteries

The “mysteries of God” are, we believe, the fundamental doctrines of the truth. It is a blessed privilege to know these mysteries, for knowledge of them is possible only by divine grace. Jesus said to his disciples, “It is given unto you to know the mysteries of the kingdom of heaven.” And again, “Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them and to hear those things which ye hear, and have not heard them.”—Matt. 13:11, 17

The Apostle Paul identifies some of the “mysteries.” He writes, for example, of that great mystery, “Christ in you, the hope of glory.” (Col. 1:26, 27) He mentions another in Romans 11:25: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in.” For one not to understand this point of truth would reveal a serious lack of clarity in his grasp of the doctrines of the truth.

We could properly think of all the doctrines of the divine plan as “mysteries,” for indeed they are such to the uninitiated. There are the great truths concerning man’s creation in the image of God, and the fact that he was given an earthly domin-

ion. An understanding of these truths is essential in order to see and appreciate the other precious doctrines of the plan. Those who suppose that man was destined to live on the earth only temporarily, and then be taken to heaven, or some other place of abode, cannot understand the real purpose of Jesus' death as man's Redeemer.

It is also essential to understand that "the wages of sin is death," not eternal torture, in order to comprehend the ransom feature of the divine plan. These are simple truths, yet they cannot be understood clearly except by those to whom the Lord has revealed the mysteries of the kingdom of God. How thankful we should be that the Lord has taken us into his confidence and revealed these truths to us! To appreciate this as we should will encourage us to be faithful in our stewardship of the truth.

The Abrahamic Promise

How wonderful is the great truth revealed in God's promise to Abraham that through his "Seed" all the families of the earth are to be blessed (Gen. 22:15, 18); yet how few there are in the world today who know about this promise, and even fewer who understand all its blessed implications! Paul explained that Jesus is this promised "Seed" of Abraham, and that all who faithfully follow him are also a part of the Seed, and "heirs according to the promise."—Gal. 3:16, 27-29

How wonderful it is that God should select from the world of mankind a little company of people to be associated with Jesus in the future blessing of all the families of the earth. The world knows nothing about this; it is one of the mysteries of God which he has revealed to us. And while we are to proclaim this and the other doctrines of the divine plan as widely as possible, they remain mysteries to all except those whom the Lord calls and enlightens.

The Two Salvations

The night before Jesus was crucified he promised his disciples that he would prepare a place for them, and that he

would come again and receive them unto himself, that where he was there they might be also. (John 14:2, 3) Not knowing the mysteries of God many have believed this promise to mean that the Lord is endeavoring to save as many of mankind as possible and take them to heaven. There is indeed a heavenly salvation for the faithful followers of the Master, but there is also an earthly salvation for mankind in general. This is another of the mysteries of God, and those who do not understand it fail to comprehend the fulness of God's great plan of salvation.

Paul speaks of those who are "partakers of the heavenly calling." (Heb. 3:1) This is "the great salvation which began to be spoken by our Lord, and was confirmed unto us by those who heard him." (Heb. 2:3) Paul also describes it as a "high calling," and to attain to this exalted position in the plan of God Paul explained that he was giving up all things else. ((Phil. 3:7-14) If we have faith and have been given an understanding of this mystery, we also will gladly devote our all to attaining this "prize of the high calling of God in Christ Jesus."

If we understand this "mystery of God" we will know that the Lord is not now endeavoring to convert the whole world of mankind. We will know that the purpose of our proclaiming the Gospel of the kingdom is to reach those to whom the Lord gives hearing ears and understanding hearts, that they may have an opportunity to take up their cross and follow Jesus, with the assurance that if they suffer and die with him they will have the privilege of living and reigning with him.—II Tim. 2:11, 12

Incidental to this main objective in our proclaiming the truth, a witness is given to many, but this witness is not designed by the Lord to convert the world. We know that the enlightenment and conversion of the world is future, during a period that Peter described as "the times of restitution of all things." (Acts 3:19-21) That will be the time when mankind in general will be given an opportunity to enter into everlasting life here on earth as humans. This is another of "the mysteries of God," although it had been foretold by all his holy prophets since the world began.

