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# The Dawn

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# **Highlights of Dawn**

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## **"Who Sups with the Devil" Part II**

### **"The Angels that Sinned"**

THAT there are evil spirits is undeniable, for the Bible amply testifies to their existence. Their origin is recorded in the sixth chapter of Genesis. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his day shall be an hundred and twenty years. There were giants in the earth of those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, and the same became mighty men which were of old, men of renown."—Gen. 6:1-4

This contamination of the human race was an abomination to the Lord, and he not only destroyed the people, excepting Noah and his family, but he punished the angels who had brought this terrible condition about. Jude tells us that "the angels which kept not their first estate, but left their own habitation, he [God] hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6

The Apostle Peter also speaks of this awful calamity. He says, "God did not spare the angels who sinned, but having

confined them in Tartarus with chains of thick darkness, delivered them over into custody for judgment; and did not spare the old world, but kept in safety Noah, the eighth a herald of righteousness, bringing a deluge on a world of impious men." (II Pet. 2:4, 5 Diag.) The revised Standard Version tells us that "God . . . committed them to pits of nether gloom to be kept until the judgment."

It would appear that these fallen angels were placed in restraint about the time of the Flood, and at his first advent Jesus "preached" to them by providing an example of one who was wholly dedicated to doing the Heavenly Father's will—an example of sacrifice and obedience, rather than of self-gratification. (I Pet. 3:17-20) Doubtless it is these fallen angels, or demons, who, through the agency of human mediums, impersonate the dead, thus deluding the living, who believe they are actually communicating with those who have died.

### **"The Prince of Devils"**

These evil spirits are under the direct control of Satan, who was himself cast out of heaven for aspiring to be equal with God. (Phil. 2:6; Isa. 14:12-14) In various places in the Scriptures, Satan is called "the prince of this world," "the god of this world," and "the prince of the power of the air," (John 12:31; 14:30; 16:11; II Cor. 4:4; Eph. 2:2) All this implies that he has subjects, and his subjects are identified for us as the fallen angels, the evil spirits, for we read further that he is "the prince of devils." (Matt. 9:34; Mark 3:22) And the Devil and his cohorts, the evil spirits, are together "the rulers of the darkness of this world" against whom the Lord's people must put on the whole armor of God, if they hope to be able to stand against the wiles of the Devil.—Eph. 6:11, 13

Apparently these fallen angels have power to inflict various forms and degrees of distress upon their victims. But Jesus had power over them, and on many occasions cast

out these evil influences. (Mark 1:23-25; 3:11, 12; Luke 10: 17-20) The apostles also possessed this power. Mark records that "he [Jesus] ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark 3:14) And evidently other of the early disciples also were able to exercise this power, for we read that "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."—Luke 10:17

But the Pharisees questioned the source of Jesus' power to cast out devils, suggesting that it was of Satan himself. "Then was brought unto him [Jesus] one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."—Matt. 12:22-28

The account tells us that Jesus knew their thoughts, and reasoned that it would be illogical for Satan to assist him, Jesus, in thwarting the Devil's own cohorts, for Satan would thus be casting out himself. "If Satan cast out Satan, he is divided against himself," said Jesus; "how shall then his kingdom stand?" He then went on to say that he cast out devils by the Spirit, or power, of God.

### **Evidence of a Decaying Society**

One does not have to be more than a casual observer of the present-day scene to have become distressingly aware of the fact that the quality of "entertainment," viewed from any reasonable standard of decency, has rapidly deteriorated in latter years. A cursory scanning of the reviews of the current crop of books, plays, and motion pictures reveals the extent to which the moral fabric of the nation and of the world has rotted.

Motion pictures have led the way in this moral decay; but

a fairly recent film, "The Exorcist," explores the very depths of decadence and nausea. It is purportedly a story about demonic possession and exorcism, but in reality is but a vehicle for parading before its viewers, for the price of admission, the vilest form of filth the Devil can muster. The Christian Century denounced it as hard-core pornography.

It is mentioned here only to point out how now neatly the various pieces of the evil mosaic that delineates the current scene fit together, and complement one another, as was shrewdly observed by one reporter. "The Exorcist" he writes, "dramatically orchestrates current interests in the occult, psychic phenomena, Satanism and man's more fundamental yearning for some kind of reckoning with his destructive inclinations."—Newsweek, February 11, 1974.

