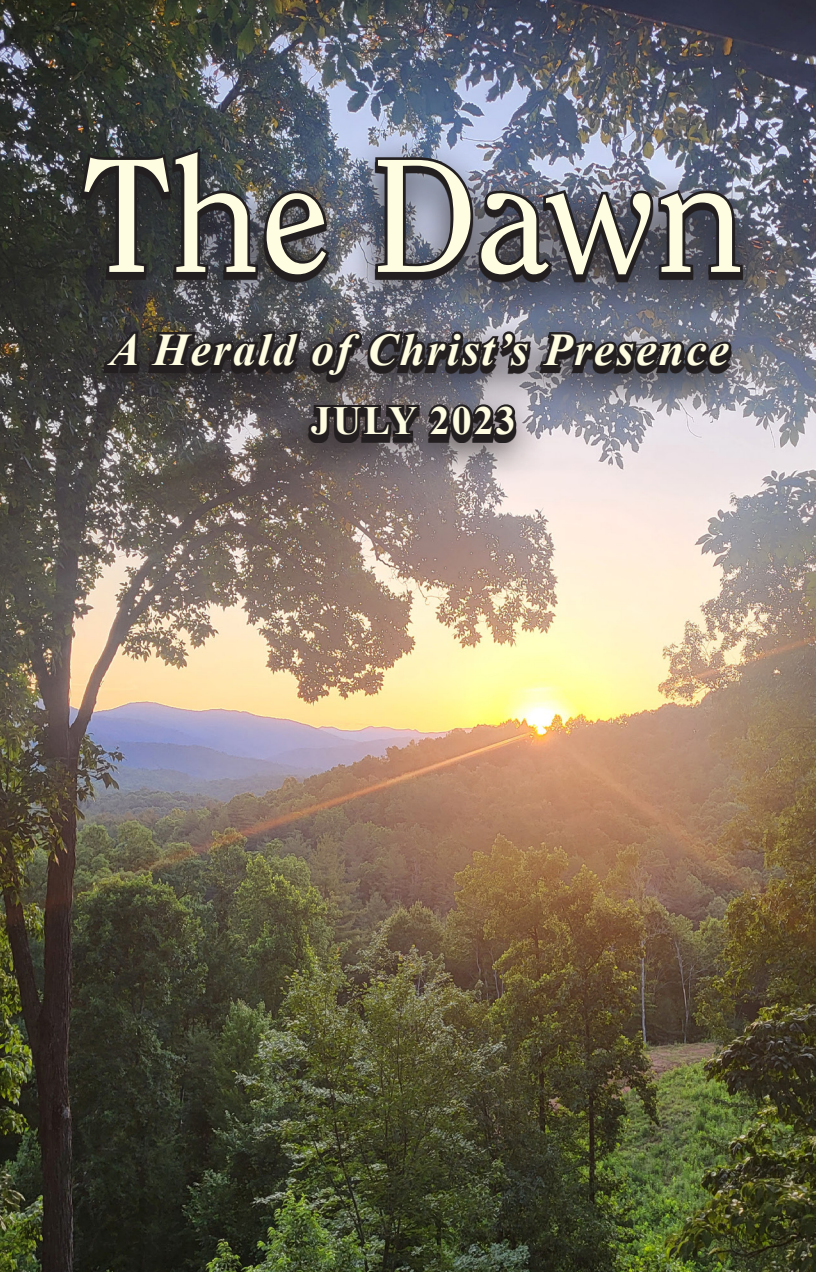
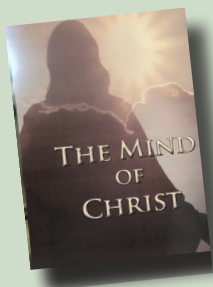


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# The DAWN

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# Destined to Be King

*“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”*  
—John 18:37

**ON SATURDAY, MAY 6 OF** this year, a new British monarch was officially crowned for the first time in seventy years—King Charles III. According to governmental authorities, he is the king of the United Kingdom and fourteen Commonwealth realms in various parts of the world. His mother, Queen Elizabeth II, held this position for more than seventy years, the longest reign in the history of the British monarchy. In fact,

most of the population of the United Kingdom only knew of one monarch in their entire lifetime—Queen Elizabeth II.

King Charles III was the longest-serving heir apparent to the British throne, and at seventy-four years of age, is the oldest person ever to be crowned king or queen in the English monarchy’s history.

Charles was only three years old when his mother became Queen, and it was perhaps a number of years later before he realized that he was in a position to inherit the kingly throne at some time in the future. When his coronation took place a few weeks ago, it was estimated by various news sources that the cost was upwards of 100 million British pounds, which is the equivalent of about \$125 million U.S. dollars.

## **A GREATER KING PROMISED**

As newsworthy and full of pomp and ceremony the crowning of earthly kings and queens might appear to many in the world, the Bible speaks in great detail about one destined to be a King. His kingdom has been promised for thousands of years and is assured to encompass the entire world. Furthermore, it will endure forever! This is the kingdom of the Messiah of promise, Christ Jesus our Lord, the King of kings, and we believe its establishment is nigh at hand.

In our opening text, Jesus confirmed in his statement made to Pilate that one of the main purposes of his birth was that he might bear witness to the Truth, and that those who were striving to understand his teachings would be blessed by his ministry. He also spoke the great fact of his own future kingship, and of the entire plan of God which was centered in him.

When Pilate asked the Master whether or not he was the king of the Jews, Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my

kingdom not from hence.” (John 18:33,36) Jesus was speaking of his future kingdom, and, as he proclaimed, all who are truly drawn to him are attracted by that wonderful message. Jesus’ kingdom will be established on the basis of righteousness, and those who would devote their lives to its ultimate purpose will become joint-heirs with him during his majestic rule.

The Apostle John wrote concerning Jesus and his footstep followers, “As he [Jesus] is, so are we in this world.” “The world knoweth us not, because it knew him not.” (I John 4:17; 3:1) One of the ways in which dedicated Christians may become more like the Master is in the desire to walk in newness of life with him, and not according to the ways of this present world. Only in this manner can one cooperate with him in connection with the wonderful arrangements concerning his coming kingdom.

## **JESUS NOT UNDERSTOOD**

Throughout the present Christian age, countless numbers of people have believed in Jesus and his teachings. All of these have no doubt known something concerning our Lord’s earthly ministry, and to whatever extent his life has influenced them they have been blessed accordingly. Few, however, have truly understood him and the vital role he plays in the Heavenly Father’s ultimate plan and purpose for the reconciliation and recovery of the whole sin-sick human family, all of whom are under the divine sentence of death.

Jesus has not been fully appreciated for giving his life for the sins of the people, and neither has he

been seen by most as earth's rightful ruler under the establishment of his kingdom for the blessing of all mankind. Few indeed are those faithful followers who have been inspired by his ministry and the prospect of reigning with him in that government of truth and righteousness. However, this "little flock" have been willing to devote their entire lives to the grand work of his kingdom and its many and varied provisions.—Rev. 20:4,6; Luke 12:32

## **THE LITTLE FLOCK**

When attempting to make a distinction between the mass of churchgoing Christian people and the little flock of truly dedicated followers of Christ, we note Jesus' parable of the wheat and tares in which he illustrates this important distinction. We read, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. ... The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil."—Matt. 13:24,25,38,39

The "children of the kingdom" to which Jesus refers in this parable are those who have been begotten of the Holy Spirit of God, and who are inspired by the kingdom hope and message. The "children of the wicked one" are those who put their trust in man-made institutions of this present world, instead of devoting their lives to the Heavenly Father with the hope of sharing with Christ in his future kingdom.



## THE KING OF PROMISE

In the Master's answer to Pilate in our featured scripture, he pointed out, "To this end was I born, and for this cause came I into the world." Indeed, Jesus was the future king of promise, the one through whom the Father's plan to bless all families of the earth was centered and that would ultimately be accomplished. (Acts 3:20-25) God sent forth his Son into the sin-sick world, and he gave his perfect human life as a willing sacrifice for the sins of Adam and his human posterity. (John 3:16,17) As earth's righteous monarch, the Master was destined to bring to an end this present world order based on the proud institutions established by fallen man, and set up a "new heavens and a new earth" based on principles of righteousness.—II Pet. 3:13

For these great truths Jesus died, not merely because he cherished them in his heart, but because his entire life was governed by them. His total commitment to his Heavenly Father caused him to refuse Satan's offer of giving him all the kingdoms of this world. We read, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:8-10; Deut. 6:13

Jesus knew that it was not God's plan that he should set up his reign through the kingdoms of this present world that are established on selfishness and pride, but that he would receive these kingdoms in due time from his Father and establish a



righteous government. The psalmist foretold: “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”—Ps. 2:6-8

## **WHAT IS TRUTH?**

When Jesus told Pilate that he had come into the world to bear witness to the truth, Pilate asked, “What is truth?” (John 18:38) Although Jesus did not give a direct answer to the Roman governor, he had earlier prayed to his Father on behalf of his followers, “Sanctify them through thy truth: thy word is truth.” (John 17:17) This “truth” of God’s plan was the theme of all God’s holy prophets of old. Jesus’ teachings were concerned directly or indirectly with their teachings, and taken all together, they are the basis of the apostolic writings in the New Testament.