The First and Second Advents

The Lord has revealed to us that Christ came at his first advent to suffer and to die for mankind. It was then that he gave himself "a ransom for all." (I Tim. 2:3-6) The ransom feature of the divine plan is the very foundation of God's entire program for the blessing of the people. The merit of the ransom covers our imperfections and makes our sacrifice acceptable to God as we lay down our lives following in the footsteps of Jesus. In "due time" the merit of the ransom will provide release from death for the whole world of mankind.

This will be following Christ's second advent, and it will mean the resurrection, or restoration, of all the willing and obedient of mankind. This great work of restitution will be accomplished through the agencies of Christ's kingdom. Those who have not had the mysteries of God revealed to them do not realize that the kingdom of Christ is a real government which will rule over this earth for a thousand years. But we know this, and we rejoice in every opportunity we have of proclaiming this glorious Gospel of the kingdom.

Christ's Second Presence

How wonderful it is to realize, through the sure Word of prophecy, that we are already living in the early years of Christ's second presence. His presence has come upon the world as "a thief in the night," but we are not in darkness concerning this great feature of the plan of God. It is one of the mysteries which he has graciously revealed to us. Knowing this great truth, we understand the significance of what is taking place in the mad world of today; that man's social order is being set aside to make way for the kingdom of Christ. Knowing this, our hearts are not filled with fear, as are the hearts of those who have not been enlightened concerning this mystery of God.

We recognize the presence of Christ as the Chief Reaper in a great work of "harvest" which was due to take place at the end of the age. It is a privilege to join with him as reapers in this

harvest work. It is in order that we may do this that the truth has been revealed to us, and faithfulness to our stewardship involves self-sacrificing zeal in proclaiming the truths of the divine plan as widely as possible.

It is the hope of the convention program committee that the theme of faithful stewardship in the mysteries of God will help to increase our appreciation of all the great fundamentals of the truth and our desire to publish these truths as energetically as possible. Those who truly appreciate "the mysteries of God" will not want to hide their light under a bushel, but will wish to let their light shine, that others might be blessed. It is truly wonderful to have been given a stewardship of the truth, and as Paul declares, it is required in stewards that a man be found faithful.

It is also hoped by the convention committee that having our minds refreshed with respect to the great fundamentals of the truth, in contrast with the various nonessentials, will help us to realize more fully that controversy over the nonessentials does not constitute faithfulness to our stewardship in the mysteries of God. When Jesus prayed, "Sanctify them by Thy truth, Thy Word is truth," he did not mean the nonessentials over which we might easily become contentious if we lose sight of the fundamentals of the divine plan which can be proved step by step by a "thus saith the Lord."

It is well that all the Lord's people endeavor to acquire as clear a knowledge of the truth as possible, even of the details. But it is inevitable that with nonessential details which cannot be substantiated directly by the Bible there will be differences of viewpoint. In this area we should be patient with one another, while we rejoice together in a blessed unity based upon "the mysteries of God" over which we have all been made stewards.

A Special Feature

One of the special features of the convention program will be a series of four discussions directly on the fundamentals of the divine plan, beginning with the creation and fall of man, and

ending with "the times of restitution of all things." Qualified brethren will discuss the various doctrines, and we believe that all present will have their appreciation of the truth greatly increased.

With conditions in the world such as they are, we feel that opportunities to attend conventions may be cut off at any time, as they were during the second World War. But it seems reasonably sure that the 1966 General Convention will be held, and certainly those who are in a position to attend will be richly blessed by being there and participating in the fellowship, and partaking of the spiritual food which will be so abundantly provided. The complete program will be published in the July issue of The Dawn.

Make Your Reservation Early

GENERAL CONVENTION INFORMATION

HOUSING and meals for the 1966 General Convention will be provided in Briscoe Quadrangle.

Reservations with special requests for location or grouping of rooms must be received before **July 10, 1966**. Assignments will be made according to date reservations are received. If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given.

