

a herald of Christ's presence

THE DAWN

"ALL POWER
IS GIVEN
UNTO ME
IN HEAVEN
AND IN EARTH."

Matthew 28:18

april 1957



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April	7	"The Blood of Atonement"
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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network stations in Miami, Florida and Portland, Oregon use the programs one week later than the above schedule.

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THE GENERAL CONVENTION

The date for the General Convention this year is August 3-9, beginning on Saturday afternoon, and ending at noon the following Friday. It will be held, as last year, at Bloomington, Indiana. Further details later.

THE MEMORIAL DATE: According to the Jewish calendar, Nisan 14 this year is Monday, April 15. Since in biblical reckoning the day begins at sundown, Sunday evening, April 14, is the proper time for the Memorial Supper.

RECORDED LECTURE SERVICE: This service is especially suitable for small groups which have no speakers, and for the isolated. It is available, free, to all who request it. The service includes discourses designed for the brethren, and also lectures suitable for the public. The lectures are recorded on tape. Write for further information.

RADIO CIRCULARS: Have you seen the new ones? Send for a supply to advertise the April 21 "Frank and Ernest" program on the topic, "Hell Gives Up Its Dead."

TELEVISION: Truth programs are currently being televised in Chicago over Station WBKB, Channel 7, 11:15 A. M. Sundays. The series will be concluded on Easter Sunday.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Troublesome Middle East

MORE than nineteen centuries ago the greatest event in history occurred in the Middle East. It was the resurrection of Jesus Christ from the dead. However, the news of this mighty miracle was not flashed around the world. At the time it was restricted to a select few, just a little band of Jesus' disciples. Telling about it later the Apostle Peter said, "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."—Acts 10: 40, 41

After his resurrection, Jesus commissioned his disciples to preach the Gospel throughout all the world, and to announce that "it is he which was ordained of God to be the Judge of quick and dead." (Acts 10:42) The proclamation of the Gospel has included the information that Jesus was raised from the dead, and thus his resurrection has become common knowledge in the civilized world. Some have sincerely believed it, and have endeavored to be faithful in following in the footsteps of Jesus. To many, however, it has been but

a pleasant story, a sort of folklore based upon the imaginations of the disciples of Jesus, whose minds, it is said, became overstimulated by the trying circumstances through which they had passed.

Those early disciples believed that Jesus had come to establish the kingdom which the holy prophets of Israel had foretold. While their hopes were temporarily dashed by his crucifixion, since they were convinced that he had been raised from the dead, they again had confidence that he was the foretold King who was to rule from "sea to sea," and from the river unto the ends of the earth." (Ps. 72:8) After his resurrection, Jesus announced to his disciples that "all power" had been given to him in heaven and in earth. Surely One with such great power would be able to set up that kingdom of promise, that "government" that was to extend its influence throughout all the earth.

True, Jesus left them, returning to the heavenly courts, but the angels promised that he would come again. So the hope and inspiration of the Early Church was in the return of their Lord and King, and in the kingdom which

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they believed he would then establish. This kingdom, they believed, would be the panacea for all of earth's ills, including sickness and death. Paul wrote that Christ would reign until he put all enemies under his feet, and that the great enemy Death would ultimately be destroyed.—I Cor. 15:25, 26

But that was nearly two thousand years ago. Today that section of the world where these glad tidings originated, and from where they went out to the nations far and wide, is in the grip of the most distressing circumstances it has ever experienced. Since Jesus was crucified and raised from the dead, the Israelites themselves have been scattered throughout all nations, but now they are repossessing at least part of the Promised Land, and have become an independent nation among nations. But, without they find themselves at odds with their neighbors even as in the days of old. Egypt, Syria, Arabia—all these places are involved in tensions with Israel even as they were in Old Testament times.

The difference is that now these nations, in the world family of nations are not rated among the strong and powerful of the earth, as they once were. Until recent years they have been viewed as inconsequential, and of importance only to the extent that the great powers of the West could profit from their natural resources, principally of oil.

But suddenly this situation has changed. Not that these small mid-

dle eastern nations have in themselves become strong from a military point of view, but because of their geographically strategic position in a struggling world of powerful nations, and because their natural resources are coveted and, to an extent, essential to the economic stability of some of the great powers of earth.

The Eisenhower Doctrine calling for the defense of the Middle East against communism has brought a warning from Russia that nuclear weapons might be used if the Arab world allows itself to come under the domination of the United States. The situation is a precarious one in which a slightly wrong move on the part of any of the parties involved could well lead to the Third World War with all its horrors.

Out of this stress and strain unprecedented things are emerging. The visit to Washington of King Saud, of Saudi Arabia, is an example. Although quite different in most respects, the visit of this fabulously wealthy monarch—the only remaining absolute monarch, who required several floors in a large hotel to house his attendants and advisers—reminds us of another royal visit. This one occurred more than three thousand years ago; that is, the Queen of Sheba's visit to Solomon. Solomon no doubt was on a par with King Saud so far as his wealth and glory were concerned.

But there was a vast difference between these two visits so far as the method of travel is concerned.

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It was quite an undertaking for the Queen of Sheba to make what was then a long journey to visit Solomon. But times have changed since then—radically changed. And this change has come about suddenly.

When, through invention, this sudden change began to take place, many philosophers announced that the human race was entering the "brain age." But this was not the true explanation. Actually, the human species is no more brainy now than in the days of Solomon. Many of the greatest sculptors, artists, musicians, and writers which the world has ever produced, predated by centuries the so-called brain age of modern times.

The Bible alone supplies the true explanation of why, in so short a time, the world has advanced from ten-mile an hour travel to several hundred miles, and in far greater comfort. That explanation is furnished in the prophecy of Daniel, chapter 12, verse 4. This prophet of God foretold a period in human experience which he designated the "time of the end". He forecast that in this "time of the end" there would come a great increase of knowledge, and that there would be much running to and fro. It is the fulfilment of this prophecy that we are now witnessing.

The general increase of knowledge and the much and rapid travel have come about in such a comparatively short time that it is almost unbelievable. And we are only in the beginning. Based on information released by large manu-

facturing concerns and by outstanding research laboratories, and other reliable sources, it is now being predicted that in a very short time we will see such things as air conditioned clothes; rockets that will take passengers to Europe in an hour; conveyer belts on which to ride to work; towering city buildings built almost entirely of glass; radar brakes for automobiles; that people will be spry and healthy in old age, and live past a hundred. These are just a few of the marvels which are ahead.

But all of this does not mean that the people are more brilliant today than in times past. Through the rapid increase of knowledge to which the printing press led, the accumulated knowledge of the past and present is made available for all in the fields of research. Every inventor and every scientist is helped by the findings of all the others. As for the vast majority of us, about all we need to know is how to push buttons. The people of Solomon's time could have done as well.

Perhaps the best proof that the general intelligence of the human race has not increased is in the fact that man is not able to find a way adequately to safeguard himself against total destruction by his own inventions. Solomon was a man of peace, and the Queen of Sheba's visit was merely one of courtesy and friendship, mingled with curiosity. Now that the increase of knowledge in this prophetic "time of the end" has brought all the far-flung nations of earth

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into each other's back yards, so to speak, there is a hurrying back and forth of ambassadors, prime ministers, secretaries of state, presidents, kings and dictators, for the purpose of finding solutions for the myriad problems of the world, any one of which is serious enough, if solutions are not found, to lead eventually to the Third World War. The world can build rockets and hydrogen bombs, but it cannot solve the problems created by fallen man's selfishness. The Prophet Daniel forecast this also. He indicated that there would develop a "time of trouble such as never was since there was a nation." We are now witnessing this trouble. The prophetic increase of knowledge has permeated into the hitherto backward and "have not" nations of the earth, and they are all astir in clamoring for their rights, real and fancied.

This is one reason the Middle East is now so prominently in the news. Another reason is that Israel is one of the nations of the Middle East. Because we are living in a period of transition leading to the full establishment of the kingdom of Christ, it is the due time for the ancient people of God to repossess their Land of Promise. They are liked no more than they were in the ancient past, so the tensions mount, and will continue to increase, until the problems of Israel and the whole world are solved by that foretold "government" which will be on the "shoulder" of "The Prince of Peace."

As we have noted, many centu-

ries have passed since the early disciples looked to Jesus to set up this government. This does not imply any delay in God's plan, however. During these centuries God has been taking out from the Gentiles a "people for his name," a people to be associated with Jesus in the spiritual phase of his kingdom. Now that work is nearly completed, and in his wisdom and overruling providences the Lord turned loose the forces of knowledge that will continue to stir the world into more and more frenzied action, until man's social order is set aside, and room made for the kingdom of Christ.

In that kingdom, the people of all nations will receive their rights. Peace and security will be assured to all. One of our modern expressions is the "abundant life." The Prophet Isaiah forecast that in the kingdom of Christ all would be assured of this "abundant life." He described it as a "feast of fat things" which the Lord would make "unto all people," a feast "of fat things full of marrow," and of "wines on the lees well refined." —Isa. 25:6

The Lord, in his wisdom, knew that the human race would need a certain preparation for these blessings, especially an awakening to a realization of their need for them. God permitted the great increase of knowledge to bring about this awakening, and at the same time give mankind the opportunity to discover that apart from him and the controls of Christ's kingdom, the very knowl-

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edge that could and will yet be such a marvelous and lasting blessing would lead to national suicide.

The rich and satisfying blessings of Christ's kingdom will include freedom from sickness and death. The increase of knowledge is helping to prepare the people for these blessings also. And, while medical science is predicting that the time is not far distant when people will be living far past the century mark, we predict, on the authority of God's Word, that when the long-promised kingdom of Christ is fully established, those who accept the provision of divine grace through the Redeemer and obey the laws of the kingdom, will live forever.

MANSFIELD, TEXAS

NOVELIST JOHN HOWARD GRIFFEN, who became blind as a result of bombing in the South Pacific thirteen years ago, has suddenly regained his sight. He said that he had received no bump or jar which, under certain circumstances, might account for this seeming miracle. While walking toward his parents' home he suddenly began to see what seemed to be red sand before his eyes. A few minutes later he began to see objects clearly. Here was a case, apparently, in which nature's own marvelous curative powers had, after years, succeeded in removing the block to vision.

When Jesus was on earth he employed the power of the Creator to restore sight to the blind, and to perform various other miracles of

healing. He even restored the dead to life. We speak of these accomplishments as miracles, and to us they are, but this is only because we do not understand how they were performed. One may be a good driver of an automobile, yet know nothing of the principles involved in causing it to run. Should the engine fail, he would be helpless until an experienced automobile mechanic was available to start the engine. The mechanic, who knows how the automobile was made, quickly locates the trouble, and starts the engine. This is not a miracle. It is simply that the mechanic understands the operation of the automobile.

So the great God and Creator of the universe, and of life itself, is able, through whatever agencies he may choose, to repair the human organism—even to the supplying of new parts if necessary. And this is exactly what he has promised to do on behalf of the entire sick and dying world. In a sweeping promise pertaining to the time of Christ's kingdom the Bible declares that the people of that time shall not say, "I am sick."—Isa. 33:24

LONDON, ENGLAND

A REPORT from London tells of two persons who died of heart failure and, after being dead for half an hour, were revived by the massaging of their hearts. The report emphasizes that they remembered nothing of the time they were dead. The revival of persons whose hearts have stopped beat-

ing has been accomplished on a number of occasions in recent years, but in no instance has the person involved any recollection of what happened during the "death" period.

In view of the general belief that man is inherently immortal and possesses a soul which continues to live after the body dies, many wonder what becomes of this soul in the cases of those who die and are brought back to life. If the soul is the conscious being, and continues to be so after death, why does it become unconscious when the heart stops beating? It may be argued, of course, that in the case of temporary heart failure a person is not actually dead; not dead long enough, that is, for the soul to have a chance to escape from the body and resume its existence as an etheriel entity.

But there is one case on record of which there can be no question but that the person actually died. It was that of Lazarus, the brother of Martha and Mary. He had been

dead four days before Jesus awakened him from the sleep of death. His body had begun to decompose. But we have no record that Lazarus remembered anything of what happened during those four days. The logical assumption is that had he been dead for thousands of years it would have been the same.

When Lazarus died, Jesus said to his disciples, "Our friend Lazarus sleepeth." They misunderstood what Jesus meant, and he said to them plainly, "Lazarus is dead." (John 11:11, 14) A sound sleep is a state of temporary unconsciousness, and Jesus used it as an illustration of the position of Lazarus in death, for he knew that Lazarus would be awakened from death.

Death is the penalty for sin—"As in Adam all die." Because of God's loving provision of redemption through Christ, the dead are to be awakened—even so in Christ shall all be made alive." (I Cor. 15: 21, 22) Because of this the Bible, in both the Old and New Testa-



WEEKLY PRAYER MEETING TEXTS

APRIL 4—"Let us walk honestly, as in the day."—Romans 13:13 (Z.'03-122 Hymn 312A)

APRIL 11—"Let us walk—not in rioting and in drunkenness."—Romans 13:13 (Z.'03-123 Hymn 267)

APRIL 18—"Beloved, think it not strange concerning the fiery trial which is to try you, inasmuch as ye are par-

takers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13 (Z. '96-31 Hymn 99)

APRIL 25—"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6 (Z. '00-139 Hymn 71)

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ments, often refers to the dead as being asleep. Were it not for the provision of the resurrection they would be eternally dead.

The general belief of inherent immortality is not supported in the Bible. There is no such thing as an immortal soul. This expression is not found anywhere in the Word of God. In Genesis 2:7 we are told what a human soul really is. The text reads, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

From this it is clear that a "soul" is, in reality, a living being consisting of an organism animated by the "breath of life." When the organism fails to function, or the breath of life is cut off, the soul dies. Thus, in the case of those who experience heart failure, the soul, or being, dies. If a physician is able to start the heart to function again before there is a serious breaking down of body tissues, the soul, or being, is restored to life.

The report from London says that in England an exclusive club has been formed known as the "Good to Be Alive Club." The only ones eligible to join are those who have been temporarily dead and "brought back to life." In the millennial age the "Good to Be Alive Club" will no longer be exclusive. The millions of Adam's race, once asleep in death, will then have been awakened from death, and doubtless the vast majority of them will be most happy to be alive again. These will be the "ransomed of the Lord" who will have returned from death with "songs and everlasting joy."—Isaiah 35:10

TRENTON, NEW JERSEY

A GROUP of physicians has petitioned the New Jersey State Legislature to legalize "mercy killing," that is, the taking of life under the supervision of a physician to put an end to suffering in the cases of those for whom there is no hope of recovery. Whether such a proce-

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

"HELL GIVES UP ITS DEAD"

WJAS

SUNDAY, APRIL 21
1320 kc. 11:00 A. M.