As for the ability to exorcise evil spirits, it is true that Jesus and the apostles did possess and use such power. They also healed the sick, made the blind to see, the deaf to hear, and raised the dead. But these special powers of the Holy Spirit were used by Jesus and the apostles at the beginning of the Gospel Age to foreshow the blessings and glories of the promised kingdom, and they passed away with the death of Jesus and the apostles.—Luke 4:18; 8:2

### **No Spoon Long Enough!**

There is an adage that says, "He who sups with the Devil had best use a long spoon. "But to attempt to partake of the Devil's brew, be it ever so lightly, and yet hope to escape the grasp of his clutches, in a dangerous course. No spoon, however long, is long enough! The only safe course is not to sup with the Devil at all.

The Lord's instructions on this subject are positive and clear from one end of the Bible to the other. "I am the Lord thy God. . . . Thou shalt have no other gods before me." (Exod. 20:2, 3) "Thou shalt fear the Lord thy God, and serve him." (Deut. 6:13) "Do not turn to mediums and wizards;

do not seek them out, to be defiled by them: I am the Lord your God. (Lev. 19:31, RSV) "If a person turns to mediums and wizards, playing the harlot after them, I will set my face against that person, and will cut him off from among his people."—Lev. 20:6, RSV

"When you come into the land which the Lord your God gives you, you shall not learn to follow the abominable practices of these nations. There shall not be found among you any one who . . . uses divination, or is a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For all who do these things are an abomination to the Lord." (Deut. 18:9-12, Amplified) "Manasseh . . . did evil in the sight of the Lord. . . . He used enchantments, and dealt with familiar spirits [mediums] and wizards; he wrought much wickedness in the sight of the Lord."—II Kings 21:2, 6, 11

The Lord make it very clear that it is to him, and him alone, that we are to look for counsel and guidance: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesus."—I Chron. 10:13, 14; Isa. 8:19, 20

### **"They Shall Not Inherit the Kingdom of God"**

Coming over to the New Testament we find Paul writing to the church at Galatia, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, **idolatry, witchcraft**, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like: . . . they which do such thing shall not inherit the kingdom of God." (Gal. 5:19) It should be carefully noted that the apostle here includes among those sins which shall exclude one from a part in the kingdom, the practice of idolatry and witchcraft. These

are of "your adversary the Devil, [who] as a roaring lion, walketh about, seeking whom he may devour," and their practice will deprive one of the privilege and joy and blessing of sharing in the kingdom.—I Pet. 5:8

The Apostle Paul warns us against these powerful evils, and directs us to the source of our defences. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:10-12

In this warfare, the apostle says, "If God is on our side, who is against us? Who or what can then prevail against us? Nothing! he says. Not even the Devil, or all his evil spirits! "For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."—Rom. 8:31, 38, NEB

### **Sign of the End**

Students of history say that extreme interest in the occult is indicative of a decaying society. The Scriptures are more explicit, pointing out that increased activity on the part of the evil spirits is a sign that we are in the time of the Lord's second presence and the end of the age. The Apostle Paul warned that in the last days of this present evil world the fallen angels would draw some away from the truth. "Now the Spirit speaketh expressly, that in the latter time some

shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”—I Tim. 4:1

Paul also points out that at his second advent our Lord will destroy mystic Babylon “with the brightness of his coming [presence],” and that “at the coming [presence] of the Lord there will be great activity on the part of Satan,” (TCNT) with “all lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.”—II Thess. 2:8-11

We have already seen that this deluding lie is the old, old one that Satan promulgated from the beginning, to the effect that the dead are not really dead at all. And this false premise is the poisoned spring from which flow so many of the other deadly doctrines, such as the denial of the ransom and the need for a Redeemer; denial of a resurrection of the dead, for the living need no resurrection; the false doctrine of eternal torture, built upon the theory that the dead are really alive, and therefore capable of being subjected to suffering; and that since there is no death, one might as well eat, drink and be merry.

### **Occultism in the Day of Jehovah**

In the 14th chapter of Zechariah we are given a description of some phases of the trouble to come upon the world in the Day of the Lord, or Day of Jehovah, which day we believe we have already entered into. One of the distinguishing features of that time of trouble is given in the 13th verse: “And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor.”

