

a herald of Christ's presence

THE DAWN

"WHEREFORE WE
RECEIVING A KINGDOM
WHICH CANNOT BE
MOVED, LET US HAVE
GRACE."

--Hebrews 12:28

AUGUST 1965

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Divine Intervention

A STATE of chaos and revolution exists within many countries of the world. The semblance of peace which does exist in the earth is maintained by sheer force of arms on the part of the more powerful nations, and it is a question in some instances as to whether or not these may be using their propaganda and armed might to foster revolution in smaller nations and thus prepare the way for their take-over. The United States seems genuinely interested in promoting peace and security within small nations, and takes the view that to accomplish this the spread of communism must be halted. When nothing else will accomplish this, the United States seems not to hesitate to intervene by force of arms.

Only under unusual circumstances do the people of any nation welcome intervention by another nation, especially by means of armed force. Whatever the viewpoints of nations might be, we have been hearing much in 1965 about intervention. To those who are landing troops on the soil of other nations the word intervention describes a justifiable act which in the long run will be good for the people involved. They regard it as being necessary to prevent the complete breakdown of law and order, and ultimate control by the communists.

As followers of the Master, and students of the Word of God, it is not within our province to decide who is right in matters of this kind. To us the whole world situation gives evidence that man, with all his technical and scientific knowledge and advancement, is failing to govern himself in a manner to assure peace, security, and happiness for all. Human selfishness has driven man into a situation from which he is unable to extricate

himself. Some are trying one method, and some another, but ultimately all will fail, and we will have the climax of what the Prophet Daniel describes as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

There are millions in the world who profess to believe in God, and in his ability to help them, but it has not occurred to most of these that God ever will actually do anything to straighten out the tangled affairs of the nations, and of the world in general. They do not know that God has promised to intervene in human affairs and do for the people what they cannot do for themselves. And even if they knew this, their faith would not be strong enough to enable them to believe it. They look at secular history and observe that in the past God has never intervened to establish peace, and they ask why we should expect him to do so now.

Past Interventions

From biblical history, however, we learn that in the past God did intervene in human affairs. An outstanding example of this was the case of the Flood. Prior to the Flood, as the Bible explains, the world had become desperately wicked. The imaginations of men's hearts were evil, and that continually. (Gen. 6:1-5) Divine intervention at that time resulted in the destruction of the entire human race, with the exception of Noah and his family. These, following the instructions of the Lord, were brought safely through the Flood, and formed the nucleus for a new world.

There was divine intervention in the affairs of a nation when God delivered the Hebrew people from their bondage in Egypt. Pharaoh learned that he could not hold out against the God of the Hebrews, although he tried desperately to do so, finally losing his life in the attempt. The reason for this intervention is apparent. The Hebrews were God's chosen people, the children of Abraham. God had promised Abraham that all the families of the earth would be blessed by his seed. Since Jesus was that real Seed of promise, it was necessary that the descendants of

Abraham survive on the earth until Jesus, the Messiah, came. The bondage in Egypt might well have ultimately destroyed this people, hence God's intervention to deliver his people.

Many examples of divine intervention on behalf of individuals come down to us from the ancient past. Daniel was saved from the mouths of the lions. (Dan. 6:5-28) The three Hebrews were delivered from the fiery furnace. (Dan. 3:1-30) However, God did not intervene to save Jesus from death, for his plan was for his only begotten Son to give his life as the Redeemer and Savior of the world. (John 1:14; 3:16) During the course of his earthly ministry Jesus, by the power of God, performed many miracles, and later the apostles also performed miracles.

But since the days of the Early Church neither the world nor the professed people of God have witnessed much in the way of outward demonstrations to indicate that God is paying any particular attention to what is happening in the world. God's own people, by the eye of faith, recognize his dealings with them along spiritual lines, but they are allowed to suffer and to die even as the rest of the world. So the worldly viewpoint is—and this viewpoint is shared by churchianity in general—that we are not to expect that God will ever actually do anything to help the world out of the tangled mess into which human selfishness has plunged it.

Generally speaking, the people of the churches seem to think that the world will go on indefinitely with mankind struggling as best they can to rule themselves. Their effort is to influence governments to enact better laws, and in other ways to improve the moral tone of society. These have long since discarded the idea of Christ's return and the establishment of his long-promised kingdom. In other words, the people of the world generally, and those of worldly churches, do not believe that there will ever be divine intervention in the affairs of men.

A Long Time

Those who do not know the plan of God as revealed in the Bible are not to be blamed for their lack of belief in divine

intervention as a solution to the world's problems. After all, as we have noted, it has been a long time since humans have seen much visible evidence of the mighty working power of our God in the affairs of men. The Lord takes this into account when, through the Prophet Isaiah, he says, "I have long time holden my peace; I have been still, and refrained myself."—Isa. 42:14

Yes, God has "refrained" for a long time from interfering in human affairs to any visible extent. This explanation is associated with a prophecy in which we are informed that God does not propose to refrain forever from interfering with the downward course of human selfishness. Verse 13 of the chapter reads, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies."

God is unlimited in his methods of accomplishing his purposes. His intervention in human affairs in Noah's day was by means of a flood of waters. Now that we have reached the end of another world, and the time is at hand for the establishment of the long-promised messianic kingdom, different methods are used. One of these, as indicated in the prophecy just quoted, is to pit nations and armies against each other that they might destroy themselves, and thus the imperfect social order of which they are a part.

Another prophecy, one in which the present social order is symbolically described as "the earth," reads, "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 and other prophecies indicate that in the final phase of this Armageddon struggle God, in his own way, will reveal his hand in what is taking place, and that then the nations will recognize his intervention. In this final phase of the prophetic destruction of the symbolic earth, we find that the people of

Israel will figure very prominently. This is brought to our attention in Ezekiel, chapters 38 and 39.

This prophecy indicates that at the time of its fulfilment the returned Israelites will be well established in the Promised Land, and that aggressor hordes from the north, under the leadership of a symbolic character named "Gog" will attack them. It will be then, when the situation for his ancient people looks hopeless, that God will intervene on their behalf. Concerning this we read:

"It shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—vss. 18-23

As this prophecy reveals, when the horrendous event which it describes occurs, all nations will have their eyes opened to discern that this defeat of Israel's enemies was accomplished by the Lord. They will then know that the God of heaven has intervened on behalf of his people. The prophecy speaks of "an overflowing rain, and great hailstones, fire, and brimstone," which the Lord will use to disperse the enemies of Israel. These

expressions may well be symbolic of whatever forces the Lord may use at that time. Prophecies are seldom understood until they are fulfilled. But the important consideration at the moment is that the Lord will intervene in human affairs, and when he does all nations will know the significance of what has taken place.

The Kingdom Established

The defeat of Israel's enemies will signal the exercise of messianic kingdom authority, beginning at Jerusalem and extending throughout all the earth. This will be the climax of that foretold "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this as a time of "great tribulation," a tribulation so great that unless it was halted all flesh would be destroyed. (Matt. 24:21, 22) But Jesus assured us that this time of tribulation would be brought to an end by "the elect"; that is, Jesus and those who will be associated with him in the spiritual phase of his kingdom—those who will live and reign with him a thousand years.—Rev. 20:4, 6

Isaiah 2:2-4 is a marvelous description of the establishment of the messianic kingdom. In this prophecy the kingdom is symbolized by a mountain, and the various governments of the world as mountains. The prophecy reads, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established [margin, or, **prepared**] in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The Lord's "mountain," or kingdom, will be a ruling house,

made up of the sons of God—Jesus, and those who have suffered and died with him that they might live and reign with him. (II Tim. 2:11, 12) This ruling house of sons will dominate in all the affairs of men, as denoted by its being established in “the top of the mountains,” and “exalted above the hills.” It will not be a case of whether or not the peoples of the world will want this new government. Through divine intervention it will forcibly be established to rule over them.

However, by that time the peoples of all nations will have learned the futility of their own efforts to establish peace and security. They will know that the world cannot go on indefinitely under the constant threat of destruction by nuclear weapons of war. They will learn that an uneasy peace maintained by the superiority of arms is not really a worthwhile peace, so they will be glad for this new government, the kingdom of Christ to exercise authority over them.

So all nations, eventually, “shall flow unto it.” And many people shall say, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.” They will then know that their own plans and ways have failed, so they will want to learn the Lord’s ways, and they will agree to walk in his paths. And the ways of the Lord will then be made plain, for “out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.”

And when the people recognize the authority of Messiah’s kingdom over them, and seek to walk in his ways, they will beat their swords into plowshares, and their spears into pruninghooks; and they will learn war no more. This simply means that divine intervention in the earth will result in the end of war and the preparation for war. It will be God’s solution to the basic human problem of selfishness, for the people will also be reformed in their hearts and thus will delight in the ways of the Lord, the ways of love.



THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 9:30 a.m.

Montgomery WKAB-TV Channel 32
Sundays, 11:00 a.m.

Selma WSLA-TV Channel 8
Sundays, 3:30 p.m.

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 7:30 a.m.

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

CALIFORNIA

Bakersfield KOYD-TV
Sundays, (Time to be announced.)

Fresno KMJ-TV Channel 24
Sundays, (Time to be announced.)

San Jose KNTV-TV Channel 11
Sundays, 7:30 a.m.

CONNECTICUT

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

FLORIDA

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

St. Petersburg WSUN-TV Channel 38
Sundays, 9:00 a.m.

ILLINOIS

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

IOWA

Ottumwa KTVO-TV
(Time to be announced.)

KANSAS

Salina KSLN-TV
Sundays, 12:30 p.m.

MASSACHUSETTS

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

MICHIGAN

Saginaw 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.

MONTANA

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

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, (Time to be announced.)

NEVADA

Las Vegas KORK-TV
Sundays, 10:00 a.m.

Reno KCRL-TV
Sundays, (Time to be announced.)

NEW MEXICO

Carlsbad KAVE-TV Channel 6
(Time and day to be announced.)

Farmington CATV-TV
Sundays, (Time to be announced.)

Roswell KSWS-TV Channel 8
Sundays, 9:15 a.m.

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.

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

TV BROADCAST

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, (Time to be announced.)
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Dayton WKEF-TV
Tuesdays, (Time to be announced.)
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Tulsa KVOO-TV Channel 2
Sundays, 8:30 a.m.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Alternate Sundays, 9:30 a.m.

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

SOUTH DAKOTA

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

TEXAS

Big Spring KWAB-TV Channel 4
Sundays, 10:30 a.m.

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.
Fort Worth KTVT-TV Channel 11
Sundays, 10:30 p.m.
Monahans KVKM-TV Channel 9
(Time and day to be announced.)
Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.
San Antonio KWEX-TV
Sundays, 11:30 a.m.
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

WEST VIRGINIA

Fairmont WDTV
Sundays, (Time to be announced.)
Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.
Parkersburg WTAP-TV Channel 15
Sundays, 10:30 a.m.

