

The Dawn

A Herald of Christ's Presence

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The Day the World Ends

“As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

—Matthew 24:3

that at the time of this destruction all faithful Christians then alive will be caught up bodily to heaven, and all non-Christians will be doomed.

Naturally, with this concept of the end of the world, most professed Christians do not care to think about it too much, and non-Christians even less. There is a general belief—and a Scriptural one also—that the end of the world and the Second Coming of Christ are in some way associated.

THIS EXPRESSION, “THE end of the world,” is a familiar one to millions of people, and in the minds of most, it has frightening connotations. This is due to the customary concept of this important development of God’s great plan of the ages. Dark Age tradition teaches that the end of the world foretold in the Bible means the destruction of planet Earth, and

However, it is impossible to understand either subject clearly as taught in the Scriptures, while trying to hold to the usual concept of the end of the world. The sincere student of the Bible must put aside preconceived ideas in order to see the Scriptural viewpoint.

THE EARTH REMAINS

According to the Bible, planet Earth will never be destroyed. Solomon wrote, “One generation passeth away, and another generation cometh: but the earth abideth for ever.” (Eccles. 1:4) The Prophet Isaiah explains that the reason the earth will abide forever is because God designed it to be inhabited by man, and that this design was “not in vain.” We quote: “Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”—Isa. 45:18

This promise of the Lord reminds us of the Genesis record of creation where we are informed that God created man in his own image, commanding him to multiply and fill the earth, and to subdue it. In other words, planet Earth was to be man’s eternal home. (Gen. 1:27,28) The record tells us that “God planted a garden eastward in Eden” in which was provided “every tree that is pleasant to the sight, and good for food.” In reality, these were all trees of life—trees, that is, which provided all the life-sustaining nutrients man would need in order to continue living forever.—chap. 2:8,9

However, as verse 17 explains, there was also the “tree of the knowledge of good and evil.” Adam was

forbidden to eat of this tree, and the penalty for disobedience was death. "In the day that thou eatest thereof thou shalt surely die." We all know what happened. Our first parents did transgress the divine law, the penalty of death fell upon them, and they were driven out of their garden home into the unsubdued earth to live their remaining years and then die.

Our first parents' sin and resulting condemnation to death did not alter God's original design that the earth should be man's eternal home, wherein he might live in perfection throughout the endless ages of eternity. It only meant that in the divine arrangement it was not due to reach fruition in the days of Eden. In his plan, God, in fact, foresaw the fall of man into sin and death, and provided redemption from what otherwise would have been lasting tragedy. That redemption was through Jesus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

In this well-known and wonderful text, the word "perish" denotes eternal destruction. While our first parents, and all their progeny since, have fallen asleep in death, and the human race continues thus to die, this is not eternal death, but is described in the Bible as being like a sleep from which there will be an awakening. This awakening will come about because Jesus gave his humanity in death as a substitute for Adam and his race. Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

The opportunity to gain eternal life will come to mankind after they have been awakened from the sleep of death. Thus, if we can visualize what would have occurred in human experience had not our first parents transgressed God's law, we can realize what God's grand design has in store for humanity. Because of the death of Jesus as man's Redeemer, God's original intent and purpose for man is yet to be realized.

RESTORATION

Both the Old and New Testaments abound with promises and prophecies giving us the assurance that it is God's plan to restore mankind to health and life on the earth. One of the most comprehensive of these is found in the third chapter of the Book of Acts, including the first two verses of chapter 4. This is the record of a sermon preached by the Apostle Peter shortly after Peter and John had healed a man who had been lame from birth. After this miracle, Peter explained that following Jesus' return there would come "times of restitution of all things." (Acts 3:20,21) Peter adds that these times of restitution had been spoken by the mouth of all God's holy prophets since the world began.

This implies that if the earth is to be destroyed as a result of Jesus' return, God's prophets who foretold that there would be times of restitution were not holy prophets at all, but lying prophets. However, we are glad for the assurances of God's Word that restoration is indeed the Creator's ultimate design for the sin-sick and dying world of mankind.

WHAT COMES TO AN END?

One of the outstanding teachings of the Bible is that the present world, in God's due time, shall indeed come to an end. As we have seen, however, this does not mean the destruction of the literal earth. Rather, the present evil order of things is the "world" that is to be destroyed in what the Prophet Daniel described as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Sometimes the prophecies pertaining to the end of the world use fire as a symbol of the destructive powers of this prophetic Time of Trouble. Other symbols are also used, from one standpoint or another, to illustrate the manner in which the present evil order is to be destroyed. In the New Testament, the word "world" is frequently used to denote this. The word "earth" is also used, and it is this use that led many in the past to conclude that it was the planet Earth which was to be destroyed. However, the word "earth" is used many times in the Old Testament in contexts which clearly indicate that the literal planet is not meant. For example, Jeremiah 22:29 reads, "O earth, earth, earth, hear the word of the LORD." It is clear that it is not the planet that is being told to listen, but the people, and the associations of people on the earth.

In one of the prophecies concerning the end of the world, we read, "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 [Hebrew: zeal]." (Zeph. 3:8) This gathering of the

nations in connection with the prophetic Time of Trouble—which ultimately will destroy the present evil order—has been taking place for many years.

The prophet informs us here that it is God's determination to "devour" the whole earth with the fire of his zeal. We learn what is meant by the use of the word "devour" by examining the words of another of God's holy prophets. In Daniel 7:23, this word is also used to describe the aggressive propensities of a great "beast" which is said to represent a particular "kingdom." Most students of prophecy believe that this refers to the old Roman Empire, concerning which Daniel wrote, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." It need not be argued that the reference here is not to the literal earth. This is a prophecy that was fulfilled many centuries ago, yet our planet still remains. However, a symbolic "earth" was "devoured" by the aggressions of the Roman Empire, and many nations were trodden down and broken to pieces as a result.

GOD EXALTED IN THE EARTH

Psalm 46 contains a very interesting prophecy concerning the end of the world. In the great time of destruction symbolically described, the earth is "removed," and also "melted." (vss. 2,6) Yet, after describing the time of war and chaos that brings about this result, the Lord says, "Be still, and know that I am God: I will be exalted among the heathen [Hebrew: nations], I will be exalted in the earth." (vs. 10) This latter reference is to the literal earth

which abides forever to be man's eternal home, and it still exists in the prophecy even after the symbolic earth is "removed" and "melted."

The psalmist's prophecy continues: "Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8,9) War is one of the terrible characteristics of this present evil world. Here God's prophet is assuring us that ultimately, when the Lord says "be still" to the chaotic and raging nations of the earth, war will be a thing of the past, for the destruction of this present evil order will lead to the beginning of a new order—God's new world of tomorrow.

JESUS' PROPHECY

As we have noted, the prophecies of the Bible associate the end of the world with the return of Christ. Indeed, he will be the great king in God's new world. Near the close of Jesus' earthly ministry the disciples questioned him concerning the sign of his promised return. They asked, as recorded in our opening text, "What shall be the sign of thy coming [Greek: presence], and of the end of the world?" (Matt. 24:3) Numerous other translations render the last part of this verse as "end of the age," and this is the thought of the original Greek text. We therefore understand that the disciples' question does not refer to the end of the physical planet, but rather the end of the present social order or "age," characterized by evil, which will give way to a new age characterized by righteousness.

In his reply to this question, Jesus mentioned many things which would take place in the earth during the period of his presence—the final one being that those who prove worthy of life during the future Judgment Day will “inherit the kingdom prepared for [them] from the foundation of the world.”—chap. 25:31-34

In his prophecy, Jesus mentioned many events which would precede this ultimate restoration of the obedient to life and to their lost paradise condition. He referred, for example, to Daniel’s great prophecy of a Time of Trouble such as never was since there was a nation, describing it as a great “tribulation” that would come upon the peoples of the earth. He said that this tribulation would be so severe and widespread that unless it was cut short no flesh would survive. It is evident, we believe, that we are even now living in the time thus described by Jesus. This means that we are watching a “world” come to an end. However, Jesus gave us assurance that the period of this tribulation, or destructive trouble, will be cut short before all flesh is destroyed.—Matt. 24:21,22

We can take comfort in this as we view what is taking place throughout the world today. We know that the destruction of the human race is still threatened by the misuse of nuclear power. Environmental pollution and changing climate continues to endanger the existence of the human race, as does the possible use of biological and chemical weapons by rogue nations. Worldwide disruption of communication systems, financial markets, or computer networks could also have devastating effects on man’s continued existence.