This last statement by Zechariah in connection with the Day of Jehovah provides a clue to understanding the Prophet Isaiah’s statement in the 19th chapter of his prophecy, where Egypt seems to represent the world of darkness,

and the swift cloud the fast-descending trouble to come upon the world in the Day of the Lord. Isaiah continues, "And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom." The prophet goes on to say that the people will lose heart, "and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." (Isa. 19:1-3) Thus the prophet describes conditions akin to those in which we live, wherein the people lose faith in the old answers and the old institutions, turning to "to the charmers, . . . and to the wizards." And these conditions coincide with the second advent of our Lord, and mark the Day of Jehovah, and the end of the age.

### **Satan to Be Destroyed**

We see, then, that the various forms of the occult are an abomination to the Lord. They are inspired of the Devil, and are used by him and the fallen angels to delude and corrupt the human race. They blaspheme the mighty God of love, and contradict the truths of the Bible concerning death as being the wages of sin, and concerning God's loving plan of redemption of the race through Christ. They offer false comfort and false guidance, and are trifled with only at great spiritual risk.

We believe we are in the last days of this present evil world, and fast approaching the realization of our hope, and the time when Satan and all forms of evil will be destroyed. (II Pet. 3:12, 13; Matt. 6:10; Rev. 20:10) In the meantime, to the earnest seeker after truth concerning world and personal problems and the ultimate destiny of man there is only one reliable source of understanding—the Word of God.



# ***Bible Study***

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LESSON FOR SEPTEMBER 1

## **God's Purpose for Man**

**MEMORY VERSE:** "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26

### **GENESIS 1:26-31**

THIS very wonderful and simple account of the creation of man in the image and likeness of God himself, and the dominion that was to be given to him, shows that it was God's purpose that man, in perfection, was to dwell upon the earth and have dominion over it and every living creature upon it. The earth was created for man and man for the earth.

The Apostle Paul, in Hebrews 2:6-9, stresses this theme when he states, "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put

under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Man in his perfection, "crowned with glory and honor," was established in the perfect surroundings of the Garden of Eden. And in Genesis 1:28 God instructed Adam and Eve to "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion." But there was a condition. God expected obedience as a condition to the fulfilment of his promise. (Gen. 2:16, 17) The penalty for disobedience was death and the loss of dominion.

God's stated purpose for man then was that he, if obedient, would have everlasting life in perfect surroundings right here on the earth. As Adam's family grew, the Garden of Eden would have grown until the whole

earth would have been a virtual Garden of Eden, populated by a race of perfect human beings obedient to and in harmony with their Creator.

We know, however, that Adam was disobedient and the death sentence was passed upon him, and he was expelled from his perfect surroundings, losing his dominion.

From outward appearances it seemed that God's eternal purpose for man was thwarted. But God in his foreknowledge had designed a plan to restore his fallen creation to their former state of perfection.

The Apostle Paul expresses this plan of redemption and restoration thus: "According to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:11) The Diaglott translation reads, "According to a plan of the ages, which he formed for the anointed Jesus." God's original purpose for man has never changed. His plan for man's restoration is the golden thread throughout the Bible.

This plan centered around Jesus, who in his prehuman existence was a great and wonderful spirit being, spoken of in the Scriptures as the Logos. He was the first creation of God, and because of his faithfulness and loyalty God used him as his agent in creating all things.—Col. 1:15-20; Rev. 3:14

God's perfect justice demanded that since Adam in his per-

fection had sinned, to redeem him and his offspring required a perfect man to take Adam's place in death. But there were no perfect men, for all had sinned, having inherited imperfection from their father, Adam. (Rom. 3:23) So God's plan provided that the life principle of the Logos would be transferred to the babe Jesus. (John 1:14; Gal. 4:4) Since God was his father, Jesus was perfect, and could take Adam's place "to taste death for every man."

Having provided the means for the redemption of man from sin, the next phase of the plan of the ages is to arrange for the restoration of man to the perfection enjoyed by Adam in the Garden of Eden.

The Apostle Peter, in Acts 3:19-26; 4:1,2, terms this great work "the times of restitution of all things." He describes it as involving the resurrection of the dead. All who have drawn the breath of life will be given an opportunity to "hear that prophet." "Him shall ye hear in all things whatsoever he shall say unto you." They will be given an opportunity to learn obedience under the favorable conditions of Christ's kingdom.