For example, the writings of John the Revelator include the glorious vision of the Lamb that was slain, and exalted to Mount Zion with a hundred and forty-four thousand who are joined with him in kingly authority. Together they will live and reign for a thousand years for the resurrection, uplifting, and restoration to everlasting life of all mankind who manifest heart obedience to the righteous laws of that kingdom. (Rev. 14:1; 20:4,6) Furthermore, beyond that first thousand years, under the supreme authority of the Heavenly Father, Christ’s kingly position will continue, and “He shall reign for ever and ever.”—Rev. 11:15

## **BEING SET APART**

By the authority of God's Word, Christians are to be sanctified, or set apart, for divine service. The Apostle Paul encourages the Lord's people, and says, "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

We present our bodies as a "living sacrifice" to our Heavenly Father and endeavor to be transformed by the "renewing" of our minds by the Holy Spirit. This renewing takes place in our mortal bodies and is an evidence of God's spirit and influence controlling the thoughts, words, and actions of our lives.

## **FAITHFULNESS TO THE TRUTH**

Our full dedication to God and service of the Truth of his Word is demonstrated by our continued faithfulness to it. This is what occurred in the life of Jesus, and it is also shown in our willingness to share in his sacrificial death. We demonstrate our desire to die with him by devoting our lives, time, strength, and means in bearing witness to him and the message of God's Word to which he bore witness. No matter how faithful we may be in emulating Jesus in other ways, we must bear witness to the Truth as he did in order to be counted worthy to live and reign with him.

In our proud and selfish world, faithfulness in bearing witness to the Truth has been very difficult.

Darkness covers the earth, and the darkness hates the light. Darkness and error are the opposing forces of evil that stand against light and truth. Throughout the present Gospel Age, honored centers of education have often been channels of error regarding the ultimate plans of God. Jude reminds us, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude 3) The Apostle Paul tells us that Satan is the great enemy of the Truth. “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”—II Cor. 4:4

## **CHILDREN OF THE KINGDOM**

When speaking of our Lord’s ministry, in disdain the Pharisees asked, “Have any of the rulers or of the Pharisees believed on him?” (John 7:48) The minds of the chief priests, Pharisees, and other Jewish leaders were closed to anything Jesus might have to say. However, “the common people heard him gladly.” (Mark 12:37) The primary repository of divine understanding has always been in the hearts of the humble and meek followers of the Master. These are the faithful little flock and children of the kingdom who have seen the vision of God’s wonderful plan for a new world. These realize that nothing but the Messianic kingdom will ever solve the problems of our fear-filled and chaotic present world.

The Gospel message of truth has been carried from heart to heart throughout the present age, and it

has been as a light in a dark place. It has not enlightened the dark world, but it has served as a beacon light to point others to Christ and to show them the way by which they might enter into and enjoy the wonderful mysteries of the kingdom of heaven.—Isa. 60:1,2; II Pet. 1:19

## **HIS MARVELOUS LIGHT**

Through the witness of the Gospel message as taught by Jesus and continued by his consecrated followers from generation to generation throughout the age, each one of the prospective joint-heirs of the kingdom have been separated from the world of darkness. The Apostle Peter explains, “You are a chosen race, a priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may make known the perfections of Him who called you out of darkness into His marvellous light.” —I Pet. 2:9, *Weymouth New Testament*

The light and knowledge of God’s glory will ultimately fill the earth. Isaiah prophesied, “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:9) However, as long as Satan, the prince of darkness, continues to blind the minds of the people, the work of testifying to the wondrous plans of God will not dispel the darkness. In Jesus’ day, he was as a great light shining in a dark place, but only a few saw the light. The rest were blinded and walked on in their darkness. However, the “light of the world,” was not deterred from letting the light shine forth.—John 8:12; 9:5

## **JESUS’ ENDURANCE**

In the great economy of God’s plan, this witnessing for the Word of Truth has been the means both

for calling his people and testing them. It tested Jesus and demonstrated his loyalty to the Heavenly Father and his glorious plan. It was a demonstration of faithfulness which called for endurance against Satan's attacks, and ended in the giving of his life as a sacrifice for the sins of the world.—John 1:29; Gal. 1:3,4

The prophetic words of Isaiah speak of Jesus' faithful endurance. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—Isa. 53:5-9

A few days before his death, Jesus declared that the testimony concerning his kingdom would surely be given. Luke records his response to some Pharisees who had witnessed the enthusiastic joy displayed by the multitude who had gathered together to sing praises unto God when he entered Jerusalem. These said, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." The Pharisees told Jesus

to rebuke the multitude who had proclaimed him as King. Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out."—Luke 19:38-40

## **THE BIBLE—SOURCE OF TRUTH**

When writing to the Hebrew brethren, the Apostle Paul pointed to the earthly life and ministry of our Lord Jesus, and said, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26) It was not Jesus' life of perfection that caused him to receive the animosity of the world, but rather his testimony to the truths concerning God's plan.

In Jesus' day the giving of a witness to the Truth was limited almost entirely to the spoken word. In the case of the Master, the spoken word was made more powerful by his miracles that demonstrated the authority by which he spoke. The testimony of the written word was restricted to a few copies of Old Testament manuscripts. These enabled the more earnest ones to verify the truthfulness of the words spoken by Jesus. He urged them to do this, saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39

## **OUR BELOVED JESUS**

At the beginning of his earthly ministry, Jesus gave an indication of the cause for which he had come into the world as earth's future King. He came to Nazareth, where he had been brought up, and went to the synagogue. "And there was delivered unto him the book of the prophet Esaias. And when

he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister. ... And he began to say unto them, This day is this scripture fulfilled in your ears.”—Luke 4:17-21; Isa. 61:1,2

Three and a half years later, our beloved Master confirmed to Pilate the purpose for which he had been anointed by God: “To this end was I born, and for this cause came I into the world.” (John 18:37) The Apostle John gives us these climactic words concerning Jesus, the Lamb of God, and earth’s rightful king. “He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” (Rev. 19:16) How blessed are the words of the hymn:

Hail to the Lord’s Anointed, Jehovah’s  
blessed Son!

Hail, in the time appointed, His reign on  
earth begun!

He comes to break oppression, To set the  
captives free,

To take away transgression, And rule in  
equity. ■

[For more information about Christ’s coming kingdom, we invite you to send for a free copy of the 74-page booklet, “The Kingdom of God.” Send your request by email to [dawnbiblerequest@gmail.com](mailto:dawnbiblerequest@gmail.com) or by calling 800-234-3296. We will send you this informative booklet free and without obligation.]



# The King of Zion Comes

**Key Verse:** “*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*”  
—**Zechariah 9:9**

**Selected Scripture:**  
**Zechariah 9:9-12**

## **RECALLING THE ACCOUNTS**

recorded in the New Testament in Matthew 21:1-11, Mark 11:1-11, and Luke 19:28-40, our Lord Jesus and his chosen disciples were traveling to Jerusalem for the celebration of the Passover. With the Lord were a considerable number of followers who had come with him from Jericho to the area of the Mount of Olives. Others came from Jerusalem to meet him. When this multitude reached Bethphage, a village adjacent to the Mount of Olives, Jesus stopped and sent two of his disciples to another

town close by to bring him a female ass, or donkey, and its young colt. He was about to present himself to the people after the manner of their kings of the past, who some historians note often rode in triumph on white donkeys.

It is important to understand that Christ's triumphal entry into Jerusalem five days before his crucifixion was done in fulfillment of prophecy according to the word of our Heavenly Father as given in the Old Testament. In this regard, two prophecies, Isaiah 62:11 and Zechariah 9:9, combine in testimony to that which is recorded in

Matthew 21:5. It was in fulfillment of the prediction of the latter prophecy, our Key Verse, that Jesus rode into the city of Jerusalem in the above-described manner.