Charges for the full time of the convention are listed on the back of the reservation form. (These rates are based on the American Plan which includes the cost of meals, except breakfast on Aug. 5)

The minimum charge is for one night's lodging and three meals, except as noted under July 29 and August 4 on reservation form.

There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, July 30. This will apply only to those persons who have not made reservation prior to that date.

Overseas Pilgrimages

THIS summer two of our brethren are scheduled to visit and serve brethren overseas. The first to leave was Brother Pantel Hatgis. Brother Hatgis flew from New York in time to attend and serve the Portrush, Ireland, Convention, held May 28-30. The week-end after the Portrush Convention Brother Hatgis will serve the brethren of the Aldersbrook Ecclesia in the London, England, area, and has appointments en route from Portrush to Aldersbrook.

Then Brother Hatgis will go on to Greece where he will meet with and serve the Greek brethren through a period of four months. Sister Hatgis will be with him in Greece. We rejoice with Brother and Sister Hatgis, and with our brethren in Greece, for we know that they will enjoy a season of mutual fellowship and encouragement.

Brother R. J. Krupa has accepted an invitation to attend and serve at the Biennial General Convention in Poland. The last of these conventions was attended by more than two thousand brethren, and it is expected that the attendance will be equally large this year. Since Brother Krupa speaks the Polish language, this will undoubtedly be a season of rich fellowship for him and for the brethren in Poland.

A number of other Polish speaking brethren of The United States will also go to the Polish General Convention, among them Brother W. Wnorowski, of Miami, Florida. The convention will be held over the week-end of July 24. Brother Krupa will return in time to be at the General Convention, and we will look forward to hearing his report. En route to Poland he will visit and serve a number of classes in the British Isles, and will visit The Dawn office in Germany.

The First Man Adam

Genesis 1:26, 27 tells of the creation of man in the image of God, **Genesis 2:7** informs us that God formed man of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul. Are these two men the same, and if so, why do we have two records of his creation?

The Scriptures clearly reveal that the man of Genesis 1:26, 27 is the same as the man of Genesis 2:7. The man whose creation is described in Genesis 2:7 was named Adam, and the Apostle Paul refers to Adam by name, and speaks of him as being the "first" man. (I Cor. 15:45) This proves definitely that Adam was the man whom God created in his own image, as recorded in Genesis 1:26, 27.

Why, then, the two accounts of the creation of this one man? We think the reason is obvious. The first chapter of Genesis is a brief outline of the development of the earth to sustain life, including human life. The chapter starts with the earth already in existence, but "without form and void." With the earth prepared

for life, a brief description is given of the creation of inanimate and animate life; then the account is carried forward to include the creation of man, who was the glory of God's earthly creation.

The 2nd chapter of Genesis presents the details of man's creation—details which are not given in the original account. Following this, we are told of the provision God made for man in the Garden of Eden, and the restriction which was placed upon him with respect to the forbidden fruit. As the story unfolds, we find that man disobeys his Creator, and is sentenced to death. Then, here a little and there a little, the remainder of the Bible reveals the manner in which man is rescued from death, the central figure of that arrangement being Jesus, the Redeemer.

Not Indestructible

Is that which is within us that thinks, feels, desires, and animates divine, and therefore indestructible?

No! The idea that man has a spark of divinity within him is one of the offshoots of Satan's

lie to mother Eve when he told her that she would not die if she partook of the forbidden fruit. (Gen. 3:4) It is one of the "no-death" theories which has deceived the vast majority of the human race throughout all the centuries. "The dead know not anything," the Scriptures state. (Eccl. 9:5) This means that they feel nothing, have no desires, are inanimate, and their thoughts have perished.

Solomon wrote, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Solomon had already answered this question by saying that man and beast have the same spirit, or breath; that as one dieth, so dieth the other. (Eccl. 3:19-21; American Standard Version) Man's pre-eminence over the beast is due to his more refined organism, and to the fact that having been created in the image of God he is able to reason and to understand moral values. He is also above the beasts in the sense that God has provided redemption from death for him, and he will enjoy life beyond the grave because he will be resurrected from the dead.—I Cor. 15: 21, 22

The Conflict upon Us

Are we in the time when the world is about to be in a terrible

conflict? Will the war in Viet Nam possibly be the last?

