

a herald of Christ's presence

THE DAWN

"YE WERE SEALED
WITH THAT HOLY
SPIRIT OF PROMISE,
WHICH IS THE
EARNEST OF OUR
INHERITANCE."

--Ephesians 1:13,14

July 1962

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This Faithless World

**"When the Son of Man cometh, shall he find faith on the earth?"
—Luke 18:8**

OUR text is the conclusion of the parable of The Importunate Widow. In this parable a non-God-fearing judge, after much importuning by a widow to be avenged of her enemy, granted her request. Applying the parable, Jesus said, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Then follows our text, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?"

Quite clearly the thought thus presented is that God's professed people, among whom, throughout the age, have been his "elect," lose their faith on account of the continued permission of injustice, and of suffering, sin, and death. Since Jesus applies this lesson of the parable to the time of his return and the end of the age, we are warranted in appraising the status of faith throughout the earth today on the part of the professed followers of the Master as a fulfilment of this prophecy; for there is abundant evidence that we are even now living in the days of Christ's second presence.

In Great Britain, during the closing days of the second World War, a survey was made to determine the effect of the war on the religious viewpoints of the people. This survey indicated that in a surprisingly large number of cases the hardships of the war had caused a dwindling of faith, and in many instances the complete loss of faith. In the case of a small percentage of the devoutly religious the troubles of the war had led to an increase of faith.

The results of this survey in Great Britain some twenty years ago points up a situation which is now quite general throughout

the professed Christian world. Many are asking why God is seemingly holding himself aloof from the world's troubles, and allowing human sufferings to continue and increase without doing anything about it. Failing to receive a satisfactory answer to this question, many begin to lose faith even in the existence of God.

Nor has the situation improved in recent years. For a time following the war there was a much-hailed resurgence of faith and devotion to God throughout the Western World, but now this is beginning to ebb. The spirit of the great revival has spent its force, and for the most part the world remains in the clutches of worldliness and doubt, endeavoring to drown its fear of the unknown future in pleasure, and men have become lovers of pleasures more than lovers of God."—II Tim. 3:1-5

However, deep down in the hearts of the masses there is a desire for belief in a Supreme Being. Nation-wide polls indicate that a very large proportion of the people claim that they believe in God. However, this belief is very vague and indefinite. Their difficulty is in relating their belief to what they see going on around them, and to their own experiences. Actually the "faith" of many is not much more than a wish that there might be a God who is genuinely interested in his human creatures; a great Supreme Being in whom they could find refuge from the storms of human passion and suffering which have so continuously swept over the earth during the years of our generation.

The lack of an intelligent and genuine faith on the part of so many in the professed Christian world is due to misunderstandings concerning the plans and purposes of God with respect to his human creatures. For a long time the view of churchmen generally was that the world was getting better and better; that with the advantages of education, and by the aid of science and invention, humanity was about to enter a sort of golden age of peace and prosperity. The prophecies of the Bible depicting the age ending with a "time of trouble such as never was since there was a nation" were rejected as the writing of pessimistic religious cranks.—Dan. 12:1; Matt. 24:21, 22

The wishful thinking that the world was getting better was based upon the erroneous view that the work of God in the earth since the first advent of Jesus has been the converting of the world to Christ and to Christianity. This misconception of

the plan of God is based upon a misunderstanding of Jesus' commission to his disciples to go into all the world and preach the Gospel. (Matt. 24:14; 28:19; Acts 1:8) It was taken for granted that the preaching of the Gospel throughout the earth was for the purpose of "winning the world for Jesus," and thus bringing in an era of peace and good will among men.

Students of the Bible and of history should have known a long time ago that nothing like this was being accomplished. True, throughout the Middle Ages the name of Christ was spread throughout Europe, but this was not done by the preaching of the Gospel so much as by the power of the sword. As the conquering armies of Rome fanned out over the various countries of Europe, the Roman brand of Christianity was made the official religion in each country beaten into submission. The people of these countries knew nothing of the Gospel. They had no Bibles, and no way to learn of the gracious plans and purposes of God. They simply and automatically became subjects of a corrupt church-state system of governments which masqueraded in the name of Christ and was called Christ's kingdom—Christendom.

As a result of the reformation, some of these countries broke away from Rome, but continued their church-state governments on an independent basis. Individual faith in God and in the Bible was encouraged, but little information was furnished concerning the purposes of God as set forth in the Bible. Indeed, the vast majority of the people did not, even then, possess Bibles. Around the opening of the nineteenth century numerous Bible Societies came into being, and began to function efficiently in a general distribution of the Bible. This good work has continued until today. We would probably be safe in saying that there is a Bible in the home of most people in the Western World.

True, millions of these Bibles are rarely read, being looked upon more as a great piece of literature, or in other cases as a source of comfort to the occasional reader. But still, the fact that the Bible has been so widely circulated during the last century and a half has given some credence to the view that the world is being converted, and therefore was getting better day by day. Christendom's leaders, in promoting this view, did not bother to explain how to harmonize this view with what happened during the many centuries preceding, when the cross of Christ

was being foisted upon the masses by the power of the sword, and when genuine believers in the sacred Word, but dissenters from the Church-state system, were burned at the stake, or otherwise cruelly tortured and put to death.

Missionaries Unsuccessful

DURING the more than a century and a half in the course of which the Bible has been so freely circulated, intense foreign missionary efforts have been enthusiastically promoted by the various denominations of the professed Christian world. However, the heathen nations were not converted to Christ by these efforts. A few individuals in each of the countries where these efforts were made accepted Christ in the light in which he was presented to them, but the number of these was negligible, and even at the height of foreign missionary efforts they were far from keeping pace numerically with the general population growths.

Now, of course, with half the earth under the heel of godless communism, these missionary efforts have been greatly curtailed, and the dark clouds of unbelief in any kind of deity are spreading over heathen countries even as they are over the professed Christian world. But we should not be discouraged with this situation, for it is exactly as the prophecies of the Bible foretold. We have reviewed briefly the course of history which has led up to this well-nigh universal unbelief simply to show that a misunderstanding of the plans and purposes of God have contributed to the faithlessness of the people. The proposition is a simple one. If God is not able to accomplish what he proposed to do, why should we have confidence in him? The next step of unbelief is that perhaps there is no God.

The Called of God

JESUS said to his disciples concerning the truths which he was teaching them, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:17) Even the immediate disciples of Jesus did not for a time fully grasp the meaning of his teachings and

mission. They had accepted Jesus as the promised Messiah, but thought he would immediately establish his kingdom. It was a great test to their faith when Jesus was put to death on the cross. But later, through the enlightening influences of the Holy Spirit which came upon them at Pentecost, they learned that the messianic kingdom was not to be established until Christ's return.

The disciples also learned that as ambassadors for Christ their mission was to preach the Gospel far and wide; not to convert the world, but to take out from the world those who responded through full devotion, and proved worthy to live and reign with Christ when his kingdom was established. (Acts 15:14-17; II Cor. 5:20; Rev. 14:1, 4; 20:6) So, at this end of the age the Lord has taken a few into his confidence, as he did the disciples of old, and through his Word has revealed to them some of the "mysteries of the kingdom of heaven."—Matt. 13:11; Luke 8:10

So far as the religious world in general is concerned, one of the mysteries of Christ's kingdom is the fact that it was not intended to be established at the first advent of Christ, but at his second advent, and that up to the present time God has not been trying to convert the world. The understanding of this truth automatically clears up a number of misapprehensions concerning the plans and purposes of God. The erroneous view is that the purpose of converting sinners is to save them from eternal torture, and take them to heaven when they die. Now we have learned that God does not intend to eternally torture anyone, not even wilful sinners; but rather that the "wages of sin is death," and that those who wilfully disobey the kingdom laws will be destroyed from among the people.—Acts 3:23; Rom. 6:23

We have learned, also, that it is not the divine purpose to transfer as many humans to heaven as can be induced to accept Christ before they die. However, there is a glorious heavenly hope held out to all consecrated believers who follow faithfully in the footsteps of Jesus even unto death. (Rev. 2:10) The purpose of this arrangement is that these might be associated with Jesus in the kingdom work of enlightening and blessing the remainder of the human race during the thousand years of his kingdom. It is not simply to take people to heaven.—Acts 17:30, 31

Two Salvations

TO STATE the matter in another way, we might say that there are two salvations—a heavenly salvation to which believers during the present Gospel Age are called, and an earthly salvation which will be offered to the whole world of mankind during the thousand years of Christ's kingdom. The understanding of this great truth is essential if we are to know the meaning of the apparent failure of Christianity, and of the seeming evidences that God is not interested in the affairs of men today, or else is powerless to do anything to alleviate human suffering.

Basic also to a proper understanding of the true and living God of the Bible and his plans and purposes toward his human creation, is the acceptance of the Bible's teaching that "the wages of sin is death." (Gen. 2:17; Rom 6:23) Naturally, we are prone to be concerned about the suffering world of today; but actually, each generation of the human race, from Adam right down to modern times, has suffered, and all have gone into death. The people of each generation could well have asked what God was doing about human suffering.

Because of the redemption from sin and death provided through Jesus, the Bible depicts the dead world of mankind as being merely asleep. David speaks of it as "the sleep of death." (Ps. 13:3) This conveys a beautiful and comforting assurance. Those who are "asleep" in death will be awakened from that sleep in a glorious new day when the divine Christ will be blessing the people. Meanwhile they are sleeping, even as a person who finds escape from his worries of the day in a restful sleep through the night.

Meanwhile, God's work in the earth has been in preparation for that glorious new day of Christ's kingdom. In order for any worth-while and permanent blessings to reach mankind it was necessary that the people be redeemed from sin and death. Simply to stop a war in Europe or some other part of the earth to prevent people from further suffering would not meet the demands of God's love and interest in his human creatures; nor would the temporary relief from suffering for other causes. God's love called for a permanent remedy for all human ills, and for this reason he sent his Son to redeem man from death—

not alone the people of our generation, but all the offspring of Adam. The Bible says, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

But God in his wisdom knew that the people, left in their ignorance, and to their own selfish devices, would not in any great number accept the benefits of his grace through Christ; so his love provided for a thousand years during which a powerful government in the hands of the resurrected Jesus would enlighten and rule the world, and furnish every opportunity for the people to benefit from the death of Jesus.

God's wisdom, meanwhile has provided that a limited number of the human race would be given the opportunity during the present unfavorable time, when sin and selfishness exercise such a strong influence throughout the earth, to qualify to live and reign with Christ by following in his footsteps of sacrifice, which is the way of love. It has been to reach and enlighten these, not to convert the world, that God has caused the Gospel to be preached throughout the earth during the present age.

And even prior to the first advent of Jesus, God was preparing for the future blessing of his human creatures. When Jesus was raised from the dead he was highly exalted to the divine nature, and, like God, is now invisible to human eyes. (I Tim. 1:17) His footstep followers, when raised from the dead, will be made like him. Their rulership over the earth will, therefore, be invisible to the human race, but they will have human and visible representatives. The Bible reveals that these will be those often referred to as the "Ancient Worthies"—those faithful servants of God from righteous Abel to John the Baptist. These, the Scriptures declare, are to be made "princes in all the earth," and are to be looked up to by the people as their religious teachers.—Ps. 45:16; Matt. 8:11; Luke 13:28, 29

Total Remedy

THUS we see that through all the centuries from the creation and fall of man until now God has been mindful of his suffering human creatures, and has been preparing to put an end to that suffering. At times, no doubt, when it has served his larger purpose to do so, God has intervened to relieve the suffering of an individual. He may well have interfered with other situations

which have brought suffering to the people, such as wars; not because his time had come to destroy all suffering, or to make an end of all war, but in order that his purpose with respect to his own people might be carried out as he has designed.

Otherwise, while loving the entire human family, God has allowed each generation to fall asleep in death, and to remain in death until his arrangements for their eternal blessing have reached completion. Then these will be awakened from the sleep of death, enlightened concerning God's loving provision for them, and given an opportunity to believe, obey, and live.