Devout Jews were familiar with these prophecies, and for centuries had waited for their fulfillment. Now that the due time had come, it was necessary, according to the divine program, that our Lord should literally carry out what the prophets had foretold. (Matt. 21:4) Israel then would be without excuse in their rejection of him, though in the future that day shall come when their blindness shall be turned away and a New Covenant established with them.—Rom. 11:25-27

The multitudes accompanying Jesus seemed to catch the spirit of the occasion. As they shouted, “Hosanna to the son of David,” the Messiah, they made a royal pathway for him, some spreading their garments, which was a custom amongst various peoples for long centuries to thus treat their honored rulers. Others cut tree branches to lay before him from nearby palm trees, symbolic of rejoicing and honor.—Matt. 21:8,9

Though these events had a momentary impact on those gathered, they were evidently greatly disappointed that Jesus did not immediately overthrow the corrupt Jewish leaders and set up his righteous kingdom. As a nation, Israel failed to receive their King because, as Jesus stated, “Thou knewest not the time of thy visitation.” (Luke 19:44) Thus, they were left in blindness, because their hearts were hardened, and they could not see the Truth.—John 12:40; Heb. 11:25

Israel and their experiences were pictures of the fact that the entire world, for the most part, does not yet recognize the great Messianic work of Christ Jesus, the great “King of kings, and Lord of lords.” (Rev. 19:16) However, true “Israelites indeed” understand the importance of these things. We rejoice in the knowledge that the righteous reign of Jesus will soon begin, for the purpose of bringing all of mankind back into harmony with God, their Creator.—I Cor. 15:25 ■

# Jesus Casts Out Devils

**Key Verse:** *“If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”*  
—*Matthew 12:28*

**Selected Scripture:**  
*Matthew 12:22-28*

**THE THOUGHT GENERALLY** deduced from Jesus’ statement in our Key Verse by many who consider the Holy Spirit to be a personality and part of a triune God, is that the Holy Spirit is of greater importance than either the Father or the Son. However, we should realize, first of all, that the Scriptures clearly teach that there is “but one God, the Father, of whom are all things, ... and one Lord Jesus Christ, by whom are all things.” (I Cor. 8:6) The Holy Spirit, on the other hand, is not a personality at all, but is the invisible influence and power of God, as it works in all the various arrangements of his plan, and as it represents his character attributes of wisdom, justice, power, and love.—Job 12:13; Ps. 89:14; II Tim. 1:7; I John 4:16

From the context of our lesson, we notice that Jesus had just used the divine power of the Holy Spirit, conferred upon him by the Father, to cast out a devil. (Matt. 12:22) The Pharisees, who saw the miracle and could not deny it, sought to turn aside its force by claiming that it was performed by Satanic power. In reply to them our Lord distinctly disclaimed the power he used as being his own, and asserted that it was the “Spirit of God.” He also reasoned with them that if “Satan cast out Satan,” his kingdom would surely not stand.—vs. 26

Jesus criticized the Pharisees for being so malicious as to attribute an evil source to that which they could not deny was a good work. There was no evidence of sin, selfishness, or even ambition in the miracle he had performed. Later in the same chapter, Jesus speaks to the Pharisees saying: “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.”—vs. 34

Our Lord pointed out further, that although the Pharisees had not personally sinned against Jehovah or himself, they had blasphemed against the divine power, the Holy Spirit, which was operating in him. For them to have misunderstood and misrepresented the invisible God would have been a lighter offense. Similarly, to have spoken evil of Jesus and to have misinterpreted his motives, claiming that he was merely trying to usurp a throne and to exalt himself to power, would also have been a less serious sin.

However, the Pharisees’ committed a much greater sin because they had witnessed with their own eyes the manifestation of divine power performing a good deed for the relief of one of their fellow human beings who was suffering in the grip of Satan. For them to blaspheme against this holy power meant a degree of wickedness and animosity of heart of a much deeper degree than either of the other offenses would have implied.—Matt. 12:31,32

We recall the words, “Keep thy heart with all diligence: for out of it are the issues of life,” and, “For out of the abundance of the heart the mouth speaketh.” (Prov. 4:23; Matt. 12:34) These are important lessons for the Christian because the great Adversary is continually doing battle with us in our minds. Therefore, let us seek each day to continue the work of transforming ourselves by the renewing of our mind, that we “may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:2 ■

# The Sower and the Seed

**Key Verse:** *“He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”*  
—Matthew 13:23

**Selected Scripture:**  
Matthew 13:1-9, 18-23

## **WHILE THE LORD DOES**

not, from day to day, reveal to us what may be accomplished by our self-sacrificing efforts to make known the glad tidings of the kingdom, in the parable of the sower he has given us a broad outline of what to expect. In this parable, we learn that the “seed” of the Gospel message, when sown, falls on various types of ground—by the wayside; on stony ground; among thorns; and on good ground. This indicates that only the seed which falls on good ground produces plants which bring forth fruit.

In Jesus’ explanation of this parable, we have some very interesting facts brought to light. There are many, of course, who pay no attention at all to the Gospel seed which is sown, but these do not seem to be represented in the parable. The first group Jesus mentions are those in which the seed is said to fall “by the way side.” (Matt. 13:19) This class of hearers receives the message for the moment, but by not seeking to understand it, they show no real desire to hold it in order that it might take root.

In the parable, there are others who receive the seed

of Truth into “stony places” and “among the thorns.” These are described by Jesus in this way: “He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”—Matt 13:20-22

The “good ground,” or proper heart condition to receive the Gospel, as Jesus explains in our Key Verse, denotes one who not only hears the message, but seeks to understand it, and then brings forth much fruitage of Christian character. This is in contrast with the hearers who receive the seed by the wayside, in stony places, or among thorns, none of whom come to a sufficient understanding in order that they might bear fruit. Thus it is clear from the parable that an appreciation of the great fundamentals of God’s plan is essential in order that the Christian may maintain his standing before the Lord and bear “fruit unto life eternal.”—John 4:36

We are to know on whom we have believed, and why. (II Tim. 1:12) Furthermore, we must be persuaded “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:38,39

Another lesson from this parable is that we should not become discouraged when so few take a deep interest in the Gospel of the kingdom. Most of the seeds of truth which have been sown throughout the entire age doubtless have fallen by the wayside, yet the Lord wants his people to continue sowing, regardless of visible results. “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper.”—Eccles. 11:6■

# Tares among the Wheat

***Key Verse: “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”  
—Matthew 13:30***

***Selected Scripture:  
Matthew 13:24-30,36-43***

## **THE PARABLE OF THE**

wheat and the tares is the subject of today’s lesson. In it, even as in the parable of the sower, there is a sowing of seed. However, in the parable of the sower the seed is explained to be “the word of the kingdom,” whereas in the parable of the wheat and the tares the seed is said to represent “the children of the kingdom.” (Matt. 13:19,38) These come into being as seed is sown in the “field.” Once sprouted, the “children of the kingdom” are represented as “good seed” of wheat.—vss. 24,37

In the wheat and tares parable there are two sowings. First, the wheat, or good seed, is sown.

Then, “while men slept,” an enemy sows tares, or imitation wheat, in the same field. The result of this is that the tares threaten to choke out the wheat. The servants of the householder who sowed the good seed suggest that the tares be uprooted and destroyed, but the householder does not permit this, explaining that doing so might also destroy the wheat. He orders that both the wheat and



the tares be permitted to grow together until the harvest, and that then the tares should be gathered into bundles to be burned, while the wheat is to be gathered into his barn. —vss. 24-30

Jesus' explanation of this parable begins with verses 37 and 38, in which he explains that "the field is the world," and that the one who sows the good seed is "the Son of Man." Jesus further states that "the tares are the children of the wicked one," and that "the enemy that sowed them is the devil." The application of the parable is worldwide, and embraces the entire Christian age, with a sowing by Jesus at the beginning of the age, and a harvest at the end of the age. It does not represent the work of the Lord's people as sowers of seed throughout the age, as does the parable of the sower.

The sowing of the good seed by the Son of man depicts the work of Jesus beginning with the selection of his apostles and other faithful disciples who constituted the nucleus of the Early Church. These were the first of the "children of the kingdom." Throughout the age, additional "good seed" have sprouted to become part of this kingdom class of wheat. All of these have been attracted to Jesus by the "gospel of the kingdom" which he preached. (Matt. 4:23; 9:35) The faithful members of this "wheat" class will "shine forth as the sun in the kingdom of their Father." —Matt. 13:43

Concerning the tares, or imitation wheat, the parable states, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [Greek: age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire." (Matt. 13:40-42) The tares represent the false, "imitation" church systems, which the Lord will destroy just prior to establishing his kingdom of righteousness upon the earth. The people, however, will be saved and given the opportunity to learn the true Gospel message and "know the LORD." —Jer. 31:31-34 ■

# Parables of the Kingdom of Heaven

**Key Verse:** *“Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”*

—**Matthew 13:52**

**Selected Scripture:**  
**Matthew 13:31-33,44-52**

## **TODAY’S LESSON CONSISTS**

of five short parables spoken by Jesus and which he introduced in each case by saying that they contained lessons concerning the “kingdom of heaven.” The Bible provides God’s glorious promise that his coming kingdom will have two phases, one heavenly, and one earthly. In both cases, his perfect will shall be done for the blessing of his entire intelligent creation.—Matt. 6:10

The parable of the mustard seed is the first word-picture of our lesson and is representative of the false church system which has sought to establish God’s kingdom by its own authority. (Matt. 13:31,32) Developed from the “least of all seeds,” it grew throughout the centuries into the great institution of Christendom, having many denominational branches. Its development has resulted in the “birds of the air” lodging in its branches, a fitting picture of the defiling influences of Satan and his representatives as they have poisoned the many church branches, all of which claim to embody the kingdom of heaven. These institutions will have no part

in the kingdom of heaven, as they do not proclaim the true Gospel.

The parable of the leaven is also one in which the conditions described will not lead one to the heavenly kingdom. (Matt. 13:33) Leaven represents sinful, corrupting doctrines which “a woman,” representing church systems of the present age, introduces and mixes with “three measures of meal,” the pure doctrine of our Lord and the apostles, until “the whole” is corrupted. Here we see that only an understanding of the pure Gospel message will enable one to enter the kingdom of heaven.