WISCONSIN

Green Bay WFRV-TV Channel 5
Sundays, 9:45 a.m.

CANADA

Dawson Creek, B. C. CJDC-TV
Wednesdays, (Time to be announced.)
Verdun, Que. Cable TV Limited
Sundays, (Time to be announced.)

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"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:30 a.m.
Napa KVON 1440 12:05 p.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.
South Bend WJVA 1580 11:35 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBG 1410 10:05 a.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville 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.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 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 1230 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 11:05 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 9:05 a.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 11:15 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.

Janesville WCLO 1230 11:05 a.m.

Milwaukee WEMP 1250 8:45 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 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 CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR AUGUST

1—"Hell Gives Up Its Dead"

8—"The Bible Harmonious"

15—"Joys of the Judgment Day"

22—"Our Lord's Prayer"

29—"Blessings of God's Kingdom"

LESSON FOR AUGUST 1

Christians Grow Through Fellowship

GOLDEN TEXT: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans 14:19

ROMANS 14:13-21

TRUE Christian fellowship is based upon the doctrines of God's Word. In the New Testament the word "fellowship" translates a Greek word meaning "partnership." The Bible sets forth the plan of God for the recovery of the sin-cursed and dying race from death, and the restoration of all the willing and obedient to life. The followers of Jesus have a partnership in that plan, in that they suffer and die with Jesus, inspired by the hope of living and reigning with him during the thousand years of his kingdom, a rulership which is designed to put down insurrection to God throughout the whole earth, and ultimately to destroy even death itself.

Our fellowship as Christians, therefore, consists of the mutual discussion of the glorious truths of the Bible, its reassuring promises to those who are walking in the narrow way and our partici-

pation in the service of the Lord which is seen to be in harmony with his plan of salvation. This is a truly marvelous fellowship, a fellowship of kindred minds which is like to that above.

Some of the main doctrines of the Bible which together make up the divine plan of salvation are: man's creation and fall into sin and death; the promise of deliverance made to Abraham when God said to him that through his seed all the families of the earth are to be blessed; the coming of Jesus, first as a man to redeem mankind from death, and at his second advent, as a great king to establish his long-promised kingdom.

Jesus gave his flesh for the life of the world, a corresponding price for the forfeited life of Adam. This is referred to by Paul as a "ransom," which, he declares, will be testified to all in due time. (I Tim. 2:3-6) Jesus was raised from the dead a glo-

rious divine being, with all power in heaven and in earth given to him. (Matt. 28:16-18; Rom. 1:4; Eph. 1:19-21) During the present age the work of the Lord has been to call from the world those whom he is choosing to be associated with Jesus in his future kingdom. These, like Jesus, give up their lives in sacrifice, and in the resurrection are highly exalted to the divine nature, to be like and with him, and to share in the rulership of his kingdom.—Rom. 8:17; II Tim. 1:11, 12; II Pet. 1:4; Rev. 20:4, 6

During the next age the work of the Lord will be to restore, through the agencies of the messianic kingdom, the remainder of the world of mankind to perfection of life as humans, to live forever on the earth. The full restoration of the individual will depend upon his acceptance of the provisions of God's grace through Christ, and obedience to the laws of the kingdom.

This briefly stated, is the plan of God, in the belief and outworking of which we find a sweet fellowship, a partnership. If we follow after the things contained in this plan, expanding our study of the Bible to include all its rich promises and assurances, we will indeed have peace among ourselves as Christians, as our memory text suggests.

Our lesson assignment seems to stress a negative approach to the privilege of fellowship by mentioning items which could easily disrupt the peace of the brethren, such as eating meat which had been offered to idols, drinking wine, and so forth. It would seem that meat which had been offered to idols was less expensive to buy, and for that reason was widely used. Apparently some of the brethren new in the faith felt that such meat had been defiled, and therefore that it would be displeasing to the Lord to eat it. But Paul said that in his opinion nothing was unclean [margin, Gr. **common**] of itself.

However, Paul took the understanding position that if some thought otherwise he would not flaunt his liberty before them, lest they be induced to partake against their conscience. "The kingdom of God," he wrote, "is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—vs. 17

QUESTIONS

Upon what is true Christian fellowship based?

What are some of the principal doctrines of God's plan?

Relate the background of eating meat offered to idols, and its possible injurious effects.

Christians Grow Through Worship

MEMORY TEXT: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24

MARK 1:25

JESUS was a man of prayer. At times he prayed publicly, and sometimes in the presence of his immediate disciples. One of his public prayers was offered at the time he raised Lazarus from the dead. That prayer, like the others, was addressed directly to his Heavenly Father, but he deliberately spoke loudly enough to be heard by those gathered to mourn the death of Lazarus. We quote the prayer, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."—John 11:41, 42

The circumstances here were quite different from those reported some years ago concerning a prayer that was offered publicly in Boston. The reporter observed that it was the most eloquent prayer ever offered to a Boston audience. Too many public prayers are offered to the

audience rather than to God, and if they are eloquent, the one who prays gets the glory, rather than the Lord. It was not thus with Jesus. Even in the public prayer mentioned foregoing, his aim was the glory of his Father, and in the interest of the belief of his hearers.

However, much of Jesus' praying was done in private, such as the prayer reported in today's lesson. In this case Jesus went into a solitary place to pray, emphasizing that he wanted to be alone. He was aware of the great truth he expresses in our memory text, and context. (John 4) He knew that effectual prayer did not depend upon being in a certain location, such as a cathedral with stained glass windows, or a certain mountain, as verse 20 of the context indicates.

ACTS 2:46, 47

UNDER the eloquent preaching of the Apostle Peter on the Day of Pentecost, about three thousand Jews accepted Christ. (vs.

41) The previous ministry of Jesus probably had been instrumental in preparing the minds and hearts of many of these to accept him as the Messiah, but the fact that he had been raised from the dead was evidence that he indeed was the One whom God had promised to send. When they learned that the One whom they had crucified had been raised from the dead and "made Lord and Christ," they were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—ch. 2:36, 37

Peter replied to this question, saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (vs. 38) These were all Jews who had been under the Law, but had failed to live up to its requirements. Their repentance and baptism for the remission of sins restored them to a position in which they could be transferred into Christ, and this meant that they could receive the Holy Spirit.

The Holy Spirit was an enlightening power in their minds, and by its aid, under the instructions of the apostles, these first converts made rapid progress. Their breaking of bread was in

commemoration of the resurrection of Jesus, and a symbol of the good fellowship they were enjoying in the Lord and with one another.

HEBREWS 10:19-25

THE tabernacle erected by Moses in the wilderness, which served as the center of worship for Israel, was typical of "the true tabernacle, which the Lord pitched, and not man." (ch. 8:2) Jesus is the great High Priest who serves in this spiritual tabernacle. (Heb. 3:1) His blood has been sprinkled on the antitypical mercy seat, which means that through him we can approach God in prayer, with the assurance that we will be heard.

Indeed, we can draw near to God with full assurance of faith, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"—the water of the Word of truth.

QUESTIONS:

Give examples of Jesus' private and public prayers.

Why is it good to pray in private?

Name the circumstances under which the first disciples were brought into the church.

How can we be assured that our Heavenly Father will hear our prayers?

Christian Growth Through Service

MEMORY TEXT: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:45

ROMANS 12:1-13

WE HAVE in Jesus an outstanding example of service. The word "minister" means servant, or serve, and as our memory verse asserts, Jesus came into the world to serve, not to be served. He laid down his life in the service of others. His death provided redemption from death for the whole world of mankind. During the short period of his earthly ministry he was almost continually serving others, ministering to the people by his marvelous message of the Gospel, and easing their physical burdens by the healing and life-giving powers entrusted to him by his Heavenly Father.

Those who accept the invitation to follow in the footsteps of Jesus are likewise called to be servants, and their service, if they are faithful, also leads into death. Paul stated the invitation clearly—"I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (vs. 1) During the Jewish Age the priests of God presented animals in sacrifice, but we who, under Christ, are the priesthood of God during the present age, are invited to present our own bodies in sacrifice, and with the explanation that this is our reasonable service.—I Pet. 2:5, 9

Generally speaking, the desire of those in the world is to be served by others; however, we are not to be conformed to the world, but transformed by the renewing of our minds. This is what is involved in Christian growth. Our minds are renewed through the study and practice of God's Word. In the Word we learn the will of God. We learn that we are to be humble. We are not to think more highly of ourselves than we ought to think, but to think soberly concerning the talents and the opportunities which the Lord has given us with

which to serve him and his people.

Paul shows that not all of the Lord's people are blessed with the same abilities to serve, but that each should be faithful in the use of whatever talents and privileges may be his. Some seek to be public servants of the Lord who are not really qualified for this position. They fail to recognize the joy that is experienced by those who serve faithfully in ways that are more obscure, some of which, in fact, are known only to the Lord.

Christian love should have a strong influence in connection with our opportunities of service. Paul wrote, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Finding our place of service, we should not be slothful in the business of serving the Lord, but should be fervent in spirit.

We should continue to rejoice in the hope set before us in the Gospel. We need the inspiration that this hope provides in order to remain faithful in the Lord's service. We may not see great results from our service at the present time, but we know that the Lord is not now trying to convert the world, but merely selecting those from the world

who, if they prove faithful, will be associated with Jesus in later causing the knowledge of his love and glory to fill the earth as the waters cover the sea.

The service of the Lord is oftentimes difficult. But we are to be patient in tribulation, submitting joyfully to all the fiery trials which the Lord, in his love, may permit to come upon us.

And we are to be "instant in prayer." This means that we should take all things to the Lord in prayer. We are not to ask the Lord to make the way easy for us, but rather to give us the necessary strength to endure whatever trials his wisdom and love may determine to be the best for our Christian growth. Thus we will be able to continue on in his service.

QUESTIONS:

In what ways was Jesus an example of faithful service?

What is meant by presenting our bodies a living sacrifice?

How are our minds renewed to know the will of God?

Should we seek high positions in God's service?

How should love influence us in the Lord's service?

What is the hope in which we rejoice?

Will the Lord's service be all joy?

Why should a Christian pray?

The Passions of the Flesh

MEMORY VERSE: "They that are Christ's have crucified the flesh with the affections [margin, or, passions] and lusts."—Galatians 5:24

GALATIANS 5:13-26

THOSE who have consecrated themselves to the doing of God's will, and have received the begetting of the Holy Spirit, have a new outlook on life. The Scriptures reveal that the will of God for these is that they lay down their earthly lives in sacrifice. This, of course, is contrary to their human desires, so their new, Spirit-enlightened and Spirit-led minds have a constant struggle to keep their human desires under control, and, symbolically speaking, to keep their human bodies on the altar of sacrifice.

Paul wrote, "Walk in the Spirit, and ye shall not fulfil the lust [desire] of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (vss. 16, 17) Every devoted Christian has found, as Paul has stated, that it is impossible fully to keep the desires of the flesh under control, and that the struggle to

do so is a continuing one. We all rejoice, however, that our unwilling imperfections are covered by the robe of Christ's righteousness, and that under the covering of this robe our imperfect works are acceptable to our Heavenly Father.

