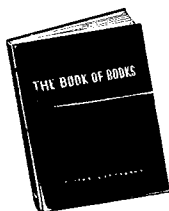


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# The Dawn

VOLUME XXXVII

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DECEMBER 1969

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# *Highlights of* **Dawn**

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## **The Decade That Is Ending**

DECEMBER is the last month, not only of another year, but of another decade as well. A decade is approximately one-seventh of an average human life today, so to us it seems like a long time. But with the great Creator it is a very short period of time. In a prayer, Moses said to the Creator, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."  
—Ps. 90:2-4

How wonderful are the illustrations used in the Bible! In human experience a day or a night often seems like a very long time. To one who has to keep awake as a watchman the night seems interminable; and to one who is burdened with fatiguing labor, it seems as though the end of the day will never come. But in both these situations when these individuals look back upon their experience they seem very short indeed.

This is true of the 1960 decade. At the beginning of this decade we who are interested in the prophecies of the Bible pertaining to the establishment of the long-promised kingdom of Christ looked ahead with a wish that this might be fully realized during the coming ten years. Now we

know that it was not, but we do not despair, because as we look back upon these ten years which are ending it seems to be such a short period of time, and we might easily wonder why we should have expected so much.

However, the evidences that the kingdom in power and great glory is much nearer are clearly seen as we look back upon the events of the last ten years. As all Bible Students know, two of the important signs that we are in the end of the age, and the time of our Lord's second presence which will lead to the establishment of his kingdom, are given to us by Daniel in chapter 12:1, 4. These signs are a "time of trouble such as never was since there was a nation," and a foretold running "to and fro" and "increase of knowledge." We have had these signs with us dating back into the nineteenth century, but every year they become evident on an ever larger scale, and more and more convincing concerning the time of God's plan in which we are living.

Actually, the phenomenal increase of knowledge throughout the years has been responsible in no small way for the development of the foretold "time of trouble," or as Jesus stated it, "distress of nations, with perplexity." One of the results of the foretold increase of knowledge has been the rapid means of travel now being utilized by men and nations. This, figuratively speaking, has reduced the size of the world, bringing men and nations closer together; and because of the continued reign of selfishness in the human heart, this increasing proximity of man to man has produced a sorry state of affairs both within nations and among nations.

### **Almost Unbelievable**

The rate at which knowledge has increased during the last ten years is almost unbelievable. Now we are told that the sum total of knowledge acquired and utilized by man-

kind is doubling every few years, and that there is more than twice as much knowledge in the world today as there was at the beginning of the decade. Textbooks dealing with the various categories of knowledge may become outdated overnight.

The 1960's have been the decade of the computer. While the computer was used to a limited degree prior to 1960, there is today scarcely a business organization or institution, and we might even say an individual, that is not touched by the uncanny skill of the electronic computer. From accounting in banks and scores of other businesses to guiding space ships to the moon, the computer is now working its near-miracles, and to an extent that the man in the street never dreamed of at the beginning of the decade.

### **Travel Also**

Since the time when the railway train replaced the stage-coach, and the automobile ended the days of the horse and buggy, there has been continual progress in the field of travel, and this progress was most pronounced in the 1960 decade. It was during these last ten years that the jet planes to a large extent replaced the propeller-driven flying machine, increasing the speed of commercial air travel to six hundred miles an hour. So quickly does the general public become accustomed to increasing speeds of travel that already it would seem a hardship to return to the old propeller-driven planes which could fly only (?) three hundred miles an hour.

The 1960's saw space travel mature to the point that men reached and walked on the moon. It is difficult for the layman to understand just what advantage this is destined to bring to the human race, but all admit that it was a great accomplishment. Through the study of rocks brought back from the moon the scientists have concluded

that the moon is much older than they had supposed it to be—probably four and one-half billion years, according to their estimates.

### **Communications**

Weather and television satellites were placed in orbit around the earth during the 1960 decade, and it is now possible to see instantly on television, occurrences of interest almost anywhere on earth. We see the horrors of war in Vietnam, and the investiture of a British prince in Wales, as these events occur. We can travel around the world with the President of the United States, or take a trip with a Congressional committee, if we wish, and be in on the action as it occurs.

All of this has come about in fulfilment of prophecy concerning the end of the age, and the time when the Lord would be preparing to establish his kingdom in the earth. A hundred years ago the people of earth, even the wisest among them, would not have believed that such things could ever be possible; but it has been given to our generation to see them unfold, yet only those who watch the "sure Word of prophecy"—the Bible—know the real meaning of what is taking place.

### **The Trouble**

Certainly the prophetic "time of trouble, such as never was since there was a nation" has continued and increased throughout the 1960 decade. The threatening problems of the Middle East; of Africa; of a divided Germany; of Cuba and South America have continued unabated throughout the last ten years.

The United States' involvement in the Vietnam War came about in the 1960 decade. While American troops are now being withdrawn from Vietnam, the rate of withdrawal does not seem to indicate that America's participation

in that bloody struggle will end any time soon. Before it ends as many as 40,000 American soldiers will have died, and there are millions of Americans who are asking what has been accomplished by this.

### **The Riot Decade**

We could almost speak of the 1960's as the riot decade, for these outbursts of anarchy have become more and more prevalent, especially during the late sixties. Much of the rioting has been associated with the struggle between the blacks and the whites, resulting in the burning of large areas in many American cities, and much bloodshed. Poverty has been one of the principal causes for this rioting, and while the Federal Government declared war on poverty, and millions of dollars have been spent to implement this "war," the results have been meager—not sufficient to prevent the people in poverty-stricken areas from continuing to be restive and threatening.

A milder form of rioting has developed at the nation's colleges and universities, and in fact in some instances at the public schools. These are called protest rallies, but they often end in confusion and bloodshed. There is a general revolt against the way universities are operated. But this is not universal on the part of the students. In fact, it is usually a small minority which starts the agitation, and some of the leaders of this minority have frankly declared themselves to be communists with the openly expressed aim of overthrowing the "establishment," or the governments of the colleges, and some have gone so far as to include the Federal Government in their declaration of war.

### **Law and Order**

What with the rioting and the increasing rate of other crimes, one of the election campaign issues in the 1968



general election was "law and order." All the candidates promised, if elected, to establish "law and order," and thus make it safer to walk on our city streets. But it has been difficult to fulfil these promises. In Washington, D. C., for example, the situation is much worse than when the new President took over the reins of government.

### **Other Events**

It was in the 1960's that John F. Kennedy, a Roman Catholic, was elected to be President of the United States, and he was the first Catholic to have this honor conferred upon him. President Kennedy did not have the opportunity to serve out his full term of office because he was assassinated—apparently not, however, for religious reasons.

Before his assassination President Kennedy was involved in what was one of the tensest situations of the decade; that is, his demand that Russia withdraw her missiles from Cuba, and destroy her missile bases in that small communist country. It was a war of nerves, and the President won, Russia acceding to his demands.

It was during the 1960's that Medicare came into being, benefiting millions of the aged ill.

It was also during the 1960's that certain skilled surgeons accomplished the unbelievable feat of transplanting human hearts. This was at first hailed as a promise of great hope to those who suffered from heart ailments. The enthusiasm has since died down considerably because of the inability to cope with the "rejection" problem; that is, the fact that the human body refuses to accept a heart transplanted from another individual. Anyway, we know from the promises of God that this is not his way of giving everlasting human life to the people; that his way is through the redemptive blood of Christ and "restitution," or resurrection.

It was during the 1960's that the first "Civil Rights" bills ever to get through the legislative halls of Washington became a law designed to lift negroes from the status of second-class citizens, and to assure them equal rights of education, work, and housing. It was because of his zealous activity in the civil rights cause that Dr. Martin Luther King was assassinated.

### **The Six-Day War**

It was after years of guerrilla attacks upon each other by Israel and her Arab neighbors, that the Six-Day War was launched against the Arabs by Israel in 1967. Israel gained a quick and signal victory against the Arabs, capturing much territory, including the "old" city of Jerusalem. But this didn't settle the controversy, for now raids have been resumed by both sides, and only time will tell what the next development will be.

We know from the prophecies that ultimately God will deliver Israel from her enemies, and upon the acceptance of Jesus as their Redeemer and obedience to the laws of the messianic kingdom, they will be the first to receive the promised blessings of that kingdom. But so far as we know, the details of what will take place in the experiences of these ancient people of God between now and then are not fully revealed by the prophecies of the Bible. However, every eager student of the prophecies will continue to watch what takes place in the Middle East, and especially in Israel.

### **"God Is Dead"**

It was in the 1960's that certain atheistic theologians announced their unbelief by asserting that "God is dead." Much was made of this by the various news media of the world, and particularly by that of the United States. Of course these gentlemen, in making the announcement that

God is dead, were speaking of the only god they knew, which was the god of the creeds—that concept of God that was handed down from the Dark Ages. What they did not know, and what they still do not know, is that the god whom they pronounced dead had really never been alive, except in the minds of those who believed in such a god. So actually, it would seem the true God of the Bible was not involved in this controversy at all. He is the ever-living and ever-loving God, the Creator of heaven and earth. He is the One who sent his beloved Son into the world to be the Redeemer of mankind from sin and death, and who, in his own due time, and upon the basis of the redemption provided through Christ, will restore the dying race to health and life.

### **The Vatican Council**

It was in 1962 that the late Pope John called that memorable Vatican Council, and after Pope John's death in 1963, the new pope, Paul, reconvened the council. The declared purpose of these two sessions of the Vatican Council was to bring the church up-to-date and thus enable it the more successfully to influence the modern world. There was much speech making, and passing or rejecting of resolutions, but when the last session of the council was brought to a close the pope still insisted on his infallibility, and as being the only one who had the right to say just how the Catholic Church should be managed.

However, as indicated by the late Pope John, "a breath of air" had entered the halls of church dogma, and this gave many bishops, cardinals, and priests courage to speak out against the dogmatic and claimed infallible authority of the pope, and as a result of this Paul has been in deep trouble ever since. Priests and nuns by the thousand are now leaving the Catholic Church every year. Many of these renounce the Catholic Church altogether and join other

churches, and some even give up religion. Others profess to remain Catholics, but hold their meetings—including their masses—in private homes, much after the custom of the Early Church. Then many of the congregations of the Master's followers held their meetings in the homes of the membership, including the congregation at Rome.

