



FOR NEW
AND A
WHEREIN
RIGHTEOUSNESS”

“WE LOOK
HEAVENS
NEW EARTH,
DWELLETH
II PETER 3:13

A HERALD OF CHRIST'S PRESENCE
August 1953

THIS MONTH *in The Dawn*

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In This Issue

On July 19 and 26 this issue of The Dawn was announced on the "Frank and Ernest" program nation-wide over the Mutual Network. On July 19 special attention was called to the article, "New Heavens and a New Earth." This article will be found beginning on page 2. The article entitled, "Our Bible Translated," beginning on page 28 was discussed on the "Frank and Ernest" broadcast of July 26.

In "Talking Things Over" the article entitled, "The Ministry of The Dawn" will, we trust, be of special interest to new readers. It begins on page 48. For other articles, see table of contents on inside front cover.

Next Month's Dawn

One of the special features of the September issue will be a report of the General Convention of the sponsors of the "Frank and Ernest" programs, held on the campus of the Indiana State University, August 1-7. All subscribers will, of course, receive this report. Should you desire additional copies of the September issue, they will be available at the rate of one dollar per dozen, postpaid.

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Tracts and cards for free distribution are available in any quantities desired. There are a number of topics from which to select. This is an excellent method of proclaiming the Gospel of the kingdom. Send for samples, or order a quantity, as you prefer. The Dawn, East Rutherford, New Jersey.

New Heavens and a New Earth

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

—II Peter 3:13

IT HAS been well said that “the world’s hopes for the future are as bright as the promises of God,” and those promises are very bright indeed. One of them is referred to in our text—a promise that God will establish a “new heavens” and a “new earth” in which righteousness instead of evil will prevail. This, of course, is highly symbolic language, but in brief it means that by divine authority Christ will set up on this planet a new and righteous government through which the Bible’s promises of “peace on earth and good will toward men” will be gloriously fulfilled.

The opening word in our text—“nevertheless”—is very significant. It indicates that the “new heavens” and “new earth” which the Lord has promised are in contrast with what Peter had been discussing, and turning back to see why he used the word “nevertheless” the reason becomes very apparent, for he had been portraying a time of destruction and trouble—a “heavens” and “earth” passing away, and the “elements” melting with “fervent heat.”—vs. 10

But even this picture of destruction does not give us the full significance of Peter’s use of the word “nevertheless.” The full force of this word becomes apparent only when we read verses 3 and 4, which are the introduction to the general lesson of the chapter. These two verses read:

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [Greek, *parousia*, meaning “presence”]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

In Acts 3:19-22 this same Apostle Peter is quoted as saying that following the second coming of Christ there would be “times of restitution of all things,” and that this glorious work of restoration had been foretold to the “fathers” by the mouth of “all God’s holy prophets.” And now, in this epistle, he informs us that when the Lord returned and his second presence was a reality some would say, “Where is the promise [evidence] of his presence, for since the fathers fell asleep, all things continue as they were from the beginning of creation.”

Through the testimony of the prophets, the "fathers" of Israel were led to believe that the coming of the Messiah would result in rich and lasting blessings of peace and health and life. One of the proof texts of this, which Peter quoted in his sermon, was the promise made to Abraham that through his "seed" "all the families of the earth" would be blessed. Those, therefore, who believe these promises, whether they are Jews or Gentiles, have a right to expect that the return of Christ should result in these promised blessings flowing out to the world.

It is with this viewpoint that Peter agrees when he uses the word "nevertheless," for he continues, "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." But before he gets to this point in his lesson, Peter reminds us that there are cataclysmic developments in world affairs which precede and are in preparation for the blessings made available through the "new heavens and new earth."

In presenting this information Peter uses an illustration and language employed by Jesus in his great prophecy pertaining to the time of his return and the end of the present age. Jesus referred to the time of his second presence as the "days of the Son of Man," and said that in those days it would be as it was in the "days of Noah," and in the "days of Lot."—Luke 17:26-30

Referring to this, Peter says that those who say, "Where is the

promise of his presence," are "willingly ignorant," for they should take into account these illustrations of destruction which Jesus had used. According to the "Word of God," Peter reminds us, "the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

Then the apostle follows up by giving us the meaning of this illustration which Jesus used, and informs us that in the "day of the Lord" the present "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." (vs. 10) Thus the over-all lesson which Peter presents is evident. Christ does return to establish his kingdom and to bless all the families of the earth, but in order to accomplish this the first result of his return must be the destruction of Satan's world—"the heavens and earth, which are now."—vs. 7

Pictorial Language

In our study of Peter's prophecy it is important to realize that he uses the terms "heavens," "earth," and "elements" as symbols of the various aspects of a social order. For example, he speaks of the world order ("heavens" and the "earth") which passed away at the time of the flood. The literal heavens and the literal earth did not then pass away. It was the social order that existed before the Flood which was destroyed in the Deluge.

True, at that time, nearly all the people were also destroyed, but in the lesson Peter draws from that catastrophe the important consideration is that "the world [*kosmos*, order] that then was, being overflowed with water, perished."—vs. 6

Thousands of students of prophecy the world over are convinced that the present generation of the human race is witnessing the destruction of another "world," or social order, and that what has been occurring throughout the earth for many years past is in fulfillment of the Bible's prophecies pertaining to the "end of the world." They believe the Bible's testimony that the earth itself "abideth forever," but see in the crumbling thrones of the old world, and in the chaos and general upheaval of society everywhere, the collapsing of what the Apostle Paul referred to as "this present evil world."—Gal. 1:4

Jesus foretold that this would result in a time of "great tribulation," so severe that unless terminated by divine intervention there would "be no flesh saved." (Matt. 24:21, 22) The Apostle Paul, identifying the same general period as the "day of the Lord," said that in this "day" "sudden destruction" would come upon the world "as travail upon a woman with child."—I Thess. 5:1-3

These and other "end of the world" prophecies aptly describe what students of the Bible discern taking place. The first spasm of destruction began in 1914, and resulted in the overthrow of nearly

all of Europe's hereditary rulers. The second World War resulted in a further weakening of the fabric of civilization. And now the nations are sitting, as it were, over a smoking volcano which threatens to erupt at any time and destroy what is left of the pre-1914 social order.

And how true are Jesus' words that unless these days be shortened no flesh would be saved! This fact has been pointed up by the test explosion of an atom bomb in New Mexico so large and powerful that the flash of the explosion was seen in Canada, a thousand miles distant. Think of the destruction that would be wrought in the event of a full scale atomic war!

Indeed, because of the destructive potential of these ghastly missiles some are wondering if Peter's reference to "fervent heat" which causes the "elements" of the present social order to melt, might not be intended to convey the idea of literal fire. In a "time of trouble such as never was since there was a nation," there is sure to be much and widespread destruction, regardless of how it might be brought about. However, we think that Peter is speaking largely in symbolic language.

Spiritual and Material

The symbolism of the Bible are employed because of their aptness in illustrating the subject matter discussed. In every civilization established by man there have been two cardinal aspects which are fitly illustrated by the "heavens" and the "earth." As we

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know, all life on the literal earth is subject in one way or another to the influences exerted over the earth by the heavens. Our seasons, our days and our nights, etc., are all controlled by the heavens.

Because man was created in the image of God, he is by nature a being who reaches out in worship and dependency to a higher power. And although the human race has been to a considerable extent alienated from the true God, the Creator, the people have had respect for religious influences in their affairs. In heathendom this has been exercised through various types of gods, and in pagan countries the State has been set up as an object of veneration and worship.

It is this aspect of every civilization, or social order, that is symbolized in the Bible by the "heavens," while the "earth" pictures organized society which is more or less subject to these symbolic heavens. It is this combination which Peter describes as a "world," or *kosmos*, as it is stated in the Greek language.

Thus when he speaks of the "heavens" and the "earth" passing away with a "great noise," and the "elements" melting with "fervent heat," he is not telling us that the literal sun, moon, and stars, and the physical earth with all its elements, are to be destroyed. If this were to occur it would mean the destruction of the universe.

The word "element," as used by Peter, gives us a clue to what he means. The Apostle Paul uses this same word when, in writing to the

Christians in Galatia, he speaks of turning to the "weak and beggarly elements"—referring to the ordinances of the Law, from the bondage of which Christians are free. The point is that Paul used the word to describe religious forms and customs by which a people had once been governed, and Peter uses the term in the same manner.

Peter's reference to the "elements" of the "heavens" and the "earth," however, is much more comprehensive, for he is speaking of all the laws, customs, viewpoints, civil and religious, by which the present social order has been governed throughout the ages, and he tells us that in the "day of the Lord" these are to "melt with fervent heat."

Without realizing it, men of the world who have insight into the significance of what has been occurring refer to these events as a "fire." During the first World War, Woodrow Wilson said, "The world is on fire." When the second global struggle began, another statesman referred to it as a "four-alarm fire." And this symbolism is freely used in the prophecies which foretold the end of the present "world."

Incidental to this symbolic melting of the "elements" there is, of course, much physical destruction. A great many of the cities of Europe, and many in Asia, were reduced to rubble during the second global struggle. But more significant than this in the fulfillment of prophecy was the "melting" of the "elements" of social

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and religious control which for centuries had been so generally recognized and respected by the people. The cities are being rebuilt, but all efforts to restore the former European and Asiatic social orders have failed.

The horrors of the war, and the hardships which have followed, have left millions disillusioned as to the ability of their former leaders, using what they have come to look upon as outmoded laws, customs, and viewpoints to provide the security and abundance which they consider theirs rightfully to enjoy. In Italy, for example, first the people voted out the old and established House of Savoy. They established a republic, and millions even voted against the party that is sympathetic to the religious powers of the nation. Think of the extent to which the former "elements" of Italy's social order have already melted!

And when we turn to the heathen nations, we find that the same "melting" process is relentlessly destroying their former "world" also. In Japan the emperor is no longer a "god" to be worshipped and obeyed. In fact, he now has little to say, even in the civil affairs of the nation. Like the royalty of England, he has been reduced to the status of a mere figurehead, the symbol of a passing era.

Many Elements

This "present evil world," as Paul describes it, is made up of many elements, both civil and religious. They are not all evil. To

the extent that the ethical standards of the Bible have been upheld in the religious control of the people, they have benefited thereby—both the rulers and the ruled. When Paul speaks of it as an "evil world," he means that in the overall picture evil predominates.

In this "world" there are the labor element, the capital element, the social element, the political element, the various religious elements—professed Christian and heathen—the business element, and others. It requires no special discernment today to realize that damaging friction exists between these various elements, and that they have to a considerable extent lost their former cohesion for one another which, prior to 1914, held the "world" together.

Both internationally and nationally, in the communities, and in the homes of the people, there is a trend toward looseness in obedience to former restraints and laws. International law is flouted under the slightest pretext. National governments forget their promises and responsibilities, and this example of infidelity reaches into communities, causing the masses gradually to lose respect for the religious restraints and civil laws which once they gladly obeyed.

There are noble exceptions to this trend. We are merely describing the general developments, and these are following essentially the same pattern the world over. In this country and in Europe the churches, both Catholic and Protestant, are making strenuous efforts

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to hold back the tide of unbelief and godlessness, but on the whole, with meagre results.

"Heavens" Shaken

Among the many "signs" which Jesus gave of the time of his return and the end of the age was that "the powers of heaven shall be shaken." (Luke 21:24-26) He foretold that as a result of this, fear would fill the hearts of the people. How true this is proving to be! If the people of all nations today believed that the religious elements of society could, through wholesome religious guidance, settle the outstanding problems of the nations, how quickly their fears would be allayed.

But they know that this is not possible. They know, for example, that the communistic world has no respect at all for the religious concepts of the free world. They are a law unto themselves, and heed not the restraints of western religious ethics. As far as they are concerned, the "powers" of the symbolic "heavens" have indeed been shaken. To a lesser extent this is true elsewhere in the world.

Outstanding groups of churchmen and women pass resolutions indicating what they think the governments of their respective countries should do in various situations, but the governments pay little or no attention. In the United States a large percentage of the people belong to one or another church, but only eight per cent attend church services with any degree of regularity. In other countries the situation is equally

discouraging from the standpoint of the religious leaders.

We are calling attention to this dark picture not to criticize, nor to condemn the churches for failure; we are merely calling attention to facts which are fulfilling the Bible's prophecies of events which were to occur in the end of the age, immediately preceding the establishment of the divinely promised "new heavens and new earth."

Concurrently with the development of the atom and hydrogen bombs for the destruction of cities and nations, wonderful strides are being made in the constructive use of modern inventions. In the field of atomic energy, for example, it has recently been announced that now a way has been discovered by which this energy renews itself, thus becoming practically inexhaustible. This might well be in preparation for the blessings God has in store for the people in his new social order.

In the field of medical science phenomenal progress is also being made. This, to some extent, is reflected in the greatly increased average length of human life. In America that average is now sixty-eight years, whereas at the turn of the century it was just a little over thirty years. This does not mean that man will, by himself, find a way to live forever. The secret of life is held under divine control, and the blessing of everlasting life will reach the people only through the "new heavens and new earth" which God has promised. But we believe that the

Lord is permitting man to some extent to prepare the way for these blessings.

And how manifold they will be! Peace—universal and everlasting—will be one of them. Jesus, the Ruler supreme in that new social order, died for his subjects in order that he might offer them health and life. Thus he will rule, not over a dying race, but over a race which will be given an opportunity of being restored to perfection, mentally, morally, and physically, and of living forever.

But why, someone may ask, is that new kingdom, that new social order, described in the prophecies as a “new heavens and a new earth”? It is for the same reason that the world before the Flood and this “present evil world” are thus symbolically described, for God’s new world will also have its spiritual and material aspects. Christ, and together with him his church—who are promised that if they suffer with him they will also reign with him—will be the spiritual rulers, the personnel in the new “heavens”—the source of the religious restraints in that new world.

They will exercise their ruling authority through human representatives. These will be the resurrected ancient prophets, and other worthy ones of those past ages. To begin with, these will be the “new earth,” as it were. But gradually, all the willing and obedient of mankind will become associated with these “princes” in a social order of peace and righteousness.—Ps. 45:16

As the Psalmist explains, these “princes” are to be those who formerly were considered the “fathers” in Israel. Concerning their position in God’s new world Jesus said that the people would come from the east, west, north, and south, and would “sit down” with Abraham, Isaac, and Jacob, and all the prophets. (Luke 13:28, 29) This indicates that these “princes” will be recognized by all mankind as their teachers under Christ.

The spiritual and human phases of the kingdom of Christ—the “new heavens” and the “new earth”—are also symbolically described as “Zion” and “Jerusalem.” The Prophet Isaiah uses this symbolism, saying, “Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isa. 2:3

It will be because these righteous laws will be made known to the people, and enforced, that “righteousness” will predominate in the promised “new heavens and new earth.” Internationally, this will result in beating “swords” into “plowshares,” and “spears” into “pruninghooks,” for “nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:4

Individually, it will mean that every man will sit under his “vine and fig tree,” and “none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”

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(Micah 4:4) Dwelling under vine and fig tree suggests economic security and prosperity. Now the world is filled with fear of the future, but then none will be afraid, for all will realize that a new social order has been set up in which the divine Christ is the center, the Ruler, the "Everlasting Father," and "The Prince of Peace."—Isa. 9:6, 7

In our text, the Apostle Peter refers to God's promise of a "new heavens and a new earth." This promise is recorded by the Prophet Isaiah, and reads:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the work of their hands."—Isa. 65:17-22 (Marginal translation in part.)