Paul explains that we have been called unto liberty. His reference is to freedom from the Mosaic Law. Those who are wholeheartedly devoted to the doing of God's will do not need to be commanded not to commit any of the "works of the flesh" enumerated. While not under the old Law, Christians are under a higher law, one which we might refer to as the law of love. "Thou shalt love thy neighbor as thyself," Paul quotes, and those who do love their neighbors will not in any way injure them.

What the Apostle Paul describes as the works of the flesh are all evil, and the Christian should fight against these evil tendencies as resolutely as possible, looking to the Lord at all times for help in this struggle to

crucify the flesh. The Lord's help reaches us through the power of his indwelling Spirit, holy power, or influence, in our hearts and lives which produces the fruitage of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such," Paul says, "there is no law."

Our memory text states, "They that are Christ's have crucified the flesh." Romans 6:6 declares that we are crucified with Christ," that the body of sin might be destroyed, that henceforth we should not serve sin." In the 10th verse Paul explains that Christ "died unto sin," and in the next verse we read, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Thus it is made plain that we are dead unto sin in the same sense that Jesus was dead unto sin. Jesus did not possess sinful flesh. He was a perfect human, and he died unto sin in the sense that he gave up his human life as a sacrifice for sin. Through the merit of Christ our imperfect flesh is made acceptable to God as a sacrifice, so we can, as Paul explains, "reckon" ourselves to be dead unto sin even as Jesus was.

In other words, we, like Jesus, are laying down our lives in sacrifice as a part of God's plan to destroy the great body of sin throughout the earth, and to restore fallen and dying humanity to life and at-onement with the Creator. This is our calling. This is what is implied in being "crucified with Christ."

Since we are thus being crucified with Christ, sacrificially, as a part of what Paul describes as the "better sacrifices" of the present age, and since this is a part of God's plan to eradicate sin from the earth, it would be inconsistent for us, as individuals, to have any sympathy with, or association with, sin. (Heb. 9:22, 23) There could be no greater motive for putting off the works of the flesh than this. May the indwelling Spirit of God enable us to do this ever so more successfully!

QUESTIONS

What is the will of God for the followers of Jesus?

What is the power which assists us in fighting against sin?

To what liberty have we been called?

Who are our nearest neighbors for whom we should lay down our lives?

What is the fruit of the Spirit?

Explain in detail what is involved in the crucifixion of our flesh.

The Pressures from Without

MEMORY VERSE: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—1 John 2:17

EPHESIANS 6:10-20

IN HIS struggle against the world, the flesh, and the Devil, the Scriptures represent the Christian as a soldier, and in our lesson the various parts of a Roman soldier's armor are mentioned as illustrative of the provision which the Lord has made to safeguard his people in their struggle to do his will. The proper use of this armor makes us strong in the Lord and in the power of his might.

"Put on the whole armor of God," Paul wrote, "that ye may be able to stand against the wiles of the Devil." "We wrestle not against flesh and blood," Paul wrote. This does not mean that we do not fight against sin in our flesh, but rather, that our battle is not against other humans, "but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness

[margin, or, wicked spirits] in high [margin, or, heavenly] places." Here the reference is not only to Satan, but to his cohorts as well, the fallen angels and all the dupes he uses to deceive the Lord's people and to thwart their efforts to do his will.

Paul speaks of needing the armor of God in the "evil day." As long as Satan is the prince of this world, every "day" is evil. This is particularly so at the present time. The forces of unbelief are rampant throughout the earth, and Satan is making every possible effort to overthrow the faith of the Lord's people in the great truths of his Word.

"Have your loins girt about with truth." A girdle is used in the Scriptures as a symbol of service, and the girdle which secures the Christian's armor to himself is the truth. If we have learned the great truth of the Gospel and wish to maintain our

appreciation of it, it will be essential to serve it to others, to make known the glad tidings of the kingdom.

"The breastplate of righteousness" protects the heart. It would represent those truths of the Bible pertaining to our justification before the Lord, and the need of keeping our hearts with all diligence, for out of them are the issues of life.—Prov. 4:23

Our feet are to be "shod with the preparation of the Gospel of peace." This suggests that our walk in life is to be consistent with the truth, and that it will be such as to promote peace, and to lead men and women to peace with God through our Lord Jesus Christ.

We are also to wear "the shield of faith." It is by the proper use of this "shield," Paul explains, that we are able to "quench all the fiery darts of the wicked." This shield represents our faith in God and in his plan of salvation.

The "helmet of salvation" could well represent our knowledge of the truth. We need to know the doctrines of the divine plan in order to be protected by them. We also need to know that all things are working together for our good, else we could easily

become discouraged and fall by the wayside.—Rom. 8:28

"The sword of the Spirit," Paul explains, "is the Word of God." The "sword" is to be used mainly against the motions of sin in our own flesh, and to cut down all suggestions from the Adversary which would lead us in a way contrary to the divine will.

Our memory verse is revealing, in that it indicates that the "world" is coming to an end. It is not the earth that comes to an end, but Satan's selfish social order, corrupted as it is with lust and sin. This is the world which Jesus overcame, and this is the world which we are to strive against. It is not a satisfactory world, and when it passes away it will be replaced by God's new world of tomorrow, a world in which there will be peace, and joy, and health, and life for all who obey its laws.

QUESTIONS:

In what sense is a Christian a "soldier"?

Who and what are his enemies?

What provision has the Lord made for Christian soldiers?

Name and explain the significance of the Christian's armor?

What is the world referred to in the Bible which comes to an end?

A Vision of the Lord

"I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."—Isaiah 6:1-4

THE Scriptures inform us that no man can see God and live. (Exod. 33:20) It follows, then, that Isaiah did not see the Lord literally, but in a vision. In this vision he witnessed a marvelous display of divine glory. The seraphims were a part of the vision. We do not know today just what might be represented by the six wings possessed by each seraphim Isaiah saw in the vision, but the important thing to note is that everything in the vision combined to impress the prophet with the holiness and the glory of the Lord.

In the vision Isaiah saw "the Lord sitting upon a throne," and he wrote that "the whole earth is full of his glory." While the Lord has permitted evil to flourish throughout the earth since the disobedience of our first parents in the Garden of Eden, he has always maintained his commanding position of control, not only over the affairs of earth, but of his entire universe. He has never vacated his throne. And it is true that the whole earth is filled with his glory. Certainly there is much in the earth that is inglorious. The sin-cursed and dying race itself does not reflect the glory of God. But those who reverence the Lord see his glory displayed all around and above them.

“The heavens declare the glory of God,” the Psalmist wrote. (Ps. 19:1) The glory of God is displayed in all his marvelous creative works—the mountains, the oceans, the trees, the flowers. Jesus said that Solomon in all his glory was not arrayed as beautifully as the common lilies of the field. (Matt. 6:28, 29) To a large extent, however, Isaiah’s statement that the glory of the Lord fills the earth was prophetic of the time when the restitution feature of the divine plan will be complete. It will be then, in the fullest sense, that the glory of the Lord will fill the earth, and it will be then that all flesh will recognize that glory and rejoice in it.—Isa. 40:5

Seeing the Lord “high and lifted up” caused Isaiah to feel very unworthy. He said, “Woe is me! for I am undone [margin, ‘cut off’]; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” (vs. 5) Seemingly the vision was so real that the prophet thought he had seen the Lord literally, and therefore would be “cut off.” He knew that in any event he was not worthy of life.

But the Lord had other plans for Isaiah, who explained, saying, “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (vss. 6, 7) Isaiah further explained: “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?” Isaiah quickly grasped the meaning of the vision. He realized that the Lord was calling him into his service, and his immediate and hearty response was, “Here am I: send me.”—vs. 8

Other Visions

Other instances are recorded in the Scriptures in which God used a vision to call individuals into his service. There was the incident of Moses at the burning bush. Ezekiel was introduced to his prophetic ministry by “visions of God” which he saw when

“the heavens were opened” to him. (Ezek. 1:1) The “heavens” were also opened to Jesus at the beginning of his ministry. (Matt. 3:16, 17) The Apostle Paul referred to his experience on the Damascus road, which brought about his conversion and entrance into the ministry, as a “heavenly vision,” to which, he declared, he had not been disobedient.”—Acts 26:19

No two of the special visions mentioned in the Bible were alike, although they all served to enhance the understanding and appreciation of the glory of God for those to whom they were given. The Lord’s people during the Gospel Age have also been given the privilege of “seeing” God, not by means of a miraculous vision such as was given to Isaiah and others, but through an understanding of his plans and purposes.

Jesus said, “Blessed are the pure in heart for they shall see God.” (Matt. 5:8) It is true that those who partake of the high calling, and make their calling and election sure, will, when exalted to the divine nature, see God face to face. But we are privileged to “see” him now in the sense of discerning the glorious attributes of his character as they are revealed to us through the glorious Gospel of Christ. And it is only the “pure in heart” to whom this information is given in such a revealing manner.

Purity of heart, however, is not the only qualification for seeing this “vision.” Throughout the Gospel Age there have doubtless been millions whose hearts were pure, but God did not bless them with an understanding of his divine plan of the ages. The “time of visitation” for these will be during the Millennial Age, when the knowledge of the Lord fills the earth as the waters cover the sea.—Isa. 11:9

Jesus explained to his disciples that many in the past, holy men, and even prophets, had desired to see the things which they saw, but did not see them. (Matt. 13:16, 17; Luke 10:23, 24; I Pet. 1:10, 11) How highly the disciples were honored in that to them it had been given to know the mysteries of the kingdom of heaven! (Mark 4:11) There were only a few at that time and since who have been given eyes to “see” and ears to “hear.”

This should increase our appreciation of the fact that we have been among the few honored ones to whom the Lord has given this "vision" by which we have been enabled to "see" him, "high and lifted up."

A Glorious Vision

The "vision" of truth with which the Lord has favored us is glorious indeed. It begins with the creation of man in the divine image, and the knowledge that it was the Creator's design that man should multiply and fill the earth with a perfect and happy family, basking in the sunshine of divine love, and enjoying the blessings of continuous health and everlasting life. Then we saw the fall of man into sin and death, and his expulsion from the garden home eastward in Eden which God had prepared for him.