Meanwhile there has been a continuing and increasing lack of faith and interest in religion. In the previous decade a widespread religious fervor had developed among the general public. Church attendance and even membership temporarily increased. But that is gone now, and recent polls indicate that there is an increasing lack of religious interest. General church attendance is down, except in an occasional fashionable church in which its members can afford to pay the high salary of a "silver-tongued orator." This is so in America, and even more so in many countries overseas.

### **Population Explosion**

The rapid increase of population the world over became a matter of increasing concern during the 1960's. During this period, for example, the population of the United States passed the 200,000,000 mark, and the prediction now is that this will be doubled, or nearly so, by the beginning of the twenty-first century. In other countries the population is increasing even more rapidly than here in America.

This poses the question of where the food will come from to supply the needs of these increasing numbers of humans—and not only food, but clothing and housing as well. Many are concerned about the necessary water supply. These concerns enter into much of the discussion concerning birth control, and this, in turn, has raised one of the very disturbing controversies now confronting the Catholic Church.

When God created our first parents he commanded them to multiply, and fill the earth. (Gen. 1:26-28) The fact that world economists are now becoming concerned over the population explosion, fearing that all too soon the earth will be overcrowded if something is not done about it, would indicate that the commission to fill the earth will not long hence be accomplished. The commission to fill the earth implies that when this has been accomplished the procreation of the human race will, under the Lord's direction, cease.

Since the Lord has promised to restore the dead to life during the messianic kingdom period, the present population explosion would be one of the strong evidences of the nearness of that kingdom: for certainly the present population, plus those who have fallen asleep in death throughout the ages, is approaching the number required to properly fill the earth.

So, while world economists become increasingly concerned with rapidly expanding populations, we see it as another evidence that we are very near to the full break of that glorious new day of promise when sin, sorrow, and death will be destroyed. How wonderful it is, then, to realize that God, in his love, made a wonderful provision of redemption through Christ whereby all can and will be released from death and given an opportunity to believe, obey, and live forever. How reassuring the promise that "as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21-22

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.....  
**"See then that ye walk circumspectly, not as fools,  
but as wise, redeeming the time, because the days  
are evil."—Ephesians 5:15, 16**  
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# ***The BIBLE ANSWERS***

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## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.

Montgomery WKAB-TV Channel 32  
Sundays, 4:30 p.m.

## **ALASKA**

Anchorage KTVA-TV Channel 11  
Sundays, (Time to be announced.)

## **CALIFORNIA**

El Centro KECC  
Sundays, (Time to be announced.)

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

Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.

Los Angeles KWHY-TV Channel 22  
Saturdays, 10:30 a.m.

San Jose KGSC Channel 36  
Mondays, (Time to be announced.)

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **DISTRICT OF COLUMBIA**

Washington WFAN-TV Channel 14  
(Day and time to be announced.)

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)

## **INDIANA**

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 11:00 a.m.

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Tuesdays, 1:45 a.m.

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 7:30 a.m.

## **MISSISSIPPI**

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

## **MONTANA**

Miles City KYUS-TV  
(Day and time to be announced.)

## **NEVADA**

Henderson KLTC-TV  
Sundays, (Time to be announced.)

## **NEW YORK**

Buffalo WKBW-TV Channel 7  
Sundays, 8:00 a.m.

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:15 a.m.

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

Coshocton WHIZ-TV Channel 71  
Sundays, 8:15 a.m.

# Television Schedule

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Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18  
Sundays, 8:15 a.m.

## **SOUTH CAROLINA**

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

Cheraw CATV-TV  
(Day and time to be announced.)

## **TEXAS**

Lubbock KLBK-TV Channel 13  
Sundays, (Time to be announced.)

Lufkin KAEC-TV Channel 9  
(Day and time to be announced.)

## **UTAH**

Salt Lake City KUTV Channel 2  
Sundays, 10:00 a.m.

## **VIRGINIA**

Roanoke WRFT-TV  
Sundays, 12:00 p.m.

## **WASHINGTON**

Tacoma KTVW-TV Channel 13  
Sundays, 2:30 p.m.

## **WEST VIRGINIA**

Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13  
Mondays, 7:30 a.m.

## **WISCONSIN**

Eau Claire WEAU-TV Channel 13  
Sundays, 7:30 a.m.

## **CANADA**

Carlyle, Sask. CFSS Channel 7  
Sundays, 10:00 a.m.

Dauphin, Man. CKSS Channel 8  
Sundays, 10:00 a.m.

Wynyard, Sask. CHSS Channel 6  
Sundays, 10:00 a.m.

Yorkton, Sask. CKOS-TV Channel 3  
Sundays, 10:00 a.m.

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## **SPANISH RADIO BROADCASTS**

**SUNDAYS UNLESS OTHERWISE NOTED**

### **CALIFORNIA**

San Diego XERB 1090 7:45 p.m.

### **PANAMA**

Panama City HOQ 1250  
Saturdays, 8:00 p.m.

### **PARAGUAY**

Asuncion 970 kc. Thursdays, 8:30 a.m.

### **PORTUGAL**

Porto Miramar Radio Miramar  
782 kc. Thursdays, 9:45 p.m.

### **PUERTO RICO**

Mayaguez WTL 1300 8:00 a.m.

### **TEXAS**

Corpus Christi KCCT 1150 9:30 a.m.

Eagle Pass KEPS 1270

Laredo KVOZ 1490

### **URUGUAY**

Montevideo Radio El Espectador  
810 kc. Fridays, 2:15 p.m.

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
Haleyville WJBB 1230 12:00 p.m.

### ARIZONA

Phoenix KMEQ 740 8:30 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 10:00 a.m.

### COLORADO

Fort Collins KZIX 600 10:00 a.m.  
Montrose KUBC 580 8:15 a.m.

### CONNECTICUT

Southington WNTY 990 12:05 p.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Lakeland WWAB 1330 12:05 p.m.  
Orlando WTLN 1520 9:45 a.m.  
Tampa WFLA 970 9:30 a.m.

### HAWAII

Kaelakekua KKON 790 11:30 a.m.

### IDAHO

Lewiston KRLC 1350 9:35 a.m.  
Payette KYET 1450 9:05 p.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEAU 1330 10:00 a.m.  
WEAU(fm) 105 Mondays, 12:30 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 8:45 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:10 a.m.  
Winchester WWKY 1380 10:30 a.m.

### LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

### MAINE

Bangor WABI 910 10:30 a.m.

### MARYLAND

Ocean City WETT 1590 12:05 p.m.

### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

### MICHIGAN

Detroit WQTE 560 10:30 a.m.  
Grand Rapids WAFT 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:40 a.m.  
St. Louis KWK 1380 8:00 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
Great Falls KKGf 1310 9:15 a.m.  
Miles City KATL 1340 9:15 a.m.

### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

### NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEE 1300 9:00 a.m.  
Buffalo-Niagara Falls  
WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

### NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.



# **Radio Broadcast Schedule**

Leaksville	WLOE 1490 12:05 p.m.	VIRGINIA	
<b>OHIO</b>		Richmond	WLEE 1480 10:45 a.m.
Cincinnati	WNOP 740 9:10 a.m.	<b>WASHINGTON</b>	
Cleveland	WHK 1420 9:45 a.m.	Bellingham	KPUG 1170 9:30 a.m.
Columbus	WBNS 1460 10:15 a.m.	Centralia-Chehalis	
Piqua	WPTW 1570 11:30 a.m.	KELA 1470 10:35 a.m.	
Zanesville	WHIZ 1240 6:40 a.m.	Olympia	KGy 1240 10:35 a.m.
<b>OKLAHOMA</b>		Quincy	KPOR 1370 10:35 a.m.
Oklahoma City	WNAD 640 8:10 a.m.	Seattle	KAYO 1150 10:30 a.m.
<b>OREGON</b>		Tacoma	KMO 1360 9:45 a.m.
Lebanon	KGAL 920 9:00 a.m.	Yakima	KUTI 980 7:30 a.m.
Portland	KLIQ 1290 9:30 a.m.	<b>WISCONSIN</b>	
The Dalles	KODL 1440 9:15 a.m.	Fond du Lac	KFIZ 1450 11:05 a.m.
<b>PENNSYLVANIA</b>		Milwaukee	WEMP 1250 8:45 a.m.
Allentown	WHOL 1600 10:45 a.m.	Milwaukee	WYLO 540 7:45 a.m.
Connellsville	WCVI 1340 12:05 p.m.	Neillsville	WCCN 1370 9:15 a.m.
Pittsburgh	WARO 540 12:00 noon	<b>WYOMING</b>	
Pottstown	WPAZ 1370 12:45 p.m.	Cheyenne	KVWO 1370 10:05 a.m.
<b>PUERTO RICO</b>		<b>CANADA</b>	
Aguadilla (Fri)	WGRF 8:00 p.m.	Calgary, Alta.	CKXL 1140 11:00 a.m.
<b>SOUTH DAKOTA</b>		Corner Brook, Nfld.	
Yankton	KYNT 1450 11:05 a.m.		CFCB 570 10:30 a.m.
Yankton	WNAX 570 11:00 a.m.	Dauphin, Man.	
<b>TENNESSEE</b>			CKDM 730 10:30 a.m.
Clinton	WYSH 1380 12:45 p.m.	Oshawa, Ont.	CKLB 1350 9:45 a.m.
<b>TEXAS</b>		Prince Albert, Sask.	
Lubbock	KDAV 580 9:45 a.m.		CKBI 900 10:30 a.m.
Pampa	KPDN 1340 12:00 p.m.	St. Thomas, Ont.	
Pleasanton	KBOP 1380 7:15 a.m.		CHLO 680 10:45 a.m.
San Antonio	KMAC 630 12:00 noon	Vancouver, B. C.	CJOR 600 7:15 p.m.
Shamrock	KBYP 1580 10:00 a.m.	<b>VIRGIN ISLANDS</b>	
Sherman	KRRV 9:10 11:45 a.m.	St. Croix	WSTX 970 9:00 a.m.
Wichita Falls	KWFT 620 7:15 a.m.	<b>MALDIVE ISLANDS</b>	
Woodville	KVLL 1220 8:45 a.m.	Radio Maldives	4740 9:00 p.m. Tue.
<b>UTAH</b>		<b>AUSTRALIA</b>	
Ogden	KVOG 1490 10:35 a.m.	Geelong	3GL, 222m. 10:00 a.m.
Salt Lake City		<b>CYPRUS</b>	
	KSOP 1370 9:30 a.m.	Nicosia (Mon.)	602 kc. 10:00 p.m.