Hear "Frank and Ernest" discuss the greatest miracle of the ages. Send for a free copy of the booklet, "The Truth About Hell." Address:

Box 60, Dept. N, General Post Office
"FRANK AND ERNEST"
NEW YORK, N. Y.

For Your Newspaper

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

MAY TOPIC: The advertized broadcast next month will be on the 19th, and the topic will be, "Probation After Death." This topic, we believe, will be a good one to advertize. Our new radio circular is being well received, and we suggest that a special effort be made to distribute as many of them as possible for the May 19th broadcast. Place your request early, and for as many as you can use. There is a blessing in the distribution of these circulars.

ture is justified under the laws of God is a question on which not all agree.

The Bible informs us, however, that man was created in the "image of God," and that God is love. This is unquestionably the reason for the quest of all ages, on the part of those not on the lunatic fringe of society, to find a way to lessen and, if possible, destroy pain. For this reason also it is considered a misdemeanor to inflict suffering even upon lower animals. Surely we are all thankful for the good work being done by the Society for the Prevention of Cruelty to Animals.

Strange, is it not, that traditions which have come down to us from the Dark Ages insist that God, the loving Creator, will torture unbelievers forever in a fiery hell? This view, of course, is quite out of harmony with the teachings of the Bible. The penalty for sin is death, which is a merciful penalty. But God in his love has, through Christ, provided redemption from even this penalty. During the thousand years of Christ's kingdom, the Bible assures us, all the dead are to be awakened from the sleep of death and given an opportunity to believe, obey divine law, and live forever.

When this work is complete the wonderful promise of God in Revelation 21:4 will be fulfilled. This promise assures us that there shall be no more pain and no more death. The wilfully wicked of that time will be cut off in death. (Acts 3:23) This we might refer to as the "mercy killing" of the wilfully

wicked. They will not be kept alive in a place of torment. All others will live forever, not in sickness and pain, but in perfection of health, and in harmony with their Creator. Then there will be no "incurables."

JERUSALEM

A JEWISH scientist has developed a practical and inexpensive method of removing the salt from sea water, and the Israeli government is planning to put it into immediate use to solve their water problem. There are prophecies in the Bible which assure us that the desert lands of earth will become productive through an adequate supply of water. To what extent this will be brought about by man's own efforts is a question which time alone will answer. So far as Palestine is concerned it is significant that there has been an encouraging increase in the amount of rain fall in recent years.

When God created our first parents he commanded them to multiply and fill the earth, and subdue it. Man, in other words, was commissioned to conquer the earth, and it might well be that the Lord, in his overruling providences, will permit man to discover ways and means of bringing about many of the things promised in his Word so far as the productivity of the earth is concerned. We know that the earth shall "yield her increase," and that it will be brought about in God's own due time and way.—Psalm 67:5-7

LESSON FOR APRIL 7

Jesus Faces the Cross

GOLDEN TEXT: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
—Matthew 26:39

MATTHEW 26:26-29, 36-46

JESUS' earthly ministry was almost completed. He had said to his disciples, "Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified." (Matt. 26:2) He assembled with his apostles in the "upper room" to partake of the passover with them for the last time. As they partook Jesus announced that one of them would betray him; and then when Judas asked, "Master, is it I?" Jesus replied, "Thou hast said."—vss. 14-25

And then, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—vss. 26-28

The observance of this memorial of Jesus' death, and water baptism, are the only two ceremonials the Scriptures enjoin upon the followers of the Master. The memorial of Jesus' death, as he instituted it, is a simple but a very beautiful and meaningful rite, the

circumstances under which it was instituted adding to its significance.

Jesus and his disciples were assembled to partake of the annual Jewish passover, which was in commemoration of the nation's deliverance from Egyptian bondage. At the time of that deliverance there was the slaying of the passover lamb and the sprinkling of its blood on the lintels and door posts of every Jewish home. This saved the firstborn of each family from death, and during that night the lamb was eaten.

John the Baptist announced the presence of Christ, declaring "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Paul wrote, "Christ our Passover is sacrificed for us." (I Cor. 5:7) It is clear from these and other texts that Jesus is the antitypical Passover Lamb. The followers of Jesus are described in Hebrews 12:23 as the "church of the firstborn," meaning that they are the antitype of Israel's firstborn which were passed over that night in Egypt when the Egyptian firstborn were slain.

Thus all true believers are the

first to be saved from death through the blood of "Christ our passover." But just as all Israel was delivered from the bondage the next day after the firstborn were saved, so all mankind will be delivered from the thralldom of sin and death, during the age immediately following the completion of the "church of the firstborn."

When Jesus gave the "bread" and the "cup" to his disciples to eat and drink he was not instituting a new form of the passover feast. He was about to fulfil the passover type by his own death as the "Lamb of God." What he instituted, therefore, was a memorial of his own death, a ceremony designed to remind consecrated believers of what their Savior means to them, and the vital relationship they bear toward him in the outworking of the divine plan of salvation for the world of mankind.

Concerning the "bread" Jesus said, "This is my body." Of the "cup" he explained, "This is my blood of the new testament, which is shed for . . . the remission of sins." (vss. 26-28) Jesus' body was "broken," and his blood was shed. Both indicate death. Concerning the "bread," Jesus on another occasion explained that it represented his "flesh" which he would give "for the life of the world." (John 6: 51) Shed blood, as pictured in the "cup," symbolizes life poured out, so the two emblems combine to emphasize not only that a life was given, but that it was a human life.

The proper time to partake of

QUESTIONS

Explain the background and significance of the Memorial Supper?

How often should Christians partake of the Memorial?

What was the "cup" which Jesus asked to have passed from him if it were the Father's will?

these emblems is once each year on the anniversary of Jesus' death, which this year is on Sunday evening, April 14. By partaking of these emblems we are renewing our acceptance of Jesus as our Redeemer and Savior. Paul adds a further significance, explaining that it symbolizes a communion, or common union of the "body" and "blood" of Christ; meaning that we suffer and die with Jesus, and if faithful, will live and reign with him.—I Cor. 10:16, 17

Jesus' experience in Gethsemane was a very trying one. We read that "in the days of his flesh," he "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard for his piety." (Heb. 5:7 Margin) Jesus knew he was to die for the sins of the world. He knew that his Father could save him from death by raising him from the dead. Receiving the assurance, that because of his piety or holiness, his life would be restored, he faced his persecutors with resolute calmness.

"This cup" from which he sought release if it had been the Father's will was apparently the ignominious experience in connection with his arrest and death.

Jesus Praised and Condemned

GOLDEN TEXT: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified."—Matthew 27:22

MATTHEW 21:1-11; 27:20-26

WHAT is known as Palm Sunday commemorates Jesus' riding into Jerusalem on an ass, presenting himself to the people of his nation as their King. This was but a few days before his crucifixion, and while a considerable number of his followers and friends—a "great multitude," the record states—"cried, saying, Blessed is he that cometh in the name of the Lord," the religious rulers of the people rejected him. This meant that the enthusiasm of this acceptance of Jesus as their king was short-lived.

However, it was essential that Jesus present himself in this way because it had been foretold by the Prophet Zechariah, and therefore a part of the divine will for him. (Zech. 9:9) In John 1:11 and 12 we read that Jesus "came unto his own and his own received him not; but as many as received him, to them gave he power to become the sons of God." Jesus presented himself to his own people throughout the entire course of his ministry. But despite both his teachings and his miracles the nation as a whole rejected him. His presentation was climaxed by his triumphal entry into Jerusalem, and in this also the nation failed to ac-

tually accept him as their King and Messiah.

But some did receive Jesus. To these he gave "power," or authority, to become "sons of God." The Gospel-age "sons" of God are those who compose the divine ruling house, the messianic kingdom class. Symbolically they are shown together with the "Lamb"—Jesus—on Mount Sion, having "his Father's name written in their foreheads. (Rev. 14:1) So far as Israel as a whole was concerned, the exclusive right to this rulership was taken from them, as Jesus explained and given to a "nation bringing forth the fruits thereof." (Matt. 21:43) This new "nation" is the one referred to by the Apostle Peter as a "holy nation, a royal priesthood."—I Pet. 2:9

Jesus labored zealously in his effort to help the people of Israel. "How often," he said, "would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) "Jerusalem," as a "house," which was to be left "desolate," refers to Israel as God's chosen ruling "house," or "nation." It was left "desolate" when the kingdom was taken from the people of Israel

and given to the new "nation," the Gospel-age house of sons.

But the people of Israel will have an opportunity to receive the blessings of life through Christ. Even those immediately concerned with the rejection and crucifixion of Jesus, raised from the dead, will yet say, "Blessed is he that cometh in the name of the Lord."—Matt. 23:39; Rom. 11:15

Much was crowded into those last few days of Jesus' earthly life. He drove the money-changers out of the temple, and in the temple taught, and healed the sick. The scribes and Pharisees questioned his authority to teach; and the Sadducees endeavored to refute his teachings concerning the resurrection of the dead. Still later his disciples went to him on the Mount of Olives and asked him concerning the signs of his second presence and the end of the age.—Matt. 24:3

Chapter 24 and 25 of Matthew contain Jesus' answer to the questions of the disciples. After this we find him with his disciples in the "upper room" partaking of the passover, where also he instituted the memorial of his death. Then came Gethsemane, his arrest and appearance before Pilate, the account of which constitutes the latter part of our lesson.

In bringing Jesus to Pilate, his enemies accused him of claiming to be a king. If this were true it would be treason against the Roman Empire. Pilate asked Jesus if this charge was true, and the answer was "Thou sayest," meaning that he did consider himself to

QUESTIONS

What is the meaning of Palm Sunday?

What great blessing came to the individual Israelites who accepted Jesus?

Relate some of Jesus' experiences between his triumphal entry into Jerusalem, and his trial before Pilate?

Why did Pilate desire to release Jesus?

When will the Israelites again say, "Blessed is he that cometh in the name of the Lord?"

be a king.—Matt. 27:11, John 18:37

Pilate recognized that Jesus, despite his claim to kingship, was no threat to the Roman Empire, but in the light of his confession, there was nothing he could do about it except to offer to release Jesus should the Jews be willing at Passover time to have one convicted of crime released, as was the custom. (John 18:39) But they were in no mood for any such arrangement. They were determined that Jesus should be put to death, so they cried, "Crucify him."

By an act of symbolic hand washing, common to that day, Pilate indicated that he was not willingly complying with their wishes, and did not want the blood of this innocent man on his hands. The people replied, "His blood be on us, and on our children." (Matt. 27:25) How little did they realize what this would cost them and their posterity throughout the period of their national disfavor, which even then was chronologically due to begin. They have suffered much because of their sin, but now, thank God, favor is returning to them.

Jesus' Victory and Commission

GOLDEN TEXT: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

—Matthew 28:18-20

MATTHEW 28:1-10, 16-20

JESUS was victorious over the world and its spirit of selfishness throughout the entire period of his ministry. He gained a victory in his crucial trial in Gethsemane. Finally, on the cross, he triumphantly yielded himself up to actual death, saying to his Heavenly Father, "Into thy hands I commend my spirit." (Luke 23:46) Then he died. In death he was helpless to do anything for himself, but he was raised from the dead by the power of his Heavenly Father.

Peter testified concerning Jesus' resurrection, "Whom God hath raised up, having loosed the pains of death." (Acts 2:24) Paul wrote respecting the mighty power of God "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places."—Eph. 1:20

The Heavenly Father used one of his holy angels to announce to the women who came to Jesus' tomb that he had been raised from the dead, even as he had used an angel to announce the Savior's birth. In both instances the angel's opening

salutation was, "Fear not." When Gideon realized that he had talked face to face with an angel he said, "Alas, O Lord God!" Then the Lord said to him, "Peace be unto thee; fear not: thou shalt not die." (Judg. 6:22, 23) Apparently there was a belief among the Israelites that to see an angel meant that one would die. Perhaps this is the reason for the reassuring words, "Fear not."

Certainly the women at the tomb had nothing to fear. The angel was not there to smite, but to impart the glad tidings that their beloved Master was no longer dead—"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." The empty tomb, as it turned out, was to be among the last convincing proofs that Jesus had been raised from the dead; for, at the instigation of the enemies of Jesus, the false story was circulated that his body had been stolen by his friends to make it appear that he had been resurrected.

But it convinced "Mary Magdalene and the other Mary," and they were commissioned by the angel to

"go quickly, and tell his disciples that he is risen from the dead." Great truths are not given to the Lord's people merely for their own satisfaction. It was glorious news to these two women that Jesus had been resurrected, but they were to share it with others—"Go quickly and tell." This commission to "go quickly, and tell" has been upon the Lord's people throughout the age, and still is. If it has been given to us to know the mysteries of the divine plan, the center of which is the crucified and risen Lord Jesus, then it is incumbent upon us to tell the whole world these blessed tidings.

The instructions from Jesus which the women were to relay to his disciples, were that they should go into Galilee and that there he would meet them. They followed these instructions, going "into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted."—vss. 16, 17

When Jesus met his disciples in the appointed mountain he announced, "All power is given unto me in heaven and in earth." (vs. 18) The disciples at that time were not prepared to grasp the full import of this statement. Previously he had employed divine power to heal the sick and raise the dead; but he had refused to use it on his own behalf. He spurned the temptation to turn stones into bread that he might satisfy his hunger. He had allowed his enemies to arrest and crucify him. He hung helpless upon the cross, growing weaker

QUESTIONS

Was Jesus victorious in death, or before his death?

By what power was he raised from the dead? What is the responsibility of those to whom truth is given?

What has been the divine plan for the Gospel age?

and weaker until he died.

But now he was changed. "All power" had been given to him. The power of the Heavenly Father who had raised him from the dead was now his, to be used in the further execution of the divine plan. Nothing now could stand in the way of his establishing the mighty government of promise.

But the "due time" for this kingdom work had not yet come. There was still another preparatory feature of the divine plan to be accomplished. Representatives from among mankind were to be selected and trained to be associated with him in his kingdom work, their worthiness of this exalted privilege to be determined by their willingness to suffer and die with him. The invitation, or "calling", of these was to be by means of the Gospel, and this meant that the Gospel was to be preached in all the world.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (vs. 19) The thought is that those who responded to the Gospel, regardless of nationality, and consecrated to do God's will, were to symbolize the burial of their wills by water immersion. This has been the divine plan for the Gospel age.