The parable of the hidden treasure likens the kingdom of heaven to “treasure hid in a field,” which a man found and had such great joy that he sold all that he owned and bought the field. (Matt. 13:44) We may apply this parable to our Lord Jesus, who bought the entire human family with his blood. He did this because of the great joy he had at the prospect of recovering the “treasure” of the entire race of mankind. This treasure is of two kinds—first, the church, the bride of Christ, who will be exalted to his right hand. The remainder of the world is also a treasure, and will be blessed in the earthly phase of the Messianic kingdom.—Gen. 22:18; Acts 3:20-25

The parable of the pearl of great price speaks of a man seeking pearls, and when he finds one of great value, he sells all that he has, and buys the pearl. (Matt. 13:45,46) The pearl of great price illustrates the grand opportunity of being part of the heavenly kingdom. The price is our consecration, even unto death; nothing less will secure this valuable pearl.—Rom. 12:1

The parable of the fish net tells of a net being cast into the sea, gathering fish of every kind. When the net is full, it is drawn to shore, upon which the fish are sorted out—the good fish are gathered into vessels, and the bad are cast away. (Matt. 13:47-50) Thus at the end of this age, only those who have been “faithful unto death,” will enter into the heavenly kingdom.—Rev. 2:10 ■

# Spiritual Vision

*“We look not at the things which are seen, but at the things which are not seen.”*  
—II Corinthians 4:18

**THE WORDS OF OUR** opening text, at first, appear to be a paradox. Many would say that you cannot see an invisible thing, and the fact that it is invisible proves that it cannot be seen. Yet here,

the Apostle Paul goes on in the same verse to state that “the things which are not seen are eternal.”

Human beings have five senses which convey certain signals to their mind. They are touch, smell, taste, hearing and sight. With the sense of touch we can tell whether something is hard or soft, smooth or rough. By the senses of smell and taste we can determine whether a thing is pleasant or obnoxious, sweet or bitter. With our hearing we are aware of various sounds. By sight, various stimuli are impressed upon the optic nerve, which is then communicated to the brain, resulting in an image.

Christians, however, have an ultra-sharpened sense of sight by which they may see or discern things which are invisible to the natural eye. This is not at all a natural sense, but is an inner sight or discernment, something we might refer to as “spiritual vision.” As a follower of Christ, the

things we perceive by our spiritual vision are oftentimes in conflict with those that are impressed upon our natural mind. Paul writes how there is a constant warfare between these two: “The un-spiritual man rejects these truths of the Spirit of God; to him they are sheer folly, he cannot understand them. And the reason is, that they must be read with the spiritual eye.”—I Cor. 2:14, *James Moffatt Translation*

## **NO SIGHT WITHOUT LIGHT**

Before anyone can see a natural object, there must be light reflecting upon it. Within a room, if the lights are turned off and window shades all closed, we likely would not be able to see anything. Objects inside the room would still be there, just as before, but because there is no light to show them to our vision, we would not see them. Additionally, if while we are looking at an object, a glare of light shines into our eyes stronger than the light that is being reflected from the object, we would no longer be able to see that object. For example, when driving an automobile, light shining from our vehicle’s headlights makes visible the road before us. However, if a strong light from the headlights of an oncoming car shines into our eyes, it may temporarily blind us, thus preventing us from seeing the road ahead.

It is similar with spiritual vision. Spiritual vision needs proper light—that which comes from the Word of God, the Bible. As the psalmist writes, “Thy word is a lamp unto my feet, and a light unto my path.” (Ps. 119:105) Such light reveals spiritual things to the Christian’s mind.

## **VISION FROM GOD'S VIEWPOINT**

Spiritual vision is seeing things as God sees them. He sees everything in every place. (Ps. 139:1-10; Prov. 15:3; Jer. 23:24,25; Heb. 4:13) Nothing can obstruct his vision. All the perplexing problems of mankind relative to their eternal destiny are transparent to him, because he knows "the end from the beginning and from ancient times the things that are not yet done." (Isa. 46:9,10) Christians who begin to develop spiritual vision start to see things from the divine viewpoint. They cannot yet see all that God can see, but they can see much that is beyond mere human perception.

Sunlight is a portion of the electromagnetic radiation given off by the sun. The three relevant bands or ranges along the solar radiation spectrum are ultraviolet, visible and infrared. Man's natural vision is limited to the visible light range, a relatively narrow range of wavelengths. However, there are other things taking place around us all the time which we do not see with our natural eyes. Wavelengths shorter than the color violet, such as ultraviolet light, x-rays, and gamma rays cannot be seen by natural human vision. Similarly, wavelengths longer than the visible color red, such as infrared, satellite, wireless, radio, and MRI rays also cannot be seen by natural human vision. Although these invisible wavelengths are not seen with the human eye, we know they exist because of the effects which they produce.

Even within the visible light range, there are things which our human eye cannot take in. High-speed cameras can record hundreds of images a second. Afterwards, when the recording is played

at a slower speed, we can see things which we never could have seen otherwise. Our natural sight is also limited to objects that are relatively near to us. Objects located far away can only be seen clearly with an aid, such as a set of binoculars or a telescope. Thus, even our natural, unaided human vision is limited by wavelengths, velocity, and distance.

Spiritual vision goes beyond all human limitations. It can see things decades, centuries, or even thousands of years ahead of their occurrence. This is the kind of vision which the prophets of the Old Testament were given through God's Holy Spirit. (II Pet. 1:21) Through their writings we too can see into the future. We obtain such spiritual vision only through the Word of God. Before we can see the things which God has revealed in his Word, we must be in harmony with him. This spiritual vision comes to us only through faith.

In our opening verse Paul gives the reason why we should "look not at [Greek: not take aim at] the things which are seen," because "the things which are seen are temporal [Greek: temporary]." Examples of temporary things include our job, the place where we live, money, popularity with others, honors, reputation, material belongings, and the like.

The apostle tells us, rather, to look at, that is aim for, the "things which are not seen," because they are "eternal [Greek: perpetual]." The perpetual things which we are to aim for are "eternal life" and "eternal glory."—Rom. 2:7; I Tim. 6:12; Titus 3:7; I John 2:25; I Pet. 5:10

## **FAITH AND SPIRITUAL VISION**

Faith and spiritual vision work hand in hand. "Faith is the assurance of things hoped for, the



conviction of things not seen.” (Heb. 11:1, *New American Standard Bible*) In this verse we notice that to “look at” or “aim for” things not seen requires faith. Similarly, fully developed faith requires a keen perception of spiritual things. Those with spiritual vision have faith in things which they cannot see literally, because God’s Word reveals them and consequently, they become truth.

Why is this the case? It is because the promises given by God are sure. Those developing such spiritual vision are sufficiently acquainted with his Word of Truth to know that he is reliable. They understand that anything which he has said is factual, because “it is impossible for God to lie.”—Ps. 119:151,160; Heb. 6:18

## **VISION OF THE PROPHETS**

Abraham possessed spiritual vision in a measure, though he did not have it to the degree which is possible now for the followers of Christ. God said to Abraham: “In thee shall all families of the earth be blessed.” (Gen. 12:3; 28:14) Jesus said: “Abraham rejoiced to see my day: and he saw it, and was glad.” (John 8:56) Abraham did not see God’s plan as clearly as we can at the present time, but he saw enough of it and with the eye of faith, he rejoiced and was glad.

Moses had spiritual vision. By faith in God, Moses “preferred being mistreated with God’s people to enjoying the pleasures of sin for a short time. ... By faith he left Egypt, without being afraid of the king’s anger, and he persevered because he saw the one who is invisible.” (Heb. 11:25,27, *International Standard Version*) We believe this refers to the time

just prior to the tenth and final plague, when Moses went to Pharaoh with God's authority, to demand that the Hebrews be released from Egyptian bondage. —Exod. 10:28,29

Elisha also had a spiritual vision. When the king of Aram, or Syria, went to war against Israel, he told his advisors to build an encampment in a certain location. However, God informed Elisha about it and he in turn warned the king of Israel. Consequently, Israel was able to thwart the plans of the king of Aram. This angered the king, and he called in his advisors, and asked them, "Will you please tell me which of us has joined the king of Israel?" One of the king's servants answered, "Elisha the prophet ... tells the king of Israel what you talk about in your bedroom!" The king then sent an elite force at night to surround the city where Elisha was, in order to capture him. The next morning Elisha's servant arose and when he saw the city surrounded by these elite forces, he cried out to the prophet saying: "Oh no! Master! What will we do!?"—II Kings 6:8-15, *ISV*

Elisha was not afraid. He had spiritual vision and knew of things which his servant could not understand or see. Elisha replied to his servant, "Stop being afraid, because there are more with us than with them!" Then Elisha prayed that God would open his servant's eyes that he might see. God enabled Elisha's servant to see a "mountain, filled with horses and fiery chariots surrounding Elisha," angelic hosts of the Lord. (II Kings 6:16,17, *ISV*) Elisha's servant saw with natural vision what Elisha saw with spiritual vision. So too, by faith, we can see the heavenly host round

about us, because God has said they are there.—  
Ps. 34:7

It is important that every Christian should have their eyes of understanding opened, enlightened, that they may see by faith and “may know what is the hope of his calling,” and the “riches of the glory of his inheritance in the saints.” (Eph. 1:18,19) During the present Gospel Age, the Lord does not necessarily open our natural eyes to see all the wonderful provisions he has made for us, including his power for our protection. Instead, he gives us a still better knowledge of the subject through his Word of grace and truth, so that we learn to “walk by faith, not by sight,” and to see the angels of the Lord encamped around without any miracle being performed upon our natural sight. (II Cor. 5:7) None of us is strong enough to pass through the battle of Christian warfare without such assistances as that which God has provided, and which faith beholds, accepts, lays hold of, rests upon, and is strengthened thereby.