## **RADIO TOPICS FOR DECEMBER**

7—"Our Lord's Return"	21—"The Prince of Peace"
14—"Jesus the World's Savior"	28—"The Ransomed of the Lord"

# ***Bible Study***

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LESSON FOR DECEMBER 7

## **The Promise of the Messiah**

**MEMORY VERSE:** "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6

**ISAIAH 52:13—53:6**

THE Apostle Peter informs us that through the prophets the Holy Spirit testified "beforehand the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) We have an example of this in our present lesson. Isaiah wrote that the Messiah "shall be exalted and extolled, and be very high." (Isa. 52:13) In verse 10 of this same chapter Christ is referred to as the Lord's "Arm." The text reads, "The Lord hath made bare his holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Truly these are promises of glory; but in verse 1 of the next chapter Isaiah raises the question, "Who hath believed our report? and to whom is the Arm of the Lord revealed?" This "Arm of the Lord" which Isaiah saw made bare in the eyes of all the nations is not accepted by the people, and the

prophet asks, "To whom is the Arm of the Lord revealed?"

The "glory" aspect of this prophecy is further exemplified in verse 15 of chapter 52, which reads, "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." The coming of the Messiah was on behalf of "all nations," and all nations were eventually to be sprinkled by his blood. While the Jewish nation was given hope of the coming of a Messiah, this information did not reach the Gentile nations until after Pentecost, and then on a limited scale as a witness, and to take out of them a people for the Lord's name.—Acts 15:14

It will not be until Messiah's kingdom is fully established and operative throughout the earth that, as promised, "the knowledge of the Lord will fill the

earth as the waters cover the sea." (Isa. 11:9) It will be then that that true Light will enlighten all mankind, and the people of all nations will see and hear things completely new to them, and be blessed. They will hear the Spirit and the bride say, "Come, . . . partake of the water of life freely."—Rev. 22:17

But before this glory of the Messiah and his kingdom could be made known to the people it was necessary that he suffer and die as man's Redeemer. The glory follows the suffering. According to Isaiah 52:14 Jesus did not appear to his fellow Israelites as glorious. They expected their Messiah to be a great and powerful Ruler, but when he appeared to them in a fleshly body of humiliation they saw nothing in him desirable to them.

So instead of accepting Jesus and co-operating with him, the Jewish nation rejected him; and as a result of misguidance by their religious leaders they put him to death. Instead of being, at that time, the "Arm of the Lord" made bare in the eyes of all the nations, Jesus was "despised and rejected of men; a man of sorrows, and acquainted with grief." The people testified, "We hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3

Verses 4-6 of chapter 53 speak of a time when the people will recognize the true beauty of Jesus who laid down his humanity for the sins of the world.

Our memory verse presents various aspects of the "glory" of Christ as reflected in the titles it assigns to him. First it reminds and assures us that the Messiah was to establish a government—for which he would assume the responsibility. The success of this government will not depend upon human wisdom or military might. It will be upon Christ's "shoulder." How glad we are!

Christ will indeed be a Wonderful Counsellor to guide the people. He will be a mighty God—not the Almighty, but mighty and powerful nonetheless, fully able to accomplish all that was foretold of him. He will give everlasting life to the people, therefore will be The everlasting Father. And he will also, as The Prince of Peace, give universal and lasting peace to all.

## QUESTIONS

What two important things did the prophets foretell concerning Jesus?

Why did the Israelites of Jesus' day not desire him?

When will the people of all nations come under Christ's rulership?

## Between the Testaments

**MEMORY VERSE:** "Thy Word have I hid in mine heart, that I might not sin against Thee."—Psalm 119:11

**PSALM 119:1-8; LUKE 2:1-3**

MALACHI was the last of the Old Testament prophets. While scholars are uncertain as to the date of his prophecy all seem to agree that it was written more than five centuries before the coming of Jesus; probably about the time of the rebuilding of the temple and the walls of Jerusalem, which was following the return of the Jewish exiles from Babylon, although the prophet does not mention these events. Because he does not, some place the writing of his prophecy somewhat nearer to the coming of Christ and the opening of the New Testament.

The exact date of Malachi's prophecy is not important. We know that there was a long period when Israel was without a prophet, and when the nation would be guided and encouraged by the written Word and law of God. Since in those ancient times the rank and file of the people were illiterate, this meant that the Israelites generally would have to depend on their scribes and priests to present God's Word to them.

At the time Malachi wrote his prophecy Israel as a nation was not living very close to the Lord, but this was not a new thing with Israel. Through Malachi the Lord said to the Israelites, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. 3:7

However, we are reminded by Malachi that individuals in the nation could enjoy God's blessing as a result of their devotion to him, and without doubt this was true of the faithful remnant during that period between the Testaments. The Lord encouraged these to bring all their tithes into the storehouse, and that he in return would pour them out a blessing such as they would not have room enough to receive.

The unfaithful and unbelieving of that time were saying, "It is vain to serve God; . . . now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal.

3:14, 15) The prophet's answer to this is, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between him that serveth God and him that serveth him not."—Mal. 3:16-18

In this last of the Old Testament books there is a prophecy of the coming of John the Baptist as a messenger to announce the first presence of Christ—"Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1) The coming of Jesus is also referred to in this same verse as the "messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Chapter 4, verse 2 refers to the coming of Jesus at his second advent in kingdom glory as the rising of "the Sun of righteousness, with healing in his wings." And then, in the last two verses of the book is foretold the coming of "Elijah the prophet" which had a partial fulfillment in John the Baptist.

So we see that the Israelites, in this last book of the Old Testament, were given courage to look ahead to great developments in the plan of God, and we believe that the faithful among them received much encouragement from these assurances that their messianic hopes were indeed to be realized.

We believe that the faithful remnant in Israel during that long interval between the Testaments did indeed, as our memory verse mentions, endeavor to keep the Word of God hidden in their hearts, that by its righteous influence they would be kept from sinning against the Lord. This has been the desire of every "Israelite indeed," both of the natural house of Israel, and the spiritual house of Israel of the present age.

These have ever sought to know and to do God's will. Their prayer has always been, "O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments."—Ps. 119:5-7

## QUESTIONS

About what time did Malachi write his book?

What prophecies concerning the coming of Christ did he record?

## God With Us

**MEMORY VERSE:** "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21

### MATTHEW 1:1, 18-25

THE title of the lesson, "God with Us," is taken from the prophecy of his birth which states that a virgin would conceive and bring forth a son, and that his name would be called Immanuel. (Isa. 7:14) This prophecy is quoted in Matthew 1:23, and the name "Emmanuel" is interpreted as "God with us."

This does not imply that God came to earth to be born of a woman. It simply denotes that Jesus, whom God sent into the world to be man's Redeemer, would be the Creator's representative in carrying out his loving plan of salvation for the sin-cursed and dying race. Paul wrote that "God was in Christ, reconciling the world unto himself."—II Cor. 5:19

In John 14:28 Jesus is quoted as saying, "My Father is greater than I." This clearly proves that Jesus was not both the Father and the Son. But he did come into the world to be the Father's representative. It was for this reason that he said, "The works that I do in my Father's name, they bear witness of me."

(John 10:25) And again, "The word which ye hear is not mine, but the Father's which sent me."—John 14:24

Actually, the name Immanuel was not given to the child who was born to be the Redeemer and Savior of the world of mankind. Instead, he was given the name, Jesus, which means Savior, as Matthew 1:21 sets forth, "He shall save his people from their sins." This information was also contained in the message of the angel to the shepherds on the night that Jesus was born. The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

The word "Christ" means "Messiah," and God's holy prophets of the Old Testament had foretold the coming of this great One, the Messiah, who would deliver and bless Israel, as well as the people of all nations. The message of the angel was that the great Messiah of Israel, and of the world,

was now born—born in the city of David.

Matthew's record of the birth of Jesus gives little detail, except to emphasize that Joseph was not the father of the child, but that Mary's conception was miraculous. Luke's record fills in some of the details. In addition to informing us that Jesus' birth was announced to shepherds by an angel, Luke's record explains how the shepherds were able to locate Jesus: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—Luke 2:12

Jesus was born in a manger because there was no room for Joseph and Mary at the inn. There is no indication that the innkeeper turned them away because of prejudice. The town was crowded at the time, and the inn was filled to capacity before Joseph and Mary arrived, so the best accommodations they could find were in a barn, or shed, where the owner kept cattle. But that barn must have seemed like a castle to Mary, for she realized that her child must be a very unusual one; a miracle child, in fact.

The angel who announced Jesus' birth was suddenly joined by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13,14)

The birth of Jesus was destined to bring glory to God in a manner and to a degree that no other event on earth had ever done. That glory is yet to be revealed so far as the vast majority of mankind is concerned, and will be brought about through the agencies of Christ's millennial kingdom.

In modern times the expression, "good will toward men" has been distorted to mean "good will among men." The phrase is often used, "Peace on earth among men of good will." This misinterpretation has been adopted because no peace has as yet reached the nations as a result of the birth of Jesus.

However, the true meaning of the Greek text is that which is given in our Common Version English translation, "Good will toward men." The reference is to God's good will toward men. God expressed his good will toward men through the birth of Jesus, and he will continue to express his good will until all families of the earth are blessed.

## QUESTIONS

What does the expression, "God with us," mean?

In what sense is Jesus a Savior?

Explain the expression, "Good will toward men."