On the Isle of Patmos the Apostle John, in vision, saw the fulfillment of this promise. While the original promise declares that in the "new heavens and new earth" there shall be no more "an infant of days," John was given a more comprehensive understanding of this by the assurance that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:1-4

Let us then continue to "look for" the promised "new heavens and new earth." It is this new government, this kingdom, alone that will solve the present perplexing problems of a sin-cursed and dying race. With this hope before us, we will understand the meaning of events which are causing the "elements" to "melt with fervent heat," and we will not be alarmed over the outcome. Indeed, as Jesus admonished, we will "lift up our heads," knowing that our "deliverance draweth nigh."—Luke 21:28

Weekly Prayer Meeting Texts

AUGUST 6—"Resist the devil, and he will flee from you."—James 4:7 (Z. '00-30; Z. '13-54. Hymn App. Z)

AUGUST 13—"We are ambassadors for Christ."—II Corinthians 5:20 (Z. '04-72; Z. '10-6; Z. '14-378. Hymn 322)

AUGUST 20—"Whom therefore, ye ignorantly worship, Him declare I unto you."—Acts 17:23 (Z. '03-29; Z. '09-172. Hymn 283)

AUGUST 27—"Henceforth know we no man after the flesh."—II Corinthians 5:16 (Z. '03-170. Hymn 23)

The Christian Home

LESSON FOR AUGUST 2

GOLDEN TEXT: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."
—Colossians 3:23

COLOSSIANS 3:12—4:1

IT HAS been said that charity, or love, begins at home, and this should certainly be true of all the Christian graces. Christianity which is not practiced at home but only among those outside of one's own family is of little value. One whose heart is truly filled with the love of God will manifest humility, kindness, meekness, mercy, and long-suffering in his own home as well as in the church and in his association with those in the world.

When love fills the heart, the divine quality of forgiveness will also be manifested and we will take pleasure in forgiving one another, "even as Christ forgave us." Indeed, as Paul states the matter, if we put on "charity," or love, we will find it to be the "bond of perfectness"—that is, the influence which comprehends and holds together all those elements of godlikeness which constitute the fruit of the Holy Spirit.

It is not without significance in this connection that Paul admonishes us to let the peace of God rule in our hearts. We are sur-

rounded by imperfections. They are manifest in our brethren as well as in the world. But we should not allow these to irritate us.

Our faith in God and in the rightness of his plans and purposes should enable us to enjoy the same peace of mind and heart. We should remember that he knows more about the imperfections of our brethren than we, yet he has called them to walk in the same narrow way with us and expects us to bear patiently with their imperfections, as we desire him to be patient with us when we fail to measure up to the perfect standard.

We may properly think of our "family" or "home" as embracing all the children of God, the "household of faith." As members of this larger family we have a responsibility toward one another. Our righteousness is to be more than a mere toleration of their imperfections. Paul says that we are to have the "word of Christ" dwell in us richly, and are to teach and admonish one another.

We are not to admonish by finding fault and scolding, but with "psalms and hymns and spiritual

songs, singing with grace in your hearts to the Lord." And whatever we do for the brethren, whether in word or in deed, should be done in the name of the Lord Jesus, thankful for the honor of being a part of the divine family, and appreciating the privilege we have of laying down our lives for the brethren.

Paul writes that "wives" should submit themselves unto their husbands; that "husbands" should love their wives; that "children" should obey their parents; and that "fathers" should not provoke their children. He also mentions "servants," saying that they should obey their masters in all things according to the flesh, and that "masters" should give unto their servants that which is just.

It is to be assumed that Paul, in each case, is referring to those who are consecrated—that is, consecrated wives, husbands, parents, children, masters, and servants. And we are to understand that his instructions apply even though other members of the family are not consecrated. True, the relationship is sweeter between husband and wife when both are consecrated, but even though one is not, the consecrated one should not fail to love the other and faithfully discharge all marital responsibilities. For example, for a wife to consecrate herself to the Lord and his service should make her a better wife, more kind, more understanding, more faithful and loving than before.

We do not have "masters" and "servants"—or "slaves"—today.

QUESTIONS

If charity begins at home, where does it end?

How is divine love manifested in the Christian life?

What is the peace of God?

Is the Christian's family larger than his own immediate household?

Does consecration relieve one from responsibility toward an unconsecrated member of his family?

Is it our responsibility to try and change the social order in which we live?

The nearest is the relationship between employer and employee, but the principles set forth by Paul should apply. We are not to understand that Paul is approving slavery. (He understood, however, as all followers of the Master should, that God has not commissioned Christians during this age to bring about reforms in the existing social order. This will be the future work of the church.)

So far as our relationship to God, to Christ, and to one another as new creatures in Christ Jesus is concerned, we are all brethren, and one is our Master, even Christ. With God there is no respect of persons. In Paul's day he esteemed the slave as being just as important in the body of Christ as the master, and Paul admonished the church to take this view also.

As our Golden Text points out, whatever we do, and whomsoever we serve, it is all to be done as unto the Lord. We are to look to him for our reward, and not to expect recognition or special favors from one another.

The Christian's War

GOLDEN TEXT: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

—Romans 14:21

EPHESIANS 6:10-20
ROMANS 14:19-21

THE Christian warfare is not conducted with carnal weapons and against "flesh and blood"—that is, against other human beings. Paul explains that the struggle is against "principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." (marginal translation) In order to be victorious in a struggle in which the odds are so much against us, it is essential to draw our strength from the Lord.

The apostle writes, "Be strong in the Lord and in the power of his might." We can be strong in the Lord only if we take advantage of the provision which he has made for us, that is, his "armor of righteousness." (II Cor. 6:7) So the apostle continues, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

The "armor" of God is in reality the truth of his Word, the truth which acquaints us with the "wiles of the devil." It is because of this truth that we are "not ignorant of his devices," and can defend ourselves against them. (II Cor. 2:11)

Paul uses the various parts of the armor of the ancient Greek soldier to illustrate, from various standpoints, just how the truth serves us as we "fight the good fight of faith." (I Tim. 6:12) These are, starting with the head, the "helmet," the "breastplate," the "shield," the "girdle," the "sword," and the "sandals."

In I Thessalonians 5:8 Paul indicates that the helmet represents our "hope of salvation." Our hope is based upon our knowledge of God and of his purposes, particularly that he has called us to the "great salvation, which . . . began to be spoken by the Lord." (Heb. 2:3) A firm grasp of the great fundamental truths pertaining to this "hope of glory" is essential, especially in this evil day when the devil, by his wiles, is endeavoring from various standpoints to rob the Lord's people of their hope.

Then there is the "breastplate of righteousness," or as Paul states it in I Thessalonians 5:8, the "breastplate of faith and love." Our righteousness is based upon our faith—"Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1) But this faith is more than a mental assent to the fact that Jesus

died for our sins. It is "faith and love" together; that is, a faith which leads to full consecration, and in the spirit of love, a determination by God's grace to follow faithfully in the footsteps of Jesus.

This is what is involved in our putting on the breastplate of righteousness, and it represents God's provision of love whereby we may have the constant assurance of his favor and blessing. "It is God that justifieth," wrote Paul; and then he asks, "Who is he that condemneth?" (Rom. 8:33, 34) Satan tries to condemn and discourage the Lord's people, but his fiery darts will not get by our "breastplate" if we have it properly fastened and adjusted.

There is also the "shield of faith." The shield was held in the hand of the soldier, and its position changed to meet the attacks which were hurled against him from various quarters. This might indicate that the "shield" is our "most holy faith," that is, the truth which we use to ward off Satan's attacks when he hurls errors against us.

Paul speaks of having our "loins girt about with truth." The girdle helped to hold the armor in place. A girdle is used in the Scriptures to symbolize service; so the thought is that through our active use of the truth the armor is kept fastened securely to us. It is certainly true that if we fail to use the truth for the blessing of others we will soon find ourselves becoming lax in our appreciation of it, and its effectiveness as a protecting armor will largely be lost.

QUESTIONS

Against what great forces of evil is the Christian warfare conducted?

What constitutes the armor of God?

Name the various parts of the Christian armor, and explain what they represent.

Explain the relationship of the Christian warfare to refraining from doing those things which may stumble other Christians.

"The sword of the Spirit, which is the Word of God," is our only offensive weapon. We are not to use this against others, but only against errors which are entrenched in high places—strongholds, which, as Paul declares, exalt themselves "against the knowledge of God." (II Cor. 10:5; II Thess. 2:4) These strongholds of opposition may well be in our own minds. The mind is the principal battlefield of the Christian, and it is there that we need to wield the "sword of the Spirit."

The "sandals" are described as "the preparation of the Gospel of peace." This suggests that by walking in the pathway of truth we will be peacemakers; that we will have peace in our own hearts and radiate peace for the blessings of others. Besides, the "Gospel of peace" is the "word of reconciliation" which establishes peace between God and men.—II Cor. 5:19

In our walk in the Christian way we should be especially careful lest we be a hindrance to others. We may frequently have to come to grips with our own selfish propensities, lest in exercising the liberty we think we have, others may be "offended" or stumbled.

Christ Above All

GOLDEN TEXT: "He is before all things, and by Him all things consist."
—Colossians 1:17

COLOSSIANS 1:3-6, 9-20

PAUL informs us that "all things are of the Father and by the Son." (I Cor. 8:6) A similar thought is expressed in I Corinthians 15:27, where we read, "When he saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]." So when we read, as in our Golden Text, that Christ was "before all things," and that by him "all things consist," the Heavenly Father is excepted.

The 15th verse of the lesson expresses the thought plainly, saying of Jesus—who in his pre-human existence was the Logos—that he is now the "image of the invisible God, the firstborn of every creature." It is important to notice that in this statement Paul refers to Jesus as a "creature," that is, a created being. In Revelation 3:14 he is described as "the beginning of the creation of God."

Thus, when the Apostle John tells us concerning the Logos, the "Word," that "without him was not anything made which was made," the Logos himself is excepted; for he was the first, and indeed the last, of God's direct creation. Having created the Logos, the Heavenly Father then employed him to

carry forward all the remaining work of creation, both in heaven and on earth.

After reminding us of this original pre-eminence which Jesus in his pre-human existence occupied, Paul proceeds to explain that he has the same pre-eminence with respect to the "new creation," of which he is the Head. "He is the Head of the body," writes Paul, "the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell."

Through the Gospel of Christ there is revealed to us the opportunity of being partners with our Heavenly Father and with our Head, Christ Jesus, in the great work of reconciling the world to God. This is not because we have any worthiness of our own, but because the grace and power of God, through Christ, make us "sufficient" for this high position in his arrangements—"meet for the inheritance of the saints in light."

In order to enter into this blessed partnership with our Lord it was first of all necessary that we be delivered "from the power of darkness." Satan is the prince of darkness, and the prince of this

present evil world. But God in his great mercy shined into our hearts by the Gospel and burst the bands of darkness by which we were bound as slaves to sin and death.

Paul adds that then we were "translated" "into the kingdom of God's dear Son." Many mistakenly suppose this to mean that the kingdom of Christ was established at Pentecost, and that it has been reigning in the earth ever since; but this is not the thought: it is merely that the preparation of the kingdom began at that time. In the Parable of the Wheat and the Tares, those who have been "translated" into this embryotic kingdom are designated "children of the kingdom," but they do not "shine forth as the sun" in that kingdom until the end of the age.—Matt. 13:43

During the age there has been an admixture of "tares" with the "wheat." Not until the end of the age is there a separation, and this is followed by the exaltation of the "wheat" into the glory of the kingdom. The kingdom was "at hand" in Jesus' day only in the sense that Jesus the King had come to die for his subjects, and to select from the world of mankind those who were to be honored with the great privilege—upon conditions of faithfulness in suffering and dying with him—of living and reigning with him a thousand years.

In the divine plan these are made so definitely a part of the kingdom arrangements that they are included with Jesus as the "firstfruits" of the resurrection.

QUESTIONS

Is the expression that Christ is "before all things" literally true?

How was Jesus the "firstborn of every creature"?

In what sense was Jesus the "firstborn from the dead"?

Are the members of the church a part of the "firstfruits"?

What did Paul mean by "things in earth" and "things in heaven"?

(I Cor. 15:23) James wrote, "We [are] a kind of firstfruits of his creatures." (James 1:18) It is after this "firstfruits" class is resurrected and exalted with Jesus in the glory of the kingdom that the remainder of mankind—those who become Christ's during the millennial age—will receive their opportunity for salvation.

Their salvation will be restoration to life as human beings on the earth. In verse 20 Paul speaks of the heavenly salvation of the church and also the earthly salvation of the world, saying that it is the divine purpose through the blood of the cross that Christ shall "reconcile all things unto himself; . . . whether they be things in earth, or things in heaven."

Our hope—the hope of all consecrated Christians during the Gospel age—is a heavenly one. It is the "hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." In Ephesians 1:10 Paul speaks of the things "which are in heaven," and also "on earth." It is only as we recognize these two salvations that the Word of God becomes harmonious.

The Christian's Prayer Life

GOLDEN TEXT: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."
—1 Timothy 2:1, 2

I TIMOTHY 2:1-8
ROMANS 8:26-28

IN THE "upper room" on the night before Jesus was crucified, he prayed to his Heavenly Father on behalf of his disciples, saying, "I pray not for the world, but for them which thou hast given me." His prayer was "that they all may be one, . . . that the world may believe that thou has sent me." (John 17:9, 21) While this was not a prayer directly on behalf of the world, it did, nevertheless, take the world of mankind into consideration.

This was in keeping with the divine purpose in sending Jesus to be the Redeemer and Savior of mankind, that "whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Thus Jesus' prayer was quite in keeping with the outline for prayer which he gave to his disciples, the first request of which is, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

When we pray, "Thy kingdom come," we are asking God to fulfil his promise to bless "all the families of the earth." Thus our prayer

is in harmony with the divine will, and is sure to be answered in God's own due time. Besides, when we offer this prayer we are petitioning God to bless all the means which he is using in preparation for his kingdom, and not merely for the blessings which that kingdom will bring to the people in that kingdom.

Paul presents this same sequence of thought in our lesson. He admonishes us to pray "for all men," and then specifically names "kings, and for all that are in authority, that we may lead quiet and peaceable lives," "in all godliness and honesty." It should be noted that Paul instructs us as to the nature of our prayers for "kings," that the intent of these prayers is that we, as the consecrated people of God, may have favorable conditions under which to grow spiritually.

However, Paul gives us a further thought. Using that meaningful word "for," he says, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In other words, Paul is explaining that it is God's will that all should be saved and come

to a knowledge of the truth, which proves God's great love for the fallen and dying race. Because this is true it is proper, in principle, that we should remember in our prayers those whom God loves, even as we do when we pray, "Thy kingdom come."

Paul reminds us, however, that it will not be until God's "due time" that the great truth concerning the ransom will be testified to the people. First, he reminds us, the vast majority will have to be "saved," that is, awakened from the sleep of death during the thousand years of the kingdom, in order to have an opportunity to come to a knowledge of the truth. This knowledge will be testified to them through the church, the "able ministers of the new covenant." So, when we pray that conditions might be favorable for the development of the church, it is indirectly a petition on behalf of all men, because it is looking to their blessing in the kingdom.

Romans 8:26-28 deals more particularly with the Christian's individual problems which he takes to the throne of heavenly grace. Through an improper use of capital letters an erroneous thought is given us in this text by the King James translation of the Bible. The word "spirit" is improperly capitalized in the expression, "The spirit itself maketh intercession for us with groanings which cannot be uttered." In this way the reader is given the improper thought that the Holy Spirit of God makes intercession for us.

On the contrary, our own spirits

QUESTIONS

Harmonize Jesus' statement, "I pray not for the world," with Paul's admonition to pray for "all men."

What "spirit" is it that petitions God with "groanings which cannot be uttered"?

What is one of the important aspects of prayer?

are referred to. The apostle is simply reminding us that often we "know not what we should pray for as we ought," and that under these circumstances, our hearts, or "spirits," speak to God, and he understands our needs and answers our yearnings according to the good pleasure of his will. "He that searcheth the hearts and knoweth what is the mind of the spirit"—that is, our own spirits. He knows, in other words, exactly what is best for us as new creatures in Christ Jesus, even though we fail at times to present our petitions to him as we should.

The 28th verse sums up the thought beautifully by assuring us that "all things," even those things which, because of our imperfections, we fail properly to express to God, or for which we know not how to ask, "work together for our good."

In his letter to Timothy, Paul enumerates the various aspects of communications with God, speaking of them as "supplications," "prayers," "intercessions," and "giving of thanks." In view of the abundance of God's grace it is eminently proper that a large portion of our praying be the "giving of thanks."

Standards for Christian Leaders

GOLDEN TEXT: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all."
—1 Timothy 4:14, 15

I TIMOTHY 4:7-16

THE true standards for Christian leaders, or teachers, is contained in the last verse of our lesson, which reads, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." First is the necessity for taking heed unto ourselves to see that we are living up to all the requirements of the divine Word in our own personal lives. The Christian whose own life does not conform to the Word of God will not be blessed in his ministering to others.