Those who do learn obedience will be granted everlasting life, and then the eternal purpose of God will be accomplished, when man will be "crowned with glory and honor and set over the works of his hands" here on earth.

## Chosen to Bless Others

**MEMORY VERSE:** "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Gen. 12:2

### **GENESIS 12:1-3, 7; 17:1-8**

THE promise that God made to Abraham is the basis of the hope that motivates every true Christian. This hope is centered in the seed of Abraham and the great privilege they will have in blessing all the families of the earth. It was because of the faithfulness of Abraham that God chose him and rewarded him so richly. God made his oathbound covenant to him after the greatest test of faith in Abraham's life. It is in this covenant, recorded in Genesis 22:16-18, that God expresses the means by which Abraham will be a blessing:

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou

hast obeyed my voice."

The natural seed of Abraham have believed down through the ages that they were the seed that God would use as an instrument to bless all the families of the earth. But the Apostle Paul, in Galatians 3:16, states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." So the real seed of Abraham, as it relates to the promise, is not the Jewish nation, but Christ Jesus.

"Christ" is from the Greek word "Christos," which means anointed. This expression had a peculiar significance to the Jews, because the anointing of their kings and priests with oil pictured their installation into office with the power and authority of God. The great mystery, with respect to the anointed of God, that was kept hidden in ages past, but "is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5), is that "as the body is

one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—I Cor. 12:12

Here the apostle is comparing the church, or "the Christ," to the human body, which has a head and many members. This thought is emphasized by the apostle in Galatians 3:26-29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

To be counted as heirs of Abraham individuals must have faith in and be baptized into Christ. These, as members of The Christ, will have the privilege of living and reigning during Christ's thousand-year kingdom. (Rev. 20:4, 6; Rom. 8:17) As kings and priests they will be the administrators and the instruments of blessing.

It is during this millennial reign of Christ and his church (the seed of Abraham) that the blessings which God promised would come through Abraham will have their fruition. Jesus, when speaking to the scribes and Pharisees, said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

The mental vision that Abra-

ham had of the glorious day of Christ is expressed so beautifully by the prophets: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (Isa. 35:5, 6) "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah 4:1-3

The universal nature of the blessings to be extended to the world because of God's promise to Abraham is recorded in Revelation 21:3, 4, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

## Liberating the Oppressed

**MEMORY VERSE:** "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

—Exodus 20:2

### EXODUS 3:7-10; 19:3-8

THE Apostle Paul, in referring to the deliverance and subsequent experiences of the children of Israel, said, "Now all things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

—I Cor. 10:11

We find that, in harmony with this, Egypt pictured the world in the Bible. (Hos. 11:1; Isa. 19:19-22) The Israelites who were in bondage and slavery in Egypt were the Lord's people. They were held in bondage without hope of release by their oppressor or through their own power.

Prominent in God's arrangement for the deliverance of the children of Israel was the passover. The account is recorded in the 12th chapter of Exodus. The death of the firstborn of Egypt was the tenth and last plague visited upon the Egyptians. Previous plagues had not moved Pharaoh to release the children of Israel, but God's promise was

that this last plague—the death of all the firstborn—would cause the Egyptians to expel them from the land:

The children of Israel were to be saved from this plague by means of the arrangement of the passover. God told Moses to instruct the Israelites to take out from the flock a lamb of the first year, without spot or blemish. The lamb was to be slain "at even" on the 14th of Nisan. The blood of the lamb was to be sprinkled on the door posts and lintels of the house, and all the children of Israel were instructed to be inside their houses. And at midnight, when the death angel passed through the land, the firstborn of Israel would be saved because of the sprinkled blood. In Exodus 12:30, 31 we read, "And Pharaoh rose up in the night . . . and there was a great cry in Egypt . . . and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my peo-

ple, both ye and the children of Israel."

The children of Israel took a spoil from the Egyptians and left Egypt with a "high hand" on the day after the passover—on the 15th of Nisan. (Num. 33:3) Then subsequently the nation experienced a second deliverance when they were, by the power of God, enabled to cross the Red Sea, and Pharaoh and his minions were destroyed in the closing waters.

These things, states the apostle, were examples picturing the reality—the liberation of the oppressed human race. The passover lamb pictured Jesus. The apostle states that he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), and that he was "the Lamb slain from the foundation of the world." (Rev. 13:8) But in I Corinthians 5:7 we have the statement that Jesus is the anti-typical passover lamb: "For even Christ our passover is sacrificed for us."