## God's Herald

**MEMORY VERSE:** "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

—Matthew 3:3

### MATTHEW 3:1-12

THE "herald" whom God sent into the world to be the Forerunner of Jesus was John the Baptist. Our memory verse explains that this is the one referred to by the Prophet Isaiah, whose voice would be as "of him that crieth in the wilderness." (Isa. 40:3) John the Baptist did lead many to repentance, but so far as the Jewish nation as a whole was concerned his "voice" was indeed crying in a "wilderness."

John the Baptist and his ministry, in announcing Jesus, are also foretold in Malachi 3:1: "Behold, I will send my messenger, and he shall prepare the way before me." In Matthew 11:10 this is also recorded.

Jesus said concerning his forerunner, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) This does not mean that John the Baptist is "lost,"

in the sense that he will not obtain salvation and enjoy everlasting life. The expression "kingdom of heaven" as here used is a reference to the spiritual phase of the messianic kingdom. This spiritual phase of Christ's kingdom began to be developed with his own coming and death. This preparation continued at Pentecost and throughout the age. It is not yet complete. It was this that John referred to when he said, "The kingdom of heaven is at hand." —Matt. 3:2

One of the titles which the Scriptures assign to Jesus is "Bridegroom." His faithful followers, as a group, will become his bride. (Rev. 19:7; 22:17) John the Baptist explained, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3:29) John recognized that he belonged to the age just ending, and that he could not be a part of the bride



of Christ. But he did rejoice to be a friend of the Bridegroom.

John the Baptist will take his place in the earthly phase of Christ's kingdom. He will be one of the foretold "princes in all the earth." (Ps. 45:16) Jesus said that the people of all parts of the earth would "sit down"; that is, as pupils, "with Abraham, Isaac, and Jacob, and all the prophets," in the kingdom. John the Baptist was the last of the prophets, and therefore, in the kingdom, will be one of those to be looked up to for guidance by the people generally.

Matthew 3:5,6 reads, "Then went out to him [John] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." These were the honest-hearted of Israel who desired to be in harmony with the Lord.

But others came also. We read that when John "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." (Matt. 3:7,8) This was the same group of religious leaders who persecuted Jesus and, after Pentecost, the apostles. As Jesus explained, they were not really

the children of Abraham [in character] but of the Devil,—John 8:44

John's baptism was unto repentance, which restored the repentant Israelites to harmony with God through the Law Covenant. But he explained that Jesus would baptize with the Holy Spirit and with fire. (Matt. 3:11) Those who are baptized into Christ are begotten to sonship through the Holy Spirit. They become the children of God, and if faithful unto death will come forth in the "first resurrection" to live and reign with Christ for a thousand years.—Rev. 20:6

The baptism of fire came upon the unrepentant of Israel. It resulted in the destruction of their temple and their nation. The unfaithful of that time were the "chaff" of that nation, and the chaff was destroyed. The "wheat" were the faithful who were gathered into the Gospel-Age garner and given the opportunity to become a part of the great messianic company.

## QUESTIONS

Who was John the Baptist, and what was his mission?

What did Jesus say of John the Baptist, and what did he mean?

What was the purpose of John's baptism?

What was the baptism of "fire"?

# ***Christian Life and Doctrine***

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## **God's Unspeakable Gift**

**II CORINTHIANS 9:15**

A STUDY of the Scriptures reveals that our Heavenly Father is perfect in love, justice, wisdom, and power, and that these four basic qualities operate in full harmony with one another. This suggests that he is a God of order, and that all his ways are ordered in accord with his character. His wisdom and power are manifested throughout the universe, and especially in that which is closest to the human race, their home, the planet Earth. His unvarying justice is seen in his proper condemnation of his own creature, man, when sin entered into the world. And his great love, his unspeakable love, is revealed for all to see in that he sent his only begotten Son into the world to be sinful man's Redeemer.

The Prophet Jeremiah tells us that "he hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." (Jer. 51:15) How beautifully and how comprehensively this simple statement by the prophet testifies to the greatness of our Creator! And surely a Being possessed of such wisdom would undertake no great project without a plan—without knowing the end from the beginning. The Apostle Paul tells us that the heights and depths and lengths and breadths of God's wisdom were unknown even to those spirit beings who dwelt in high, heavenly places; but he says that it was about to be revealed to them as they

would thenceforth observe his dealings with the church in connection with his great plan of salvation on behalf of mankind. He writes to the Ephesians: "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all . . . see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:8-11) The Diaglott renders the last portion of this passage, "According to a plan of the ages, which he formed for the Anointed Jesus our Lord." And with what consuming interest would these members of God's spiritual family observe each step in the development of that plan! They had seen with dismay the fall of man into sin and death. But now they were to witness the beginnings of man's recclamation and restoration to sonship.

### **The Perfect Timekeeper**

Since our Heavenly Father is a God of wisdom and order, operating according to a preconceived plan, we are not surprised to discover that the various features of that plan are executed according to an exact time schedule. Each phase of that plan was designed to accomplish a particular work—the time allotted would be neither too short nor too long. The period of Satan's reign and the permission of evil will be just long enough to instil in the hearts of men the knowledge of the exceeding sinfulness of sin; the thousand-year reign of Christ and the church in the kingdom will be just long enough to have all men come to a knowledge of the Lord and the truth, so that all whose hearts truly love righteousness may choose the right, and gain everlasting life on the earth.

And each event of that plan will also take place at the proper time. The timing of the birth of our Lord did not occur by chance or by whim. Its exact date was marked by the prophet long centuries before. In Daniel 9:25 we are told that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks." These sixty-nine symbolic weeks, or 483 years, reached to Jesus' baptism at Jordan, and his anointing as the long looked-for Messiah. It was at this time, at the age of thirty (Luke 3:23), that he began his ministry, which lasted for three and a-half years. Since he was crucified at the time of the Passover, which would be about April 1, we believe that the proper date of his birth would be about October 1, rather than the generally observed date, December 25.

### **"We Esteemed Him Not"**

The Jews were a proud people, and keenly conscious of their unique position as God's chosen people. "You only have I known of all the families of the earth," Jehovah had told them. (Amos 3:2; Exod. 19:5, 6; Deut. 10:15) But they had long been a subject nation, and at the time of our Lord's first advent they were chafing under the domination of their Roman rulers. But their hopes were sustained by the promised coming of the Messiah, the Anointed One—the great King to whom they looked for deliverance.

They knew of the commission that Nehemiah had obtained from King Artaxerxes of Persia to return to Jerusalem to rebuild the city; and evidently they had correctly related Daniel's prophecy to that event, for we read that at the time of John the Baptist's preaching "the people were in expectation [margin, in suspense], and all men mused in their hearts of John, whether he were the Christ, or not." (Luke 3:15) The New English Bible renders this passage, "The people were on the tiptoe of expectation, all

wondering about John, whether perhaps he was the Messiah." How they longed for their Deliverer!

And it was, indeed, the "due time" for the first advent of him who would ultimately be the Deliverer, not only of Israel, but of the whole world. (I John 2:2; I Tim. 2:5, 6) But they did not recognize him; they did not understand his mission; and because they were not prepared in their hearts to recognize and accept him, their religious rulers had him crucified. Thus it was that the perfect man Jesus took fallen man's place in death. He became the "ransom for all," for by his death on the cross he met the demands of Justice against the condemned human race, and opened the way unto life for all who by faith trust in the merit of his shed blood.

### **In Due Time**

The apostle tells us that "when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6) Another translation puts it in the following words: "While we were yet helpless, at the right time Christ died for the ungodly." (RSV) Yes, it was at the right time; it was far enough along in God's dealings with his people Israel to have tested their heart condition with respect to their acceptance of their lowly "King." It was at the right time in God's plan of salvation to allow for the subsequent selection and testing of God's antitypical "peculiar people." —I Pet. 2:9, 10

This selection of the footstep followers of the Lord has now been proceeding for over nineteen hundred years. When the full number of the body members has been called and found faithful, then will be the "right time" for their being raised to glory and power with their glorious Head. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time," Peter tells us. (I Pet. 5:6) And then—again, at the "right time"

—will have arrived the glorious consummation of God's plan of salvation for the blessing of all the families of the earth; when the knowledge of the Lord will fill the earth, as the waters cover the deep; when all men will know that "Christ Jesus . . . gave himself a ransom for all, to be testified in due time." (Gen. 22:18; Isa. 11:9; I Tim. 2:5, 6) Thanks be to God for his unspeakable Gift!

But at what cost to the Heavenly Father has this Gift come to us! The word "unspeakable" denotes that which is beyond the power of description. And how true it is that even the spirit-begotten new creature in Christ Jesus, while understanding and appreciating much of God's plan, stands speechless in the contemplation of the vast reaches of his love and mercy toward sinful man. Justice did not require our Heavenly Father to send his beloved Son into the world as man's Redeemer. The condemnation of death was right and proper. But his love devised a plan to meet the requirements of Justice, by sending One who was holy, harmless, undefiled, and separate from sinners to be a ransom price for sinful man.

How great must have been God's love for these wayward, disobedient human creatures, to permit his beloved Son to leave his heavenly glory, and to assume the form of flesh for the suffering of death; to witness his humiliation, his suffering, his anguish. But "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16) Truly, this was a "gift beyond words." (NEB)

According to Professor Strong, the word "gift" which is used by Paul in our text is from a Greek word meaning "a present; specially a sacrifice." The human mind is doubtless incapable of comprehending the play and range of the emotions of a spirit being. We are told, however, that God takes pleasure in righteousness, and that the Logos was daily his delight. Conversely, to have witnessed the suffer-

ings of his perfect Son on behalf of sinful man must have brought unimaginable sorrow to the Heavenly Father. And truly this inexpressible gift to humankind of his Son represented a sacrifice on the part of the Heavenly Father.

Consider, too, the sacrifice made by our Lord Jesus of himself, on behalf of mankind. The Logos was not obliged to do this; but because he delighted to do his Father's will, he left the glory that he had enjoyed with the Father, and "took" upon him the form of a servant, and was made in the likeness of men; and he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2: 7, 8) He "gave" himself a ransom for all. "Wherefore," the apostle tells us, "God . . . hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) This is the One to whom the world renders superficial homage for a brief season each year.

