

a herald of Christ's presence

THE DAWN

"THY WORD IS VERY
PURE: THEREFORE THY
SERVANT LOVETH IT."

--Psalm 119:140

May 1966

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CONTENTS

HIGHLIGHTS OF DAWN

Gathering the Nations	1
THE BIBLE ANSWERS TV SCHEDULE	8
"FRANK & ERNEST" BROADCAST SCHEDULE	10
BIBLE STUDY	
God Confronts Ahab	12
Justice Established in Judah	14
Jehoiada Saves the House of David	16
Corruption Admidst Prosperity	18
The Fall of Samaria	20

CHRISTIAN LIFE AND DOCTRINE

The Great Deception	
The Creator's Grand Design—Article V	22
Sonship	34
Weekly Prayer Meeting Texts	56

THE BRITISH SECTION

The Creator's Grocious Revelation	45
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YOUR QUESTIONS

The True Church	52
Importance of Baptism	52
Ghost or Spirit	53
The Spirit That Returns	54
Now on Trial	55

VINEYARD ECHOES

A Building Fund	57
---------------------------	----

ENCOURAGING LETTERS 58

SPEAKERS' APPOINTMENTS

Great Britain	50
United States	62

CONVENTIONS 64

Gathering the Nations

"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 a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9

ONE of the lively controversies throughout the United States is concerned with the wisdom and need of sending men and munitions 10,000 miles away to fight the communists in Viet Nam. This controversy is not between representatives of the government and pacifists, but between government officials themselves, who, if the United States, or even Canada, should be attacked by an enemy would be in full agreement that every possible effort should be made to repel the aggressor.

Those dedicated to following in Jesus' footsteps of suffering and death are not sympathetic with war under any circumstances, and certainly should have no inclination to take part in any controversies concerning the war in Viet Nam, or any other place. It is our privilege, however, to note world conditions in general with the view of ascertaining the manner in which they are fulfilling prophecy; and the matter of distances between nations at war enters into this.

Prior to "the time of the end" in which we are now living, distance was an important bulwark against would-be aggressor nations, especially distances across oceans. But today, when

preparations are being made to land humans on the moon, and when intercontinental ballistic missiles can be sent hurtling over the globe at thousands of miles per hour, there remain no great distances according to the old standards.

It is estimated, for example, that the United States would have only twenty minutes' warning of the approach of hydrogen destruction in quantities sufficient to destroy the main centers of population. And, of course, the United States is prepared to inflict similar almost instant destruction on Russia or other distant countries. The increase of knowledge of this "time of the end" has reduced the size of the earth, from the standpoint of time, to a very small area. And in this small area the entire family of nations the world over must dwell.

The Nations Gathered

The number of miles separating nations is of little consequence today in so far as their safety from attack is concerned, and the speed of travel has brought them very close together. Modern methods of warfare have made them all vulnerable to sudden attack by each other to a degree that nations of the past would not have dreamed possible. Were the nations of earth motivated by the Golden Rule in their dealings with one another the present-day situation would be a great advantage and blessing. Instead, self-interest dominates their thinking and acting, with the result that fear is filling the hearts of millions.

Besides, in this ending period of the age the nations have been gathering as they never did before, in the way of making alliances with one another, both to wage united warfare and to keep the peace. This tendency manifested itself in connection with the first World War. In fact, it was this that led to a World War. Prior to that wars were essentially national struggles. But the leagues and alliances which were formed among the nations of Europe in the years preceding the war that broke out in 1914 led to a quick escalation of that struggle into a war which, before it was over, involved essentially all the major nations of the earth.

The League of Nations

Following the first World War, when the nations involved realized that they could no longer go their own separate ways, but would have to work together if peace were to be maintained, The League of Nations was formed, with headquarters in Geneva, Switzerland. This move gave a ray of hope to many. Some of the outstanding clergymen of the world hailed The League of Nations as the political expression of God's kingdom on earth.

For a time it seemed that The League of Nations would succeed in keeping peace among the nations. But selfishness and greed caused it to falter and die. The final test came when this league to keep the peace attempted to restrain the Italian government from sending an army of aggression into Ethiopia. Mussolini defied the League's mandate, and ignored its sanctions, and thus proved to the world that it was impotent and worthless as a peace-keeping association of nations.

With the death of The League of Nations there was no deterrent against the development of another global struggle. New alliances were formed, so-called peace fronts were established; but essentially every move that was made drew the nations closer to the precipice of the second global struggle, which began in 1939. Again all the great nations of earth were drawn into the struggle, and most of the smaller ones. This was another gathering of the nations for military purposes, and when the war was blasted to an end by atomic bombs dropped on Japanese cities, the world was left prostrate and bleeding.

The United Nations

Again the great nations of earth realized that they would have to work together if future wars were to be averted, so in San Francisco The United Nations was formed. The permanent headquarters of this peace-keeping body was later established in New York City. The United Nations has various agencies through which much assistance is given to backward peoples of the earth along medical and scientific lines, and without doubt much good is thus being accomplished.

Besides, The United Nations has been more active in attempting to prevent war than The League of Nations ever was. Small armies of occupation have been sent to different places by the UN to prevent the spread of war, and with some temporary success. But when it comes to the big issues confronting the nations—the issues which could almost any time lead to a global struggle—The United Nations has been unable to find solutions.

Jesus' Prophecy

Jesus said of the end of the age and the time of his second presence that there would be a time of "great tribulation." (Matt. 24:21, 22) In this prophecy Jesus is virtually quoting from Daniel 12:1, where reference is made to "a time of trouble such as never was since there was a nation." The "tribulation" referred to by Jesus, and "the time of trouble" mentioned in Daniel's prophecy refer to the same events, and reveal that the age would end amidst wars, revolution, national and international upheavals, and anarchy.

We believe that the Bible's prophecies foretelling the gathering of the nations at this time point out one of the characteristics of this "great time of trouble." One of these prophecies appears at the beginning of this article. It declares that the Lord would "gather the nations" and that he would "assemble the kingdoms" to pour upon them his "indignation" and all his "fierce anger," that the whole earth would be "devoured" by the "fire" of his "zeal," as it is in the Hebrew text.

It is not the literal earth that is to be "devoured," but the social order symbolized by the earth. A similar thought is presented in Daniel 7:23, where we are told that the "earth" is devoured by a great beast. This is a symbolic way of describing the swallowing up of the Grecian world by the Roman Empire. So in the end of this age the "earth" is again "devoured," not by a "beast," but by the fire of God's zeal, for through the agencies of Christ's kingdom he takes over the rulership of mankind, and this calls for the destruction of man's social order.

Gathered for War

Another prophecy of the gathering of the nations in these "last days" is presented by Joel. We quote: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [Gentiles], and gather yourselves together round about: the Lord shall bring down thy mighty ones [marginal translation]."—Joel 3:9-11

This forecast is in interesting contrast to a prophecy by Micah and Isaiah in which they show the people and nations of earth going up to the "mountain" or kingdom of the Lord, and learning of his ways, with the result that they beat their swords into plowshares and their spears into pruninghooks, and learn war no more. (Micah 4:1-4; Isa. 2:2-4) Joel's prophecy shows the gathering of the nations to the great Armageddon struggle, prior to the full establishment of the messianic kingdom.

It is this gathering of the nations which is prophesied in Revelation 16:15, 16, which reads, "Behold, I [Jesus] come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Joel's prophecy of the gathering of the nations for war puts them in "the valley of decision"—"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:14

Armageddon was one of the great battlegrounds of Israel. The Lord took a hand in the battles which Israel fought there against her enemies, and directed the outcome. "The valley of decision" of Joel's prophecy is also referred to by him as "the valley of Jehoshaphat, and it is in this valley, the Lord informs us, that he will plead with the gathered nations on behalf of his people Israel. The Lord foretold that it would be in the day when he would "bring again the captivity of Judah and

Jerusalem" that he would also gather the nations in the valley of Jehoshaphat, or decision.—Joel 3:1-2

Fulfilment in Progress

The fact that in our time we have seen the nations gathered for two global wars, and now being gathered again, and that in conjunction with this we have seen the beginning of the regathering of Israel to the Promised Land, leaves no room for doubt that we are living at the very threshold of the final climax of Armageddon, beyond which there will be established lasting peace. Then all the people of the earth will at long last be given the opportunity of enjoying the promised blessings of Christ's kingdom.

As we read the various prophecies pertaining to the gathering of the nations and Israel's part in connection therewith, we recognize that there is much in these prophecies yet to be fulfilled, and we feel that it is unwise to speculate as to just how these fulfillments will manifest themselves in the detailed experiences of Israel and of the Gentile nations. But we do see enough today to convince us that we are living in the time of fulfilment, and this gives us great assurance of the imminence of Christ's kingdom.

In Joel's prophecy already quoted, the Lord tells us that he has a controversy with the nations concerning Israel. In other prophecies, such as Ezekiel 38:18-23, where the forces which will be arrayed against Israel are shown to be under the direction of a symbolic character called "Gog," we are informed that the Lord will intervene on behalf of his people, fighting for them as he did in the days of old. But just how this will evolve in detail seems not to be indicated in advance.

One reason why the fulfilment of these prophecies cannot be clearly understood in advance is the great change in the methods of warfare which has taken place since the prophecies were written. Ezekiel's prophecy indicates that Israel will be defenseless at the time of the great attack upon her by "Gog" and his

armies. (Ezek. 38:11, 12) Israel today is heavily armed against her enemies, the most apparent ones being the Arab nations.

On the other hand, what protection does Israel have against an attack by guided missiles? Nor can we imagine an attack against Israel from the communist "north" being ignored by the great powers of the western world. Shall all the nations eventually be drawn into this controversy over Israel, and thus be gathered into "the valley of decision"? The prophecies seem so to indicate.

But our main interest in the matter now is not in how the details will unfold, but in the final outcome. This will be glorious. Our faith is strengthened by what "the sure Word of prophecy" has thus far revealed to us, and now we are able to "look up" and "lift up" our heads, knowing that our deliverance from this deteriorating "present evil world" is drawing near, and that soon those who are faithful in following in the Master's footsteps of suffering and death will be living and reigning with him in the new social order, which will be Christ's kingdom.

And what a wonderful time that will be for Israel, and for all nations! It will be then that "the Spirit and the bride" will say, "Come," and those who hear will join in extending the invitation to say, "Come, and . . . take the water of life freely." (Rev. 22:17) It will be then that the knowledge of Christ's redeeming blood will be testified to all mankind, including those who have died. (I Tim. 2:3-6) It will be then that the Lord will "turn to the people a pure language," that they may all know him and unitedly serve him.—Zeph. 3:9

In a beautiful prophecy concerning the time of peace to follow Armageddon, the Psalmist wrote: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."—Ps. 85:10-13



THE BIBLE ANSWERS TV SCHEDULE

ARKANSAS

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

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 1:00 p.m.

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

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

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

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

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

CONNECTICUT

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

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

FLORIDA

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

IDAHO

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

ILLINOIS

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

INDIANA

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

LOUISIANA

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

MAINE

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

MASSACHUSETTS

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

MICHIGAN

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

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

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

MONTANA

Billings KULR-TV
Sundays, 10:30 a.m.

NEBRASKA

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

NEW MEXICO

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

NEW YORK

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

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

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

OHIO

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

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

Columbus WBNS-TV Channel 10
Mondays, 6:00 a.m.

TV BROADCAST

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Williamsport CATV-TV
Mondays, (Time to be announced.)