The Master assures us, however, that through God's elect—the Christ, head and body members—there will be divine intervention in the affairs of men in time to prevent all of the above listed climactic events from destroying mankind and the earth in which they dwell.

THREE WORLDS

The Bible speaks of three worlds, one following the other, with planet Earth being the location of all three. There was the world before the Flood, often spoken of as the antediluvian world. There is the “present evil world,” as described by the Apostle Paul. (Gal. 1:4) Lastly, there is “the world to come.”—Heb. 2:5

Peter described these symbolically in their spiritual and material aspects as “the heavens and the earth.” Concerning the antediluvian world, Peter observed, “By the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.” (II Pet. 3:5,6) He continues, “But the heavens and the earth, which are now [even today], by the same word are kept in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men.”—vs. 7

In verse 13, Peter states, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” This new heaven and new earth will be the third world—the “world to come.” The first part of that world will be the thousand-year rulership of Christ and his glorified church over mankind. It will also

be the thousand-year day of man's judgment. For these reasons, Peter could refer to the new heavens and earth as representing righteous conditions, although the last vestiges of sin will not be completely destroyed until the close of the first thousand years of that new "world."—Rev. 20:4,6,11,12

THE "DAY"

The title of this article is "The Day the World Ends," pinpointing the time in the outworking of the Heavenly Father's plan when this present evil world will be destroyed so that God's new world of tomorrow might be established. The ending of the present world and establishment of the new one are accomplished over a period of time, the length of which is known by the Lord, but is not yet revealed to his people. The period in which the antediluvian world ended is referred to in the Scriptures as "the days of Noah." While it was God who caused the waters of the flood to destroy that world, Noah was closely associated with what took place, and was the builder of the ark in which he and his family were brought over into the new world.

Peter speaks of the period in which the present evil world ends as "the day of the Lord" and "the day of God." Other prophecies describe it as the day of God's wrath upon an evil order to bring about its destruction. In Peter's prophecy, the elements of destruction are symbolized by fire. He says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up." "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." — II Pet. 3:10,12

In reading this description of the destruction of the present evil world, it is important to note that when the antediluvian world was destroyed, it simply meant the destruction of that world order, not the destruction of the earth. So also now, it is not the destruction of the earth that is involved in the destruction of the present evil world. It is the present evil world order—civil and religious systems, not people—which is destroyed. Long ago God promised never again to destroy all flesh from off the earth.—Gen. 8:21

Fire is but one of the symbols used by God in the Bible to denote the manner in which the evil world of today is destroyed, both the religious aspects—the “heavens”—and the civil and social aspects—the “earth.” The Scriptures also use storms, whirlwinds, earthquakes, and other symbols—even floods—to symbolize what we now see taking place as wars, revolutions, anarchy, economic breakdowns, social upheavals, and the like—all adding up to increasing chaos, which will finally result in the complete disintegration of the present “world.” Indeed, now is the “day” in which our present world is in the process of ending.

In his prophecy, Peter marked the full extent in time of “the heavens and the earth, which are now,” when he said that they are “reserved unto fire against the day of judgment.” The *Revised Standard Version* makes the thought clearer. This

translation reads, “By the word of God heavens existed long ago, and an earth formed out of water and by means of water, through which the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men.”—II Pet. 3:5-7

The first world existed until destroyed in the waters of the flood. The second world still exists, even though on “fire,” and will continue to be “kept until the day of judgment and destruction of ungodly men.” While there will be destruction of human life brought about by the symbolic fire of the Day of the Lord, this is not what Peter is speaking of here. The present destruction is upon institutions and wicked nations—an evil world order—and not designed specifically for individuals.

Peter’s statement concerning the “destruction of ungodly men” refers to the coming day of judgment. At that time, the Lord will be dealing with individuals, the whole world order being under the rulership of that “prophet” foretold by Moses. During this period it will be only those who will not hear that prophet who will be “destroyed from among the people.” These will be the truly “ungodly,” the willful sinners, who will be destroyed in the “second death.”—Acts 3:22,23; Rev. 20:12-14

How different it will be in the thousand-year judgment day, however, for the righteous—those who willingly and joyfully embrace the true knowledge of the Lord as it will then be revealed to them. The psalmist described what a happy time it will be for them in these words: “Let the heavens

rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the Lord: for he cometh . . . to judge the earth: he shall judge the world with righteousness, and the people with his truth.”—Ps. 96:11-13

NEW HEAVENS AND EARTH PROMISED

After prophesying the destruction of the present heavens and earth in a great Time of Trouble which he symbolized by fire and noise, Peter adds, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (II Pet. 3:13) As Peter shows, the first and second symbolic heavens and earth existed according to the Word of God. Now he is explaining that this is true also of the new heavens and new earth—these are according to God’s word of promise.

Important among these promises is one set forth in Isaiah 65:17, which reads, “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” Isaiah further explains that in this new heavens and new earth “they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” (vss. 21,22) Notice that these activities take place on the earth, which is still here after the former symbolic heavens and earth are destroyed.

John the Revelator, in a vision given to him by the risen Lord Jesus while on the Isle of Patmos, saw the promised new heavens and earth, and described it in this way: “I saw a new heaven and a new earth: for the first [former] heaven and the first [former] earth were passed away . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:1-5

The “new Jerusalem” John speaks of is the Christ class, symbolized as a bridegroom and bride. These will constitute the “new heaven” and will rule righteously over the “new earth.” How significant, too, is the promise of God that he will make all things new here on earth—the earth which abideth forever, and shall eventually see God’s will done throughout its entire expanse, even as it is now being done in heaven. It is to this that the end of the present evil world will lead. Let us continue to pray for the kingdom which will bring about these blessings.

Important among the “all things” which will be changed, is the destruction of pain and death.

Think of what this will mean in human experience. There will be no more need for hospitals, doctors, nurses, assisted living facilities, or pharmacies—however much these are needed and appreciated now. We thank our Heavenly Father for these helpful services rendered, but we are more thankful for the prospect of those blessed conditions in the new heavens and new earth when disease, dying, and death itself—from whatever cause—will have “passed away.”

Isaiah wrote of the coming new world, saying, “The LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.” (Isa. 33:22) Verse 24 adds, “And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” How wonderful to realize that when the Lord is Judge, Lawgiver, and King, he will indeed save the people from pain, sickness, sin, and death.

It is the present sinful condition of mankind, beginning with original sin in the Garden of Eden, that continues to result in sickness and death. However, through the death of Jesus, God provided redemption from Adamic sin. Paul wrote, “As in Adam all die, even so [all] in Christ shall . . . be made alive.” (I Cor. 15:22) This means that in addition to the abolition of sickness, the billions of mankind who already have gone down into the grave will be awakened from their long sleep in the great prison-house of death. All who become obedient to the righteous laws of the kingdom will attain perfect, everlasting life on the earth. Then it will be a fact that there shall be no more death. Indeed, “The last enemy that shall be destroyed is death.”—vs. 26

THE PROSPECT

Wonderful and exciting is the prospect of God's new world of tomorrow as held out to us by the precious promises of God. Those who are able by faith to lay hold upon these promises can rejoice to see evidences that the present evil world will soon come to an end. Knowing what the Biblical "end of the world" will ultimately mean for the people of all nations, we should desire that it come as soon as possible.

While there has been much in the world that "now is" that has been good, on the whole it has been an unrighteous world. It has been characterized by sin, selfishness, sickness, and death. Let us rejoice that it will not continue—that even now it is in the process of being removed. Soon it will be completely destroyed, in preparation for God's new world, the "new heavens and a new earth, wherein dwelleth righteousness." ■

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—"There is no fear in love; but perfect love casteth out fear, because fear hath torment."—I John 4:18 (Z. '03-329 Hymn 166)

SEPTEMBER 11—"Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27 (Z. '03-345 Hymn 279)

SEPTEMBER 18—"My presence shall go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376 Hymn 108)

SEPTEMBER 25—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]."—I Corinthians 1:30 (Z. '03-440 Hymn 168)

A Vision of the Future

Key Verse: “Lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.”
—**Jeremiah 30:3**

Selected Scripture:
***Jeremiah 30:1-3,
18-22***

many failings.—Rom. 11:28

In these prophecies, Israel is also an example of the entire world of mankind who, like the Jewish nation, have fallen short of keeping God's righteous laws. It is God's desire for "all men [Jew and Gentile alike] to be saved, and to come unto the knowledge of the truth." (I Tim. 2:4) Therefore, as we consider the prophetic words of the Lord's prophet, we should keep in mind this dual application—to Israel, and also to the world in general.