In the Bible the redeemed human race is described as the "ransomed of the Lord"; that is, those who have been ransomed by the precious blood of Christ. (I Tim. 2:3-6) In a promise of the resurrection of the dead the Scriptures state, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

The "returning" referred to in this text is from the land of death—from the condition described in the Bible as the "sleep of death." These returning ones—all mankind—will "come to Zion." It was from Mount Zion in Jerusalem that God ruled over the ancient nation of Israel, so the Bible uses Zion as a symbol of that world-wide government which will be upon the shoulder of The Prince of Peace. (Isa. 9:6, 7) That the people will then "come to Zion" simply denotes their recognition of the authority of the messianic kingdom; and it will be in their acceptance of Christ, and their obedience to his kingdom, that they will "obtain joy and gladness, and sorrow and sighing shall flee away."

And these blessings and joys of the kingdom will be world-wide. The Lord will then "make wars to cease unto the end of the earth." (Ps. 46:9, 10) All evils which now afflict mankind, and destroy peace and happiness, will no longer be allowed. The Prophet Isaiah assures us "that they shall not hurt nor destroy in all my holy mountain"; that is, the Lord's kingdom. (Isa. 11:9) Here again Mount Zion is the background of thought suggesting the messianic kingdom.

The knowledge of the Lord will then fill the earth. There will then be no misunderstanding as to the will and plans of the great God of the universe, our Heavenly Father. The people will

no longer be led astray by false teachings concerning God, and concerning his intentions toward his human creatures. Satan, who has deceived all nations, will then be bound. (Rev. 20:1, 2) As the people are awakened from the sleep of death they will know that they have neither been in heaven nor in an abyss of fire and brimstone, nor yet in a traditional purgatory. They will quickly know that the wages of sin is death, and that they had simply been asleep in death. And they will rejoice to be alive again and to know of the love of God through Christ, and of the wonderful kingdom arrangements designed for their blessing and joy.

Those who, even under present evil conditions, were noble-minded and did all they could to alleviate human sufferings, and prayed that God might do more in this respect, will then rejoice to realize that God's loving plan was bigger and better than their highest thoughts could imagine. They will realize, also, that the short period of suffering through which the Creator permitted them and their friends to pass, resulted in no permanent injury, but rather, served to increase their appreciation of the more comprehensive love of God which provided eternal joys, not only for them, but for the people of all nations; and not alone for those of this generation, but for mankind of every generation.

Yes, all the people will then realize that the love of God is broader than the human mind is able to conceive. In that blessed knowledge all tears will be wiped away. Sickness and death will be destroyed. All injustices will be set aside, for in that kingdom justice will prevail, and those who continue to practice injustice will be destroyed. (Isa. 26:9) Nor will the righteousness of the people be merely an outward form of pretention, for the laws of God will be written in the very hearts of those who yield themselves to the influences of the kingdom's just and righteous laws.—Jer. 31:31-34

Then, the inventive genius of man will be utilized for the common good of all people. The great potentials of nuclear power and of solar energy will be harnessed for the purpose of providing an abundance of good things for the returning "ransomed of the Lord" to enjoy, instead of being utilized for selfish,

(Concluded on page 14)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 12:30 p.m.
Selma WSLA-TV Channel 8
Wednesdays, 4:00 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 11:00 a.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARKANSAS

Little Rock KATV Channel 7
Sundays, 11:30 a.m.

AUSTRALIA

Perth TVW
Sunday, June 3, Aug. 5, Oct. 7, Nov. 4

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 12:00 noon
Redding KVIP-TV Channel 7
Sundays, 10:00 a.m.
San Bernardino KCHU Channel 18
Tuesdays, 9:30 a.m.

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

FLORIDA

Jacksonville WFGA-TV Channel 12
Saturdays (Time to be announced.)

GEORGIA

Savannah WSAV-TV Channel 3
Sundays (Time to be announced.)
Savannah WTOG-TV Channel 11
Tuesdays, (Time to be announced.)

INDIANA

Elkhart-South Bend WSJV-TV
Channel 28, Alt. Sundays, 9:15 a.m.,
15 min. program

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Bowling Green WLTV
Sundays, (Time to be announced.)
Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.

LOUISIANA

Monroe KLSE-TV
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MARYLAND

Salisbury WBOC-TV Channel 16
Saturdays—Sundays (Time to be announced.)

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min. program

MINNESOTA

Alexandria KCMT-TV Channel 7
every third Sunday, 10:00 a.m.

MISSISSIPPI

Jackson WJTV Channel 12
Thursdays, (Time to be announced.)
Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

MISSOURI

Columbia KOMU-TV Channel 8
Sundays (Time to be announced.)

TV BROADCAST

Kansas City	WDAF-TV	Channel 4	SOUTH CAROLINA
Sundays, 10:30 a.m.			Anderson
St. Joseph	KFEQ	Channel 2	WAIM-TV
Saturdays, 5:00 p.m.			Mondays, 6:00 p.m.
NEBRASKA			Columbia
Hastings	KHAS-TV	Channel 5	WCCA-TV
Sundays (Time to be announced.)			Sundays, 1:00 p.m.
Omaha	KETV	Channel 7	SOUTH DAKOTA
Sundays, 10:30 a.m., 15 min. program			Deadwood
NEW YORK			KDSJ-TV
Albany	WAST-TV	Channel 13	Sundays, 3:30 p.m.
Sundays, 9:30 a.m.			Rapid City
Buffalo	WKBW-TV	Channel 7	KRSD-TV
Sundays, 9:00 a.m.			Sundays, 3:30 p.m.
NORTH CAROLINA			TENNESSEE
Charlotte	WSOC-TV	Channel 9	Knoxville
Sundays, 10:30 a.m.			WTVK-TV
NORTH DAKOTA			Sundays, 1:30 p.m.
Bismark	KXMB-TV	Channel 12	TEXAS
Sundays, 12 noon.			Amarillo
Valley City	KXJB-TV	Channel 4	KVII-TV
Sundays, 11:00 a.m.			Sundays, 2:45 p.m., 15 min. program
OHIO			El Paso
Youngstown	WKBN	Channel 27	KELP-TV
(Time and day to be announced.)			Sundays, 12:00 noon.
Toledo	WSPD-TV	Channel 13	San Antonio
(Time and day to be announced.)			KWEX-TV
OKLAHOMA			Sundays, 8:00 p.m.
Oklahoma City	KOCO-TV	Channel 5	UTAH
Sundays, 12:00 noon			Salt Lake City
ONTARIO			KUTV
Peterborough	CHEX-TV		Sundays, 11:00 a.m.
Sundays, 12:00 noon.			VIRGINIA
PENNSYLVANIA			Bristol
Pittsburgh	WTAE-TV	Channel 4	WCYB-TV
Sundays, 9:30 a.m.			Sundays, 12:00 noon.
Wilkes-Barre	WBRE-TV	Channel 28	Portsmouth
Sundays, 11:30 a.m.			WAVY-TV
PUERTO RICO			Sundays, 9:00 a.m.
WIPR-TV, Sundays (Time and day to be announced.)			Roanoke
			WLSL-TV
			Sundays, 12:00 noon
			WEST VIRGINIA
			Bluefield
			WHIS-TV
			Mondays, 1:30 p.m.
			Fairmont
			WJPB-TV
			Sundays, 12:00 noon
			Oakhill
			WOAY-TV
			Sundays, 7:30 p.m.
			Parkersburg
			WTAP-TV
			Mondays, 1:30 p.m.
			WISCONSIN
			Milwaukee
			WITI-TV
			Sundays, 7:45 a.m., 15 min. program

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 9:45 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KDAY 1580 9:30 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 12:05 p.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.
Muncie WLBC 1340 8:45 a.m.
Silver City KSIL 1340 10:05 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:15 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNCP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1420 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.
Jamestown WXYJ 1340 8:35 a.m.

BROADCAST SCHEDULE

New York	WJRZ	970	10:00	a.m.	Sherman-Dennison	KRRV	910	12:00	noon
Rochester	WHEC	1460	11:15	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
NORTH CAROLINA					UTAH				
Beaufort	WBMA	1400	9:00	a.m.	Salt Lake City	KSOP	1370	9:30	a.m.
Belmont-Charlotte					VIRGINIA				
Elizabeth City	WCGC	1270	12:30	p.m.	Richmond	WLEE	1480	9:45	a.m.
Leaksville	WGAI	560	12:05	p.m.	WASHINGTON				
	WLOE	1490	12:05	p.m.	Bellingham	KPUG	1170	11:15	a.m.
OHIO					Centralia-Chehalis	KELA	1470	10:30	a.m.
Akron-Canton	WHLO	640	7:30	a.m.	Longview	KBAM	1270	10:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.	Olympia	KGY	1240	10:30	a.m.
Columbus	WMNI	920	10:30	a.m.	Seattle	KTW	1250	1:30	p.m.
Piqua	WPTV	1570	11:30	p.m.	Spokane	KLYK	1230	10:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.	WEST VIRGINIA				
OKLAHOMA					Wheeling	WWVA	1170	9:30	a.m.
Oklahoma City	KLPR	1140	12:05	p.m.	WISCONSIN				
OREGON					Fond du Lac	KFIZ	1450	11:05	a.m.
Astoria	KAST	1280	10:30	a.m.	Janesville	WCLO	1230	11:00	a.m.
Lebanon	KGAL	920	10:00	a.m.	WYOMING				
Portland	KGON	1520	9:30	a.m.	Cheyenne	KVWO	1370	9:05	a.m.
The Dalles	KODL	1230	9:15	a.m.	Laramie	KLME	1490	10:05	a.m.
PENNSYLVANIA					CANADA				
Allentown	WHOL	1600	10:45	a.m.	Calgary, Alta.	CKXL	1140	10:45	a.m.
Pittsburgh	WWVA	1170	9:30	a.m.	Corner Brook, N'fld.				
Pottstown, Pa.	WPAZ	1370	8:30	a.m.		CFCB	570	10:30	a.m.
Wilkes-Barre	WBAX	1240	12:05	p.m.	Hamilton, Ont.	CHML	900	9:45	a.m.
PUERTO RICO					Prince Albert, Sask.	CKBI	900	10:30	a.m.
Aguadilla (Fri.)	WGRF		8:00	p.m.	Vancouver, B. C.	CJOR	600	9:00	a.m.
TEXAS					Dauphin, Man.	CKDM	730	10:30	a.m.
Livingston	KVIL	1220	8:45	a.m.	SPANISH BROADCASTS				
Lubbock	KDAV	580	9:45	a.m.	San Diego, Calif.	XERB	1090	6:00	a.m.
Pampa	KPDN	1340	10:35	a.m.				9:00	p.m.
San Antonio	KBOP	1380	6:45	a.m.					

Since life is brief, we need to make it bright,
 Then keep the old king's motto well in sight,
 And let its meaning permeate each day.
 What ill may come, "This too shall pass away."

THIS FAITHLESS WORLD

(Continued from page 9)

destructive purposes, as at present. Fear will be removed, and economic security will be assured to all, for every man will dwell under his own vine and fig tree.—Micah 4:4

Then the prayers of those who now look to the Lord for material blessings will be answered, and on a much larger scale and more completely than anyone at the present time could think possible. God does love the people, and will remove their distresses when his "due time" comes. (Rom. 5:6; I Tim. 2:6) Today, because the people are under condemnation to death, God may not seem near to many. But, of the period of Christ's kingdom, we read that then God will dwell with the people, and be their God, and they shall be his people. The result of this will be that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4

The conditions which at present have resulted in such a widespread lack of faith on the part of the people will all be changed, and the people will believe and will rejoice in the God of their salvation. Indeed, the Bible tells us that then the people will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

Meanwhile, those who have been given to know the mysteries of the kingdom of heaven, have their faith increased by the very conditions which now are destroying faith in others, for we see the marvelous manner in which the prophecies of the Bible are being fulfilled. The very fact that there is little faith in the earth today, and that to so many it seems that God is not interested in the people, or appears not able to do anything about their suffering, those exercising faith see this sad state to be a fulfilment of Jesus' prophecy. Hence this very condition strengthens our faith, and inspires us to bear witness to the truth of the near-establishment of the kingdom which, as we have seen, is to enlighten and bless the whole world of mankind. Let us, then, continue to "show forth the praises of him who hath called us out of darkness into his marvelous light."—I Peter 2:9

TOPICAL BIBLE STUDY

THE PEOPLE IN GOD'S PLAN

Lesson XIV

The Prophet Isaiah

THE Prophet Isaiah ministered to the Lord's typical people during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, who were kings over the two-tribe kingdom of Judah.¹ During this period the rank and file of the Israelites were not living up to their privileges as servants of God,² and there is much in the writing of Isaiah in condemnation of the people, and of exhortations to return to the Lord and to obedience to his laws. The Book of Isaiah also contains dire warnings of punishments which were to come upon the Israelites because of their waywardness, and in due course these had their fulfilment.