Nor should this be too surprising. For the world is wholly unaware of the mighty drama that is daily unfolding in their very midst, and of which they are to be the ultimate beneficiaries. They are unaware of the Creator's great plan of the ages, and of the sacrifice of his Son as a central part of that plan. But the Lord's people are not unaware of God's purposes, for to these he has revealed his plans. He has invited them to sonship, and to share with their Lord in blessing the world when the kingdom is established. This glorious privilege is theirs, not because of their own righteousness, but because of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe . . . for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. 3:22-24

## The Gift of Sonship

It is interesting to note that the Greek word which is translated "freely" as here used by the Apostle Paul is also derived from the word for "gift" that we have earlier seen implies a sacrifice. Paul is here suggesting to us that the high position of sonship with God that is granted to the church by reason of our faith justification, is the result of a sacrifice—the sacrifice of our Lord Jesus. Our Lord also used this same Greek word in like manner when instructing his apostles. After he had chosen the twelve, he sent them forth, saying, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. 10:7-8) Like Paul, the Lord seems to be saying to his followers down through the age, You have received your standing before God as a result of my sacrifice—freely ye have received; therefore, as my footstep followers, I urge you to freely give—to offer yourselves, in turn, in sacrifice; to share in my sufferings, so that you may share my glory.

How can any who have seen the goodness of the Heavenly Father, who have had a glimpse of the beauty of his loving plan of redemption, who have been invited to share with Jesus in his glory and his righteous reign, whose hearts have been moved by the richness of that unspeakable Gift—how can these do less! Thus we find the Apostle Paul, as he contemplates "the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33) admonishing us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1, 2



What do we have to offer to the Lord—what do we have to sacrifice? We have only that which has come to us by inheritance, imperfect, but because of the sacrifice of our Lord Jesus—it is a humanity that our Heavenly Father looks upon as being righteous, because of our faith in the merit of the shed blood of his Son. “Being justified by faith, we have peace with God.” (Rom. 5:1) Before being thus justified we had nothing to sacrifice. But our hearts were touched by the goodness of God as revealed in his unspeakable Gift; we desired to accept his invitation to follow in the steps of Jesus, and we presented ourselves before the Heavenly Father in consecration. Those thus presenting themselves whom the Father accepts, he justifies and begets with the Holy Spirit to sonship.

Hencefore we “look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” (II Cor. 4:18) How can we look at things which are not seen? Only through the eye of faith. Through the eye of faith we look beyond the trials and cares of the day to the glorious hope that is set before us of being with Jesus, of sharing his glory, and of blessing the world of mankind under the kingdom arrangements.

### **If We Suffer With Him**

The Lord did not promise that this would be an easy way. Indeed, he made it very clear that it would be a difficult way; for “strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14) He indicated that it would be a way of sacrifice, even unto death, when he said to his disciples (and to us), “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life

(Continued on page 34)

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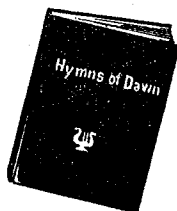
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for my sake shall find it." (Matt. 16:24, 25) Yes, our treasure is in heaven, not in things of the earth. The treasure for which we labor is the smile of the Father's face upon his child; the sound of his voice, saying, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21) The hope that draws us on is the desire to be with Jesus, and to "see him as he is" in his glorious spirit form, and to "be like him."

If we are walking in this narrow way, we can expect no plaudits from the world. Rather, from the world we may expect tribulation, scorn, disdain. (John 16:33) If such be the case, let us rejoice, for it is a sure token of our sonship. Our Lord told the disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:19, 20) Such has ever been the lot of those who follow in his steps. After thus preparing our hearts for the difficulties of the way, how encouraging are the words of our Master, "But be of good cheer; I have overcome the world." —John 16:33

Yes, our Lord overcame the world. He has heard the Heavenly Father's "Well done!" And we, too, will overcome, if we keep before us the heavenly vision that stirred our hearts when we first presented ourselves to the Lord. And the Lord wants us to overcome, and is ever ready to help us in our every time of need. Paul calls our attention to "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the

dead, and set him at his own right hand in the heavenly places."

Yes, that same mighty power will be exerted on behalf of each of his little ones, if we will but go to the Lord in faith and prayer. Truly, "his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—I Pet. 1:3, 4

We need never doubt the Lord's interest and care over us. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (II Chron. 16:9) How glad we are that the Lord does not require perfect deeds of us, but accepts, instead, perfection of heart intention! How essential it is, therefore, that we keep watch over our hearts, for it is on the heart that God looks to judge our worthiness of the prize of the high calling.

Not only are the Heavenly Father and our Lord Jesus ever watching over us, but the whole host of heaven are watching with ever-increasing interest the development of the new creation, who will become the bride of the Lamb, and take their place on Jesus' throne, even as he is set down with his Father in his throne, for the everlasting blessing and happiness of all mankind. All this, because of, and through, God's unspeakable Gift!

No wonder the Lord's people enter this season with different thoughts than do those of the world. No wonder we gratefully say, with Paul, thanks be to God for his unspeakable Gift!



# The Christian's Invisible Enemy

**"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—I Peter 5:8, 9**

IS THERE a personal Devil, an enemy of God and of man? If so, who created him, and why does an all-powerful God of righteousness and love permit such a being to exist? Throughout the ages these questions have been pondered by sincere and thoughtful persons. Many answers have been given. On the one hand, there is the view that the Devil is a hideous looking creature with cloven hoofs and a spiked tail whose chief business is to preside over the alleged torture of the unsaved dead. On the other hand, the claim is made that the Devil of the Bible is merely an evil principle, widespread and powerful in its opposition to God and to righteousness, but not a personality.

To us it seems obvious from the Scriptures that there is a personal Devil. He is, we believe, of a higher order of creation than man, and invisible to man. This powerful being was created perfect. Under the title, "king of Babylon," he is referred to as "Lucifer, son of the morning." (Isa. 14:12) He fell from his perfection and from his loyalty to the Creator when pride and ambition developed in his heart. Isaiah wrote further concerning him: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."—Isa. 14:13, 14

Various names and titles are given to this fallen Lucifer in the Bible. He is referred to as "that old serpent, the Devil and Satan." (Rev. 20:2) In John 12:31 he is described as "the prince of this world," and he is also thus depicted in John 14:30 and 16:11. In Ephesians 2:2 Satan is described as "the prince of the power of the air," and in II Corinthians 4:4 as "the god of this world."

Through the various references given to us in the Bible concerning him we are able to gain a fairly comprehensive understanding of his many methods of attack against the Lord's people. The first activity of Satan described in the Bible is recorded in Genesis 3:1-5 This is the account of the manner in which he deceived mother Eve. He asked Eve if it were true that God had said she would die if she partook of the forbidden fruit. Affirming that this was true, Satan's reply was. "Thou shalt not surely die."

### **God's Word Attacked**

Here was an attack on the integrity of God's Word, and this has been one of Satan's methods of attack against God and his people throughout the ages since. In this first instance Eve was deceived, although Adam was not; and so it has been since—many have been deceived by Satan's lies, while a few in every age have remained steadfastly loyal to the Word of God. The importance of this on the part of God's people is emphasized in Isaiah 8:20, which reads: "To the law and to the testimony, if they speak not according to this word . . . there is no light in them."

It was not until the giving of the Law at Mt. Sinai that the Word of God began to be made available in written form. Prior to that, God spoke to his people largely through one or another of his holy angels; and this, in fact, continued until the first advent of Jesus when an angel announced the birth of Jesus and declared it to be glad tidings of great joy to all people. Meanwhile, the prophetic

writings of the Old Testament were added to the books of the Law, and these Spirit-inspired writings became a part of the written Word of God, that part which we now refer to as the Old Testament.

Throughout these "books" of the Old Testament rings the harmonious theme song of the Bible, the great kingdom plan of God to redeem and restore mankind to life, the life which was lost when our first parents disobeyed divine law in the Garden of Eden. In this melody of divine love there is presented the hope of a coming Messiah, the Christ, and it was this Christ whose birth was announced by the angel. By his birth the plan of God had taken a step forward in development.

### **The New Testament Born**

Without much delay the teachings of Jesus were recorded in the four Gospels, and in due time there came the Book of Acts, and the epistles of Paul, James, Peter, Jude, and John, and the Book of Revelation. Thus the New Testament was added to the Old Testament to give us the complete Word of God. It is this vast storehouse of truth which our Heavenly Father has used throughout the Gospel Age to nourish and strengthen his people as new creatures in Christ Jesus; and how wonderfully the precious truths of the divine plan do refresh us as day by day we feed upon them.

But Satan has always been on the alert to disparage the Word of God and to render it ineffective in the hearts and lives of those who receive it. A reference is made to one aspect of this effort in Luke 8:11, 12. This is a part of the Parable of the Sower, in which we are told that the "seed" which is sown is the Word of God—not literally the Bible, of course, but the glorious Gospel message of the kingdom which is the main theme of the Bible. Concerning the seed sown by the wayside, we read, "Then cometh the



Devil, and taketh away the Word out of their hearts, lest they should believe and be saved.”

Here we find the Devil endeavoring to prevent the Word of God from taking root in the lives of people. Perhaps many of us have wondered why it is that so often, when we see someone beginning to take a keen interest in the truth of God's Word, that interest so quickly wanes. Jesus has given us the answer. In the case of Eve, Satan insisted that God's Word was not the truth, and now in the parable we see him snatching the Word from the hearts of the newly interested.

### **The Larger Picture**

But Satan was not satisfied with the harm he could do by snatching away the Word of God from the hearts of individuals who might be getting interested in it. As time went on, a much more ambitious scheme unfolded. Paul foretold that there would come a great falling away from the faith, and this occurred. The most holy faith of the Scriptures was maintained through apostolic days by the apostles' encouragement to adhere strictly to the Word of God. Paul complimented the Bereans because they searched the Scriptures daily to see if what he was telling them was true. The insistence on a “thus saith the Lord” for every item of truth was one of the basic safeguards of the Early Church.