Speaking through the prophet, the Lord in the Key Verse of our lesson says that he "will bring again the

IN OUR LESSONS FOR THIS

month, we will examine several prophetic statements from the Book of Jeremiah which outline some of the blessings and provisions of God that will accompany the coming Messianic kingdom. In these prophecies, Israel and Judah—the two divisions of the Jewish nation which resulted following the death of King Solomon—are specifically identified as being the recipients of these blessings. This is because they were God's covenant people during Old Testament times, and "beloved for the fathers' sakes," despite their

captivity of my people.” A similar phrase is used again in verse 18. At first glance, these words do not sound at all like a blessing, but a further punishment. However, the words “bring again” are more properly translated “turn back” or “turn away”—the thought being that God will “turn back” the captivity of his people. For over twenty-five centuries, Israel and its people were captive to other nations. Jesus said they were to be “trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21:24

Much evidence shows us that in 1914, and as a result of World War I, these “times of the Gentiles” were fulfilled, and Israel’s captivity to these nations was “turned back.” Quoting further from our Key Verse, God said that after their captivity was ended, he would “cause them to return to the land that I gave to their father, and they shall possess it.” The Balfour Declaration of 1917 allowed the Jews to do just this—return to the land—and only thirty-one years later, in 1948, Israel became a sovereign nation once again.

Although the foregoing presents an important perspective of Jeremiah’s words, there is still a larger prophetic viewpoint that we wish to point out. It is one which will be fulfilled in Messiah’s kingdom, and will affect not just the nation of Israel, but all mankind. Israel’s many centuries of captivity to Gentile nations was, in many ways, an example of the captivity man has suffered under since the sin of our first parents. It is the captivity to sin, suffering, and death, from which none have been able to escape, despite the best efforts of science and medicine.

God, however, just as he promised Israel their eventual release from captivity, has also promised mankind liberation from the bondage of sin and death. Jesus, in providing the ransom merit, secured that release for Adam and all his progeny. The purpose of Christ’s coming kingdom will be to fully bring about the end of man’s captivity. ■

Restoration

***Key Verse: “Behold,
the days come,
saith the LORD,
that I will make a
new covenant with
the house of Israel,
and with the house
of Judah.”***

—**Jeremiah 31:31**

***Selected Scripture:
Jeremiah 31:31-37***
of by “the mouth of all [God’s] holy prophets since the world began.”—Acts 3:21

One of God’s faithful prophets, Jeremiah, speaks of this coming time of restoration in the verses of today’s lesson. These words focus particularly on Israel and Judah. However, as we have previously noted (see lesson of September 7), they are in many ways “typical” of all mankind. The Jewish nation was a people under covenant relationship to God. They had placed themselves in that position when they agreed and promised to keep God’s law after it was presented to them. Speaking through Moses, God had said, “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.” Responding to this, “all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”—Exod. 19:5,8

IT IS GOD’S PLAN FOR

mankind that each be given an opportunity for restoration to all that was lost when our first parents sinned—perfection of health and life, dominion over the earth, and communion and favor with God. The Apostle Peter spoke of this promised time as a period of the “restitution [restoration] of all things,” saying that it had been spoken

Due to the fact that God's law is perfect, and none in Israel could measure up to such a high standard, the Jewish nation was not able to keep the terms of their covenant with God. The Prophet Jeremiah wrote concerning this, saying, "my covenant they brake, although I was an husband unto them, saith the LORD." (Jer. 31:32) Only Jesus, "made of a woman, made under the law" covenant, was able to keep the terms of Israel's agreement with God perfectly. (Gal. 4:4) By so doing, and by the further all-important step of dying as man's redeemer, Jesus blotted out "the handwriting of ordinances that was against" Israel, and "took it out of the way, nailing it to his cross."—Col. 2:14

This work of our Lord at his First Advent made possible the events which will soon come to pass during Messiah's kingdom. Having redeemed Israel from "the curse of the law," and all mankind from the "curse" pronounced in Eden, the stage was set for a "new covenant" to be made with God's people—Israel and Judah—and by extension, to all "in Adam."—Gal. 3:13; Gen. 3:17; Rev. 22:1-3; I Cor. 15:22

Our Key Verse speaks prophetically of this New Covenant, and the verses which follow add these important words, "This shall be the [new] covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33,34

The New Covenant, testified to also by Paul (see Heb. 8:6-12), will be the law of Messiah's kingdom, under which Israel and all the families of the earth will be restored back to what was lost in Eden. Indeed, Jesus came "to seek and to save that which was lost."—Luke 19:10 ■

A New Future

Key Verse: “Thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”

—***Jeremiah 32:15***

Selected Scripture:
***Jeremiah 32:2-9,
14,15***

THE SETTING FOR TODAY'S

lesson is a sad one indeed. Jeremiah, a faithful Israelite and prophet of the Lord, had been shut up in prison by none other than Zedekiah, the king of Judah—Israel's two-tribe division. Zedekiah was dismayed because Jeremiah had prophesied that Jerusalem would be besieged and defeated by the king of Babylon. He had further prophesied that Zedekiah's

kingdom would be taken away, and he would be taken captive to Babylon. (Jer. 32:2-5) Although now a prisoner at the hands of his own king, Jeremiah's words were true. Indeed, everything he had foretold concerning Jerusalem, Zedekiah, and his kingdom came true. The Israelites were now slaves to Babylon. No longer did they own houses, fields, or vineyards.

While in prison, “the word of the LORD” came to Jeremiah in a very interesting way. (vss. 6-14) Paraphrasing the account, God informed Jeremiah that a field in his native town of Anathoth which had previously belonged to his uncle could remain under family ownership if he would buy it. “The right of redemption is thine to buy it,” God told Jeremiah. The son of Jeremiah's uncle then came to him in prison and confirmed the Lord's words, saying, “the right of inheritance is thine, and the

redemption is thine; buy it for thyself.” Jeremiah then “knew that this was the word of the LORD.” He bought the field, gave the money to his uncle’s son, and secured the evidence of purchase with the appropriate documents, sealing them in an earthen vessel in case it would ever be necessary in the future to substantiate the transaction.

Although the account of Jeremiah’s purchase of his uncle’s field is no doubt true, the Lord used it to illustrate something of great importance concerning Israel. Immediately following the foregoing account, we find the words of our Key Verse, which promises that “houses and fields and vineyards shall be possessed again in this land.” Just as Jeremiah had reclaimed ownership of his uncle’s property by paying the price for its redemption, Jesus paid the price—his perfect human life—for Adam’s redemption.—I Tim. 2:5,6

As recorded in the narrative of our lesson, Israel was at this time in bondage to Babylon. Mankind, too, has been in bondage to “sin and death” since Adam’s fall. (Rom. 8:2) In the case of Israel, the purchase by Jeremiah of his uncle’s field was accomplished while he was in prison, and while the nation was in captivity. The redemptive purchase of Adam and his race by Jesus was accomplished nearly two thousand years ago, during the midst of mankind’s captivity to sin and its awful results. Indeed, even today this bondage continues.

God is true to his promises, however, both to Israel and to the entire world. All mankind has been “redeemed . . . with the precious blood of Christ,” and are under his “ownership.” (I Pet. 1:18,19) In cooperation with the Heavenly Father, Christ will bless mankind whom he has purchased. All those who obey the righteous laws of Messiah’s kingdom will once again possess the beautiful Edenic paradise lost so long ago. Indeed, “Houses and fields and vineyards shall be possessed again in this land” of earth, man’s eternal and perfect dwelling place. What a glorious future is in store for the human race! ■

Improbable Possibilities

Key Verse: “The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.”
—Jeremiah 33:11

Selected Scripture:
Jeremiah 33:2-11

AS DISCUSSED IN OUR

previous lesson, the word of the Lord came to Jeremiah while he was in prison, instructing him to redeem the field of his uncle, illustrating how the redemptive price paid by Jesus will give mankind the opportunity to once again possess the earth in perfection. In today's lesson, we read that the "word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison." (Jer. 33:1) This second message from God added further details to the hope conveyed previously. The Lord said, "I will . . . shew thee great and mighty things, which thou knowest not."—vs. 3

In verses 4-7, God revealed to the prophet that although Israel's holy city, Jerusalem, and the king's houses of Judah, had been "thrown down," and were presently filled with the "dead bodies" of those he had allowed

to be slain because of their wickedness, this was only to be for a limited period. In due time, God told Jeremiah, “I will bring . . . health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to [turn away], and will build them, as at the first.”