This question is evidently based on Jesus' prophecy to the effect that at the time of his second presence at the end of the age there would be a time of great "tribulation." The Prophet Daniel, forecasting the same event, described it as "a time of trouble, such as never was since there was a nation."—Matt. 24: 21, 22; Dan. 12:1

This "time of trouble" is to result in the destruction of Satan's world, and the Apostle Paul foretold that this time of destruction would come upon the world as "travail upon a woman with child." (I Thess. 5:1-3) This is in spasms, with periods of easement between. We believe that since the outbreak of the first World War in 1914 the world has been passing through these spasms of trouble, and that they will continue until "this present evil world" is completely destroyed.—Gal. 1:4

The conflict in Viet Nam is a part of this general picture of "tribulation." Today there are chaos and disintegration throughout practically the whole earth. How long these conditions will last, and whether or not they will erupt into a world-wide nuclear war, the Scriptures do not indi-

cate, so far as we know. However, we believe that the culmination of the "tribulation" is reasonably near, and that then will come the manifestation of the kingdom of Christ in all its power and glory that will bless all the families of the earth.

We Do Not Know

Why do sincere evangelists teach

eternal torment if it is not taught in the Bible?

It is not within our province to determine why anyone believes and teaches that which we are convinced is not taught in the Bible. Our duty is to be loyal to the Word of God, and to proclaim its message of glad tidings as widely and as vigorously as possible. We cannot read the minds and hearts of others.

Now a Booklet

The much appreciated series of articles which appeared in *The Dawn* some time ago under the general heading, "The Kingdom of God," is now available in booklet form. These articles are well documented, and should prove to be effective in bearing witness to the truth. They are priced at ten cents each, twelve for one dollar.

THE DAWN

EAST RUTHERFORD

NEW JERSEY

WEEKLY PRAYER MEETING TEXTS

JUNE 2—"I am determined not to know anything among you, save Jesus Christ, and him crucified."—I Corinthians 2:2 (Z. '95-116 Hymn 15)

JUNE 9—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33 (Z. '95-207 Hymn 149)

JUNE 16—"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are

exercised thereby."—Hebrews 12:11 (Z. '96-44 Hymn 233)

JUNE 23—"He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixth, some thirty."—Matthew 13:23 (Z. '96-99 Hymn 306)

JUNE 30—"In the time of harvest, I will say unto the reapers, . . . Gather the wheat into My barn."—Matthew 13:30 (Z. '00-234 Hymn 232)