SOUTH CAROLINA

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

SOUTH DAKOTA

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

TEXAS

El Paso KTSM-TV Channel 9
Sundays, 10:30 a.m.
Monahans KVKM-TV Channel 9
Sundays, 11:00 a.m.
Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.

San Antonio KWEX-TV
Sundays, 3:15 p.m.
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.
(Apr. 17-May 22)

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:30 p.m.

WEST VIRGINIA

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

CANADA

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

PUERTO RICO

Ponce WRIC-TV Channel 7
Sundays, 5:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

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

PERU

Lima Radio America 7:00 p.m.

URUGUAY

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

CALIFORNIA

San Diego XERB 1090 9:00 p.m.

FLORIDA

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

TEXAS

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

A SERVICE FOR THE BLIND

It is now possible to supply tape recordings of The Dawn for the blind. Any interested, please let us know.



"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

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

BROADCAST SCHEDULE

NEW YORK

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

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
 Belmont-Charlotte

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

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:00 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Plaqu WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.
 Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

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

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

WYOMING

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

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

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

ENGLAND

Isle of Man 188m. MANX
 Fridays, 7:30 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR MAY

- | | |
|-------------------------------------|-------------------------------|
| 1—"The Three Ways" | 22—"God's Day of Preparation" |
| 8—"God's Only Begotten Son" | |
| 15—"Awakening the Sleepers in Hell" | 29—"Truths Concerning Prayer" |

LESSON FOR MAY 1

God Confronts Ahab

MEMORY VERSE: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

I KINGS 21:1-7, 17-20, 27

AHAB was one of the kings of the ten-tribe kingdom of Israel. All of these kings followed the example of Jeroboam, who was the first to encourage idolatry among the Israelites. Ahab was abetted in his evil ways by his wicked wife, Jezebel, who figures prominently in the narrative for this lesson. In an apparent reference to the false church this wicked queen is referred to in Revelation as "that woman Jezebel."—Rev. 2:20

Naboth, a Jezreelite, became one of the victims of Jezebel's murderous ambition and selfishness. Naboth had inherited from his father a vineyard which was coveted by King Ahab, Jezebel's husband. He offered to buy the vineyard from Naboth, or exchange one of his own. It seems that Naboth's vineyard was conveniently located for Ahab's use, and he was very much

disheartened when Naboth refused to give it up. This vineyard was a treasure to Naboth because of having been owned by his father.

Jezebel, noting Ahab's discouragement, upbraided him for overlooking the fact that after all he was the king of Israel and should not permit anything to stand in the way of possessing that which he desired. Then she instructed him to leave the matter in her hands, which he did. Forthwith Jezebel arranged to have Naboth murdered on a false charge of blasphemy. Jezebel then notified her husband that his enemy Naboth was dead, and to go and take possession of the vineyard.

While Ahab did not himself arrange this dastardly plot to murder the innocent Naboth, he seemed quite happy to have him out of the way, and proceeded to take possession of the coveted vineyard.

However, Ahab was a king over God's professed people, and he was called to account for his wrong course in this matter by the Prophet Elijah, whom the Lord sent to reprimand the king and to pronounce a penalty upon him. Elijah sought Ahab out in the vineyard, and made it clear to him that he, as well as Jezebel, was guilty of the murder of Naboth.

Elijah said to Ahab, "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." (vs. 19) Elijah prophesied that dogs would "eat Jezebel by the wall of Jezreel." (vs. 23) Ahab's house was to be made as "the house of Jeroboam," which was destroyed. (vs. 22) The record concerning both Ahab and Jezebel is a damaging one. We read, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."—vs. 25

However, in this instance, Ahab apparently displayed an attitude of genuine repentance, so the Lord explained to Elijah that he would wait until after his death before destroying the house of this wicked king. (vss. 27-29) How wonderfully this displays the compassionate aspect of God's glorious character of justice and love! Our God is just, but he is not unyielding when circumstances warrant the exercise of mercy.

Our memory verse indicates that the Lord wants us to be like him

in this respect. He wants us to be just, to do unto others as we would that others would do unto us. But there are times when loving-kindness and mercy supersede justice in dealing with others. So we are to "do justly," and also to "love mercy," and if we love mercy we will be quick to extend mercy under all appropriate circumstances. In the case of Ahab, his repentance created the proper climate in which mercy could function to the glory of God.

Our memory verse also indicates that God wants us to walk humbly with him. The only ones who can do this in the present age are those who are dedicated to the doing of his will, those who are presenting their bodies a living sacrifice. (Rom. 12:1) These are to study the Word to learn the Lord's will, and then steadfastly set themselves to do it. Paul speaks of this as proving "what is that good, and acceptable, and perfect will of God." (Rom. 12:2) This is the work of a lifetime, and happy are they who resolutely continue in this holy undertaking.



QUESTIONS

Who were Ahab and Jezebel, and what is the Bible's record concerning them?

How was God's mercy revealed in his dealings with Ahab?

How should this aspect of the lesson apply to us today?

Justice Established in Judah

MEMORY VERSE: "Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."—II Chronicles 19:7

II CHRONICLES 19:4-11

OUR last lesson pertained to one of the wicked kings of Israel. Of all the kings who attained to the throne of the northern kingdom of Israel, not one can be described as "good." They all "did evil in the sight of the Lord." Their chief sin was that, like Jeroboam, who was the first of this line of kings, they either promoted or tolerated idolatry.

In the southern kingdom of Judah, however, there were a few kings who sincerely endeavored to do the Lord's will. These rooted out idolatry, and instituted civil and moral reforms. Among these righteous kings was Jehoshaphat, who, soon after the beginning of his reign, destroyed the places of idol worship throughout Judah. However, Jehoshaphat made one mistake for which he was reprimanded by one of the Lord's servants. This was his alliance with King Ahab of Israel. The Lord's servant said to him,

"Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—vs. 2

This unholy alliance came to an end with the death of Ahab on the battlefield, and then Jehoshaphat began the task of setting just and righteous judges over the people of Judah. As these judges continued to administer the laws of God righteously, a wonderful reform of the moral and religious attitudes of the people must have resulted.

Our memory verse contains part of the instructions the king gave to the judges he appointed. They were to fear the Lord. The thought here in the Hebrew text is reverence—they were to reverence the Lord; that is they were to have due respect for his holiness, and for the righteousness of his law.

There is no "iniquity" with the Lord, Jehoshaphat said. The

thought here is inequity, or injustice. One of the cardinal attributes of God's character is justice. This is exemplified in his great plan of redemption and salvation of the sin-cursed and dying race. Because of sin our first parents were justly condemned to death, and if they were ever to be released from death justice demanded that a Redeemer be provided. Jesus became that Redeemer, the One who died the Just for the unjust.

Paul used the word "ransom" to describe this feature of the divine plan. He wrote that God "will have all men to be saved, and to come unto the knowledge of the truth," and then explains what that truth is, saying "For 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," or made known, "in due time."—I Tim. 2:3-6

The "due time" for the world to be made acquainted with the fact that eternal life is available through the ransom sacrifice of Jesus Christ is during the thousand years of his reign. Then the people will learn not only that God is just, but that he is loving as well. It will be then that the knowledge of God's glory will fill the earth as the waters cover the sea.—Isa. 11:9

Jehoshaphat instructed his judges not to be respecters of persons, or to be takers of gifts. They were to be impartial in their judgments, and were not to com-

promise themselves by accepting bribes. These were wholesome instructions, and we are sure that to the extent they were followed justice was meted out to the people of Judah. Isaiah prophesied that in the kingdom age the Lord would raise up "judges" again to deal with and bless the people. These, we understand, will be the ancient, worthy servants of the Lord, raised from the dead to human perfection. These will be the human representatives of the divine Christ. The Psalmist refers to them as being made "princes in all the earth."—Isa. 1:26; Ps. 45:16; Heb. 11:35, 40; Matt. 8:11

Jehoshaphat admonished his judges to be courageous, assuring them that "the Lord shall be with the good." (II Chron. 19:11) This is true in every age in connection with all God's servants. Sometimes God permits his people to pass through bitter experiences because he knows that it will be for their good; but his blessing is upon them nevertheless, for he is preparing them for the future role they will have in Christ's kingdom.

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QUESTIONS

In what ways did Jehoshaphat demonstrate his fidelity to God?

How are God's justice and love manifested in his plan of salvation?

Who will be the human representatives of Christ's kingdom?

Jehoiada Saves the House of David

MEMORY VERSE: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."—Malachi 2:7

II KINGS 11:4, 9-12, 17-19; 12:2 ..

by the people as their rightful king.

II CHRONICLES 24:15, 16

THIS lesson is an encouraging reminder of God's overruling providences in the affairs of his people. He had assured David of the perpetuation of his ruling house. Now a bold attempt was made by Athaliah, a daughter of King Ahab of Israel, to seize the throne of Judah and establish herself as queen. To accomplish this she attempted to slay all the real davidic heirs to the throne; but one of the young sons of the former king, a mere baby at the time, was secreted away and cared for until the proper time came to bring him forth as king.

Joash—or Jehoash, as it sometimes appears—was this boy's name, and when he was seven years old Jehoiada, a priest in Judah, and a faithful servant of the Lord, with the help of armed guards, led an insurrection against Athaliah which resulted in her death, and the acceptance of Joash

At the tender age of seven Joash could not, of course, actually take over the reins of government. Jehoiada, the priest, however, took him under his care and instruction, and thus he learned the ways of the Lord, so that when he did begin his actual rule he proved in the main to be a good king.

This lesson, of course, centers on Jehoiada, the priest, rather than on Joash. His energy in establishing the rightful heir upon the throne of Judah is an outstanding example of zeal in the Lord's cause. And as long as he lived, which was to the good old age of one hundred and thirty, he continued to serve God faithfully in every way that opened up to him. The Scriptures pay him a wonderful tribute, "They buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house."

The priests of ancient Israel were typical of another priesthood which represents the Lord during the present age. Peter wrote of the followers of Jesus that they are "an holy priesthood," and again, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:5, 9

Jesus is the chief or High Priest of this Gospel-Age order of priests. The under priests are not merely those who serve in a public manner, but all of Jesus' true followers share in this distinction. During the present age we serve as sacrificing priests in the sense that we follow Jesus into sacrificial death, with the assurance that if we suffer and die with him we shall also live and reign with him.

Those who are faithful in the present work of sacrifice will, when raised from the dead, live and reign with Christ as kings and priests. (Rev. 20:4, 6) This anti-typical spiritual priesthood of the future age was typified by Melchisedek, who was a priest upon his throne. Throughout the Millennial Age Jesus and all his faithful followers of the present age will be reigning priests, and through this arrangement all the families of the earth will be blessed.

Our memory verse is to the point.

BIBLE STUDY

It was important for God's ancient and typical priests to know and teach the law of the Lord, for they were indeed messengers of the Lord. It is just as important now that those who serve as messengers of the Lord should understand and teach the truth of the Lord's Word. Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

The message made known to the people by the priesthood of the present age is the Gospel of Christ, which is also referred to in the Bible as the Gospel of the kingdom. It is a Gospel of love, a Gospel which assures those who have hearing ears that through Christ a provision has been made to release the whole world from death. Those who believe and obey the Gospel are even now, upon the basis of faith, justified to life, and have the privilege of laying down their lives in God's service. During the next age the merit of Christ's sacrifice will bring about the actual release of all mankind from sin and death.

QUESTIONS

Who was Jehoiada, and what great service did he render?

Explain the nature and services of God's priests during the present age and the age to come.