The Lord further indicated that the “health and cure” for Israel would require that they first be cleansed and pardoned—forgiven—for “all their iniquities, whereby they have sinned, and whereby they have transgressed against me.” (vs. 8) Although God is pleased to cleanse and forgive those who have sinned against him, this does not come to any unless they first express a sincere desire to repent and reform their conduct toward him. By promising that he would do this, God evidently looked down the stream of time to when Israel would eventually express such a change of heart. Then it would be his good pleasure to cleanse, forgive, “heal and cure” them.

The time for the fulfillment of God’s good pleasure toward his people will be at the beginning of Christ’s kingdom, when Israel, in true humility and repentance, will recognize their Messiah, and cry, “Blessed is he that cometh in the name of the Lord.” (Matt. 23:39) Then Israel will be “a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.”—Jer. 33:9

Our Key Verse says that once again the sounds of joy, gladness, and praise to God, will ring throughout the land of Israel, as they proclaim his great mercy toward them. Such will be the blessed results of the establishment of Christ’s kingdom on earth. Yet, blessings to Israel will be only the beginning. God’s word is replete with statements which indicate that the blessings of the kingdom will extend to “all the nations of the earth.”—Gen. 22:18 ■

What the LORD Requires

“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . He hath shewed 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 6:6-8

THE DETAILS OF THE

divine will may vary in their application to us as individuals, yet the basic principles of what God requires of his people are the same for all. These basic principles have operated in the past—they function now, and they will continue to do so in the future. Our text summarizes the Heavenly Father’s requirements very simply: Do justly, love mercy, and walk humbly with God. It was these principles that Jesus perfectly exemplified during his earthly ministry, and which we as his disciples must also follow as we endeavor to fully develop the “mind of Christ.”

We are to appreciate that circumstances vary according to the will of God for a particular time. As an example, for anyone to humble himself before God during the present Gospel Age means walking the narrow way of sacrifice and suffering even unto death. This has been God's will since the death and resurrection of Jesus. To humble oneself before God during the coming Messianic kingdom, however, will not mean suffering unto death. It will mean walking the highway of life, back to mental, moral, and character perfection as human beings on a restored and "glorious" earth. (Isa. 60:13) Nevertheless, all, whether in this age or the next, will have to humble themselves before God. No blessings will accrue to those who do not.

The tendency of the fallen flesh is to lose sight of these fundamental principles of the Lord's unchanging requirements. The inclination is to seek ways of pleasing God that are less exacting—more satisfying to the flesh. This was true in the days of the prophet when our text was written, and it is still true today. To find an easier way of serving God usually means seizing upon some detail of his will and magnifying its importance to the exclusion of other divine requirements. We should always be on guard against such tempting practices.

Some of the results of this fallen tendency of the flesh are alluded to in our text. The prophet asks, "Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil?" Under the arrangements of the Law given to Israel, God was pleased for his people, in certain instances, to offer rams in sacrifice to him, and to have them use oil

in connection with their religious services. These things were commanded by God in the Law. The Israelites could not have neglected them and at the same time have been wholly pleasing to him.

However, rams and oil were not the only things that entered into God's will for his typical people. Even though a thousand rams were brought, and ten thousand rivers of oil were used, these would not give anyone license to ignore or omit the other requirements of God. As God said to his people through another of his prophets, "Bring ye all the tithes [not some, or most, but all] into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing."—Mal. 3:10

NEW TESTAMENT CONFIRMATION

The Apostle Peter's outline of the divine will for Christians is very comprehensive. After exhorting to add what are sometimes termed, the "graces" of the Spirit, the apostle tells us that if we do these things we shall not be "barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ," and we "shall never fall." (II Pet. 1:4-10) No half-measures are acceptable. The apostle's outline of the divine will includes not only the growth of grace in our hearts, but the outward expression of it in understanding and activity.

In these verses, the Apostle Peter says we are to add to our faith virtue—that is, mental and moral excellence. Virtue is very essential in the Christian life. Without it, we shall be of those who are simply tossed about by every wind of doctrine. To have

virtue implies strength of character. This is derived from a living faith in God and his Word. We should endeavor to be strong in the Lord and in the power of his might. This we do by prayer, by study of the Scriptures, and by fellowship with the brethren. Let us not make the mistake of thinking, however, that we can stand in our own strength. If we do, we shall surely be thrown off our guard, and fall. As the scripture says, "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

Not only have we the need to increase in faith and fortitude, Peter says, but we are also to grow in knowledge. Paul states the matter this way, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:10) If we are to increase in knowledge, then we must apply the knowledge as we acquire it. Rightly dividing the truth and fidelity to all its principles are primary requisites to our growth in the grace and knowledge of our Lord.—II Tim. 2:15; II Pet. 3:18

Viewed from this standpoint, we can see that knowledge is fundamentally important to us as Christians. The Scriptures testify, "We know that we have passed from death unto life, because we love the brethren." "We know that we are of God, and the whole world lieth in wickedness." "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (I John 3:14; 5:19; Rom. 8:28) To "know" these things is essential to our walk in the narrow way.

While the attainment of an accurate knowledge of the Truth is of primary importance to the footstep

followers of Jesus now, our ultimate goal is to share in Christ's resurrection to the divine nature. (Phil. 3:10,11) It is through the knowledge of the Truth that we are able to keep the requirements of the Heavenly Father—to do justly, to love mercy, and to walk humbly before him, and thus be found worthy of such a great reward.

Our text says, "He hath shewed thee, O man, what is good; and what doth the LORD require of thee." The test which God applies as to whether we love him or not, is in the knowing and doing of his commandments. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21) We need, therefore, both to know and to do the will of God. Indeed, if we do not know the will of God for us, we will be unable to do it.

KNOWING AND DOING

God shows us what is good, and what he requires of us, through a knowledge of his Word. It is also true that we cannot know what he requires of us unless we have a knowledge of his will. Therefore, knowing God's Word, and his will as revealed in it, is of utmost importance to his people. Hence, the Scriptures say that we are to study for the purpose of showing ourselves approved unto God—not approved unto this brother or that sister, but approved unto God.

From this standpoint alone can we glory in the knowledge of God's great plan of the ages—not merely because we know it, but because, through it, God has revealed his will to us. As we read in Jeremiah 9:24, "Let him that glorieth glory in this,

that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."

PETER CONTINUES

In addition to faith, virtue and knowledge, Peter says that we need to grow in temperance, or self-control. (II Pet. 1:6) We are reminded here of the proverb which says, "Better . . . [is] he that ruleth his spirit than he that taketh a city." (Prov. 16:32) "Self" rebels against the divine leadings and direction. It must be brought and kept under control. This task is made even more difficult by the fact that each day we observe a general absence of self-control in the lives of those not begotten to a living hope. Thus, in addition to our personal fight to attain self-control, we must resist the temptation to join in the world's lack of this same quality. Only by increasing control of self—and self-will—can we hope to bring ourselves more and more into harmony with God's will, and do what he requires of us.

Peter says we are to increase in patience. So many and varied are the obstacles in the way of the Lord's people that we need to increase in patience if, as Jesus said, we are to "endure unto the end" of the way. (Matt. 24:13) If we do not increase in patience, we will become "weary in well doing" and "faint" by the wayside. (Gal. 6:9) At times, we may deal justly with others, perhaps only to receive injustice in return. We may manifest love and mercy toward our neighbor, and not have it appreciated, but scorned. We *(Continued on page 36)*

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(Continued from page 31) may consistently walk in God's way instead of our own way, while at the same time being opposed by those who have the spirit of the world, the flesh, and the Adversary. We will need much patience—cheerful endurance and constant perseverance—if we are to meet the three requirements of our text.

Building on what has gone before, Peter says we are to grow in godliness. The word godliness is translated from a Greek word which means: "piety," "holiness," "reverence." We should certainly be of those who worship God in the spirit of holiness and reverence. How truly pious, holy and reverent was Jesus. He could say, "I do always those things that please him [my Father]." (John 8:29) Without reverence for God and for his Word, we could never be sure what God requires of us. When answering the tempter, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) Wherever we are—in meetings with the brethren, in our home, where we work—let us ever maintain our reverence for God and his son Christ Jesus.

Another "grace" Peter says we must add to our character is brotherly kindness. (II Pet. 1:7) That is to say, we should always have a deep and abiding interest in the welfare of our brethren. After exhorting the Christian to become fully equipped with the God-given armor, Paul then says, "Praying always . . . for all saints." (Eph. 6:18) Brotherly kindness implies our interest in one another is to be that of a spiritual family. This family includes not merely the brethren of the ecclesia to which we belong, but all the brethren throughout the world.