These basic truths are set forth clearly in the opening chapter of the Bible, and one would think that all who read the Bible could understand them. But they cannot! The general conception is that man's existence on earth is merely temporary. Death is looked upon, not as the extinction of life, but as a portal into another life in some unknown state which, it is hoped, will be a happy one. Holding such views, it is impossible to understand Paul's simple assertion that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

When, through the Holy Spirit, we come to understand the simple truths pertaining to the creation and fall of man, we are prepared to "see" God in his true light as revealed by his wise and loving plan for the recovery of fallen man from death. How meaningful and precious becomes the text, "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

As we know, the death penalty upon Adam, which was passed on to his children, would have been permanent but for the love of God in providing a Redeemer. The word "perish" describes

the thought very well. But because Jesus came into the world and gave his life for Adam and his race, there is now no need that any should "perish." What would have been eternal oblivion, has, by God's loving provision of a Redeemer, been transformed into a temporary "sleep" from which there will be an awakening in the resurrection. Paul expressed it clearly when he wrote, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

The Promised "Seed"

The details of the divine plan for the recovery of mankind from sin and death are revealed step by step throughout the Bible. God made a wonderful promise to Abraham that through his "Seed" all the families of the earth would be blessed. (Gen. 12:3) Later he confirmed this promise by his oath. (Gen. 22:15-18; Luke 1:73) In Galatians 3:8, 16 Jesus is identified as this promised seed of Abraham; and in verses 27-29 of this same chapter it is disclosed that those who are baptized into Christ—his dedicated and self-sacrificing followers—are also considered by the Lord to be a part of "Abraham's seed, and heirs according to the promise."

In Acts 3:19-26 is recorded part of a sermon preached by Peter, in which he stated God's purpose to restore the world of mankind to life. He spoke of the era in the divine plan when this will be accomplished as "times of restitution of all things," and added that this blessed work of restitution had been spoken by the mouth of all God's holy prophets since the world began. And then, to the Israelites to whom he was speaking, Peter added, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

God's promise was that Abraham's seed would bless all the families of the earth, and Peter assures us that there will be

“times of restitution of all things.” But “first,” he explains, God sent his Son, the promised “Seed,” to bless the Israelites who accepted Jesus at the time of his first advent. Not many of the natural descendants of Abraham accepted Jesus, whom the Heavenly Father had sent into the world to be the Savior and Deliverer of mankind. Those who did accept him were richly blessed. They did not receive the blessing of restitution, but were invited to follow in the footsteps of Jesus, and if faithful in laying down their lives in sacrifice, were assured of a place with him in his kingdom when it would be dispensing the blessings of restitution to the remainder of the world of mankind. Shortly after Pentecost, this richer blessing of joint-heirship with the Master was extended to believing Gentiles.

Plan Develops

As the plan of God has moved forward throughout the ages, certain important events are seen. There was the giving of the Law at Sinai. The purpose of the Law, Paul explains, was to serve as a “schoolmaster” to bring them and us to Christ. (Gal. 3:24) This means that the inability of the Israelites to keep the Law, and thereby gain life, has taught us the need of the Redeemer, and of his shed blood on our behalf, and on behalf of the whole world. Thus the Law will stand as an everlasting testimony that God’s way of redemption through his beloved Son was the only way mankind could be delivered from sin and death.

The first advent of Jesus was another important event in the outworking of the divine plan of salvation. Jesus was born of a woman, and thus “made flesh” to be sacrificed for the life of the world. (John 6:51) During the period of his short ministry Jesus selected his apostles, and together with them and seventy others sometimes termed evangelists, bore witness to the Gospel of the kingdom throughout the land of Israel.

The earthly ministry of Jesus was concluded by his death on the cross. There he poured out his soul unto death, that Adam and his children might live. Isaiah wrote, “He was oppressed, and

he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”—Isa. 53:7-10

The “pleasure of the Lord” is his loving design to bless all the kindreds of the earth through Christ and his church, as the promised “Seed” of Abraham. Jesus’ death did not interfere with this plan, but made it workable in that it provided redemption, and thus salvation for all who would accept it on the terms of belief and obedience. Jesus was raised from the dead—another important event in the divine plan—that he might become man’s Deliverer. It is thus that his days were prolonged, making it possible for “the pleasure of the Lord” to prosper in his hand so completely that in due time even death itself will be destroyed.

Gospel-Age Work

The outworking of the plan of God throughout the Gospel Age is another important event in the divine plan of the ages. It is during this age that the Lord calls out from the world those to whom the opportunity is offered to suffer and die with Jesus that they might live and reign with him for the future blessing of mankind with health and everlasting life. While denominationalism has presented an imposing spectacle to the world, the dedicated followers of the Master have been but “a little flock,” and they have been largely unnoticed and unknown by the world. (Luke 12:32) God’s work in them has been one of grace in their hearts. He accepts their imperfect service through the

merit of Christ's blood; he guides and helps them in their every time of need. The course of each and all of these is finished in sacrificial death, and their death has been "precious" in the sight of the Lord.—Ps. 116:15

Still another important event in the plan of God is the return of Christ at the end of the age. His second visit, which, according to the Scriptures, has already begun, will continue until the end of his reign, even until all the enemies of God and of righteousness are put down, and death itself destroyed. In the early period of Christ's second presence he serves as Chief Reaper in the "harvest" which Jesus foretold would take place just before the "children of the kingdom" "shine forth as the sun" for the enlightenment and blessing of the people.—Matt. 13:37-43

As Jesus was raised from the dead and exalted to glory, honor, and immortality at the beginning of the age, so his followers are brought forth in what the Bible describes as "the first resurrection" at the close of the age. (Rev. 20:6) The Scriptures indicate that those who finish their course in death during the harvest period do not remain asleep in death, but at once receive their resurrection and exaltation.—I Cor. 15:51, 52; I Thess. 4:16, 17; Rev. 5:10; 7:1-4

Restitution

Then there is that blessed work of restitution, when "the ransomed of the Lord shall return, and come to Zion" with songs and everlasting joy upon their heads," and when "they shall obtain joy and gladness and when "sorrow and sighing shall flee away." (Isa. 35:10; Rev. 21:4) This will be the glorious consummation of the divine plan of salvation. It will be then that restored mankind will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:9

In his plan, God has made provision for the punishment of any who wilfully oppose his grace after they have been given a full understanding of the issues involved. Peter mentioned

this in connection with his discourse pertaining to "the times of restitution of all things." He said, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) "The wages of sin" will still be death, and any who prefer wilfully to transgress God's law will be punished by what the Scriptures term "the second death." (Rev. 20:14, 15) Thus the earth will be cleansed from sin and cleared of sinners, and the willing and obedient of mankind will rejoice in the love of God forever.

God's Attributes

We have not undertaken to mention all the details of the revealing vision of truth with which the Lord has blessed his people at the present time, but in what we have noted we can "see" God in the sense of discerning the four cardinal attributes of his character, those attributes which combine to proclaim his glory. We see his wisdom in all his creative works—and particularly in man, his crowning earthly creation. It is impossible for us today even to imagine all the virtues and capabilities of a perfect man.

We see God's justice in the condemnation of man because of sin, and also in his plan to redeem him from death through the provision of another perfect man to be a Redeemer. In this provision we also see an outstanding demonstration of God's love, even as we do in many other features of his plan. Indeed, in one way or another all God's attributes are displayed in essentially every aspect of his plan. We see his power in creation, in the resurrection, in the care of his people. To call attention to all the various ways in which God's Wisdom, Justice, Love and Power are revealed in the outworking of his plan of the ages would require books, not just a short article such as this is.

And it is this glorious plan of the ages which has served as a "vision" to enable us to "see" God "high and lifted up." What has been the Lord's purpose in giving us this vision? It is the same purpose he had when he revealed himself in that

vision to Isaiah. Through the vision of present truth the Lord is asking, "Whom shall I send, and who will go for us?" In other words, God has enlightened us with a knowledge of his plan because he wants us to make known his kingdom Gospel to others.

It is a wonderfully satisfying thing to know the truth. This is especially so today when there is so much fear and uncertainty in the world. The truth gives us peace of mind, and of heart. It gives us security for the present, and a glorious hope for the future. These are among the benefits of truth's vision. Doubtless Isaiah many times recalled the details of the vision in which he saw the Lord, and rejoiced in his reflections. But he knew at the same time that the main purpose of the vision was to inspire him with the desire and strength to serve his God as one of his holy prophets. To this grand commission Isaiah was faithful.

Have we responded to the vision as Isaiah did? Have we said to the Lord, in the spirit of full consecration, "Here am I, send me"? (Isa. 6:8) Over and over again in the Bible it is emphasized that the followers of Jesus are to be his witnesses. Each text of the Word in which our privilege of bearing witness to the truth is mentioned is a reminder that we have received the vision of truth, not merely to treasure up for ourselves, but to proclaim to others. In Revelation 20:4 we are informed that those who will live and reign with Christ are the ones who "are beheaded for the witness of Jesus, and for the Word of God."

What is accomplished in our witness work relative to the enlightenment of others is not our special concern. It is God that gives the increase. Our responsibility in obeying the vision of truth is to proclaim the message, and this we are to continue to do so long as the way is open, and until we have been faithful even unto death. And what a glorious privilege it is to proclaim the virtues of our God as we "see" him in the divine plan of salvation! Truly we have been honored by having this vision revealed to us. May we show our appreciation by being faithful to all its implications!

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The Judgment, the Kingdom, the Covenant

“And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts 17:30, 31

THE work to be accomplished in the final age of the divine plan is described in the Bible in various ways. It is a work of judgment in which the people, on trial, or probation, are given an opportunity to prove themselves worthy of everlasting life. It is a kingdom work in which the people, under the authority of the messianic kingdom, learn to become loyal subjects of the “King of kings,” and thus to enter into that ultimate kingdom of God in which the divine will is done in earth as it is in heaven. (Rev. 17:14; 19:16; Matt. 6:10) It is also a covenant work in which, under the great Mediator, a new covenant of reconciliation is established between God and men.

Paul mentioned all three of these in his letter to the Hebrews. Of the kingdom he said, “Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.” He also wrote that we are “receiving a kingdom.” He mentions the New Covenant, saying, “And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb. 12:22, 24, 28) Paul also reminds us of the judgment work by stating that God is “the Judge of all.”—vs. 23

This is in keeping with his statement on Mars’ hill, as set forth in our text, in which he refers to God as having appointed a day in which he will judge the world in righteousness. How-

ever, while Paul thus emphasizes that God is the Judge of all, and that he will judge the world in righteousness, he will do it through Jesus whom he has raised from the dead. To the brethren at Corinth Paul wrote, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I Cor. 8:6

The faithful followers of Jesus will be associated with him in the future work of judging the world in righteousness. Paul wrote, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) The Scriptures reveal that the followers of Jesus will also be associated with him as co-rulers in his kingdom. (II Tim. 2:12, 13) This association of the Father, and his Son and followers is presented in the 7th chapter of Daniel's prophecy. Daniel 7:9, 10 reads, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Verses 13, 14 read, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And then, concerning the association of the "saints," the followers of the Master, in this prophecy of the judgment and the kingdom, we read, "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the

most High, whose kingdom is an everlasting kingdom, and all dominions [margin, or, **rulers**] shall serve and obey him." (vss. 22, 27) Thus we see that the Ancient of days—Jehovah—is first in the kingdom-judgment arrangement, then the Son of man enters the picture, and finally the saints.