God’s power surrounds all his consecrated people in an unlimited measure and is exercised by spirit beings, entirely invisible to men. The important thing is that under all conditions, omnipotent power stands behind and completely surrounds those who are his. (Heb. 13:5) Therefore, whatever may occur in their experiences will be only by God’s foreknowledge and permission. The promise to these is that “all things work together for good to them that love God, to them who are the called according to his purpose.”—  
Rom. 8:28

## JESUS' VISION

Although God's servants of the Old Testament had, because of their great faith, a degree of spiritual vision, the Christian's spiritual sight can go even beyond theirs. This is testified to for the first time in the case of our Lord Jesus. Jesus came to Jordan to be baptized in water by John the Baptist, symbolizing the full consecration to God which he had made of his life, even unto death. When Jesus came up out of the water, "the heavens were opened unto him," indicating Jesus now had spiritual vision to a degree which he had never possessed during the preceding thirty years in which lived at Nazareth.—Matt. 3:13-17

What did this spiritual vision make known to Jesus? It revealed what the Heavenly Father had sent him to do during the next three and a half years—to willingly fulfill all the prophecies concerning him which had been recorded during Old Testament times, including that he would be betrayed and that he would be "hated ... without a cause." (Matt. 26:54-56; John 13:18; 15:25) After his resurrection, Jesus explained to two of the disciples, who were walking on the road to Emmaus, "beginning at Moses and all the prophets ... in all the scriptures the things concerning himself." (Luke 24:25-27) That was the spiritual vision given to Jesus.

It is similarly true with all those who follow in Jesus' footsteps. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) That is the beginning of spiritual vision. It means that the Christian then begins *(Continued on page 36)*

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through all the world  
for a witness to all people ....”  
—Matthew 24:14, *Good News Bible*

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(Continued from page 31) to see things differently, from God's standpoint, trusting in our lovingly Heavenly Father's power and providence.

An example of such a trust was shown when Jesus was brought before Pilate. Pilate asked him, "Whence art thou? But Jesus gave him no answer." Then Pilate said to Jesus, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above." —John 19:9-11

In his epistle to the Philippians, Paul gives a wonderful description of spiritual vision as it came to him. He writes, "Whatever things were assets to me, these I now consider a loss for the sake of the Messiah." Paul could say this because his vision had become spiritual, and he could see things that he had never before imagined. Those earthly things which previously had been assets to him, he now considered as loss and a detriment, having gained the greater spiritual vision.—Phil. 3:7,8, *ISV*

## **SOURCE OF SPIRITUAL VISION**

Spiritual vision is the impression made on the new mind. It comes through the revelation of God's Word. It is disclosed by the Heavenly Father to those who make a full consecration of their all to him and who are then begotten with his Holy Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep

things of God.” (I Cor. 2:9,10) Such vision is only for those who are spiritually minded. The natural mind cannot see these things, “because they are spiritually discerned.”—vs. 14

While spiritual vision is very real to us, yet to the naturally minded outsider it seems like “foolishness.” (I Cor. 1:18; 2:14) This is because they cannot appreciate God’s Word as we do. Our spiritual vision and our faith take hold of these things and they become realities in our life. For example, God’s “exceeding great and precious promises” inspire the faithful Christian’s life. (II Pet. 1:4) When things are going contrary to what would seem good and prudent to the natural mind, by faith, the child of God is able to see a blessed outcome, and with the eye of faith say: “I know that difficult tests are necessary for me. I am not surprised.” The Apostle Peter admonishes along this line, “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”—I Pet. 4:12,13

Such assurances are a part of our spiritual vision. They tell us the meaning of the trials that come to us. Reasoning merely naturally, Christians would be discouraged; however, their spiritual vision shows to them the sustaining promises of God. They realize that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (II Cor. 4:17) Thus, God shows us things which no mortal eye has seen or can see. Revelation 14:1-3 portrays a scene in

which 144,000 are standing with the Lamb on Mount Zion, singing “a new song” that “no man” could sing except them. This is a symbolic expression which refers to the blessings of this class, all of which are due to their spiritual vision.

## **NOW WE SEE IMPERFECTLY**

Paul writes, “For now we see through a glass, darkly.” (I Cor. 13:12) Though we have received spiritual vision, our vision is not yet perfect, and some things are still dark. We do not now see everything in full light, because we are still in the flesh; and its limitations hamper perfect clarity of spiritual perception. When Paul says, “we see through a glass, darkly,” he does not refer to natural men or natural vision, but to the consecrated followers of Christ. Indeed, the natural man cannot see spiritual things at all, not even “darkly.” Paul refers to the fact that our spiritual vision is marred by our weak flesh, which prevents us from seeing things perfectly. Despite all our efforts to subdue our natural inclinations, fleshly tendencies will assert themselves at times because we were born in sin and are imperfect.—Ps. 51:5; Rom. 7:14-24

Our loving Heavenly Father “knoweth our frame; he remembereth that we are dust.” (Ps. 103:14) Nevertheless, he permits us to see things with the eye of faith, even if our flesh is continually warring against this spiritual sight that he gave us. This tends to warp our vision, so that we cannot hope to see perfectly, until our resurrection “change” occurs. *Moffatt* translates I Corinthians 13:12 as follows: “At present we only see the baffling reflections in a mirror.” What we have seen, however,

even though imperfectly, makes us long for the time when we shall see “face to face.”

Jesus saw spiritual things perfectly because he had no imperfect flesh to contend with. Though now we see “darkly,” through the veil of imperfection, nevertheless we are glad for such spiritual vision which God has granted to us at the present time.

## **PREPARATION FOR THE FUTURE**

It is this spiritual vision that has guided the true followers of Christ throughout the Gospel Age. Jesus said to his disciples that these would comprise but a “little flock,” because so few would develop spiritual vision. (Luke 12:32) Natural vision, or human mindedness, sees only obstacles in following Christ; however, spiritual vision sees Jesus always leading the way. When our present life is viewed from the standpoint of the Holy Spirit, as presented in the Scriptures, it is seen to be a schooling season, a preparation for a future life and purpose, for all those who see that opportunity and respond to the heavenly calling.

While the Word of God and the Holy Spirit of God restrain our ambitions for earthly riches and assure us that the “love of money is the root of all evil,” they also guard us from the opposite extreme of slothfulness or laziness. (I Tim. 6:10) We are instructed that each should “provide things honest in the sight of all men” and especially the necessities of his own household. We are further exhorted to be “Not slothful in business; fervent in spirit; serving the Lord.”—Rom. 12:17,11

Those who have the Holy Spirit are guarded against the folly of those who spend their present

life with Bunyan's "muck-rake," gathering to themselves earthly treasures of no real worth. They are also protected against the unsoundness of laziness, and instead are exhorted to be energetic in all good services and deeds, and that, "whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. 3:23

The spirit of "a sound mind" recognizes in the present life opportunities for the attainment of riches of character, riches of grace and the ability to "lay up ... treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:20) Spiritual vision assists us to live wisely in the present, while keeping in mind and preparing for the future, and envisioning our heavenly goal. Trials, difficulties, and adversities of life, if rightly accepted as lessons, are blessings in disguise and will result in glory in the life to come. Such are the eternal benefits, joys and privileges resulting from spiritual vision! ■

*I praise you, O LORD; teach me your decrees.  
I have recited aloud all the regulations you  
have given us. I have rejoiced in your laws as  
much as in riches. I will study your  
commandments and reflect on your ways.  
I will delight in your decrees and not forget your  
word. Be good to your servant,  
that I may live and obey your word.  
Open my eyes to see the wonderful truths  
in your instructions."  
Psalm 119:12-18 New Living Translation*

# Greater than Angels

*“Being made so much better than the angels, as he [Christ Jesus] hath by inheritance obtained a more excellent name than they.”*  
—Hebrews 1:4

## THE BOOK OF HEBREWS

is the epistle of “better things.” In addition to this phrase, Paul writes of “better promises;” a “better hope;” a “better testament” or covenant; a “better mediator;” and a “better priesthood.” Upon the spiritual altar and

in the tabernacle which God has constructed, rather than man, are offered “better sacrifices.” It is a “more excellent ministry,” leading to a “better country,” even as the fulfillment, the complete work, is better than the blueprints found in the Old Testament.

For our present discussion, we will examine Paul’s words concerning a special being “better than the angels,” Christ Jesus. This important truth is the first of the “better things” named in the Book of Hebrews and is found in the opening chapter of the epistle. In the ensuing pages, we will present a verse by verse consideration of this chapter, under the title—“Greater than Angels.”

**VERSE 1**—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." More literally, the thought is that the divine revelations of the past were given in many ways, and by fragments, or morsels—"here a little, and there a little." (Isa. 28:10) These were scattered bits or pieces given in visions, shadows, and prophecies to Abraham, Isaac, and Jacob, the progenitors of the Jewish people; as well as to Moses, Samuel, David, and all the prophets.