There is a danger at times of becoming constricted in our spiritual outlook. The Apostle Paul said, “Be ye also enlarged.” (II Cor. 6:13) While keeping the local viewpoint and its related privileges of service in mind, let us not lose sight of that broader perspective which takes in the interest of the Lord’s people and his work generally. We want to increase in brotherly kindness toward all. We do not want that narrow, confined, limited, and selfish spirit which says, as it were, “Bless me and my wife; my son and his wife; us four and no more.”

Finally, Peter tells us to increase in love, that ultimate divine principle of unselfishness. This unselfish love enables us to bestow blessings upon all those with whom we come in contact—brethren, families, neighbors, job associates, even our enemies. If we fail to increase in love, we cannot possibly meet the requirements of our text to do justly, love mercy, and walk humbly with our God.

After providing this list of graces to add to our character, Peter said, “If ye do these things, ye shall never fall.” (II Pet. 1:10) We wish to emphasize that he did not mean if you do one or two of them you will never fall. To use the illustration of our text—it is futile to come to the Lord merely with “rams” and “oil,” even though these might be great in quality and quantity. All the Lord’s requirements are important, and should be faithfully met to the best of our abilities.

PRAYER

One of the outstanding privileges and necessities in the life of a Christian is prayer. However, even prayer loses its true value when other features

of God's will and purpose for us are neglected and ignored. It is in prayer that we express our thanksgiving to God. We seek his forgiveness for our transgressions. We ask for strength and guidance in our daily efforts to meet his requirements. When the Scriptures exhort us to "pray without ceasing" and to be "instant in prayer," it means that we should consistently maintain the spirit of prayer in all our enterprises. (I Thess. 5:17; Rom. 12:12) Prayer is not a ceremonial rite, but rather one of the divine provisions of grace.

Prayer is a means to an end, but not the end itself. It is very precious to the followers of the Master. Often it has been said that prayer is the vital breath of the New Creature. Yet, we should not engage in prayer to the exclusion or neglect of anything else. It is certainly a privilege and a necessity to come before the Heavenly Father with a liberal supply of the oil of prayer, but if we lose sight of the ultimate objective of our calling, even "ten thousands of rivers" of such oil will not enable us to fulfill that which God requires of us.

FOR THE BRETHREN

We are admonished to lay down our lives for the brethren. (I John 3:16) This sacrificial service is prompted by love. To do so means that God's requirement of mercy and loving kindness is being worked out in our lives. Let us be on guard, however, against having too restricted a view of who constitutes our brethren. We must not restrict our outlook merely to those with whom we are personally acquainted. Do not let us think that we have fulfilled our obligations when we have done what

we can for the spiritual and material welfare of these, but have ignored the same needs of others of our brethren.

Sometimes brethren with whom we are not personally acquainted need our help. This was true in the Early Church. Paul visited both the Jewish and the Gentile brethren, building them all up in the most holy faith. Our interest should be for all the brethren. As opportunities arise, let us be prepared to disregard our own personal and local preferences, if by so doing the general interests of the Lord's people and his work are best served.

The Lord richly blesses those who make self-sacrificing efforts to help the brethren. Truly, this also is a part of that which God requires of us. It, too, is only a part and must not be so magnified and emphasized as to smother other requirements of the Heavenly Father. We need to exercise the spirit of a sound mind in all these things.

PREACH THE WORD

Another important element of God's will is given by Paul when he instructed Timothy to "preach the word." (II Tim. 4:2) Faithfulness in all the requirements of the Lord means that we will be doing what we can, both as individuals and ecclesiastas, in the work of spreading the Truth as a witness to our God, as well as for the enlightenment of those who will accept it and make it their own.

One of the evidences of life is activity. For the Lord's consecrated people, activity in his service should be the natural result of being filled with the Truth and its spirit. At the same time, however, we do not engage in any service of the Truth with the

thought that by such faithfulness we can earn our way into the kingdom. It is by grace that we are saved, and it is also by grace that we will have a place in the kingdom. (Eph. 2:4,5,8) Jesus said, “It is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) This will not be accomplished by works alone, but God wants us to appreciate his grace. He wants us to value it so highly as to be willing to spend and be spent in the telling of the Gospel message to others. As the poet has expressed it in the words of the hymn, “Yet low in the dust I’d lay me That the world my Savior might see.”

In the economy of God, it has been so graciously arranged that the overflow of appreciation from the hearts of his consecrated people can be utilized by him for the blessing of others. Thus we can lay down our lives for the brethren. We can bear witness to the Truth. These things we can do with the assurance that our labor will not be vain. We can rejoice because we know that it is God’s will for us, and in so doing, we are walking humbly with him.

CONTENDING

Another detail of the Lord’s requirements for his people is found in Jude 3, where we are told to “earnestly contend for the faith which was once delivered unto the saints.” The exercise of this privilege has a very direct bearing upon our success in doing justly, loving mercy, and walking humbly with our God. If we appreciate the wonderful light of truth as we should, we will gladly and earnestly contend for it. We will guard it as a very precious treasure in our own hearts, and do all in

our power to help others of our brethren do the same. If we are inclined to take the view that it really does not matter what we believe, then such an attitude should be regarded as a danger signal.

Failure to earnestly contend for the faith once delivered to the saints may be caused by specializing along only certain lines of what the Lord requires, to the neglect of other important elements. For example, perhaps the conclusion has been reached that prayer and brotherly kindness are the only essentials of Christian development—that it does not really matter what we believe or what others believe. Human reasoning might conclude that such an attitude is a noble exercise of tolerance, but it sometimes arises because faith has been lost in one or more doctrines of truth which we come to regard as no longer important or applicable. The Scriptures clearly teach that we are sanctified by the Truth. (John 17:17) Thus we should earnestly contend for the Truth by which we are sanctified, keeping it clean, pure, and bright.

JUSTICE, MERCY, HUMILITY

To do justly means to obey the Golden Rule, as stated by Jesus with these words, “All things whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12) This is a high standard, and should be always kept in mind in our dealings with others. We are also to love mercy—that great principle of unselfishness which is the basis of all God’s works and ways. The Psalmist David says, “The mercy of the LORD is from everlasting to everlasting upon them that fear [reverence]

him.” (Ps. 103:17) Blessed, indeed, are “the merciful: for they shall obtain mercy.” (Matt. 5:7) Very little, if any, progress can be made without the quality of godlike mercy.

Even though we do justly and love mercy, we will come short of what God requires of us unless we also walk humbly with him. This means we are to sacrifice our little all upon the altar of God’s will. He wants us to bring to his altar our “rams” and our “oil.” Most importantly, however, he wants us to bring anything and everything he may ask for—indeed, life itself. We have been shown in the Scriptures what is good, and what God requires of us. It is for us to live prayerfully and zealously day by day, keeping these requirements in mind, and endeavoring to live up to them.

Let us continue to rejoice in the knowledge of the Truth, and do all in our power to show our appreciation to God for the fact that he has taken us into his confidence and under his wings. The Heavenly Father has revealed to us his gracious plan of salvation. We can know nothing about his plan except as he reveals it to us through his Word. As we are able to view all matters from the divine standpoint, our lives will be blessed even in the midst of earth’s lamentations.

It is true that we long to see the end of suffering, dying, and death. Let us realize, however, that our Heavenly Father and the Lord Jesus are even more interested in the human family than we are. God’s wisdom knows best just how fast his plan of the ages should progress. Like the skilled surgeon who cuts deeply in order to heal, so the Lord in his great abounding love, and vastly superior wisdom, knows

exactly what is best for all individuals in order that their everlasting blessing may be assured.

GOD WILL HELP

Let us be assured that God will help us day by day. He helped his people in ages past, and we can witness that his love is still the same. He will assist us through the blessed assurance of his Word, and through fellowship with those who are truly his. He will help us in his providential overruling of all our affairs, and in permitting those experiences which, if rightly received and endured, will make us vessels fit for the Master's use, now and in the future.