During the entire Jewish Age God dealt with the people of Israel on a national basis. During the period of the kings, whenever a righteous king in the line of David was reigning, the whole nation was blessed and protected by God. This was the experience of the kingdom of Judah during the reign of Hezekiah. It was during

this time that Jerusalem was attacked by Sennacherib and his mighty army, but in response to the prayers of Isaiah and Hezekiah, this army of the Assyrians was destroyed.³

Of particular interest to us in the Book of Isaiah are his prophecies which pertain to the outworking of God's plan of salvation for the sin-cursed and dying race. The first of these is contained in an invitation to reason with the Lord, and the subject suggested is cleansing from sin.⁴ Elsewhere the Scriptures furnish us the needed information as to how the Lord cleanses the sinner from his sins so that though they be as scarlet, they shall become as white as snow; and though they be like crimson, they shall be as white as wool.⁵

God's plan for the eradication of sin from human hearts and lives is by means of a Redeemer, and the Prophet Isaiah was used to foretell the birth of the Redeemer. He prophesied that this great One would be born of a

virgin, and that he would become a "Wonderful Counselor, The mighty God, The everlasting Father," and "The Prince of Peace."⁶ The New Testament calls attention to the fulfilment of these prophecies pertaining to the birth of the Redeemer.⁷

The various titles ascribed to Jesus in Isaiah's prophecy of his birth suggest the different aspects of his service in redeeming and restoring the human race to life. As a Wonderful Counselor he serves during the Gospel Age as the Christian's Advocate with the Father.⁸ Jesus will serve as the world's Mediator during the thousand years of his kingdom, when the knowledge of his ransom will be testified to all.⁹

Jesus is also "The mighty God." This does not mean that he is the Almighty God, but one who, at the time of his resurrection, was invested with all power in heaven and in earth, and is thus fully able to carry out every detail of the divine plan of salvation, even the restoring of the dead to life.¹⁰

Jesus was also born to be "The everlasting Father"; that is, a Father who would give everlasting life to those who, during the thousand years of his reign, will believe on him and obey the laws of his kingdom. While Jesus will thus serve as a life-giver, those who are restored to life during his reign eventually will become the children of God, the Creator.¹¹

Jesus will also be the world's

Prince of Peace, in that he will restore peace between God and men, and through the agencies of his kingdom will establish peace among men.¹²

Isaiah also foretold the suffering and death of Jesus.¹³ In this remarkable prophecy Jesus is first of all referred to as "the arm of the Lord,"—the One who carries out the divine purpose—which previously the prophet declared would be revealed in the eyes of all the nations, and that all the ends of the earth would, through him, see the salvation of God.¹⁴ But then, in the prophetic vision given to Isaiah, he sees a different development which causes him to inquire, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

Isaiah then proceeds to explain that before this mighty "Arm" of the Lord will be "seen" and appreciated throughout all the earth, and all mankind receive salvation from death through him, he would be "brought as a lamb to the slaughter." (vs. 7) Thus we are taught that it was necessary for the Redeemer to die for the people in order for them to obtain salvation through him. In the New Testament this "Lamb" that was led to the slaughter is referred to a number of times.¹⁵

In Isaiah's prophecy of the death of Jesus, he foretold that this "Lamb" would be given a portion with the Great, and that in turn he would divine the spoil,

or reward, with the strong."¹⁶ The "Great" referred to in this prophecy is Jehovah, the Creator, our Heavenly Father. In his resurrection Jesus was given a portion with him; that is to say, he was highly exalted to the right hand of God. And then, as the Scriptures reveal, Jesus shares this high reward with those described in the prophecy as the "strong," his followers of the Gospel Age who are strong, not in themselves, but strong in the Lord and in the power of his might.¹⁷

The salvation and life which the divine plan provides for mankind through Jesus, the Redeemer, will be made available to the people as a whole during his reign of a thousand years, when his faithful followers of the present age will be living and reigning with him. In the Book of Isaiah there are a number of prophecies pertaining to Christ's kingdom, showing its characteristics, and describing the blessings which it will vouchsafe to the people of all nations. In some of these prophecies Christ's kingdom is symbolically referred to as a "mountain."¹⁸

To ancient Israel a mountain was a very apt symbol of a kingdom, or government, especially the Lord's government; for God ruled the nation through his representatives who had their seat of government in a mountain, even "Mount Zion." In the proph-

ecy of Daniel, where the worldwide kingdom of the Lord is foretold as replacing the kingdoms of this world, it is also symbolically described as a "mountain" which fills the whole earth.¹⁹

In Isaiah's prophecy the Lord's kingdom is described as "the mountain of the Lord's house"; in other words, the kingdom which is made up of God's ruling house—his ruling family. (2:2) This language would also be understood by Israel at the time this prophecy was given. The Lord's ruling house then was the family of David. It was from the descendants of David that each successive king of Judah was chosen, and each of these ruled as the representative of the Lord.²⁰

God's promises to David concerning the kingdom not being taken away from his house, or family, had their ultimate fulfillment in Jesus, of whom it was said that he would sit upon the throne of David.²¹ The faithful followers of Jesus will be associated with him as reigning kings, and, together with him, as the sons of God, will also be a part of God's ruling house, "the mountain of the Lord's house."²²

Isaiah wrote that "the mountain of the Lord's house" would be "established in the top of the mountains, and... be exalted above the hills." Here the mountain and hills are used to symbolize the great and lesser kingdoms of this world, and the assurance

given that the Lord's kingdom will exercise a dominating control over all of them.²³

"All nations shall flow unto it," Isaiah wrote. This language denotes that when the Lord's kingdom is set up and operative the people of all nations will eventually recognize its superiority and become subject to its just and righteous laws. The prophecy explains that in doing this it will be with the desire to be taught the Lord's "ways" and to walk "in his paths." When they learn of the Lord's ways they will, symbolically speaking, beat their swords into plowshares, and their spears into pruninghooks, and will learn war no more. For a time there will be some opposers, and these will be "rebuked."

Isaiah explained that in the Lord's kingdom the Law would go forth from "Zion," and the Word of the Lord from "Jerusalem." The "mountain" of the Lord is thus seen to be the antitypical Mount Zion. It will be in this antitypical Mount Zion that Christ and his faithful followers of the Gospel Age will sit upon the antitypical throne of David. These will constitute the spiritual and invisible phase of the kingdom, the executive branch of this divinely established world government. It will be from these that the "Law shall go forth."

The whole city of Jerusalem was closely associated with Mount Zion, the seat of David's kingdom.

Doubtless various agencies of David's government were located in that typical city. So in the antitype, while the law goes forth from Zion, its dissemination and application will go forth from "Jerusalem." Thus we are reminded that there will be human representatives of the invisible kingdom of the Lord. The Bible describes these as "princes," and Jesus said that the people from every part of the earth will look to them.²⁴

It is good to know that the kingdom of Christ will establish peace throughout the earth—a lasting peace, based on justice and righteousness. We can be thankful that in the Lord's kingdom, when the people learn his ways, they will destroy their weapons of war, and direct their energies toward the common security and prosperity of all mankind. These are bright prospects!

The Prophet Isaiah was used by the Lord to describe still other blessings which would be assured to the people in the "mountain" of the Lord. He prophesied that tears would be wiped away; that death would be destroyed; that the veil of darkness which now hinders the people from seeing and knowing God will be removed, and that persecution of the righteous will cease.²⁵

Isaiah also prophesied that in the Lord's kingdom desert lands will become productive; that blind eyes will be made to see;

that the way of the Lord will be made plain; that the world of mankind ransomed by the blood of Christ will return from death, and that sorrow and sighing shall flee away.²⁶

The promise that blind eyes will be opened and deaf ears unstopped will have both a literal and a symbolic fulfilment. Symbolically speaking, the eyes of essentially the whole world of mankind are "blind," so far as seeing and knowing God are concerned. Many do not even acknowledge the existence of a Supreme, Intelligent Creator. Millions who do believe there is a God have distorted conceptions of him. But all these "eyes" will be opened when the true knowledge of the Lord fills the whole earth. Then they will see, and know, and serve the true and living God.

As Isaiah foretold, the way of the Lord will then be made so plain that none will need to "err therein." No longer will the deceptive influences of Satan be permitted to blind the people and hinder them from seeing and knowing God, for Satan will then be bound.²⁷ Then, as Isaiah also foretold, the "book" of the true knowledge of God will no longer be sealed to mankind in general, as it is today. Then this "book" will be opened, and the "deaf" will hear, and the "blind" will see.

And how good it is to know that the blessings of peace, of

health, of life, and of knowing God, will not be limited to the generation living at the time when the kingdom of the Lord becomes operative throughout the earth; but that those in the sleep of death are to be awakened; that the ransomed of the Lord are to "return." The Apostle John in the Book of Revelation also assures us of this.²⁸

John's reference to the dead returning and having a standing before God also mentions "books" which will then be opened. This is a further confirmation of the fact that the people will then be enlightened, and that they will be judged upon the basis of their knowledge of and obedience to God's righteous laws.²⁹ Isaiah, in a prophecy concerning Jesus' work of judging the world, informs us that he will not need to depend upon sight or hearing, but that the Spirit of the Lord will give him understanding.³⁰

The blessings of peace and life which will be dispensed to the people through the agencies of Christ's kingdom are to be permanent to all who obey the kingdom's laws. These will not need to die at all, and they will be given a hundred years of probation during which to demonstrate their heart-desire to serve God and live in harmony with his righteous laws. If they continue in their opposition to the kingdom they will be "accursed" and die. But such will be merely in

their infancy as compared to the time they could have lived had they obeyed the laws of the kingdom.³¹

In the prophecy of Isaiah the spiritual and earthly phases of Christ's kingdom are referred to symbolically as a "new heavens and a new earth"—the heavens representing the spiritual, or invisible phase of the kingdom, and the "earth" the human, or visible phase. Here the kingdom is also referred to as "Jerusalem."³²

The Apostle John, in a vision of the kingdom which the Lord gave to him, saw this new heavens and new earth, and he also saw in vision the new Jerusalem. In John's vision he was given to understand that the coming of this new Jerusalem meant that God's favor would be with men, that he would "dwell" with them, and be their God. The result of this was, as seen by John, that there will be no more pain and no more death, that the former condition of evil will pass away, and all things will be made new.³³

Not only did Isaiah prophesy concerning the blessings which will reach the people during the time of Christ's kingdom, pointing out that these blessings had been provided through the death of Jesus, but he also foretold that Jesus' followers would be associated with him in that great work of the kingdom, which is to include the releasing of the prisoners. In his prophecy of this,

Jesus and his church are together likened to a servant of the Lord whom he has promised to preserve and use in the outworking of his plan to restore man to his lost inheritance.³⁴

Isaiah was used by the Lord to present a brief outline of the Creator's purpose in the creation of the earth; that it was not created in vain, but to be inhabited.³⁵ Sin entered into the world, and brought condemnation to death. But this does not mean that God's original purpose in creating the earth, and man, had failed, for he provided a Redeemer from sin and death, who was Jesus. Not only did Jesus die for the sin-cursed human race, but during his reign he will, as we have seen, serve as a Mediator to reconcile the rebellious world of mankind to God, and Isaiah prophesied that unto him every knee shall bow.³⁶

Isaiah's prophecy concerning this speaks of every knee bowing to God, but Paul's reference to this prophecy explains that it will be carried out through Christ. The complete fulfilment of this prophecy will have been attained at the close of the thousand-year reign of Christ.³⁷

Thus we see how wonderfully the Lord used the Prophet Isaiah to foretell the outworking of much of his great plan for the redemption and recovery of the human race. Nor have we called attention to all of Isaiah's proph-

ecies which have a bearing on the plan of God, leaving it to the student to pursue his writings in greater detail. When we consider that the Book of Isaiah is but a

small portion of God's revelation to his people, we can truly say with the poet, "Blessed Bible, precious Word, boon most sacred from the Lord."

QUESTIONS

WHO was Isaiah, when did he minister to God's typical people, and what is the nature of much that is contained in his book?