In Hosea 12:10 we read, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes [likenesses], by the ministry of the prophets." Again, in Amos 3:7 we read, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

**VERSE 2**—"[God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Here "these last days" are the closing days of the Old Testament period, and the opening days of the Christian era. The old methods which God had employed in dealing with his people in the past were no longer to be used. His people were now to be "Israelites indeed," a "New Creation." (John 1:47; II Cor. 5:17, *The Emphatic Diaglott*) All the messages and partial statements of the past were now gathered into a complete whole and revealed through Christ, God's only begotten Son.

Paul says that through Christ God has "spoken unto us." Here the emphasis is that God was speaking to the same Hebrew people as in the past. If an angel had come to them with a message, they would have listened. One greater than angels came with



the Gospel message, and the vast majority of Israel rejected him. God then turned to the Gentiles, giving them the opportunity to become a part of the “us” class. Now the oracles of God belong to all believers, Jew and Gentile alike.—Rom. 2:6-11; 3:1,2; 9:4,5

God now speaks through his Son! What loving condescension is here shown. All God’s works speak volumes about him, but in his Son we have the most complete revelation. In him is revealed the brightness of God’s glory. Every glorious beauty of the Creator’s character—his wisdom, justice, love and power—shines forth through his Son’s humility, meekness, loving-kindness, patience, endurance, and self-denial. As John recorded, the glory of Christ Jesus is “as of the only begotten of the Father, full of grace and truth.”—John 1:14

God’s wonderful Son was trained in the ways of his Father throughout all the eons since the time of his creation. He was brought up under the Father’s care and instruction. (Prov. 8:30) He was there when all the angels were created, for he did the work of creation. (John 1:3; I Cor. 8:6; Eph. 3:9; Col. 1:16) By his Son, God “made the worlds,” Paul says. This can have the meaning “on account of whom the Father created the worlds,” or arranged the various ages in his great divine plan, those ages in and through which he will accomplish all his good purposes.

**VERSE 3**—“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Here the Greek word translated “express image” is *charakter*,

meaning "the impression as of a stamp or die, an exact copy." This refers to Jesus' condition since his resurrection, when he was exalted to the divine nature. He is, therefore, "the image of the invisible God, the firstborn of every creature." He is "before all things," being the "firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell." (Col. 1:15-19) What strong expressions are these, and how complete! By these we know that the Father has placed all things in the hands of his Son, and that all the Son's acts, words, and thoughts are just like those of the Father.

How could two such beings exist separately and yet be one in thought, plan and will? We remember that all through the ages of the past our Lord Jesus, as the agent of the Father, had watched him, studied him, and found supreme delight in the Father's ways of wisdom and beauty. He was as one brought up by Jehovah, trained and educated in his presence. When Lucifer endeavored to carry out his selfish ambition, Jesus was there and saw the rebellion. He also witnessed the disobedience and fall of man. When some of the angels fell and sinned, Jesus observed, and noted that abiding close to the Father, obeying him and practicing his ways, brought happiness and security and favor.

"Upholding all things by the word of his power." The "word of his power" is a reference to the authority of Jesus' utterance, given to him by his Father. The expression also includes Jesus' actual power or energy by which he is now able to accomplish the work of Jehovah. "All power is given unto

me in heaven and in earth,” Jesus said, subsequent to his resurrection.—Matt. 28:18

“When he had by himself purged our sins,” or as the *Diaglott* translates it, “made a purification for sins.” How clearly this shows that it was Jesus who was offered to effect purification, beginning the great work of eradicating sin from the earth. The word “purification” is translated from a Greek word meaning “a washing off, or cleansing, as of filth or dirt,” and such is the character of sin as viewed by God. The use of the adverb “when” shows that the purification must first be accomplished before the blessing could come.

“Sat down on the right hand of the Majesty on high.” Jesus, having placed the value of his ransom sacrifice in the hands of God’s justice, was exalted to the right hand of the Father, enabling him to bring about the salvation and deliverance of mankind. This was the exalted position promised to him as ruler with his Father, “Even as I also overcame, and am set down with my Father in his throne.” (Rev. 3:21) Through the psalmist, God prophesied of Jesus, “Sit thou at my right hand, until I make thine enemies thy footstool.” (Ps. 110:1) Being at the “right hand of the Majesty on high,” denotes the height of greatness, and such is the throne of God—the highest position of honor and trust in the universe.

**VERSE 4**—“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” The word “better” might be more properly rendered “stronger, more powerful, greater.” Lucifer had sought this high position, endeavoring to exalt himself “above the

stars of God.” (Isa. 14:13) Jesus gained the position by obedience and self-denial. Through this training, he realized how great the responsibilities were, and how much care, patience, and love must be exercised in carrying out the Heavenly Father’s plans. The Son of God, before he came to earth, occupied a very high position in the divine arrangement, but after his work of redemption he was still more highly exalted, obtaining “a more excellent name” than all angels.

**VERSE 5**—“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” This is a sweeping statement, showing that while all the angels are considered sons of God, none had the honor of being directly created by him, as had the “only begotten” of the Father. Paul here quoted scriptures to prove that such statements in Psalm 2:7 and II Samuel 7:14—familiar to the Jews—could have reference to only one being, and that was the anointed Son of God.—Ps. 89:20-27

In the phrase, “This day have I begotten thee,” the word “begotten” is taken from the Hebrew word *yalad*, meaning to “bear or bring forth, as in childbirth.” Apparently it does not refer to Jesus’ original creation, but to his deliverance from death to the divine nature at his resurrection.

**VERSE 6**—“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” The first part of this verse from the Diaglott reads: “And when again he shall introduce the first born into the habitable.”

This was Paul's crowning proof of Jesus' superiority, that when the proclamation is made of Jesus' resurrection and exaltation as the worthy Lamb of God, all the angels shall worship him. John the Revelator witnessed this scene in vision, and said, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." —Rev. 5:11,12

**VERSE 7**—"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." Here Paul quotes Psalm 104:4, showing that angels occupy a very high position in the divine arrangement. To them has been given the great honor and privilege of being God's special messengers, or agents. Thus did they serve Daniel, Moses, Abraham, and the prophets; and they are commissioned to serve us, who are heirs of "salvation." (Heb. 1:14) The fact that Jesus was exalted above the angels speaks eloquently to the height of his glory.

**VERSE 8**—"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." This is a quotation from Psalm 45:6 concerning Jesus. How great was the reward of being the trusted and chosen agent to dispense the favors and blessings of God to his creatures! Ultimately this will earn their undying love, loyalty, and gratitude. None is as fit and suitable and able as Jesus for this exalted position. He earned it rightfully by self-abnegation,

and by perfect trust in and love for his Heavenly Father.

Christ Jesus' rule from his heavenly throne will begin with the Messianic Age, and the work of bringing mankind back into harmony with the Creator. It will be the best of all ages up to that time, but it will lead to still greater ages to come. In one sense, when all things are subdued under the Son, and he hands the kingdom over to the Father, Christ's kingdom will have accomplished its work of restoration and deliverance. (I Cor. 15:28) In a larger sense, however, the kingdom of Christ will never end, because that which he establishes will continue throughout eternity. (Dan. 2:44; 7:18; Isa. 9:6,7) When the Messianic kingdom work is complete, there will be other works and other ages in which Jesus will share the throne of his Father.

The "sceptre" is Jesus' authority or right to rule. It is a "sceptre of righteousness"—that is, a sceptre granted to Jesus because of his righteousness and because the Heavenly Father knew he would exercise his position of rulership in harmony with righteousness.

**VERSE 9**—"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This verse is a quotation from Psalm 45:7. Jesus did not merely practice righteousness; he loved the righteous way. He also hated iniquity, or lawlessness.

"Therefore." It was because Jesus loved the law of God and found delight in its every demand upon his being, that he could be trusted with all power

and be given full authority over both men and angels. Thus, he was anointed by God with the “oil of gladness” above all other beings—set apart and prepared in every particular to do a great work, one that carries much responsibility.

The “oil of gladness”—that is, the Holy Spirit—was pictured by the holy anointing oil of the Tabernacle and the Temple that was used to anoint the prophets, priests and kings. How wonderfully the effect of Jesus’ anointing was described by the prophet, when he wrote: “The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [reverence] of the LORD.”—Isa. 11:2

The apostle associates the thought of “gladness” with the anointing which Jesus received, and in the Greek text the thought is of supreme happiness and rejoicing. Such could not help but be the result of having been so highly honored by his Heavenly Father, not because he was exalted above his “fellows,” but because he was considered worthy to be honored to such degree.

**VERSE 10**—“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.” Here Jesus is referred to as Lord. “The beginning” here mentioned seems to be a reference to the beginning of God’s dealings with man—that is, when he was created and given a home “eastward in Eden.” (Gen. 2:8) Evidently this passage also refers to the rules and regulations for human society as given to Adam in the Garden of Eden. This arrangement between man and his Creator was one of perfection

and peace, of sweet fellowship in beauty of thought, word, and deed.