Book of Beginnings

GOLDEN TEXT: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

—Genesis 2:7

GENESIS 2:4-9; 15-22

THE expression in the opening verse of our lesson, "These are the generations of the heavens and the earth when they were created," refers principally to chapter 1 of Genesis. The word "generations" is translated from a Hebrew word which Prof. Strong defines as figuratively meaning "history." The same word appears in Genesis 5:1 where reference is made to the "generations" of Adam; and in chapter 6:9 where we read of the "generations" of Noah. The reference seem to be to records of events with which these two men were acquainted, and could accurately record.

Note the difference in style, however, in the record of events prior to Adam's creation. Here we find the statement over and over again, "And God said." This expression does not appear after Adam's creation except in cases where the Lord issues his commands and instructions to his human creatures. The thought is that Adam could have known nothing of what had occurred prior to his creation except as it was told to him by the Creator. After that he would be personally acquainted with events because of his association with them.

In verse 7 of our lesson—which is also the Golden Text—the word "soul" appears in the Bible for the first time and here we are told just what it is, and how it was made. The text reveals that the soul is composed of the body, or organism, animated by the breath of life. Neither the body nor the breath apart from the body is a soul; it is the proper union of the two—"man became a living soul."

The soul, then, is not a separate entity that dwells within the human body, and escapes at death, remaining alive. A soul is a living being. Destroy the body, or take away the breath of life, and the soul, or being, dies—"The soul that sinneth, it shall die." (Ezek. 18:4) The expression "immortal soul" does not appear anywhere in the Bible.

God provided a garden home for our first parents in which there was "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (vs. 9) The Hebrew word here translated "tree" is frequently used in the Old Testament to denote many trees, or groves. In a sense we might think of all the food-bearing trees in Eden as trees of life—ex-

cept, of course, the "tree of knowledge of good and evil."

Adam was forbidden to eat of this tree, the penalty for disobedience being death—"Thou shalt surely die." (vs. 17) The important lesson in this is that Adam was given a test of obedience to his Creator. Being created in the image of God, he possessed the ability to obey, and it was just that God should require him to obey.

Later the "serpent," speaking for Satan, challenged God's statement, "Thou shalt surely die." He told mother Eve that this was not true—"Ye shall not surely die." (ch. 3:4) This was a falsehood, but Satan has been able to deceive practically the whole world with the theory that man does not die, that death is merely a "door into another room," where life continues and is more abundant. The "immortal soul" deception is one of the facets of Satan's lie.

"The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (vs. 18) The Creator understood this situation, but before he created Eve he gave Adam an opportunity to discover it for himself, and thus realize his own need. True appreciation of our blessings stems from a realization of our need for them.

God assigned Adam the task of naming all the lower animals. In this way he became acquainted with his "subjects" over which he was given dominion. By this undertaking he also learned how

QUESTIONS

Explain the expression, "Generations of the heavens and the earth."

What is a soul?

Explain how the first human soul was created.

Was there more than one tree of life in Eden?

What is the divine penalty for sin?

How did Adam learn to know his need for Eve?

alone he was himself—"but for Adam there was not found an help meet for him." (vs. 20) In each of the lower animals Adam would see marvelous evidences of the handiwork of God, but in none of them did he find the divine image. They could not reason with him, he could not fellowship with them.

The method God chose for creating Eve was a novel one, but there was a reason for it. Adam grasped this reason, and when Eve was presented to him, explained, "This is now bone of my bones, and flesh of my flesh: she shall be called Women, because she was taken out of Man." (vs. 23) The Apostle Paul draws an important lesson from this, which we quote: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. 5:28-32

THE PEOPLE OF THE BIBLE

PART XXIV—OLD TESTAMENT PROPHETIC BOOKS



God's Holy Prophets

"And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."
—Acts 3:20, 21

AMONG the very important people of the Bible are the holy prophets of the Old Testament. The majority of these servants inspired of God wrote books which bear their names, and these are often referred to as the "major" and "minor" prophets, this distinction being determined by the length of the books which they wrote. (There are four major prophets—Isaiah; Jeremiah; Ezekiel; and Daniel.) (The minor prophets number twelve—Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; and Malachi.)

These, however, are not the only "holy prophets" of the Old Testament. There are five others—Moses; Samuel; Job; Solomon; and David. (In the New Testament,

Jude speaks also of Enoch, "the seventh from Adam," as being a prophet. (Jude 14) We have already, in previous articles of this series, reviewed some of the experiences and characteristics of this latter group, so are now merely identifying them as among those used by God as prophets, or seers, to foretell coming events in the outworking of his divine plan for the redemption and restoration of the sin-cursed and dying race. In another article of the series we have also become acquainted with Daniel, the fourth of the major prophets.

We know little of the major and minor prophets except what is revealed by their writings. Unlike Moses, Samuel, Solomon, and David, they were not used by the Lord as lawgivers, or judges, or

kings, their niche in the divine arrangement being largely as writers of prophecies.

Isaiah

According to verse one of Isaiah's prophecy, he was the son of Amos. The "vision" which enabled him to prophesy concerning "Judah and Jerusalem" came to Isaiah during the reign of four of Judah's kings—Uzziah, Jotham, Ahaz, and Hezekiah. The immediate service of Isaiah, and of the other prophets, was on behalf of God's people with whom they were contemporary. But more important than this was the fact that under the inspiration of the Holy Spirit they foretold important coming events relating to the plan of God.

The Apostle Peter refers to this larger ministry of the prophets, saying that they foretold "the sufferings of Christ, and the glory that should follow." (I Peter 1:11) In the fifty-third chapter of Isaiah's prophecy we have a notable example of this. He describes the suffering and death of Jesus, saying that he would be "brought as a lamb to the slaughter." Then, in conclusion, he says of Jesus that he would be given a "portion with the Great." This is a prophecy of Jesus' high exaltation to the right hand of the throne of God.—vss. 7-12; Rev. 3:21; Heb. 8:1; 12:2

In our text, in which Peter refers to all God's holy prophets since the world began, he says that they also prophesied concerning the "times

of restitution of all things" which would follow the second coming of Christ. The prophecies pertaining to Christ's suffering apply to his first advent, while those which describe the work of "restitution" refer to his second presence. Thus the work of both advents was foretold by the "holy prophets" of God.

Isaiah wrote eloquently concerning the "times of restitution." In Chapter 33, verse 24, he says concerning that future time that the inhabitants "shall not say, I am sick." In chapter 25, verses 6-9, he describes the work of Christ's kingdom, which is the work of restitution, and says that then death will be swallowed up in victory, and that the people will be glad and rejoice in the Lord's salvation.

Jeremiah

The name Jeremiah means "Jehovah has appointed." He began his service as a prophet during the reign of Josiah, king of Judah, and his ministry continued until the nation was overthrown in the reign of Zedekiah, and the people taken captive to Babylon. Jeremiah was not taken to Babylon, however, but left with the few whose duty it was to be "vinedressers" under the Babylonish government. Later, most of these fled to Egypt for their safety, taking Jeremiah with them, and it is believed that the prophet died in Egypt.

Jeremiah is known as the prophet of doom. This is because the Lord commissioned him to call attention to the sins of the nation, and the calamities which would

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fall upon them because of their idolatries. This message was so condemnatory that Jeremiah for a time hesitated to declare it, but then, as he testified, the Word of the Lord was in him as a fire shut up in his bones, "and I was weary with foreboding, and I could not stay."—ch. 20:9

Serving as prophet during the declining years of the kingdom of Judah, when there was corruption within the nation, and enemies without, his ministry brought much suffering upon himself. During the closing scenes of Zedekiah's reign he was charged by the princes with hindering their war efforts, and the king gave permission to do with the prophet what they desired, and they threw him into a miry prison pit to die. He was rescued from this horrible place by an Ethiopian eunuch, Ebed-melech.—ch. 38:6-13

When Jeremiah was first called by God to serve as a special prophet, he sensed the difficulties attached to such a mission, and also realized his own weakness. He said, "Ah, Lord God, behold, I cannot speak; for I am a child." Then the Lord said unto him, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put

my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—ch. 1:6-10

Thus the Lord gave Jeremiah the loving assurance of help in every time of need; and in view of the commission given to him, he was many times in need of divine protection. His commission over the nations and the kingdoms to "root out, and to pull down, and to destroy," and later to "build, and to plant," should not be construed to mean that he would literally destroy and rebuild nations. The thought is, rather, that he was commissioned to utter prophecies covering, first a work of destruction, to be followed by restoration.

Jeremiah fulfilled this commission both with respect to the nation of Israel, and the world of mankind as a whole. He prophesied the calamities which, even in his own lifetime, came upon his own people when Zedekiah was overthrown and the nation taken captive to Babylon. He foretold that this captivity would last for seventy years, and that then the Gentile nations responsible for it would be punished.—Jer. 25:8-14

In chapter 30, verses 18 and 19, Jeremiah prophesies that the city of Jerusalem, and the temple, desolated by Israel's enemies when the nation was taken into captivity, would be rebuilt, and that out from this place there would again "proceed thanksgiving and the voices of them that make merry."

Thus we see that Jeremiah forecast the destruction of Judah, and the regathering and rebuilding which would follow the captivity.

But Jeremiah's prophecy takes on a much wider scope than this when viewed in the light of the divine plan. In chapter 16 verse 13, he forecasts a much greater scattering of the people than was true in connection with the Babylonian captivity. He declares that they would be "cast...into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor."

From this later and greater captivity, Jeremiah foretold they were also to be delivered. Continuing in this same chapter, Jeremiah declares that the Lord would restore his people from all the lands whither he had driven them, and would "bring them again into their land."—ch. 16: 14-17

In chapter 31:31-34 Jeremiah, speaking again for the Lord, tells of a time when a New Covenant would be made "with the house of Israel, and with the house of Judah," a covenant in which the law of God would be written in the people's hearts, and in their "inward parts." This describes a restoration of at-one-ment between God and man, and is one of the promises of "restitution" which Peter declared had been spoken by the mouth of all God's holy prophets. "In those days" of "restitution," declares Jeremiah, "they shall say no more, The fathers have eaten a sour grape, and the

the children's teeth are set on edge; but everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (ch. 31:29, 30) Father Adam ate the "sour grape" of sin, and all his progeny have suffered death as a result. But in the "times of restitution" mankind will be released from adamic condemnation, and the only ones then who will die will be those who individually, and willfully, disobey the divine law.

Ezekiel

The Prophet Ezekiel, according to his own testimony, was a priest, and the son of Buzi. He was taken captive to Babylon prior to the full overthrow of the Jewish nation, and it was in Babylon that the Word of the Lord came to him and he wrote his prophecy. (ch. 1:1-3) Little more than this is known of the personal life of Ezekiel. Historians say that he was distinguished by his stern and inflexible energy of will and character.

Being one of the "holy prophets" we would expect to find in his prophecy some reference to the "times of restitution of all things," and in this we are not disappointed. In chapters 37 through 39 of his book we find a remarkable prophecy of the restoration of Israel, picturing the desolated and scattered condition of the nation as a "valley of dry bones," which, the Lord explains, "are the whole house of Israel." ch. 37:11

These "bones" are seen to come together, flesh and skin are formed

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on them, and finally life is given. This latter, we learn, describes the result of the outpouring of the Holy Spirit upon the restored Israelites, the result of which will be the opening of their eyes to know the Lord. The final result of this will be that the Lord will not hide his face from them any more. One of the mighty acts of God which will contribute to removing Israel's blindness will be his intervention on their behalf when attacked by aggressor hordes from the "north" in the final phase of the great "time of trouble."

In the sixteenth chapter of Ezekiel's prophecy, verses 44-63, there is another remarkable promise of "restitution" involving the resurrection of the dead—the Israelites and the heathen as well. Verses 60 to 63 reveal that after these are made free from the captivity of death they will be brought into covenant relationship with God.

Hosea

In the opening verse of his prophecy Hosea identifies himself as the son of Beerī, and informs us that the Word of the Lord came to him during the "days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel."

Much of Hosea's prophecy is in the nature of a warning against Israel and Judah because of the sinful, idolatrous tendencies of both these segments of the Jewish nation. Hosea calls upon the people

to repent and return to Jehovah, their God, and be at peace with him. But they did not repent, and as we know, the kingdoms of both Israel and Judah were destroyed.

Like the other "holy prophets," Hosea did not fail to speak of the "times of restitution." In chapter 13 verse 14, he prophesies the destruction of death and of the grave, "**sheol**," the hell of the Old Testament. This he explains will be brought about by the Lord through the provision of a "ransom." This great truth is enlarged upon in the New Testament, the final version of it being in Revelation 21:4, where we are told that "there shall be no more death."

Joel

Joel, the second of the twelve minor prophets, was the son of Pethuel. Beyond this nothing is known as to the personal history of Joel. (ch. 1:1) Nor does Joel himself indicate when he served as prophet, but it seems reasonably certain that it was during the period of the kings. Some have conjectured that it was probably during the reign of Joash, king of Judah.

Without being specific in detail, Joel prophesied that calamities would come upon the nation during the "day of the Lord." While in some respects these predictions were fulfilled upon the nation in connection with its overthrow and Babylonian captivity, it seems clear that there is a larger fulfillment during the "day of the Lord" at this end of the Gospel age, the

day when Christ is present establishing his kingdom.

In Matthew 24:29 Jesus quotes from Joel 2:10, indicating the fulfillment to be still future from his day. From this and other quotations from the prophecy which are found in the New Testament, we know that Joel wrote of events much more momentous than those which occurred when the nation was overthrown and taken captive to Babylon in 606 B. C.

Chapter 2, verses 28-30, is quoted by Apostle Peter in his Pentecostal sermon. Peter applies it to the outpouring of the Holy Spirit which occurred at the time. It was at Pentecost that the Lord poured out his Spirit upon his "servants and handmaids." But "afterward," that is, during the millennial age, he will pour out his Spirit upon "all flesh." Thus did Joel foretell another aspect of the glorious work of "restitution."

Amos

Amos was a native of Tekoa, in Judah, which was about six miles south of Bethlehem. Seemingly he traveled north into the territory of the ten-tribe kingdom, and there exercised his ministry. (ch. 8: 14) Amos also foretold the dire calamities that would come upon the nation because of its sin, and he suffered persecution because of his faithfulness.

Through Amos the Lord said to Israel, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Then the

question is raised, "Can two walk together, except they be agreed?" (ch. 3: 2, 3) Here the reasoning is that since the Lord had made himself exclusively the God of Israel, he expected undivided loyalty from this people. If they could not thus worship and serve him, they could not continue to walk with him.

In verses 11-15 of the last chapter, Amos forecasts the regathering of Israel at the end of the present age, and the building again of the "tabernacle of David that is fallen." In Acts 15: 13-18, this prophecy is quoted, and its complete fulfillment indicated to be at the second presence of Christ and the establishment of his kingdom, when the "residue of men," and "all the Gentiles" will have an opportunity to call upon the Lord and be blessed.