From the human viewpoint, the entire world scene is dark, confused, and full of anxiety. How blessed it is in this time of the world's perplexity to have a theme of life that lifts us above the trouble, and keeps us rejoicing in the blessings that are ahead. Our whole course in life should be governed by the knowledge that the present evil order of things is soon to give place to the new order of things—the restitution of all things as spoken in the Scriptures.—Acts 3:19-21

As followers of Christ, we must continue to be guided at all times by the Heavenly Father's Word, and more earnestly than ever before, "seek . . . first the kingdom of God, and his righteousness." (Matt. 6:33) Let us resolve that we will zealously do all we can to lay down our lives for the brethren, and to comfort and cheer others by bearing witness to the glorious Messianic kingdom, so near at hand. While doing so, let us ever keep in mind that which the Lord requires of us—"To do justly, and to love mercy, and to walk humbly with thy God." ■

Receiving a Kingdom which Cannot Be Moved

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”
—Hebrews 12:28

WE ARE LIVING IN WHAT

the Scriptures foretold would be a time of shaking. Haggai prophesied, “I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations.” (Hag. 2:6,7) Paul, when quoting from this passage, explained that in this foretold time of shaking, much

which constitutes this present evil world will be removed—everything that is mingled with sin and selfishness. He also speaks of those things “which cannot be shaken,” and assures us that these will “remain.”—Heb. 12:26,27

THE MESSIANIC KINGDOM

The things which cannot be shaken are those which pertain to the long-promised kingdom of

Christ. In our opening text, Paul mentions that we will receive a kingdom which “cannot be moved.” Various passages of Scripture present the viewpoint of the kingdom having its rightful place in the earth. Based on these, and the prophetic signs of our day, we believe that the kingdom’s establishment in power and great glory for the blessing of all the families of the earth with peace and life is near at hand.

In our Lord’s parable of the wheat and the tares, the wheat is said to represent the “children of the kingdom,” which was sown by Jesus at the beginning of the Gospel Age, and the tares represent the “children of the wicked one,” Satan. We are told that in the harvest at the end of the age the tares are gathered out of the field, representing the removal of all things which “offend” and “do iniquity.” It is then that the righteous “shine forth as the sun in the kingdom of their Father.” (Matt. 13:37-43) Connecting this parable to the words of Paul previously cited, the tares are part of that which is shaken and taken away. The wheat, however, relates to that which “cannot be shaken.”

In Psalm 46:1-5, we have another prophecy of the time in which we are living. In this passage, we see the shaking and removal of “mountains,” and the roaring of the “sea.” Even “the earth”—present sinful arrangements of society—is “removed.” The Lord’s truly consecrated people, however, are given the assurance that he is caring for them. “God is in the midst of her; she shall not be moved,” is the assurance that is given to them in this prophecy.

Thus, while now is a shaking time, when the very foundations of man’s world continue to crumble,

we are in the process of development to ready us to receive a kingdom which cannot be moved. This is the long-promised kingdom of the Messiah, and we are a very favored people to be receiving such a kingdom, if faithful to our consecration vows.

What does it mean to be “receiving” the kingdom? Jesus said to his disciples, and to us, to “seek . . . first the kingdom of God, and his righteousness.” (Matt. 6:33) Peter admonished faithfulness in order that we might have an abundant entrance into the “everlasting kingdom of our Lord and Saviour Jesus Christ.”—II Pet. 1:10,11

The expression, “kingdom of our Lord and Saviour Jesus Christ,” is used in the Bible from different standpoints. Sometimes it refers to the rulership aspect of the Messianic kingdom. We believe this is true of Jesus’ admonition to seek first the kingdom, and of the statement in our text which says that we are receiving a kingdom which cannot be moved. It is true also of Peter’s admonition to seek an abundant entrance into the kingdom.

There are other references to the kingdom, however, which relate to the blessings to be received by its subjects—“all the families of the earth.” (Gen. 28:14) One of these references is found in Isaiah 2:3. Here the kingdom is symbolically described as a great mountain. The prophecy reads, “Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” While we today recognize the blessed promise of receiving a kingdom which cannot be moved, the

subjects of that kingdom are not yet saying, “Let us go up to the mountain of the Lord.”

RULERS SELECTED

The rulers of the kingdom must first be selected from mankind, and prepared for the high position they will occupy in that kingdom. This great work has been in progress since Pentecost. Jesus was the first of the spiritual rulers to qualify for this high position. He is the “KING OF KINGS, AND LORD OF LORDS.” (Rev. 19:16) Those who, throughout the present Gospel Age, have been willing to suffer and to die with him, have also proved worthy to live and reign with him. The work of calling and testing these still continues. They are those who, through their faithfulness, are “receiving a kingdom” from this standpoint.

There are also to be human representatives of the kingdom’s spiritual rulers. The work of selecting these earthly representatives was conducted by God during the ages preceding Jesus’ First Advent. The Scriptures indicate that the first of these to qualify was Abel. (Heb. 11:4) The last was probably John the Baptist, of whom Jesus said that, although none born of women was greater than John, the “least in the kingdom of heaven is greater than he.” (Matt. 11:11) This does not mean that John the Baptist will not be in the kingdom at all. It simply means that he will not be one of the heavenly, or spiritual, rulers in that kingdom.

The human representatives of the kingdom, who were God’s faithful servants of past ages, are described as those who will be “princes in all the

earth.” The *Rotherham Translation* says “rulers in all the earth.” (Ps. 45:16) Jesus prophesied that in the kingdom mankind would come from all parts of the earth and sit down with these Ancient Worthies to be taught by them. (Matt. 8:11; Luke 13:28,29) In the 11th chapter of Hebrews, Paul mentions a number of these faithful men and women of old, and tells of their steadfast loyalty to God under the most difficult circumstances. He also explains that, despite their great faith, God has “provided some better thing for us, that they without us should not be made perfect.”—Heb. 11:39,40

The “better thing” which God has provided for the followers of Jesus during the present age is their spiritual reward and the privilege of living and reigning with Christ a thousand years. (Rom. 2:7; Rev. 20:6) It is through faithfulness to the terms of this “heavenly calling” that we will receive the position of rulership in the kingdom. (Heb. 3:1) Meanwhile, we rejoice in prospect of the blessings which the Lord has promised to shower upon the world of mankind through these heavenly and earthly rulers of the kingdom.

The Messianic kingdom is portrayed in Micah 4:1,2 as the “mountain of the house of the LORD,” which is to be established upon the “top of the mountains.” In this prophecy, the two ruling phases are referred to as “Zion” and “Jerusalem.” We believe that in this prophecy the spiritual, or heavenly, phase of the rulership of the kingdom is symbolized by Zion, and the earthly phase by Jerusalem. The law of the Lord “shall go forth of Zion”—that is, from Jesus and his faithful followers, glorified and enthroned as the spiritual rulers of the

kingdom. The “word of the LORD” shall go forth “from Jerusalem”—the earthly rulership phase of the kingdom. The expression “word of the LORD” would seem to imply the interpretation and teaching of the “law” which will originate from symbolic Zion, and be presented to the people by the Ancient Worthies, Christ’s earthly representatives.

THE KINGDOM’S BLESSINGS

Countless wonderful blessings will reach the people through the arrangement of the Messianic kingdom. Micah’s prophecy (vss. 2-4) speaks of learning God’s ways, of beating “swords into plowshares,” and assures us that “none shall make . . . afraid.” There will be security for all—symbolized by everyone dwelling “under his vine and under his fig tree.” Truly the blessings of the kingdom will be rich for all who become its faithful subjects.

In Isaiah 25:6-9, the kingdom is again symbolically described as a “mountain.” Here we are informed that in this mountain the Lord will prepare for all people—the subjects of the kingdom—“a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” We are also assured that in this symbolic mountain the Lord will “swallow up death in victory,” and that “the Lord GOD will wipe away tears from off all faces.”

These are among the blessings which will be made available for the subjects of the kingdom. These blessings to mankind are not presently available here in 2014. Rather, they must wait until the final member of the rulership phase of the kingdom has completed his course faithfully

“unto death.” It is from this standpoint that we are now in preparation for receiving the kingdom. The plan of God cannot fail. All human plans and works are failing, being shaken by the winds of selfish strife. The kingdom we are receiving cannot be moved, for God is in the midst of those who compose this kingdom class, and he is more powerful than all the enemies which might be arrayed against them.

HOW RECEIVED

The method by which we are “receiving a kingdom which cannot be moved” is stated by Paul in our text, where he says, “Let us have grace, whereby we may serve God acceptably with reverence and godly fear.” From this statement, we see that the Lord is pleased to give us this high position in the kingdom—but not unconditionally. There are certain terms attached to the receiving of this marvelous gift, and on our part, it is the meeting of these terms that is involved in our receiving the kingdom.