During the Jewish Age God dealt with his people as a nation. What did this involve so far as the righteous and the unrighteous were concerned? Give an example.

Which prophecies of Isaiah are of particular interest to us? Name the first of these, and explain how it was presented.

What provision has the Lord made for cleansing from sin?

Cite Isaiah's two prophecies of the birth of Jesus.

Explain how Jesus serves as a "Wonderful Counselor."

In what sense can we speak of Jesus as being "The mighty God"?

Explain what is implied in the title "The everlasting Father" as applied to Jesus.

Explain the extent to which Jesus is "The Prince of Peace."

In which of Isaiah's prophecies does he forecast the suffering and death of Jesus, and why is Jesus referred to as the "Arm" of the Lord?

Isaiah foretold that Jesus would be led as a lamb to the slaughter. Cite references to him in the New Testament in which he is called a "Lamb."

In what way was Jesus given a portion with the "Great," and who are the strong with whom he shares this reward?

When will the blessing of eternal life reach mankind as a whole?

Why is a mountain a fitting symbol of Christ's kingdom? What does Daniel's prophecy say about this "mountain"?

Why is the "mountain" of the Lord referred to by Isaiah as the mountain of the Lord's "house"?

To whom does the "throne of David" rightfully belong? Will Jesus' followers share in this rulership?

What is meant in Isaiah's prophecy which says that the mountain of the Lord will be established in the "top of the mountains," and "exalted above the hills"?

What is meant by the expression that all nations will "flow unto" the "mountain" of the Lord?

Explain what is meant by the Law going forth from "Zion" and the Word of the Lord from "Jerusalem."

What blessings other than peace and security did Isaiah foretell would be provided in the "mountain" of the Lord?

Will both the literally and spiritually blind be given sight during the reign of Christ?

When is the way of the Lord to be made so plain that no one will need to have any doubts about his will, and how to do it?

Will Satan be permitted to deceive the people during Christ's reign?

How do we know that the blessings of Christ's kingdom will not be limited to the generation of humans living at the time of its establishment?

How did both Isaiah and the Apostle John in the Book of Revelation, symbolize the enlightenment of the people during the kingdom reign of Christ?

Will Jesus' judgment of the world depend upon what can be learned from the outward appearances of those being judged?

Explain how the Prophet Isaiah portrayed the permanency of the blessings which will be available for the people in Christ's kingdom.

Explain what is meant in Isaiah's prophecy of "new heavens and a new earth," and of a new Jerusalem. What does the Apostle John say about this?

Who are those referred to in Isaiah's prophecy as being given to the people as a "covenant"? Prove your answer from the New Testament.

Quote Isaiah's prophecy concerning the divine purpose in the creat-

ing of the earth, and that this purpose will not fail.

Who is it in the plan of God to whom every knee must ultimately bow?

When will all sin be destroyed, and mankind be reconciled to God and he become "all in all"?

SCRIPTURAL PROOF

- | | |
|----------------------------------|----------------------------------|
| ¹ Isa. 1:1 | ²¹ Luke 1:31-33 |
| ² Isa. 1:2-4 | ²² Rev. 20:6 |
| ³ II Chron. 32:19-22; | ²³ Ps. 72:8; |
| Isa. 38:4-6 | Micah 4:1 |
| ⁴ Isa. 1:18 | ²⁴ Ps. 45:16; |
| ⁵ I John 1:7; | Matt. 8:11; |
| I Tim. 2:3-6 | Luke 13:28, 29 |
| ⁶ Isa. 7:14; 9:6 | ²⁵ Isa. 25:6-9; 11:9; |
| ⁷ Matt. 1:21-23 | I Cor. 15:25, 26 |
| Luke 2:10, 11 | ²⁶ Isa., ch. 35 |
| ⁸ I John 2:1 | ²⁷ Rev. 20:1, 2 |
| ⁹ I Tim. 2:5 | ²⁸ Isa. 29:11, 12, |
| ¹⁰ Matt. 28:18 | 18, 19 |
| ¹¹ Matt. 25:34-36 | ²⁹ Rev. 20:12, 13 |
| ¹² Isa. 9:7; 57:19; | ³⁰ Isa. 11:1-5; 26: |
| Luke 2:14 | 9; Ps. 96:13 |
| ¹³ Isa., ch. 53 | ³¹ Isa. 65:20 |
| ¹⁴ Isa. 52:10 | ³² Isa. 65:17-22 |
| ¹⁵ John 1:29, 36; | ³³ Rev. 21:1-5 |
| Rev. 5:12, 13; | ³⁴ Isa. 49:8, 9; |
| 14:1; 22:1 | II Cor. 6:1, 2 |
| ¹⁶ Isa. 53:12 | ³⁵ Isa. 45:18; |
| ¹⁷ Eph. 6:10; | Gen. 1:26-28 |
| Rev. 3:21 | ³⁶ Isa. 45:22, 23; |
| ¹⁸ Isa. 2:2-4 | Phil. 2:9-11 |
| ¹⁹ Dan. 2:35, 44 | ³⁷ I Cor. 15:25-28 |
| ²⁰ I Chron. 29:23 | |

SUMMARY OF IMPORTANT THOUGHTS

In addition to warning the Israelites concerning their sins and the punishments they would incur, Isaiah was used by the Lord to prophesy the birth, suffering, death, and kingdom reign of Christ, and to foretell many of the blessings which would reach the people during the time of the messianic kingdom, including peace, health, everlasting life—even the resurrection of the dead.

"All Things"

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue."—II Peter 1:2, 3

ALL true followers of the Master have entered into a covenant with the Heavenly Father to do his will. Psalm 50, verse 5, describes it as a covenant into which we enter "by sacrifice." We covenant with God to sacrifice our all in his service, even as Jesus did. However, this is not a one-sided covenant, for God has promised to do "all things" necessary to help us meet the terms to which we have agreed. It is important to realize this, for otherwise we might easily become discouraged. But it is blessed, through the "knowledge of God, and of Jesus our Lord," to be assured that heavenly grace does abound toward us and that all our needs are continuously supplied.—Phil. 4:19

Our text explains that "all things" which "pertain to life and godliness" are supplied to us by "divine power." The Greek word which is here translated "power" is translated "miracles" eight times and "miracle" once in the New Testament. It is used in Acts 1:8 to describe the power of the Holy Spirit, which, of course, is the power of God. Jesus referred to the Holy Spirit as the "Spirit of truth." (John 14:17) God's Spirit, or power, operates in our minds and hearts through the truth of the divine plan.

While in a sense this is partially understandable to us, actually it is something which goes beyond fallen human comprehension, for it is miraculous. It involves our begetting, and ultimately our birth as new creatures in Christ Jesus. In Ecclesiastes 11:5 we read concerning the work of the Spirit in bringing forth life:

“As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.”

While we do not always understand how God assists us in the carrying out of our covenant of sacrifice, we do experience and appreciate the benefits of his Spirit being shed abroad in our hearts and lives. The Apostle Paul gives us the assurance that “if God be for us,” no opposing forces can successfully work against us.—Rom. 8:31

We know that we are fallen and imperfect, and Satan takes advantage of this in his efforts to discourage us. But one of the “all things that pertain to life and godliness” which our loving Heavenly Father has provided is our justification through Christ. So, as Paul wrote in Romans 8:33, 34, “It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even now at the right hand of God, who also maketh intercession for us.”

The Spirit's Begetting

IT IS by divine power, the power of the Holy Spirit, that we are “begotten again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, us], who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” (I Pet. 1:3-5) Even before we enter into a covenant with the Lord by sacrifice, and are begotten by his Holy Spirit, divine power draws us to Christ, and through the truth we learn to know something of God's “high calling,” and of the privilege that is offered to us to take up our cross and follow Jesus into sacrificial death that we may attain the “prize of the high calling of God in Christ Jesus.”—Phil. 3:14; John 6:44

When, through the drawing power of our Heavenly Father, we become so overwhelmed by his love that we surrender all in order to do his will, we know that the exceeding great and precious promises of the divine nature belong to us, and they become a life-giving energy in our minds and hearts. (II Pet. 1:4) Those drawn to Christ by the Heavenly Father originally were

sinners. But their minds are enlightened to a need of a Redeemer. Those who accept Christ as their Redeemer and Advocate, and come to the point of full consecration to God, are said to be begotten of God, begotten by "the word of truth," begotten by the Spirit of God. (James 1:18; I Pet. 1:23) Thus they become new creatures in Christ Jesus, and "all things" needed for their nourishment and growth as new creatures continue to be provided by "divine power."

Realizing their weaknesses and imperfection, through the Word of truth these new creatures are assured of divine help and gracious forgiveness. Their need for guidance in the narrow way is also assured, for they can ask God for wisdom, and know that they will receive it liberally, and not be upbraided for asking.—James 1:5

Every precious promise of God pertaining to the nourishment and development of new creatures in Christ Jesus contributes to the exercise of divine power in bringing forth his new creation. It is by feeding upon these promises that we grow strong in the Lord and in the power of his might. It is by the influence of "the Spirit of truth" in our lives that we mature from "babes in Christ" to manhood in the Lord. (I Cor. 3:1; Eph. 4:11-15) Only those who do thus mature will come to birth through a further exercise of divine power. The Heavenly Father will not exalt spiritual "babes" to the divine nature.

The Divine Commission

THERE is a divine purpose back of our calling and begetting. We are not called by God merely to be delivered from sin and death, although the divine calling provides for this. God's new creation is being prepared to be the channel of his promised blessings to all the families of the earth. When exalted with Jesus in the first resurrection, to live and reign with him, they will be associated with the Master in giving health and everlasting life to all the willing and obedient of mankind.

But before the members of the new creation are exalted to the divine nature in the kingdom, their mission is to be the bearers of God's truth to all who will hear and respond to the message. Indeed, they are commissioned to proclaim the message

even though the world gives but little, or no heed to it. This divine commission to work for the Lord is symbolically referred to in the Scriptures as the "anointing" of the Spirit. This symbolism of anointing is based upon the ancient custom of Israel to anoint kings and priests to office. It was the official designation to office, a symbol of the authority invested in them.

Yes, the Scriptures reveal that all who are begotten by the Holy Spirit as new creatures in Christ Jesus are also anointed by the Spirit to be co-workers with God in the outworking of his plan of salvation. (I Cor. 3:9; II Cor. 6:1) This is a wonderful arrangement of divine grace. Actually, in our weakness, and with all our imperfections, we can do nothing for the Lord that is really worthwhile from his standpoint. We cannot imagine that the great Creator of the universe really needs us. There is nothing that we can do that he could not accomplish in some other way. Nothing that we can give to him will make him rich, nor will our withholding make him poor.

It is by divine grace that we are invited to work for the Lord, and this grace is the more abundant because of the many assurances of the Word that our Heavenly Father really wants us to be partners with him and with his beloved Son, Christ Jesus. This assurance that is given is given to us through the anointing of the Holy Spirit. One of the principal texts referring to the "anointing" is Isaiah 61:1-3, which reads:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

This outline of the Spirit's anointing comprehends briefly the outworking of the entire divine plan of the ages. Jesus quoted and applied it to the work he was commissioned to do. Jesus not only proclaimed glad tidings to the meek, and the opening

of the prison to those who are bound, but also gave demonstrations of what the good news of the kingdom would ultimately mean to all the sin-cursed and dying world. The divine commission covers both these aspects of the Master's ministry. It will be under this same divine commission that Jesus will conduct the future kingdom work of healing all the sick and raising all the dead.

So it is with us, the Master's followers. We are "anointed" by the Spirit to be partners with Jesus, both in proclaiming the Gospel of the kingdom, and by-and-by to be associated with him in the great restitution work foretold by all God's holy prophets since the world began. (Acts 3:19-21) And what a marvelous blessing this is! Through the truth we have come to know God. To know God is to want to talk about him. We "love to tell the story," and through the anointing of the Holy Spirit we are assured that our Heavenly Father wants us to tell the story, that his name might be glorified.

Proper preparation is needed in order to utilize the anointing of the Spirit. When we see a signed and sealed diploma in a doctor's office, it means that the one to whom it applies is authorized to serve the public as a physician, and is qualified. It means that he has made a thorough study of all those things he needs to know in order to be a doctor of medicine. So it is with our anointing, our authority to be "ambassadors for Christ." (II Cor. 5:20) The Lord expects us to become acquainted with his plans and purposes so that when we speak for him, and in his name, we will not misrepresent his intentions with respect to the recovery of the world from sin and death.