And so the blood of Jesus provided on Calvary's cross is for the ultimate liberation of the whole world of mankind, but this great deliverance is to be accomplished in the next day—the day of Christ's thousand-year kingdom—which is yet future. In the meantime, during this nighttime of the Gospel Age the church of the firstborn in the reality is being passed over. These are those "which follow the Lamb whithersoever he

goeth," who have been willing to give up their own wills and sacrifice their very lives in the service of the Lord, the truth, and the brethren. Because of this they have become the firstfruits unto the Lord. (Rom. 8:29; Heb. 12:23; Jas. 1:18; Rev. 14:4) If faithful, they will have the privilege of living and reigning with Christ during the kingdom.—Rev. 20:1-4

Jesus said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." (Matt. 12:28, 29) And so it is in the kingdom. Partial liberation of mankind will be accomplished when the blood of Christ is applied on behalf of Adam, and as a result the curse of adamic sin will be lifted from the human race.

But in the resurrection, mankind will return with the same mind that they took into the grave. It will require the thousand years of Christ's kingdom, under the righteous rule of Christ and his church, and under conditions free from Satan's influence, to spoil Satan's goods. These "goods" are selfishness, greed, pride, and all the other weaknesses of the flesh. When all enemies are destroyed, then the oppressed world of mankind will be fully liberated.—Cor. 15: 24-26

## Unifying a People

**MEMORY VERSE:** "The Lord our God will we serve, and his voice will be obey."—Joshua 24:24

**JOSHUA 24:1-7, 14, 15, 24**

VOLUNTARY obedience to God's righteous and just laws always has been and always will be the principal standard by which he judges his people. The motivation for such obedience, however, becomes the crucial test in the long run, for it is only obedience motivated by a supreme love for God and his righteous principles that will endure.

In our lesson today, Joshua, at the end of a long and fruitful life, desired to leave with the children of Israel an exhortation to faithfulness and obedience that would long be remembered and unite them as a people. He recalled to their minds the many demonstrations of God's overruling providences on their behalf, how he had brought them out of Egypt, and how he had delivered into their hand all the nations round about who opposed them, even sending hornets on one occasion against the Amorites "which drave them out from before you. . . . And

I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."—Joshua 24:12, 13

All of these demonstrations of favor by God were because of the obedience of the Israelites, and his promise was that he would continue to bless them if they remained obedient. On the other hand, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."—Joshua 24:20

It was their faith and obedience to God that separated them from the idolatrous nations round about. This was the real unifying force that they had as a nation. They were the people of God. (Deut. 7:6-8; Amos. 3:2) We know that as a nation they vacillated between faithfulness and unfaithfulness until their final test was their failure to recognize and accept their Messiah, Jesus.

Because of this they were cast off as a nation and they lost the long-cherished promise of being the seed of blessing. (Matt. 23:38; Rom. 11:7) Jesus, speaking to the scribes and Pharisees, said, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:42, 43; Rom. 9:30; 10:19, 20

The Apostle Peter picks up the theme of this transition, "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a

peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Peter 2:3-10

This new nation, unified unto God under the banner of faith, is composed of both Jews and Gentiles. These are those who have come to know that it is impossible to obtain salvation by works of the flesh. (Rom. 3:19, 20) They realize that it is only through faith in the blood of Christ that their goal is obtainable.—Rom. 3:28-30

This unification unto God under the headship of Christ is expressed by Jesus in his prayer recorded in the 17th chapter of John: "Sanctify them through thy truth: thy Word is truth. As thou hast sent me unto the world, even so have I also sent them into the world. . . . neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—vss. 17-21

The members of this new nation of "Israelites indeed are made one with the Head because of their love for God and his righteous purposes, and their heart's desire to be obedient to his laws and precepts.

## In the Midst of Change

**MEMORY VERSE:** "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."—I Sam. 12:24

### **SAMUEL 12:13-18, 22-24**

OUR lesson today is a demonstration of God's faithfulness to his people. The nation of Israel was selected by God to be his people. The Scriptures state, in Deuteronomy 7:6, 8, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." "Because the Lord loved you and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

When Israel entered into a covenant with God at Mount Sinai they agreed to obey his laws, and as a reward for faithfulness and obedience the Lord states, "Ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:6) And in

addition, as Ruler over them God promised to deliver their enemies into their hands and to bless them in basket and store. As the people of God they had experienced the overruling providences of the Lord in their behalf in many ways.