But following the death of the apostles this situation began to change. True, the Bible was available then only in manuscript form, and copies were scarce. Many of the believers would have to depend on the knowledge that a few favored ones who possessed the Bible could impart to them. So to some extent the idea developed that loyalty to the Word of God really meant loyalty to someone else's understanding of the Word of God. This natural consequence of circumstances was taken advantage of, and as

time went on the tradition developed that while the Bible was the supreme authority, it could be interpreted properly only by the church, which in reality meant the pope. And this viewpoint is widely held to this day.

Satan undoubtedly had much to do with this subtle setting aside of the real authority of the Bible over the beliefs and lives of God's professed people. The result was that human traditions and superstitions began slowly to replace the beautiful and inspiring doctrines of the Bible. The Bible declared that "the wages of sin is death," but the "heaven appointed" interpreters of the Bible said, "No; the wages of sin is eternal torment." The Bible said that there is one God, but Bible interpreters declared that there are three gods, and that these three are one.

The Bible taught that the future judgment day of the world would be a thousand years of blessed opportunity to accept Christ, obey the laws of the millennial kingdom and live forever; but the interpreters of the Bible said that the judgment day would be one of doom; that it would be twenty-four hours in length, and that then all who died in unbelief would be consigned to a place of eternal torture in a fiery hell.

So we might go on and discover that essentially every precious doctrine of the divine plan became distorted by interpreters of the Bible, and yet it was so subtly accomplished that the majority supposed they were in harmony with the Word of God. But this did not matter to Satan, since his ruse had plucked from the hearts of professed Christians the glorious kingdom hope set forth in the inspired Word of God.

### **The Messianic Kingdom**

The clear and unmistakable teachings of the Bible are that the promised kingdom of the Messiah would not be established until after his return. But Satan went to work on

this beautiful truth also. Playing upon the ambitions of the human heart, he succeeded in getting nominal believers to accept the notion that the kingdom of Christ did not have to wait for Christ's return, but was set up and functioning through the great church-state system centered in Rome.

Satan had tried something akin to this in one of his temptations of Jesus. He told the Master that if he would fall down and worship him, he would give him all the kingdoms of this world. (Matt. 4:8-10) Jesus met this temptation in the proper manner, quoting a Scripture: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

While Satan failed with Jesus, he succeeded later with some of Jesus' professed followers. They saw the glamour of power and authority among men, and sensed the lure of high-sounding titles, so gave up waiting for Christ to return to establish his kingdom, and undertook to do it themselves. The thing they reared up in their grasp for power they called "Christendom"—Christ's kingdom.

The fact that in their "Christendom" there was almost continuous war, persecution, the inquisition, and thousands of burnings at the stake—all so contrary to the joyful flourishings of Christ's true kingdom as presented to us in the Word of God—seemed to count for little or nothing in their claims to kingdom authority. They chose to ignore the facts, and while there were no real evidences of Christ's true kingdom having been established, they continued to be guided by the false interpretations of the Bible by which they were being deceived.

But there were some points with which at least certain individuals seemed to have trouble. In Revelation 20:4, 6 the length of Christ's kingdom is given. It was to be a thousand years long. They claimed that the Christendom of their making was enjoying this millennial kingdom. But

they were puzzled—at least some of them. These individuals realized that according to promises of the Bible, the Millennium was a time during which the dead were to be restored to life, and no dead were being restored. So here Satan prompted a tampering with the Word of God by inducing a copyist to insert the interpolation, “The rest of the dead lived not again until the thousand years were finished.” That fixed the matter up so that no one would need to look for the resurrection amidst wars and the (un) Holy Inquisition.

Satan has never been limited to one method of deception. The Greek Orthodox Church believed that the messianic kingdom was set up at Pentecost, so this gave them trouble also with the thousand years mentioned in Revelation 20:4, 6. What they did was to leave the entire Book of Revelation out of their canon of the Bible, and thus they got rid of the troublesome Millennium.

### **Kingdom Hope Lost**

The substitution of Christendom for the real messianic kingdom, in addition to reflecting a disregard for the teachings of the Word of God, also took away the hope of God’s professed people for the real kingdom of promise. Once the church-state systems of Europe were established, the preaching of the second coming of Christ and the establishment at that time of the kingdom of promise almost entirely ceased. Thus with this one master stroke Satan snatched from the hearts of most believers the great kingdom theme of the Bible, and he did it by substituting misinterpretations of the Bible for the Bible itself.

The Bible teaches, however, that the followers of the Master should look to each other for mutual help in their study of the Word. It would be a mistake to suppose that anyone, by deliberately isolating himself from others of like precious faith, could expect the Lord to specially guide

him in the understanding of his Word. The Lord has placed various servants in his church such as pastors, teachers, and evangelists, and he expects all of us to help one another as much as we can. But in following this arrangement we should keep in mind that the Bible itself is the final word of authority, and that even reasonable conclusions should be rejected unless they are in harmony with the plain statements of the inspired Word of God.

### **Discouragement**

Another method used by Satan to oppose God's people is discouragement. In II Corinthians 12:7-10 Paul speaks of one of his infirmities, and says that it was a "messenger of Satan to buffet" him. There is a difference of opinion as to just what this infirmity might have been, but the important thing is Paul's recognition of the manner in which Satan was making use of it to discourage him. Paul asked the Lord three times to remove this "thorn in the flesh," but the Lord replied, "My grace is sufficient for thee: for my strength is made perfect in weakness."

Satan did not succeed in discouraging Paul, who testified, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasures in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Our text is related to this method of attack by Satan, who, Peter says, goes about as a "roaring lion" seeking whom he may devour. Peter says that we should resist this "roaring lion" "stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." The lesson here seems obvious. All of the Lord's people have afflictions of one sort or another—illnesses, deaths in the family, economic reverses, misunderstandings, etc. Satan often endeavors to have us believe

that if we were truly the Lord's people he would take care of us. Thus he would instill fear that perhaps we have been unfaithful to the Lord and because of this he has withdrawn his favor from us.

Our defense against this sort of attack is the many scriptures which reveal that the followers of the Master are a sacrificing and suffering people, and that there is no assurance that the Lord will protect us from the trials and difficulties which are experienced by mankind in general. Our attitude in these situations should be to cast all our care upon the Lord, knowing that he cares for us, not according to the flesh, but as new creatures in Christ Jesus.

### **Pride**

James wrote, "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the Devil and he will flee from you." (James 4:5-7) Here James indicates that one of Satan's methods of attack is to engender pride and ambition in the hearts of the Lord's people. We are to resist this urge by humbling ourselves under the mighty hand of God, knowing that our promised exaltation will come in due time. Genuine promotion that is in harmony with the divine will comes from God, and is not self-planned.

We could properly say that Satan is directly or indirectly associated with all influences which tend to divert the Lord's people from their course of true faithfulness in serving him. We often speak of our enemies as being the world, the flesh, and the Devil, but it seems evident that Satan is at the head of this list, for he works to our disadvantage as new creatures through the world and through our fallen flesh. How important it is therefore that we keep alert in order to detect his every approach, and be pre-

pared to resist him through a sincere use of the Word of God, and through prayer.

### **Enmity**

Shortly after the fall, God said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Jesus said to the scribes and Pharisees of his day, "Ye are of your father the Devil." (John 8:44) Here, at least, was a part of the "serpent's" seed. The Seed of the woman is Christ and his footstep followers. The foretold "enmity" of the seed of the "serpent" against the Seed of the woman was manifested in the bitter persecution inflicted upon Jesus by the religious rulers of his day, and this enmity has continued against his followers with varying degrees of intensity ever since.

However, we know that through it all the "Seed" of promise will be victorious. First, we are not ignorant of his devices. (II Cor. 2:11) We know that if we follow the Lord's instructions in our good fight of faith, and rely always on him to guide and strengthen us, we will neither be overcome nor foiled by the wiles of the Devil. And then we have the promise of ultimate victory, for Paul wrote, "The God of peace shall bruise Satan under your feet shortly."—Rom. 16:20

This will be the promised bruising of the head of the serpent. The word "shortly" here used by Paul is an interesting one. He used it nearly two thousand years ago, and the serpent's head has not yet been bruised. He is not yet even bound. He is still going about as a roaring lion seeking whom he may devour. He still appears as an angel of light to deceive and mislead. To resist him we still need to have on the "whole armor of God," which consists of all the great fundamental doctrines of the divine plan of the ages.

We have the plain and understandable teachings of the Gospel of Christ—the power of God unto salvation. Let us study these, and bind them upon our hearts. And let us make sure that our understanding of these truths is in harmony with the facts with which we are surrounded. Those in the Dark Ages who accepted the delusion that the union of church and state represented the established kingdom of Christ did not consider the facts. They did not consider that in the real kingdom of Christ wars and sickness of all kinds, and death, will be destroyed. They did not consider the fact that the Holy Inquisition, and bitter persecution of fellow Christians in other ways were incompatible with God's portrait of the messianic kingdom.

Brother Russell admonished that we should not allow our expectations to weigh anything against the facts. This is indeed wholesome advice. We all want to see the kingdom in full operation, but our desires won't make it so. The Scriptures are clear that if we want to be in that kingdom, living and reigning with Christ, we must continue to suffer with him, suffering faithfully even unto death. This is one of the great fundamentals of the plan of God. Let us be encouraged by it to remain in the narrow way of sacrifice until the end is reached in death. Thus will we be worthy by-and-by—and “shortly”—of bruising Satan under our feet.

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# ***Your Questions***

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## **The New Jerusalem**

**Since the exact measurements of the New Jerusalem are given in the 21st chapter of Revelation, how can you say that it is not a literal city?**

The prophecy of the New Jerusalem is referred to in Revelation, chapter 21. In verses 9 and 10 we are informed that the angel who showed John the vision of this "city" said to him, "Come higher, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The New Jerusalem, then, pictures "the bride, the Lamb's wife."—Rev. 19:7

This proves beyond doubt not only that the New Jerusalem is not a literal city, but that it is symbolic. The question mentions the measurements of the city. These measurements are very interesting. They are given in

verse 16, which reads, "The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

We understand that in our unit of measure, "twelve thousand furlongs" would equal fifteen hundred miles. We could perhaps imagine a literal city fifteen hundred miles square spread out over one of the continents of earth. But the height of the New Jerusalem is the same, meaning, if it were literal, that it would reach up fifteen hundred miles into the sky, which would be far beyond the earth's atmosphere.