There is also the importance of taking heed unto the doctrines, or teachings of the Word, or plan of God. Some today would have us believe that this is unimportant, that if we take heed to ourselves and make sure that we are living a godly life, the doctrines we teach pertaining to the plan of God do not matter very much. But this was not Paul's viewpoint.

Paul even went so far as to say that salvation was dependent upon taking heed to the doctrines, that by so doing Timothy would save

himself as well as those to whom he ministered. Could he have said more to emphasize the importance of sound doctrine on the part of those who would be teachers of the Lord's people?

And when we take a broader view of Christian responsibility we realize that the importance of taking heed to ourselves and to the doctrines of the divine plan carries through to all of the Lord's consecrated followers; for all are commissioned to proclaim the truth, and therefore are ministers of reconciliation. Every disciple of Christ should let his light shine for the blessing of others. All are anointed by the Spirit of God to "preach good tidings to the meek; . . . to bind up the brokenhearted," etc.—Isaiah 61:1-3

However, not all are commissioned to be teachers within the church of Christ. Timothy was thus appointed. Our Golden Text explains that this was done by the "laying on of the hands of the presbytery." Generally speaking, the teachers in the church were commissioned by a stretching forth of the hands of the congregation. (Acts 14:23) But in this instance, by virtue of Timothy's knowledge

and upbringing and his soundness in doctrine, Paul had the power as a special apostle (presbyter, elder) of the Lord to approve the ministry of Timothy by the imposition of his hands, thus affording him a particular gift of the Spirit. (II Tim. 1:5, 6) This power of bestowing gifts upon others was invested solely in the twelve apostles of the Lord and ceased upon their death.

Paul admonished Timothy to give himself "wholly" to the ministry of the truth, and to meditate upon the things which made for sound doctrine, that his ministry might be a blessing to all who heard him. This wholehearted devotion to God and to his cause is especially important for teachers in the church, and it is also important for all who are consecrated to God and to the doing of his will.

"A double-minded man is unstable in all his ways," wrote James. (James 1:8) No Christian can be faithful to his consecration vows if his sentiments are divided. We cannot be half for self and half for the Lord and be pleasing to him. We may not be able to devote all our time and attention directly to the Lord's service, but if our hearts are fully devoted to the Lord we will be giving him as much of our time and strength as possible, to be used directly in his service, and all our other duties will be performed "as unto the Lord."

"Refuse profane and old wives' fables," writes Paul. It is not too clear just what these "old wives' fables" may have been. In any event, they had no direct bearing

QUESTIONS

What two qualifications for Christian teachers are set forth in our Golden Text? How important does Paul make these qualifications?

Are appointed leaders in the church the only ones authorized to proclaim the truth?

Aside from the apostles, how were the teachers in the Early Church appointed?

Do speculations on the teachings of the Bible ever prove profitable?

on the truth of God's Word, the Gospel of the kingdom, so Timothy was exhorted to avoid them, not to permit himself to become entangled in arguments concerning them. There are many unprofitable speculations making the rounds of the Lord's people today which teachers in the church would do well to avoid.

"Speculations" is a word which describes all sorts of fanciful notions based upon nothing more substantial than vain imaginations. These may be along the lines of prophecy, or other subjects related to the plan of God. But let us remember that "wishful thinking" is no proof of a theory, and if we come to believe that our "cunningly devised fables" are a part of the plan of God, our faith may well be severely tested when time and circumstances prove that we are wrong.—II Pet. 1:16

A teacher who is "approved unto God" is one who, in the spirit of full surrender and devotion to God, endeavors to "rightly divide the Word of truth." It is thus that he proves himself a "workman" that needeth not to be "ashamed."
—II Tim. 2:15

Questions on the Bible

PART VIII

Who wrote "The Acts of the Apostles," and what is the general nature of the subject matter contained in this book?

What is the first outstanding experience of the disciples recorded in the Book of Acts?

What was the divine purpose in empowering the apostles to "speak with tongues"?

What Old Testament prophecy concerning the resurrection of Jesus did Peter quote on the Day of Pentecost? Explain its significance?

Why did Peter tell the Jews who repented under his pentecostal preaching to be baptized "for the remission of sins"?

Describe the setting of Peter's sermon recorded in the 3rd chapter of Acts, and what great fact of the divine plan does Peter bring out in this sermon?

What prophecy by Jesus is shown as having a fulfilment, by the many accounts in Acts of persecutions of the Early Church?

Who were Ananias and Sapphira, and what was their sin?

Who was Stephen? Explain the cause of his death.

Under what circumstances was Saul in Tarsus converted, and to what important position in the church was he given a divine appointment?

What was Paul's reaction when the brethren advised him not to go to Jerusalem where his enemies were lying in wait for him?

Relate the experience of Paul when he visited Athens. How did he reveal that the judgment day is not to be doomsday?

Who was the first Gentile convert to Christianity? Explain the circumstances associated with his acceptance of Christ.

What was the main issue discussed at the first apostolic conference at Jerusalem? How was the issue resolved?

How did James sum up the significance of the facts brought to light at that conference?

Did the Early Church build "meeting houses," and were there various denominations at that time?

Know Your Bible

The Acts of the Apostles

THE full name of the fifth book in the New Testament is, "The Acts of the Apostles," although it is usually referred to simply as "The Acts," or "Acts." As its name implies, it is for the most part a chronicle of activities in which the apostles of Christ played an active part. Like the four Gospels, Acts is largely historical in character, but interwoven with its record of events in the Early Church are some of the most important doctrinal and devotional lessons to be found anywhere in the Bible.

This book was written by Luke, who also wrote "the former treatise . . . of all that Jesus began both to do and teach until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen." (Acts 1:1, 2) The opening chapter of Acts is a sort of transition from the life of Christ into the era of the apostles, for it records Jesus' last appearance to them and his commission for the service they were to render in his name after he left them.—vss. 4-11

In verse 8 of the first chapter, Jesus is reported as promising that the Holy Spirit would come upon

the apostles, and that in the power and by the authority of the Spirit they were to be his "witnesses . . . in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The second chapter records the fulfilment of the promise Jesus made to send the Holy Spirit. In the King James Version the expression "Holy Ghost" is often used. But this is a mistranslation. It was designed by the translators to give the impression that the Holy Spirit is a person, but this is contrary to the teachings of the Bible. (The Holy Spirit is simply the holy power, or influence, of God, sent forth to accomplish whatever his purposes may be.)

(It came upon the waiting disciples at Jerusalem in a miraculous manner to establish their faith and confidence in Jesus as the Messiah.) He had left them, and even though they had been convinced of his resurrection from the dead, they would have been in a difficult position to represent him without this definite evidence of his return to the heavenly courts, and that in fulfilment of his promise he had sent the Holy Spirit to rest upon them.

This wonderful experience occurred "when the day of Pentecost

was fully come." Pentecost was one of the special feast and assembly days of the Jews, and many thousands of them visited Jerusalem each year for the occasion. This meant that there were Israelites in the city at the time from many countries, speaking the language of the country in which they were domiciled.

This afforded a wonderful opportunity for the Lord to demonstrate that his favor was upon the disciples, by miraculously empowering them to speak to their kinsmen from the various countries in their own tongues. Thus one of the manifestations of the Holy Spirit at that time was the ability to "speak with tongues." (Acts 10:44-48) It was a very practical demonstration of divine power, and accomplished God's design to give all the natural descendants of Abraham, scattered though they were, a witness concerning the messiahship of Jesus.

The enemies of Jesus now opposed his followers, and charged that they had become intoxicated. The Apostle Peter quickly and energetically refuted this charge, and in one of the most eloquent sermons ever preached he explained to his hearers the true significance of what was taking place. He established the fact of Jesus' resurrection from the dead, and showed it to be in fulfillment of Psalm 16:10, where Jesus is prophetically represented as saying to his God, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts 2:27

The account states that the people were "pricked in their heart" by Peter's sermon, especially by the forthright manner in which he charged the nation with the crucifixion of Jesus. They asked what they could do under the circumstances, and he called upon them to repent, and to be baptized "in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—vss. 36-38

Three thousand responded to Peter's message that day, and were baptized for the remission of sins against their covenant with God, which was based upon the Law given to the nation by Moses. Baptism for the remission of sin was for the Jew only. But more about this later.

"Times of Restitution"

The third chapter records another marvelous sermon by Peter, preached a short time after Pentecost. The setting was quite different from that in which he delivered his pentecostal sermon. Together with John, Peter had gone to the temple at the hour of prayer. At the gate of the temple called "Beautiful" he saw a man who had been unable to walk from the time of his birth. In the name of Jesus, Peter healed the man, enabling him to walk, even to the point of "leaping."

The crowd was curious, and Peter took advantage of the occasion to explain to them that this miracle had been performed in the name of and by the power of the resurrected Christ, the One whom

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they had crucified. Then he added:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."
—vss.19-21

The lesson here is plain, being based upon the miracle of healing the man who had been unable to walk. Peter is saying, in effect, that following the second coming of Christ miracles of this sort will become universal, that there are to be times of "restitution," or restoration, of all things. Then he adds that this glorious Gospel, or good news, had been spoken by the mouth of all God's holy prophets.

Thus we have one of the key texts which helps to unlock the meaning of the entire Word of God. In our brief examination of the various books of the Bible thus far, we have called frequent attention to this theme of redemption and restoration, and now Peter confirms what has been said, for in this outstanding sermon he tells us that the "times of restitution" was the theme of all God's holy prophets.

Persecution

Jesus had said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) The apostles and others in the Early Church experienced this persecution. Unbelieving Jews and Gentiles alike were unfriendly

to them, and in various ways, by intimidation and by imprisonment, endeavored to hinder and, if possible, to destroy their work. One example of this is recorded in the fourth chapter of Acts.

Most people have heard something about Ananias and Sapphira, his wife, the infamous falsifiers of biblical lore. The 5th chapter of Acts records the circumstances in which their falsehood was detected by the Apostle Peter, and they were summarily put to death.

Chapter 7 presents the discourse which Stephen, the first Christian martyr, delivered before the Jewish Sanhedrin when called upon to defend himself against the accusations of his Jewish enemies. Saul of Tarsus was then a member of the Sanhedrin, and consented to the death of Stephen, and assisted in the slaying by guarding the clothing of those who stoned this young deacon to death.

This same Saul of Tarsus was later converted to Christianity. Verses 1 and 2 of chapter 9 inform us that "Saul, yet breathing out threatenings against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

Provided with this authority, Saul was on his way to Damascus when "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him,

Saul, Saul, why persecutest thou Me?" Upon inquiry as to who it was that thus addressed him, Saul heard the explanation, "I am Jesus whom thou persecutest."—vss. 3-5

Paul was quick to discern that in persecuting the disciples of Christ he was in reality opposing God, for this experience revealed to him the fact that Jesus was the promised Messiah. In answer to his question, "What wilt thou have me to do?" Paul was instructed to go to a certain home in Damascus, that there he would receive his instructions.

From being a bitter enemy of the church Saul, who was known afterward as Paul, became an enthusiastic follower of the Master, and devoted his life to the service of the Lord and the Gospel of Christ. By divine appointment he became one of the leading apostles, his efforts being particularly toward the Gentiles.

Several chapters in the Book of Acts are utilized in relating the many interesting, and oftentimes trying experiences of Paul as he traveled from place to place in the ministry of the Gospel. He was persecuted in many cruel ways. One of his journeys had Jerusalem as its destination, but he was warned by the Holy Spirit that bonds and imprisonments awaited him there, so the brethren endeavored to dissuade him from exposing himself to this danger. Paul's wonderful spirit of devotion to his Lord is displayed in his reply, "What mean ye to weep and to break mine heart? for I am

ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—ch. 21:13

On one of his missionary journeys Paul visited Athens, and was invited to address the learned men and philosophers. He did this from Mars' Hill. Assuming that he faced an audience reclining on the hillside below him, to Paul's left, as he gave this address, was a valley where numerous idols, ascribed to various gods, were located, among them being one to the "unknown god."

Towering above him to the right was a giant heathen temple, now known as the Acropolis. With this setting, Paul called his hearers' attention to their idol the "unknown god," and said, "Whom therefore ye ignorantly worship, him declare I unto you." (ch. 17: 23) Then he continued:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands [a statement prompted by the imposing heathen temple on the hilltop to his right]; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from any one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—vss. 24-29

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And then, referring to the Athenians' lack of knowledge of the true God, Paul continued:

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—vss. 30, 31

It is noteworthy that Paul uses the word "assurance" in his reference to the coming judgment day. This indicates that the judgment day of the Scriptures is to be a blessing to mankind. If it were to be doomsday, it would have been a cause for rejoicing if Paul had given an assurance that it would not come. When, in a later article, we examine the great plan of God set forth in the Bible, we will find that the judgment day is to be a thousand years in length, and will be a time in which all mankind will be given a true knowledge of God and of his laws, and have an opportunity to obey them and live.

Jews and Gentiles

In the Book of Acts we are also informed of the difficult situation that arose in the Early Church when Gentiles began to accept Christ and come in among the Jewish believers. When Jesus first sent his disciples into the ministry, he instructed them not to go to the Gentiles. (Matt. 10:5) Just before his ascension, he rescinded this restriction by telling them that they were to go into all the world. (Acts 1:8) But the apostles, especially Peter, found it dif-

ficult to become reconciled to this broader outlook.

Cornelius was the first Gentile convert, the Lord granting a special dispensation of grace, manifested in a vision to Cornelius and one also to Peter, to bring the two together so that the apostle could present the Gospel message to this devout Gentile. This information is recorded in chapter 10. It is one of the most interesting stories related in the Bible.

Peter fell asleep on the roof of Simon the Tanner. He had a dream in which he saw a "sheet," also called a "basket," let down from heaven, filled with all sorts of "fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air." He was bidden to rise, kill, and eat.

Peter recognized these animals and the fowls as being, according to the Jewish Law, unclean. So he refused to obey. Then the Lord said to him, "What God hath cleansed, that call not thou common." Later, when by a further providence of the Lord, Peter was brought into the house of the Gentile, Cornelius, and he and his household accepted Christ, the meaning of the dream became apparent to him. Peter realized then that God had been saying to him that the time had come when Gentiles, formerly considered outside the pale of God's favor, were now to be accepted. Commenting on his impressions, Peter said:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh

righteousness, is accepted with him."—vss. 34, 35

But this experience, wonderful though it was, did not entirely settle the issue for the whole church. Later, a conference of believers was held in Jerusalem at which the principal topic for discussion was the matter of Gentile believers, and how best to integrate them in local groups which were at the time predominantly Jewish.

Peter was at that conference, and testified concerning his experience in connection with the conversion of Cornelius. Paul also was there and testified of the many Gentile conversions he had witnessed. Then James, who apparently was the chairman of the conference, summed up the findings as follows:

"Men and brethren, hearken unto me: Simeon [that is, Peter] hath declared how God at the first did visit the Gentiles [a reference to Peter's testimony concerning Cornelius], to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15:13-18

This is a very enlightening presentation of the proper sequence of the divine plan. The "tabernacle of David" is the ruling house of David. It had been overthrown in 606 B. C. The disciples believed that it was to be restored by Christ, but up to this time they did not have a clear idea of just when this

would be accomplished. The last time Jesus was with them they asked him, "Wilt thou at this time restore again the kingdom to Israel?" Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:6, 7

But the outlook of the apostles was now broadening, and in this conference James discerned that the "tabernacle of David" would not be rebuilt until after "a people for his name" had been gathered out from among the Gentiles. The expression, "people for his name," identifies these called ones as members of the divine family. At first this "high calling" was confined to the Jews, but now it was extended to the Gentiles.

When this work of selecting from the world those who are to be joint-heirs with Jesus is completed, then will come the rebuilding of the "tabernacle," or house of David, in the hands of Christ and his church. And then, as James further declares, "all the Gentiles" will be given an opportunity to receive the blessings of the kingdom. And all Jews also. This will be the work of the Millennium.

No Denominations

Since the Book of Acts records the establishment of the church, beginning with the outpouring of the Holy Spirit at Pentecost, and under the guidance of the inspired apostles, it is interesting to note what did not take place. For example, there was no building of costly edifices in which to conduct

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religious services; there is nothing to indicate that a single meeting house was built under the direction of the apostles.