The foundations of human society were also laid there, of family and fraternal relationships. They were based on justice and love, foundations upon which the human race could have built a social structure as wholesome and sweet as that of heaven. Indeed, the people could have delighted in the unfolding wonders with which their Creator had filled the earth.

However, Solomon said, "God hath made man upright; but they have sought out many inventions." (Eccles. 7:29) Selfishness and sin crept in; suggestions from the father of lies, the prince of darkness, twisted and distorted every one of those gracious arrangements God and his Son had instituted, until all that is now left is a sad travesty of what might have been.

**VERSES 11,12**—"They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." The literal earth "abideth for ever." God "created it not in vain, he formed it to be inhabited." (Eccles. 1:4; Isa. 45:18) The symbolic heavens and earth which came into being subsequent to man's fall into sin have been controlled largely by Satan, the prince of this "present evil world."—Gal. 1:4

However, with the establishment of the "new heaven and a new earth," these present symbolic heavens and earth will pass away. (Rev. 21:1; II Pet. 3:7,12,13) They shall perish because they are unfit for the glorious things of the future. Being full of



unspeakable iniquity, they have no place in the pure and holy arrangements of the coming kingdom of Christ. The illustration of a worn garment suggests that originally, when first created, these symbolic heavens and earth were useful, but now are only fit to be discarded.

“But thou remainest.” The now exalted Son of God has been continuously and consistently righteous throughout the ages, so there is no need that he be set aside as Jehovah’s honored servant. Regardless of how many other changes may be made in the divine arrangements, Jesus will ever remain the one closest to his Heavenly Father in trust, in honor, and in authority.

Hebrews 1:10-12 is a quotation of Psalm 102:24-28. These words of the psalmist are suggested as prophetic of the prayer given by Jesus in the Garden of Gethsemane. In the answer to that prayer, Jesus was assured by the Father that the present evil order that was clamoring for his life would perish and be discarded as waste material, but he would “endure” and his years would “have no end.”—vss. 26,27

**VERSES 13,14**—“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Here the reference is unmistakably angelic beings. To none of these had God ever extended the astounding invitation to sit at his right hand, but it had been addressed prophetically to his Son. (Ps. 110:1) Thus the Son’s superiority to all other servants of God becomes obvious, and the Apostle Paul

proves that Jesus indeed is the greatest being of all next to the Father.

However, the angels have a high and honorable service to perform. They are “ministering spirits,” rendering special service to the “heirs of salvation.” Here we see a reference to the “fellows” of verse 9, those who are to share the inheritance and exalted office of the Son, and who are so important in the divine arrangement that the holy angels are sent forth to serve them.—Gal. 3:28,29

There will always be ministering angels, and sometimes human messengers and servants, to aid and assist wherever the Almighty directs, but their chief mission now is to help in the present great work of developing the footstep followers of Christ. Glorious, wonderful, and beautiful spirit beings are these, who during the Messianic kingdom will earn the loving attachment, respect, and admiration of the entire race of mankind. Thus, all God’s created beings will be knit together in mutual love and service. In this arrangement, Jesus will be the greatest of all! ■

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*Please, Lord!*

*Lord, endow me with strength to face*

*Life’s biggest griefs and ills,*

*And give me also grace to bear*

*Life’s little cares and chills.*

*Oh, make me patient, loving, kind—*

*Please grant me, Lord, a quiet mind!*

*—While Marching to Zion*

# Privileges Resulting from “Good Doctrine”

*“I give you good doctrine, forsake ye not my law.” “My son, give me thine heart, and let thine eyes observe my ways.”*

—*Proverbs 4:2; 23:26*

## **JEHOVAH POSSESSES**

infinite power to create and control the universe, but he does not use it to coerce his intelligent creatures to obey him. Instead, he sets before them the opportunity of doing his will, and lets them make

their own decisions. It was thus with our first parents in the Garden of Eden. It was the same with Israel, to whom it was said, “Choose you this day whom ye will serve.” (Josh. 24:15) It is in keeping with this principle that our Heavenly Father is dealing with the followers of the Master now.

While our devotion to God is on an entirely voluntary basis, the Scriptures make it plain that in view of the marvelous things the Lord has done for us, he looks for and expects our love and devotion in return. As our texts indicate, he gives us good

doctrine, with all that it includes and implies, and then he asks us to give him our hearts. When we present to the Lord our hearts we yield to him our all, even life itself. This is what the Heavenly Father expects of us, and nothing short of full heart devotion will merit his “well done” at the end of the way.—Matt. 25:21

God does not expect nor desire a blind, unintelligent devotion to him. He seeks a worship and devotion which is based upon understanding, a worship that is “in spirit and in truth.” (John 4:23,24) That is why he first enlightens those whom he invites to give their hearts to him. This enlightenment, while it continually increases as we daily seek to be more and more approved by God, is, nevertheless, adequate even before consecration to feel the presence of his love, and to inspire us with a desire to know him better and serve him faithfully. David declares, “God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.” Here, in symbolic language alluding to Israel’s many sacrifices, our devotion to God is shown to follow, and to be the result of, our receiving the light.—Ps. 118:27

## **DIVINE AUTHORITY**

While the truths of God’s Word inspire us with a desire to serve the Lord, there may be a question as to whether we have proper authority to aspire to such an exalted position. Surely we cannot take this honor unto ourselves. Not even Jesus assumed such honor. (Heb. 5:4,5) Here also, however, good doctrine reveals a further manifestation of divine grace. Not only does God provide us with the

covering robe of Christ's righteousness, enabling us to render acceptable service, but he also gives us of his Spirit to equip us for that service. One of the functions of the Holy Spirit in our lives is that of anointing, or authorizing, us for his service.

Of Jesus and his body members it is prophetically stated, "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD; ... to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3

The anointing of the Spirit came first upon Jesus, and each one of his followers receives it in turn, after giving himself in full consecration to God. The Apostle John says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (I John 2:27) From this we learn not only that we come under the anointing which Jesus received, but also that in authorizing us to be coworkers with Christ, God also gives us the necessary knowledge in order that we may share in that privilege.

Thus we see that the anointing of the Spirit indicates that by God's grace we have acquired certain necessary knowledge in order that we may serve acceptably and efficiently. This, then, is a further

provision of God's grace. He has given us an anointing in which we are authorized to represent him, and to be coworkers with his Son. It is difficult to grasp the magnitude of divine favor that is manifested in such an arrangement as this. Think how wonderful it is to have a standing which authorizes us to represent the God of the universe! Such is the provision of the Spirit's anointing. Thereby we have been made "stewards of the mysteries of God," and "it is required in stewards, that a man be found faithful." —I Cor. 4:1,2

### **SPIRIT BEGETTING**

The begetting of the Holy Spirit is the beginning of a new life, and is a further manifestation of divine grace by which we are provided with all things necessary in order to render acceptable service to our Heavenly Father. Like other functions of the Holy Spirit, the begetting power reaches us largely through the good doctrine of God's Word. Not only has the Father made provision for this beginning of a new life in us, but in the Scriptures is found all the necessary spiritual food by which the New Creature is nourished and enabled to grow in grace and knowledge and strength, until it is finally ready for birth into the glory of the Father's presence.—II Cor. 5:17; II Pet. 3:18

Here again, God's grace goes far beyond our comprehension! To begin with, we were members of a dying race, the fallen and condemned children of Adam. However, we are cleansed through the blood of Jesus and begotten to a new nature, and if faithful will one day be taken into the immediate family of God on the divine plane. All of this is not

because we have anything of value to offer to the Lord, but because of his provision for us, which is ample to enable us to attain such heights of glory. Can anyone who grasps the import of this truth consider it commonplace, or treat such an opportunity with indifference?

## **SEALING OF THE SPIRIT**

Another good doctrine pertaining to God's gift of the Holy Spirit is that it also seals us. In Ephesians 1:13, the apostle speaks of being "sealed with that Holy Spirit of promise." This is a further function of God's power, reaching us through his Word. It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are hundreds of divine promises by which we are "sealed," or guaranteed success and victory. These promises cover every possible need of the Christian, and leave no room whatever for doubt that if we do our part God will see us through to glory. However, we must do our part; God expects that of us.

God's promises assure us that when we sin, "we have an advocate with the Father." (I John 2:1) When we are weak, his strength will make us strong; when our enemies attack us, he is greater than all our enemies; when we lack wisdom, he will supply us liberally; when we need spiritual food, he will give us bread; when we need correction, he will chastise us for that purpose; if we are tired and discouraged, he will be to us as a refreshing stream in a weary land; when we need protection, he will be to us a fortress; if we are prone to worry, he assures us that the very hairs of our head are numbered; if we are concerned about our material needs, he bids us

to take no thought for the morrow, for he knows our needs and will supply them in harmony with what his wisdom sees best. Indeed, beloved, God has sealed us with all these wondrous assurances. He guarantees that all things will work together for our eternal good if we love him supremely.—Rom. 8:28

Viewing all that God has done for us in giving us good doctrine, we realize that there is something he can properly expect of us, which is that we give him our hearts. (Prov. 23:26) We might hesitate, and properly so, to offer ourselves to him if he had not made every provision whereby such an offering could be used to his glory. Nevertheless, having made every necessary provision for our justification, and for the anointing, begetting and sealing of the Spirit, we are placed in a position whereby we have “somewhat ... to offer,” and he desires that we make that offering.—Heb. 8:3

## **OUR STRENGTH**

Being members of the fallen race, we do not have a great deal of strength with which to do anything. The Lord knows this, but at the same time, in asking us for our hearts, he expects that what strength we do have will be freely devoted to his service. After we have used a considerable portion of the little strength we have in providing for those dependent upon us, there is even less that can be devoted directly to the Lord—so little, in fact, that there is often a temptation not to use it at all.