Obadiah

We know nothing of Obadiah as a person, and can only conjecture as to the time he wrote his prophecy. It is a one-chapter prophecy, and in the 11th verse reference is made to a time when the people were carried away captive, and foreigners cast lots "upon Jerusalem." This might indicate that Obadiah prophesied after the captivity in Babylon began, and was himself one of the captives.

However, Obadiah, like all the other "holy prophets," failed not to mention the "times of restitution." He does this in the last verse of his prophecy, where he speaks of "saviors" which were to "come up on mount Zion," at a time when

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the "kingdom shall be the Lord's." This is clearly a reference to the thousand-year kingdom of Christ, when Jesus, the Savior, and associated with him his faithful footstep followers, will be reigning for the blessing and salvation of "all the families of the earth."

Jonah

The book of Jonah reveals that the ministry of this prophet was more particularly directed toward the people of Nineveh rather than the Israelites. The Lord directed him to go to this great city and to "cry against it," for, as the Lord said, "their wickedness is come up before me."—ch. 1:2

But Jonah was not disposed to obey the Lord. Instead, he decided he would flee away from the Lord and go to Tarshish. He undertook to make this journey by ship, but a storm arose which threatened the safety of the ship. Those in charge of the vessel concluded that their difficulty was caused by the presence of Jonah, for he had told them that he was fleeing from his God. Upon his own recommendation he was cast into the sea, the "mariners" hoping that this would save their ship from further danger.

But Jonah was not drowned. Instead, he was swallowed by a "great fish," and three days later was cast up on the shore near the city of Nineveh, where the Lord had directed him to go. Now he was ready to fulfil his commission to "cry against the city," which he did. His message included a proph-

ecy that the city would be destroyed. As a result of this warning the Ninevites repented and the Lord changed his arrangement for the destruction of their city.

Concerning this we read, "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (ch. 3:10) This was fully in keeping with God's methods of dealing in matters of this kind. For the Lord's own explanation of the principle involved, see Jeremiah. 18:1-10

"But it displeased Jonah exceedingly, and he was very angry." (ch. 4:1) Jonah then told the Lord that he had feared this change would be made, and that this was the reason he attempted to flee to Tarshish, rather than deliver the message of condemnation against Nineveh. He said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness."—vs. 2

Then Jonah went outside of the city, where he "made him a booth, and sat under it in the shadow." The Lord then caused a gourd to grow up over the booth to shade it from the heat of the sun. Jonah was pleased with this. But "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." Again Jonah was displeased with the Lord, and said, "It is better for me to die than to live."—vss. 4-8

The Lord then drew a lesson for Jonah. He said, "Thou hast had pity on the gourd, ... which came

up in the night, and perished in the night. And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"—vss. 10,11

Jonah himself makes no direct reference to the restitution blessings during the kingdom age, but through his observance of the exercise of God's mercy he witnessed the operation of a divine principle by which all mankind will be given an opportunity to repent, turn to the Lord and be saved from death. Thus the book which bears his name proclaims the prospect of salvation for a lost world.

Micah

Micah is the sixth in order of the minor prophets. Little is known of the circumstances of Micah's life. He gives the time of his service in the opening verse of his book as being "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah." His prophecy, he states, is what "he saw concerning Samaria and Jerusalem."

He calls upon the people to "hearken," and to let the Lord be witness against them "from his holy temple." "For," continues Micah, "the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth." (vss. 2, 3) The "high places" referred to were centers of idolatry, a sin from which the nation of Israel was seldom entirely free. While Micah's prophecy

had a limited fulfilment in the destruction of the nation, it will have a wider fulfilment during the kingdom of Christ, when all mankind will learn to know and to serve the true God.

Micah's contribution to the great kingdom theme of restitution is principally in chapter 4, verses 1 to 4, where he assures us of the ultimate establishment of the Lord's kingdom—symbolized by a mountain—and that the people will flow unto it and obey its laws. This, he reveals, will result in the end of war and in economic security for all mankind, symbolized as dwelling under vine and fig tree.

Nahum

Nothing is known for a certainty concerning Nahum, as a man. He speaks of himself as an Elkoshite an evident reference to his birthplace, but there is much uncertainty among scholars as to just where this was, whether in Palestine, or Assyria. Nahum describes his prophecy as "the burden of Nineveh," meaning the doom of that great city which was spared when Jonah testified against it. Verses 5-9, while having a local setting in the destruction of Nineveh, are evidently designed by the Lord to be descriptive of a more far-reaching "time of trouble" which results in the overthrow of this "present evil world." This is the "time of trouble" foretold by Daniel, which results from the standing up of Michael. (Dan. 12:1) Its purpose is to destroy Satan's empire, and thus prepare the way for the full

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establishment of Messiah's kingdom. That kingdom will bring about the answer to every Christian's prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." This will mean the complete restoration of all that was lost through original sin. And Nahum assures us that "affliction shall not rise up the second time," —vs. 9

Habakkuk

Habakkuk is another of God's "holy prophets" of whom we know next to nothing. He does not even give his father's name, nor the place of his birth. The burden of his message is the sin and iniquity of his nation, and how long the Lord would permit this evil situation to continue. Sensing that the Lord would use the Chaldeans to punish Israel, Habakkuk found this difficult to understand; for, after all, they were more wicked than his own people. He prays earnestly to the Lord for a better understanding of God's viewpoints and ways, then says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me."

"And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

(ch. 2:1-4) In Hebrews 10:35-39, this prophecy is quoted, and applied to the time of Christ's second presence. We know, then, that the "vision" here referred to applies to an understanding of the divine plan with which the Lord's people would then be favored; an understanding which includes God's reason for the permission of evil.

In chapter 2 verse 14, Habakkuk assures us that the time is coming when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This is, in part, Habakkuk's contribution to the general theme of the prophets concerning the "times of restitution of all things."

Zephaniah

Zephaniah is the ninth of the minor prophets. In the opening verse of his prophecy he traces his pedigree to his fourth ancestor, whom he asserts was Hizkiah, believed by scholars to be the celebrated Hezekiah, one of the good kings of Judah. This, and the further information that he prophesied in the days of Josiah, another king of Judah, is about all we know of Zephaniah as a person.

Zephaniah foretold the dire calamity that would come upon Israel and Judah, and expanded his prophecy to embrace the worldwide "time of trouble" which eventually was to come upon all nations. This he describes as the "fire" of God's "jealousy," which would devour, or destroy, all nations. He calls attention to restitution

blessings which would follow the destruction of man's social order, saying that then the Lord would "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—ch. 3:8, 9

Haggai

Haggai, the tenth of the minor prophets, was the first to prophesy following the nation's captivity in Babylon. While there is no definite information on the subject, it is generally believed that he was one of the captives who returned. The returned exiles had ceased in their work of building the temple, and one of the main purposes of Haggai's prophecy seems to have been to stir up zeal for resuming this work.—ch. 1:2-4

Chapter 2, verses 6 and 7 reads, Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." In Hebrews 12:26 this prophecy is quoted, and applied to the time of Christ's second presence and the establishment of his kingdom. It is, therefore, Haggai's reference to the kingdom blessings of "restitution."

Zechariah

Zechariah was contemporaneous with Haggai, and in his prophecy he co-operated with Haggai in stirring up the enthusiasm of the returned exiles to resume their work of rebuilding the temple.

Zechariah's contribution to the kingdom theme of restitution is found particularly in the closing chapter of his book. He describes the "day" of Christ's kingdom as one during which the mists of superstition and darkness will be dispelled so that in the "evening it shall be light." "The Lord shall be king over all the earth," he assures us, and "in that day there shall be one Lord, and his name one."—ch. 14:6-9

Malachi

Malachi is the last of the Old Testament prophets. There is no certain knowledge of his personal history, although it is generally believed that he was born after the nation's captivity in Babylon. The exact date of his service as a prophet is not definitely known, but generally believed by scholars to be after the temple had been rebuilt.

Like the other Old Testament writers, Malachi qualifies as one of God's "holy prophets" who foretold the coming "times of restitution." In chapter 4, verse 2, he describes the life-giving blessings of Christ's kingdom, saying that "the Sun of Righteousness" shall arise "with healing in his wings." The "Sun of Righteousness" is Christ, the One referred to in chapter 3, verse 1, as the "Messenger of the covenant"; the New Covenant that is, under the terms of which Israel and the whole world will be restored to at-one-ment with God.

GOD AND CREATION

ARTICLE XV

The Seventh Creative Day

“And the Lord God said. Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord sent him forth from the Garden of Eden, to till the ground from whence he was taken.”

—GENESIS 3:22, 23

THE seventh “day” referred to in the Genesis account of creation is usually thought of as the one on which God rested, and properly so, for as we are informed that “he rested on the seventh day from all his work which he had made.” (ch. 2:2) On the other hand, the beginning of this same verse states “on the seventh day God ended his work.” The marginal translation of the next verse explains that God rested from all his work which he “created to make.” This implies that there was a further “making,” or finishing, of the creative work which was to be accomplished on the seventh day in which the Creator himself would not be directly active.

Hebrews 4:10 reads, “He that is entered into his [God’s] rest, he also hath ceased from his own works, as God did from his.” The rest of believers is in the finished work of Christ, not an entering into a state of inactivity. It is a trust in Christ for that which one cannot do for himself; that is, justify himself before God by his own works of righteousness. Now, as Paul indicates, this rest from one’s own works that they may be accomplished by another is the way in which God ceased from his own works at the close of the sixth creative day. The literal meaning of the Hebrew word translated “rested” in Genesis 2:2, is “repose,” by implication, “to desist from exertion.” The thought simply is that the carrying out of the great design of the Creator from the close of the sixth day forward was to be entrusted to another, even to his own beloved Son, the Logos, who had worked so faithfully with his Father up to this point.

The Creator did not “rest” from his work because he was tired.

The Prophet Isaiah wrote, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28) It is clear, then, that the Creator did not rest from his work because he was weary. It is equally clear that his originally designed objective in the creation of the earth had not been obtained by the close of the sixth creative day. This purpose was that the earth be filled with a perfect and happy human family in harmony with the Creator's laws, and enjoying the blessings of a world-wide earthly paradise.

It was the Creator's will that his human creatures, made in his image, should be given freedom of choice with respect to his laws. God did not want the earth filled with mechanical beings who, like the inanimate objects of creation, obey divine law by compulsion. God knew in advance that, lacking in experience, our first parents would disobey his law and bring upon themselves the sentence of death. With his infinite wisdom and ability God could know this without in any measure causing his human creatures to sin. He permitted sin to enter into the world because he knew that the eternal happiness of his human creation would be enhanced by having experienced the result of disobedience, turning therefrom, and understandingly dedicating themselves to him and his laws of righteousness.

Certainly man could never be secure against the temptation to disobey the Creator without a knowledge of what the result would be. There are four principal ways of obtaining information. One is by intuition. God alone possesses intuitive knowledge. Another way is by being informed, and God did inform our first parents that transgression of his law would result in death. One can also learn by observation. But if God's human creatures were to observe the result of sin and thereby learn of its terrible results in terms of suffering, it would have to be experienced by others, somewhere. God knew what some of his human creatures have since learned—that experience is the best teacher—so he permitted man to sin, knowing thereby he would experience for himself the terrible results of disobedience.

In our text the Lord says, "The man is become as one of us, to know good and evil." The pronoun "us" in the expression, "one of us," refers to Jehovah and the Logos. By intuition Jehovah knew both good and evil. The Logos, having implicit confidence in his father, Jehovah, consequently believing his every word and possess-

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ing a superhuman intelligence, with powers of perception far beyond anything we can imagine, would also know both good and evil. Besides, the Logos would, by now, have already seen the beginning of human suffering resulting from the sin of our first parents, for fear had already taken hold upon them.

Jehovah said that man had become like "one of us, to know good and evil." This does not imply that Adam and Eve had already learned all there was to know about good and evil. But, having partaken of the tree of the knowledge of good and evil, they now were to know, to learn, both by observation and by experience. And not only they, but all their progeny were also to experience the terrible results of disobeying divine law. For a brief period in Eden, Adam and Eve enjoyed God's blessing, and thus for a limited time experienced "good," but this would not be true of their progeny, everyone of whom would now be born in sin and shapen in iniquity.—Ps. 51:5

Restoration

The only way in which the human race as a whole could ever have an experience with "good," under conditions favorable to learning the advantages of righteousness in contrast with the baneful results of unrighteousness, would be to awaken them from the sleep of death in an environment suitable for this purpose. But how could this be done since the Creator had justly imposed the sentence of death upon Adam, and through heredity upon all his children?

Motivated by love, and through the operation of divine wisdom, a way was found by the Creator whereby fallen man might enjoy a future experience with "good," and thus, having experienced both "good and evil" be able to decide intelligently whether to choose the good, and live forever, or to continue in his evil ways, and be cut off eternally in death. That way was through the Logos, the divine plan being for the Logos to be made flesh and die as man's Redeemer, and later return to restore to life those for whom he died. Thus the Creator could be just, and at the same time the justifier of all who, when the opportunity is given, return to him through Christ.

It is clear, then, that having created man in his own image, and knowing that through lack of experience he would transgress divine law and thereby plunge the whole race into death, God knew that if Adam and his offspring were to survive they would have to

be restored to life by another; for in his righteousness he could no longer deal with man. This work of restoration was to be accomplished by his own beloved Son. Thus God rested from his work, while his Son has been carrying it forward to completion, the arrangement for this including the permission of evil, and man's instruction in the meaning of this experience. This has involved a long nighttime of sin and death, in which each generation has suffered and died. The divine purpose in the creation of man being that the earth should be filled with his human creation, his plan in connection with the permission of evil has embraced enough time for the birth of a sufficient number to properly fill the earth. Meanwhile, during this same long period of time the divine arrangements for dealing with the people when awakened from the grave have progressed steadily.

Worlds and Ages

This "seventh day" during which the creative design of God pertaining to the earth is being completed is, the Scriptures indicate, divided into shorter periods of time, called worlds and ages. The period prior to the Flood is described by the Apostle Peter as the "world that then was." (II Pet. 3:6) Paul speaks of the period from the Deluge to the establishment of Christ's kingdom in the earth as "this present evil world." (Gal. 1:4) In Hebrews 2:5 we read of "the world to come."