The association of the kingdom and the judgment is again brought to our attention in the prophecy of Obadiah. The last verse reads, "Saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." The fact that "saviors" is used here in the plural denotes that the complete Christ, Head and body, is referred to as the ones who, through rendering righteous judgment, will be the dispensers of salvation when the kingdom is the Lord's.

The kingdom and the judgment are also brought together in Micah 4:1-3. Verse 1 declares that in the last days, the mountain, or kingdom, of the Lord shall be established, and that people shall flow unto it. According to verse 2, the Law shall then go forth from Zion, and the Word of the Lord from Jerusalem. Verse 3 reads, "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

New Testament Agrees

The New Testament also associates the kingdom and judgment work. Jesus said to his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) Here the idea of the kingdom is symbolized by thrones—the Son of man sits upon the throne of his glory, and his faithful followers sit upon thrones. In this instance the rulership and judging are indicated to be over the twelve tribes of Israel, but the testimony of the Scriptures is explicit that this eventually will be extended to include all mankind.

In Matthew 25:31 Jesus again refers to the throne of his glory. We quote: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." This introduces The Parable of the Sheep and the Goats, which is a lesson concerning the work of the judgment day. This judgment work will be conducted by Jesus from the throne of his glory, and with him on that throne will be his faithful followers, the "saints" of Daniel, chapter 7.

In the last book of the Bible, Revelation, this same arrangement for blessing the people is presented. The opening verses of Revelation 20 tell of the binding of Satan, and then we read, "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The idea of the kingdom, and of our hope of joint-heirship in that kingdom is again presented in verse 6, which reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here the priestly work of establishing the New Covenant is included. This is the glorious kingdom-priestly hope of all the overcomers.

Turning to verses 11 and 12 of this beautiful kingdom and judgment chapter, we read, "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God [the Ancient of days]; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their work."

Harmonious Testimony

Thus we see that the general testimony of the Scriptures concerning the kingdom, judgment, and reconciliation work is wonderfully harmonious. It presents the Ancient of days, the great Jehovah, as the supreme Judge of all, and declares that he has appointed his beloved Son to carry out the work of judging the world in righteousness. And we are assured that those found worthy to live and reign with Christ will also share with him in the work of judging, and will be "able ministers" of the New Covenant."—II Cor. 3:6

This kingdom-judgment day is ushered in amidst "a time of trouble, such as never was since there was a nation." (Dan. 12:1) The prophecy of the 7th chapter of Daniel presents the four great empires of earth—Babylon, Medo-Persia, Greece, and Rome—as four beasts, and calls attention particularly to a "little horn" that develops on the fourth beast which speaks "great words against the most High," and of its making war with, and of wearing out the saints of the most High. This was to continue, "until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."—vss. 21-27

It is believed by many students of prophecy that this "little horn" symbolizes the Papacy, which in the heyday of its power was the greatest persecutor of Christians the world has ever known. While this system lost its temporal power in 1799, it has nevertheless continued ever since, and is still very much alive. Daniel's prophecy shows that it will not be fully consumed until "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—vs. 26

Other institutions of earth, civil and religious, will be due for destruction at that time. This does not mean that everything is to be peaceful in the earth until the due time for the saints to possess the kingdom. We are already living in the "day of Jehovah," which is described as the day of his preparation. (Nahum 2:2-4) In this day of Jehovah, the Ancient of days, when

he sets up a kingdom much chaos and distress take place, and there is the overthrow of governments, to be replaced by others.

Jehovah and the returned Lord are presented to us in the Scriptures as being responsible for this state of revolution and anarchy. However, we are not to expect that the work of overthrowing Satan's social order is to be accomplished by outstanding miracles displaying divine power and authority. The prophecies indicate how this will be accomplished. Isaiah 43:13, 14 reads, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."

Another prophecy reveals that "every man's sword shall be against his brother." This, the Lord explains, is due to the fact that he "will call for a sword against him [Gog] throughout all my mountains." (Ezek. 38:21) This particular prophecy pertains to a final attack against regathered Israel in the Holy Land. The Lord said that he would plead against Gog "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (vs. 22) While we do not rule out the possibility that this will have at least a partial literal fulfilment, the testimony of the prophecies generally is that the Lord destroys Satan's social order by pitting army against army, class against class, and by stirring up jealousy among them, even as Isaiah declares.

Complete Destruction Later

There seems little doubt that we are even now living in this foretold day of Jehovah, a period of tribulation in which, as a preparatory work, the bulwarks of Satan's world are being shaken. On the other hand, there are various prophecies which indicate that not until all the saints are with the Lord in glory will the kingdoms of this world be fully destroyed. "To consume and to destroy unto the end" is an expression used in Daniel's

prophecy concerning the dominant religious element of Satan's social order.—vs. 26

The overthrow of Satan's social order is described in Revelation 20:11 as a fleeing away of the heaven and the earth from before the face of Him that sitteth upon the "great white throne." It is in the next verse that we see the dead, small and great, stand before God, and the books opened. This, in other words, is a judgment-day scene, and it harmonizes with Peter's prophecy in which he informs us that "the heavens and the earth which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) Then Peter explains that this day of judgment is a thousand years in length.—vs. 8

And note that the symbolic heavens and earth are reserved "against" the day of judgment. In other words, remnants of the old order will still be functioning when the day of judgment begins. As we have seen, this is shown in Micah 4:1-3 where we are told that in the kingdom the Lord will rebuke strong nations afar off, and that he will then be judging among the people.

Prior to this, the severity of the time of great tribulation will increase, and will threaten the destruction of the human race—the possibility of "no flesh" being saved, as explained by Jesus. (Matt. 24:21, 22) But then, as the Master revealed, this tribulation will be cut short by the elect before this ultimate destruction is permitted. The elect Christ will then be complete. All will have proved their worthiness by faithfulness even unto death, and will then be given power over the nations to break them to pieces like a potter's vessel, "even as I received of my Father," Jesus explains.—Rev. 2:26, 27

The Father's promise to Jesus in this connection reads, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:8, 9) During the day of

Jehovah's preparation, while kings and governments are being overthrown in a great world-wide upheaval which daily increases in intensity, powerful governments and rulers still remain. Since we do not know the exact time for the full establishment of the kingdom, many of these might pass away and others take their places, for seemingly there will be rulers and governments remaining which will be dashed to pieces by the complete Christ, the "elect" of Matthew 24:21, 22.

Meanwhile, in this day of the Lord's wrath, when the Son of man is given the authority to reign, the nations become angry. (Rev. 11:17, 18) We see the Lord's anger now, and it will continue through the transition into the full exercise of kingdom authority which will result in dashing the nations completely to pieces. It is to those who overcome that this promise is made. Meanwhile the Lord's people this side the veil, suffering and dying with Jesus, are inspired by the hope of living and reigning with him, and of participating in the work of judging and blessing all mankind.

The New Covenant

Isaiah 49:8 reads, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." In II Corinthians 6:2 the Apostle Paul quotes this promise, and applies it to the followers of Jesus, those to whom he said had been given "the ministry of reconciliation." —II Cor. 5:18

It means that when the promise of the New Covenant, recorded in Jeremiah 31:31-34, is fulfilled, the church will be associated with Jesus in the mediating of that covenant. The making of this covenant will involve the writing of God's law in the inward parts of the people. This complete covenant relationship of the people with God means a restoration to that which was lost on account of sin, and the work of bringing about this blessed relationship of at-one-ment with the Creator will be

accomplished during the period of the judgment day and the kingdom reign.

Power to subdue its enemies is implicit in the thought of a kingdom—in this case power to subdue the enemies of God and of righteousness—the last enemy to be destroyed by the reign of Christ being death. (I Cor. 15:25, 26) The word “kingdom” also suggests the obedience of subjects. Christ’s kingdom will result in the restored world of mankind being wholly obedient to the Creator’s will. Then the prayer, “Thy kingdom come. Thy will be done in earth, as it is in heaven,” will be fully answered, and God will be all in all.—I Cor. 15:28

The judgment work will call for the education and discipline of the people—their instruction in righteousness. That is why “books” will be opened. That is why, when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9) That is why we are informed that the Lord will “judge the world with righteousness, and the people with his truth.”—Ps. 96:13

The making of a covenant with the people means their reconciliation to God on the basis of their heart loyalty to him, and their restoration to perfection. The aspects of the three-fold work entailed in the thought of the kingdom, the judgment, and in the making of the New Covenant, are closely related. It takes all three to give us a full picture of all that will be accomplished during that thousand years of the kingdom and of judgment.

And let us rejoice in the glorious hope of joint-heirship with Jesus in all the aspects of that glorious work of reconciliation which eventually will see all the willing and obedient of mankind rejoicing in the sunshine of God’s love. God promised that through the Seed of Abraham he would bless all the families of the earth. Jesus is that Seed, and if we are faithful even unto death, we will be glorified with him and share in the promised work of blessing. It is a glorious prospect, and we know that the fruition of our hopes is near, for already the King is present, and his kingdom is being established.

Kept by the Power of God

THE blessed keeping power of God operates on behalf of his people "through faith." (I Pet. 1:5) Where faith and obedience are lacking, this rich blessing cannot be experienced. Those who are familiar with the divine plan of salvation as revealed in the Word of God know that all mankind by nature are sinners, under the just condemnation of the divine law which tells us that "the wages of sin is death." (Rom. 6:23) When "the first man Adam" (I Cor. 15:45) was created perfect, in the mental and moral image of his Creator, he, after a brief trial in Eden, fell from that perfect state in which he enjoyed life in full measure, and through disobedience became a sinner.

In order that the penalty for sin might go into effect, man was separated from all those elements in Eden which would have sustained his life perfectly, and was driven out into the rough

unfinished earth, and hence began to die. But being so grandly perfect to begin with, it was, we are told, 930 years before the penalty for sin took full effect and Adam died.—Gen. 5:5

Following his death, as the Scriptures indicate, the body returned to the earth ["Dust thou art, and unto dust shalt thou return"], and the spirit [the power of life which, for a time, had animated the perfect human organism] returned unto God who gave it. (Gen. 3:19; Eccles. 12:7) In other words, the privilege of living was taken away from father Adam, and the "soul," the sentient being, ceased to be. "The soul that sinneth, it shall die." (Ezek. 18:4) Adam, having lost perfect human life, could not pass on to his children what he himself did not possess; and all the children of Adam, the whole human family, have been born in an imperfect, dying condition. As Paul says, "In Adam all die." (I Cor. 15:22) And again, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, or, in whom] all have sinned."—Rom. 5:12

The Word of God further tells us, for our comfort and encouragement, that the great Creator did not leave his human creatures in this hopeless, helpless condition; but prompted by his love, he provided a great plan of salvation for man's benefit. "Our God is the God of salvation; and unto God the Lord belong the issues from death." (Ps. 68: 20) As only one man was on trial for life, and all were allowed to suffer through this one man's disobedience, it was possible in the divine arrangement for another perfect man, free from sin and hence free from condemnation—if such could be found—to give his perfect human nature in death, and thus redeem the first man, Adam, and all condemned in him, dying "the Just for the unjust."—I Pet. 3:18

Further, as none of the human family could give to God a ransom for his brother (Ps. 49: 7), all having sinned "and come short of the glory of God" as manifested in "the first man Adam," God provided a perfect human life as a sacrifice for sin in "his only begotten Son." (Rom. 3:23; John 3:16) The Scriptures clearly show how "the only begotten of the Father" was willing to undertake this great work, and that he "divested himself" of the heavenly spiritual glory

which he had with his Father, and was "made in the likeness of men" on the human plane, and that he willingly laid down this perfect human nature as a sacrifice for sin. (John 1:14; Phil. 2:5-8, **Diag.**) Our Lord's willingness to undertake this great work was expressed for him prophetically by the Psalmist, "I delight to do thy will, O my God." (Ps. 40:7, 8; Heb. 10:6-8) Because all were condemned in Adam, and were allowed to suffer for this one man's disobedience, it was possible for all to be redeemed from death by one sacrifice for sin.