Corruption Amidst Prosperity

MEMORY VERSE: "Pride goeth before destruction, and an haughty spirit before a fall."—Proverbs 16:18

II KINGS 14:23-29

AMOS 7:10-12

AS WE noted in a previous lesson, none of the kings of the ten-tribe kingdom of Israel was faithful to the true God of Israel, and Jeroboam II was no exception to this rule. The record is of him, as of the others, that "he did that which was evil in the sight of the Lord." His was the longest reign of any of Israel's kings, and one of the most prosperous. A combination of circumstances weakened Israel's external enemies, and Jeroboam took advantage of the situation to extend the boundaries of his kingdom. He also strengthened the fortifications of Samaria, his hill-top capital, and he enlarged and lavishly decorated his royal palace.

But underneath these outward signs of strength was a weakness which the Prophet Amos was quick to perceive, and bold enough to point out. He referred to the affluent of Israel as those who "lie upon beds of ivory, and stretch

themselves upon their couches, and eat the lambs of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the afflictions of Joseph."—Amos 6:4-7

There is nothing wrong in living comfortably, and enjoying the good things which the earth provides. The difficulty in Israel was that riches were considered their special privilege to enjoy while others suffered. They were not "grieved for the afflictions of Joseph." Because they were selfish, and also because they had long since departed from the true God, Amos continued, "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."—ch. 6:7

It is not difficult to understand why Amos was not popular in

Israel. Amaziah, the priest of Bethel, which was the religious center for the kingdom of Israel, reported to King Jeroboam that Amos was conspiring against him, and then he asked Amos to return to Judah, and not prophesy any more in Israel. But Amos did not heed this request; instead, he continued to prophesy against Israel that the kingdom would fall; and of course it did, and the people were taken captive into Assyria.

Our memory verse sets forth a principle the truth of which has been demonstrated over and over again throughout human experience and, indeed, among the angelic hosts as well. Pride of heart is an abomination unto the Lord. Pride is often linked with ambition, as it was in the case of Lucifer, who became the great adversary of God. We read concerning him, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the most High. Yet thou shalt be brought down to hell [sheol], to the sides of the pit."—Isa. 14:12-15

Contrast this with Paul's appraisal of Jesus' humility. He wrote, "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation

to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name."—Phil. 2:5-9, Diaglott translation

Lucifer in his pride endeavored to exalt himself to be like the most high God, but eventually will lose everything and be destroyed in death, the Bible hell. Jesus humbled himself, and became obedient unto death, and has been exalted to the highest position in the universe, even to the throne of God. (Rev. 3:21) Jesus, of course, is our example, and we are assured that if we also humble ourselves we too will be exalted.

QUESTIONS

Who was Jeroboam II, and what was the characteristic of his reign in Israel?

What was the Prophet Amos' viewpoint of the situation in Israel during Jeroboam's reign?

How did the principle set forth in our memory text operate in the cases of Lucifer and Jesus?



The Fall of Samaria

MEMORY VERSE: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but transgressors shall fall therein."—Hosea 14:9

II KINGS 17:9-18

SAMARIA was the capital of the ten-tribe kingdom of Israel, and the fall of Samaria meant the fall of the kingdom. Both Hosea (chapter 13) and Amos (chapter 8) had given warning of the impending catastrophe upon the kingdom and its people, but there was none who would give heed—none, at least, in a position sufficiently powerful to change the attitude of the Israelites in general.

Assyria was the powerful kingdom which overthrew Israel, and although Israel "bought a little time" by paying tribute to Assyria, when Hoshea, Israel's last king, failed to send the tribute, Shalmaneser V laid siege to Samaria. It was captured by Sargon II, Shalmaneser's successor. Many thousands of the Israelites were carried into captivity in Assyria. The remainder were allowed to stay in the land, although they

were reduced to the status of serfs.

When we note the fact that God punished the Israelites because of their idolatry, we should remember that they were a people who were in covenant relationship with the Lord. Under the leadership of Moses, who served as mediator, they had agreed to keep God's Law. One of the commandments specifically stated that they should not bow down before graven images, nor worship any other God. Because they were God's professed people he held them responsible.

God's viewpoint of the world in general is different. In heathen countries idolatry has been practiced throughout the ages without interference by God. Paul explains that God had "winked" at this situation because he had appointed a day when he would judge the people through Jesus, and had given assurance to all in that he had raised Jesus from the dead.—Acts 17:2 4

Paul further explained that while God had "winked" at the sins of the world in the past, he now "commands all men everywhere to repent." (Acts 17:30) This repentance is upon an individual basis, and is effective to the extent that the message of repentance reaches into the hearts of the people. Those in this age who repent are called to follow in the footsteps of Jesus; to lay down their lives as he did, with the promise that if they are faithful in doing this they will live and reign with Christ.

During the Millennial Age the message of repentance will effectively reach all mankind, even those who have died, for they will be awakened from the sleep of death. Then the knowledge of the Lord will fill the earth as the waters cover the sea; and eventually it will not be necessary for anyone to say to his neighbor, "Know the Lord," for all shall know him from the least unto the greatest.—Isa. 11:9; Jer. 31:31-34

The Apostle John wrote, "Little children, keep yourselves from idols." (I John 5:21) It is possible that the widespread use of images in church worship which later developed was beginning to manifest itself even in the Early Church. We think, however, that John's reference to "idols" was symbolic; symbolic, that is, of the various interests a follower of the Master might permit to replace the Lord in his affections.

There is almost an unlimited number of such "idols" which it would be possible to set up in our hearts. Love of money, of pleasure, of self, could become idols. Many of these, of themselves, would not be wrong unless idols are made of them. For example, every Christian should love his family. God wants us to love and care for our families, but a Christian should not set his family up as an idol to worship, and thus replace the Lord in his affection and loyalty.

Jesus set forth this principle when he said that unless we love him more than we do father, or mother, or sister, or brother, we are not worthy of him. (Matt. 10:37) The followers of Jesus are partakers of a very high calling; a calling to "glory, honor, and immortality," and a calling also to live and reign with Christ a thousand years. Those who make their calling and election sure to this exalted position must be thoroughly tested as to their complete obedience and devotion to the Lord. (Rom. 2:7; II Tim. 2:11, 12; I Pet. 1:2) As our memory verse states, "The ways of the Lord are wise."

QUESTIONS

What brought about the fall of the ten-tribe kingdom of Israel?

When will God deal with the whole world of mankind?

What kinds of idols might we be tempted to worship?

THE CREATOR'S GRAND DESIGN

Article V

The Great Deception

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Genesis 2:16, 17

HAVING created our first parents perfect, and in his image, God could rightly expect them to obey his law in order to continue receiving the blessings which he had so lavishly provided for them. However, they did not intuitively know what their Creator expected of them. This knowledge had to be communicated to them. Having received it, and having been created perfect, Adam and Eve had the moral strength to resist temptation to disobey God's will.

Certain things were expected of our first parents. They were to multiply and fill the earth. They were also to subdue the earth. God's law provided that they could freely eat of all the trees in Eden with one exception, which was "the tree of the knowledge of good and evil." The Scriptures do not indicate what sort of tree this was. Perhaps it was not greatly unlike many of the other trees of the garden. It is doubtful that the fruit of this tree contained a mysterious element which, if eaten, would give one understanding that he did not previously possess. It was the act of disobedience in partaking of this tree, and the circumstances to follow, that would lead to a knowledge of good and evil.

The commandment not to partake of this forbidden tree was simple and understandable. Man-made laws are often complicated and therefore obscure in meaning. Frequently one feels a measure of insecurity as to the intent of certain laws unless a lawyer is consulted, and even these professional interpreters often disagree. Even in the Supreme Court of the United States there are frequently split decisions over the meaning of laws, and this despite the fact that the Supreme Court judges are the most highly trained men in the country in the interpretation of the law.

But Adam and Eve did not need a lawyer to interpret the plainly stated law concerning "the tree of the knowledge of good and evil." They were not to eat of this tree—that was all. There were no obscurely stated circumstances under which they were to have the privilege of deciding whether or not they could properly eat of the forbidden fruit. There were no exceptions of any kind. "Thou shalt not eat of it," was the law, "for in the day that thou eatest thereof thou shalt surely die."

Temptation

This law was originally stated to Adam, but he had communicated it to Eve, and of Eve it is written, "When the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6) Eve noted that the forbidden tree was pleasant to the eye and good for food. This was true of the other fruit-bearing trees of the garden. But it was also to be desired, as Eve thought, because it would make one wise. Certainly there is nothing wrong with being wise, if wisdom is used along proper lines. So it is obvious that the Creator did not explain to our first parents why the fruit of this particular tree was forbidden.

It was wrong to partake of this tree, simply because God had forbidden it. This was the supreme test of obedience which the Creator placed upon our first parents. It was, in reality, a test of their faith and confidence in him. But more importantly, it was

a proper test. If man were to obey God's laws only when he decided that they were proper, we can see what chaos would result. God does not always arbitrarily withhold information from his people concerning his reasons for his commandments, but he does expect us to obey even when in his wisdom he does not reveal the reason. This was the test which confronted Eve, and later Adam.

A part of the image of God in man was his freedom of choice. God desired man's obedience, but only if man, because of his trust in his Creator, desired to obey. If such an objective could not be attained, man would have to be destroyed—"In the day thou eatest thereof, thou shalt surely die." Eve yielded to the temptation. She offered the fruit of the forbidden fruit to Adam, and he too partook.

Deceived

The Apostle Paul wrote, "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) Eve's deception was apparently in believing the "serpent's assurance that death would not result from disobedience. (Gen. 3:4) Adam was not deceived by this falsehood; nevertheless he joined his wife in the transgression. Now Adam and Eve were to learn that God meant it when he said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) In the marginal translation of this text God's warning of the death penalty reads, "In the day that thou eatest thereof, dying thou shalt die." This suggests not an instantaneous snuffing out of life, but a gradual process of dying, and that is the way it happened.

Adam and Eve were driven from their garden home and prevented from having access to the trees of life, with the result that they began to die. Adam, starting on the downward course from the top of perfection's scale, lived 930 years before he returned to the dust from which he was taken. When he died, the full penalty for his sin had been exacted. Adam was not deceived as to the nature of the penalty; nor has there since been any change in the divine penalty for sin. More than four thous-

and years after the decree was issued, "Dust thou art, and unto dust shalt thou return," (Gen. 3:19) the Apostle Paul wrote, "The wages of sin is death," (Rom. 6:23) and in Ezekiel 18:4 we read, "The soul that sinneth, it shall die."

What Is Death

Webster's Dictionary defines death as "the state of being dead." Webster also uses the word "extinction." These definitions are fully in harmony with the teachings of the Bible. In Ecclesiastes 9:10 we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device nor knowledge, nor wisdom, in the grave, whither thou goest." This is in agreement with Ecclesiastes 9:5, 6, which reads, "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Clearly, then, death is a state of oblivion.

Satan's Lie

As we have noted, the Scriptures declare that Eve was deceived. Without doubt it was the statement made by the "serpent," "Ye shall not surely die," that deceived her. In Revelation 20:2 we find the expression, "that old serpent, which is the Devil, and Satan." This is a reference to the "serpent" which appeared to and deceived mother Eve. Evidently Satan, who is a powerful although invisible spirit being, spoke through the serpent. Just how he conveyed his message to Eve is not important. For our present purpose we will consider that it was the Devil who deceived Eve, ignoring whatever part the "serpent" may have played in it.