But in their contacts with the nations round about they became enamored with the concept of a government like their neighbors. They desired a king that they could see and look up to—a symbol—and so they rejected God as their Ruler. "We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."—I Sam. 8:19, 20

When Samuel protested to the Lord that he felt the people had rejected him, the Lord said, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me,

that I should not reign over them.”—I Sam. 8:7

God, realizing their weakness, had forgiven the nation for their rejection of him and accepted the changed arrangement, saying, “If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye also the king that reigneth over you continue following the Lord your God.” (I Sam. 12:14) On the other hand, “if ye will not obey the voice of the Lord . . . then shall the hand of the Lord be against you.”—vs. 15

Israel’s change was not for their best interests, for their kings, with a few exceptions, did not give them the strength and guidance that they needed, and often the king himself led them astray. They became “stiff-necked,” and resented the warnings that God sent to them through their prophets, many of whom were put to death.

When Jesus came he admonished the Jews for their lack of faith and their gross disobedience. “Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the

prophets. Fill ye up then the measure of your fathers.”—Matt. 23:29-32

Because of their continual disobedience and failure to repent, Jesus stated in Matthew 23:38, “Behold, your house is left unto you desolate.” So Israel was cast off as a nation, and the promise to become a nation of kings and priests became barren. The Apostle Paul states in Romans 11:7, “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.”

But the Apostle Paul wants to make the point that in spite of Israel’s unfaithfulness and disobedience, in spite of having slain the prophets—and more than this, having slain his only begotten and beloved Son on the cross—our Heavenly Father will direct his mercy and love toward his chosen people. The apostle states in Romans 11:26, 27, 29, “And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. . . . For the gifts and calling of God are without repentance.” They will have an opportunity for life in the kingdom.

What a wonderful assurance to us who are of the “election,” who were not a people but now are the people of God, to realize his faithfulness, love, and mercy!

# **Christian Life and Doctrine**

## **Our Invisible Helpers**

**"The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7**

WE DO not know very much about the angels, for the Bible was not specifically written to reveal truths concerning them. They are mentioned many times in the Scriptures, but only in connection with the manner in which God has used and continues to use them in the outworking of his plan of salvation for the fallen human race. However, these incidental references to the angels do furnish us with information concerning their nature, and in a general way the plane of life which they occupy.

For example, Psalm 8:3-5 reads, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou are mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." This passage of Scripture furnishes us with considerable information concerning man, and incidentally indicates that the angels were created on a higher plane of life than man—that man was made "a little lower than the angels."

In Hebrews 1:4 we find a reference to the resurrected Jesus. We are informed that he was "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." In these two passages we learn that the angels are of a higher creation than man and on a lower plane of life than the resurrected Jesus.

Hebrews 1:13, 14 informs us concerning the ministry of angels on behalf of the followers of Jesus. We read, "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?" No, God did not invite the angels to sit on his right hand as he had invited Jesus to do. The assignment for the angels in connection with his plan was that they be "ministering spirits, sent forth to minister for them who shall be heirs of salvation." This, of course, is in harmony with our text, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

In Matthew 18:10 we are furnished with interesting and encouraging information concerning our ministering spirits. Speaking of his disciples Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." What an intimacy this indicates between the holy angels and God! They always have access to him. They behold his face—suggesting that they are in favor with him, and that they know his will concerning those of his people on earth to whom they minister.

### **Old Testament Record**

There are many references in the Old Testament to God's use of the angels in connection with the out-working of his plan and in his dealings with his ancient people. When God confirmed his covenant with Abraham, following the demonstration of his willingness to offer up Isaac as a burnt offering, he used an angel to convey the necessary information to Abraham. We read, "And the angel of the Lord called unto Abraham out of heaven." It would seem reasonable to conclude that God used the angels to communicate important information to his people on many occasions. In fact, the Scriptures so indicate.

When the time came to seek a bride for Isaac, Abraham sent his trusted servant, Eliezer, on this mission, and he said to him, "The Lord shall send his angel before thee." (Gen. 24:7) No doubt this angel of the Lord helped to shape the experiences of Eliezer on this journey so that he would come in contact with Rebekah and that she would return with him to Isaac and become his bride. The Lord cares for and guides his people, of course, through his Holy Spirit, which is his holy power; but it may well be that one of the means by which he exercises his power is through the holy angels.