The Apostle Paul, who outlined for us so much of the great plan of salvation, tells of the hope he had (resulting from the sacrifice of Jesus) "toward God, . . . that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) Hence the apostle's words tell us that what is to result from the sacrifice of Jesus is a resurrection of the dead, and that it will be composed of two classes, the just and the unjust. Through Christ, as Paul indicates, all are to be made alive; but all, when they come forth, will be in one of the two classes; and Paul tells us there is a hope attached to both of these two great divisions of mankind.

Order in the Divine Plan

The Bible reveals how, since Pentecost, the message of salvation has to be preached in all the world (Acts 1:8), and that those who have repented from sin and have received the message of God's saving grace in Christ are justified on account of their faith. (Rom. 5:1) These justified ones, realizing that they are not their own, having been "bought with a price" (I Cor. 6: 19, 20), and being constrained to give themselves to God in consecration (Matt. 16:24), are made acceptable to God through the merit of Christ being imputed to them on account of their faith. And because of their willingness to lay down the justified human life in the divine service, they are begotten by the Holy Spirit through the Word of truth to a new spiritual nature, which brings them the blessed hope of a share in "the first resurrection" as spirit beings. This is the resurrection of the just, the approved in the sight of God, the true church.—James 1:18; Rev. 20:6

There is also to be, as the apostle tells us, a resurrection of the unjust. These we are told are also to come forth unto a "resurrection." (John 5:29) This will be a gradual raising up to perfect

life on the human plane, to "that which was lost" through the disobedience of our first parents. (Luke 19:10; John 3:17) Being awakened from the dead in the same condition mentally and morally in which they went into death, their resurrection will be a gradual matter, being the work to be accomplished during the thousand years of Messiah's kingdom. (Acts 3:19-21) As the members of the church are on trial for life during the Gospel Age,— "judgment must begin at the house of God" (I Pet. 4:17)—so the remainder of mankind will come forth during the thousand years of the kingdom ("every man in his own order"), during the day that God hath appointed wherein "he will judge the world in righteousness."—I Cor. 15:23; Acts 17:31

God's great law, "The wages of sin is death," will still operate during the day of Messiah, as we read, "Every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:23), even as it has been operating during the trial time of the church during the Gospel Age, for "if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26) Hence we

would say in the words of Hebrews 4:1, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

Because God's people at the present time are on trial for life, the language of prayer frequently put into their mouths is to the effect that they may continue to be "preserved" during the trial time. For instance, the Psalmist, praying prophetically for God's people, says, "Preserve me, O God: for in thee do I put my trust." (Ps. 16:1) Our part, as we seek to walk the narrow way, must be one of trustful obedience. The Lord will then do his part, and we shall be as the apostle says, "Kept by the power of God through faith unto salvation"; that is, the great salvation, "ready to be revealed in the last time."—Heb. 2:3; I Pet. 1:5

Not only does the Lord require faith in those with whom he is now very specially dealing, but a further important petition is put into our mouths, "Let integrity and uprightness preserve me; for I wait on thee." (Ps. 25:21) We wait upon the Lord for grace to pursue an upright walk, and an earnest desire to keep our part of our covenant with the Lord, seeking to do those things

we have promised to do. (Ps. 50:5) "Integrity and uprightness" will then have a preserving influence to shield us from the many temptations and snares of the Adversary. In Psalm 32:7 also, we read of the Lord's keeping power: "Thou art my hiding place; thou shalt preserve me from trouble."

There is no promise that we shall be spared from all trouble, for "many are the afflictions of the righteous" (Ps. 34:19); but a love for righteousness and hatred of iniquity, preserves us from many of the distresses and troubles that are often the portion of the world of sinners; troubles that man's unwisdom and foolishness frequently bring upon himself. Job aptly describes man's experience in his fallen condition: "Man that is born of a woman is of few days, and full of trouble." (Job 14:1) The Hebrew word translated trouble in Psalm 32:7 previously quoted, has the thought of "a tight place," or "distresses" and it is from such difficulties that we often experience the Lord's delivering hand.

Again the Psalmist expresses for us what is our frequent prayer: "Let thy loving-kindness and thy truth continually preserve me." (Ps. 40:11) All who are

blessed by the light of present truth know what a great keeping power it is in the lives of God's people, preserving them from false doctrines and other deceptions of the great Adversary, as well as the wrong kind of service in the Lord's vineyard participated in by so many.

Indeed, it is only the whole armour of God that enables us "to stand" and not fall "in the evil day." (Eph. 6:13) But as the Psalmist here tells us, something more than a clear knowledge of the truth is necessary. God's "loving-kindness" must also be over and around us in order that no trial or difficulty may come to us more than we are able to bear (I Cor. 10:13); and that his grace may continue to reach us as we seek to keep ourselves "in the love of God" (Jude 21); a condition of loving obedience to our covenant.

We would remember, too, the Master's loving reminder: "Without me ye can do nothing." (John 15:5) Hence his tender mercies (loving-kindness) are over all his works. And although we may have been blessed with a clear knowledge of the truth, these words of the Master emphasizing our dependence upon him must still be humbly kept in mind. Being thus watchful in our walk,

we may humbly rest in the assurance through the Psalmist, "The Lord shall keep thee from all evil: he shall keep thy soul." (Ps. 121:7, R. V.) This is a promise to "the new man," the "new creature" in Christ Jesus.—Eph. 4:24; Col. 3:10; II Cor. 5:17

The Psalmist prays: "Deliver me, O Lord, from the evil man: preserve me from the violent man." (Ps. 140:1) Opposition and persecution come to all who will "live godly in Christ Jesus" and who faithfully let their light shine. (II Tim. 3:12) Hence, in harmony with this scripture we need to pray for deliverance and preservation from the evil man, and especially from false teachers who would put darkness for light and make light appear darkness. We also need to pray for preservation from the violent man. Although those who would use violence against the people of God are not so numerous in these days as they were in the Dark Ages, the experiences of at least some of the Lord's people today show that such things as physical violence against the truth still exist.

Note Paul's words to the elders of Ephesus (Acts 20:19, R. V.) in which he describes his experiences during many years of faithful service: "serving the Lord

with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews." And it is sad to think that these conditions have had repeated fulfilments during the history of the church, not only during the days of the dominance of the Church of Rome, but even down to more recent times.

Hence we may properly pray for deliverance from both of these classes, the evil man and the violent person. Solomon, who not only described contemporary conditions, but also spoke prophetically of our day, said, "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them." (Prov. 14:3) Even the Lord's Word, if spoken overconfidently, or with a desire to show how much we know, can often do more harm than good. But when spoken wisely, humbly, and lovingly it can be a blessing both to the one that speaks as well as to those that hear.

In Psalm 145:20 the Psalmist emphasizes how the Lord's preserving influence is over and around his people: "The Lord preserveth all them that love him: but all the wicked will he destroy." It may be seen how this scripture has an application both to the Gospel Age, the trial

time for life or death in the case of the church, and to the world's trial time during the Millennial Age, the day God "hath appointed in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17:31

The spirit of love in the heart for God and all he stands for will indeed preserve us, and enable us to stand our trials successfully, for "love is the fulfilling of the law." (Rom. 13:10) But in the case of any whose love waxes cold, the door is opened to many temptations.

Preservation of the True Church

The Lord's fully consecrated people can gratefully testify that their comfort, consolation, strength, and all spiritual blessings are from the Heavenly Father, by divine grace and power, through Christ Jesus, and the Holy Spirit, also by the Word of truth because of their being built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." (Eph. 2:20) They are "sanctified by God the Father, and preserved in Jesus Christ." (Jude 1) During their earthly pilgrimage God's Word is a lamp unto their feet, and a light to their path.—Ps. 119:105

They walk in the light of this precious truth fully assured that, as recorded in II Timothy 3:16, 17, **Diaglott**: "All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work." These are the words of the Apostle Paul, and because of his implicit faith in the assurances of God he could say: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."—II Tim. 4:18

In I Thessalonians 5:23 we note the Apostle Paul's prayer for the preservation of the Lord's people, but this time he seems to have in mind not so much Christians as individuals, but the church as a whole: "I pray God your whole spirit [the true spirit of Christ] and soul [your whole intelligence and activity] and body [the body of Christ] be preserved blameless unto the coming [presence] of our Lord Jesus Christ."

It has ever been the Adversary's effort to corrupt the church by bringing in among the Lord's people the very opposite spirit to the spirit of Christ. During the Dark Ages the Ad-

versary well-nigh succeeded in entirely quenching this true spirit of the Lord, yet history shows that in spite of the efforts of Satan to thus frustrate the Divine Plan, this prayer of the apostle has indeed been answered. A few saintly ones have been found even in the very darkest days that came upon the professed church of Christ.

Now we have come to the days of "the [second] coming [presence] of our Lord Jesus Christ," and we are privileged to see how the true spirit has been preserved in the "little flock." (Luke 12:32) Its "body" is discernible today also, notwithstanding the multitude of tares that would hide as well as choke it. And its "soul," its life, activity, intelligence, its sentient being, is in evidence everywhere, lifting up the standard for the people—the cross, the ransom.

"Whosoever shall seek to save his life [the most natural tendency of the natural man, self-preservation being one of the primary traits of all living creatures] shall lose it [such a course will surely entail the loss of more or less of spiritual life and well-being]; and whosoever shall lose his life [by presenting his body a living sacrifice, and using it up in the service of God,

The Day of Preparation

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay."—Habakkuk 2:2, 3, Revised Version

IT IS a gross understatement to say that we are living in a remarkable period of human experience, for to Bible Students it is a prophetic era in which there are outstanding developments in the divine plan in preparation for the ultimate blessing of all the willing and obedient of earth with peace, health, and everlasting life. World developments in this generation are clearly defined signs marking the return and presence of our Lord, who will soon become recognized as earth's new King. We believe that already he is exercising his kingly power in setting aside the kingdoms of this world, and will ultimately bind Satan, who is the prince of "this present evil world."—Gal. 1:4

While this is true, from the human standpoint the time seems long—much longer than many of the Lord's people had hoped it would be. Unless we understand "the vision" correctly it might well seem that the outworking of the divine plan tarries. For this reason we need to exercise patience, particularly with one another, while we endeavor as best we can to interpret the meaning of the time in which we live—the time of our Lord's second presence.