Several references are made to the "church" which met in the home of one or another of the believers. Doubtless some of the congregations, such as the one at Jerusalem, were too large to meet in homes, and probably assembly rooms of various types were used; but so far as the records indicate, those early believers did not deem it necessary to build meeting houses.

Another interesting fact is that there is no evidence of denominational names having been used. Believers were first called "Chris-

tians" at Antioch, we are informed. (Acts 11:26) This name is only used twice in the Book of Acts, and once later in a letter written by Peter. (Acts 26:28; I Pet. 4:16) Just the single word "church" is almost the only name attached to the believers—the church of God, the church of Christ, the church at Jerusalem, at Ephesus, at Rome, in the home of Aquilla, etc.

What strange departures from this simplicity have developed among nominal believers since those early days! Would it not be wise for all those who are seeking the "old paths" to return to those simple ways and customs? We believe that rich spiritual blessings await those who are courageous enough to do this.*

*Note: You are invited to send for a free copy of the booklet entitled "The Church."

A Difficult Text Explained

THE King James Version translation of Matthew 27:52, 53 gives the thought that at the time of Jesus' crucifixion saints, or devout people, were awakened from the sleep of death and were seen walking into the city of Jerusalem. A translation of the Codex D (or Bezae Cambridge) Manuscript seemingly gives the true explanation of what actually happened. It reads, "Tombs were laid open, and many bodies of those buried there were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on the way back to the city."

This is quite in harmony with the preceding verse, which tells us that at the time Jesus died "the veil of the temple was rent in twain from top to the bottom: and the earth did quake, and the rocks rent." The "tombs" which were "laid open" were evidently in these rocks that were rent by the earthquake, hence the exposure of the bodies which they contained.

Our Bible Translated

TO CHRISTIANS the Bible is a divine revelation, written by holy men of old who wrote as they were moved by the Spirit of God. (II Pet. 1:21) However, it was not originally given in the convenient form in which it is now possessed by millions throughout all parts of the earth. Neither were the original copies of the Bible written in the English language.

The ancient Hebrew language in which the Old Testament part of the Bible was written is now the official language of Israel, while the language used in Greece today somewhat compares with that which was used in the original writings of the New Testament.

All modern versions of the Bible are translations. This fact has been impressed upon the mind of the general public within the last few months through the publicity which has been given to the new revised translation sponsored by the Federal Council of Churches of the U. S. A. as well as by the much advertised new Catholic translation of the Bible.

This general publicity on the subject of translations has caused many to wonder what they should do about their old Bible, and whether or not the new translations are of great importance to them. Many have noted that while

the Protestant groups which sponsored the new Bible seem very enthusiastic about it, many Protestants, such as the Southern Baptists and other Fundamentalists, are very much opposed to it. The opposition on the part of some is very bitter, manifesting itself in public burnings of the new translation. In many quarters it has been condemned as a work of the Devil.

It is well to realize that no translation of the Bible is perfect. Our own observation to date is that where vital doctrines of the divine plan are not involved, the new translation frequently states the thought more clearly than does the King James Version. However, the new translation is not entirely trustworthy. This can be ascertained by consulting reliable Greek and Hebrew concordances of the Bible.

Changed Meaning of Words

Publishers of the new Standard Revised Version of the Bible have called special attention to the changed meaning of many English words since the King James Version was first published. This is true, and the use of modern English in the new version helps to clarify some texts. For example, the King James Version translates

Psalm 119:147, "I prevented the dawning of the morning, and cried: I hoped in thy Word." The Revised Standard Version of this text reads, "I rise before dawn and cry for help; I hope in thy words." Obviously this is more correct, for David could not very well "prevent" the "dawning of the morning." In Old English the word "prevent" meant to precede, so was a correct translation when first used.

Another English word which has greatly changed in meaning is "hell." Originally it meant to cover, or conceal. Thus in Scotland burying potatoes in the ground for the winter was referred to as "helling" the potatoes. Putting a thatched roof on a cottage was "helling" the cottage. Now, through misuse, "hell" usually suggests fire and torment. In the new translation this word is not used to translate **sheol** of the Old Testament and **hades**, of the New Testament. Instead these words are usually left untranslated. This is a step in the right direction, but the student of the Bible would have been much better informed on the state of the dead had **sheol** and **hades** in every instance been properly and uniformly translated.

In Matthew 16:18 the King James Version translates **hades** by the English word "hell," in the expression "the gates of hell." Here the Revised Standard Version translates **hades** by the word "death," the expression reading, "the powers of death." This is

better than the word "hell" with its modern meaning, but it still leaves the student to determine what "death" might be. Probably the best translation of **sheol** and **hades** would have been "oblivion." This, indeed, is the Bible's own definition of **sheol** as given in Ecclesiastes 9:10.

In the King James Version, Matthew 6:34 reads, "Take therefore no thought for the morrow." The Revised Standard Version gives a more correct thought. It reads, "Therefore do not be anxious about tomorrow."

In some texts which deal with God's great plan of redemption and restoration, the Revised Standard Version is not as accurate as the King James Version. Acts 3:21 is an example. Here the King James Version uses the word "restitution," which is the exact equivalent of the Greek word which it translates. The text is part of the Apostle Peter's sermon in which he explains that following the second coming of Christ there would be "times of restitution of all things."

The Revised Standard Version uses the word "establishing" instead of "restitution," omitting the prefix "re" which is definitely contained in the Greek text. By this omission the reader is not made to realize that what is to be established as a result of Christ's return had previously existed, particularly life and man's lost dominion over the earth.—Matt. 25:34

How We Got Our Bible

The story of how the Bible reached us in its present form is a very interesting one. The first copies were handwritten, and in manuscript form—not in book form at all. These manuscript copies of the Bible were exceedingly scarce in the days of the Early Church. Not all the individual members of those early congregations possessed them. It was not until the year A. D. 120 that the books of the New Testament, as we know them, were complete and available for use, but even then they were very scarce.

Seemingly larger congregations of early Christians possessed manuscript copies of at least parts of the Bible. There were some manuscripts of the Old Testament in the Hebrew language, and some which had been translated from the Hebrew into the Greek language. This Greek translation of the Old Testament was known as the Septuagint Version.

Besides, there were copies of the four Gospels, The Acts of the Apostles, the various apostolic epistles, and the Book of Revelation—all in manuscript form. From this stock pile of sacred writings came our present day translations of the Bible in book form. These have reached us by a long and devious chain of circumstances, including the hand copying of manuscripts and translating, both of which were often done under most trying conditions.

The early translators were usu-

ally persecuted—sometimes even unto death—not by the worldly, but by their contemporary religionists, who often took the viewpoint, as one of the early translators expressed it—that “ignorance is holiness.” The bitter opposition manifested by some against the Revised Standard Version of the Bible indicates that human nature has not changed much since those early days.

One of the first English versions of the Bible was translated by John Wycliffe about the year 1367, although no part of it was printed before the year 1731. Concerning the death of Wycliffe, one of the church writers at the time said:

“On the feast of the passion of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the idol of heretics, the image of hypocrites, the restorer of schisms, the storehouse of lies, the sink of flattery, being struck by the horrible judgment of God, was seized with palsy throughout his whole body.”

Wycliffe was referred to by another writer as “that pestilent wretch, the son of the old serpent, the forerunner of antichrist.” He was evidently himself keenly aware of the opposition that would be aroused by his translation of the Bible, and in the preface had the following inscribed:

“God grant us, to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste.”

The first book to be printed was the Bible. It was published by Mr. Gutenberg, the inventor of the printing press. This was in 1455 or 1456. It was in Latin, and bound in two volumes.

Then in 1526 came Tyndale's English Version of the Bible—the first English translation to be printed. It is claimed that the language of Tyndale's translation was essentially the same as that which we have today in our Common, or King James Version. Tyndale, even as former translators of the Bible, was persecuted by the orthodox church of his day.

In order to complete his task he was forced to leave England, and he became an exile in Germany. But it was this, in the providence of God, that put him in touch with the printing press. This resulted later in large quantities of his printed Bible being smuggled into England contrary to the decree of the church, and distributed among the people. It was in the year 1524 that Tyndale left his native land, never to see it again, and as the historian states:

"At Hamburg, in poverty and distress, and amid constant danger, the brave hearted exile worked on his translation, and so diligently that the following year we find him at Cologne with sheets of his quarto New Testament already in the printer's hands."

It was difficult enough to stop the circulation of the Wycliffe Bible, when it required months to finish a single copy. But what could be done about Tyndale's translation? These books were pouring into the country in great numbers because they were coming off the printing press at the rate of a hundred a day, and at a price within the reach of all.

The Bishop of London hit upon what he thought was an excellent plan to put a stop to this plague.

He contacted a man by the name of Augustine Pakington, a merchant trading between England and Antwerp, and asked what he thought of the possibility of buying up all of Tyndale's copies of the Bible, bringing them to England, and burning them. Pakington was a friend of Tyndale's and sympathetic with what he was doing, so he quickly agreed with the bishop, saying:

"My Lord, if it be your pleasure, I could do in this matter probably more than any merchant in England, so if it be your lordship's pleasure to pay for them—for I must disburse money for them—I will insure you to have every book that remains unsold."

The bishop agreed to this, thinking, as one humorous writer of the time said, "that he hadde God by the toe, whenne in truthe he hadde, as after he thought, the devyl by the fiste."

What happened is this: Tyndale accepted the offer, charged a good price for the Bibles he had on hand, and with the money paid his debts and then published a much larger and better edition. Hence the bishop's plan acted as a boomerang, and Tyndale's Bible continued to pour into England.

Poverty, distress, and misrepresentations were Tyndale's constant lot. Prison and death were ever staring him in the face. Finally, in October 1536 he was strangled at the stake and then burned to ashes, fervently praying with his last words, "Lord, open the King of England's eyes." After this, various translations appeared such

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"Think on These Things"

The Sum of All Graces

"The greatest of these is love."

—I Corinthians 13:13

THE Scriptures inform us that in our fallen state love is foreign to our natures, and must be introduced into them by the power of God, saying: "Not that we first loved God, but that he loved us and sent his Son to be a propitiation for our sins." And learning of this, God's love, and truly believing and appreciating it, "the love of God constraineth us [to love]." We are "begotten by the Word of truth"—the message of God's love toward us in the forgiveness of our sins, and his call to us to return to his favor and likeness, and his provision of the helps by the way that we might become copies of his dear Son. The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine love enters the heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may without the grace of God within

have many of the outward refinements. None but he that readeth the heart is competent therefore to judge as to who have and who have not received this grace, and of the degree of its development in their hearts, but each one may judge for himself.

The Message of the Kingdom

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

—Matthew 24:14

WHOEVER has never heard anything about the kingdom has never heard anything about the Gospel, for it is the "Gospel of the kingdom," as our Lord declared. Hence we see that much of the preaching of eternal torment and other things falsely called the Gospel of the kingdom are delusions which are not of God, not his Word, not the good seed that would bring forth good fruit. The false messages have brought forth tares in abundance. This good seed of the kingdom it is that rightly received into a good heart cannot be easily choked with earthly hopes or ambitions—for the kingdom hope is above all grand, pre-

eminent, soul-satisfying. The kingdom hope is as an anchor to the soul, and does not permit the cares of this life to seem large and to crush it out.

The Christian's Warfare

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day."

—Ephesians 6:13

THANKS be to God for the great armory of his Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense and ignorance, and from the wiles of the Adversary. Thanks be to God also for the breastplate of righteousness, the merit of Christ and his great sacrifice, compensating for our imperfections, and covering our vitals, and securing thereby our life—eternal life. Thanks be to God also for the shield of faith, of trust, of confidence in him who has brought us, in realization that he who has begun the good work in us is able and willing also to complete it; for the realization that since God so loved us while we were yet the slaves of sin, and redeemed us from its bondage with the precious blood of Christ, much more does he now love us and much more is he prepared to aid us now that we have, by his grace, become free from sin, and become the servant of righteousness. Thanks be to God also for the sandals, the preparation, to endure hardness patiently, which the truth

gives, protecting us for the walks of life from the sharp animosities of the world in our pilgrim journey. Thanks be to God also for the sword of the spirit, the Word of his truth, as a defense by which we can resist the Adversary.

"I Am the Way"

"I am the way, the truth, and the life."

—John 14:6

OUR Lord was the "way" in that only through his sacrifice, the ransom, imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. He was the "life" in that all the race was dead, under divine sentence—had forfeited the rights of life—and none could come again into life conditions except through him—through the life which he gave for ours. Thus he is our ransom, or "way"; our teacher or instructor in righteousness, in the truth, and our Lifegiver—"Neither is there salvation in any other." "No man cometh unto the Father but by me"—no man may hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life. (Acts 4:12; John 14:6) And so also Christ will be the way, the truth, and the life to the world of mankind in the millennial age.

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 as the Great Bible, the Geneva Bible, the Coverdale Bible and others. There was also published in 1568 the Bishops' Bible.

And then, in January 1604, at a conference of bishops and clergymen held in the drawing rooms of Hampton Court Palace, the first suggestions were made which led to the revision of versions then in use. This, in turn, led to our authorized King James Version in 1611.

To prepare this translation, forty-seven learned men from Oxford, Cambridge, and London were selected as impartially as possible from high churchmen and Puritans, as well as from those who represented scholarship totally unconnected with any party.

King James I authorized that the co-operation of every Bible scholar of note in the entire kingdom should be secured. Excellent rules were adopted to govern the work of translating. Never before had such labor and care been expended upon translating the English Bible.

The language of the King James Version follows closely the pattern of that used by Tyndale in his translation. Revised and improved by a committee of such excellent scholars, it has stood the test of more than three hundred years of popular use.

Since the King James Version was published many other translations of the Bible have appeared for the use of students. There was, for example, the Revised Version

(of the King James) of 1881 and 1885. There has also been the Emphatic Diaglott. Then we have such translations as Moffatt's, Weymouth's, Goodspeed's, and others. All of these have their merits, but none of them is any more than a translation. All translations thus far made have one thing in common, which is that they reflect more or less the theological viewpoints of their translators.

Manuscripts

Probably the greatest weakness of the King James Version is the fact that when it was translated only eight manuscripts were available from which the work could be done—the oldest one dating back only to the tenth century. Since then, many hundreds of manuscripts have come to light, some of them dating back as early as the fourth century.

This fact has been given a great deal of publicity in connection with the new Protestant translation of the Bible. Some have the idea that these newer manuscripts have only been recently discovered. But this is not true. Many students of the Bible have known of the older manuscripts, and for years have been taking advantage of the more accurate presentation of God's Word which they afford.

The original writings of the Bible are all lost, therefore manuscripts now available are merely copies, usually copies of copies, many times removed. The value of a manuscript for critical textual examination depends largely upon its age. The oldest manuscripts,

and therefore the most valuable, are written in capital letters, in the style of the original writings of the Bible. They contain no punctuation and they show no division between words.

The Old Testament was divided into chapters, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan and adopted by Robert Stevens, an English printer, in his edition of the Vulgate, in 1555. The chapter and verse divisions in the New Testament likewise were done in 1551, long centuries after the original manuscripts were written.

Punctuation was not used in the original writings of the Bible, nor does it appear in the oldest of the manuscripts, as punctuation was not generally used until the end of the fifteenth century. It is important to keep this fact in mind when we study any English translation of the Bible, and to remember that the punctuation is not a part of the inspired record.

Generally speaking, the punctuation of all the English versions of the Bible is very good, but at times it has helped to confuse the meaning of the text. The accompanying lines in Greek are the words of Jesus to the thief on the cross, as they appeared from the pen of the original recorder.

αμην λεγω σοι σημερον μετ
εμολοησεν τω παραδελω

When punctuation was introduced into this statement, the misplacement of the comma makes it appear that Jesus expected to be in paradise with the thief on the very day he died. But by placing the comma where it should be, in harmony with what the Master really meant, Jesus' words simply emphasized that the promise he was making to the thief was made on a day when, from the human standpoint, it seemed impossible that it could be fulfilled—"Indeed I say to thee this day, thou shalt be with me in Paradise."—Luke 23:43, **Emphatic Diaglott**

It is well also to remember that all the manuscript copies of the Bible were written by hand, and that each additional copy of these copies, when needed, also had to be written by hand, letter by letter, at a great expense of time and trouble. And very often, also at some expense of the original correctness.