In a broad sense we might speak of these three "worlds" as the past, present, and future, and to understand the divine plan it is essential to realize that what the Bible may say concerning one of these worlds might not necessarily be true of the others. Failing to recognize this, many have concluded that the Bible contradicts itself. Just as an architect's specifications for each floor of a three-story building would differ according to the manner in which each floor was to be used, so the scriptural references to each of these three worlds differ, because the arrangements of the Lord, as they progress from period to period, are not always the same.

One basic fact, however, is true throughout both the first and second worlds mentioned in the Bible. It is that in both of them evil predominates. Malachi 3:15 reads, "Now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God are even delivered." This was even true in the world before the Flood. It has been true throughout this "present evil

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world." There have at all times, of course, been varying degrees of wickedness. The remnants of the image of God with which man was endowed at creation have, throughout the ages, prompted many noble efforts of reform. There have been noble individuals who would rather die doing good than in any way injure another. But evil has predominated.

On the other hand, the Bible speaks of a time when the "righteous shall flourish." The Prophet David explains that this will be in "his days," that is, the days when Christ is King. (Ps. 72:7; 92:12) Texts of Scripture like this cannot be harmonized with human experience at the present time, nor do they harmonize with texts which describe the reign of sin and death with which mankind has been plagued since the transgression in Eden. Their harmony and beauty are seen only when we realize that they are descriptive of conditions in a future period of the divine plan.

And that will be a time when the world will have a new Ruler, even Christ. Jesus spoke of Satan as the "prince of this world." (John 16:11) Paul describes Satan as the "god of this world." (II Cor. 4:4) This explains in part why the "present evil world" is so evil. It is because the arch enemy of God and of righteousness is its ruler. By the same token, the fact that the "world to come" will be ruled by Christ, of whom it is written that he loves righteousness and hates iniquity, means that then the forces of evil shall be destroyed, and that truth and righteousness will prevail.

Four Ages

The fact that thus far evil has predominated in the experience of the human race does not mean that the divine plan for the recovery of man from sin and death has not steadily progressed. It has, and through periods outlined in the Bible which we shall call ages. During the "world that was" before the Flood there was little progress in the divine plan, except the testing of the faithfulness of a few individuals such as Abel, Enoch, and Noah, to prove them worthy of being among the "princes in all the earth" during the age to come. It was after the Flood that the plan of God began more particularly to unfold, and to progress.

For more than six hundred years after the Flood divine favor was shown and promises made to certain individuals whom we may refer to as the patriarchs, or fathers, of what later became the Jewish nation. The promise to Abraham was that through his seed all

the families of the earth would be blessed. This promise was reiterated to Issac and to Jacob. (Gen. 12:3, 22:18) No effort was made at that time to evangelize the world. While these wonderful promises were made to the patriarchs, they were not instructed to proclaim the message to others. This was an age, in other words, when God's dealings were exclusively with these individual patriarchs. So we designate it the patriarchal age.

The Jewish Age

With the death of Jacob a change occurred. The twelve sons of Jacob became the nucleus of a nation, the nation of Israel, and the period of more than eighteen hundred years during which the divine dealings were with this nation we call the Jewish age. As a people, under the leadership of Moses, they were delivered from slavery in Egypt. The divine law was given to them, epitomized in the Ten Commandments. They were, through the priesthood, called upon to offer sacrifices to the Lord, which pointed forward to the sacrifice of Christ.

Throughout the Jewish age we are presented with a national picture. The whole nation was blessed or cursed together, largely according to the measure of obedience to the Law on the part of the leaders. The promised reward for keeping the Law was a blessed one, "which if a man do, he shall live by them." (Lev. 18:5; Neh. 9:29; Ezek. 20:11; Rom. 10:5) In other words, this one little nation was given an opportunity of gaining everlasting life by keeping the divine law; but they failed.

God, in the exercise of his foreknowledge, knew that no member of the fallen and dying race was capable of keeping his perfect law inviolate. But the Jewish people did not know it; nor would any of the human race have known it unless it was demonstrated. Paul refers to the Law as a "schoolmaster" which teaches the necessity of Christ as the Redeemer in the divine plan. (Gal. 3:24,25) One of the lessons to be learned by the divine permission of evil was that there was no way of escaping the penalty of death except through Christ, the Redeemer from death, and the ultimate Restorer to life.

Had the Jewish people been faithful to their calling they, as the natural descendants of Abraham, would have inherited the promise made to him that through his "seed" all the families of the earth would be blessed. But they failed. The final test came upon them when Jesus presented himself to the nation as the promised Messiah.

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But in the divine economy their persecution of Jesus unto death resulted in the redemption of the world.

Not all of the Jewish nation failed in the final test. John informs us that while his own "received him not," as many as did receive him he gave power, or the right or privilege to become the sons of God. (John 1:11, 12) Among those of the Jewish nation who accepted Christ were his apostles. Paul speaks of "above five hundred brethren" who saw Jesus after his resurrection. (I Cor. 15:6) At Pentecost three thousand accepted under the preaching of Peter. Doubtless these had been somewhat prepared prior to this through their contacts with Jesus.

The Gospel Age

But the foreordained number to be with Jesus as the promised "seed" of Abraham was one hundred and forty-four thousand. (Rev. 7:4; 14:1, 3) The number of Jewish people who accepted Jesus was far short of this, so the Gentiles were then given an opportunity. But this involved the work of another age in the divine plan, which we will speak of as the Gospel age. It is properly called the Gospel age because during this age the work of the Lord is accomplished through the preaching and drawing power of the Gospel.

During the Jewish age a whole nation, was given the opportunity to qualify as the messianic nation. But this arrangement ceased with the coming of Messiah. With the failure of the nation to qualify for this high position in the divine plan, the invitation was extended to individuals—for a short time, exclusively to individuals of the Jewish nation. Then it was extended to any of the Gentiles who, as individuals, responded to the drawing power of the Gospel of Christ, and dedicated themselves to follow in the footsteps of Jesus, to suffer and die with him. Nationalities count for nothing in this arrangement of the Gospel age. Paul wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:28, 29

So this work of the Gospel age has continued throughout the centuries. Millions have become nominal followers of Christ, but only a few in each generation have actually qualified through faithfulness to live and reign with Christ. Indeed, the vast majority

were more pleased to ally themselves with the church-state systems of the old world which claimed to be the kingdom of Christ, no longer desiring to wait for his return and the establishment of his real kingdom.

Wheat and Tares

In his Parable of the Wheat and the Tares Jesus gave a preview of what would happen throughout the Gospel age. The parable relates that in the beginning of the age good seed was sown in a field. Then an enemy came and sowed "tares"—imitation, or counterfeit wheat. But the "householder" would not permit the tares to be uprooted, saying that both should be permitted to grow together until the harvest. Then the tares were to be bound in bundles and burned, and the wheat gathered into the barn.—Matt. 13: 24-30

Jesus explained that the "wheat" were the "children of the kingdom"; those, that is, begotten of the glorious Gospel of the kingdom, and inspired by it—inspired to suffer and die with Jesus that they might prove worthy to live and reign with him in his kingdom. The "tares," Jesus continued, "are the children of the wicked one." These are not the immoral and degenerate of the world. No, they are the offspring, so to speak, of the false and Satan-inspired teachings that man by his own efforts can establish the kingdom of Christ, and bring in everlasting peace and righteousness. The church-state systems of Europe, together styled "Christendom," were Satan's counterfeit of Christ's true kingdom. Those systems as such are passing out of existence, but the viewpoint of a kingdom of righteousness without Christ still prevails. Few indeed today are looking to Christ to establish his long-promised kingdom. The vast majority of his professed followers believe that whatever the Lord does for the world will be done through them and their imposing systems.

Jesus explained that in the "harvest" at the end of the "age" there would be a separation of the "wheat" from the "tares," that the "tares" would be destroyed, and that the "wheat" would then "shine forth as the sun" in the kingdom of their Father." (Matt. 13: 37-43) He speaks of a "furnace of fire" in which the "tares" would be destroyed. There are many prophecies which reveal that the Gospel age comes to an end in a "time of trouble such as never was since there was a nation." and this trouble is frequently

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symbolized by fire. (Dan. 12:1) The "furnace of fire" in this parable is undoubtedly also symbolic of this same destructive trouble. In it are destroyed the great counterfeits of Christ's kingdom, while the frustration and disappointment of their adherents is symbolized in the parable by the "wailing and gnashing of teeth."

Developments in the world today clearly indicate that we are in that period of dissolution. The age-old systems which constituted the bulwarks of Christendom—"Christ's kingdom"—are crumbling. Churchianity is on the defensive everywhere. Fear of destruction by the atom and hydrogen bombs is producing a fervor of religious excitement, leading in many instances to increased attendance at church; but the newcomers, as well as the old, have little or no conception of the true teachings of the Bible. Churches today are not much more than social clubs where high moral and ethical principals are encouraged, but not always practiced. The people are not being taught to expect the establishment of Christ's kingdom.

Experience Enlarged

Thus the preparatory features of the divine plan for human salvation from sin and death have continued to progress throughout the various ages. Meanwhile, as the world in general have come into contact with the Lord's people whom he has been preparing to be the personnel in Christ's kingdom, they have profited. Some have been encouraged to live better lives. Some, however, unwittingly, have lent themselves to be cohorts of Satan in the persecution of the righteous, and have sunk deeper into the mire of degradation and sin, thus having an opportunity to learn even more clearly the terrible results of disobedience to God's law.

In the divine economy, the permission of evil has served to test the fidelity of those whom the Lord will use in high positions in the messianic kingdom. It offered a further opportunity for the Logos, the beloved son of God who participated in all the works of creation, to prove his zeal for his Father's plan for him to redeem fallen man from death by his own death, and later restore to life those for whom he died. Satan said, "I will ascend into heaven. I will exalt my throne above the stars of God. . . I will ascend above the heights of the clouds; I will be like the most High." By Satan's attempt to accomplish this ambitious scheme, the world has been filled with sorrow and death; but Satan himself will eventually be

destroyed. (Isa. 14:13, 14; Heb. 2:14) Jesus, on the contrary, humbled himself, and became obedient unto death, even the death of the cross, and God has highly exalted him, and through him the suffering and dying world will be restored to life.

Christ must reign, Paul tells us, until all enemies are put under his feet, and the last enemy to be destroyed is death. (I Cor. 15:25, 26) It will be during this thousand years of Christ's reign that mankind will have their first experience with "good." The earth will then be filled with a knowledge of God and of his glory. (Isa. 11:9; 40:5) Of that time Isaiah wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) Yes, they will then learn that the love of the Creator provided redemption and forgiveness for them through Christ Jesus, and because of this, there will then be no need for them to suffer.

God's original plan for the earth to be subdued and made like the Garden of Eden will be accomplished, under the righteous administration of the messianic kingdom laws. Then they will build houses and inhabit them, and plant vineyards, and eat the fruit of them. And, as the marginal translation states, it will be then that the Lord's elect will make all mankind "long enjoy the works of their hands." (Isa. 65:20-25) The "elect" referred to in this prophecy includes all those who, through the various ages of the seventh creative day, have been tested, and prepared to administer the laws of the kingdom—both the spiritual and the earthly phases of that kingdom. Primarily, of course, the reference is to Christ and his followers, who, as the "seed" of Abraham, will be the channel of blessing to "all the families of the earth."—Gal. 3:8, 16, 27-29

Evening and Morning

Man thinks of the day as beginning in the morning, but those long periods of time referred to by the Bible as the "days" of creation, began in the "evening." The "eve" of any event is its beginning. How appropriate this is when considering the creative days. While the evening is properly, and scripturally, the beginning of the day, it is also a time of darkness and obscurity, and so was the beginning of each of the seven days of creation. They began in obscurity, and not until the "morning," of the closing of the day, was its full purpose recognized.

This particularly true of the seventh day. With the fall of man into sin and death a pall of darkness settled down over God's human

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creation. Man was to learn both good and evil by experience but how could he now thus learn "good"? The "seed" of the women was to bruise the "serpent's" head, but what did this mean, and how was it to be brought about? Not until God's design for the seventh day is carried forward to completion by Christ, and the earth is filled with a perfect and happy human family, rejoicing in their knowledge of good through actual experience, as they also will have known "evil" through their contact with it throughout the time when "darkness" covered the earth, will the Creator's purpose in the creation of man be fully realized by all. Then, as the obedient and restored world, freed from sin, sickness, pain and death, stand at the threshold of an eternity of joy and life, in a global-wide paradise in which there is every tree pleasant to the eye and good for food, a postscript to the Genesis account of creation can be written, reading, "The evening and the morning were the seventh day."

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The Church's Great Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

—MATTHEW 28:19, 20

IN GIVING this great commission, Jesus addressed the apostles; and indirectly, with and through them, he addressed all his followers. It will be noted that the commission is divided into three parts: (1) Teach in all the nations; (2) Baptize; and (3) Continue instructing them. And the Lord's true people, while not neglecting to make their own calling and election sure, are to be engaged in each and all the three phases of this commission as they have opportunity.

Teach in All Nations

A "disciple," according to the scriptural definition, is a "taught or trained one," and before anyone should embark upon the work of teaching and training others so that they become the Lord's disciples, it is important to note the words of Jesus in this connection, for he was the greatest of teachers.

Jesus knew that, according to his Father's plan, the Gospel age, was a period for the calling, testing and selecting of the true church, and that all people during this dispensation would not be capable of being taught or trained. So, he would on occasion say, "He that hath ears to hear, let him hear." He also said: "No man can come to me, except the Father which hath sent me draw him."—John 6: 44

Nevertheless, throughout his earthly ministry Jesus was faithful in bearing witness to the truth, and he proved his loyalty in connection with it, being fully aware that, as he stated: "Everyone that is of the truth [having been drawn to Jesus by the Father] heareth my voice." (John 18:37) Praying to the Heavenly Father, some of our Lord's words were: "I have manifested thy name unto the men which thou gavest me out of the world ... I have given them thy Word, ... they have kept thy Word."—John 17:6, 14

Jesus was always loyal and faithful to his Father's Holy Word and will, and the words that he proclaimed were not his own, but the Father's who sent him. (John 14: 24) "My doctrine" said Jesus, "is not mine, but his that sent me." And again: "The words that I speak unto you" are "spirit" and "life." "Whosoever doth not bear his cross, and come after me, can-

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not be my disciple." "Learn of me; for I am meek and lowly in heart." "If ye continue in my Word, then are ye my disciples indeed."—John 7:16; 6:63; Luke 14:27; Matt. 11:29; John 8:31

As Jesus faithfully proclaimed God's Word and will, so did the Early Church. We read, "Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also." (Acts 15:35) "And he [Paul] continued there a year and six months, teaching the Word of God among them." (Acts 18:11) "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:31) And we, today, as fully consecrated followers of Jesus, also have the great privilege and responsibility of proclaiming the true Gospel, and thus proving our loyalty in connection with it, never believing or teaching for doctrines the commandments of men, because that would be unthinkable.