The Apostle Paul wrote to Timothy, saying, "Study ["Be diligent," Diaglott] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) The Word of God, Paul further wrote, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (ch. 3:16, 17) Yes, the "all things that pertain to life and godliness," which have been furnished by divine power, include an understanding of the instructions in

the plans and purposes of God that we might, through their faithful use, be "thoroughly furnished unto all good works."

The Spirit's Witness

ANOTHER of the "all things that pertain to life and godliness" which the Lord has so graciously furnished is the witness, or testimony of his Holy Spirit that we are his children. It is a blessed thing to be assured that we have been begotten by the Holy Spirit, and thus possess the "spirit of sonship." (Rom. 8:15, **Diaglott**) But how can we know this? The Apostle Paul gives us a definite answer to this question. He wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17

We have the witness of the Spirit that we are the children of God if we are suffering with Christ. Why did Paul state this so definitely? It is because the holy prophets of God, who wrote as they were moved by the Holy Spirit, had foretold the sufferings of Christ and the glory that should follow. (I Pet. 1:11; II Pet. 1:21) The Scriptures reveal clearly that those who enter into a covenant with the Lord through sacrifice have the privilege of suffering with Christ, encouraged by the glorious hope of reigning with him. So, if we are having the privilege of suffering with Christ, of being ostracised by the world, and looked upon as "not belonging" because of our faithfulness to the truth, then the Spirit of God which foretold this is testifying to our spirits that we are the children of God.

This does not imply the necessity of being incarcerated, or of having physical pain inflicted upon us. It does mean that if we are faithful to the Lord and to the truth, that faithfulness will cost us the friendship of this sinful, selfish world. It could also mean that before we finish our course this side the veil some real tests of faith will come upon us in the way of suffering or threatened suffering for the truth's sake. To whatever extent we come face to face with these experiences, be they mild in nature, or severe, we have this as a witness of the Spirit that we are the children of God. This is another of the "all things

that pertain to life and godliness," which divine power has given to help us make our calling and election sure.

The Seal of the Spirit

THE "seal" symbolism is sometimes used in the Bible in connection with the work of the Holy Spirit in our hearts as it molds us into the image of Christ. This is one of the very important "all things" which the power of God is accomplishing for us as new creatures in Christ Jesus. This sealing begins with a knowledge of the truth, a knowledge of God, the Author of the truth. It is described in Revelation 7:3 as a sealing of "the servants of our God in their foreheads." It is important in this connection that we continue to yield ourselves fully to the molding influences of the Holy Spirit, that our every thought, word, and deed might be more and more fully conformed to the will of God in Christ Jesus.

The Scriptures also use the word "seal" from the standpoint of a guarantee. It is thus used by Paul in Ephesians 1:13, 14. This text reads: "In whom [Christ] ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye have believed, ye were sealed with the Holy Spirit of promise, which is the earnest [or pledge, **Diaglott**] of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Paul says that we are sealed by "the Holy Spirit of promise." It was through the ministry of the Holy Spirit that all the precious promises of God were recorded in his written Word. Many of these promises "seal," or guarantee, our victory through Christ by assuring us of divine help in every time of need. The sum of all these precious promises is that nothing can hinder us from making our calling and election sure except ourselves, and this would be as a result of our own unfaithfulness.

Paul explains that this seal is the "earnest of our inheritance"; that is, the down payment, so to speak. And what a joy it is to realize that this initial payment will, in the first resurrection, be followed by the fulness of the promised inheritance, even glory, honor, and immortality; and the great privilege of living and reigning with Christ a thousand years. The seal of the Spirit

is, then, another of the "all things that pertain to life and godliness," which has been given unto us by divine power.

Precious Promises

ALL the promises of God pertaining to his new creation have been given to us by divine power. In the verse following our text Peter writes, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." It is not enough, however, merely to know of these promises, and to rejoice in them. The promises of God constitute the basis of our faith; but if they are to accomplish God's intended purpose in our lives we must, as Peter explains, give "all diligence" in adding to our faith "virtue; and to virtue knowledge; and to knowledge temperance [self-control]; and to self-control patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity [love]."—vss. 5-7

"If these things be in you, and abound," Peter explains, "they make you that ye shall neither be barren [margin, Greek, idle] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—vss. 8-12

An abundant entrance into the kingdom of Christ, to be joint-heirs with him in the blessing of all the families of the earth, is one of the things made possible for us by divine power. We must be willing to do "these things" mentioned by Peter, and give "all diligence" to this end, but actual growth in grace and knowledge is possible only as God gives us help. We can work out our own salvation only as God works in us "to will and do of his good pleasure."—Phil. 2:12, 13

Prophetic Truths

PETER'S second epistle, in which our text appears, has much to say concerning the return of Christ, and the establishment of his kingdom. He uses the prophetic truths of God's Word as an incentive to faithfulness. After describing, symbolically, the destruction of Satan's world, Peter adds, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—ch. 3, vs. 11

We are now living in the time when Satan's world is being "dissolved." There is, therefore, more reason than ever for giving diligence in making our calling and election sure. The world and her pursuits are perishing; her beauty is fading like a flower, so what manner of persons ought we to be in all holy conversation and godliness. The Greek word here translated "conversation" denotes more than simply what we talk about. It refers to the entire demeanor of life—to all that we say and do. We are to give diligence in bringing our every thought, word, and deed into conformity with the will of God in Christ.—II Cor. 10:5

The prophecies pertaining to the presence of Christ and the destruction of Satan's world were not put in the Bible to frighten God's people, but to enlighten and encourage them. We are encouraged to know that we are now living in the end of the age; that Christ is present, and that his kingdom will soon manifest itself for the blessing of all the families of the earth. The joy of knowing this is one of the "all things" given to us by divine power, and is a great incentive to faithfulness.

Of Jesus it is written that for "the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) The joy of participating with Jesus in the future kingdom work of blessing mankind has been set before us by the Holy Spirit. This joy also helps us to bear the cross and to despise the shame which is attached to following the Lamb whithersoever he goeth.—Rev. 14:4

After telling us about the destruction of Satan's world, Peter

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31)

adds, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." (vs. 13) "Wherefore," Peter continues, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Here Peter explains "what manner of persons" we ought to be; that is, we are to be "found of him in peace, without spot, and blameless."

"Being justified by faith" we do have "peace with God through our Lord Jesus Christ." (Rom. 5:1) As long as we remain under the blood, our Heavenly Father will look upon us as being without spot and blameless. But this does not relieve us of the responsibility of giving all diligence in conforming our lives as nearly as possible to the perfect pattern set before us in Christ Jesus our Lord. We still must add virtue, knowledge, self-control, patience, godliness, brotherly-kindness and love. If we lack these things we will become spiritually blind, and the prophecies of the good things to come will fade from our spiritual vision.

On the other hand, if we diligently "do these things" we shall "never fall." This does not mean that we will never make a mistake. It does not mean that we can have peace with God apart from the righteousness of Christ. But it does mean that we will not fall away from divine grace, from the keeping power of God. The promises of God assure us of this, and these promises are among the "all things that pertain to life and godliness," which have been given to us by divine power.

"A thousand shall fall at thy side, and ten thousand at thy right hand," wrote the psalmist, "but it shall not come nigh thee." (Ps. 91:7) What a blessed assurance this is of the keeping power of God! Through the psalmist, the Holy Spirit also gave us the assurance which reads, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) What a wonderful protection is thus assured to all who "do these things."

"Great peace have they which love thy law: and nothing shall offend them," the psalmist wrote. (Ps. 119:165) The thought here is that they shall not be permitted to stumble and fall. The reason is that they love God's laws, his righteous ways, his plan,

his Word. If we truly love the Lord and his instructions, we will give "all diligence" to conform our lives to them. Making our calling and election sure will not become an incidental, half-hearted effort of life, but will continue to be an all-consuming work, the working out of our own salvation.

If we truly love the Lord and his Word we will not be like those who, according to Peter, "wrest the Scriptures unto their own destruction." (II Pet. 3:16) Instead, we will take God at his word, and obey his instructions without hesitation. We know that the human heart is deceitful and will influence our minds to interpret Scriptures in such a manner as to make the narrow way of sacrifice a little less narrow, if permitted to do so. But if we give "all diligence" to study, and sincerely apply the Lord's instructions, we will be protected against all influences which would take us out of our Heavenly Father's loving care. Even Satan will not be permitted to harm us if we remain devoted to the doing of God's will, and submissive to all the providences which divine power permits and overrules for our good.

Just as divine power has provided all things pertaining to life and godliness, we can also be assured that it will not allow anything to interfere with the accomplishment of the divine purpose in our lives. Surely this is a blessed assurance, for we know that greater is he who is for us than all who are against us. Let us continue to rejoice in the abundance of God's grace as we continue zealously to fulfil the terms of our covenant with the Lord by sacrifice, strengthened by the certain knowledge that our Heavenly Father will be faithful to us. If we do this, when the due time comes, we shall have an abundant entrance into that glorious kingdom which is to uplift and bless the people of all nations.

"TAKE THEREFORE NO THOUGHT FOR THE MORROW"

I have nothing to do with tomorrow—
My Saviour will make it His care;
Should He fill it with trouble or sorrow,
He will help me to suffer and bear.
I have nothing to do with tomorrow—
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

Gain Through Loss

PHILIPPIANS, CHAPTER 3

THE first class of Bible students ever organized in Europe was at Philippi. In our previous studies of the Philippian epistle, which Paul wrote while in prison in Rome, we learned that he especially loved this church. We learned also of the sweet fellowship the new converts enjoyed as they held meetings in the home of Lydia.

The Apostle Paul and his companions in the ministry left Philippi under difficult circumstances, as recorded in Acts 16: 16-40. The account reads in part: "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place [margin, or, court] unto the rulers. . . . And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the

prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? . . . And when it was day, the magistrates sent the sergeants, saying, Let those men go.

“And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.”

This is an interesting background to the termination of Paul's ministry in this place. It would be interesting to consider these events at length, if space permitted. Suffice it here to say that Paul would not have had the opportunity to bring salvation to the jailer except through the trouble that brought them in contact with each other through this strange providence of God.

So we turn to his epistle and read verse 1 of chapter 3: “Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.”

As we have found in previous chapters, one of the main themes of this letter is that every follower of Jesus Christ should be a “rejoicing Christian.” “Rejoice in the Lord alway: and again I say, Rejoice,” is the apostle's admonition. (ch. 4:4) To rejoice always is not easy. To rejoice sometimes, yes, especially when things go our way. But in this epistle we are told to be always in an attitude of rejoicing. What is the secret of our rejoicing in tribulation, in sorrow, in all things; being cheerful in the hard and difficult experiences of our lives?

The secret is that a Christian has hope. We know that is the secret of our rejoicing and cheerfulness, for Romans 5:3-5 tells us so: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, **hope**: And **hope** maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." As long as our hope is strong we will be able to "rejoice in the Lord" and be cheerful in every experience which he knows is necessary to prepare us for the fruition of that hope for the glory of God.

Verses 2-8: "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Even in Philippi, which was a long way from Jerusalem, it did not take long for the "Judaizers" to find the new converts to Christianity. These "Judaizers" were a group who accepted Jesus as the Savior, but as the Savior only of Israel. They insisted that a Gentile could be saved only by entering divine favor through the gate of Judaism. They taught that only circumcised converts could be accepted by God.

These are mentioned in Acts 15:1, 2: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

It was not strange that Paul was the object of their abuse, for he disagreed with their teaching. Paul taught the real circumcision of the heart through Christ and taught that the circumcision of the flesh had no part in Christianity. Romans 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This subject of circumcision and its real significance in type and antitype is an interesting one, but we will say no more about it here than that the consecrated of God are the truly circumcised, the truly clean, the truly justified. Such are referred to in Philippians 3:3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The outward performances of the Law were but a shadow. (Heb. 10:1) The Christian's rejoicing is in Christ Jesus.

Because Paul did not agree with the Judaizers, it would appear that they even challenged his birth, some insisting that he was a Gentile or, at best, an Ishmaelite. He therefore answers their charges, and most categorically.