### **Balaam—Numbers 22:1-35**

We find another interesting reference to the ministry of angels in connection with God's dealings with Balaam. The children of Israel were still in the wilderness. The Lord had given them victory over their enemies, especially the Amorites. The Moabites become fearful, and their king, Balak the son of Zippor, "sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

The messengers who were sent by Balak to Balaam were provided with rewards to offer Balaam. Balaam invited the messengers to stay overnight with him, and promised to give them his answer in the morning. Incidentally, we might say that it is unwise to invite temptation to stay overnight. However, the next morning "God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Balaam informed the messengers that he

would be unable to co-operate, and they returned this information to Balak, the king of Moab.

Then Balak "sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."

We are not to understand from this that Balaam was a true and sincere servant of the true God. Jude, in the New Testament, speaks of those who "ran greedily after the error of Balaam for reward." (Jude 11) Balaam evidently had respect for the power of God to interfere in the affairs of nations, and he did not want wilfully to go against the God of the Israelites, but he wanted the reward, and was hoping that now God would give him the permission to curse them, which he so much wanted to do.

And God did give Balaam permission to go with these messengers, but with the explicit instruction not to do anything that he did not give him permission to do. Actually, God never did give Balaam permission to curse his people. However, Balaam may have thought that the Lord would finally give him this permission, so he saddled his ass for the journey. It was here that God, through his angel, interfered. We read that "God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him." The ass refused to proceed as Balaam directed. The angel of the Lord stood in the way, and the ass "turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way."

The ass tried to proceed, but was diverted by the angel and finally fell down and was smitten by Balaam. Seemingly the ass then began to talk to Balaam, reproving him for his action in smiting her. Actually, it was the angel who was doing the speaking. And then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way.

We think there is a good lesson in all of this for the Lord's people, all of whom seek to understand the providences of the Lord and to do his will. But there are times, probably, with all of us when we want to do our own will so badly that we misinterpret some of the providences of the Lord to make it appear that he is agreeing with us. This is what Balaam had done, and until his eyes were opened to behold the angel of the Lord he blamed the hindrances of his course of action on the ass. Let us not do this. Let us realize that if the Lord prevents our doing the things which perhaps we so much wish to do, having decided that these are the things the Lord wants us to do, let us not blame this on the "ass," but let us realize, as Balaam found out, that the angel of the Lord is taking a hand in our affairs and preventing us from doing the things that would be detrimental to us as new creatures in Christ Jesus. This is one of the ways in which our guardian angels are caring for us; that is, they are hindering us, if we follow the leadings of the Lord, from taking a course in life that would not be advantageous to us as new creatures.

### **Joshua and Jericho**

In the sixth chapter of Joshua we are presented with another interesting ministry of the holy angels in connection with the capture of Jericho under the leadership of Joshua. This narrative is introduced in verses 13-15 of chapter 5, which we quote:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a

man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

The word "angel" is not used in this scripture, but we think that they are referred to as the Lord's host, of which the one to whom Joshua speaks explained that he was their captain. As we know, this captain of the Lord's host gave instructions to Joshua as to how to capture the city. Apparently, through the captain of the Lord's host the Lord instructed Joshua that he should cause his army to march around the city once each day for six days, the seven priests bearing before the ark seven trumpets of rams' horns. Then on the seventh day they were to encompass the city seven times, and the priests were then to blow on the trumpets.

With the completion of the seventh encirclement, in addition to the blasting of the trumpets, the people were to shout; and when that occurred the walls of the city fell down. It has been suggested by some that it was the vibration from the tremendous noise of the trumpets, and the shouting of the people setting up strong vibrations that caused the walls to crumble; but we think that the better explanation is that the Lord's host of angels, with their captain, brought about this great destruction.

We know that angels are quite capable of this sort of service, for in Acts 7:53 we are told—and we quote the Revised Standard Version—that the Israelites "received the law as delivered by angels." The giving of the law was accompanied by thunder, and lightning, and earthquakes. And we think it reasonable to suppose that the angels of

God brought about these phenomena of nature, and if this be true, certainly it would be no problem for them to destroy the wall of Jericho.