In our witness work and our general fellowship in the truth it is our great joy to meet those whose hearts the Lord has opened. And because they give evidence of being in various stages of Christian growth and development, we, as ambassadors for Christ, are to be prepared to "declare...all the counsel [or will] of God," even as did the Apostle Paul. (Acts 20:27) Thus we will be shining lights in the world, holding forth the Word of life, assisting all with whom we

come in contact, whether they are young or old in the Christian life.

The Lord is continuing graciously to guide and bless the great work of proclaiming the true Gospel of the kingdom "in all the world for a witness unto all nations." (Matt. 24:14) The methods used, including the "Frank and Ernest" broadcasts; the printed page; pilgrim service; tape recordings; television (in America); etc., continue to be richly blessed by the Lord. Many brethren in different lands are helping in these various efforts, at much self-denial, and self-sacrifice, standing firm in one spirit, with one mind, vigorously co-operating for the faith of the Gospel.

There is abundant evidence that as the true Gospel is thus being proclaimed, there are those with the "hearing ear" and the "seeing eye" who are being very richly blessed by the Lord with an understanding of the truth. By divine grace "disciples" are being formed, also developed, and assisted to be faithful unto death.

In addition to this "collective" service, we are also to be on the alert, and to seize our own "individual" and "local" opportunities. It may be that in these closing days of the "high calling" those newly interested ones who respond to the truth in our particular locality are but few. However, it is much in evidence that these have ears to hear, and are hungering and thirsting after the truth and righteousness, and by the Lord's help, we are to assist them to the full ex-

tent of our ability so that they may become mature Christians fully established in the faith.

The circulation of the various volumes of "Studies in the Scriptures," also other Dawn publications as announced in this magazine, have proved to be invaluable as "helps" to a fuller understanding of the Scriptures. And as those who have progressed but a little way in this Christian life become instructed in the truth and in righteousness, they learn that "repentance"—which means "to change the mind"—and "conversion"—meaning "to turn about"—are very necessary early steps to be taken. They further learn of the wondrous love and grace of God in the great work of redemption through Christ's precious ransom sacrifice, and are encouraged to believe unto consecration and justification of life.

They realize that such as hear and obey his call may reckon themselves as "justified [declared right] by faith"; as having their sins covered: as being reconciled to their Father through faith in Christ. And that now, if faithful in following Christ, they will become joint-sacrificers with him, and eventually be made joint-heirs in his kingdom and in its great work of blessing the world.

"Baptizing Them"

Those who respond to the preaching of the Gospel, and take the step of full consecration, are by this complete surrender of self to him, "baptized into Christ." In

three short verses the Apostle Paul deals very thoroughly with the real and essential baptism, which is to precede the symbol of water immersion. He says, "Know ye not, that so many of us [those who are already members of the body of Christ] as were baptized into Jesus Christ were baptized into his death?" [In other words, are made participators with him in his sacrificial death.] "Therefore we are buried with him by baptism into death." (Rom. 6: 3, 4) This baptism into death with the Lord, this overwhelming, or burial of ourselves, which resulted in our becoming members of his body as new creatures, took place when we made the full surrender of our will to God.

This full consecration was followed by our begetting by the Holy Spirit, through the Word of truth, to newness of life, to a new spiritual nature. The Apostle says: "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death [his sacrificial death], we shall be also in the likeness of his resurrection."—Rom. 6:4, 5

Being thus "baptized into Christ," members of his body, he, in every particular is to be our "Head," our ruler. We are nothing; he is everything. This is a perfectly safe, and very wise, procedure. Herein is divine wisdom, because in every detail the will of Jesus, our beloved Lord and Head, is our Heavenly Father's will. Reckonedly we are

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dead to our own will. "Ye are dead, and your life is hid with Christ in God." (Col. 3:3) We are in Christ. And if anyone be in Christ, he is not the same old creature, but a new creature. (II Cor. 5:17) There has been a burial or immersion of our will into the will of Christ. We have been begotten anew to a heavenly inheritance. Now we are to be conformed to the image of God's dear Son.—Rom. 8:29

Baptism into water is a wonderful, divinely instituted symbol of the true and essential baptism which has already taken place in the heart and life. It is a beautiful symbol which our Lord Jesus himself observed at Jordan. And it is a divine arrangement for all his followers who have similarly fully consecrated themselves to do the will of God.

When Jesus reached the age of priesthood under the law [thirty years], he immediately made a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions, and desires, that he might do his Father's will, not his own will. And as he came to John the Baptist at Jordan, the language of his heart to his Heavenly Father was: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Heb. 10:7

Our Lord, thus consecrating himself to the Father's will, realized that his outward baptism in water symbolized or pictured the complete surrender of his earthly life and nature, which had already

been immersed, or buried, into the Father's will, even unto death. From this standpoint, his baptism in water was full of meaning to him, and it is full of meaning to us today.

Here was Jesus, the prospective "Head" of the prospective "body" of The Christ." And he set a wonderful example in himself that would be appropriate as a beautiful lesson, full of meaning, to all his followers. It behooved him to symbolize [by water immersion] his real baptism into death, the complete consecration which he had already made of his will and all that he had, to his Father, even unto death. And we, coming after, gladly follow in his steps "in the name of [by the authority of] the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19

Concerning our being "dead with Christ" by complete consecration; this is fittingly illustrated by our being lowered beneath the surface of the water. And then, respecting our being quickened by the Holy Spirit and by the Word of truth at and since consecration, also our walking in newness of life, being risen with Christ; this condition is fittingly portrayed as we are raised out of the water.

Continued Instruction

As a result of our Father's drawing power, and because there is a certain faithful witness among the nations to the true Gospel, there are those who are still being called out of darkness into the marvelous light of divine truth, and are

being made disciples [taught or trained ones] of Jesus. Those who gratefully and fully respond, go on to full consecration. They are baptized into Jesus Christ, into his death, and very properly they testify to this complete consecration—the essential baptism—by water immersion.

There is, however, according to our Lord's "great commission," another phase of work to be done by the church; that is, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20) These disciples of Jesus still need to be instructed. In fact, all which has gone before in their Christian experience has prepared them to receive this continued instruction.

It is important to note, however, that without the promised power of the Holy Spirit the apostles were not to go forward with this work; for Jesus had previously said to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) At Pentecost they duly received an anointing of that holy power. And that anointing taught them concerning the divine plan of the ages (Eph. 3:11, Diaglott), even as Jesus had promised, that it "shall teach you all things, and remind you of all things which I said to you."—John 14:26, **Diaglott**

Before Pentecost it was impossible for the apostles to understand the great eternal purpose of God in Christ Jesus, but the anointing of the Holy Spirit, which the fully consecrated ones received on the

Day of Pentecost, was the means used for teaching them some great truths and secrets of God. This holy, powerful influence, as Jesus had already explained to them, was "the Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it."—John 14:17, **Diaglott**

Just as our Lord Jesus received an anointing of the Holy Spirit, and was authorized to "preach good tidings" (Isa. 61:1; Luke 4:18), so also every fully consecrated member of the true church, the body of Christ, even to the present day, comes under that same anointing which first came upon our "Head" Christ Jesus, and since has flowed to all those sanctified and built up into him as members of his body.

Henceforth we, as fully consecrated followers of Jesus, whom the Father has begotten by the Word of truth, and in whom the Word of Christ dwells richly, and who are rooted, grounded, and established in the faith, realize that it is our great privilege and responsibility to proclaim what we know concerning "all the will of God." We are glad to testify to the various features of God's holy Word and will, according to our varied opportunities, whether it be to a recent seeker after the light of truth, or to a mature Christian.

In the fifth and sixth chapters of the Epistle to the Hebrews, Christians were chided for not making headway and advancing beyond the first principles of "the doctrine of Christ." They should

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have progressed to the deeper spiritual nourishment that had to do with the full development of the "new mind" of the "new creature," enabling them to progress toward full maturity in Christlikeness, the image of God's dear Son.

As we continue to teach, we must include the scriptural instructions that all disciples of Jesus are required to go on to "completeness." To use figurative language, they are not to remain at the "milk" stage, but must progress to partake also of the "strong meat." The Apostle Paul had occasion to reprove some Christians in these words: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:2

We are to include in our teaching that which will help and encourage all disciples to progress in the Christian way, that they "may be filled, as to the exact knowledge of his [God's] will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things; bringing forth fruit by every good work, and increasing in the exact knowledge of God: being strengthened with all strength according to his glorious power, for all patience, and endurance with joy."—Col. 1:9-11, **Dia-glott**

Jesus has promised through the Revelator: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne." —Rev. 2:10; 3:21

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"Dear 'Frank and Ernest': I shall be highly obliged if you will please send me a copy of THE DAWN Magazine. I must say that I really enjoyed your discussion on the Book of Daniel, broadcast last night. It was simple, straightforward, and showing nothing else but the truth. Yours in Christ Jesus."—England

"Dear 'Frank and Ernest': I listen each week to your inspiring programme on Radio Luxembourg. It gives me hope and encouragement for the future, and I pray that it may continue its wonderful work. Yours faithfully."—England

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HOLY SPIRIT SERIES, ARTICLE IV

The Anointing of the Spirit

"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—ISAIAH 61:1, 2

IN THE expression, "anointing of the Spirit," we have brought to our attention a very important aspect of the Holy Spirit's work in the lives of those who compose God's new creation. The figure of anointing is based on the ancient custom of pouring oil on the heads of priests and kings to signify their divine appointment to office. This ceremony was called anointing. The anointing of the Holy Spirit is, therefore, that function by which the Lord's consecrated people are designated, or authorized, to occupy an official position in the great work and plan of God for the recovery of mankind from sin and death.

In the synagogue at Nazareth, and near the beginning of his ministry, Jesus read from the prophecy of Isaiah concerning the anointing of the Spirit, and explained, "This day is this scripture fulfilled in your ears." (Luke 4:16-21) The Apostle Peter confirms this, saying, "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him."—Acts 10:38

The significance of the anointing symbol is again indicated in Hebrews 1:7-9. The apostle says, "Who [God] maketh his angels spirits, and his ministers a flame of fire; but unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee

with the oil of gladness above thy fellows." From this inspired statement we learn that Jesus was not only anointed to preach glad tidings, but also to be the highly exalted King in his kingdom, an anointing to such a high position of dignity and authority that all the angels of God are commanded to worship him.—Heb. 1:6

From the very beginning of his ministry Jesus was faithful to the service for which he was anointed. As Peter testified, he "went about doing good." Jesus said, "I must work the works of him that sent me." (John 9:4) Jesus knew that he had been authorized to preach glad tidings to the meek and to bind up the brokenhearted. He knew that he had been anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound. He proclaimed the glad tidings both by precept and example. In Luke 8:1 we read that Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him."

Church Also Anointed

In II Corinthians 1:21 we read, "Now he which stablisheth us with you in Christ, and hath anointed us, is God." The "us" class here referred to are those who are "in Christ," that is, members of his "body." All those thus "in Christ" share in the anointing of the Holy Spirit which came upon Jesus the Head of the "body" at Jordan. In I John 2:27 the apostle speaks of the anointing "which ye have received of him," that is, of the Heavenly Father, through Christ, and because of being in his body. The anointing of the Holy Spirit means the same for the "body" members as it did for Jesus, the Head.

When Jesus promised his disciples that he would send the Holy Spirit, he said it would "teach" them "all things." (John 14:26) John confirms this. He wrote that the "anointing teacheth you of all things, and is truth, and is no lie." (I John 2:27) In this same verse John also says, "Ye need not that any man teach you." This seems to be a reference to the human philosophy extant in John's day, and he is emphasizing that the Holy Spirit teaches the anointed ones "all things" they need to know concerning God's plan in order to serve him properly, and especially that they should abide in Christ.

The Holy Spirit of God miraculously revealed to Jesus an understanding of those truths previously written "in the volume of the

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book," that is, the Old Testament Scriptures. A similar miraculous revelation occurred in the minds of the apostles at Pentecost. Through the ministry of Jesus and the apostles, the New Testament has been provided to supplement the Old, and thus reveal to the remainder of the "body" members the essential truths of the divine plan. Thus the anointing of the Holy Spirit and all that it implies of instruction for the church as a whole is spelled out for us in the written Word. And then the Lord, by the direction of the Holy Spirit, has provided pastors, teachers, and evangelists as helpers in the understanding of the "Holy Scriptures."

A Diploma

The authority given to the new creation class by the Holy Spirit is in some respects like a doctor's diploma. When we see a diploma in a doctor's office we realize that it is not only signifies authority to practice medicine but also implies qualifications acquired through years of study and training. So it is with those who are anointed to preach glad tidings, and to reign as kings and priests. It is not merely that they are honored with this authority, but also implies essential study and preparation. This is why both Jesus and John associate being taught "all things" with the anointing.

Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) Notice how the matter of "rightly dividing the word of truth" is essential to being a "workman" for God "that needeth not to be ashamed." Truly many will be "ashamed" who thought they were working for God by preaching eternal torture for the wicked. This extreme illustration emphasizes the fact that those who are truly anointed to serve God must be and are qualified—qualified because they have learned how rightly to divide the Word of truth.

The Gospel of the Kingdom

The "anointing" authority to represent God also reaches us through the written Word. It is not a matter of "feeling impressed" that we would like to preach the truth, for definite authority is given us in the Word; and not only authority, but exhortations to be faithful in the exercise of our privileges as the anointed of God. Jesus said, "Ye are the light of the world." And again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16) These, shall we

say, are "anointing" texts of the Bible, texts put in the Bible by the inspiration of the Holy Spirit to authorize and encourage the "body" members to proclaim the truth, and to do it faithfully.

Jesus said of himself, "I am the light of the world." (John 8:12) He said this by the authority of the Old Testament Scriptures—"The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings." When he said to his disciples, ye are the light of the world he indicated that the "anointing" authority to serve the Lord in this honorable capacity would be passed on to them; and at Pentecost it was.

The Apostle Paul explains this clearly and beautifully. He wrote, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." (II Cor. 5 17-20) The first verse of the next chapter reads, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

This is another "anointing" passage, another of those revealing statements of the Word, inspired by the Holy Spirit, which gives assurance that all those "in Christ" are "ministers of reconciliation," "ambassadors for Christ," and "workers together with him." While the "baptism" of the Spirit emphasizes immersion into the divine will, the figure of speech of anointing emphasizes that one aspect of the Lord's will is recognition of the honor of serving as his ambassadors, and the manifestation of the same zeal which consumed Jesus as he went about "doing good."