We think that these revealing measurements of the city prove beyond doubt that it is a symbolic city—symbolic, that is, of the association of the glorified church with Christ in the spiritual phase of the messianic kingdom. It is this "bride" that is referred to in Revelation 22:17 where we are told that "the Spirit and the

bride say, Come, . . . and take the water of life freely." This glorious invitation is yet to go out to all mankind; but this future opportunity for the world's blessing must wait until the "bride" has made herself ready and the "marriage of the Lamb" takes place. Prior to that there is no "bride" of Christ, and the "Holy City" cannot come down from God out of heaven.

## What the Dead Know

**Do the dead know what the living are doing?**

Ecclesiastes 9:5, 6 reads, "The living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

Verse 10 of this same chapter declares, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

These plain statements of the Word of God leave no doubt as to the correct answer to the question—the dead do not know what the living are doing.

The statement in verse 6, "Neither have they any more a portion forever in any thing that is done under the sun," does not mean that the dead will not be resurrected. It is simply stating the matter from the standpoint of present human experience. If God did not intervene, the dead would continue in eternal oblivion. But God's promises assure us that they will be awakened from the sleep of death.

Near the conclusion of King Josiah's reign in Judah, a prophecy of doom was uttered against Jerusalem and the nation. But the Lord said to this good king, "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."—II Chron. 34:28

This statement by the Lord concerning King Josiah is another scriptural proof that

the dead are unconscious. As the account shows, God was kind to Josiah in that he did not permit the foretold calamities to come upon the Jewish people until after his death, for this meant that the good king would not witness the evil, or be in any way aware of it.

## Why God Creates Evil

**Isaiah 45:7 reads, "I [God] form the light, and create darkness: I make peace and create evil." Does this mean that God is the author of sin and evil?**

First let us point out that there is a vast difference between sin and evil. All sin is, of course, evil; but all evil is not sin. An earthquake, for example, may be an evil, but it is not a sin. A tornado is an evil, but not a sin.

But why should God create evil, as the text under consideration states? This text is describing God's attitude toward his chosen people Israel. Specifically it is associated with a prophecy concerning Israel's return from captivity in Babylon under the authority of a decree to be is-

sued by Cyrus, whom the Lord in this chapter declares to be his "anointed," his appointee, that is, for this purpose.

Under the Law Covenant arrangements, God had promised to bless Israel when obedient, and foretold punishment when the nation was disobedient. One of these punishments was the seventy years of captivity in Babylon. This was an evil, for it contributed to the unhappiness of the Israelites, yet the Lord brought it upon his people for their punishment, and in keeping with his covenant with them.

A similar thought is expressed in Amos 3:6: "Shall there be evil in a city, and the Lord hath not done it?" The first verse of this chapter reads, "Hear this word that the Lord hath spoken against you, O children of Israel." Here the context clearly shows that the "evil" mentioned is punishment from the Lord. God has the just right to use any means he chooses to punish those who disobey him. But this does not mean that he is the author of sin; nor does it mean that all evil is of his planning.

# ***The British Section***

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## ***"Be Ye Strong"***

**"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."**

**—Ephesians 6:10**

IF WE are Christians and believe our Bibles, then we are convinced of the ultimate triumph of good over evil. In face, we know that the time is coming when evil will no longer be an active principle anywhere in the universe.

We know from God's Word that in the coming age, during the reign of Christ, the effects of evil will be eradicated from the hearts and minds of all the willing and obedient of the human race. We know that then righteousness will be encouraged and evil will be punished and restrained and abated. But before this, before God's kingdom shall have come, before his will shall be done on earth as

in heaven, God is calling us as his sons to run "for the prize of the high calling of God in Christ Jesus."—Phil. 3:14

Because God is dealing with this class now, before dealing with the world of mankind, those who hear his call and respond have the special opportunity of enlisting themselves on the side of God and truth and righteousness. And it is to the "us" class, the church of God, that the words of our text were written.

And what an exhortation to the brethren—"Be strong in the Lord." To be strong in the Lord implies that we may be strengthened in the things of the Spirit. Those of "like precious faith" the Apostle Peter urged to give diligence to make their calling and election sure. (II Pet. 1:10) And so, if we are running now, if we are fighting the good fight of faith now, then even in our weakness we should hearken to the words of our text to "be strong in the Lord, and in the power of his might."

## Our Armour and Warfare

Paul's reference to the armour of God indicates that the struggle requires fortitude and endurance, and we must put it on if we would be fully victorious. Even though the illustration is that of the literal armour of a soldier as used in the days of the Apostle Paul, we are aware that it was not these material weapons to which he referred, but to their counterparts — spiritual weapons and armour. He states in II Corinthians 10:3-5: "For though we walk in the flesh [that is, as human beings], we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Sometimes the struggle against errors, and against the inherited weaknesses of the fallen flesh, is a most difficult task, requiring strength of mind and heart and soul—strength of a higher order than the physical strength and endurance necessary to the

soldier of the world. But merely to be exhorted to "be strong," while it might have a stimulating effect upon us to summon our courage and our fortitude and our faith in the Christian warfare, would not alone be sufficient. By what means, then, may we become strong, how may we be strengthened in the inner man?

Here, too, we may draw lessons from the carnal soldier. Certain knowledge is necessary if the soldier would fight intelligently and successfully. He must be trained in the art of war. He must be familiar with the use of his weapons. He should also be strong physically, through proper food and proper exercises.

It is equally true that a Christian needs the knowledge which the Bible, his "manual of Arms," supplies, if he would fight intelligently, lawfully, and successfully against the world, the flesh, and the devil. The Christian soldier's Captain, Jesus Christ himself, declared that it was his meat and drink to do his Heavenly Father's will. (John 4:34) That will for him was very largely outlined in the Old Testament Scriptures, which he studied

and fulfilled. Our meat and drink also is the doing of our Heavenly Father's will, which both the Old and New Testament Scriptures reveal to us. When rightly divided and understood they supply both our spiritual enlightenment and food.

In our feasting upon the heavenly manna may we not draw a lesson from Israel of old? They were commanded to gather and eat of it every day. Is it not equally important that our spiritual needs be our daily concern, that we let not a day go by without feasting on the Lord's bountiful supply of spiritual food? If not, we will become weak and faint in our minds, lacking that strength in the Lord which we might have had.

Certainly, knowledge along various lines is essential, and surely an understanding of the character of our God and of his plans and purposes is most important. Are we not glad that he has seen fit to inform us of his program revealing the length and breadth and height and depth of his love?

### **Our Foes**

The knowledge we have re-

lating to the foes we fight is also necessary. Our foes are the world, the flesh, and the devil, and we are not ignorant of their devices to deceive and overcome us—whether it be by sophistry, or doubt, or hate, or flattery. We hear the expressions, "cold war," and "psychological warfare"; the Christian warfare has been such from the very beginning—a battle of the mind, a "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5), a being "transformed" by the "renewing" of the mind (Rom. 12:2), putting on the mind of Christ as exhorted in Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus."

The great archenemy of the Christian, Satan, is a past master in the art of propaganda and psychological warfare. He would like to have hindered our entering the "narrow way," representing it as too rugged and difficult, and involving too great a sacrifice. He would frighten us with the might of our foes, and by calling attention to our weaknesses. But let us not be misled in looking to ourselves and our acknowledged weak-

ness, but rather "looking unto Jesus the author and finisher of our faith."—Heb. 12:2

Let us also remember that "if God be for us, who can be against us" to prevail? (Rom. 8:31) The hymn well expresses it: "When I think of self, I tremble; when I look to thee, I'm strong." Thus by looking unto him, from whence cometh our help (Ps. 121:1, 2), we become "strong in the Lord, and in the power of his might." (Eph. 6:10) It is faith in the assurances of the Word of God which makes us strong, and "this is the victory that overcometh the world, even our faith."—I John 5:4

### **Humility**

Only in humility may we be truly "strong in the Lord," "for God resisteth the proud, and giveth grace to the humble." (I Pet. 5:5) We have many examples of this fact. The Lord through Samuel said concerning King Saul: "When thou wast little in thine own sight, the Lord anointed thee king over Israel." (I Sam. 15:17) Saul's greatness in his own eyes later led to his rejection by God.

This was true of other characters of the Old Testament as we read in II Chronicles 15:7: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." With these words of encouragement, King Asa did battle against a huge host of the Ethiopians, and with full reliance on the Lord, conquered. Later in his reign, King Asa trusted in an alliance with Syria, in a war against Israel, rather than looking for the will of the Lord and his help. Then the Lord through the Prophet Hanani, spoke to King Asa, saying:

"Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."—II Chron. 16:8, 9

Thus is emphasized the fact that we should trust in the

Lord with all our heart, and lean not to our own understanding. (Prov. 3:5) It is, then, not a matter of our own strength, but of our faith and our hope and our love, and of our hearts being perfect toward him, that makes us "strong in the Lord."

We admire the physically strong. There are some quarters in Christendom which believe that physical health and vigor should be expected by the Christian and are an indication of God's blessing. Certainly if we have sound bodies, good health, and physical vigor and strength we have much for which to be thankful. However, we do not find that the Bible holds promises of this kind for the Christian.

Our strength in the Lord is that of the heart and mind and spirit—the new mind established in righteousness and truth and loyalty to God. The matter of our health might limit our activities, but should not affect our desires, our hopes, or our willingness to do whatever we are able to do in the Master's service. And

doing what we can, we have the assurance that "it is accepted according to that a man hath and not according to that he hath not."—II Cor. 8:12

There is evidence that Paul's "thorn in the flesh" was poor eyesight. (II Cor. 12:7) He evidently felt that this was a hindrance to him in the work of the Lord, and he prayed three times that it might be removed. God's answer came, not in compliance with the apostle's desire, but nevertheless it was an answer which Paul fully accepted; namely, "My grace is sufficient for thee: for my strength is made perfect in weakness."