Careful though the scribe might be, it was well nigh impossible to keep from making mistakes. One letter could be mistaken for another. If the manuscript were read to the scribe he might confound two words of similar sound. Remarks and explanations written in the margin might, sometimes, in transcribing, be inserted into the text.

In these and various other ways errors might creep into the copy of the manuscript. Naturally these errors would be repeated by the copyist. To these, at times, would be added other errors of his own. It is evident, as copies increased,

that errors would also be liable to increase. Therefore, as a general rule, the earlier the manuscript the more nearly correct it is likely to be.

Even in the case of the printed Bible, errors are liable to occur, as all acquainted with the publishing business are painfully aware. And this despite every precaution and care in the preparation of copy by proofreaders and editors with years of training and experience. For example, in an edition of the Bible published in 1653, I Corinthians 6:9 reads, "Know ye not that the unrighteous shall inherit the kingdom of God?" In an old version known as the Printer's Bible, Psalm 119:161 reads, "Printers have persecuted me without a cause."

Three Oldest Manuscripts

The three oldest known manuscripts available for use today are those known as the Sinaitic, the Vatican, and the Alexandrian. The Sinaitic and the Vatican are probably the oldest, having been written about the same time. The Sinaitic, however, is the more valuable of these two, being the more complete. The Vatican has a number of omissions, including the entire Book of Revelation.

The Sinaitic manuscript, about as old as the Vatican, is the most complete in this prized group of three. It is called the Sinaitic manuscript from the place it was found—in a convent at the foot of Mt. Sinai. It was discovered by the great German scholar, Dr. Tischendorf, in 1859.

The Alexandrian manuscript is the latest of the three, and is also incomplete. The original of this manuscript can be seen at the British Museum, but copies which exactly represent it are kept in many of the principal public libraries. The Arabic inscription on the first sheet states that it was written "by the hand of Thekla the Martyr."

Dr. Tischendorf, who naturally was interested in making a careful comparison of the Sinaitic manuscript with the King James Version, has made available a long list of additions appearing in the English translation which do not appear in this old manuscript. Careful students of the Bible will wish to be on guard against the unscriptural teachings fostered by these obviously uninspired additions to the sacred text.

On an accompanying page we present this complete list of interpolations. Many have found it helpful to strike out these interpolations in their own Bibles, so that when they read the sacred Word they will not be reading thoughts that have been injected into it by man.

To take proper notice of these spurious passages which were added through the centuries is not in the category of "higher criticism." It is merely using sanctified common sense, with the aid of helps and old manuscripts now available, to discover as nearly as possible the purity of God's inspired Word. Higher criticism, on the contrary, is a deliberate de-

cision on the part of the worldly-wise that the historical records of the Bible, its prophecies and its miracles, are but legendary, and at best allegorical tales by which lessons in morality and righteousness are taught.

Interpolations, and Why

From the list of spurious passages, sentences, and words compiled by Dr. Tischendorf, based on his careful and analytical study of the Sinaitic manuscript, we have selected for comment what seem to be the most important from the standpoint of the effect they have upon the teachings of the Bible as a whole. In each case we have offered a brief suggestion as to how the interpolation changes the meaning of the text. In some cases we have suggested a possible reason why the copyist who made the addition may have thought it desirable.

These selections follow, and the spurious text, or portion of text, is shown in bold-face type at the beginning of the paragraph, followed immediately by our own observations. To save space, we have not quoted the entire passage in which these interpolations appear. We strongly recommend, however, that the reader look up these passages in his own Bible, which will most likely be the King James Version, and study it in connection with the observations suggested.

"For thine is the kingdom, and the power, and the glory, forever. Amen." (Matt. 6:13) These words added to our Lord's prayer make it

contradictory. It would be useless to pray for God's kingdom to come if the divine rule is already fully operative in the earth.

At the time these uninspired words were added to the Lord's prayer, it was the general belief that Christ's kingdom was ruling through the church-state systems of Europe, hence this effort to make the Bible support the claim.

"When it is evening, ye say, it will be fair weather: for the sky is red." (Matt. 16:2) This is merely a tradition, having no foundation in fact. The use of such a statement in the inspired Word tends to discount the authority of the whole Book in the minds of reasoning people.

Matthew 16:3. This entire verse is spurious. Note suggestion immediately foregoing.

"And fasting." (Matt. 17:21) That this is spurious is evident from the fact that Jesus cast out the devil to which reference is made without being prepared by a season of fasting.

"Cometh," (Matt. 25:6) To announce that the Bridegroom is coming is contrary to the prophecies which show that none would know in advance the time of his arrival. With the spurious word "cometh" out of the text, the statement reads, "Behold the Bridegroom," which indicates a recognition that Christ has already returned and is present.

"So that it [the ship] was now full." (Mark 4:37) This is obviously an enthusiastic exaggeration.

tion of a copyist, for no ship could be "full" of water without being awash, which evidently was not the case.

"Unto Me, every one of you." (Mark 7:14) This was evidently added by a copyist who had the erroneous idea that Jesus did all he could to convert everyone, which is not in keeping with the Master's teachings. Jesus did not expect everyone to understand at that time. Indeed, he often spoke in parables so they could not understand. The time for the general enlightenment of the world is yet future.

"Houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." (Mark 10:30) Verses 29 and 30, without these added words, contain a wonderful promise to Christians, assuring them of abundant compensating blessings of a spiritual kind in this life for every sacrifice they make, and in the world to come, eternal life. But no Christian has ever received a hundred houses in return for a house he may have sacrificed in the Lord's service. Material blessings are not promised to the Christian, and such statements as this tend to discredit the reasonableness of the Bible.

Mark 16:9-20. All these verses are spurious. Christians are not promised protection from harm resulting from snake bites and drinking poison. This, like many other interpolations, tends to make the Bible seem unreasonable.

"And every man presseth into

it." (Luke 16:16) It is not true that every man presseth into the kingdom. On the contrary, the privileges of the kingdom are available only to a "little flock" during this Gospel age. The addition to the inspired text was evidently made by a copyist who held the view that the divine plan for this age is the conversion of the entire world.

"Me, nor let me go." (Luke 22:68) These added words give the thought that Jesus was attempting to put up a defense that would result in acquittal, but this was not the case. Jesus knew that he was to die as man's Redeemer, and that his hour for the supreme sacrifice had come, so he was not asking to be set free.

"Then said Jesus, Father, forgive them; for they know not what they do." (Luke 23:34) Some copyist added these words with the evident thought of revealing the Master's benevolence toward his enemies, but actually they are not in harmony with the known facts. Whatever Jesus requested of the Heavenly Father would be granted. But those who crucified him were not forgiven. It was a national sin for which they have suffered severely.

"Which is in heaven." (John 3:13) Jesus, the "Son of Man," was not in heaven at the time of his dialogue with Nicodemus. Whoever added these spurious words may have believed that Jesus was God himself, and in some mysterious way could be on earth and in heaven at the same time.

"For the Jews have no dealings with the Samaritans." (John 4:9) These words are historically incorrect, as is indicated by Luke 9:52.

John 5:3, 4. From the word "waiting" in the third verse, through verse four. These words reflect superstitions which played such an important role in the religious lives of professed Christians during the Dark Ages.

"And now is." (John 5:25) Soon after the apostles fell asleep in death the church began to lose sight of the real hope of the resurrection. The heathen doctrine of immediate survival after death—which, in professed Christian circles became the doctrine of inherent immortality—made void the necessity of a resurrection of the dead. The addition of the words "and now is" to this text is intended to convey the thought that Jesus' promise of the resurrection is fulfilled in some mysterious way when one hears the call of truth and becomes a Christian. Thus not only is the real meaning of this promise voided, but the text is made to contradict itself, because the resurrection could not be "coming" and "now is" at the same time.

John 8:1-11. All these verses are spurious. A very interesting story, but evidently merely legendary.

John 21:25. This entire verse is also spurious. Obviously no one could say enough in three and one-half years—the length of Jesus' ministry—to fill so many books that the world would not

hold them. Passages like this help to discredit the Bible, regardless of what its friends had in mind when adding them.

"And confirmed them." (Acts 15:32) These words, descriptive of a traditional ordinance, may have been added in an attempt to justify a practice not otherwise authorized in the Bible.

"For us." (Rom. 8:26) These two little words may seem like a harmless addition to this text, but when we analyze the passage we find that by their use the Holy Spirit, or power of God, is made to appear as a person who intercedes at the throne of grace on behalf of Christians, with groanings which cannot be uttered. By omitting these added words, we get the real meaning of the text. It is the Christian's own spirit, which oftentimes for the lack of adequate words to express himself, approaches God in the attitude of prayer.

"And in your spirit, which are God's." (I Cor. 6:20) An evident attempt to bolster up the erroneous theory which was introduced into the church in the Dark Ages that the "spirit" is an entity separate and distinct from the body.

"Of His flesh, and of His bones." (Eph. 5:30) The body of Christ glorified, of which Christians are prospective members, is not a fleshly body, as these words tend to indicate.

"God." (I Tim. 3:16) The addition of the word "God" in this text represents another effort to prove

that Jesus and God are one and the same person. The personality discussed in this text is Christ Jesus, who is introduced in verse 13. According to the Greek text, the word "who" should be used instead of God.

"Spiritual." (I Pet. 2:5) The sacrifices offered by Christians are their earthly rights and privileges. They are promised a spiritual reward, but are not asked to sacrifice spiritual things.

"Of God." (I John 3:16) These words were supplied by the translators and are not in any Greek text. This is another effort to have the Bible prove that God and Jesus are the same. God did not lay down his life for us, but the Son of God did.

"In heaven, the Father, the Word, and the Holy Ghost: and these three are one." (I John 5:7) These words were added in an effort to prove the trinitarian doctrine. It is the only expression in the King James Version of the Bible that in any way suggests a triune God, but it is spurious, so should not be accepted as a part of the inspired Word.

"And there are three that bear witness in earth." (I John 5:8) Having added the above noted words in verse 7, the copyist evidently felt it necessary to add these words to verse 8 to make the entire passage seem more complete and reasonable.

"But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5) These words were added at a time when

the church claimed to be fulfilling scriptural promises concerning the thousand-year reign of Christ. The dead were not being raised during this pseudo-millennium, so it was convenient to make the inspired record teach that the resurrection should not be expected until the close of the thousand years.

"Of them which were saved." (Rev. 21:24) The copyist who added these words had evidently lost sight of the divine promises to bless all the nations of the earth. While the Scriptures do not teach the universal salvation of all individuals, yet all the families of the earth are to have an opportunity to be blessed during the kingdom reign of Christ, which fact these added words tend to annul.

The Old Testament Scriptures

There is not much that need be said analytically concerning the Old Testament manuscripts. It is rather surprising to realize that the earliest Hebrew manuscripts in existence, of most of the Old Testament, do not date back earlier than about the 9th century, A. D. Within recent years, however, manuscripts of the Book of Isaiah have been discovered which date back to the time before Christ. This general lack of early Hebrew manuscripts is less important than it might seem.

As far as can be learned, there appears to have been a gradual, though a not too critical revision of the Palestine manuscripts going on almost continually from the days of Ezra. History indicates

that from the Dispersion, this process of Hebrew manuscript revision ceased. Thus, at that early date, the Hebrew Old Testament was made as nearly correct as the best scholarship of the Jewish academies could make it. After this, the older manuscripts gradually disappeared. The manuscript of the Book of Isaiah, recently discovered, is nearly identical with those from which our English versions of the Bible have been translated.

While it is true that the existing Hebrew manuscripts are not very old, yet much dependence can be placed upon them, owing to the great reverence the Jewish scribes held for the Word of God, and their consequent carefulness in transcribing. It is said that these scribes were so scrupulous that even if a manifest error appeared in the copy from which they were transcribing they would not change it in the text, but would write an explanatory note in the margin, giving the proper thought.

It is claimed, also, that even if one letter were larger than another, or a word running beyond the line, or other irregularity, they would copy it exactly as found. Another important factor which enters into the accuracy of the Old Testament is that in the recensions more than one person was occupied in making the copies. One scribe copied the consonants, another inserted the vowels, points, and accents, in fainter ink, a third revised the copy, and a fourth wrote in the Masorah.

Concluding Thoughts

This, briefly, is the story of the Bible as it has come to us from earliest times, all the way to the King James translation—and now to the most modern translation, authorized by the Federal Council of Churches of the U. S. A. We have not gone into all the details as the story would have been too long. But we hope that the question as to how our Bible reached us has been answered comprehensively enough to increase our enthusiasm for its use, and to cause its influence to be more effectual in our lives.

Equally important to the purity of the Bible, separating from it the interpolations of men, and mis-translations, is an understanding of the message of the divine plan which it presents. It is in order that some may be helped to appreciate the glorious theme song of the Bible that we are publishing the series of articles this year in *The Dawn*, entitled "Know Your Bible," summarizing the various books of the Bible, and noting how their subject matter is inter-related, and presents harmoniously the wonderful divine plan for human salvation.

Today there are available Hebrew and Greek concordances listing every word in the Bible, together with the meaning of the Hebrew or Greek term from which it is translated. These are of great assistance to the student.

Because it is due time for God's Word to be better understood, he has provided other valuable helps.

THE DAWN

Most important among these is the book, "The Divine Plan of the Ages." It is the first volume of a series of six entitled, "Studies in the Scriptures." Thousands have been helped to a better understanding of the harmony of the Bible through the use of these wonderful volumes, and we commend them to every thoughtful person interested in the study of God's precious and inspired Word.

INTERPOLATIONS

The following list of interpolations is taken from notes by Prof. C. Tischendorf, based on the Sinaitic Manuscript which he discovered at the foot of Mount Sinai. There are many others but those contained in this list seem to be the only ones which materially change the meaning of the texts in which they appear.

Matt. 5:22 "without a cause"
 Matt. 6:13 "For thine is the Kingdom, and the power, and the glory, for ever, Amen."
 Matt. 6:25 "or what ye shall drink"
 Matt. 16:2 "When it is evening, ye say, it will be fair weather: for the sky is red."
 Matt. 16:3 This entire verse
 Matt. 17:21 "and fasting"
 Matt. 18:12 "into the mountains"
 Matt. 20:7 "and whatsoever is right, that shall ye receive"
 Matt. 22:13 "and take him away"
 Matt. 23:35 "son of Barachias"
 Matt. 24:10 "and shall hate one another"
 Matt. 24:31 "sound of a"
 Matt. 24:41 "women shall be"
 Matt. 25:6 "cometh"
 Matt. 27:52 "And the graves were opened"
 Matt. 27:53 "and went"
 Matt. 28:19 "therefore"
 Mark 4:37 "so that it was now full"
 Mark 6:51 "beyond measure, and wondered"

Mark 7:8 "as the washing of pots and cups: and many other such like things as ye do"
 Mark 7:14 "unto me every one of you"
 Mark 9:24 "with tears"
 Mark 9:29 "and fasting"
 Mark 9:44 This entire verse
 Mark 9:45 "into the fire that never shall be quenched"
 Mark 9:46 This entire verse
 Mark 9:47 "fire"
 Mark 9:49 "and every sacrifice shall be salted with salt"
 Mark 10:24 "for them that trust in riches"
 Mark 10:30 "houses and brethren and sisters and mothers and children and lands with persecutions"
 Mark 14:30 "twice"
 Mark 14:68 "and the cock crew"
 Mark 14:72 "the second time" "twice"
 Mark 16:9-20 All these verses
 Luke 2:40 "in spirit"
 Luke 8:45 "and sayest thou, Who touched me?"
 Luke 16:16 "and every man presseth into it"
 Luke 17:12 "which stood afar off"
 Luke 17:35 "women"
 Luke 18:11 "with himself"
 Luke 22:43 This entire verse
 Luke 22:44 This entire verse
 Luke 22:68 "me, nor let me go"
 Luke 23:5 "teaching"
 Luke 23:34 "Then said Jesus, Father forgive them; for they know not what they do"
 Luke 24:42 "and of an honeycomb"
 John 1:25 "asked him, and"
 John 3:13 "which is in heaven"
 John 4:9 "for the Jews have no dealings with the Samaritans"
 John 5:3 "waiting for the moving of the water"
 John 5:4 This entire verse
 John 5:25 "and now is"
 John 8:1-11 All these verses
 John 8:59 "going through the midst of the, and so passed by"
 John 16:16 "because I go to the Father"
 John 19:23 "and also his coat"
 John 21:25 This entire verse
 Acts 6:3 "Holy Ghost and" (should read—"spirit of")
 Acts 6:8 "faith" (should read—"grace")
 Acts 8:37 This entire verse