Concerning the Devil, Jesus said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) Here Jesus takes us back to the events in Eden. He states that Satan was actually a murderer, for it was under his influence that our first parents transgressed God's law, and this resulted in their death. Our

Lord further identifies Satan's treachery in Eden by saying that he was "a liar, and the father of it."

Yes, it was Satan who fathered the sin of lying, his first lie being his statement to Eve, "Ye shall not surely die." God had made it plain that death would result from disobedience, but Satan denied this. And not only was he successful in deceiving Eve on this point, but he has successfully carried on his campaign of deception ever since, with the result that only a few throughout the ages have believed God on the subject of death. The vast majority unwittingly believe Satan and continue to insist that "there is no death." This work of deception will be allowed to continue until the time in God's plan when Satan will be bound, "that he should deceive the nations no more." He will be bound for a thousand years, and then destroyed.—Rev. 20:1-3

It was not difficult for Eve to believe that she would not die as a result of disobedience. After all, she had had no experience with death. She had seen no one die. Doubtless she took Satan's denial of the Lord's statement very literally, and believed that despite her disobedience she would continue to live and to enjoy all the blessings of Eden, and also have the added advantage of being much wiser. How bitterly disappointed she must have been when, debarred from the trees of life in Eden, she realized from year to year that the seeds of death were working in her and that she would become feeble and die. Adam had no illusions on the matter, for he was not deceived. He knew from the beginning that eventually he would die.

The fact that the human race began to die despite his assertion, "Ye shall not surely die," proved that Satan was a liar, just as Jesus has said. But having foisted this deception upon Eve, Satan did not propose to allow subsequent circumstances to prove him wrong, so his next great deception was that death is not what it seems to be, but rather that in reality those whom we call dead are more alive than ever. It is held by Satan, and by those who espouse his great deception, that only the body dies. The claim is made that there is a separate entity within humans which cannot die, and that at death this escapes from the body

and lives on in another realm. The great power of this deception is in the fact that no one wants to die. It is pleasant to believe that "there is no death."

In continuing to foster this deception, Satan has introduced into the minds of men almost innumerable theories as to what happens to the "never dying" part of man when the body dies. There are the theories of reincarnation and the transmigration of souls. Reincarnationists believe that every time a child is begotten, or born—they are not sure which—a "departed spirit" enters into it, there finding a home until this newest body dies, when the disembodied spirit is again homeless until it has an opportunity to find refuge in another infant. The theory is that most of us have made many of these excursions, and will probably keep on doing so. Just how the reincarnationists explain the constantly increasing population of the earth we have not yet learned; for according to this no-death theory there are more spirits reaching earth each year than are departing. Where do the extra ones come from?

The transmigration of souls theory is somewhat different, and not quite so pleasing. This theory also calls for continuous cycles of the "soul," but the soul does not always succeed in finding refuge in a human body. While, according to this theory, during our present visit to earth we may be human beings, the last time we were here we may have been a dog, or a cat, or an elephant, or a spider; and the next time we come we may find that our soul is flitting through the air in the body of a bird, or hopping around in the body of a croaking frog. The bodily form we will possess each time we come depends upon how well we have conducted ourselves on the previous visit. There is an end to this, for finally the soul departs for the last time, and after that, in due course, it finds rest in a mythical Nirvana, meaning "extinction of the flame of life," or "loss of all personal consciousness by absorption into the divine."

This satanic method of endeavoring to prove true the lie, "Ye shall not surely die," has been adopted into most heathen religions in one form or another. This is why a Hindu tries to

avoid stepping on an insect, or killing a fly, lest perhaps he injure the feelings of an ancestor. To many it may seem difficult to understand how anyone could believe such ideas, but really these are no more unreasonable than the no-death theories which have found their way into the professed Christian religions.

The "Wages of Sin"

All the religions of the world attempt, each in its own way, to deal with the problem of sin. Rewards are held out to the righteous, and there are punishments for the wicked. A faithful Hindu might not have to come back to the earth as a dog, and he will reach Nirvana with fewer earth cycles than those less faithful. Also, in the creeds of the churches, account is taken of the fact that there are saints and sinners, believers and unbelievers, faithful and unfaithful, and attempts are made to explain how the righteous will be rewarded and the wicked punished.

In all this theorizing, the simple fact of the Bible that "the wages of sin is death" is ignored. (Rom. 6:23) How could one believe that "the wages of sin is death," and at the same time insist that "there is no death"? Besides, when God's penalty for sin is denied, his reward for righteousness cannot be understood and appreciated. Paul wrote that "the gift of God is eternal life." (Rom. 6:23) How could eternal life be a special gift for believers if it is true that saint and sinner alike must live eternally whether they want to or not?

Refusing to accept the reality of death, the creed makers invented their own conceptions of God's punishment for sinners—the "souls" of sinners, that is. The creeds of the Dark Ages set forth two general views—the Catholic and the Protestant. According to the Catholic view there are two places to which wicked "souls" go when they depart from the bodies in which they lived as humans. One of these is called "hell," and the other "purgatory." Hell, it is alleged, is only for wilfully wicked sinners; those who defy the church and turn their backs upon all its rules and regulations. Many "heretics," it is claimed, fall into this category, and therefore are doomed to spend the end-

less ages of eternity in hell. In this hell the wicked are said to be tortured in burning flames many times hotter than any fire ever produced by man.*

From the humane standpoint the teachings of the heathen seem better than the hell dogma. But the Catholic Church does have an alternative. If one wishes, he can avoid being wicked enough to go to hell, and go instead to purgatory. Purgatory, it is claimed, is just what its name implies, a place of purgation, or cleansing, from sin and defilement, so that one is eventually made pure enough to enter into the bliss of heaven. The purging methods in purgatory are, of course, very strenuous. The tortures in purgatory are different from those of hell, mainly the claim that they are not eternal.

In the Middle Ages various reformers discovered that the doctrine of purgatory is not taught in the Bible, that the word "purgatory" does not even appear in the sacred record; so they protested against this teaching. This, however, created a problem, for by doing away with purgatory there was no place for the partially wicked "souls" to go except to hell. From the standpoint of mercy the Protestants really worsened the outlook for sinners, particularly the partially wicked among them.

Not in the Bible

The doctrines of purgatory and of eternal torture are not taught in the Bible. Some have reasoned, "If there is a heaven, there must be a hell." There is, indeed, a heaven—that we will discuss in a later article. However, the alternatives set before us in the Bible are not heaven and hell, but life and death. Death is the penalty for sin, and life is the gift of God. This marvelous gift was proffered to our first parents, and was available to them on the condition of obedience to God's law. They disobeyed, and the penalty of death came upon them.

Satan's deception has been so great that it has robbed

*NOTE—See the booklet, "The Truth About Hell," in which every text in the Bible containing the word "hell" is examined. Price 10 cents. Order from The Dawn, East Rutherford, N. J.

language of its meaning. Ordinarily everyone would know the meaning of the words "die" and "death," but Satan's lie, "Ye shall not surely die," has been so deceptive that in theological circles these words are twisted to mean "separation from God," and separation from God means torture in a fiery hell. It is man's earnest desire to live that makes him so readily susceptible to Satan's no-death deception. Even under the abnormal conditions of sin, sickness, and war, life is considered by most people a boon, a blessing, and it is hard to believe—millions refuse to believe—that when the heart stops beating there is no more life. Possessing this determination to live, mankind has fallen ready prey to Satan's lie, "Ye shall not surely die." (Gen. 3:4) They are glad to believe that "there is no death."

This human attitude toward life is one of the things which sets man apart from the lower animals. God created man with the intention that he should live, not temporarily, but forever. Death, therefore, was the severest penalty that could have been attached to sin. Little wonder that we shrink from it, and it is not surprising that so many are willing to insist that it is not real, but rather that what we call death is merely a means of escape into another life.

A Future Life

Severe though the death penalty is, the Scriptures emphasize its reality. Nevertheless the Bible does hold out a hope for a future life, based not on the illusion that there is no death, but on the promises of God to restore the dead to life in the resurrection. When the Prophet Job had suffered beyond the point of ordinary human endurance, he asked God to let him die. Having thus prayed for death, Job raised the question, "If a man die, shall he live again?" (Job 14:14) Job did not ask, "If a man die, is he really dead?" Job knew that those who die are dead and not suffering the tortures of a supposed fiery hell. It is because he knew this that he asked God to let him die, for this, he believed, was the only way he could be free from suffering.

What concerned Job was whether or not God would restore

him to life at a later time. Answering his own question under the inspiration of the Holy Spirit, he said, "All the days of my appointed time [in death] will I wait, till my change come, [then] thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands." (vss. 14, 15) In the New Testament Jesus confirms this hope of being called forth from death in God's due time, using as an example the death of Lazarus, the brother of Martha and Mary of Bethany. This account is recorded in the 11th chapter of John, verses 1 to 16.

When Jesus heard that Lazarus had died, he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples did not understand the import of this remark. They thought Jesus referred to the "taking of rest in sleep." Then Jesus said to them plainly, "Lazarus is dead." (vss. 11-14) A very fundamental truth of the Bible is set forth in this conversation between Jesus and his disciples. Actually, as Jesus said, Lazarus was dead; but because he expected to restore him to life, Jesus spoke of death as being merely a sleep. The same thing is true of all mankind—the dead, and those who will yet die. Death as the penalty for sin would have been eternal oblivion for all of Adam's children, but for the provision of divine love through Christ, who gave himself in death as a substitute for the forfeited life of Adam. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

A little later Jesus awakened Lazarus from the sleep of death as an illustration of the divine purpose for all mankind. When awakened from death the people will know that God spoke the truth when he said that death would be the penalty for sin, because they will have experienced it. They will know that while dead they were not in a hell of torture, nor a purgatory of pain. They will know that they had not been in a heaven of bliss. The Hindu believer will know that he had not been a butterfly nor a tiger while he was dead. All will know that they knew nothing while they were dead, and will thank God for the opportunity he has given them through Christ, the Redeemer, to live again!

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Sonship

"THEN they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:16, 17

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is."—I John 3:1, 2

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2:15

"For as many as are led by the Spirit of God, they are the sons of God. . . . The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:14, 16, 17

"A wise son heareth his father's instruction."—Prov. 13:1

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. 8:19

An appreciation of our sonship should be an aid to our faithfulness. It is a privilege to be a child of God—not everyone is.

According to the Word, we were all born "children of wrath," "children of this world." And if it were not for the redemptive work of Jesus Christ, we would still be under the condemnation of death. It is written that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) Also, speaking of angels, it is written in Genesis 6:2: "The sons of God saw the daughters of men that they were fair."

Adam Lost Sonship

Adam was created a son of God—an earthly, a human son, in the image and likeness of God, although a little lower than the angels. Adam lost his sonship through disobedience. With it he lost communion with God. His children did not have the blessing of being sons of God, nor did they have the fellowship of communion with God. But the Apostle Paul in Ephesians 2:1-3 writes, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

The apostle tells us that we were born children of Adam's disobedience, children of God's wrath, of God's condemnation in Eden, born dead in trespasses and sins, or, as the Greek translation puts it, "Dead in the trespass"—dead in Adam's trespass. However, we find a ray of hope in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath [the condemnation] of God abideth on him." Until the Son here spoken of came into the world there was no hope of sonship for us.

Abraham was a great man, a consecrated man, but he was not a son of God. The record is that he was "a friend of God." Moses was a great man, a consecrated man, but he was not a son of God.