He was "circumcised the eighth day." Why the eighth day? Converts to Judaism were circumcised at maturity, after they became converts. Ishmaelites were circumcised at thirteen years of age. Unconverted heathen or Gentiles were not circumcised at all. By stating that he was circumcised the eighth day he was proving that he was born a Jew.

"Of the stock of Israel." Had he said, "Of the stock of Abraham," that could mean he might have been an Ishmaelite, but "the stock of Israel" was pure Jewish stock. Interesting? He was not a proselyte, he was not an Ishmaelite, he was an Israelite.

"Of the tribe of Benjamin." He was not born into one of the lost tribes. He was of the same tribe as King Saul. Very likely he had been named after Saul, the Son of Kish, King of Israel, for originally his name was "Saul, of Tarsus." (Acts 9:11) His tribe Benjamin was faithful to God as was the tribe of Judah.

"An Hebrew of the Hebrews." That is, an "Hebrew from He-

brew parents." He spoke Greek, but he also spoke Hebrew as proven by the account found in Acts 21:40 and 22:2: "And when he [the chief captain] had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, . . . (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence."

"As touching the law, a Pharisee." Those who were criticizing Paul claimed that they were upholding the validity of the Law. None professed to uphold the Law more than did the Pharisees, and so he emphasized that he was a son of Pharisee parents. Acts 23:6: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

And then, after presenting these proofs of his Jewish origin, he said in effect, "But after all what do these things matter? Suppose I am 'circumcised,' suppose I am of 'Israelitish stock,' suppose I am of the 'tribe of Benjamin'? What does it matter? I count all those things as 'refuse,' for those things have no value in comparison with gaining Christ."

Notice verses 7 and 8: "But what things were **gain** to me, those I counted **loss** for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung [refuse, that which dogs eat], that I may win [gain] Christ."

As Christians we also have learned the lesson of "gain" through "loss"; the gain of fellowship with him, even though it means the loss of worldly friends and ambitions. The apostle tells us how to measure values. The world's sense of values is one thing; the Christian's sense of values is another.

Verse 9: "And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Bible students have learned that the word "righteousness" and the word "justification" come from the same Greek root word. The Apostle Paul taught the doctrine of "justification by faith";

not justification through his own righteousness, nor justification which is of the Law, for no one could keep the Law since all were imperfect, unable to keep a perfect Law. He knew that his detractors had not learned the blessedness of righteousness from God by faith, but were depending upon the works of the Law.

But he desired to be "found in him." Faith was the medium of justification, not works. And then the Apostle Paul emphasizes that we should put the proper value on this, for "it is God that justifieth." (Rom. 8:33) Paul explains that his righteousness or justification is "**from** God on account of **the** faith." (vs. 9, **Diaglott**) This is in harmony with his statement in Romans 5:1: "Therefore being justified by faith, we have peace [reconciliation] with God through our Lord Jesus Christ." Certainly we can rejoice in the knowledge that such a standing belongs to the consecrated of God.

Verses 10 to 13: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."

Note the result of having this justification or righteousness from God: "That I might know him." Unless one is reconciled to God it is not possible to really know him or comprehend his goodness.

"And the power of his resurrection, and the fellowship of his sufferings." Here is a reference to the sin-offering in which we have a part; the privilege of participation in the suffering of Christ given only to the consecrated. "Being made conformable unto his death"—not merely undergoing physical death as Jesus did, but conformity to the spirit of his sacrificial death resulting from his unselfish love and complete devotion to his Heavenly Father.

This is the same thought expressed by the Apostle Peter: "Beloved, think it not strange concerning the fiery trial which

is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12, 13) It is interesting to know that all this comes to the followers of Christ as a result of having the righteousness, the justification, which is from God through faith in Jesus Christ; the justification enjoyed by all the consecrated of God.

Paul assures us that he is pressing forward so that he may be found worthy of "the resurrection of the dead." Rotherham translates his words as follows: "If by any means I may advance to the earlier resurrection which is from among the dead."

Verses 13, 14: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The Emphatic Diaglott on verse 14 reads: "I press along the line, towards the prize of the high calling of God by [word for word Greek, 'in'] Christ Jesus."

Here a race course is pictured, and as parallel lines mark the area where men should run, so also the apostle said he ran and pressed along the line of full devotion to God, of mature Christian love, for only thus could he reach the prize of our high calling, our heavenly calling—the prize of an incorruptible crown of life.

The prize is bound up with the calling. It is promised when the call is issued and given after the call is complied with and fulfilled, in the first resurrection. Rotherham reads: "The things behind forgetting, and unto the things before eagerly reaching out, with the goal in view, I press on for the prize of the upward calling of God in Christ Jesus."

Verses 15-17: "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." May as many of us as are "perfect," that is, "mature," grasp the lesson

of this exhortation and seek to "follow" or "imitate" the example set for us by this consecrated man of God. "Be ye followers of me, even as I also am of Christ."—I Cor. 11:1

Verses 18, 19: "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

Here is another exhortation. Let us never oppose the truth; let us not exalt self; for those who do, are the enemies of the cross of Christ, whose end is destruction if they persist in this wrongful way. Let us not mind earthly things; but rather let us "seek first the kingdom of God, and his righteousness," and thus all the things needful to our flesh—our food, our clothing and our shelter—will be added unto us.—Matt. 6:25-34

Verses 20 and 21: "For our conversation [R. V., citizenship; **Diag.**, polity] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

In order to attain maturity in Christ, we must remember that our "conversation," rather, "our country,"—the commonwealth of which we are citizens—is in heaven. Keep that in mind and all is well. It is from this text that the expression comes: "My citizenship is in heaven." Let us rejoice in the privileges of this status.

It is our Lord Jesus "who shall change our vile body." Is our body vile? Surely not, for our body is the temple of the Holy Spirit. A better translation is "the body of our humiliation," of imperfection, of disesteem, of shortcomings. But, if faithful, think of what our change will be, for the Apostle Paul says: "It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body."—I Cor. 15:42-44

Paul's exhortation to the Philippians, and also to us, is this: If we are mature Christians, if we are faithful to our citizenship.

the body of our humiliation will some day have served its purpose, and ere long we will have a body "fashioned like unto his glorious body." We shall be like him; we shall see him as he is; but this is not all: the power that does this great thing for the church is the same power that will "subdue all things unto himself." Yes, the word means more than "subdue." He will bring all things within the influence of his kingdom, into the new heavens and the new earth.—I John 3:1, 2

The apostle says that the work of God, through Christ, is not merely to transform, but to subject: to subject not only the body, the church, but to subject all things unto his rule of righteousness. Ephesians 1:10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him," whereby he is able, even, to subdue ["to subject," **Diaglott**] all things unto himself. Thank God for the messages given to us by the Lord through the apostles of Jesus Christ!

How bravely I have borne,
How cheerfully endured,
Both pain and sickness too—
That came to someone else!

WEEKLY PRAYER MEETING TEXTS

JULY 5—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ."—II Corinthians 10:4, 5 (Z. '99-11 Hymn 44)

JULY 12—"If the Son therefore shall make you free, ye shall be

free indeed."—John 8:36 (Z. '99-57 Hymn 246)

JULY 19—"The cup which My Father hath given Me, shall I not drink it?"—John 18:11 (Z. '99-118; '01-91 Hymn 110)

JULY 26—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Revelation 2:17 (Z. '99-140 Hymn 105)

"The Words of the Book"

REVELATION 22:19

SCATTERED among the writings of the Old Testament we find various statements confirming the thought that it was always God's intention to give a revelation of himself and his purposes toward mankind by means of a book, as suggested, for instance, by the frequent references to "the book of the law." We are also given the thought that this book would not be fully unfolded and understood until quite an advanced period in the history of mankind had been reached, and further, that the full understanding of this revelation would not be given until we reach what divine wisdom speaks of as "the due time," and "the fulness of times."

In harmony with this, in Daniel 12:9 we read: "The words are closed up and sealed till the time of the end." And in Isaiah 29:18 it is recorded: "In that day [the Millennial Day] shall the deaf hear the words of the book." This is an intimation that the revelation given would not be fully un-

derstood for some considerable time in the future, the period being referred to as "that day."

The prophets of old often mentioned "that day," which came to be regarded by Israel as the "day" of the Messiah. And we may see from certain passages in the Old Testament that the divine revelation would be but partially understood from the time it was given, down through the centuries, and then only by those in the right condition of heart toward God.

Note, for instance, God's promise given through the psalmist, "The meek will he guide in judgment: and the meek will he teach his way." (Ps. 25:9) Compare this with Isaiah 29:10, 11, R. V.: "The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all [revelation] is become unto you as the words of a book that is sealed."

The Coming Deliverer

THE main theme of the Law and the Prophets is that in God's due time he would bring a great Deliverer to the human family: One who would lift them out of the fallen condition of sin and death. In the book of divine reve-

lation this One is repeatedly referred to as the Messiah, meaning "the Anointed," the One whom God would anoint and empower to do the great work foretold concerning him.

In due time, in harmony with the Law and the prophetic shadowings, a specially sent One appeared in Israel, of the line of David, to be this Messiah. He quickly but quietly began to carry out what the writings of the prophets had foretold concerning this holy One. His heart sentiments were: "Lo, I come: in the volume of the book it is written of me...to do thy will, O my God."—Ps. 40:7, 8

Our Lord not only began to carry out all that was written for Messiah in the Law and the Prophets, but constantly referred to these writings as being final and authoritative—"It is written." On one occasion Jesus declared, when speaking to the Jews, "The Scripture cannot be broken."—John 10:35

We note, too, how Jesus would refer to something he had said or done, or to some contemporary event, and indicate that thus and so occurred "that it might be fulfilled which was spoken by the prophets." (Matt. 2:23) The writings of the Old Testament were so exactly fulfilled by our Lord's life, teachings, death, and resurrection, as to give to all who saw these things, as well as to all who

discern them today, the strongest confirmation of their divine inspiration.

Progressive Understanding

HOW true it is that this divine revelation contained wonderful truths that could not be seen and understood by the nation of Israel. For example, the Law and the Prophets taught that there would be two advents of Messiah; the first to redeem mankind, and the second to establish his kingdom for the blessing of all people. However, these two features were not discerned by Israel.

Jesus therefore—especially toward the close of his ministry—began to tell his disciples something about this aspect of the divine plan. He indicated to them that he would be going away for a time, and that at his return he would receive them unto himself, and then set up the long-promised messianic kingdom.

Fifty days after our Lord's resurrection came the Day of Pentecost and a further opening up and fulfilment of some of the things written "in the volume of the book," including the promised gift of the Holy Spirit to guide the disciples into all truth concerning the things written for their learning. (John 16:13) However much these Jewish consecrated believers had been surprised by the Holy Spirit coming upon them (Acts 2:32, 33), an

even greater surprise awaited them as they endeavored to carry forward the Lord's commission of making known the good news of salvation through Messiah, and the blessings of his coming kingdom.

This was when they saw the Gospel being received by the Gentiles as well as by the Jews; and not only so, but also receiving the Holy Spirit as the Jewish disciples had previously. The astonishment expressed by the disciples whom Peter took with him to the house of Cornelius will be recalled. Witnessing the Holy Spirit come upon Cornelius and members of his family after Peter's message had been received into good and honest hearts, they found it impossible to keep back an involuntary expression of surprise. We read, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." On a later occasion some said with reference to the same happening: "Then hath God also to the Gentiles granted repentance unto life."—Acts 10:45; 11:18

Paul, who gained a clear and deep insight into "the things written in the book," began to show in his epistles, and especially in that written to the Romans, that it was a part of the divine plan "written in the book" for some from among the Gentiles to be

favoured. Paul showed that together with the faithful Jewish disciples, these Gentiles were to be associated with Messiah in his coming kingdom.—Romans, chapters 9-11

At the conference held in Jerusalem, the account of which is recorded in Acts, 15th chapter, the Lord's Spirit enabled the disciples to grasp still more clearly the divine purpose to be accomplished during the period from Pentecost to the second coming of Messiah to set up his kingdom. They discerned that it was to be principally for the purpose of taking out from the Gentiles "a people for his name." (Acts 15:14) James added, "And to this agree the words of the prophets" that this was a part of the divine plan, and that the time had now come when faithful Gentiles, in addition to Israelites indeed, were to have the opportunity of coming into covenant relationship with God.