One of the greatest temptations of the flesh is to take life easy. The New Creature needs continually to combat the reasoning of the flesh along this line. “I am too tired to attend the meeting tonight;” or, “I will



put off visiting that brother or sister who could use some encouragement;” or, “I had better take a rest today instead of helping with the witness efforts of the ecclesia.” These are but examples of how the human mind will attempt to discourage us from using our strength directly in the Lord’s service.

## **TALENTS**

Through the Lord’s astonishing provision of grace, we have certain talents we can use for him. Whatever our talents may be, and we all have at least one, the Lord expects them to be used in his service. We are not to reason that because we cannot serve in the same manner as others, we have no way of serving the Lord. “What is that in thine hand?” is a question that the Lord is asking of all those who have given their hearts to him.—Exod. 4:2

We have already mentioned the talents of time and strength, but there are many others. Nearly all of us have at least a small amount of influence. It may be quite limited perhaps, to a small circle of relatives or friends; but it is a talent we can use to the Lord’s glory, if we will. It is true, of course, when one sees the good doctrine of truth, that his own people may turn against him to a greater or lesser degree. Yet, among friends and relatives there is occasionally one, perhaps more, who will listen to the Gospel message when humbly presented by one who is near and dear. In the faithful use of our talent of influence, we may be respected by some as they see our noble character. Among others, however, we are liable to lose whatever reputation we may have had; but this is the privilege we have of walking in the footsteps of Jesus. Of him we read that he “made

himself of no reputation.” (Phil. 2:7) If our hearts are truly given to the Lord we will gladly be made of no reputation among men when necessary to uphold the principles of righteousness.

The talent of financial means also comes under the jurisdiction of the heart. We cannot say to the Lord, “I will gladly give you my heart, my time, my strength, and my influence, but let me keep my money.” On the other hand, some may find it easier to use this talent than almost any other. However, we must remember that the most crucial test of the use of this talent is not how much we may give of our means to serve the Lord but of the sincerity of our motive in doing so. We are to exhort one another to love and to good works, and we should be glad to be reminded of all the various ways in which we can prove our heart devotion to God, irrespective of the amount of money that may be involved.—Heb. 10:24

## **THE LITTLE THINGS**

The Scriptures lay great stress upon the little things we are able to do for the Lord. Perhaps that is because none of us is in a position to do anything but what is little. Surely we do not want to be of those who claim God’s favor because of the great and wonderful works they perform for him.—Matt. 7:22

Special attention is called to the widow’s “two mites,” and may we not apply the principle here involved to any of the little services we can render? (Mark 12:41-44) The widow’s two mites are not mentioned because they were such small amounts; but rather, because they represented “all that she had,” the most that the widow could do. If our utmost along any line is equal to four mites instead

of two, the Lord will expect the four mites. Whether our “mites” are of time, or strength, or influence, or whatever it may be, it will be acceptable to God only if it represents our all.

The man of the parable who learned of a valuable pearl buried in a field, “sold all that he had” in order to buy that field. The purchase price was all his possessions, whether they were much or little. (Matt. 13:45,46) We too have learned of a pearl of great price, the “prize of the high calling of God in Christ Jesus.” (Phil. 3:14) We can obtain this pearl if we are willing to give up all that we have for it, no matter how much or how little our all may be.

The price of joint-heirship with the Master is all that we have. The Heavenly Father has made every provision of “good doctrine” whereby we are able to give our all in an acceptable manner. Shall we not, then, strain every nerve to respond to the divine invitation, “My son, give me thine heart?” ■

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*Let us rejoice in Christ the Lord, who claims us for his own; the hope that's built upon his Word, can ne'er be overthrown.*

*Though many foes beset us 'round, and feeble is our arm, our life is hid with Christ in God beyond the reach of harm.*

*Though now he's unperceived by sense, faith sees him always near—a guide, a glory, a defense to save from every fear.*

*As surely as he overcame, and conquered death and sin, so surely those who trust his name may all his triumph win.*

—*Hymns of Dawn*

# SPEAKERS' APPOINTMENTS

*The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, PO Box 521167, Longwood, FL 32752. A visit will be arranged whenever possible.*

## B. Keith

Saskatoon, SK	July 3	West Newton, PA	23
Casper, WY	5	Indianapolis, IN	25
Moorhead, MN	7,8	Gypsum, CO	28
Valparaiso, IN	10	Steamboat Springs, CO	29,30
Columbus, OH	11		

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

## M. Balko

West Newton, PA	July 23	Prince Albert, SK	July 1,2
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## B. Keith

## K. Humphreys

Prince Albert, SK	July 1,2	Prince Albert, SK	July 1,2
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## T. Krupa

# WEEKLY PRAYER MEETING TEXTS

**JULY 6**—"What man is he that feareth the Lord? him shall he teach in the way that he shall choose."—Psalm 25:12 (Z. '99-13 Hymn 275A)

**JULY 13**—"Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—II Corinthians 11:14,15 (Z. '99-62 Hymn 91)

**JULY 20**—"I am the true vine, and my Father is the husbandman ... every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:1,2 (Z. '99-109 Hymn 95)

**JULY 27**—"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5 (Z. '99-167 Hymn 177)

# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, PO Box 521167, Longwood, FL 32752-1167*

**BEREAN & SASKATOON CONVENTION, July 1,2—IN PERSON AND BROADCAST ONLINE**—Siwak Farm, R. R. #1, Prince Albert, SK S6V 5P8. Contact B. Siwak. Phone (306) 960-5526 or Email: bswk77@gmail.com

**BIBLE STUDENTS GENERAL CONVENTION, July 15-20—IN PERSON AND BROADCAST ONLINE**—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA 15904. Contact E. Kuenzli. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

**EAST & CENTRAL AFRICA CONVENTION, August 26,27—BROADCAST ONLINE ONLY**—Contact E. Jjuuko. Email: eliezer1874@yahoo.com

**NIGERIA GENERAL CONVENTION, August 25-27—IN PERSON ONLY**—Obudi Agwa Central School, Oguta L.G.A., Imo State, Nigeria. Contact C Egbu. Phone: +2348033339949 or Email: egbucaje@gmail.com

**NEW YORK CONVENTION, September 2,3—BROADCAST ONLINE ONLY**—Contact G. Passios. Email: gpassios11@verizon.net. Or contact R. Shahan. Email: sha4wv1@aol.com

**SEATTLE CONVENTION, September 2,3—IN PERSON AND BROADCAST ONLINE**—Scottish Rite Center, 1207 N 152nd St., Shoreline, WA 98133. Contact J. Christiansen. Phone: (360) 633-5644 or Email: jrchristiansen@comcast.net

**TENNESSEE VALLEY CONVENTION, September 8-10—IN PERSON AND BROADCAST ONLINE**—Comfort Inn, 4725 University Drive (Hwy 72), Huntsville,

AL 35806. Phone: (256) 562-2525. Contact R. Armstrong.  
Phone: (256) 281-6807 or Email: robin@exzaktec.com

**GRAND RAPIDS CONVENTION, September 23,24**  
**—IN PERSON AND BROADCAST ONLINE—**

Salvation Army Little Pine Island Camp and Retreat Center,  
6889 Pine Island Drive NE, Comstock Park, MI 49321.  
Contact K. Osterman. Email: kenosterman@gmail.com

**WEST NEWTON FALL CONVENTION, September**  
**30, October 1—IN PERSON ONLY—**

Sewickley Grange  
Hall, 1011 Greensburg Pike, West Newton, PA 15089.  
Contact G. Balko. Phone: (724) 771-0139

**ORLANDO CONVENTION, October 28,29—IN**  
**PERSON AND BROADCAST ONLINE—**

South Seminole Masonic Lodge, 122 Triplet Lake Drive, Casselberry,  
FL 32707. Contact J. Kuenzli. Phone: (321) 442-1862 or  
Email: jkuenzli@cfl.rr.com

**MILWAUKEE CONVENTION, November 4,5—IN**  
**PERSON AND BROADCAST ONLINE—**

Lake Lodge,  
1235 East Howard Avenue, Milwaukee, WI 53207.  
Contact D. Farchione. Phone: (414) 324-9667 or Email:  
debfarchione@aol.com

## OBITUARIES

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

Brother Bohdan Szegidewicz, Ludwigshafen, Germany—  
May 18. Age, 72

Sister Ruth Szybinski, New York, NY—May 29. Age, 98

Sister Teresa Koszka, Łódź, Poland—June 5. Age, 71

Brother Gregory Bologna, Kerhonkson, NY—June 7. Age,  
87

Brother Vijaya Raj, Bangalore, India—June 18. Age, 66

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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; Isa. 35