"Moses verily was faithful in all his house, as a servant, . . . but Christ as a Son over his own house; whose house are we." (Heb. 3:5, 6) Thus we are introduced to the house of sons. But how do we become members of this household of sons? How do we change from being children of disobedience, under divine condemnation, to become sons (children) of God?

How We Become Sons

If we are to appreciate this relationship, we must know how it is made possible. Of course, the ransom is the basis of it all. Jesus said, "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." (John 5:24) The apostle corroborates this in Romans 8:1, 2: "There is therefore now no condemnation to them which are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

So that is the way we become sons of God—by coming through Christ Jesus, and by exercising our faith in consecration. It is through the imputation of Christ's merit to those who do thus consecrate. Thus we are covered by the robe of his righteousness, and presented to the Father. Thus we are made acceptable in the Beloved, for the Father sees us as righteous. Thus and only thus are we justified and made acceptable to God. Thus we are released from adamic condemnation. He then begets us by his almighty power, and we become sons of God. No longer children of Adam's disobedience, we are now described by Peter as "obedient children." (IPet. 1:14) To stop short of this is to stop short of sonship.

The Jewish followers of the Master, of course, were the first of the human race to become sons of God. This took place on the Day of Pentecost. John 1:11, 12 reads, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that

believe on his name." From the days of Cornelius, the Gentile centurion, this privilege of sonship is without restriction of race or color—all peoples and nations and kindred and tongues supply those to make up this house of sons.

Father, Father

Romans 8:14, 15 reads: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry [or pray], Abba, Father." This expression, "Abba, Father," is well known to Bible students. It is a beautiful expression. Galatians 4:6, 7 reads, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son." Here the cry or prayer proceeds from our hearts through the vitalizing influence of the Holy Spirit.

"Abba" is the Chaldaic, Syriac (an Aramaic) word for Father, left untranslated. The Greek word is translated "Father." Our Lord used both words. "Abba" was the word he was brought up with. His natural language as a boy was Chaldaic, Aramaic. He, doubtless, loved to utter his Heavenly Father's name in the way he was originally taught—in his cherished mother tongue. Think of the simplicity and warmth of our Lord's words in his prayer of Mark 14:36: "And he said, Abba, Father [Father, Father—Abba, Abba] all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

Legal Process

But Romans 8:15 introduces another word. It is the word "adoption." It is used several times in the New Testament. What does this word mean? In our English vocabulary "adopt" means "to take into one's own family, by legal process and treat as though it was one's own child." The thought is that an adopted son is not really a true son. Is this the case with us? Are we merely being treated as sons—sons by adoption? Or are

we really the children of God, begotten of God and through his Spirit? The Greek word from which "adoption" is translated, according to both Young and Strong means "to place as a son," or "sonship," or "to place as a son through legal process." Some of the translations using "sonship," not "adoption," are Moffat, the Diaglott, Ferrar Fenton, Rotherham, Goodspeed, and others. So, based on this authority, it would seem that Paul is emphasizing the legal process through which we are made acceptable to God so that we may become sons.

Certain legalities had to be accomplished in the birth, death, and resurrection of Christ before we could become sons. No one understood this better than the Apostle Paul. Paul had recounted these things in the early chapters of Romans. Justice had to be satisfied. The legalities had to be accomplished, so that God could be just and yet the justifier of him that believes in Jesus. But now that the way was opened legally, we are "placed as sons"—we are given "sonship"—not "adoption" as we understand the word today, but sonship through Jesus Christ, by the legal means of redemption. This explanation leaves no disagreement between Paul on the one hand, and Peter, James, and John on the other. How could there be? They were all inspired.

A Different Word

The others used a different word for "sons." That is part of the power of inspiration. The word they used includes within its meaning: "One who shares the same nature as the Father"—"One whose life is produced by the action of the Father." It is this word that is used in I Peter 1:14: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." John uses it in John 1:11, 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And in I John 3:1, 2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth

us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Paul also uses the same word in describing our sonship. In Philippians 2:15 we read, "That ye may be blameless and harmless, the sons of God, without rebuke [blemish], in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Thus again the apostle shows that he has not forgotten the requirements that must be satisfied in order that we should be without blemish before God. But when those legal demands have been met, as they were met in Christ Jesus, then the privilege of sonship—true sonship—is our relationship to God.

"The Spirit itself beareth witness with our spirit that we are the children of God"—Greek: "Sonship by legal action." So then let us not be confused. It is wrong, unscriptural, to say that we are sons by adoption, even though, as Paul says, we are placed as sons by legal process. But that legal process was not adoption. What was the legal process that Paul was referring to? Man had legally lost his sonship. Christ had to die that we could legally be released from condemnation. Therefore Christ has made it possible, legally possible, for us to be sons of God, real sons, because Christ has legally opened the way.

The Mystery

With this thought established, let us continue. Hebrews 2:10 reads, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The great mystery of apostolic days—the fact that many sons would be brought to glory—was unfolded under the dynamic pronouncements of Paul, the apostle to the Gentiles. His message is summarized so well in Ephesians 3:4-6: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel."

So, as children of God, whether we be Jew or Gentile, we must learn many things. For instance, we must learn to be led by his Spirit, as Romans 8:14 has already told us: "or as many as are led by the Spirit of God, they are the sons of God." But what does it mean to be led of the Spirit? Up until the time we consecrated, through the drawings of God, the Holy Spirit was the power that led us toward the greatest decision of our lives. But now, having made that decision, and having become sons of God, the Holy Spirit is our guide, and we must follow its leadings. Our heavenly Father, through the Holy Spirit, directs our providences—we must accept them. It directs the experiences of our life—we must learn the lessons. It reveals God's will for us—and we must do it. We must forget our own will—we must follow the leadings of divine grace. The Holy Spirit guides us into all truth. We must be willing to follow, and with open mind accept truth as it is revealed. Let us always remember that light is progressive; truth is progressive. He leads, and as "obedient children" we follow.

As children of God we also must learn obedience. That is a difficult lesson, especially if one is by nature self-willed and self-centered. It was not a difficult lesson for Jesus. But still he had to learn obedience, and so must we. Hebrews 5:8, 9 reads: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." And again, II Corinthians 10:4, 5 reads, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Christian's Fight

That is quite a fight, and we fight not with carnal weapons of the fleshly mind, with its ambitions and its prejudices and personal aspirations, but with the Word of God, with his Spirit. Thus the strongholds of error, of tradition, of speculation, of self-will, go down. Thus the imaginations of human reasoning and human philosophies fall. Also, every high thing, every haughty attitude, every manifestation of pride, every exultation of self, everything that keeps one from the fulness of his blessing, must be conquered by the power of God's truth as revealed by the Holy Spirit. Victory in war brings prisoners to the victor's army. Our victory over tradition and pride and self also brings prisoners. Yes, it brings into captivity every thought of our hearts and minds to the obedience of Jesus Christ.

Romans 6:16, 17 seems to sum up this matter of obedience. "Know ye not that...his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" by the Word of God. Yes, praying and obeying go hand in hand. Let us be obedient even unto death.

Chastisement Necessary

And, again, as sons of God, we must endure chastisement. Hebrews 12:5-11, Verkuyl's rendering, reads: "And you have been forgetful of the appeal that reasons with you as with sons: My son do not think lightly of the Lord's discipline, neither be fainthearted under his reproof; for the Lord disciplines the person he loves and punishes every son whom he acknowledges. You must endure for the sake of correction. God is treating you as a son. For what sort of son is it whom a father does not discipline? If you receive no correction such as all sons share, then you are illegitimate, and not a son. Now, if we were corrected by our human father and respected him, shall we not far rather submit to our spiritual Father and enjoy life? For

while they for a few days disciplined us as they saw fit, he does it for our benefit, so that we may share in his holiness. Of course, all discipline seems at the time not enjoyable but painful; later on, however, it affords those schooled in it the peaceful fruitage of an upright life."

Here we are taught that chastening need not mean disapproval on the part of our Father. Nor need it mean sin on the part of the son. Rather, our Father knows we need instruction, and that the experiences of life which come to us as chastisements actually show our Father's love in providing these experiences as part of our schooling, as educational instruction for our spiritual profit. Of course, some chastisements do come as a result of our own mistakes—sometimes in our word, sometimes in our action. The natural consequences that flow from these mistakes are not joyous, but grievous. We all have these mental regrets at times. But words do not die! What is done is done! It is not easy to apologize. But sometimes we must, and sometimes we should and do not, to our own harm.

Think of the heartaches we endure (and cause) because of our own mistakes. Our Father could save us from them, but he doesn't! These are lessons. They teach us our weaknesses, our dependence on him. They are what the Bible terms "instruction," "corrections in righteousness." It is the Spirit witnessing with our spirit that we are truly sons of God. May we always understand this relationship, and always be willing to accept his instructions.

Children of Light

As sons of God we must also realize that we are children of light, and this carries with it responsibility. I Thessalonians 5:5: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Ephesians 5:8, 9: "For ye were sometimes darkness, but now are ye light in the Lord. walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)." Am I a child of the light?

Am I walking in the light? Am I a light in the world? Have I the fruit of light—truth? Am I growing in understanding? Or am I satisfied with the amount of light I now possess?

The “mark” of a Christian among other things might be thought of as a question mark, for only thus will he search the Scriptures. Only thus will he quench his thirst for truth. Only thus will he obtain the fruit of light. Mutual sonship also means mutual brotherhood, and mutual brotherhood means mutual love. And love one for another is not manifested in carping criticism of brethren, neither of the united efforts of his people today to preach the glories of the coming kingdom by TV, radio, printed page, and in other ways.

But the day will soon come when all the spiritual sons of God will have finished their course and taken their place on the throne with him. Having suffered with him, they will be glorified with him as heirs of God and joint-heirs with Jesus Christ. This is another privilege of sonship. Romans 8:18, 19: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” We also reckon, after proper evaluation, that our suffering is insignificant when compared with the glory which will be ours as overcomers.

Mankind Waiting

The Apostle Paul, enthused with the thought of what that glory would entail, tells us that the whole creation—all mankind—has been groaning and travailing under divine condemnation in this vale of tears, waiting for a better day, waiting for the Golden Age; waiting, not knowing how or when it will come about. But we know that all who will be recognized by God as his sons, whether our reward be in heaven or on earth, must first be freed from the incubus of sin through the blood of Jesus Christ. We know also that ultimately the only ones who will be privileged to exist at all will be those who are sons of God, either on

the human or the spiritual plane of existence. We also know what the whole creation is waiting for. They are waiting for the manifestation of the sons of God—waiting for the Lord and the spiritual sons of God to come into power and great glory—waiting for the manifestation, revealment, of the sons of God for the purpose of blessing others with the benefits of salvation.

Let us be faithful, so that we shall have a part in dispensing blessings to all the families of the earth. Let us be faithful, so that we will be there and share in the manifestation of the sons of God. "Now are we the sons of God." The world does not know this. They did not recognize our Lord as a Son of God. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

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The Creator's Gracious Revelation

THE Greek word "canon" means a straight reed or rod, especially one that has been graduated for measurement. (Comp. Rev. 11:1; Ezek. 40:1-4) Hence we have the expression, "the canon of Scripture," meaning those books of the Old and New Testament that contain, according to all evidence, the complete revelation of his Word which the great Creator as been pleased to give to his people. Tradition ascribes the canon of the Old Testament to Ezra and THE GREAT SYNAGOGUE—a council of one hundred and twenty (including Haggai and Zechariah), formed with a view to restoring true faith and worship in Israel after their deliverance from the seventy years of Babylonian captivity. If God had endowed his human creation with a desire and capacity to receive some revelation from him concerning his

own divine character and his plan for mankind, and yet had not given to his human creatures such a revelation of himself and his gracious purposes, how dark this world would have been to many.