Another Old Testament "anointing" scripture is Psalm 145: 10-12. It reads, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." This is undoubtedly one of the Spirit-inspired passages which encouraged Jesus to faithfulness as he went from place to place "preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) And it should be of equal power in the lives of the Lord's "saints" today.

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Still another "anointing" text of the Old Testament, and one which applies particularly to the last remaining members of the body of Christ on earth before the Kingdom is fully established, is Isaiah 52:7. We quote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." These "feet of Him" are not beautiful to the world. For the most part they are despised, and their message scorned. But God sees in them the beauty of holiness—the holiness of loyal obedience to him and to his Word.

Glad Tidings

The kingdom message which the "saints" are commissioned to preach is essentially one of good news. This is shown in our text—Isaiah 61:1, 2—which Jesus applied to himself, and which also applies to every member of his mystical body, for the one anointing covers all. It is a commission to preach "good tidings unto the meek." The authorization is to proclaim the message only to those who are "meek," that is teachable. True, we are to "sow beside all waters," but we are not to force the truth upon anyone. (Isa. 32:20) The "meek," after hearing a little of the message, will seek for more, and these are the ones to whom we should give special attention.

We are to proclaim "liberty to the captives" and the "opening of the prison to them that are bound." The whole world is in bondage to sin and death. The "meek" who respond to the "good tidings" should be told that, through faith, demonstrated by a full dedication of themselves to the Lord, they can be free from bondage, and enjoy liberty in Christ. Those who are in the great prison-house of death cannot, of course, hear the good tidings, but we can assure their living friends and relatives that the prison-house of death will, in God's due time, be opened and all death's captives set free. What a message this is to bind up the brokenhearted!

We are also commissioned to proclaim the "acceptable year of the Lord." This is a reference to the Gospel-age call to sacrifice in following in the footsteps of Jesus. When explaining this feature of the divine plan we are to assure those interested that in presenting their bodies a "living sacrifice," they will be "holy and acceptable" to the Lord. (Rom. 12:1) Jesus, our Head and Exemplar, incorporated this aspect of the Gospel in his message in that he

invited his disciples to deny themselves and take up their cross and follow him. He knew that beginning with Pentecost their sacrifices would be "acceptable."

Another part of the Holy Spirit's commission is to "proclaim... the day of vengeance of our God; to comfort all that mourn." There is much said in both the Old and New Testaments concerning "the day of vengeance." The Apostle Paul describes it as the "day of the Lord" in which, while the nations are saying "peace and safety," "sudden destruction" comes upon them, "as travail upon a woman with child." (I Thess. 5:1-4) Daniel foretold it to be a "time of trouble such as never was since there was a nation," and Jesus, quoting Daniel, described this period as one of "great tribulation."—Dan. 12:1; Matt. 24:21, 22

It is this "day" of God's vengeance upon Satan's world that brings the present age to a close. Beyond it will come the full manifestation of Messiah's kingdom through which all the families of the earth will be blessed. Without question we are now living in the midst of this "day of vengeance." It is this fact that explains why, since 1914, there has been an almost continuous "distress of nations, with perplexity," and why the world is filled with fear. (Luke 21:25-28) Jesus said it would be a time when "all the tribes of the earth" would "mourn" because of this severe trouble which would come upon them.—Matt. 24:30

It is noteworthy that when Jesus quoted the Holy Spirit's commission for service, and indicated that it applied to him, he did not include "the day of vengeance of our God." He understood that this "day of vengeance" was still future, and that it would be a misapplication of Scripture to announce that it was upon the nations in his day. However, since the anointing which he received reaches down to all his "body" members, and since the last of these are now living in this "time of trouble," they are commissioned to proclaim the facts concerning it.

But this does not imply that the anointed ones should pronounce vengeance upon the world. This is the prerogative of the Lord alone. Our commission is merely to announce the meaning of this period of severe distress of nations, to explain that a world, or social order, is being destroyed because of its sin and selfishness, and that in its place Messiah's kingdom will be established. It is significant that coupled with the commission to proclaim the "day of vengeance" is the statement "to comfort all that mourn." The whole

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world is mourning because of this time of "great tribulation," and a proper explanation of what is taking place in the world is a great comfort to those who have faith to believe the promises of God.

Jesus said of our day that the hearts of the people would fail them as they looked ahead to the things coming upon the earth. (Luke 21:26) Another "anointing" text of the Old Testament reads, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35:4) Here, again, is indicated that proclaiming the "day of vengeance" is, in effect, explaining to those who have a hearing ear that the present trouble upon the world, the world-wide distress, anxiety, and fear, is because the Lord has come "with vengeance," but that his objective is not vindictive, for he has "come to save you." So we can say to those who will listen, you do not need to fear, for the kingdom of Christ is about to be manifested for the blessing of all mankind, and in that kingdom "all the ends of the earth shall see the salvation of our God."—Isa. 52:10

Mourners in Zion

Isaiah 61:3—the verse following our text—mentions another aspect of service commissioned by the Holy Spirit. It is the comforting of those in Zion who mourn, "that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified." "Zion is one of the symbolic names which the Scriptures give to the spiritual phase of Christ's kingdom, and it often applies to the Lord's people who are now being prepared for the kingdom. These are the Zion class. The way of sacrifice in which they walk is a narrow, difficult one. They are frowned upon by the world, persecuted by nominal Christians, and ostracized by their friends. Many, at times, become temporarily discouraged, and need encouragement, and everyone in the "body" is commissioned by the Holy Spirit to watch for those who need special help, and give them all the assistance possible.

We find examples of this in the New Testament. In Galatians 6:9 we read, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Hebrews 12:3 reads, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." And then we have that timely admonition by the Apostle James, an "anointing" text admonish-

ing us to comfort those in Zion who mourn—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick [the weary—same Greek word as translated "wearied" in Hebrews 12:3], and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5:14, 15

James says, "The Lord shall raise him up." Isaiah 61:3 states that those who are given the "oil of joy for mourning, the garment of praise for the spirit of heaviness" shall be called "trees of righteousness, the planting of the Lord." In other words, we are commissioned to do all we can to assist those who mourn, who are weary in well-doing, or in any way are spiritually sick. And, where the heart is right the Lord will give strength so that the "lame" will not be turned out of the way but will remain "the planting of the Lord, that he might be glorified."—Heb. 12:13

All "Body" Members Anointed

The anointing of the Holy Spirit of truth which came upon Jesus, as it reaches down to the members of his "body," includes all who are in the "body." Abilities to proclaim the Gospel of the kingdom may, and do, vary, but each one is to be faithful and zealous according to the ability possessed. The fact that all are members of the same "body" suggests co-operation, just as the various parts of a natural body work together harmoniously under the direction of the head.

In I Corinthians chapter 12, and in Ephesians, chapter 4, Paul explains that the Lord has arranged special services for some who are in the body. There are apostles, prophets [public expounders] pastors, teachers, evangelists, etc. Not all are anointed to serve in these capacities. Aside from the apostles and the servants to the "seven churches" of Revelation, chapters 2 and 3, these special servants are chosen by the Lord through the vote of his people in their local groups, or ecclesias. But to have the Lord's approval they must meet the qualifications set forth by the Holy Spirit of truth in the written word. These are set forth by the Holy Spirit in I Timothy 3:1-13, and in Titus 1:7-9.

Future Service

In Hebrews 1:9 we are told that Jesus was anointed with the "oil [symbolic of the Holy Spirit] of gladness above his fellows";

THE DAWN

that is, to a position of honor and service above angels and principalities and powers. This, as we have noted, indicates that the anointing of the Holy Spirit carries over to the work of Christ and his church in glory, when together they will reign as kings and priests for the blessing of the world with peace and health and life and joy through the agencies of the kingdom. This means that all the texts of the Bible, and there are many, which give assurance to the faithful that if they suffer with Christ they will reign with him, are "anointing" texts whereby the Holy Spirit of truth makes it plain that we have been invited into a glorious partnership with the Heavenly Father and with his beloved Son, a partnership in his great project of restitution.

One of these "anointing" texts pertaining to the future work to which all the faithful have been appointed, is Isaiah 49:8, 9. In II Corinthians 6:1, 2, Paul quotes from the 8th verse and applies it to those who are "in Christ." Verses 8 and 9 together read, "Thus saith the Lord, In an acceptable time have I heard thee [this is the 'acceptable year of the Lord' mentioned in our text], and in a day of salvation have I helped thee: and I will preserve thee, and will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

In this wonderful passage which the Lord has put in his Word by his Holy Spirit, we are given the assurance, not only that the Lord will help and preserve his people during this time when they are being prepared for kingdom glory, but also has authorized them to "establish the earth, to cause to inherit the desolate heritages." Man's original inheritance was to live on the earth, and to have dominion over it. Through sin he lost both life and his dominion. His "inheritance" became "desolate." But to the worthy ones of the next age the Lord will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) The "anointing" of the "body" members of Christ authorizes them to participate with him in extending this invitation to the "sheep" class during the "times of restitution of all things."

We are also anointed to say to the prisoners of death, "Go forth." During the present age, all the anointed have the blessed privi-

CHRISTIAN LIFE AND DOCTRINE

lege of proclaiming that in the kingdom age the great prison-house of death will be opened, and that all who are "bound" therein will be set free. A blessed message! But those who prove worthy to live and reign with Christ, when his kingdom is fully established, will help to fulfil what they said would take place. Then, instead of merely proclaiming that the dead will be raised, they will have the wonderful privilege of actually saying to the prisoners of death, "Go forth; to them that are in darkness, Show yourselves."

No wonder the apostles said that the "oil" which anointed Jesus to his high position in glory and in the kingdom was the "oil of gladness." Since we share in the same anointing it will be gladness for us also—joy unspeakable, as we participate with our Lord in wiping tears from the faces of all who mourn, by destroying the cause of their mourning, that is, by destroying sin and death, and all the evils which, throughout the ages, have continued to plague a sin-sick and dying race. A glorious prospect!

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Resurrection Power

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death."
—PHILIPPIANS 3:10

IN THIS "time of the end" when knowledge is being increased, science is demonstrating in a small way some of the mighty power that is stored up in atoms, the building blocks of nature. Indeed, the world is becoming fearful lest the unwise releasing of this power might work terrible havoc upon mankind, perhaps even destroy the human race itself. Yet how little power is actually released by the explosion of atom or hydrogen bombs, compared with the almighty power of the Creator, who designed and built all the atoms in the entire universe!

Fallen man, in his selfishness, is prone to use the power created by God, to destroy. God can do this also, but his glory is best revealed by his use of power to create and to restore. In April, much of the world will again be reminded of an event in history which called for power quite beyond the ability of the human mind even to imagine. We refer to the resurrection of Jesus Christ from the dead. Paul speaks of this as the "exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies." —Eph. 1:19, 20

The resurrection of Jesus Christ was even more than an awakening from the sleep of death. It was also an exaltation to the highest plane of life in the universe, even to the divine—"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:21-23

While we cannot comprehend the power involved in such a mighty act as this, we can and should rejoice in the many assurances of the Word that this same power stands pledged to help us in our every time of need; not unconditionally so, but in proportion to our faithfulness in laying down our lives as co-sacrificers with Jesus. It is to this that Paul refers in our text. Paul said that he had suffered the loss of all things that he might know Christ, and the "power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead."

First, the mighty power of God gives us the necessary strength to lay down our lives, if we yield ourselves up daily as living sacrifices to him. The Lord does not use his power to coerce his people in the doing of his will. But if they show a willingness to sacrifice he provides the opportunity, and the necessary strength to endure the trials which the fires of his acceptance may entail. Peter presents the proper sequence of thought in this matter. He wrote, "Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." I Pet. 5:6, 7

When Paul wrote that he counted all things but loss and dross that he might know the power of Jesus' resurrection, he undoubtedly had in mind the power of the Heavenly Father which is vouchsafed to his people while they are laying down their lives as fellow sacrificers with Jesus, and also the further and ultimate use of that power on behalf of the church in the "first resurrection." It is only as we have fellowship in the sufferings of Christ, and are made comformable unto his death, that we will experience the mighty power of God to raise us from the dead and exalt us to his own right hand with Christ.

A "Cloud of Witnesses"

In Hebrews, chapter 11, we have brought before us what the Apostle Paul describes as a "cloud of witnesses"—examples, that is, of men and women who, in previous ages, demonstrated their faith in God and in his promises, sometimes at the cost of their lives. Two groups are listed, one composed of those who had their faith rewarded by outward demonstrations of God's care and help, and the other of servants who were permitted to suffer and die, yet remaining faithful despite there being no outward evidence that

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the God of Israel was willing or able to protect them against their enemies.

Of the first group we read, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 33-35

How thrilling it must have been for those dear servants of God in the ancient past to note the miraculous manner in which their God stood by them to help in the defeat of their enemies! Even those who did not accept deliverance from their tormentors, refused to do so because of their faith in the future operation of divine power to raise them from the dead. We also rejoice when we note the wonderful manner in which the Lord is blessing us as we walk in the narrow way of sacrifice.

But Paul reminds us of other experiences in which faith finds it necessary to trust the Lord without knowing the meaning of his providences. In such experiences we are encouraged by the example of another group of the ancient worthies. Concerning these we read, "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—vss. 36-40

How different were the experiences of these latter, compared with those who "subdued kingdoms" and "stopped the mouths of lions." It was as though their God was not near to deliver them from their "tormentors." Yet he was near, even though he allowed their enemies to triumph over them. But their faith was strong. Their viewpoint was the one expressed by the three Hebrews who said to the king that while they knew their God was able to deliver them from the fiery furnace, if he did not do so, they still would

trust him, and would not bow down to the image which the king had erected.

How inspiring this example is to us! They endured with little or no evidence that God was really with them. Besides, their understanding of the divine plan was so very limited compared with ours. And even though they had understood just what position they would occupy in the divine arrangement when raised from the dead, it would have been a modest hope, compared with the "prize of the high calling of God in Christ Jesus," which has been offered to the Lord's people of this age. As Paul said, God has provided "some better thing for us, that they without us should not be made perfect."—vs. 40

"Some better thing," yea, even "glory and honor and immortality. (Rom. 2:7) There have been given unto us "exceeding great and precious promises," by which, if we are faithful to the terms associated with them, we will be made "partakers of the divine nature." (II Pet. 1:4) However, not by our own might, or power, will we attain, but by the power of the Holy Spirit—the Lord's power, the power that raised Jesus Christ from the dead.