The natural seed of Abraham exclusively favored by God for more than eighteen centuries is referred to by Paul as "Israel after the flesh." (I Cor. 10:18) Those who have been called out during the Gospel Age are a spiritual company, called "the Israel of God." (Gal. 6:16) From God's standpoint these are "not in the flesh, but in the spirit," because the spirit of God dwells in them. (Rom. 8:9) Hence we may very appropriately speak of these two

classes as "fleshly" Israel and "spiritual" Israel; the latter being a class who are heirs of heavenly promises, rather than earthly ones.

Grave Warnings

AS A result of "the things written in the book," the apostles saw that as the natural seed of Abraham frequently fell away from God into various forms of idolatry, so those who made a profession of becoming God's people, "the Israel of God" of the Gospel Age, would also frequently fall away from God into various forms of spiritual idolatry. Of this the church was frequently warned. Note the following scriptures:

"I know that after my departing, grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30, R. V.

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils."—I Tim. 4:1, R. V.

"But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall

follow their lascivious [impure] doings."—II Pet. 2:1, 2, R. V.

"Beloved, believe not every spirit [everything that is presented to you as truth], but prove the spirits [teachings] whether they are of God: because many false prophets [teachers] are gone out into the world."—I John 4:1, R. V.

In keeping with these apostolic forewarnings, we are able to look back and see the great falling away from the faith which came after the death of the apostles. Under the deceptive influence of Satan, a class of ambitious leaders and teachers began to do untold harm to the spiritual life of the Lord's flock.

It may be remarked here that the wolf's mouth is the creature's principal means of doing injury. So it is the "message" [that which proceeds from the mouth] of the class Paul speaks of as "grievous wolves" which would work havoc in the Christian church, spiritual Israel, bringing in "heresies" destructive of spiritual life, even denying the Lord that bought them. It seems clear that teachers of error have been in a majority not only through the larger part of the Gospel Age; but as Paul by inspiration was able to tell us, even in the very last days of the present dispensation, conditions from a spiritual standpoint would "wax worse and worse."—II Tim. 3:1-5, 12, 13

The "words of the book" show

us, further, that the continuous lapses of Israel after the flesh into gross idolatry, false worship, and general unfaithfulness is, taken as a whole, a picture of the sad spiritual condition of the majority of the professed people of God during the Gospel Age. Many Scriptures addressed to Israel relative to this have a still more forceful application to the professed Christian church, spiritual Israel, of the Gospel Age.—Isa. 9:18, 19

Priests and Prophets Have Failed

ISAIAH 29:10, margin, foretells how the “prophets” (those professing to preach God’s message to the people), and the “seers” (the professed leaders in spiritual things) would go to sleep concerning their spiritual privileges and duties. This text shows that some would see so little of what the Lord would have his servants do and teach, and possess so limited an understanding of their privileges in relation to God’s service, that it would be as though their seers were “covered.”

Our Lord quoted from this prophecy of Isaiah and related its fulfilment directly to those who heard and rejected his message at the first advent. (Isa. 29:13) The “words of the book” show that this prophecy has a still more forceful application to God’s professed people of spiritual Israel. Matt. 15:7-9; Mark 7:6, 7) This is especially true of its leaders and

teachers in the closing days of the Gospel Age.—Isa. 29:14

Further, Isaiah indicates that they (the teachers and leaders of God’s professed people) are drunken, but not with literal wine. He wrote, “The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink.” And then, lest we should read the passage too literally, he explains that he is using these terms figuratively, saying, “They err in vision, they stumble [not with their feet but] in judgment.—Isa. 28:7

The Revelator, describing the condition of nominal spiritual Israel, especially at the close of the Gospel Age, says, “The inhabitants of the earth have been made drunk with the wine of her fornication.” (Rev. 17:2) In view of this sad state of affairs among those who profess to be God’s people, the rightful Lord and Head of the church has to do as he did at his first advent: he withdraws his favor from the great organizations of his professed people and completes his work through other channels.—Matt. 23:37, 38; Rev. 3:16; 18:2, 4

At the first advent Jesus, acting in accordance with the “words of the book” the divine revelation, proclaimed the true message it had to give forth. This message had been obscured by the teachings of the scribes, Pharisees, and doctors of the Law. Similarly,

during the days of his second presence, Jesus has once more acted in harmony with God's holy Word (now the Old and New Testaments), and, in the figurative language of Scripture, has made its writers—the apostles and prophets—"sing a new song." This is a message which sounds to the true children of God like "a new song" because of the understanding of the marvelous divine plan of salvation, the message which had been lost sight of for so long.—Rev. 5:7-9

Some are ready to receive this true understanding of God's great plan of salvation both for the church and for the world, as revealed when the Master takes, as it were, "the book." This is symbolically described in Revelation 5:4-7. Here these are represented as catching up the strain concerning the "good news" and singing it forth to others.—Rev. 14:3

After the singing of this new song in all the world for a witness, the sure word of prophecy shows how the kingdom will follow with its gracious work of blessing and enlightening all mankind. The words of the prophet previously quoted will then have their complete and world-wide fulfilment: "In that day shall the deaf [all mankind hitherto deaf to God's message] hear the words of the book."—Isa. 29:18

In that day the Bible will indeed be shown to be the great book of divine revelation, making

known a plan perfect in wisdom, justice, love, and power; an exact opposite to the various messages that have hitherto reached the ears of the people. Then, as God tells us through this same wonderful book, "They shall all know me, from the least of them unto the greatest of them."—Jer. 31:34

The World's Judgment Day

THIS period, the millennial reign of Christ and the glorified church, will be the time when the judgment or trial of mankind for life on the human plane, secured by the sacrifice of Jesus, will take place. Paul says, Christ is to "judge the quick [living] and the dead at his appearing and his kingdom."—II Tim. 4:1

The sacrifice for sins provided by Jesus makes it possible for the condemnation which passed upon all in Adam to be lifted. Adam and all his children are to be set free from the consequences of the adamic condemnation. This will mean the raising of earth's dead millions, "every man in his own order." (I Cor. 15:23) They will come to another and more favorable judgment or trial than the first perfect man was given in Eden.

Our Lord said, "The word that I have spoken, the same shall judge him in the last day." (John 12:48) The "last day" is the seventh great thousand-year day—the day of Christ. Jesus, the great

revealer of the divine purposes, said prophetically that the dead would be "judged out of those things written in the books" of divine revelation. These "books" will contain the perfect standards of divine righteousness.—Rev. 20:12

During that time of the world's day of judgment or trial for life, we are told that another book will

be opened, "which is the book of life." (Rev. 20:12) Those who become obedient to the letter and spirit of the divine Law in that coming day of trial will have their names recorded in the book of life, and be recipients of the gracious and precious gift of God, which is "eternal life through Jesus Christ our Lord."—Rom. 6:23



SPEAKERS' APPOINTMENTS

A. BOYCE				W. N. WOODWORTH			
Latchford	.....	Jul.	15	Ipswich	.....	Jul.	7
Liverpool	.....	Aug.	26	Aldersbrook	.....		8
C. A. CORNELL							
Letchworth	.....	Jul.	1	Llanelly	.....		9
E. HALTON							
Liverpool	.....	Jul.	29	Yeovil	.....		10
J. H. MURRAY							
Llanelly	.....	Aug.	26	Torbay	.....		11
E. T. NADAL							
Dewsbury	.....	Aug.	12	Chatham	.....		13
W. READER							
Latchford	.....	Aug.	19	Butlers Cross	.....		15
CEDRIC SMITH							
Letchworth	.....	Aug.	12	Birmingham	.....		17
				Manchester	.....		18
				Liverpool	.....	19, 20	
				Latchford	.....		21
				Dewsbury	.....	22, 23	
				Lincoln	.....		24
				Peterborough	.....		25
				Kettering	.....		26
				Glasgow	.....	28, 29	

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

General Convention Program

Bloomington, Indiana, August 11-16

THE General Convention program committee has furnished a fairly complete schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend in person will participate in the joys of the convention through the published report. This report will appear in the October issue of The Dawn. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, August 11

Chairman: Brother Albert Sheppelbaum

9:00	Opening Rally	
9:15	Address of Welcome	Brother William C. Bertsche Cincinnati, Ohio
9:45	Discourse	Brother Ernest G. Wylam Indianapolis, Indiana
10:15	Intermission	
10:45	Discourse	Brother John Baracos Pittsburgh, Pennsylvania
11:30	Discourse	Brother Clarence Venzke Parkers Prairie, Minnesota
12:00	Close of Morning Session	

1:45	Testimony Meeting	Brother I. N. Comparato Rochester, New York
2:30	Discourse	Brother J. Y. MacAulay Pilgrim
3:15	Intermission	
3:45	Discourse	Brother Felix S. Wassmann New York, N. Y.
4:30	Discourse	Brother Roy E. Poland Morgantown, Indiana
5:00	Close of Afternoon Session	
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6:45	Praise Service	
7:00	Discourse	Brother Jens Copeland St. Petersburg, Florida
7:45	Discourse	Brother E. K. Penrose Columbus, Ohio
8:30	"Songs in the Night"	

SUNDAY, August 12

Chairman: Brother Charles M. Chupa

9:00	Morning Devotions	
9:15	Discourse	Brother William A. Pardue St. Louis, Missouri
9:45	Discourse	Brother George M. Wilson St. Petersburg, Florida
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother W. N. Woodworth New York, N. Y.
12:00	Close of Morning Session	
<hr/>		
1:45	Discourse	Brother Edmund Jezuit Chicago, Illinois

- 2:30 Discourse Brother C. W. Zahnow
Pilgrim
- 3:00 Intermission
- 3:30 Testimony Meeting Brother Mack Harp
New Albany, Indiana
- 4:15 Discourse Brother David A. Bruce
Los Angeles, California
- 5:00 Close of Afternoon Session
-

- 7:00 Praise Service
- 7:30 Public Meeting Color Film "The Unknown God"

MONDAY, August 13

Chairman: Brother William H. Ellis

- 9:00 Morning Devotions
- 9:15 Discourse Brother Stephen Roskiewicz
Grand Rapids, Michigan
- 10:00 Intermission
- 10:30 Testimony Meeting Brother Owen Kindig
Columbus, Ohio
- 11:15 Discourse Brother G. P. Ostrander
Pilgrim
- 12:00 Close of Morning Session
-
- 1:45 Discourse Brother H. W. Price
Pilgrim
- 2:30 Discourse Brother Sam Baker
Pilgrim
- 3:15 Intermission
- 3:45 Round Table Discussion: "Diversified Operations"

- 4:30 Discourse Brother Andrew Horwood
St. John's, Newfoundland
- 5:00 Close of Afternoon Session
-
- 6:45 Praise Service
- 7:00 Promises to the Overcomers
- "Crown of Life" Brother Henry Tiemeyer
- "Hidden Manna" Brother Mike Balko
- "New Name" Brother Leonard Jezuit
- "Power Over the Nations . . .
Morning Star" Brother Alonzo Jarmon
- "White Raiment . . . Name Confess" Brother Thomas Hicks
- 8:30 "Songs in the Night"

TUESDAY, August 14

Chairman: Brother Alvin Raffel

- 9:00 Morning Devotions
- 9:15 Discourse Brother L. P. Loomis
New York, N. Y.
- 9:45 Discourse Brother Lyle Cook
Kansas City, Missouri
- 10:15 Intermission
- 10:45 Foreign Report
- 11:30 Discourse Brother Everett Murray
Columbus, Indiana
- 12:00 Close of Morning Session
-
- 1:45 Discourse Brother Otis Barrall
Philadelphia, Pennsylvania

2:30	Discourse	Brother Chester Covers Buffalo, New York
3:00	Intermission	
3:30	Testimony Meeting	Brother Lloyd Hagensick St. Petersburg, Florida
4:15	Discourse: "The Present Harvest Message"	Brother Wilbur N. Poe Cincinnati, Ohio
5:00	Close of Afternoon Session	
6:45	Students Study	
7:45	Discourse	Brother William Roach Charlotte, North Carolina
8:30	"Songs in the Night"	
9:00	Elders' Meeting	

WEDNESDAY, August 15

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	Discourse	Brother Adam Miskawitz Chicago, Illinois
10:00	Intermission	
10:30	Convention Business Meeting and TV Report	
12:00	Close of Morning Session	

1:45	Discourse	Brother Levi Jacobs New Haven, Connecticut
2:30	Discourse	Brother Arthur H. Krumpolt New York, N. Y.
3:00	Intermission	
3:30	Testimony Meeting	Brother Charles Smith New York, N. Y.
4:15	Discourse	Brother Claude R. Weida Allentown, Pennsylvania
5:00	Close of Afternoon Session	

- 6:45 Praise Service
 7:00 Baptismal Discourse Brother Chester A. Sundbom
 Saginaw, Michigan
 8:00 Intermission
 8:30 Immersion Service

THURSDAY, August 16

Chairman: Brother Leo Post

- 9:00 Morning Devotions
 9:15 Discourse: "Made Unto Us"
 I Cor. 1:30 Brother D. J. Morehouse
 Chicago, Illinois
 10:00 Testimony Meeting Brother William Molhoek
 Piqua, Ohio
 10:45 Intermission
 11:15 Discourse Brother Raymond J. Krupa
 New York, N. Y.
 12:00 Close of Morning Session
-
- 1:45 Discourse Brother Orlando D. Deifer
 Allentown, Pennsylvania
 2:30 Melodies of Praise
 3:45 Discourse Brother Arthur Newell
 Kansas City, Missouri
 4:30 Discourse Brother Louis W. Zbik
 Detroit, Michigan
 5:00 Close of Afternoon Session
-
- 6:45 Praise Service
 7:00 The Speakers Speak
 8:15 Love Feast

The Spirit's Witness

The Apostle Paul wrote: "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) If the Holy Spirit is not a person how could it bear witness?