SPEAKERS' APPOINTMENTS

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

SAM BAKER		LEVI JACOBS		E. K. PENROSE	
LaSalle, Ill.	June 1	Wallingford, Conn.		Connellsville, Pa.	June 19
Rockford, Ill.	2		June 12	LEO POST	
Beloit, Wis.	3	G. M. JEUCK		Waterbury, Conn.	12
Milwaukee, Wis.	4, 5	Hartford, Conn.	June 19	H. W. PRICE	
Appleton, Wis.	6	A. H. KRUMPOLT		Albany, N. Y.	June 2
Plover, Wis.	7	Gettysburg, Pa.	June 18	Rochester, N. Y.	3
Wausau, Wis.	8	York, Pa.	19	Buffalo, N. Y.	4, 5
Minneapolis, Minn.		R. J. KRUPA		Tonawanda, N. Y.	6
(Fillmore)	9	Los Angeles, Calif.	June 5	Toronto, Ont.	7
Minneapolis, Minn.		England	26	London, Ont.	8
(Cedar Ave.)	10	L. P. LOOMIS		Chatham, Ont.	9, 10
Withee, Wis.	11, 12	Lockport, N. Y.	June 5	Detroit, Mich.	11, 12
Indianapolis, Ind.	14	Waterbury, Conn.	12	Flint, Mich.	13
Muncie, Ind.	15	J. Y. MAC AULAY		Saginaw, Mich.	14
Cincinnati, Ohio	16	Allentown, Pa.	June 12	Grand Rapids, Mich.	15
Dayton, Ohio	18, 19	M. C. MITCHELL		Jackson, Mich.	16
Columbus, Ohio	21	Boston, Mass.	June 12	Gary, Ind.	17
Steubenville, Ohio	22	HARRY PASSIOS		Chicago, Ill.	18, 19
Monessen, Pa.	23, 24	Sacramento, Calif.	June 1	Milwaukee, Wis.	20
Pittsburgh, Pa.	25, 26	Chico, Calif.	2	Appleton, Wis.	21
West Newton, Pa.	27	Salem, Oreg.	5	Plover, Wis.	22
Akron, Ohio	28	Portland, Oreg.	6	Wausau, Wis.	23
Elyria, Ohio	29	Onalaska, Wash.	7	Withee, Wis.	24
Toledo, Ohio	30	Tacoma, Wash.	8	Minneapolis, Minn.	
W. C. BERTSCHE		Bremerton, Wash.	9	(Fillmore)	26
Nashville, Tenn.	June 1	Seattle, Wash.	12	Minneapolis, Minn.	
Birmingham, Ala.	4, 5	Nanaimo		(Cedar Ave.)	27
O. D. DEIFER		(Vancouver Is.), B. C.	14	Parkers Prairie, Minn.	28
Baltimore, Md.	June 26	Port Alberni, B. C.	15	C. A. SMITH	
Philadelphia, Pa.	26	Duncan, B. C.	16	Catawissa, Pa.	June 12
PANTEL HATGIS		Victoria, B. C.	17	RICHARD SURACI	
Athens, Greece	June 11, 12	Vancouver, B. C.	19	New London, Conn.	
Corinth, Greece	13-19	Bellingham, Wash.	20		June 19
Thessaloniki, Greece	25, 26	Antioch, Calif.	23	W. N. WOODWORTH	
Macedonia, Greece	27	San Francisco, Calif.	24	Charlotte, N. C.	
Kavala (Old Philippi),		San Luis Obispo, Calif.	26		June 11, 12
Greece	28, 29	Los Angeles Area	28-30	Los Angeles, Calif.	26
Drama, Greece	30				

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

GEORGE BALKO Pittsburgh, Pa. June 12	RALPH GAUNT Saginaw, Mich. June 26	FRANK NIEMCZAK London, Ont. June 12
MIKE BALKO Saginaw, Mich. June 12	EDMUND JEZUIT Gary, Ind. June 19	RAY RAWSON Adrian, Mich. June 19
NICK BARACOS E. Liverpool, Ohio June 12	GENE JEZUIT Wausau, Wis. June 5	NORMAN F. RICE Riverside, Calif. June 19 Ontario, Calif. 19
Monessen, Pa. 26	LEONARD JEZUIT St. Louis, Mo. June 19	WM. W. RYBA Santa Ana, Calif. June 12
WALTER Blicharz Saginaw, Mich. June 5	HENRY KWOLEK Chatham, Ont. June 19	THOMAS T. RYDE Fullerton, Calif. June 26
DAVID A. BRUCE Fresno, Calif. June 12	E. F. LANKFORD San Jose, Calif. June 26	W. STROMBERG Milwaukee, Wis. June 5
HARRY CASLER Monessen, Pa. June 12	ADAM MISKAWITZ LaSalle, Ill. June 5 Dayton, Ohio 18, 19	GEORGE TABAC Minneapolis, Minn. (Fillmore) June 19
FRED J. DARROW San Diego, Calif. June 12	D. J. MOREHOUSE Beloit, Wis. June 5	JOHN TRZYNA Saginaw, Mich. June 19
JOSEPH FENCHAK, JR. Connellsville, Pa. June 5 Duquesne, Pa. 19	KENNETH M. NAIL Stockton, Calif. June 4 Sacramento, Calif. 5	J. I. VAN HORNE Duquesne, Pa. June 5 Connellsville, Pa. 19
IRVING C. FOSS Bakersfield, Calif. June 12 Tehachapi, Calif. 12		

EVOLUTION ONLY A THEORY

To be discussed by

"FRANK AND ERNEST"

KAYO—1150 kc., 9:45 A. M.