This is just another way of saying that we need to make our “calling and election sure.” (II Pet. 1:10) The process of receiving the kingdom calls for faithfulness to the divine will, the details of which God reveals to us day by day. We cannot know with any degree of certainty what trials and testings lie ahead. However, we know that if we hold fast and depend upon the grace of God, and are wholly devoted to the doing of his will, we will be in a position to receive that kingdom which will soon remedy all earth’s ills.

We know that the Lord will continue to work in and through us to do his good pleasure. We do not

know how rapidly Satan's world will continue to deteriorate from its present "shaking." However, we have the promise that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Thus we can press forward with confidence, knowing that while all the world may deride our choice, it matters not, for we have accepted a call to glory, honor, and immortality, and to a position in that kingdom of divine promise which soon will be established for the blessing of all the families of the earth.

In order to receive the kingdom which cannot be moved, we must abide by the terms of our calling. One of these terms is that we must deny ourselves, take up our cross and follow the Master. (Matt. 16:24) Denial of self implies being emptied of self, and filled with the Holy Spirit of love. The meeting of this condition immediately places us in a position contrary to the world. It means that all we do will be done not for ourselves but for the Lord, for his people, and for his cause. From the human standpoint, we might wish to take sides in some of the world's controversies, but the terms of our receiving the kingdom which cannot be moved do not allow this. We will continue to live in this world, but not be of its spirit.—John 17:11-16; I Cor. 2:12

Being emptied of self, and filled with the Spirit of the Lord, mean that the fruits of the Spirit—love, peace, joy, gentleness, etc.—will manifest themselves in our daily dealings with one another as brethren, as well as with the world. Having denied self, we will not be seeking our own desires, but will gladly continue to sacrifice those things which might be rightfully ours in order that others might be blessed.

This will not be easy in a selfish, sinful world, but it is one of the ways in which we are receiving a kingdom which cannot be moved.

LAYING DOWN OUR LIVES

Another of the terms of receiving the kingdom was expressed by Jesus when he said we should love one another as he loved us. (John 13:34; 15:12) Later, John explained what this means—that it called for the laying down of our lives for the brethren. (I John 3:16) Many in the world will lay down their lives for one cause or another. Today this is seen on the “battlefields” of one or more of the internal conflicts now raging in different parts of the earth—Ukraine, Gaza, Iraq, Syria, and other wars and struggles taking place in various countries.

The world will continue to pursue its aims, and many will sincerely give their lives in the service which they believe to be right. However, we are enlisted in the greatest of all causes. It is the means through which God has promised to establish a powerful government in the earth to provide blessings for the people which they are unable to secure for themselves. It is a position of rulership in this kingdom that we will receive if we are faithful in sacrificing our all in ways directed by the Heavenly Father.

Thus we are to continue to lay down our lives for the brethren, as this is one of the means by which the grace of God is working on our behalf. Our brethren, likewise, are laying down their lives for us. Let us be faithful in this cooperative work whereby all the true followers of the kingdom are being prepared for their places in the kingdom.

We are also laying down our lives for mankind as a whole. Paul refers to this as a baptism for the dead. (I Cor. 15:29) This statement is not to be taken literally, but symbolically. It is our privilege to be joint-sacrificers with Jesus, who laid down his life to redeem mankind from sin and death. The redemption of the world is not involved in our sacrifice. Nevertheless, if we prove our willingness thus to be conformed to Jesus' sacrificial death, we will have a share in the blessing of mankind with peace, health, and life. It is in this way that the benefits of Christ's sacrifice, including those of his body members, will reach the world through those who are now receiving a kingdom which cannot be moved.

What this means is that we are dying for a cause, the Messianic cause, the cause of the great Creator, which cannot fail. Millions of people will experience disappointments throughout the coming years before the establishment of Christ's kingdom. Their plans, schemes and efforts will be shaken and crumble before them. Where they perhaps hope to find light, they will stumble further into darkness. However, it will not be so with those who are receiving a kingdom which cannot be moved. We will know that every evidence of the failure of man is but an added assurance that the kingdom of the Lord is near, so we will lift up our heads and rejoice.—Luke 21:28

We will not rejoice because the world is suffering, but rather in the added evidence that all suffering is soon to be brought to an end through the agencies of the kingdom which we are receiving. No matter what the near future holds for the world, we know that for us it will continue to mean the

blessing of the Heavenly Father—that blessing which maketh rich, and to which no sorrow is added. (Prov. 10:22) Thus we can look ahead with confidence, because by God's grace we are working toward the fulfillment of the conditions upon which we may hope to share in that kingdom's rulership.

PROCLAIMING THIS HOPE

It would seem that there are yet various developments to take place in the world before the kingdom of Christ will be manifested for the blessing of the people. However, we can proclaim to the people, as we have opportunity, that we are living in the last days of the reign of sin and death, and that the kingdom of the Messiah is near, yea, "even at the doors." (Matt. 24:33) Indeed, bearing witness to the Gospel of the kingdom is one of the ways in which we have the opportunity of proving our worthiness to receive that kingdom which cannot be moved. Paul expressed the great importance of this when he said, "Woe is unto me, if I preach not the gospel!"—I Cor. 9:16

The prospect for the consecrated people of God is a bright one. We see, and also experience, many of the troubles which are upon the world. Yet, by the eye of faith, we see through and beyond these chaotic conditions to the establishment of the kingdom, in which we have been promised joint heirship with Christ. The hope of sharing with Jesus in the rulership of this kingdom is a joy set before us which gives us courage to endure the light afflictions of the present, knowing of the eternal weight of joy and glory that will follow.—II Cor. 4:17,18; I Pet. 1:3-5

Let us remember that in order to ultimately receive our position in the kingdom, daily faithfulness to the terms of our covenant of sacrifice with God is necessary. We can rejoice that the grace of the Lord is promised to the faithful. By this grace, we can continue to serve him faithfully with “reverence and godly fear,” until we hear those much longed for words, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”—Matt. 25:21,23 ■

“All who seek the LORD will praise him. Their hearts will rejoice with everlasting joy. The whole earth will acknowledge the LORD and return to him. All the families of the nations will bow down before him. For royal power belongs to the LORD. He rules all the nations.”

—*Psalm 22:26-28, New Living Translation*

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.

Brother Donald Englishman, Durango, CO—July 12. Age, 78

Brother Leonard Marzewski, Metropolitan Detroit, MI—July 31. Age, 91

Sister Felicia Everett, Denver, CO—August 2. Age 96

Brother Nick Kasperowicz, New York, NY—August 10. Age, 96

Brother Leonard Wesol, Orlando, FL—August 17. Age, 86

Christ's Constraining Love

"The love of Christ **THE LOVE OF CHRIST IS constraineth us."** the love of the Heavenly —**II Corinthians 5:14** Father. We do, of course, know something of God's love apart from Christ. God's love is manifested in the sunshine, the rain, and in the wondrous provision of all the things we need. Those who think reasonably see in all these things a manifestation of the Creator's love. How much greater, however, is the boundlessness of divine love that is revealed to the Christian through the life of our savior, Christ Jesus.

The disciples said to the Master, "Shew us the Father," and Jesus replied, "He that hath seen me hath seen the Father." (John 14:8,9) In the life of Jesus, as recorded in the four Gospels, we have a wondrous close-up view of the Father's love. It is this love that constrains us—that is, draws and holds us within its control. The Bible tells us what this control is, saying that inasmuch as we see Christ's love manifested by the sacrifice of himself for us and for all, we conclude that we do not really belong to ourselves, but to him who died for us.

Hence we should live unto him and not unto ourselves.—I Cor. 6:19,20; II Cor. 5:15

If we are thus truly bound by Christ's love, it should hold us within the constraints of humility and unselfishness in our walk with God. This means that if we find ourselves viewing life and its experiences from the standpoint of how we can benefit most therefrom according to the flesh, we are straying from the drawing power of the Master's love. A daily check-up on our attitude should reveal how close we are living to Christ—how closely we are walking in his footsteps.

To the extent that we are constrained by the love of Christ, we will endeavor to be guided by his example in all things. There are many wonderful examples of faithfulness given in the Bible. We think of Enoch, who "walked with God;" of Abraham, who pleased God by his faith; of Moses, who was "meek, above all . . . men;" of David, a "man after [God's] own heart;" and of others who were commendably noted in various ways. We can profit by their example in many respects, but not altogether, for these faithful servants of God did some things we should not do. With Jesus, however, it is different. His entire life—perfect in thought, word, and deed—is a pattern for our lives if we have yielded to the constraining influence of his love.