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- Acts 9:31 "churches" (should read—"church")
- Acts 15:32 "and confirmed them"
- Acts 18:5 "pressed in the spirit" (should read—"earnestly occupied with the Word")
- Acts 18:21 "I must by all means keep this feast that cometh in Jerusalem: but"
- Rom. 3:22 "and upon all"
- Rom. 6:12 "it in"
- Rom. 7:6 "that being dead" (should read—"being dead to that")
- Rom. 8:26 "for us"
- Rom. 11:6 "But if it be of works, then it is no more grace: otherwise work is no more work"
- Rom. 14:6 "and he that regardeth not the day, to the Lord he doth not regard it"
- I Cor. 2:1 "testimony" (should read—"mystery")
- I Cor. 6:20 "and in your spirit, which are God's"
- I Cor. 7:5 "fasting and"
- I Cor. 10:28 "for the earth is the Lord's and the fulness thereof"
- I Cor. 15:24 "cometh"
- Gal. 3:1 "that ye should not obey the truth"
- Gal. 3:17 "in Christ"
- Gal. 5:19 "adultery"
- Gal. 5:21 "murders"
- Eph. 5:9 "Spirit" (should read—"light")
- Eph. 5:30 "of his flesh, and of his bones"
- II Thess. 2:9 "Even him"
- I Tim. 3:16 "God" (should read—"who")
- I Tim. 4:12 "in spirit"
- I Tim. 6:5 "from such withdraw thyself"
- II Tim. 3:3 "without natural affection"
- Heb. 12:18 "mount that might be touched and that burned with fire" (should read—"fire that might be touched and burned")
- Heb. 12:20 "or thrust through with a dart"
- I Pet. 2:5 "spiritual" (before the word "sacrifices")
- I Pet. 3:8 "courteous" (should read—"humble")
- II Pet. 1:1 "God and our" (should read—"our Lord and")
- I John 3:16 "of God"
- I John 5:7 "in heaven, the Father, the Word and the Holy Ghost: and these three are one"
- I John 5:8 "And there are three that bear witness in earth"
- I John 5:13 "and that ye may believe on the name of the Son of God"
- Rev. 1:17 "unto me, Fear not"
- Rev. 2:22 "their" (should read—"her")
- Rev. 5:3 "neither under the earth"
- Rev. 5:10 "us" (should read—"them")
- Rev. 5:10 "we" (should read—"they")
- Rev. 5:13 "and under the earth"
- Rev. 6:2 "to conquer" (should read—"he conquered")
- Rev. 9:4 "neither any green thing"
- Rev. 9:13 "the four horns of"
- Rev. 10:6 "and the sea, and the things which are therein"
- Rev. 11:17 "and art to come"
- Rev. 12:12 "inhabiters of"
- Rev. 14:5 "before the throne of God"
- Rev. 14:12 "here are they"
- Rev. 16:5 "and shalt be" (should read—"the holy")
- Rev. 16:7 "another out of"
- Rev. 16:11 "and their sores" "of their deeds"
- Rev. 16:17 "from the throne"
- Rev. 18:22 "of whatsoever craft he be" "and the sound of a millstone shall be heard no more at all in thee"
- Rev. 20:5 "But the rest of the dead lived not again until the thousand years were finished"
- Rev. 21:24 "of them which are saved" "and honor"
- Rev. 21:26 "and honor"
- Rev. 22:3 "more"

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

YOUR QUESTIONS

Call to Repentance

I have enjoyed your radio ministry, but one thing puzzles me. In Acts 17:30 we are told that “now [God] commandeth all men every where to repent”: but I have never heard either “Frank” or “Ernest” make a call for repentance. Why?

REPENTANCE has a far deeper significance than some realize. The word “repentance” is translated from a Greek word whose meaning according to Strong’s Exhaustive Concordance is “to think differently.” The basis of true repentance, therefore, must be in the mind and in the perception of certain truths. “Frank and Ernest” endeavor to reach the minds of their listeners with these truths, for they know that conversions based upon threats of eternal fire, or any other dire punishment, are unscriptural; and that such conversions, for the most part, are short-lived. The burden of their ministry is to witness concerning God’s love as it is manifested in the gift of his Son, and in the promises of the coming kingdom of peace through Christ’s reign.

It is written in I John 4:19: “We love him, because he first loved us.” It is an appreciation of this love of God, and not the fear of anything, that is the true foundation of repentance. As the mind grasps the great provision that

God’s love has made for both the church and the world, our whole purpose in life changes in response, and we are led to a consecration of our heart to God, and through the power of the Holy Spirit the whole practice of our life is changed. Thus repentance is not the result of emotional urging, but of the individual’s solemn response to God because of all his goodness: (Rom. 2:4) “Frank and Ernest” are constantly speaking of that goodness, with the result that many have repented, with a complete change of mind and conduct, and are rejoicing in the call that is going forth to his children during this Gospel age.

The text of our question tells of the Gospel call which went first to the Jews and was later extended to “all men everywhere” who had an ear to hear; but we know that not yet have “all men everywhere” heard of God, or of the gift of his Son, or of eternal life through him. Thousands die daily throughout the world who have never heard the Gospel of God’s love. The verse following that quoted in our question gives us hope for these, for it reads: “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

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That great day which has been set aside for the conversion of the world is a day one thousand years in length—it is the day of Messiah's kingdom. Then, the Prophet Isaiah declares, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." And the knowledge of God's great love will lead the willing and obedient of that day to repentance.—Isa. 11:9; Jer. 31:34

All Under Condemnation

In I Corinthians 15:22 we read: "For as in Adam all die, even so in Christ shall all be made alive." Does this not teach that everyone born must die and go into death: for are we not all children of Adam?

WE ARE all children of Adam and therefore under a sentence of death. The Scriptures clearly teach that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Because of man's alienation from God, brought about by father Adam's disobedience, the Bible teaches that mankind is already dead from the divine point of view, even though he has not actually gone into death. When the disciple asked Jesus if he might first go and bury his father before devoting his life to the things of God, Jesus wanted him to understand that those out of harmony with God are counted as dead, for in Matthew 8:22 we

read: "Jesus said unto him, Follow me; and let the dead bury their dead." Also in Ephesians 2:1 the Apostle Paul, in writing to Christians who were living in Ephesus, reminded them that before they were Christians they were "dead in trespasses and sins."

According to the Scriptures, Christ died for our sins so that we might be reconciled to God. Those who accept Christ as their Savior during this Gospel age, and become members of his church, are referred to in John 5:24, which reads: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This passing from the death of adamic condemnation into life by faith through the Spirit of God is accomplished in our experience without actually going into death, and that may also be true of some who will inherit the earthly kingdom.

I John 2:2 reads: "He is a propitiation for our sins; and not for ours only, but also for the sins of the whole world." When the due time comes to bestow the blessings of life on the whole world of mankind, our Lord's power over adamic death will be manifested in the lives of those who, seeking righteousness and meekness, are in an attitude of heart to serve him. It will be no more necessary for these redeemed ones to continue dying in order for them to partake of kingdom blessings than

it is now in order to receive the begettal of the Holy Spirit.

In Zephaniah 3:8, 9 we are taught that some will pass through the time of trouble with which this age is ending and enjoy the blessings of the kingdom without going into death. The prophecy reads, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people [who have survived this time of trouble] a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Matt. 24:22

God's Mercy

A friend of mine has tried to convince me that anyone whom the Lord has slain because of their wickedness, including all those who die in Armageddon, will never be raised from the dead, because they have already shown themselves unworthy of life by doing evil, or by rejecting the truth. Is this a scriptural conclusion?

NO, IT is not! Nor is it in harmony with the fundamental doctrine of the ransom of Jesus Christ. Because of Adam's disobedience to the divine law, the judgment of God has come upon all, thus we all have been born under sin and imperfect, unable to avoid the results of imperfection. The Apos-

tle Paul writes, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) The effect of the redemptive work of Jesus Christ will be just as far-reaching as the original judgment. This is assured by Paul's words in I Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." And by Jesus' words in John 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."

It is true that when the wickedness of a man, or a group of men, through the leadership of Satan, has increased to a point where the purposes of God might be affected by their continued operations, he has taken them away in death. The record of the Old Testament tells of many such. These, of course, had never heard of Jesus Christ, for he had not yet come. The only way they could ever hear of him will be through being raised from the dead, that the scripture might be fulfilled which says of Christ that he is "the true Light, which lighteth every man that cometh into the world."—John 1:9

The prophecy of Hosea is directed against the sins of the children of Israel. It tells of the dire results which the people could expect from their worship of false gods, and their disregard for the laws of God. It tells of the destruction of some because of their sin, but it also assures us that these will not be eternally dead; for,

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after telling how he would devour them as a lion devours his prey, he gives an assurance of hope in Hosea 13:14, where we read: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Those who have been taught the ransom-denying statement of our question should read the words of I Samuel 2:6: "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up"; for thus will be strengthened an appreciation of the simple and yet profound statement of John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Hope for the Sodomites

Jude 7 reads as follows: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire [destruction]." In the light of this text, how can you teach that the inhabitants of Sodom and Gomorrah will be raised from the dead?

A CAREFUL study of this text shows that it contains no statement that is out of harmony with any other scripture upon this subject. The word "eternal" in the text is translated from the

Greek *aionios* which means "age lasting," and does not refer to their final judgment, which is still future, according to the words of Jesus. Certainly our Master's statement concerning Sodom should be thoughtfully considered as we search for the truth. In Matthew 11:23, 24, speaking to those who had rejected his message, Jesus said, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell [hades, oblivion]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." According to Jesus, they will be raised from the dead and have an opportunity for life in the world's Judgment Day.

We also suggest that those seeking the truth upon this subject read the prophecy of Ezekiel 16: 48-61. Here the prophet compares the sins and iniquities of the Jews with those of Sodom and Samaria, both of whom the Jews considered outcasts. The prophet then says that the time will come when the Jews will return to their former estate. All students of prophecy know that the return of the Jews to their homeland is the beginning of the fulfilment of this prophecy. (Rom. 11:15) Verse 55 of the prophecy gives assurance that just as the Jews will return to their land and gain their former estate, so also "Sodom and her daughters" and "Samaria and her daughters shall return to their former estate."

The Ministry of The Dawn

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." —ROMANS 1:16

BECAUSE copies of this issue of The Dawn Magazine are being offered free over several hundred radio stations in conjunction with the "Frank and Ernest" broadcasts, it will reach thousands of new readers. Every month, in fact, The Dawn Magazine is reaching many who are just becoming acquainted with its message of good news from the Word of God. We therefore think it appropriate to restate our understanding of the Gospel of Christ, as well as our purpose in making known this message world-wide to all who may have "ears to hear."

Doubtless all students of the Bible understand that the word "gospel" simply means "good news," or "glad tidings." Almost universally among Christians the term is associated with the announcement of the angel on the night that Jesus was born, when the shepherds on the Judean hills heard that reassuring message, "Fear not: for, behold I bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke 2:10

The word "born" is significant in this proclamation by the angel. For hundreds of years God had been promising the coming of the Messiah, the Christ, and now he had come—he was born that night in the city of David. In Galatians 3:8 the Apostle Paul tells us that this "gospel," this good news of the Messiah, had been preached beforehand unto Abraham when God said to him that through his seed "all the families of the earth" would be "blessed." The same glorious purpose of God was restated in many and various ways by one after another of his prophets, but it continued to be all-embracing. So, when the angel announced the birth of the promised One, the divine design in his birth was just as comprehensive as when it was stated to Abraham—it was still "glad tidings of great joy which shall be to all people."

TALKING THINGS OVER

As one after another of God's prophets touched upon the messianic theme of blessings for all the families of the earth, it was revealed that the promised blessings would be administered to the people through a "kingdom," a "government," to be ruled over by the Messiah, the coming "King of kings, and Lord of lords." The Prophet Isaiah wrote that "of the increase of his government and peace there would be no end." (Isa. 9:6, 7) The Prophet Daniel likened this kingdom to a great "mountain" which was to fill the "whole earth."—Dan. 2:44

Because so many of the prophets foretold the glory of Messiah's kingdom, and spoke so eloquently of the blessings of peace and life which were to reach the people of all nations through that kingdom, the immediate disciples of Jesus overlooked the fact that the same prophets had also foretold that first this King of glory must suffer and die as the Redeemer and Savior of the world. That is why they were confused and discouraged when Jesus was taken from them and crucified. Later, Jesus said to two of them, "O . . . slow of heart to believe all that the prophets have spoken."—Luke 24:25, 26

When Jesus announced to his disciples that he expected to be arrested and put to death, Peter said to him, "Be it far from thee, Lord." (Matt. 16:22) The other disciples were also left wondering. Then, because they thought that the "kingdom was to be immediately established," Jesus gave them a parable in which he likened himself to a "certain nobleman" who went away into a "far country to receive a kingdom" and then to return.—Luke 19:11, 12

The disciples understood from this parable that the messianic kingdom would not then be established, that instead Jesus would leave them for awhile, returning later to set up his kingdom—how much later they did not know. After his resurrection, and just before he left them for the last time, to return to heaven, they asked, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6-8) Jesus gave an indirect answer to this question, saying that the times and seasons in the divine plan were being held secret by God; that they should tarry at Jerusalem until the Holy Spirit was poured out upon them, and that then they were to be his witnesses in Judea, Samaria, and to the uttermost part of the earth.

Then Jesus left his disciples, and an angel appeared, promising them that he would come again. Thenceforth the hope of his return and the establishment of his kingdom was the inspiration of the Early Church, enabling them to endure hardship, persecution, and

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even death, knowing that a "crown" was laid up for them, which the Lord, the righteous Judge, would give to them "at that day," and not only to them, but to all those who "love his appearing."—II Tim. 4:7, 8

To Reign with Him

Jesus and the apostles taught that those who faithfully follow in the footsteps of Jesus during the present age, suffering and dying with him, will have the opportunity of living and reigning with him. Their teaching makes it clear, however, that this exaltation to joint-heirship in the messianic kingdom would not take place until the end of the age, and was dependent upon an awakening from death in the "first resurrection." (Rev. 20:4-6) To them, this meant that the work of blessing "all the families of the earth" was not to be accomplished during the present age.

The Scriptures clearly teach that the foretold "sufferings of Christ" are shared by all his faithful followers of the present age. (I Pet. 1:10, 11; 2:20, 21; 3:17, 18; 4:12, 13) Soon after the death of the apostles the church, as a whole, lost sight of this great truth, and there gradually developed the erroneous viewpoint that Christians are now expected to convert, or conquer, the world. This gradually led to other errors, culminating in the church-state systems of Europe, which were acclaimed "Christ's kingdom."

The evils of this system became recognized by many, particularly in America. But the reform of viewpoint was only partial. Many earnest souls today protest against the union of church and state, yet still believe that this is the time, and the only time, in which the world is to be won for Christ; failing to recognize that the Christian's work in the present age is merely in preparation for the great kingdom work of enlightening and blessing "all the families of the earth" during the age to come.

And herein lies one of the main incentives of the ministry of The Dawn Magazine, of the "Frank and Ernest" broadcasts, and of all who are so earnestly and zealously co-operating in this proclamation of the Gospel of Christ. Thousands are telling the world that Christ died for the sins of the people. We concur in this. They teach that all Christians will be rewarded with a heavenly home. To this we also agree, and in this glorious hope we rejoice. But to us the Scriptures clearly teach that God also has blessings for others, and that what we do now is merely in preparation for that glorious future work of extending the opportunity of salvation to

all mankind, the living and even those who have died—for they will be awakened from death.