Sunday, June 19

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JULY TOPIC: On Sunday, July 17, "Frank and Ernest" will discuss the topic, "When a Man Dies." Special folders will be available to advertise this topic, and will be supplied free. Address your request to, The Dawn, East Rutherford, New Jersey, 07073

CONVENTIONS

JACKSON, MICH., June 5—I.O.O.F. Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

MINNEAPOLIS, MINN., June 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

STEUBENVILLE, OHIO, June 5—YMCA Bldg., 214 N. Fourth St. Mrs. Fred W. Teaff, 136 Kingston Ave.

CHARLOTTE, N. C., June 11, 12—Charlottetown Mall, Community Hall, S. Independence Blvd. Mr. Wm. E. Roach, Route 7, Box 725, Mallord Dr.

SAGINAW, MICH., June 12—Y W C A Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

WATERBURY, CONN., June 12—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

DAYTON, OHIO, June 18, 19—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River Rd.

SILVER CREEK—GRAND ISLAND, NEBR., June 18, 19—Strickland Farm, near Silver Creek. Miss Marguerite Rosswick, 1317 W. Sixth St., Grand Island, Nebr.

CONNELLSVILLE, PA., June 19—South Conneltsville Fireman's Community Hall,

S. Pittsburgh St. Mrs. Raymond Siesky, R. D. 2, Box 497.

MINNEAPOLIS, MINN., June 19—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., June 26—Central Masonic Temple, 912 N. LaSalle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

CINCINNATI, OHIO, June 26—Brotherhood Building, Room 410, Court and Vine Streets. Mrs. W. N. Poe, One West Ridge Place, Newport, Ky.

WINNIPEG, MAN., July 1-3—Seven Oaks Mosonic Hall, 310 Leila Ave. Mr. Barry Kuly, Box 6, Group 9, R.R.1, Winnipeg, Man.

DETROIT, MICH., July 2-4—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Frank Niemczak, 18937 Murray Hill.

LOS ANGELES, CALIF., July 2-4—Convention Auditorium, 2936 W. Eighth St., near Vermont. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

NEW BRUNSWICK, N. J., July 2-4—Drew University, Madison, N. J. Mrs. Kenneth Rawson, 60 Jersey Ave., Menlo Park, N. J.

PRINCE ALBERT, SASK., July 8-10—Mrs. Janet Jinjoe, 428 13th St. E.

CLEVELAND, OHIO, July 17

MONTHLY DAWN MAGAZINE RECORDINGS

Beginning with January, 1966, all issues of The Dawn are being recorded on tape for the benefit of the blind. If you know of blind persons who would like the use of these tapes, please let them know that they are available on loan, free. One 1,800 foot tape, dual track, takes the entire issue of The Dawn. Address Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, N. J. 07070

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
July 30—August 4, 1966

Put an X in each day's square for which you will require lodging:

July 29	July 30	July 31	Aug. 1	Aug. 2	Aug. 3	Aug. 4
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Each night of lodging will provide meals as follows:

July 29 Lodging and breakfast

July 30-August 3: Lunch, supper, lodging, breakfast

August 4: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation and the address to which the confirmation is to be sent:

Name:

Number and Street:

City, State, and Zip code:

Names of all of the other persons included in this reservation:
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

RATES

The charge for the whole period from lodging July 29 through lodging on August 4 (breakfast on Friday, August 5 not included) will be:

Twin bedded Room, per person:

Adults: \$39.00

Children: (2 to 7 years) \$19.50

Children: (7 to 19 years) \$28.50

Single Room: Adults only, \$46.00

Breakfast on Friday morning, August 5, is not included in the full-time charge. It is optional, cost 50¢, and should be arranged for at the time of checking into Briscoe Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.00 per day

Children: (2 to 7 years), \$3.00 per day

Children: (7 to 19 years), \$4.50 per day

Single Room: Adults only, \$7.00 per day

The minimum charge is for one night's lodging and three meals, except as noted under July 29 and August 4 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, July 29. This will apply only to those persons who have not made reservation prior to that date.

Send this reservation request to:

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