Jesus knew God's plan far better than we know it, and it is well to keep this in mind in considering the example of his life. He knew that the kingdoms of this present evil world were all a part of Satan's empire, but he did not rail against those kingdoms. He taught, rather, that we should render to Caesar

the things that are Caesar's, and to God the things that are his. (Matt. 22:21) He knew that the scribes and Pharisees of his day were hypocrites, and when conversing with them, he told them so. He did not go out of his way publicly to proclaim this fact to the world, but he did tell the Pharisees of their hypocrisy.

Jesus, furthermore, could read the hearts of people. He could say of Nathaniel, "Behold an Israelite indeed, in whom is no guile!" (John 1:47) On the other hand, when there was guile, such as he detected in the hearts of the Pharisees, he was qualified to tell them about it. If we could read the hearts of individuals today as Jesus did, we could safely follow his example in dealing with hypocrites. However, since we cannot do this, it would be wise to maintain a course of proclaiming the comforting message of the kingdom, rather than to expose the imperfections of others.

Jesus was holy, harmless, undefiled, and separate from sinners, being in no way contaminated by his contacts with fallen man. However, this was not because he kept himself distant from the people, or separated himself from their company. We likewise are to keep ourselves unspotted from the world, not by holding aloof from mankind, but by the indwelling spirit of God that helps to shield us from the imperfections with which we are surrounded. Like Jesus, we cannot hope to bear witness to the people if we do not come in contact with them. As our Master was not contaminated by his contact with publicans and sinners whom he wished to help, so we can keep ourselves separate from the world while bearing witness to it.

Jesus knew the time was not then due for the conversion of the world. He saw that not even the Jewish nation would be converted as a result of his ministry. Nevertheless, he zealously performed “mighty works” in Chorazin, Bethsaida, and Capernaum, placing a measure of responsibility upon the individuals in those cities because they did not repent.—Matt. 11:20-24

The Heavenly Father’s love, which prompted the gift of his Son to be man’s Redeemer, was thus manifested in the Son by his untiring effort to help Israel see the light and repent. His deep concern was revealed near the close of his ministry, when he said, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”—Matt. 23:37

If we are constrained by the love of Christ, we should have no less interest in our fellow men than he displayed, especially in our brethren. We, like Jesus, know that this is not the time when the world will be converted. We recognize that only one here and one there, even of those who profess to be Christians, will accept the Truth in this age. We see, furthermore, as Jesus did, that a glorious opportunity is yet to be given to all mankind under the favorable conditions of Christ’s kingdom. However, if the constraining influence of Christ’s love has the same effect upon us as it had upon him, we will work just as hard and sacrifice just as much to let our light shine now as though we believed the world actually would be converted as a result of our efforts.

We are not to do this in the spirit of accomplishing great and wonderful works. Neither are we to do it to make a name for ourselves, or to convince ourselves or others that we have a right to God's favor because of our works. We will also not do it in order to build a big church organization. Jesus did not engage in his ministry of service for any of these reasons.

We are to minister as Jesus did because we want to be like him, fully yielding to the constraining power of his love. We are to do so, not at the expense of our own growth in grace and love, but because our increased growth in love impels us to serve others. Being constrained by the love of Christ to lay down our lives in the service of the Truth, and for our brethren, we will also endeavor to follow his example of kindness, mercy, patience, long-suffering, and brotherly kindness in all that we say and do. Let us all continue to pray for one another, that we may be constrained more and more by the love of Christ, and be more like him in all things. ■

“Love is kind.”—I Corinthians 13:4

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the church—everywhere.

—Songs in the Night, September 2

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“Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
—*Psalm 119:33,34*

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

R. Gorecki

Moorhead, MN	September 5
Selkirk, MB	6
Yorkton, SK	7
Saskatoon, SK	8
Selkirk, MB	10,11
Moorhead, MN	12

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

T. Alexander

Seattle, WA	
	August 30-September 1

G. Balko

Seattle, WA	
	August 30-September 1

R. Charlton

Seattle, WA	
	August 30-September 1

M. Davis

Seattle, WA	
	August 30-September 1

O. B. Elbert

Toronto, ON	September 20,21
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R. Goodman

Seattle, WA	
	August 30-September 1

L. Griebs

Seattle, WA	
	August 30-September 1

S. Jeuck

Louisville, AL	September 7
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P. Mora

Seattle, WA	
	August 30-September 1

D. Rawson

Seattle, WA	
	August 30-September 1

T. Ruggirello

Columbus, IN	September 20,21
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"Wherefore comfort yourselves together; and edify one another; even as also ye do."

—I Thessalonians 5:11

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

SEATTLE CONVENTION, August 30-September 1—
Seabeck Conference Center, 13395 Lagoon Drive NW,
Seabeck, WA 98380. Contact L. Flinn. Phone: (253) 838-
3822 or E-mail: laurie@flinn.us

HUNTSVILLE CONVENTION, September 5-7—Radis-
son Inn Huntsville Airport, 8721 Madison Blvd., Madison,
AL 35758. For reservations: (800) 395-7046. Mention
Huntsville Bible Students. Contact J. Cothren. Phone:
(256) 852-8505 or E-mail: jimmycothren@att.net

COLORADO CONVENTION, September 19-21—
The Courtyard by Marriott, 14700 W 6th Ave, Golden, CO
80401. Contact L. Turner. Phone: (303) 809-1957 or
E-mail: twink94@comcast.net

**COLUMBUS HARVEST CONVENTION, September
20,21 —**Ledwinka Farm, 10004 E. 550 N., Columbus, IN
47203. Contact D. Ledwinka. Phone: (812) 546-5276

MILWAUKEE CONVENTION, September 27,28—
Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI
53207. Contact S. Kuenzli. Phone: (414) 257-2672

LOS ANGELES CONVENTION, September 28—
Burbank Auditorium, 406 Irving Drive, Burbank, CA
91605. Contact J. Wojcik. Phone: (818) 438-1086 or E-mail:
jrbwojcik@yahoo.com

NAMBOUR CONVENTION, October 3-5—Alexandra
Headlands, QLD, Australia. Contact D. Greenhalgh.
Phone: +61-75483-1946 or E-mail: darryngreenhalgh@
hotmail.com

LAGOS CONVENTION, October 4—Contact C. Oledibe,
#4 Morning Star Church Road, Ejigbo, Lagos, Nigeria.
Phone: 234-703-369-3841 or E-mail: oledibe@yahoo.com

PITTSBURGH AREA CONVENTION, October 4,5—
Sewickley Grange Hall, Route 136, West Newton, PA
15089. Contact G. Balko. Phone: (724) 771-0139

GRAND RAPIDS CONVENTION, October 12—
GRBS Church Building, 830 North Park Street NE,
Grand Rapids, MI 49525. Contact J. Houlmont. Phone:
(231) 972-4259 or E-mail: ljhoulmont@gmail.com

BRAZIL CONVENTION, October 18—Cult Hotel,
Recife, Brazil. Contact L. Bezerra. E-mail: estudantesd-abiblia_aurorabrasil@hotmail.com

SAN LUIS OBISPO CONVENTION, October 18,19—
Masonic Hall, 859 Marsh Street, San Luis Obispo, CA
93401. Contact M. Allard. Phone: (805) 773-2963 or
E-mail: medlallard@juno.com

ORLANDO CONVENTION, October 25,26—South
Seminole Lodge, 122 Triplet Lake Drive, Casselberry,
FL 32707. Contact J. Kuenzli. Phone: (407) 831-2098 or
E-mail: jkuenzli@cfl.rr.com

DETROIT JOINT CONVENTION, October 26—
Contact G. Zendler. Phone: (248) 399-8843 or E-mail:
ngzendler@wowway.com

NEW HAVEN CONVENTION, November 2—West-
woods Italian-American Club, 85 Chase Lane, West
Haven, CT. Contact A. Suraci, 171 Johnson Road,
Hamden, CT 06518. Phone: (203) 248-3793 or E-mail:
annasuraci@comcast.net

PHOENIX CONVENTION, November 16—Boys and
Girls Club of Scottsdale, 8250 E. Rose Lawn, Scottsdale,
AZ. Contact C. Humphreys. Phone: (480) 226-9076 or
E-mail: christystscastles@gmail.com

IBADAN CONVENTION, December 6—Contact C.
Egbu, #24 Fayemi Street opp. Coca Cola, Mokola,
Ibadan, Oyo State, Nigeria. Phone: 234-803-333-9949
or 234-808-214-6621 or E-mail: egbucaje@gmail.com