It is this future opportunity for salvation that makes the good news of salvation through Christ a Gospel of love. We rejoice in it, and all who are convinced that this is indeed the divine plan of salvation, not only for the church but also for the world, are willing to spend and be spent in proclaiming such a message of love to the sorrow-burdened world of today. We rejoice in the assurance given us by the Apostle Paul, who wrote that “as in Adam all die, even so in Christ shall all be made alive.”—I Cor. 15: 22

While the general understanding of all Christians that they are, if faithful, to receive a heavenly reward in the resurrection is correct, it is not so generally understood that the hope of life held out for the world in general—those who will be enlightened and blessed during the millennial kingdom age—is that they will be restored to human perfection and live on the earth forever. It was this that Adam lost for himself and for his race, and it is this that will be restored through Christ. That is what Jesus meant when, in one of his parables he said to the righteous of the kingdom age, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25: 34; Gen. 1: 27, 28

When we study the Bible in the light of its teachings concerning these two salvations—the heavenly salvation for the church, and the general salvation to human perfection for the world—it is found to be beautifully harmonious. We are not left wondering what God means by his promise to bless “all the families of the earth”; nor do we wonder whether or not the angel’s message of glad tidings to “all people” has failed. We know that in God’s own due time all his gracious promises will be fulfilled; that the word that has gone forth from his mouth “shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sent it.”—Isa. 55: 8-11

To us the “Gospel of Christ” is a message of love from still another standpoint, for we accept literally the plain teachings of the Bible that “the wages of sin is death,” not torment. Man was condemned to death because of his disobedience, and it is from death that he is redeemed by the precious blood of Christ. Thus the “gift of God is eternal life, through Jesus Christ our Lord.”—Rom. 6: 23

When we take into consideration all that is involved in the

"Gospel of Christ," we can well understand why the Apostle Paul could say that he was not ashamed of such a message. Certainly we are not ashamed of the Gospel. We glory in it, and want as many others as possible to share our joy in knowing something of the length and breadth and height and depth of the love of God and of Christ. We want to tell the whole world these blessed tidings!

The Kingdom Near

It is a particular joy now to proclaim the Gospel of Christ and of his kingdom, for the prophetic testimony of the Bible gives us every assurance that the messianic kingdom is about to be manifested in power and great glory. There is every reason to believe that those wonderful promises of "peace on earth," of beating swords into plowshares and spears into pruninghooks, are about to come true, to the lasting joy and blessing of all mankind.

To know this is to have strength and courage to face these trying times through which the world is now passing. To have this assurance means, as the Prophet David stated it, that we will "not fear, though the earth [social order] be removed, and though the mountains [governments] be carried into the midst of the sea [restless, discontented masses]."—Ps. 46:2

Yes, the truth of God's Word, his loving plan of the ages, is a priceless treasure to possess; and it means even more in our lives when we zealously endeavor to communicate it to others. It is a great joy and blessing to receive the truth, but even a greater joy to share it with those who are hungering and thirsting after righteousness. That is why those now rejoicing in this glorious Gospel are co-operating to broadcast the glad tidings over more than three hundred radio stations throughout the United States, Canada, and in Europe, Africa, and India.

It is also the reason that literature on all the various phases of the truth is made available to supplement the messages broadcast by "Frank and Ernest." A list of this literature will be found on the inside back cover of *The Dawn*. In addition to the booklets—single copies of which are offered free over the radio—we call special attention to "The Divine Plan of the Ages," which is the first volume in a series of six, entitled, "Studies in the Scriptures."

We recommend also the monthly visits of *The Dawn Magazine*. Upon request, it will be sent free to those who cannot afford the nominal subscription price of one dollar a year. If you are already

TALKING THINGS OVER

a subscriber to *The Dawn* and would like to share the blessings of the truth with others, a gift subscription is an excellent way of doing so.

Many Bible Class teachers and Sunday School superintendents are using the international lessons as they are presented in *The Dawn*. The series of articles, "Know Your Bible," is being widely read. This series began with the January issue of the present year, and you can obtain these back issues if you do not have them.

The Dawn sponsors and routes traveling lecturers who visit, free of charge, small and large groups interested in Bible study. If you would like to have one of these speakers visit you, or a group with whom you may be associated, send in your request. It should be addressed to the *Dawn* Bible Students Association, Pilgrim Department, East Rutherford, New Jersey.

The appeal of the truth as presented through *The Dawn* and over the radio is one of love, and not of fear. It is the goodness of God that leads to repentance, and it is a joy to proclaim his goodness; not with the thought that the masses will now be influenced to repent—although many are—but that a witness may be given concerning the incoming kingdom, and that those who are searching for the truth may have their hearts made glad.

The present age is rapidly drawing to a close, but the "heavenly calling" is still being heard and appreciated by some. To these, the ministry of the truth is a call to present themselves in consecration to the Lord and to enter the narrow way of sacrifice. We bid them to be courageous; to run with diligence the race that is set before them, for the "time is short."

It is a blessed thing to participate in the ministry of the Gospel of Christ. And it is a great comfort to realize that ultimately the knowledge of the glory of God will fill the whole earth as the waters cover the sea. For that time we continue to pray in the words of the Master, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

TRUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which is continually in need of props to shore it up.

Encouraging Letters

A Wonderful Place

Dear "Frank and Ernest": I can't tell you how much I enjoy listening to your programs. It makes one feel so much better after hearing you discuss the Bible the way you do. It will be such a wonderful place here when sickness and sorrow are no more. There is so much suffering now. Just to know that there will come a time when that is over is a great help. May God richly bless you both in your work. Mrs. M. U., Calif.

The Truth

Dear Friends: I have been listening to your broadcast on the Bible, and I must say that I am more than interested. I have been studying the Bible since 1927 but it appears that only a few people seem to understand the Book. I think you have the truth. Very truly yours, Mrs. I. A. C., La.

Can't Find Hell

Dear "Frank and Ernest": I heard your program last Sunday for the first time, and I must say that I haven't enjoyed anything so much in years. You answered a lot of questions I have been wondering about for a long time. There is one subject I would like to know more about. It is hell. I can't find anything in the Bible about a burning hell. We will appreciate anything you can tell us

about this. Thank you very much. C. M., Kans.

Questions Answered

Dear Sirs: We just listened to your very interesting afternoon program over the radio. We can hardly wait for another Sunday broadcast to roll around to hear what you will have to say. Many puzzling questions which have been uppermost in our minds have been ironed out by your explanations. Please send your book called "God and Reason." God bless you both in this fine work. Mrs. A. C., La.

"Such Peace and Joy"

Dear "Frank and Ernest": We received your very welcome and comforting letter yesterday. It is a letter which we girls shall always treasure. We want to thank you from the bottom of our hearts, for it certainly gives a brighter outlook on life, and a hope for the golden age when we shall see our mother again and forever. We read the wonderful little booklet, "Hope," and it tells the story so beautifully that it surely put joy into our broken hearts. I almost have to pinch myself to make sure I am not daydreaming. Nowhere in any church would we ever receive such peace and joy to mend our hearts. D. L. M., Wash.

From a Nursing Home

Dear Friends: I enjoy your radio programs so very much, and must say that I understand my Bible so

ENCOURAGING LETTERS

much better since listening to you and reading my Dawn Magazine and the other literature I have received from you. I thank you so very much, and could I have the booklets, "When a Man Dies," and "God and Reason." I always share my books, including my Dawn Magazine, with the ladies here in this home. Mrs. L. G. P., Ia.

Heart Filled with Joy

Dear "Frank and Ernest": Greetings in His precious name! I want to thank you for your letter of May 25. I don't think your information on "When Pastor Russell Died" could have come at a more convenient time, for it was just a few days before I left for the Bible Students Ecclesia Convention in Buffalo. With the joy and blessing I received from reading your letter, and the blessings I shared with the brethren in Buffalo, my heart was truly filled. When I was seeking the truth in different denominations I felt so all alone, but now that I have come into the truth, and my wife also has become interested in the studies, I have lost that lonely feeling. Please accept the enclosed for the wonderful work you are doing in the Lord's vineyard. Yours in Christ, C. H. S., Can.

The "Old Paths"

Dear "Frank and Ernest": A few months ago I requested a booklet, which you sent, and also entered my name for The Dawn Magazine. Since then I have secured a number of other booklets, and may I tell you that I am de-

lighted. For some forty years I have been a . . . reader, which organization I defended vigorously. However for about the last eighteen years I have been dissatisfied, and hoped and hoped that things would improve, but the climax came a few months ago. As I needed literature to pass out, my first thought was to have some of Brother Russell's articles on the resurrection, etc., printed, but as I thought about it it occurred to me that first I should see what you had. I listened to a radio program and found that you were speaking my language, hence my requesting your literature. I have found your material well prepared, inoffensively written, and forcefully scriptural. It is just a pleasure to pass it out, which I am doing. With kindest regards, Mr. W. F. C., Calif.

Was in the Dark

Dear Christian Friends: I am so thankful for your program and for the way you explain the Bible to me. I was taught that sinners would be burned with fire and brimstone at the "last day." Now I understand the Bible so much better. Thanks a million, for I was in the dark! Your friend in Christ, Mrs. W. M. J., La.

From Africa

Dear "Frank and Ernest": I have just started listening to your programs. I find them very comforting; and they help me from the broad and wrong road onto the narrow and righteous road. They make a person realize that there actually is a God. C. L., Africa

THE BRITISH SECTION

Ambassadors for Christ

II CORINTHIANS 5:20

AN AMBASSADOR is a minister who represents the sovereign power and dignity of his State at a foreign court, and it is customary for governments of earth to appoint ambassadors or ministers of state to foreign countries. Thus to represent one great nation of earth before another is considered a very honorable profession. How much more honorable it is to represent the heavenly kingdom and its King of kings and Lord of lords before the "children of this world."

If we as Christians could keep this thought always prominent before our minds, what dignity it would add to our characters; what a transforming power it would be; what an assistance to us as new creatures in our battle with the world, the flesh, and the Adversary.

Our citizenship is in heaven, and the words of Jesus concerning his followers are, "They are not of the world, even as I am not of the world." While still living in the world, we are not of it, but have transferred our allegiance and citizenship to the heavenly kingdom. Our Father in heaven, as stated in Colossians 1:13, has de-

livered us from the power of darkness, and has translated us into the kingdom of his dear Son.

We, as representatives and ambassadors for Christ, should feel both the dignity and the honour of the position, also the weighty responsibilities, and ever keep in mind the apostle's words: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."—Col. 3:17

Bearing Witness to the Truth

As Jesus was in this world, so are we, his followers. Our Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) It was the Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary. It was his witness and loyalty to the truth that brought him suffering and death.

Similarly all the Lord's followers are to bear witness to the truth, and prove their loyalty to the truth in respect to God's holy Word and will, his character, and his great eternal purpose. It is because of such obedience and faithfulness to the truth, at any self-denial, at any self-sacrifice, that all the true followers of Christ have the privileged experience of suffering with Christ, and "if we endure patiently, we shall also

reign with him.”—II Tim. 2:12
(Diaglott)

When Jesus walked this earth he suffered “the Just for the unjust” that he might bring men to God. (I Pet. 3:18) Since his high exaltation in heaven, his followers, throughout their earthly pilgrimage, are called upon to demonstrate their loyalty to their Lord by walking in his footsteps.

In proportion as we are faithful ambassadors for Christ and the heavenly kingdom of light, in proportion as we let our light shine before men, holding forth the Word of life, so the opposing forces of darkness will be in conflict with us. The darkness, and those who are of the darkness, hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives for Christ.

How do we receive the appointment as ambassador? Through repentance, justification, consecration. We first recognize that we are sinners. Next we believe on Jesus as our Saviour. Then it is our determination, by the Lord’s help, to live not unto self, but unto him who died for us, and to comply with Romans 12:1, 2, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Our Example

The Lord Jesus is our example, and as we are to represent him, we do well to take heed to his example and admonitions. He was “the faithful witness.” We, too, are to be faithful witnesses, and while doing so, we look unto Jesus; we attentively consider the Apostle and High Priest of our profession, Christ Jesus.

Each consecrated follower of Jesus realizes, as he did, the leadings of the Holy Spirit, saying, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek [not now to the proud and arrogant and hardhearted]; . . . to bind up the brokenhearted, . . . to proclaim the acceptable year of the Lord”—the period during which God is pleased to accept a little flock as living sacrifices, through the merit of the Redeemer.—Isa. 61:1, 2; Luke 4:18

Our ambassadorship is a glorious ministry! The Apostle Paul as a faithful ambassador felt the influence of the Holy Spirit prompting him to engage in the work of telling all with whom he came in contact who had “ears to hear,” of the “ransom for all,” accomplished through our dear Redeemer’s sacrifice; and to exhort all to be reconciled, at-oned, to God, and begin at once to walk in the paths of righteousness. The apostle declares in Acts 20:27 (Diaglott), “For I kept not back from announcing all the will of God to you.”

Further, note the Apostle Paul’s

statement in II Corinthians 5:17-20 (**Diaglott**): "For, if any one be in Christ, he is a new creation; the old things have passed away [old sins, ambitions, hopes, etc.]; behold! they have become new. But all [these new] things are from that God who has reconciled us to himself through Christ, and has given to us the ministry [service] of the reconciliation [atonement]; namely, that God was in Christ reconciling [at-one-ing] the world to himself, not counting to them their offences [because their penalty was borne by Christ]; and has deposited with us the word [message, good tidings] of the reconciliation [at-one-ment]. On behalf of Christ, therefore [because God has given us this ministry or service, and this message of favour, to declare], we are ambassadors [for Christ]; as if God were inviting through us, we entreat, on behalf of Christ—be you reconciled to God!"

Effects Upon Ourselves

Some of the effects of keeping the thoughts of our ambassadorship upon our mind and heart are:

(1) Dignity is added to our character. While all the ambassadors realize that of themselves they have nothing to commend themselves to the Lord, and that therefore would not be fit representatives of him and his perfect government, when we realize that we are covered with "a robe of righteousness" (Isa. 61:10; Phil. 3:9), and that we go forth in his strength and with his message [not our own], it lends dignity, nobleness, elevation to our character.

(2) The honor of the position will cause us to walk circumspectly, so that we will do nothing to cause reproach to be brought upon his name, character, word, or government.

(3) The responsibility of the position will be appreciated which, in turn, will assist us in being faithful to our trust.

(4) The transforming power will enable us to transfer our affections from earthly things to high, spiritual realities. At first, before becoming ambassadors of the spiritual kingdom, our hopes, aims, and ambitions were all centered upon earthly things. But, as ambassadors, we are minding the things of the Spirit and not the things of the flesh. Being risen, as it were, with Christ, we seek those things which are above, where Christ sitteth on the right hand of God. Our affections are on things above, not on things on the earth.—Col. 3:1-4

(5) It will be of great assistance to the new creature to keep the thought of our ambassadorship upon our hearts and minds helping greatly in the battle of the new creature with the low, groveling tendencies of the old creature [the fleshly mind] now disowned by us and reckoned dead.

(6) The thought of our ambassadorship regulates our walk in life—henceforth we walk in newness of life—after the Spirit, and not after the flesh.—Rom. 8:1, 4

(7) Our faithfulness as ambassadors results in a growing fruitage of the Holy Spirit, and thus an en-

trance is abundantly administered unto us into the kingdom.

Faithfulness Required

Whoever will faithfully exercise his ambassadorship and not shun to declare the whole counsel, or will, of God, will speedily know something of the sufferings of Christ and can say truly, "The reproaches of them that reproached Thee are fallen upon me." And here we behold the wonderful wisdom of the divine plan; for it is while performing his ambassadorship, in other words, his priestly ministry of "the word of reconciliation" to which the Holy Spirit of anointing impels, that each priest finds the necessity for offering up himself a living sacrifice, holy and acceptable to God, and his reasonable service.

Hence the measure of self-sacrifice and sufferings for Christ endured by each of the consecrated becomes a **measure** [from God's standpoint—for man cannot always discern it] of the faithfulness of each as an ambassador. Every priest who fails to suffer for Christ's sake, for the truth's sake, must therefore have been an unfaithful ambassador and minister of the New Covenant. And only to those now faithful as good soldiers of the cross will be granted the inestimable privilege of being participators with the great High Priest in the glorious at-one-ment work under the favourable conditions of the millennial age.

Faithfulness unto death will mean that we shall have a crown of life—immortality, the divine

nature; joint-heirship with Christ in glory; reigning with him in his throne; sharing with him in his grand kingdom honours, and in his glorious work of blessing all the families of the earth—establishing fully and completely God's wondrous kingdom in the earth.

Shall I, for fear of feeble man
Refrain from showing God's great plan?