In such a case we should have been without knowledge of God; nor would we know why we have been placed here on earth, or what was his will for us. The Lord says through the prophet, "Come now, and let us reason together." (Isa. 1:18) When we do this, reason tells us that it was always God's purpose to give mankind a revelation of himself, informing us why we are here, whence we came and whither we go. God would not have created his human creatures with a desire to know him and his will concerning them, past, present, and future, without satisfying that desire. Reason therefore causes us to expect a revelation from God; and the Bible, purporting to be this revelation, has been so accepted by the great majority of professed Christians.

From the Old Testament we see how Moses, perhaps from tablets with cuneiform records from

an earlier time, was permitted to write the first five books, the first book, Genesis, opening with an account of man's creation, followed by the sad account of his fall into sin, and the penalty of death which passed upon all men through the first man's disobedience. (Comp. Rom. 5:12) These first five books of Moses were followed by the remainder of the Old Testament, which gradually came to be written during subsequent centuries, giving us a detailed history of the nation of Israel, God's dealings with them, and his requirements of them. Peter says, "Holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21

These books comprising the Old Testament the faithful in Israel valued above all things as a revelation from God; and in proportion to their faith looked forward to the One to whom all the prophets gave witness, who in due time would be sent by God as their King, and through whom the great promise made to Abraham would be fulfilled, namely the promise of the blessing of all the families of the earth. (Gen. 12:3) When Jesus came as that long-promised "Seed" and great Messiah, only a remnant in Israel were ready to receive him. But to these, God's Word shows, he had purposed to

give a special manifestation of his grace. To "as many as received him, to them gave he power [the privilege and authority] to become the sons of God." (John 1:12) And not only sons of God, but spiritual sons. Indeed the New Testament reveals an almost unbelievable truth; namely, that these who are called to be sons during the Gospel Age, and who reach the required standard of faithfulness, he would exalt to the very highest plane of existence. Peter says God has "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:4

The Bible further shows that it is in the time between the first advent of the Messiah (when he came as man's Redeemer from sin and death) and his coming again to set up his long-promised kingdom, that this great work is accomplished. The method God has used to gather the church, the body of Christ, is what many might be inclined to regard as a foolish one; as Paul puts it, "It pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21

Unexpected Happenings

The past nineteen centuries—the Gospel Age—have been a period during which the preach-

ing of the glad tidings of salvation and the calling of the church have been prosecuted. The work began well. The early disciples, driven from Jerusalem by persecution, "went every where preaching the Word." (Acts 8:4) But after the death of the apostles, as had been foretold (Acts 20:29, 30; II Thess. 2:1-4), a sad falling away from the faith occurred, and a great false system claiming to be the church of Christ, but full of beastlike characteristics, sought to take its place—a false church system which the Revelator actually describes as a "beast."—Rev. 13:1

Protestants throughout the world look back upon the centuries of the domination of Romanism as the Dark Ages. Although a bold strike for the liberty of Christ and the truth was made at what has since been called the Reformation, by Martin Luther and those associated with him, in God's providence his people were not permitted immediately to step out of the gross darkness surrounding them into the light of the Gospel in all its fulness; but the light of truth was permitted to dawn gradually. The fundamental teaching that Luther clarified was the great doctrine of justification by faith. He showed with equal clearness that the forms and ceremonies of

an apostate church can accomplish nothing in the way of cleansing from sin and bringing one nearer to God, but that we are cleansed and justified by faith in the precious blood of Christ. Further, it has been especially during the past four hundred years that the glad message of salvation has been permitted to dawn gradually in various parts of the earth.

Someone has well said, "A thought conceived but not expressed, is at best only an unborn child, not only without any influence in the world, but of whose very existence the world may be unconscious: but once brought forth, it becomes part of the living, working universe, to work there its appointed season, and possibly to leave its mark for good or evil on all subsequent generations." So the truth the Lord allowed his people to see at the Reformation through the preaching of Luther and other reformers, to the effect that in no sense can cleansing from sin be brought about by means of forms and ceremonies of an apostate church, but by faith in the merit of the sacrifice of Jesus, has indeed left, and will continue to leave, its mark upon all subsequent generations. "The blood of Jesus Christ . . . cleanseth us from all sin."—I John 1:7

Further, as Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Of this great truth the world, between the falling away after the death of the apostles and the days of Luther, had been hardly conscious, but in God's providence, from Luther's day onward, this message has been faithfully proclaimed by numbers of God's people and in the words of our quotation, it has indeed become part of the living, working order of things in the religious world—a great truth that will indeed leave its mark upon all subsequent generations.

Further Light Comes

God's people from the days of Luther onward have continued to walk in the light, and other important truths have begun to open up, such as the doctrine of election, a doctrine which shows that the church is a specially elected class called out from the world for a special purpose, as well as to occupy a special place in the great divine arrangements of the future. Others of God's people, for a century or two after the reformation movement was well under way, began to call attention to scriptures which speak of God's grace as being free to all, as seen from such passages as "Whosoever will, let him take the water of life

freely." (Rev. 22:17) But unfortunately, the application given by many to these scriptures has limited God's free grace to the Gospel Age. The time of the selection of the church is the Gospel Age. It will be during the thousand years of Messiah's kingdom, when the church is complete and the marriage of the Lamb has taken place, that the spirit and the bride say "Come. And let him that heareth say, Come . . . and whosoever will, let him take the water of life freely." (Rev. 22:17) The well-known hymn presents the matter in a thoroughly scriptural manner when it says, "Fill up the roll of thine elect; then take thy power and reign."

Another truth which has opened up with great clearness in our day is the doctrine of restitution. (Acts 3:19-21) This doctrine shows that following the completion of the true church there is to come the setting up of Messiah's kingdom, and the ushering in of what Peter speaks of as "the times of restitution." It will be in that day that the willing and obedient of the redeemed human family will be gradually restored to "that which was lost" in Adam.—Luke 19:10; Matt. 18:11

When some hear the doctrine of restitution for the first time,

they hesitate to witness to its truthfulness. But "a thought conceived but not expressed, is at best only an unborn child."

The doctrine of restitution, in spite of its unpopularity with many, has rejoiced the hearts of tens of thousands as they have looked forward to the glad day of Messiah's kingdom—the "times of restitution." Many who feel unable, or not "called," to make a full consecration of themselves to the Lord, have been greatly comforted as they have looked forward to the early establishment of Christ's kingdom in the earth, and the ushering in of the blessings of restitution. This gracious message of a restitution back to the perfection of the first man Adam during the thousand years of Messiah's kingdom has indeed brought joy and comfort to large numbers of those in our day who have been feeling after God. It is a message of comfort to all that mourn, giving them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:3

The Scriptures show how the light of the millennial kingdom will dawn more and more upon the hearts of the people, so that eventually, as the prophet says, "the desire of all nations shall come," and the knowledge of the

Lord will fill the earth "as the waters cover the sea." (Hag. 2:7 Isa. 11:9) This knowledge, in proportion to the obedience of the people, will bring them up to that condition of human perfection which was lost in father Adam. (Luke 19:10) Then "there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain."—Rev. 21:4

The Great Day of Judgment

In view of the light of truth that has come to the Lord's people at this end of the age, and the means God has been pleased to use to bring it to them, it is very interesting and helpful to note that Enoch prophesied, saying: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly . . . of all their ungodly deeds which they have . . . committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15

These verses relate to the great thousand-year "day of judgment." It will be a judgment day very much to be desired, not dreaded. It will be inaugurated for the benefit and blessing of the poor groaning creation. In this connection Psalm 98:4, 7-9 reads: "Make

a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

The true church, then completed and glorified with her Lord beyond the veil, will reign with him a thousand years. Of these Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) They will be working on behalf of the poor dead and dying world.

And this glorious work will include the raising of earth's dead millions, the bringing in of

blessing and benefit to all the families of the earth. Thus there will be established fully and completely the glorious kingdom of God in the earth, which kingdom of life, joy, and peace shall never pass away.

How privileged we are that our eyes have been anointed to see all these wonderful arrangements of our God! How glad we are that we can understand the significance of the dark clouds still hovering over the world, and soon to break! How we rejoice that we can discern the silver lining to these clouds of trouble, and know that the end will be glorious; that the blessed Sun of Righteousness will rise with healing and blessing in his wings. Yes, mankind, broken and helpless and despairing, shall be led into the light and glory of the kingdom of God's dear Son!

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL
Portrush May 28-30

PANTEL HATGIS
Portrush May 28-30

J. H. MURRAY
Portrush May 28-30
Latchford June 19

E. T. NADAL
Latchford May 14
Portrush 28-30

W. F. READER
Dewsbury May 15

Portrush 28-30
Liverpool June 12

E. ROBERTS
Belfast May 18, 19
Dublin 20-22
Fermanagh 23, 24
Londonderry 25, 26
Portrush 28-30

CEDRIC SMITH
Liverpool May 8

C. WARD
Portrush May 28-30

PORTRUSH CONVENTION, Whitsun, May 28-30—For accommodations and other details please apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

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The True Church

What is the true church, and how can I be sure of being a member of it?

The word "church" in the New Testament is a translation of the Greek word **ekklesia**. This word means "a calling out," or a called-out class. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) The condition imposed on those being chosen out of the world is to follow in the footsteps of Jesus. To follow in the footsteps of Jesus means to suffer and to die with him. (II Tim. 2:11, 12) Those who have, through the Bible, heard this invitation to follow in the footsteps of Jesus, and have responded to it by fully dedicating themselves to doing the divine will, may be assured that they are, as long as they remain faithful to their calling, members of the true church of Christ.

Continuing faithful to the Christian calling is essential if one is to remain in God's church. This faithfulness must continue even unto death. It is only then and thereby that one proves worthy of membership in the heavenly, glorified church. The

great work of the glorified church, together with Jesus, will be the blessing of all the families of the earth with eternal health and life as humans here on the earth.

The true church cannot be identified among all the various denominational groups of today. Only the Lord knows who are truly his. However, every individual who is faithfully fulfilling the conditions of his calling is given the witness of the Spirit that he is a child of God, and a joint-heir with Christ. (Rom. 8: 16, 17) The Apostle Peter speaks of attaining a position in the kingdom with Christ by making one's "calling and election sure" through faithfulness unto death. Those who do this will have an abundant entrance into the kingdom.—II Pet. 1:10, 11

Importance of Baptism

I was baptized many years ago. Now that I understand the Bible better, should I be baptized again?

Baptism in water is merely a symbol of the true baptism of the mind and heart. The word means burial, and the true baptism involves being buried with Christ

into a sacrificial death. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death."—Rom. 6:3, 4

In order to experience this baptism into Christ's death one must first recognize that through Adam he is a sinner, and that his only means of acceptance by God is through the merit of Christ's death. Then he must consecrate himself fully to do God's will as revealed through his word, which means to follow in the footsteps of Jesus' sacrificial death.

These are the simple truths of the Bible pertaining to those whom the Lord is now inviting to "the heavenly calling." (Heb. 3:1) If you understood these simple truths years ago when you were immersed in water, then there would be no point in being baptized again. If you did not, then your former baptism had little meaning, and you would now be richly blessed by the Lord by symbolizing your consecration to do his will.