God's part and our part both enter into this matter of being strong in the Lord. Our part is to strengthen ourselves in the Lord by laying hold of all the helps which he supplies. And he does strengthen us, by our privilege of prayer, by the promises of his Word, by his Holy Spirit, and also by the help and encouragement he gives us through the brethren.





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# ***Vineyard Echoes***

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## **Visiting the Brethren In America**

LAST June, July, and August our Brother and Sister Charles Cornell of England visited many of the brethren in the United States and Canada, Brother Cornell ministering the glorious Gospel of the kingdom to approximately three thousand who are rejoicing in present truth. They have written to us expressing appreciation for the privilege of being among the brethren this side of the Atlantic, and we think this letter will be of interest to all, especially those who met and fellowshiped with Brother and Sister Cornell while they were with us. Here is the letter:

“Dear Brethren: Greetings in the Lord. We would like to thank you for being invited on our pilgrimage to the United States and Canada. This was quite an adventure for us, but what a blessing we had! It was an inspiration to be in the Lord’s service for about three months, and to witness the love and devotion of the brethren at The Dawn to the Lord and to the truth, a devotion which is manifested by the sacrifice of their time and talent, yea, their lives, in printing and distributing the volumes, booklets, etc. May the dear Lord richly bless them in their labours.

“We traveled about eight thousand miles in the United States and Canada, visiting forty-three ecclesias, and attending four conventions. Everywhere we found dear consecrated brethren, firm in the foundation truths as we have learned them for many years from the pen of Brother Russell. They are not ashamed to preach the Word by any means at their disposal, and were ever ready to extend

their hands and hearts toward us, helping us in every way possible on our journey. Whether large gatherings or twos and threes, we found the love of the brethren for the Lord and the truth the same, and this was a blessing which we will ever remember. Our pilgrimage may be the only such one of our lifetime, but we shall always cherish in our hearts that love which only "His loved ones know."

"We are telling our brethren in England something of our wonderful time in your land, and the 'blest tie that binds.' Room does not permit us to say much about the Bloomington Convention, nor can we find words to express the spiritual blessings which we received at that convention. The Los Angeles Convention was also wonderful! These conventions were a foretaste of the homegathering above with our dear Lord and all those who have gone before to whom we so look forward to see, and long for our united gathering with him.

"The crown of our pilgrimage was the New York Convention, because we met there again so many dear ones with their families, with whom we had stayed and received blessings in their homes. What else can we say than to repeat our words to you all in our last address to the convention—'We thank you, we love you, and God bless you.' —Brother and Sister Charles Cornell."

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## The Film Witness

THE widespread use of The Bible Answers television films in churches and clubs continues. A recent report from the film agency which distributes these films shows that to date there have been 11,450 showings, with a total attendance of 440,700. Three films are now being used in this ministry—"The Search for an Answer," "The Unknown

God," and "Archeology Proves the Bible." Reports are sent to the agency by the various groups which use one or more of the films, and these reports contain brief observations as to how the film was received. Here are a few samples of these observations:

"Very good."—The Salvation Army, Michigan

"Interesting."—St. Joseph Retreat House, Ohio

"Very rewarding."—Bethany Covenant Church, Ohio

"Well-told presentation of age old questions."—Mt. Angels Towers, Oregon

"It was appropriate for our program."—Congregational Church, Texas

"Very good."—Presby. Church, Pennsylvania.

"An excellent film. Thanks."—Lutheran Church, Iowa

"Very good."—Baptist Church, Ohio

In addition to these brief comments on the report cards sent to the film agency, we frequently receive interesting requests for additional booklets, with the explanation that the group desires to make a study of the subject matter presented. Without doubt an effective witness for the truth is being given in this way, and to those who probably could not be reached in any other manner. We know that the brethren generally will rejoice in this further evidence of the Lord's blessing upon the promulgation of the Gospel of the kingdom.



—●—  
"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:6  
—●—

# ***Encouraging Letters***

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## **Often Wonders**

Dear Friends: I listen to your radio program every Sunday, and I must say that along with receiving *The Dawn Magazine* every month, I find your message the only light shining in a world of darkness. I often wonder, speaking for myself, what I would do or believe if I had not had the good fortune to learn of your wonderful message. Thank you for all your kindness.—Washington

## **Very Thankful**

Dear Sirs: Greetings in Jesus' name! I thought I would write and tell you how much I enjoy *The Dawn* which I get once a month. I enjoy reading it so much and learning about the kingdom of God that I can hardly wait until the next issue arrives so I can learn more of the good news of God's kingdom which is soon to come on the earth. I say thanks to you again and again.—Georgia

## **Changed**

Dear Sirs: I enjoy reading *The Dawn Magazine*. It has changed my whole outlook on life. I give the magazine to others when I finish reading it. I like others to know about it.—Michigan

## **Gained Much**

Dear Sirs: Your TV program offers considerable enlightenment and "food for thought." I pray that all viewers have gained as much as I have since it seems we all have a spiritual deficiency. May God grant you continued wisdom and the fortitude to persevere.—Maryland

## **Understands Bible Better**

Dear Sirs: I have moved, and surely do not want to lose any copies of my precious magazine, *The Dawn*. I have never enjoyed anything so much as I have this magazine and the other books (six volumes) which I ordered. I have never been able to understand and enjoy my Bible as I do now. I praise God every day for bringing his true Word into my life. We have had a great deal of sickness and other difficulties, and if it had not been for these books I do not think I could have stood up under it. But thanks to the understanding I have received from your literature and the Bible, and my learning to meditate with God, I am still facing it and accepting it knowing that there will be an end to it some day.—California

# **Speakers' Appointments**

## **Ministering the Glorious Gospel of Christ**

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

<b>O. D. DEIFER</b>		Muldrow, Okla.	18
Baltimore, Md.	Dec. 7	Stigler, Okla.	19
Philadelphia, Pa.	7	Oklohoma City, Okla.	21
		Brinkley, Ark.	22
<b>A. H. KRUMPOLT</b>		Zeigler, Ill.	23
Allentown, Pa.	Dec. 21		
Boston, Mass.	28	<b>LEO POST</b>	
		Paterson, N. J.	Dec. 21
<b>M. C. MITCHELL</b>			
Sayville, N. Y.	Dec. 7	<b>H. W. PRICE</b>	
		Los Angeles, Calif.	Dec. 1
<b>E. K. PENROSE</b>		Antioch, Calif.	3
Pontiac, Mich.	Dec. 1	Palo Alto, Calif.	4
Bay City, Mich.	2	San Francisco, Calif.	5
Grand Rapids, Mich.	3, 4	Sacramento, Calif.	7
Jackson, Mich.	5	Chico, Calif.	8, 9
Gary, Ind.	7	Lebanon, Oreg.	11
Botavia, Ill.	8	Salem, Oreg.	12
LaSalle, Ill.	9	Portland, Oreg.	14
Clinton, Iowa	10	The Dalles, Oreg.	15
St. Joseph, Mo.	12	Bremerton, Wash.	16
Kansas City, Mo.	14	Tacoma, Wash.	17
Carthage, Mo.	15	Seattle, Wash.	18
Galena, Kans.	16	Bellingham, Wash.	19
Fayetteville, Ark.	17	Vancouver, B. C.	21

STEPHEN SURACI

F. S. WASSMANN

New London, Conn.

Dec. 21

Hartford, Conn.

Dec. 21

H. J. TIEMEYER

C. R. WEIDA

New Haven, Conn.

Dec. 28

York, Pa.

Dec. 14

—oOo—

### NUMBER OF MINISTERS DWINDLING

According to a statement in **The Christian Century** there are proposals before the Church of England to reduce the number of its theological colleges from twenty-five to fourteen. The number of clergy being ordained each year has already dropped from seven hundred to a little less than five hundred. This, **The Christian Century** observes, has created in that church "a feeling of despondency and foreboding."

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# Conventions

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**GREENFIELD, OHIO, Dec. 7**—Mrs. Robert L. Mottie, 830 Blaine St.

**MINNEAPOLIS, MINN., Dec. 7**—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**COLUMBUS, OHIO, Dec. 14**—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Clyde Harp, 2635 Elliott Ave.

**MINNEAPOLIS, MINN., Dec. 21**—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowlec, 10410 Fifth Ave. Circle S.

**WINNIPEG, MAN., Dec. 26, 27**—441

Sherbrook St. Mr. Ed Hnatowich, 858 Manitoba St.

**CHICAGO, ILL., Dec. 28**—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

**DETROIT, MICH., Dec. 28**—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

**PHOENIX, ARIZ., Jan. 1-4**—Fattebert Family Center, 1320 N. 15 St. Mrs. Eugene W. Enteman, 542 W. Southern Ave.

**SACRAMENTO, CALIF., Feb. 21, 22**

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## BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 8-13

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## Weekly Prayer Meeting Texts

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**DECEMBER 4**—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13 (Z. '01-271 Hymn 90)

**DECEMBER 11**—"My son give Me thine heart, and let thine eyes observe My ways."—Proverbs 23:26 (Z. '01-324 Hymn 326)

**DECEMBER 18**—"The Lord is

my helper, and I will not fear what man shall do unto me."

—Hebrews 13:6 (Z. '02-45 Hymn 197)

**DECEMBER 25**—"Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11 (Z. '03-457 Hymn 255)



# "I Wish I Knew What To Do"

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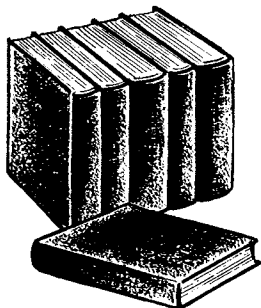
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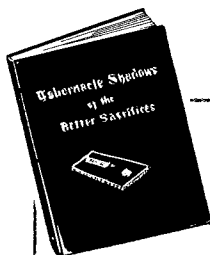
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 55