This power of the resurrection fortifies us against every assault of the Adversary; it replaces fear with courage; it gives stout hearts to the faint, and renewed strength to the weary. However, this power of the resurrection will not isolate us from trials; it will not spare us from suffering; but it will help us to bear whatever experiences may come, whether of joy or sorrow. In joy it will keep us humble; in sorrow it will be our comfort. This is the present heritage of the people of God who are walking in the footsteps of Jesus.

Our future inheritance is one of glory—"glory that excelleth." All present advantages, whether wealth, prestige, comfort, or worldly joy, are as nothing compared with it, and to be considered as loss and dross as we contemplate that excellent glory to which we have been called. It is far more wonderful than the human perfection to which mankind in general will be restored, excelling even the "better resurrection" of the ancient worthies. Writing about it, Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18

Let us, then, by contemplating the "power of his resurrection,"

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be renewed in faith and courage to press on for that glorious prize, realizing that victory can be ours through him who loved us and died for us, and to whom "all power" has been given to succor and strengthen us, as well as to accomplish every other feature of our Heavenly Father's plan of salvation. Yes, the power of Jehovah, the power that raised Jesus from the dead, will continue to work in us and for us until finally, exalted and glorified by that power, we shall enter into his presence where there is fulness of joy forevermore.

And then, with the kingdom fully established, blessings of peace and joy and life will begin to flow out to the world of mankind. How we rejoice in this bright prospect for the poor, sin-sick, and dying world. Millions will formally commemorate the resurrection of Christ, but with hearts filled with fear of the calamity which might come upon themselves and all mankind at almost any time. They will not realize that the mighty power which raised Jesus from the dead is soon to be manifested through Christ in taking control of earth's affairs, establishing peace, and giving health and life to all the willing and obedient. Yes, that same "power of his resurrection," after having raised up in the "first resurrection" those who will live and reign with Christ, resurrected the "great multitude" to serve in the "temple," and brought forth the ancient worthies in the "better resurrection," will ultimately awaken all who are asleep in death that they may have an opportunity to share in the blessings of the kingdom. Surely ours is a blessed hope, and the more precious because we know that in the divine plan there is a loving provision for all mankind. How we rejoice to realize that in

"A little while, earth's fightings shall be over;

A little while, her tears be wiped away;

A little while, the power of Jehovah

Shall turn this darkness into gladsome day.

"A little while, ills that now o'erwhelm men

Shall to the memories of the past belong;

A little while, the love that once redeemed them

Shall change their weeping into grateful song.

"A little while! 'Tis ever drawing nearer—

The brighter dawning of that glorious day.

Praise God, the light is hourly growing clearer,

Shining more and more unto the perfect day."

LETTERS OF APPRECIATION

Questions Answered

Dear "Frank and Ernest": I want to thank you for your broadcasts. Whenever it is possible I listen, and you give me answers to many of my questions. My parents do not understand English, so I often translate your words in Danish for their benefit. You are doing a great work. Will you please send me your booklet, "When a Man Dies." Yours sincerely.—Denmark

Happily Clarified

Dear "Frank and Ernest": Will you please supply me with your publications; "The Time Is at Hand"; "Thy Kingdom Come"; and "The Book of Books." These, together with some of your other books I possess, are for further study. Certain questions, both within and without the church, hitherto a source of great worry and bewilderment, have now been happily clarified, thanks to a sane and logical view of "the faith once delivered unto the saints." Yours in his service.—Scotland

Found the True God

Dear "Frank and Ernest": Enclosed is our renewal for The Dawn Magazine. We are thankful for the wonderful truths The Dawn brings to us each month. We want to thank you for all the books you have sent. They have helped us to understand the Bible, and to find the true God of love. We thank God that through your broadcasts and the books you

have sent to us we have found the true God. Our blinded eyes have been opened, and a great fear has been lifted from our hearts. Yours sincerely.—Kentucky

Tried for Years

Dear "Frank and Ernest": I have just heard your program today, and enjoyed it very much. I have received my first copy of The Dawn Magazine, and truly think it the best I have ever read. I have tried for years to find Brother Russell's teachings, and now I believe that I am on the "right truth." Am I? Yours truly.—Oregon

Comforted

Dear Friends: I have just received and read the little booklet, "Hope," which you so kindly sent to me. I don't know how to thank you, for I was so desperately heart-broken over the loss of my dear husband, and this little booklet has greatly eased the pain and anguish. It has given me new hope. Everything in the booklet is what I have believed in all my life, but I must admit that I never understood it completely until I read this booklet. It has been such a comfort to me that I wonder if I might be able to secure more of them for my friends who are still grieving for their loved ones. These booklets would also be nice to enclose with sympathy cards where they are needed most. I remain, sincerely.—Pennsylvania.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Jacksonville, Fla.	April	1
Quitman, Ga.		2
Cairo, Ga.		3
Louisville-Texasville, Ala.		4-7
Montgomery, Ala.		8
Birmingham, Ala.		9-14
Meridian, Miss.		15
Waynesboro, Miss.		16, 17
Mobile, Ala. area		18-21
Lake Charles, La.		22, 23
Beaumont, Tex.		24
Houston, Tex. area		26, 28
San Antonio, Tex.		29, 30

WILLIAM A. BAKER

Chicago, Ill. area	April 1-19,	22-30
Gary, Ind.		20, 21

NICK BARACOS

Monessen, Pa.	April	28
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JULIUS BEDNARZ

Ft. Worth, Tex.	April	5-7
Paterson, N. J.		27, 28

WALTER Blicharz, Jr.

Flint, Mich.	April	7
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EDWARD J. BOROWIEC

Ft. Worth, Tex.	April	5-7
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FRED A. BRIGHT

Baltimore, Md. (Morn.)	April	21
Philadelphia, Pa. (Aft.)		21

J. BURTON BROWN

Riverside, Calif. (Morning)	April	21
Ontario, Calif. (Afternoon)		21

DAVID A. BRUCE

Fresno, Calif.	April	6, 7
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ALFRED BURNS

Wilmington, Del.	April	6, 7
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EUGENE M. BURNS

Paterson, N. J.	April	27, 28
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CHARLES M. CHUPA

Wilmington, Del.	April	6, 7
Toledo, Ohio		21

LYLE W. COOK

Ft. Worth, Tex.	April	5-7
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L. PAUL DAVIS

Fresno, Calif.	April	6, 7
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ORLANDO D. DEIFER

Buffalo, N. Y.	April	15
Erie, Pa.		16
Cleveland, Ohio		17
Toledo, Ohio		18
Gary, Ind.		20, 21
Indianapolis, Ind.		24
Columbus, Ind.		25
New Albany, Ind.		26
Cincinnati, Ohio		28
Dayton, Ohio		29
Columbus, Ohio		30

DAVID DINWOODIE

Paterson, N. J.	April	27, 28
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EDWARD E. FAY

Fresno, Calif.	April	6, 7
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TED HACK

Minneapolis, Minn.	April	7
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LEVI JACOBS

Wallingford, Conn. (Morn.) ..	April	21
Bridgeport, Conn. (Aft.) ..		21
Paterson, N. J.	April	27, 28

GEORGE M. JEUCK

New Haven, Conn. (Morn.) ..	April	21
Waterbury, Conn. (Aft.) ..		21

DANIEL KAZIAK

Adrian, Mich.	April	14
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PETER KOLLIMAN

Paterson, N. J.	April	27, 28
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ARTHUR H. KRUMPOLT

Wilmington, Del.	April	6, 7
York, Pa. (Morn.)		21
Lancaster, Pa. (Aft.)		21

SPEAKERS' APPOINTMENTS

RAYMOND J. KRUPA

Wilmington, Del. April 6, 7
Groton-New London, Conn. 20, 21
Paterson, N. J. April 27, 28

C. STUART LIVERMORE

Wilmington, Del. April 6, 7
Pottstown, Pa. 21

EDWARD G. LORENZ

Ft. Worth, Tex. April 5-7

JOHN Y. MAC AULAY

Ft. Worth, Tex. area April 1-7
Durant, Okla. 9
Ada, Okla. 10, 11
Oklahoma City, Okla. 12, 14
Stigler, Okla. 15, 16
Muskogee, Okla. 17, 18
Wichita, Kans. 20, 21
Fredonia, Kans. 22, 23
Topeka, Kans. 24
Kansas City, Mo. 25-28
St. Joseph, Mo. 29, 30

JOHN A. MEGGISON

Ft. Worth, Tex. April 5-7
Wichita, Kans. 20, 21

ADAM MISKAWITZ

Milwaukee, Wisc. April 14

N. MOLENAAR

Whittier, Calif. April 21

DANIEL J. MOREHOUSE

Rochester, N. Y. April 2
Buffalo, N. Y. 3
Erie, Pa. 4
Elyria, Ohio 5
Akron, Ohio 6
Cleveland, Ohio 7

EVERETT MURRAY

Steubenville, Ohio April 1
Coshocton, Ohio 2
Flint, Mich. 5
Saginaw, Mich. 7
Jackson, Mich. 8

ARTHUR B. NEWELL

Ft. Worth, Tex. April 5-7
Wichita, Kans. 20, 21

HARRY PASSIOS

Duquesne, Pa. April 7
East Liverpool, Ohio 14
Shadyside, Ohio 21

ERNEST K. PENROSE

Paterson, N. J. April 27, 28

G. RUSSELL POLLOCK

Fresno, Calif. April 6, 7
San Diego, Calif. 14

ROY E. POLAND

Indianapolis, Ind. April 14
Mattoon, Ill. 15
Champaign, Ill. 16

KENNETH W. RAWSON

Wilmington, Del. April 6, 7

GILBERT L. RICE

Fresno, Calif. April 6, 7

NORMAN F. RICE

Santa Ana, Calif. April 28

GEORGE P. RIPPER

Fresno, Calif. April 6, 7

CHESTER A. SUNDBOM

Jackson, Mich. April 19
Gary, Ind. 20, 21
Cincinnati, Ohio 22
Dayton, Ohio 23
Steubenville, Ohio 24
Pottstown, Pa. 25
Allentown, Pa. 26
Paterson, N. J. April 27, 28
Wilmington, Del. 30
Pittsburgh, Pa. May 1
Toledo, Ohio 2

CLAUDE R. WEIDA

Hazleton, Pa. April 14

GEORGE WILMOTT

Wichita, Kans. April 20, 21

W. NORMAN WOODWORTH

Wilmington, Del. April 6, 7
Boston, Mass. 27, 28

CHRISTIAN W. ZAHNOW

Mexico City, Mexico March 30-April 9
San Antonio, Tex. 10
Austin, Tex. 11
Lampasas, Tex. 12
Ft. Worth, Tex. area 14, 15, 22-24
Oklahoma City, Okla. 16, 17
Enid, Okla. 18
Wichita, Kans. 20, 21
Lubbock-Lamesa, Tex. area 25-28

LOUIS ZBIK

London, Ont. Can. April 14

CONVENTIONS

For Mutual Fellowship, Edification, and Service

FT. WORTH TEXAS, April 5-7—Opens 6:30 Friday evening in Hotel Texas. Services Saturday and Sunday in the former Majestic Theatre, Commerce at 10th Street. An immersion service is arranged. Further information from Mr. George Wilmott, R. F. D. 1, Box 405, Saginaw, Texas.

FRESNO, CALIF., April 6, 7—Convention opens at 2:00 P. M. in the Tower Palm Room, 1296 Wishon Avenue. For details and room reservations contact the secretary, Mrs. H. W. Ostrander, 5326 E. White Avenue, Fresno 2.

SALEM, OREGON, April 6, 7—This gathering will open at 10:30 A. M. Saturday, in the American Legion Hall, 2650 South Commercial Street. For reservations and details, write to the secretary, Mr. Lee Parsons, 2339 State Street, Salem.

WILMINGTON, DELAWARE, April 6, 7—Pre-Memorial Convention. Address: New Century Club, 1014 Delaware Avenue. For room reservation, etc., write, Mrs. Peter Kolliman, 404 West 31st Street, Wilmington 2.

MINNEAPOLIS, MINNESOTA, April 7—This Pre-Memorial Convention will be held in the I. O. G. T. Hall, 2922 Cedar Avenue, and will open at 10:00 A. M.

SAGINAW, MICH., April 7—Convention opens at 10:00 A. M. in the Woman's Club, N. Jefferson Street.

GARY, INDIANA, April 20, 21—Y. M. C. A., Fifth and Adams Streets. Opens 2:00 P. M. Saturday. There will be a baptismal service. For all information, address the secretary, Mr. Theodore Trzeciak, 2444 10th Place, Gary.

WICHITA, KANSAS, April 20, 21—Ingalls Room of the Hotel Allis, 200 South Broadway. For full information write to the secretary, Mrs. Edward J. Borowiec, 1338 Tahoe Trail, Wichita 12.

CLEVELAND, OHIO, APRIL 21—Convention opens at 9:30 A. M. in the YWCA Building, Prospect Avenue and East 22nd Street.

COLUMBUS, OHIO, April 21—Because of the observance of the Memorial, the Columbus Ecclesia is holding their convention on April 21. The convention will open at 10:00 A. M. in the Women's Benefit Association, 53 E. Gay Street.

BOSTON, MASS., April 27, 28—Convention will open on Saturday at 2:30 P. M. in the Arlington Street Chapel, 355 Boylston Street. Sunday sessions will open at 9:30 A. M. in the State Suite of the Sheraton Plaza Hotel, Copley Square. For room reservations, please write to Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

PATERSON, N. J. April 27, 28—Y. W. C. A. Building, 128 Carroll Street (new location). Entertainment to limit by brethren. For reservations write, Mr. Robert Alexander, Red School House Road, Spring Valley, N. Y.

CHICAGO, ILLINOIS, April 28—Central Masonic Temple, 912 North La Salle Street.

DETROIT, MICHIGAN, April 28—Maccabees Building, Woodward Avenue at Putnam.

LANCASTER, PA., May 5

PIQUA, OHIO, May 5.

PHILADELPHIA, PA., May 12.

VANCOUVER, B. C. CANADA, May 18-20—Convention will be held in the Vancouver East Community "Y", 788 Commercial Drive, Corner of Adanac. For reservations and other details, write to the secretary, Mrs. W. A. Mc Nee, 6569 Argyle Street, Vancouver 15.

KANSAS CITY, MO., May 25, 26

SAN FRANCISCO, CALIF. May 30-June 2—(Auspices San Francisco Ecclesia)—ASILOMAR Convention Grounds. Rates, including meals, \$6.00 to \$8.50 per day. For full information address the secretary, Miss Nannette Kiddoo, 365 9th Avenue, San Francisco 18.

JACKSON, MICH., June 2.

DETROIT, MICH., July 4-7.

LOS ANGELES, CALIF., July 4-7.

NEW BRUNSWICK, N. J., July 6, 7.

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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