Ghost or Spirit

Why do you use the expression "Holy Spirit" where the Bible reads "Holy Ghost"? Is not this

taking away from, or changing the Bible?

Using the word "Spirit" where our Common Version Bible uses the word "Ghost" is neither taking away from the Bible nor changing it. All English versions of the Bible are merely translations, and we have to depend largely upon the translators to give us the proper meaning from the Hebrew and Greek manuscripts which they translate. (The Old Testament is translated from Hebrew manuscripts, and the New Testament from Greek manuscripts.)

The translators have given us fairly accurate translations in most instances, but there are exceptions, and these are due largely to strong theological views held by the translators. This is particularly true in the use of the word "Ghost" instead of "Spirit." The obvious purpose of this is to give the impression that the Holy Spirit is a person, the third person in a trinity of gods, whereas the Greek word from which it is translated does not contain the thought of a personality at all.

This Greek word is *pneuma*, meaning literally a current of air, or breath. The ancients came to use this word to describe invisible power, hence the Spirit of God, which is the invisible

power of God. Jesus explained to Nicodemus, for example, that those "born of the Spirit" are able to come and go as the wind. (John 3:8) The Revised Version uses the word "Spirit" instead of "Ghost," as do all the modern versions of the Bible.

While most readers of English Bibles are not able to read Greek and Hebrew, concordances of the Bible are available which indicate the meaning of all the Hebrew and Greek words used in the ancient manuscripts, and the texts in which they appear. These concordances are a great help to students of the Bible, for they enable them to check on the accuracy of any English translation.

Eternal Death

How can you say that the punishment of the wicked is death, when the Bible speaks of "everlasting punishment"?

The Bible tells us in plain language that "the wages of sin is death." (Rom. 6:23) The Bible also tells us that "the dead know not anything." (Eccl. 9:5) It is clear from this that death does not mean torment, but the absence of life, and it is the cutting off from life that constitutes the divine punishment for sin. If the cutting off from life is eternal,

or everlasting, this would be a punishment which would be eternal.

The Spirit That Returns

What is the spirit which returns to God, as mentioned in Ecclesiastes 12:7?

The text cited reads, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." This text is often misused in an effort to prove that man has an immortal soul which can exist apart from his body, and that this soul goes to God, or to heaven, when it dies. But there is an important word in this text which precludes this interpretation. It is the word "return."

It will be recalled that God created man out of "the dust of the earth," and the dust referred to in the text is "the body." (Gen. 2:7) God breathed into that perfect organism which he created what is referred to as "the breath of life." This was the power to live, which was communicated to Adam's body by means of the oxygen in the air which was breathed into his nostrils. Thus the power to live came from God; and at death this right, or power to live, returns to God, just as the body returns to the dust.

As we said, the key word here is "return." The body "returns" to dust at death, for all the chemical elements which compose it are native to the earth. That is why we have the expression "mother earth." If the spirit that returns to God at death is an immortal, conscious entity, it would mean that our "souls" were in heaven before we were born, which is not the teaching of the Bible. It is simply that at death the right and power to live reverts to the Creator. In the resurrection it will be restored.

Genesis 2:7, already cited, points out that it was the union of the body and the breath of life that constituted man a living soul. Man was not given a soul. He became a soul; and when the breath of life is withdrawn, or the body is sufficiently impaired to prevent it from continuing to function, the soul dies. This is true of the entire sin-cursed world of mankind, for the Bible says that "the soul that sinneth it shall die."—Ezek. 18:4

Now on Trial

John 5:24 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." Please explain how believers escape condemnation.

The Greek word here translated "condemnation" is more properly rendered "judgment," and is so rendered in the Revised Version. The reference is to the future day of judgment, when the world in general will be enlightened and given an opportunity to live. As Jesus explains, the faithful believers of this age will not be among those to be judged in that future day of judgment. Indeed, they will be associated with Jesus as judges of the world. Paul wrote, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

Consecrated believers pass from death unto life now only upon the basis of faith. They will actually receive life in the resurrection. In verses 28, 29 Jesus is quoted as saying, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good [the believers], unto the resurrection of life; and they that have done evil [the unbelievers], unto the resurrection of judgment."—Revised Version

Note that those who, through belief, have been pleasing to the Lord come forth in the resurrection to "life." Just as Jesus said,

they do not come into judgment with those who have not been pleasing to the Lord. The present life, during the Gospel Age, is the period of judgment for the followers of Jesus. These are now on trial for life, and there will be no future judgment period for them.

Not the Almighty

Revelation 1:8 reads, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Does this text prove that the Heavenly Father and Jesus are one and the same person?

No! The speaker in this text seems clearly to be the resurrected Jesus. (See vss. 10, 11) Jesus was the first of God's direct creation, and the last; and as the Logos he was associated

with Jehovah in all the general work of creation. Thus the names Alpha and Omega, being the first and last letters in the Greek alphabet, properly belong to Jesus.

When Jesus was raised from the dead he announced to his disciples that "all power" had been given to him "in heaven and in earth." (Matt. 28:18) Thus he is properly referred to as being "almighty." Isaiah's prophecy of Jesus' birth declares that one of the titles which would apply to him would be "mighty God." But this does not mean that Jesus ever was, or ever will be, The Almighty God, our Heavenly Father. It means only that in his resurrection he was highly exalted to the right hand of God, and by the decree of the Father is now to be honored, even as we honor the Father.

WEEKLY PRAYER MEETING TEXTS

MAY 5—"If ye through the spirit, do mortify the deeds of the body, ye shall live."—Romans 8:13 (Z. '03-172 Hymn 44)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—

II Corinthians 7:1 (Z. '03-408 Hymn 256)

MAY 19—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1 (Z. '97-75 Hymn 312-A)

MAY 26—"Knowledge puffeth up, but love buildeth up."—I Corinthians 8:1 (Z. '97-277 Hymn 165)

A Building Fund

SINCE the announcement in a recent issue of The Dawn concerning our plan to erect a sizable addition to the building which houses the general offices and printing plant of The Dawn, a great deal of interest has been manifested by the brethren in various parts of the country. This is encouraging because we believe that it is an indication of the Lord's will in the matter.

Many have indicated a desire to help financially with the construction costs of our new building, and donations are being sent in for this purpose. There are those who are wondering whether there is a plan for the acceptance of funds on a loan basis, to be repaid if and when needed. We wish to state that we do have such a plan. It has been in operation since 1943, when we purchased the building in East Rutherford for the office and printing plant, and the workers' home in Rutherford, although we have not heretofore announced this plan in The Dawn.

The plan is this: In return for funds received as a loan, we issue a certificate of indebtedness. There are two forms of these certificates, known as Series "A" and Series "B." Series "A" is a simple acknowledgment of the money received, and a promise to repay the loan to the lender or his heirs, at any time requested, on receipt of notice sixty days in advance of need. Series "B" is similar except for a stipulation which provides that if request for repayment is not made in the lifetime of the lender, the money becomes a donation to The Dawn. No interest is paid on either type of certificate.

An adequate reserve fund has been established to guarantee the repayment of money accepted under this plan, and while

there is a sixty-day notice clause in the certificates, we have never found it necessary to exercise it, but have honored all requests for repayment immediately. As we have indicated, this plan has been in operation for more than twenty years, and in addition to its being a building fund, it has proved to be a great asset to the general work in the acquisition of machinery and other equipment required for the work. Now it can be used for the needed enlargement of our present office and printing plant.

We always appreciate the prayers of the brethren in connection with all the various aspects of the work, and this is true in connection with the new construction. The new building will connect our present main building with a smaller one which now serves our shipping department. We believe that when this new building is completed it will add considerably to the efficiency of the work.

LETTERS OF APPRECIATION

An Encouraging Letter

Our color film, "Life After Death," is now being offered to churches, schools, and clubs by our distribution agency. For this use the film has been given the title, "Search for An Answer." While this film has only recently been made available to the agency, a number of bookings have already been made, and there have been a few showings in churches. One of the letters received was from the pastor of a Presbyterian church in Iowa. We have enjoyed this letter and are glad to publish it. The letter reads:

"Dear Sirs: A number of our people have recently seen the motion picture called, "The Search for An Answer," and have been seriously stimulated by it. Many would like to be involved

in a discussion group concerning this subject and would like to have your booklet, "Life After Death," in preparation for such discussions. We would also like to have some of these booklets to place in our literature rack, and to distribute to the adult evening Bible classes. Therefore we would appreciate one hundred copies, if possible, and would be willing to make a donation to cover the cost if we knew to whom to send it. If you have other motion pictures and literature such as this, a list of them would be very helpful to us."

Witness Being Blessed

"Dear Brethren: This letter is long overdue, as we should have informed you earlier of the tremendous blessings we are daily enjoying. When The Bible Answers program ceased to be shown on Sundays on KNTV we were disappointed that the series had ended. But we made the exciting discovery that since the first of the year the same channel has started each week-day televising at 8:00 A.M. with The Bible Answers. It has been on so long now that some of the programs are repeats, but they continue to be shown, and both the newspaper and the TV Guide week after week continue the daily listing.

"As a result of the TV program, a couple at Palo Alto contacted us and were so enthusiastic over the message of the kingdom they have requested that a study meeting be held in their home. We contacted other listeners in their area, and at the third weekly meeting we had seven in attendance, and we expect that all of them will continue to come. The original couple is also driving nearly sixty miles each Sunday to meet with us in San Francisco. They listen to the

"Frank and Ernest" program en route. They recently attended the Sacramento Convention for the full two days. Their steady grasp of the truth is wonderful, and it is most obvious that their interest is not just a passing fancy.

"We thank all the dear co-laborers at The Dawn for the continued proclamation of the truth. We feel that we are seeing direct evidence of the Lord's rich blessing upon The Bible Answers and "Frank and Ernest" programs, and it has been a source of encouragement to all the brethren in our area. Your brethren in the one blessed hope."—Kenneth and Mary Nail, San Francisco Ecclesia

Enjoys the Truth

"Dear Sirs: Your program, The Bible Answers, is very consoling in this day. I am asking you to please send your brochure you mentioned in today's broadcast. I have your book, 'The Divine Plan of the Ages,' and it has been a great source of information, as well as a great source of comfort in these days of despair and doubt. I feel that you really have an understanding of God's Word; and I want others to know it."—Texas

Interest Shown by Youth

"Gentlemen: If at all possible we would like to have you send us fifty copies of the booklet, 'Life After Death,' as mentioned in the film, 'The Search for an Answer.' This film was viewed Sunday by the Senior High and College Classes of the Methodist Church. We would like to use these booklets in our classes. There was so much interest shown by the youth, and we hope that each one can have a booklet to keep. Thank you in advance."—Youth Superintendent, Kansas

Will Keep Studying

"Dear Sirs: I certainly enjoy The Dawn. As soon as I receive it I read it from front to back, and then study it again, along with my Bible. You have certainly made things a lot plainer for me, and God's plan of salvation is so much clearer than ever before. Of course there is plenty of study ahead for me, but I do love to dig deeper into God's Word and God's ways. The closer I get to God in understanding the better I feel."—W. Va.