THE Spirit of God is the power of God. God's Holy Spirit, or power, inspired the writers of both the Old and New Testaments in a manner to assure that they expressed the will and plan of God for his people, and for the blessing of the whole world of mankind. It is through the written Word of God that the Holy Spirit bears witness to the children of God of their sonship.

Verse 17 reads, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Here Paul explains that the witness of the Spirit depends upon our participating in the sufferings of Christ. The reason for this is that through the Old Testament prophets the Holy Spirit testified concerning the sufferings of Christ in which his followers share.—II Pet. 1:21

The Apostle Peter wrote, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) If we are sharing in

these sufferings which the Holy Spirit caused to be foretold, then the Spirit is bearing witness to us that we are sons of God, and that if we faithfully endure these sufferings even unto death, we will live and reign with Christ.—II Tim. 2: 11, 12

Darkness Dispelled

What is the "vail that is spread over all nations" mentioned in Isaiah 25:7?

This is part of a prophecy of the blessings which will reach the people of all nations during the reign of Christ. In this prophecy the messianic kingdom is referred to symbolically as a "mountain." This is the same symbolic mountain mentioned in Daniel 2:35 and explained in the 44th verse, which, in the divine plan, is destined to fill "the whole earth."

Isaiah foretold that the Lord "will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." The "face of the covering" and the "vail" here referred to are evidently symbols of the ignorance and darkness that have existed throughout the earth during Satan's rulership, which have hindered the people from discerning and serving the true and living God.—II Cor. 4:4

During the reign of Christ, this

"vail" will be removed. The promise is that then "the knowledge of the Lord" will fill the earth "as the waters cover the sea." (Isa. 11:9) Another prophecy reads, "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) It will be because the "face of the covering" and the "vail" will be removed that the people will be able to "see" the glory of the Lord.

Spiritualism

Is it possible for us who are living to communicate with our dead loved ones through mediums and séances?

WE BELIEVE that the theory of spiritualism is wrong because it is out of harmony with the teachings of God's Word. Concerning the dead, the Bible says in Ecclesiastes 9:5, "For the living know that they shall die: but the dead know not anything." Again in Psalms 146:4 we find the following, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." The New Testament likewise teaches that "the wages of sin is death." (Rom. 6:23) The above citations being inspired truth, it follows that spiritualism's claim that messages are received from the departed, is false.

We do not deny the phenomena of medium communication by stating that it is wholly a delusion. We believe that the communication is not with the dead, but is with fallen angels created before man's existence on the earth. These lost divine favor in the days preceding

the Deluge, and are called in the Scriptures by various names such as "evil spirits," "lying spirits," "seducing spirits," etc.—I Tim. 4:1

In Genesis 6:1, 2, we read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." In the verses which follow we are told that the result of this illicit union of materialized angels and human females was the basis for the wickedness that existed on the earth before the flood. At the time of the flood these wicked angels again took spiritual bodies, but the power to materialize was then taken from them. It is written in Jude 6, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These are the ones who contact human mediums today, and it is quite evident that so far, all the messages received through all the mediums of whom we have record have not added anything to the wisdom or righteousness of the world.

God gave special instruction to Israel to avoid any communication with spirit mediums. This he would not have done if such communication could result in any good, and therefore it would be well if Christians also avoid those who deal with "familiar spirits." (Deut. 18:9-12) Those who are asleep in death will be raised during the reign of Christ, and if then obedient to the law of God, will enjoy the blessings of his kingdom.—Isa. 8:19, Moffatt

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, New Jersey. A visit will be arranged when possible.

H. E. ANDERSON

Paterson, N. J. July 15

SAM BAKER

Los Angeles, Calif. July 1-4

San Diego, Calif. 8

Yuma, Ariz. 11

Tucson, Ariz. 13

Phoenix, Ariz. 15, 16

Albuquerque, N. Mex. 18

Amarillo, Tex. 20

Oklahoma City, Okla. 22, 23

Tulsa, Okla. 24

Muskogee, Okla. 25

Muldrow, Okla. 26

Stigler, Okla. 27

Fayetteville, Ark. 29, 30

Fort Smith, Ark. 31

OTIS R. BARRALL

Reading, Pa. July 15

F. A. BRIGHT

Allentown, Pa. July 22

O. D. DEIFER

Washington, D. C. July 8

PANTEL HATGIS

Brother Hatgis is serving the brethren in Greece.

THOMAS HICKS

Wilkes-Barre, Pa. July 15

G. M. JEUCK

Groton, Conn. July 15

New London, Conn. 15

STANLEY JEUCK

Sayville, N. Y. July 1

A. H. KRUMPOLT

York, Pa. July 22

Lancaster, Pa. 22

RAYMOND J. KRUPA

Detroit June 29-July 1

L. P. LOOMIS

Catawissa, Pa. July 1

J. Y. MAC AULAY

Newfoundland Area
July 1-31

H. W. PRICE

Detroit June 29-July 1

Chatham, Ont. July 2

London, Ont. 3

Toronto, Ont. 4

Orillia, Ont. 5

Buffalo, N. Y. 7, 8

Rochester, N. Y. 9

Rutherford, N. J. 11

Paterson, N. J. 12

New Haven, Conn. 15

Waterbury, Conn. 15

Wallingford, Conn. 16

Hartford, Conn. 17

Agawam, Mass. July 18

North Brookfield, Mass. 19

Worcester, Mass. 20

Boston, Mass. 21, 22

New Bedford, Mass. 23, 24

Groton, Conn. 25

Bridgeport, Conn. 26

Wilmington, Del. 27

Baltimore, Md. 29

Philadelphia, Pa. 29

Pottstown, Pa. 30

Allentown, Pa. 31

ALBERT SHEPPELBAUM

Los Angeles, Calif. July 1-4

San Diego, Calif. 6

C. A. SMITH

Pottstown, Pa. July 15

RICHARD SURACI

Wallingford, Conn. July 29

STEPHEN SURACI

Bridgeport, Conn. July 22

C. R. WEIDA

Detroit June 29-July 1

C. W. ZAHNOW

Cleveland, Ohio July 15

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

MIKE BALKO Duquesne, Pa. July 8	GEORGE O. JEUCK St. Petersburg, Fla. July 8	H. W. OSTRANDER Antioch, Calif. July 15
JULIUS BEDNARZ Milwaukee, Wis. July 8	EDMUND JEZUIT Gary, Ind. July 15	HARRY PASSIOS East Liverpool, O. July 8
WALTER BLICHARZ Adrian, Mich. July 15	LEONARD JEZUIT Aurora, Ill. July 8	NORMAN F. RICE Fullerton, Calif. July 22
BERTRAM C. COOPER Whittier, Calif. July 8	DANIEL KAZIAK Chatham, Ont. July 15	B. E. ROSE London, Ont. July 8
Riverside, Calif. 15	EDWARD G. LORENZ Whittier, Calif. July 15	J. I. VAN HORNE Duquesne, Pa. July 1
Ontario, Calif. 15	ADAM MISKAWITZ Covert, Mich. July 15	Monessen, Pa. 22
THOMAS C. FAY Tehachapi, Calif. July 15	N. MOLENAAR San Bernardino, Calif. 8	HOWARD K. YOUNG Washington, Pa. July 15
EARL L. FOWLER Ventura, Calif. July 8	Whittier, Calif. 22	
THEODORE HACK LaSalle, Ill. July 1		

"WHEN A MAN DIES"

To be discussed by

"FRANK AND ERNEST"

WEAW—1330 kc—9:15 A. M.

Sunday, July 15

What is death? Are the dead more alive than ever? The Bible gives a comforting explanation. Hear "Frank and Ernest" discuss these and other questions. Send for the free booklet, "When a Man Dies." Address:

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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.

AUGUST TOPIC: On Sunday, August 19, "Frank and Ernest" will discuss the topic, "God's Plan for Survival." The subject of human survival is a prominent one. Today the world is filled with fear because they are not acquainted with God's plan. The August 19 topic will give all of us a special opportunity to bring the good news of the kingdom to many who have not heard about it. Special circulars will be available advertising this radio broadcast, and will be supplied free. Send for as many as you can use. Write to: The Dawn, East Rutherford, N. J.

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

DETROIT, MICH., June 29-July 1—Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield, Mich. Mr. R. A. Rawson, 19050 Addison Ave., Southfield.

LOS ANGELES, CALIF., July 1-4—Convention Auditorium, 2936 West Eighth St., near Vermont Ave. Mr. A. W. Abrahamson, 2816 W. 83 St., Inglewood 4.

NEW BRUNSWICK, N. J., June 30, July 1—Rutgers University, Douglass Chapel, George S. at Nichol Ave., New Brunswick. Mrs. Eugene Burns, 3 Meyer Rd., Nixon, N. J.

ONALASKA, WASH., July 1, 15, 29—Home of Mr. and Mrs. Earl McClain, Route One, Box 239, Onalaska.

CANORA, SASK., July 7, 8—Memorial Stadium, Main St., South. Mrs. K. Fernets, Box 867, Canora.

ALBANY, N. Y., July 8—YWCA Bldg., 5 Lodge St. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

PRINCE ALBERT, SASK., July 13-15—Arcade Hall, 107 Eighth St., East. Mrs. Janet Jinjoe, 428 East 13 St.

CHICAGO, ILL., July 22—Central Masonic Temple Bldg., 912 North LaSalle St. Mr. George Tabac, 7244 W. Lill St., Niles 48, Ill.

NEW ALBANY, IND., July 29—Amalgamated Bldg., 1614 E. Spring St. Miss Nellie K. Goodbub, 260 Culbertson Ave., New Albany.

GUSTINE, TEX., Aug. 3-5—Mrs. C. R. Westmoreland, R. F. D. 1.

WICHITA FALLS, TEX., Aug. 24-26

MINNEAPOLIS, MINN., Sept. 1-3

NEW YORK, N. Y., Sept. 1-3

SAN ANTONIO, TEX., Sept. 1-3

SAN DIEGO, CALIF., Sept. 1-3

SEATTLE, WASH., Sept. 1-3—Friends planning to attend the Labor Day Convention should make immediate lodging reservations because of Century 21 Exposition. Write your preferred hotel or motel direct. For additional information: Mrs. L. E. Kirkham, 7751 N. W. 29 St., Seattle 7.

***PITTSBURGH, PA., Sept. 23**

DENVER, COLO., Sept. 29, 30

MINNEAPOLIS, MINN., Sept. 29, 30

AGAWAM, MASS., Oct. 7

PIQUA, OHIO, Oct. 7

*PITTSBURGH MEETING PLACE

The Pittsburgh brethren now meet in the Pick-Roosevelt Hotel, Vogue Room, 6th and Penn.

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.

This should be mailed not later than July 29, 1962

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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