Paul indicated this need of patience when, writing about our Lord's return he said, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:36, 37) Here Paul quotes a part of our text in which the Lord assured the Prophet Habakkuk that "the vision" of the divine plan would not actually tarry, or be delayed. Paul's application of this prophecy to the end of the present age and the time of our Lord's return indicates that the patience of the Lord's people would be tested, and although he has returned, and is now invisibly present, the patience of many is still being tested with respect to the apparent slow fulfilment of expectations.*

There are many prophecies pertaining to this wonderful time in which we are living. A number of these prophecies point out what our Lord would be doing during this early period of his presence. One of them reveals that his first work would be to serve his people with "meat in due season." (Matt. 24:45-47; Luke 12:37) The rich feast of truth which has been enjoyed by the brethren during this period is undoubtedly in fulfilment of this promise. It indicates clearly that many of the Lord's people would remain in the flesh after our Lord's return, and that they would need this special spiritual food, the truth, which our returned Lord would then serve to them.

A Sickle and a Crown

Another prophecy concerning our Lord's second presence is found in Revelation 14:14. This prophecy is highly symbolic. It pictures the returned Lord as having a sharp sickle in his hand, and a golden crown upon his head. The sickle suggests a work of harvest, while the crown denotes the exercise of royal, or kingly authority. In setting forth the signs of his presence Jesus said, "He [Christ] shall send his angels with a great [sound of a—these words are not in Sinaitic MS.] trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31

Here is described a gathering, or work of harvest. In The

*NOTE: See the booklet, "Our Lord's Return," for details concerning Christ's invisible presence. Ten cents a copy.

Parable of the Wheat and the Tares this is depicted as a gathering of "the children of the kingdom." (Matt. 13:24-30; 36-43) In fulfilment of this prophetic testimony, there has been a gathering of people inspired with the glorious hope of the near-establishment of the messianic kingdom. These now stand separate from the great mass of professed Christians who know essentially nothing about Christ's kingdom in the true sense, and who have no hope of living and reigning in that kingdom. These separated ones are those whom the Lord is now serving the promised "meat in due season," and that rich spiritual food is made up of the glorious doctrines of the divine plan to establish a kingdom which will bless all the families of the earth.

Jesus with the sickle symbolically suggests that he is the Chief Reaper in this work of harvest at the end of the age. And, as we have seen, he also wears a crown. He returns to be the new King of earth, hence the prophecies pertaining to the beginning of his presence show him to be setting up his kingdom. A suggestion concerning the result of this role is given by Jesus when he said, "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30

This is another highly symbolic prophecy, and we wish merely to call special attention to the fact that as a result of our Lord's return all the tribes of the earth are caused to mourn. This harmonizes with the prophecy given by Jesus in which he foretold that there would be a time of "great tribulation"—tribulation so severe that unless it was cut short all flesh would be destroyed.—Matt. 24:21, 22

This latter prophecy is based upon Daniel 12:1, in which we are told that when Michael—one of the titles the Scriptures give to Christ—stands up, or exercises authority, there would be "a time of trouble, such as never was since there was a nation." This development in the progress of the divine plan is

said to take place in "the time of the end." And according to this same prophecy, there would come in the time of the end a great increase of knowledge, with much running to and fro.—
vs. 4

Setting Up

One aspect of this foretold running to and fro is described in Nahum 2:3, where it is identified as one of the developments of "the day of his preparation." The Hebrew word here translated "preparation" is an interesting one which, according to Prof. Strong, literally means "to be erect, . . . hence to set up." We know that the events described in this prophecy are among those to take place during the period immediately preceding the Messianic reign of Christ, and as the prophet indicates, it is a time for preparing, or setting up this kingdom.

And surely there is much involved in the setting up of the kingdom! The awakening of the sleeping saints at the time of our Lord's return was a part of this work. The testing and further preparation of those who "remain" and "afterward" are exalted to be with Jesus in the spiritual phase of the kingdom is a further preparatory work in the setting up of the kingdom. (I Thess. 4:16-18) Then there is the setting up of the earthly phase of the kingdom before it can function for the blessing of the people. This necessitates the resurrection of the Ancient Worthies; their being brought forth to human perfection in "the better resurrection."—Heb. 11:35, 39, 40; Ps. 45:16

There is also the preparatory work of restoring the natural descendants of Abraham to their Promised Land, so that they might be there to be the first to have the opportunity of receiving the blessings of the messianic kingdom. Surely this work has gone grandly on, especially since the Second World War, although the beginning of the awakening of this people was back in the nineteenth century. This is the symbolic "fig tree" putting forth its leaves. Surely it is a blessing to be living at the time in which this preparatory work for the kingdom is progressing!—Luke 21:29-31

Kingdoms Destroyed

We have already mentioned the great "time of trouble" which results from the standing up of Michael, who is Jesus. The purpose of this trouble is to destroy the kingdoms of this world, which is another necessary preparatory work in the setting up of Messiah's kingdom. We have already witnessed the overthrow of nearly all the church-state kingdoms which existed prior to the outbreak of the First World War. Today we are living in a time of continuing change, of upheaval, revolution, and chaos. It is a time when the complete destruction of civilization is threatened.

We do not, of course, rejoice in the tribulation which is plaguing the nations, but we do know from the Scriptures that human wisdom will not be able to solve the problems which now confront them. We also know that earth's new King, who is dashing the nations to pieces, will, through the full setting up of his kingdom, bring peace and happiness to the world, and in this we rejoice. This is the day of divine vengeance upon the nations, and how great is our privilege of announcing this, and of telling the whole world the blessed tidings of the fully established kingdom now near! Thus we also have a share in the preparatory work of the kingdom.

Satan Bound

Another important work to be accomplished by the returned Christ as earth's new King is the binding of Satan. This is foretold in Revelation 20:1-3. In this prophecy Jesus is represented as "an angel come down from heaven." We are told that he has "the key of the bottomless pit, and a great chain in his hand," and he lays "hold on the dragon, that old serpent, which is the Devil, and Satan," and that he binds him for a thousand years. Verse 3 reads, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Here Satan is described as a deceiver of the nations, and surely that work of deception still continues. As "the god of this world" he continues to lead humanity away from the true God. (II Cor. 4:4) One of the results of this is that the people in great masses are giving up all thought of worshiping a god of any kind. Even this is in preparation for the enlightenment which will take place in the kingdom, when it is fully set up. Then the knowledge of the true God will fill the earth as the waters cover the sea. But before this becomes a reality, Satan, the "god of this world" must, and will, be bound, that he may deceive the nations no more.

Better and Longer Living

Within this day of God's preparation there has been what is historically described as an industrial revolution. The invention of labor-saving machinery has helped to relieve a minority of earth's population from the hard labor of the past. Now, despite the large extent to which industry is employed in the production of war materials, there tends to be an overproduction of goods for the general use of the public—particularly in the United States. Here, also, farmers are paid for not using all their available land for producing food, in order to keep up prices, and to prevent an ever-increasing surplus of food.

In the field of medical science there has also been outstanding progress. This has led to an increased average length of life, and in many cases, more comfortable living. But the great reduction in infant mortality is also helping to create another problem—the problem of "population explosion." Medical science is attempting to solve this problem by furnishing birth control information, and to provide various methods to limit the number of babies being born.

Earth to Be Filled

When God created our first parents he commanded them to multiply, and to fill the earth. (Gen. 1:27, 28) We believe that when this commission is fulfilled the Lord will intervene in

human experience to bring about a cessation of population increase. We doubt very much if this will be done through medical science, but the fact that the need is now being brought to the attention of the people is in preparation, we think, for what they will experience when the kingdom is fully established.

We know from the Scriptures that all who have died are to be restored to life. This means that, together with the present living population, almost enough people have already been born to properly fill the earth. This situation, therefore, becomes one of the definite evidences that the kingdom is near.

And this prospect of the coming resurrection emphasizes the need for the increased potentials for producing food, clothing, and homes. The Lord foresaw this need, and began to prepare for it in this day of his preparation. At the same time he is allowing the people to discover that, with all their technical advances, the problem of human selfishness sabotages much of the gains accruing therefrom. This is one of the final lessons being derived from the general permission of evil. It proves that despite all their discoveries in the harnessing of nature, sin and selfishness continue to stamp man as a failure.

While, as we have seen, our returned Lord in his kingly role has begun the destruction of Satan's world, that work will not be completed until after all the living members of his body are with him in glory. Thus, all who come forth in the "first resurrection" will receive the fulfilment of Jesus' promise: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27

The faithful followers of the Master, together with their Head, constitute the heavenly phase of "the mountain of the house of the Lord" described in Micah 4:1-4. This "mountain" is set up, or established, in "the top of the mountains," but even after the people begin to "flow unto it" there are "strong nations afar off" which need to be "rebuked," or humbled, before they

will bow the knee to divine authority. So, even though there is now a preparatory work of dashing the nations to pieces, this work will continue even after the very last member of Christ's body passes beyond the veil.

Surely the setting up of the kingdom is going grandly on! True, the time seems long, particularly to those who had expected to see its full establishment in 1914. But the difficulty is with our limited vision, not with the manner in which the Lord is carrying forward his kingdom plan. To us the kingdom may seem to tarry, but to the Lord there is no delay, and for this we give thanks.

In our anxiety to see his kingdom in operation for the blessing of the people, let us not allow our expectations to weigh anything as against the facts. On the other hand, we are surrounded with the facts which reveal the preparatory or setting up work of the kingdom rapidly progressing. May we be faithful to the commission given to us of proclaiming the kingdom now near, and explaining to those who will listen the meaning of the "distress of nations"! Thus may we be actively engaged in the work of the ministry while we await the complete fulfilment of "the vision."



WEEKLY PRAYER MEETING TEXTS

AUGUST 5—"We know that all things work together for good to them that love God, to them who are called according to his purpose."—Romans 8:28 (Z. '00-22 Hymn 110)

AUGUST 12—"Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me. . . . Let the words of my

mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."—Psalm 19:12-14 (Z. '98-22 Hymn 198)

AUGUST 19—"Abstain from every form of evil."—I Thessalonians 5:22, R. V. (Z. '03-26 Hymn 130)

AUGUST 26—"Love . . . is kind."—I Corinthians 13:4 (Z. '03-153 Hymn 267)

The World's Fair Witness

THE 1965 witness effort at the New York World's Fair is now well into its second season, and there are many evidences to indicate that the Lord is again blessing this method of presenting the glad tidings of the kingdom. During the 1964 season more than thirty-seven thousand names were received, and by mid-June of this year another seven thousand people had left their names for literature to be sent to them.