Enlightened

"Dear Sirs: I have been enlightened, and I understand the Bible better since I have been reading The Dawn. I do not want to miss a copy. There has been so much that has been misleading in our teachings."—Mississippi

Did Job Well

"Gentlemen: I watched your program on Channel 11 this morning, and will appreciate a copy of your book, 'Why God Permits Evil.' I will also appreciate any other literature you may care to send. The

actors in the portrayal of the subject are to be congratulated. They did an excellent job, especially since it caused me to stop and think about the subject."—California

Appreciation

"Dear Brethren: Loving Christian greetings. As a regular reader of The Dawn I continually thank my Heavenly Father for this spiritually uplifting and inspiring magazine. I rejoice to find that its contents are always beautifully written, not only because of your close adherence to 'the faith once delivered unto the saints,' but also because of the spirit of truth which permeates its pages, and this feature is very satisfying to me. May our gracious Heavenly Father continue to guide and very richly bless you and all your untiring labours of love."—England

Helped to Comprehend

"Dear Ministers of The Dawn: I have received the booklets, and have read and re-read them. These booklets have helped me to comprehend all the glorious blessings that God has in store for us. How glad I am to find the truth, and I am no longer afraid of the future, for come what may, I shall trust in God always. I have always been told that when the body dies the soul is in the air. How happy I was to find that this was untrue. My grandmother teaches Sunday School, and has been reading the Bible for years. Her conception of the soul and the resurrection is all mixed up. Since the death of my child I have been searching for the truth. I truly believe that I have now discovered the truth in

The Dawn Magazine and booklets. Wherever I go from here I will carry with me this knowledge of God's plan. I thank you a thousand times."—Mississippi

Appreciates Recorded Lectures

"Dear Brethren in Christ: Warmest greetings in the name of our precious Redeemer! We will be very glad to have you send us the special Memorial Service tape. We appreciate so much this service, since our group is small. May the Lord bless and keep you for your labor of love on our behalf. The tape service has been such a boon and comfort to all of us here in the Clinton area. It is another way in which our Heavenly Father has supplied all our needs. Yours in the one hope, Earl and Lorita Daily."—Iowa

Comforted

"Dear Sirs: Please send me a copy of the book, 'God and Reason.' The little booklet, 'Hope' gave me much comfort and consolation in this most trying time of my life. I lost my dearly beloved wife in January of this year. May God bless you in this work of relieving somewhat the grief and heartaches of those left behind after the death of their loved ones."—Indiana

Brought Joy

"Dear 'Frank and Ernest': Please accept this little offering for the spread of the Gospel, and may God bless you in your efforts. You will never know what help and joy your books have given me. I have read and re-read them until I have almost worn them out."—Oregon

AWAKENING THE SLEEPERS IN HELL

To be discussed by

"FRANK AND ERNEST"

WIBC—1070 kc., 10:30 A. M.

Sunday, May 15

Tune in this special program, and send for a free booklet, entitled, "The Truth About Hell." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

JUNE TOPIC: On Sunday, June 19, "Frank and Ernest" will discuss the topic, "Evolution Only a Theory." This is a topic that should stimulate a great deal of interest, and should be widely advertised. One means of advertising is through the distribution of circulars, and an attractive circular is being prepared for this special topic. You are invited to request as many as you can use. They are supplied free. Address your request to The Dawn, East Rutherford, N. J. 07073

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAM BAKER

Chatham, Ont.	May 22
Boy City, Mich.	23
Saginaw, Mich.	24
Grand Rapids, Mich.	25
Jackson, Mich.	26
Gary, Ind.	27
Chicago, Ill.	28-30
Batavia, Ill.	31

OTIS R. BARRALL

Catawissa, Pa.	May 22
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W. C. BERTSCHE

Memphis, Tenn.	Apr. 27
Shreveport, La.	30, May 1
Lake Charles, La.	2
Mobile, Ala.	6, 7

O. D. DEIFER

Wilkes Barre, Pa.	May 8
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PANTEL HATGIS

Hartford, Conn.	May 8
Rochester, N. Y.	14, 15
Portrush, Ire.	28-30

LEVI JACOBS

New London, Conn.	May 15
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A. H. KRUMPOLT

Rochester, N. Y.	May 14, 15
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R. J. KRUPA

Boston, Mass.	May 1
Hartford, Conn.	8
Rochester, N. Y.	14, 15

San Francisco, Calif.

(Asilomar) 27-30

L. P. LOOMIS

Baltimore, Md.	May 8
Philadelphia, Pa.	8

J. Y. MAC AULAY

Gettysburg, Pa.	May 14
York, Pa.	15

M. C. MITCHELL

New Haven, Conn.	May 1
Waterbury, Conn.	1
Rochester, N. Y.	14, 15

R. E. MITCHELL

Paterson, N. J.	May 15
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HARRY PASSIOS

Pontiac, Mich.	May 15
Chicago, Ill. (Greek)	16
Chicago, Ill.	17
St. Louis, Mo.	18
Kansas City, Mo.	19
Wichita, Kans.	20
Oklahoma City, Okla.	21, 22

Bakersfield, Calif.	25
Fresno, Calif.	26
San Francisco, Calif.	
(Asilomar)	27-30

LEO POST

Chicago, Ill.	May 28-30
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H. W. PRICE

Kansas City, Mo.	Apr. 30, May 1
Farmington, Mo.	3
St. Louis, Mo.	4
Zeigler, Ill.	5
New Albany, Ind.	6
Columbus, Ind.	7
Indianapolis, Ind.	8
Muncie, Ind.	9
Piqua, Ohio	10
Columbus, Ohio	11
Steubenville, Ohio	12
West Newton, Pa.	13-15
Allentown, Pa.	17
Rutherford, N. J.	18
Paterson, N. J.	19
New York, N. Y.	21, 22
New Haven, Conn.	25
Waterbury, Conn.	26
New London, Conn.	27
Boston, Mass.	28, 29
New Bedford, Mass.	30, 31

C. A. SMITH

Allentown, Pa.	May 15
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STEPHEN SURACI

Wallingford, Conn.	May 22
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C. R. WEIDA

Pottstown, Pa.	May 22
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W. N. WOODWORTH

Boston, Mass.	May 22
Sayville, N. Y.	30

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

GEORGE BALKO Duquesne, Pa. May 29	EDWARD E. FAY Monterey, Calif. May 22	ARTHUR NEWELL Aurora, Ill. May 1
MIKE BALKO Hartford, Conn. May 8 Duquesne, Pa. 22 Chicago, Ill. 28-30	BRUNO HACK Saginaw, Mich. May 15	FRANK NIEMCZAK Adrian, Mich. May 15
JOHN BARACOS Buffalo, N. Y. May 29	CARL HAGENSICK Minneapolis, Minn. (Cedar Ave.) May 15	W. N. POE Chicago, Ill. May 28-30
NICK BARACOS Duquesne, Pa. May 1	ARTHUR JEZUIT Milwaukee, Wis. May 1	WALTER SLIVINSKY Orlando, Fla. May 15
CARL BOUGHTON Monessen, Pa. May 8 Pittsburgh, Pa. 29	EDMUND JEZUIT Milwaukee, Wis. May 1	W STROMBERG Beloit, Wis. May 1
EDGAR BUCKLEY Saginaw, Mich. May 22 Chicago, Ill. 28, 29	LEONARD JEZUIT Milwaukee, Wis. May 1	JOHN TRZYNA Toledo, Ohio May 15
HARRY CASLER Connellsville, Pa. May 1	DANIEL KAZIAK Chatham, Ont. May 15 Buffalo, N. Y. 29	J. I. VAN HORNE E. Liverpool, Ohio May 8 Monessen, Pa. 22
IAN M. CIPPERLEY Toledo, Ohio May 15	HENRY KWOLEK London, Ont. May 8	E. R. WILCOX Chicago, Ill. May 28-30
	E. F. LANKFORD Sonora, Calif. May 15	L. W. ZBIK Saginaw, Mich. May 1 Chicago, Ill. 28-30

Pilgrim Brother Webber Goes Home

Brother Frank Webber of Sacramento, California, who for the last two years has served in many parts of the country as a pilgrim, finished his course on Sunday evening, April 3. Brother Webber had just started to address the Sacramento Ecclesia at their Memorial Supper when he was stricken with a heart attack.

The brethren will miss his faithful service.

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BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Indiana

July 30-August 4

CONVENTIONS

BOSTON, MASS., April 30, May 1—April 30: Arlington Street Church, corner of Boylston St. May 1: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence Child, 64 Thurston St., Somerville, Mass.

KANSAS CITY, MO., Apr. 30, May 1—The Athenaeum, 900 E. Linwood Blvd. Mrs. H. E. Brink, 4236 Antioch Rd.

MINNEAPOLIS, MINN., May 1—2601 Fillmore St., N.E. Mrs. C. R. Newham, 678 40th Ave., N.E.

MUNCIE, IND., May 1—YWCA, 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Ave.

HARTFORD, CONN., May 8—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

SAGINAW, MICH., May 8—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

NEW ALBANY, IND.-LOUISVILLE, KY., May 14, 15—Parkview Center, 300 Erni Ave. New Albany, Ind. Mrs. Irwin J. Doran, 2320 Longest Ave., Louisville, Ky.

ROCHESTER, N. Y., May 14, 15—The Coachman Motel, formerly Schrafft's Motel, Ridge Road West. Mrs. Henrik Rupp, 99 West High Terrace.

COLUMBUS, OHIO, May 15—Southern Hotel, S. High and E. Main Streets. Mrs. J. Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., May 15—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowicz, 224 S. Fifth St., Delano, Minn.

MONESSEN-WEST NEWTON, PA., May 15—Sewickley Grange, 3 Miles East of West Newton. Mr. Mike Balko, 501 Pittsburgh Street, West Newton, Pa.

TOLEDO, OHIO, May 15—Seventh-Day Adventist School, 540 Independence Rd. Mr. Lauren Stewart, 3517 Cedardale Ct.

VANCOUVER, B. C., May 21-23—I.O.O.F. Hall, 396 Kamloops St., at Hastings. Mrs. W. A. McNeen, 6569 Argyle St.

CHATHAM, ONT., May 22—Masonic Temple, 9 Park St., Park and Center. Mrs.

L. Croucher, 138 Thames St., Apt. C.

CINCINNATI, OHIO, May 22—Brotherhood Bldg., Room 410, Court and Vine, Streets. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

PONTIAC, MICH., May 22—Mrs. Alice Mondo, 1948 Oakside Court, Union Lake, Mich.

SAN FRANCISCO, Calif., (Asilomar), May 27-30—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Kenneth Nail, 20662 Cheryl Drive, Cupertino, Calif.

CHICAGO, ILL., May 28-30—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

BUFFALO, N. Y., May 29—YWCA Bldg., Kenmore and Delaware Ave. Mr. Stanley T. Koszka, 670 Union Road.

DETROIT, MICH., May 29—McGregor Memorial Bldg., 2nd Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

PORTLAND, OREG., May 29—Beaver Bldg., 1510 S.E. Ninth Ave. Mrs. C. Chandler, 10708 S.E. Cherry St., Milwaukie, Oreg.

SAYVILLE, N. Y., May 30—Memorial Day. Parkway Community Ch., Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 391 Arkansas Dr., Valley Stream, N. Y.

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

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

CHARLOTTE, N. C. June 11, 12

WATERBURY, CONN., June 12

DAYTON, OHIO, June 18, 19

CONNELLVILLE, PA., June 19

SILVER CREEK—GRAND ISLAND, NEBR., June 18, 19

WINNIPEG, MAN., July 1-3

DETROIT, MICH., July 2-4

LOS ANGELES, CALIF., July 2-4

NEW BRUNSWICK, N. J., July 2-4

PRINCE ALBERT, SASK., July 8-10

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to us the

SCRIPTURES

clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35