Under a cover hide my light,
While thousands grope in cheerless night?

Lord I would loyal prove to thee!
Let thy reproaches fall on me;
To spend my days in thine employ
Shall be my chiefest earthly joy.

This path I therefore humbly tread
In footprints of our living Head,
In hope rejoicing as I go
In him who leads and loves me so.



The Yeovil Convention

A VERY happy and helpful time was had by all in attendance at the Yeovil Convention during Whitsun, 1953. The several addresses helped all to see more clearly both their privileges and responsibilities, especially as we realise just where we are on the stream of time and what to expect in the near future.

A very pleasing feature was the hearing of a tape recording sent over by the Los Angeles, California, class as a greeting to the Yeovil Convention. What a joy and a thrill it was listening to the

THE DAWN

voices of our brethren in the U. S. A. Most of those who spoke on the tape had visited the class in Yeovil.

A tape recording was made as a greeting from the Yeovil Convention to the forthcoming Los Angeles Convention. Altogether ten brothers and sisters gave brief messages. Additionally there was recorded the singing of the following hymns: "How Firm a Foundation" and "Blest Be the Tie That Binds."

The convention closed with the singing of two verses from "God Be with You till We Meet Again."



Radio Luxembourg

Led to Understand the Truth

"Dear 'Frank and Ernest': I must write to thank you for the regular delivery of The Dawn Magazine. I can hardly wait for its arrival, as the light shines more brightly with every issue, and God has given us a blessing indeed when we diligently study his Word. And with the help of 'The Divine Plan of the Ages' the truth is clear as crystal to me now. I have sent out most of the tracts you mailed to me some time ago, and will hand out The Dawn Magazine also, as this joyful news must be passed on. The Dawn Magazine and the tracts will at least help in a little way to spread the news of God's kingdom, of which we can see the signs so clearly. Thank God for your wonderful messages on the radio, which have led me to understand the truth, and may God bless you all who are in his service. Yours faithfully, A. M., Scotland."

Grateful Listener and Reader

"My Dear friends: I was very glad to receive another of your lovely let-

ters. I have already read two of your booklets, and they are very interesting. Thank you. I was not expecting a Dawn Magazine with the booklets, but now that all the family (including myself) have read it, I would like to receive it every month for the future. It is one of the best magazines I have read, so please tell me how much I have to pay for it, and I will gladly send you the money. Thank you very much for your kindness, and may your programmes be a great blessing to your listeners. Please keep up the Lord's work, and may God richly bless you all. Yours sincerely, G. F., Scotland."

Great Comfort Received

"Dear Friends: I received your booklet 'Hope Beyond the Grave,' I have perused it and entirely agree with its teaching. I am eighty-one years of age, and have known the Lord for more than sixty years. Your little books have given me great comfort, and I pray that your radio messages will be the means of great blessings to all who listen. Thank you. Yours truly, in the Master's service. F. B., England."

Very Much Impressed

"Dear 'Frank and Ernest': We listen to your broadcasts every Monday evening. My friend and I are very much impressed by the way you explain the Holy Scriptures, and we would very much like to have a copy of the 'Plan' book. We pray that God may bless you in your broadcasts, and the noble work in which you are both engaged. We are looking forward to your next programme and wishing you God's richest blessing. Sincerely yours, W. W., Northern Ireland."

Help and Inspiration

"Dear 'Frank and Ernest': I shall be so glad if you will kindly send me the book 'Hope Beyond the Grave.' Postal order is enclosed to help with expenses. I listen to your programmes, and try to get my friends to do so also, as your discussions are such a help and inspiration, and I pray you will be blessed as you send the good news throughout the world. Yours is a great good work, and much needed in this world today. God bless you all. M. N., England."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE		
Eastleigh	August	30
Anerley	September	20
C. A. CORNELL		
Anerley	August	9
Ipswich	September	13
C. E. DICKINSON		
Leigh (Afternoon)	September	6
Latchford (Evening)		6
Dublin		8
J. E. HUMPHREY		
Luton	August	9
Guildford	September	6
J. H. MURRAY		
Leigh (Afternoon)	September	13

Latchford (Evening)	13
Eastleigh	27

W. E. PAMPLING

Bearsted	August	9
Oxford	September	20

P. WATTS

Belfast	August	9
Londonderry		10
Clonelly		11/12
Dublin		13/14
Liverpool		16

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

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 Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3
 Hymns of Dawn (Cloth)—5/- each; without music, 1/3
 Tabernacle Shadows (Cloth)—2/6 each
 Moffatt's Translation (Complete Bible)—17/6
 The Everlasting Gospel—8d each; 7/6 per dozen
 Hope (Consolation booklet)—1/2 a dozen
 "Songs in the Night"—2/6
 Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

Bloomington, Ind.	August	1-7
Dayton, Ohio		9
Columbus, Ohio		10, 11
Pittsburgh, Pa.		12
Lewistown, Pa.	August	13
Groton-New London, Conn.	August	15, 16
New Bedford, Mass.		18, 19
Lynn, Mass.		20, 21
Boston, Mass.		23
Worcester, Mass.		24
North Brookfield, Mass.		25
Springfield, Mass.		26
Hartford, Conn.		27
New Haven, Conn.		28
Wallingford, Conn. (Morning)		• 30
Waterbury, Conn. (Afternoon)		30
Brooklyn, N. Y.	September	4-7

JULIUS BEDNARZ

La Salle, Ill.	August	16
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ALFRED BURNS

Milwaukee, Wis.	August	9
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L. PAUL DAVIS

Bloomington, Ind.	August	1-7
Minneapolis, Minn.		9
Withee, Wis. area		10-13
Appleton, Wis.		14
Milwaukee, Wis.		16
Augusta, Me.		21
Providence, R. I.		23
Washington, D. C.		29
Baltimore, Md. (Morning)		30
Wilmington, Del. (Evening)		30
Allentown, Pa.		31
Brooklyn, N. Y.	September	4-7

ORLANDO D. DEIFER

Hazleton, Pa.	August	23
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THOMAS FAY

San Diego, Calif.	August	9
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EARL L. FOWLER

Whittier, Calif.	August	16
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HUGH HANHAM

Salem, Ore.	August	16
Lebanon, Ore.		18
Albany, Ore.		20
Veneta, Ore.		22
Portland, Ore.		23
Seattle, Wash.	September	5-7

JOHN G. HULL

Fresno, Calif.	August	30
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GEORGE O. JEUCK

Miami, Fla.	August	30
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PETER KOLLIMAN

Lancaster, Pa.	August	16
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ROBERT A. KREBS

Bloomington, Ind.	August	1-7
Clinton, Iowa		9
Elkader, Iowa		16, 17
Minneapolis, Minn.		18, 19
St. Cloud, Minn.		20
Winnipeg, Man.		23
Portage La Prairie, Man. Can.		24
Calgary, Alta. Can.		27
Vancouver, B. C. Can.		30, 31
Duncan, B. C. Can.	September	1, 2
Victoria, B. C. Can.		3
Seattle, Wash.		5-7

RAYMOND J. KRUPA

Philadelphia, Pa.	August	16
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LUDLOW P. LOOMIS

St. Louis, Mo.	August	9
Mattoon, Ill.		10
Champaign, Ill.		11, 12
Canton, Ill.		13
Gary, Ind.		14
Chicago, Ill.		16

SPEAKERS' APPOINTMENTS

Batavia, Ill.	17
Rockford, Ill.	19
Kenosha, Wis.	19, 20
Racine, Wis.	21
Milwaukee, Wis.	23
Appleton, Wis.	24, 25
Wausau, Wis.	26
Withee, Wis. area	27-30
Ostrander, Minn.	31
Austin, Minn.	September 1
Elkader, Iowa	2, 3
Minneapolis, Minn.	5-7

JOHN Y. MAC AULAY

Bloomington, Ind.	August 1-7
Elkader, Iowa	9, 10
Ostrander, Minn.	11, 12
Austin, Minn.	13, 14
Minneapolis, Minn.	16
Duluth, Minn.	17, 18
Heil, North Dakota	19, 20
Carson, North Dakota	21, 23
Billings, Mont.	25
Great Falls, Mont.	26, 27
Kalispell, Mont.	28
Spokane, Wash.	30, 31
Lewiston, Idaho	September 1, 2
Yakima, Wash.	3
Seattle, Wash.	5-7

LEON H. NORBY

New Brunswick, N. J.	August 16
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HARRY PASSIOS

Washington, Pa.	August 16
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G. RUSSELL POLLOCK

San Francisco, Calif. (Morning)	August 2
Oakland, Calif. (Afternoon)	2
Brooklyn, N. Y.	September 4-7

LEO POST

Aurora, Ill.	August 9
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KENNETH RAWSON

Wilkes-Barre, Pa.	August 16
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GEORGE P. RIPPER

Santa Ana, Calif.	August 23
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ALBERT SHEPPELBAUM

Gary, Ind.	August 16
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J. I. VAN HORNE

Duquesne, Pa.	August 2
East Liverpool, Ohio	9

CLAUDE R. WEIDA

Easton, Pa.	August 30
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GEORGE M. WILSON

Monessen, Po.	August 23
Saginaw, Mich.	September 5-7

ERNEST G. WYLAM

Detroit, Mich.	August 30
Tonawanda, N. Y.	31
Wilkes-Barre, Pa.	September 1
Allentown, Pa.	2
Brooklyn, N. Y.	4-7

H. L. YOUNG

Allentown, Pa.	August 16
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CHRISTIAN W. ZAHNOW

Bloomington, Ind.	August 1-7
Chicago, Ill.	9
Batavia, Ill.	11
La Salle, Ill.	12
Barnes City, Iowa	14, 16
Lincoln, Neb.	17, 18
Burlington, Colo.	19, 20
Denver, Colo.	21, 23
Delta, Colo.	25, 26
Grand Junction, Colo.	27
Los Angeles, Calif. ...	Aug. 30-Sept. 3
San Diego, Calif.	Sept. 5-7



“The very object of our being called into the light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness.”—Selected

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BLOOMINGTON, IND., August 1-7—Annual General Convention.

DUNCAN, B. C., CAN., August 1, 2—The Duncan Ecclesia will hold a convention at the home of Mr. and Mrs. Hugh Hanham. Details may be obtained by writing Mrs. Hugh Hanham, Box 608, Duncan.

ALBANY, ORE., August 2—Home gathering to be held at 3596 Bernard Street.

SAGINAW, MICH., August 9—Woman's Club, 31 N. Jefferson Street.

GUSTINE, TEXAS, August 14-16—The meetings of this three-day gathering will be held at Siloam. For reservations and other information, write the secretary, Mrs. C. R. Westmoreland, R. F. D. 1, Box 36, Gustine, Texas. One of the speakers will be Brother Ben Sammons of Dayton, Ohio.

CLEVELAND, OHIO, August 16—Convention opens at 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., August 16—Home gathering 2339 State Street.

CHICAGO, ILL., August 23—Masonic Temple, 912 N. La Salle Street.

DETROIT, MICH., August 30—Maccabees Building, Woodward Avenue at Putnam.

DUQUESNE, PA., August 30—Convention opens at 11:00 a. m. in regular hall, 71 First Street.

WEATHERFORD, TEXAS, August 30—Zion Hill Schoolhouse.

BROOKLYN, N. Y., September 4-7—Convention sessions will be held in the Church Auditorium, 104 Clark Street beginning at 7:00 p. m., Friday. For reservations and other details, write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2.

MINNEAPOLIS, MINN., September 5-7—All sessions will be held in the I. O. G. T. Hall, 2922 Cedar Avenue. For further informa-

tion and reservations, write the secretary, Mr. Michael Nekora, 2601 Fillmore Street, N. E., Minneapolis 18.

SAN DIEGO, CALIF., September 5-7—Convention will be held in the Craftsman Hall, 3909 Centre Street, two blocks from Park and University. Meals will be served in the Hall. A baptismal service may be arranged. Any desiring to symbolize, will please notify the secretary. It is necessary that room reservations be made in advance. For reservations write the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif., stating in detail accommodations desired.

SAGINAW, MICH., September 5-7—All sessions will be held in the Y. W. C. A. Building, 215 South Jefferson Avenue. The convention opens Saturday afternoon at 2:30 o'clock, Eastern Standard Time. For reservations and other details, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SEATTLE, WASH., September 5-7—This three-day convention will be held in the Norway Center, 300 Third Avenue, West. An immersion service is being arranged, and any desiring to symbolize their consecration, will please advise the secretary, Miss Mary Stevens, 6511 16th, N. W., Seattle 7. Any desiring reservations will please also advise the secretary in advance.

NORTH BROOKFIELD, MASS., September 13.

PORTLAND, MAINE, September 20—Address of meeting place, and other details will appear in the September issue. It is expected that Brothers Russell Pollock and Norman Woodworth will serve.

ST. LOUIS, MO., October 4, 5.

GRAND RAPIDS, MICH., October 10, 11.

NEW LONDON, CONN., October 18.

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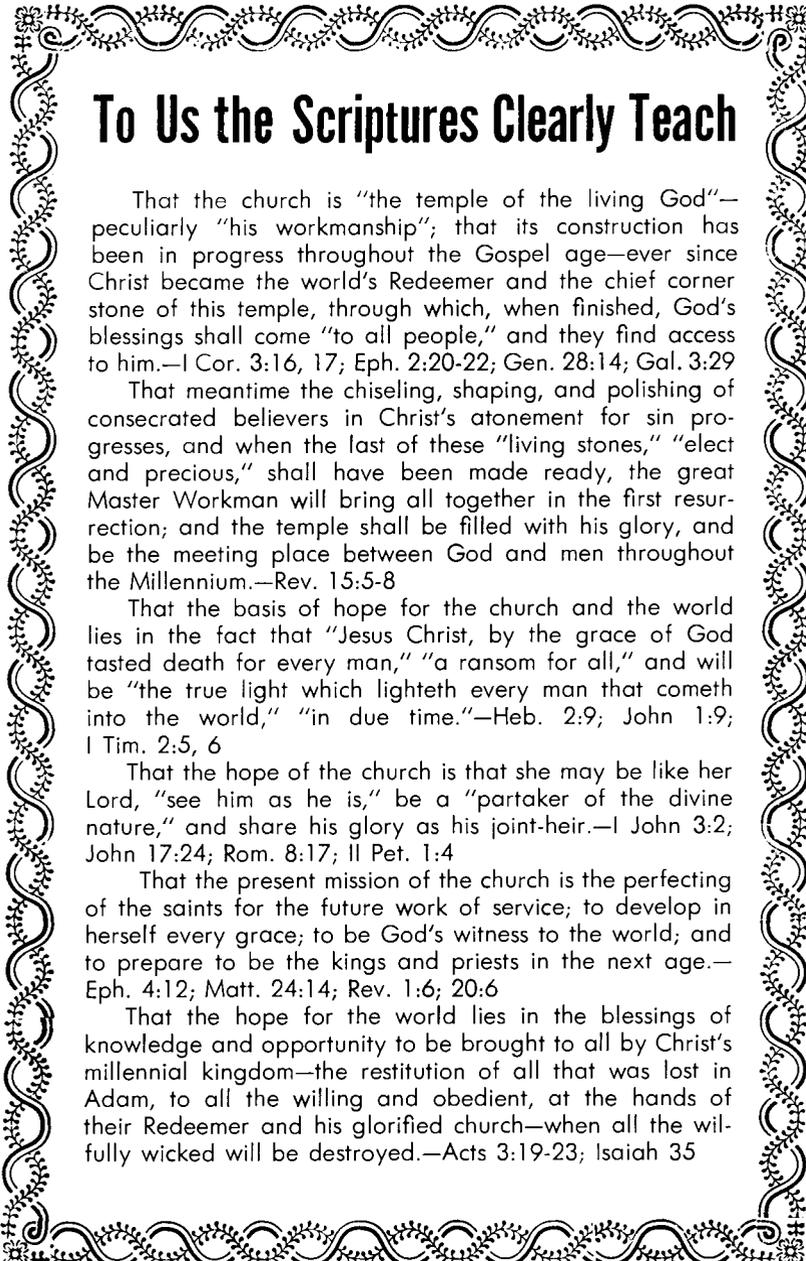
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A decorative border with a repeating floral and scrollwork pattern surrounds the text.

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