The attendance at the World's Fair this year is considerably smaller than last year, and naturally this means that fewer people pass by our exhibit. In one sense this is an advantage, for it means that the brethren serving at the exhibit have more time to talk with those who show a measure of interest. And it is a great joy to have this opportunity to give a personal testimony concerning the glorious Gospel of the kingdom.

In addition to the witness given by those serving in the booth, the brethren are again using a small air-conditioned auditorium in the building for showing the color film, "Life After Death." This auditorium is available for the brethren to use every Saturday afternoon, and they are usually able to show the film five times each Saturday. The attendance at these showings ranges from sixty-five to more than a hundred, and a goodly number of names are turned in at the close by those who would like a copy of the booklet "Life After Death" sent to them.

From reports received it is evident that the Lord is blessing the witness work at various state and county fairs throughout the country. The World's Fair effort differs from these only in the sense that instead of lasting for only one or two weeks, it continues week after week for six months. This means an

opportunity for many brethren to serve. Last year about a hundred of the brethren participated in this work, and this year again, about the same number have been scheduled. These come from many sections of the country, including the far west. It has brought brethren together for fellowship who previously did not know one another.

The brethren serving at the exhibit have reported many interesting and inspiring experiences. Already this year there has been one old-time Bible Student, who for a long time has been out of contact with the brethren, and has now been brought into fellowship with those of like precious faith. Many of the public have visited the booth this year who left their names last year, and have expressed appreciation for the booklet they received. This proves that there is a value to planting seeds of truth in the minds of the people, for those seeds are there ready to bring forth fruit whenever it is the Lord's due time.

One of the great blessings all have experienced in this witness effort has been the joy of working together. The spirit of cooperation, and the giving of time and strength has been mightily manifested throughout. This, indeed, is true of the many general efforts of proclaiming the Gospel in which the brethren today are so wholeheartedly participating. The brethren know what great joy there is in "together" lifting up the voice of truth.

The booklet being featured at the World's Fair is the one containing four-color reproductions of the dioramas shown at the exhibit. This is a beautiful brochure, and presents a comprehensive outline of the divine plan for the blessing of all the families of the earth. For the first time we now have an ample supply of these brochures, and are making them available for the general use of the brethren. These beautiful brochures are priced at ten cents each. When purchased in quantities by classes the usual discount will apply.

Witnessing by Films

As previously announced, we now have a large assortment of

half-hour color films which are available for use in homes and auditoriums. These films are having a wide use in this field, in addition to their use on television. One of the newest of these is entitled, "Why God Permits Evil." The brethren who have viewed this film speak very highly of its effectiveness in presenting the message.

Through our agency the film, "The Unknown God," continues to have a wide distribution. Although the agency keeps offering this same film to churches and schools, many requests for it are still being received. It has already had more than four thousand, three hundred showings, at which there has been a total attendance of one hundred and seventy-five thousand. We have received many expressions of appreciation from churches and schools, and we continue to rejoice in this further outlet for the Gospel message.

LETTERS OF APPRECIATION

The "Tie that Binds"

"Dear Friends: It is with pleasure that I renew my subscription to The Dawn Magazine. It has been a source of comfort and blessing to me for many years, and to others of my family and friends also. It gives me a sense of 'belonging,' not to an organization, but to the Lord. One needs this feeling these days. There is a general tendency of aimless drifting and downright unbelief in the world in which we live. The various articles in The Dawn bring me food for thought which is very good, and sometimes something so deeply spiritual which gives me so much help it is truly a 'little miracle.' God bless you all in your good work. With real appreciation for The Dawn, which is part of the

tie that binds our hearts in Christian love.—British Columbia

God's Promises Sure

"Dear Christian Friends: After listening to your interesting television message on Sunday I became convinced that God is the only one to trust, and that some day he will rule this whole earth. All earthly kingdoms will be destroyed, and he will establish his everlasting kingdom. I arrived in the United States about three weeks ago to attend the University of Hartford. All of my parents, sisters, and brothers are left back home in Liberia. But I know that God will be my true friend, even in this strange land where I can hardly find my way."—Connecticut

SPEAKERS' APPOINTMENTS

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

<p>H. E. ANDERSON Paterson, N. J. Aug. 15</p> <p>O. D. DEIFER Baltimore, Md. Aug. 22 Philadelphia, Pa. 22</p> <p>T. HICKS York, Pa. Aug. 21 Gettysburg, Pa. 22</p> <p>G. M. JEUCK Allentown, Pa. Aug. 15</p> <p>G. O. JEUCK Bloomington, Ind. July 31-Aug. 5 Indianapolis, Ind. 8 Cincinnati, Ohio 9 New Albany, Ind. 10 Knoxville, Tenn. 11</p> <p>A. H. KRUMPOLT Catawissa, Pa. Aug. 22 Buffalo, N. Y. 29</p> <p>L. P. LOOMIS New Haven, Conn. Aug. 22 Waterbury, Conn. 22</p>	<p>J. Y. MAC AULAY Bloomington, Ind. July 31-Aug. 5 Milwaukee, Wis. 8 Wausau, Wis. 9, 10 Withee, Wis. 11-13 Minneapolis, Minn. 15, 16 Beloit, Wis. 18 Rockford, Ill. 19 Batavia, Ill. 20 LaSalle, Ill. 22 Mattoon, Ill. 24 Springfield, Ill. 25 Ziegler, Ill. 27 St. Louis, Mo. 28, 29 Oklahoma City, Okla. 31</p> <p>M. C. MITCHELL Groton, Conn. Aug. 15 New London, Conn. 15</p> <p>H. W. PRICE Bloomington, Ind. July 31-Aug. 5 Kansas City, Mo. 7, 8</p>	<p>Grand Island, Nebr. 9, 10 Bosler, Wyo. 11-13 Salt Lake City, Utah 14, 15 Ogden, Utah 16 Wenatchee, Wash. 17, 18</p> <p>C. A. SMITH Wallingford, Conn. Aug. 22</p> <p>FRANK J. WEBBER Bloomington, Ind. July 31-Aug. 5 Columbus, Ind. 8 Cincinnati, Ohio 9, 10 Columbus, Ohio 11 Dayton, Ohio 12 Muncie, Ind. 13-15 Gary, Ind. 16 Chicago, Ill. 17, 18 St. Louis, Mo. 20 Kansas City, Mo. 22 Denver, Colo. 24 Sacramento, Calif. 26 Chico, Calif. 30</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p>GEORGE BALKO Duquesne, Pa. Aug. 15</p> <p>MIKE BALKO Duquesne, Pa. Aug. 22</p> <p>JOHN BARACOS Duquesne, Pa. Aug. 1</p>	<p>WALTER Blicharz, Jr. Chatham, Ont. Aug. 15</p> <p>CHARLES M. CHUPA Adrian, Mich. Aug. 15</p> <p>JOSEPH FENCHAK, JR. Connellsville, Pa. Aug. 1</p>	<p>HOMER HAMLIN Sonora, Calif. Aug. 15</p> <p>EDMUND M. JEZUIT Minneapolis, Minn. (Fillmore) Aug. 29</p>
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LEONARD JEZUIT
Milwaukee, Wis. Aug. 29

HENRY KWOLEK
London, Ont. Aug. 8

ADAM MISKAWITZ
St. Louis, Mo. Aug. 15

D. J. MOREHOUSE
Gary, Ind. Aug. 15

FRANK NIEMCZAK
Saginaw, Mich. Aug. 22

HARRY PASSIOS
Monessen, Pa. Aug. 22

R. SEKLEMIAN
Sacramento, Calif. Aug. 1

ALBERT SHEPPELBAUM
Saginaw, Mich. Aug. 8
Aurora, Ill. 29

GEORGE TABAC
Beloit, Wis. Aug. 29

IRWIN WYSOCKI
Pittsburgh, Pa. Aug. 15
Connellsville, Pa. 29

HOWARD K. YOUNG
East Liverpool, Ohio Aug. 8
Connellsville, Pa. 15



"Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all . . . , especially unto them who are of the household of faith."—Galatians 6:9, 10



JOYS OF THE JUDGMENT DAY

To be discussed by

"FRANK AND ERNEST"

WWVA—1170 kc., 9:30 A. M.

Sunday, August 15

Hear "Frank and Ernest" discuss this hope-inspiring topic, and send for a free copy of the booklet, "The Day of Judgment." Address:

"FRANK AND ERNEST"

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

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.

SEPTEMBER TOPIC: On Sunday, September 19, "Frank and Ernest" will discuss the topic, "Life Beyond the Grave." Topics relating to death and the hope of life after death continue to be of great interest to many, and we suggest that this broadcast be well advertised. Special circulars will be available for this purpose, and will be supplied free in any quantity desired. Send your request to, The Dawn, East Rutherford, New Jersey. 07073

CONVENTIONS

SILOAM, TEX., Aug. 6-8—Mrs. C. R. Westmoreland, Route One, Gustine, Tex.

WICHITA FALLS, TEX., Aug. 14, 15—River Oaks Motel, 287 Expressway N. W. of downtown Wichita Falls. Mr. G. B. Wilcott, 2406 Prairie, Fort Worth, Tex. 76105.

CHICAGO, ILL., Aug. 22—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill. 60143.

BUFFALO, N. Y., Aug. 29—YMCA Bldg., Kenmore and Delaware Avenues. Mr. Stanley T. Koszka, 670 Union Road, Buffalo, N. Y. 14224.

MINNEAPOLIS, MINN., Aug. 29—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th., N. E.

PORTLAND, ORE., Aug. 29—Beaver Bldg., 1510 S. E. Ninth Ave. Mr. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Ore. 97222.

MINNEAPOLIS, MINN., Sept. 4-6—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn. 55328.

NEW YORK, N. Y., Sept. 4-6—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N. J.

SAGINAW, MICH., Sept. 4-6—Mrs. C. A. Sundbom, 207 Alice St.

SAN DIEGO, CALIF., Sept. 4-6—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 4-6—Norway Center, 300 Third Ave., W. Mrs. John R. Keith, 22515 95th Place W., Edmonds, Wash. 98020.

ANTIOCH, CALIF., Sept. 25, 26

CONNELLSVILLE, PA., Oct. 3

PIQUA, OHIO, Oct. 3

GRAND RAPIDS, MICH., Oct. 9, 10

ST. LOUIS, MO., Oct. 9, 10

CINCINNATI, OHIO, Oct. 16, 17

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

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

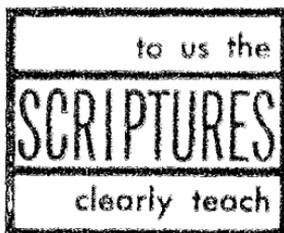
Los Angeles KWKW 1300 8:30 a.m.
San Diego XERB 1090 10:00 p.m.

FLORIDA

Miami WMIE 7:15 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUBO 1310 7:45 a.m.



That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:13, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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

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