### **Extra Help**

We think that here we have a good illustration of God's dealings with us. He has made every provision for our victory through faith based upon our loyalty to the Word of God. Paul speaks of this provision as the armor of God—the armor of truth, that is. But if we had only the truth to protect us against the world and Satan, we would soon be overcome. So God has provided extra help as he did with Joshua.

Joshua and the Israelites let the people of Jericho know of their presence, but only the angels could destroy the walls of the city to gain them entrance.

The blowing of the trumpets and the shouting of the people, no doubt, struck fear into the hearts of the citizens of Jericho and made them easy prey for the Israelites once the protecting walls were no longer hindering them from entering the city. So with us, if we are faithful in proclaiming the truth and used as servants of the Lord, but only under the panoply of the holy angels are we protected and assured of victory at the end of the racecourse.

In Judges 6:12, 13 we have another account in which an angel is used to give assurance of help to a servant of God who was discouraged, this servant being Gideon. At the time Israel was a virtual captive in the hands of the Midianites and there was much distress among them. And the Lord sent his angel who "appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

At this point Gideon seemed to have little faith that the

Lord would do anything for Israel. But the angel of the Lord continued his instructions and, as we know, eventually Gideon was used to defeat the Midianites and to deliver Israel. From this account we infer that one of the situations in which the Lord uses his ministering spirits to minister unto the heirs of salvation in this age is in a time of discouragement. Gideon knew of the accounts that had come down to them from more ancient times concerning what God had done on behalf of his people, but seemingly nothing was then being done, and the fact that the angel called him a mighty man of valor seemed empty under the circumstances.

Probably all the Lord's people have had periods of discouragement when it seems that the Lord has forsaken them, and yet out of these situations there develop circumstances which reveal that God is truly on their side, helping them in every time of need and causing all thing to work together for their good.

### **An Angel Delivers Daniel**

In Daniel 6:22 we have another reference to God's use of angels to deliver one of his servants. It was the circumstance in which King Darius was induced through subtle maneuvering to cast his trusted friend and servant, Daniel, into the lion's den. The king thought he had no way to avoid doing this, but he was deeply grieved over the fact that he could find no way out.

All night long he was worried about it, and in the morning went immediately to the lion's den to see if perhaps Daniel's God had done something about it. "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

How happy the king must have been when he heard the voice of Daniel coming to him out of the lion's den, saying

to him, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." What wonderful deliverance this was of one of God's people by the power of an angel!

The Lord's people today are not in danger of being cast into a literal den of lions, but it is still true that our Adversary the Devil like a roaring lion goeth about seeking whom he may devour. He will continue to do this until in the Lord's due time he is bound and his devouring strength and deceptive wiles are brought to an end. And that time has not come, so let us rejoice in the fact that today, as in the past, the angel of the Lord encampeth round about them that fear him, and delivereth them.

### **Twelve Legions**

Moving into the New Testament we find many references to the holy angels and how the Lord used them. We recall the time at Gethsemane when Peter drew his sword to defend his Master against the howling mob which had come out from Jerusalem to arrest him. Jesus commanded Peter to put up his sword, and reminded him that he had twelve legions of angels to deliver him if it was his Father's will that he be delivered. He did not need the help of Peter and his flimsy sword.

In the 10th chapter of Acts we have the account of the conversion of Cornelius, the first Gentile convert, and this development in the plan of God was brought about, in part at least, by the service of angels. First, Cornelius had a vision in which an angel of God came to him and said, "Thy prayers and thine alms are come up for a memorial before God." The angel then directed Cornelius to "send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

Cornelius did as instructed and sent messengers to Joppa, who contacted Peter. Meanwhile, Peter had been given a vision, which he interpreted later to mean that he should no longer speak of Gentiles as being unclean—not, that is, if they accepted Christ and repented of their sins. The lesson to Peter was, as he said, “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”—Acts 10:34, 35

### **Peter Delivered**

Acts 12:1-16 presents the account of Peter being delivered from prison by an angel. It was the purpose of Herod to take Peter's life, but since it was the Passover season he decided to wait until after this because he did not wish to offend the Jews. The Jews were pleased that he had arrested Peter. Perhaps they were not so callous as to enjoy the idea of Peter's execution during the Passover season. Peter, therefore, was kept in prison, but prayer was made without ceasing unto God for him.

But finally the time came when Herod decided to bring him forth, and we read that “the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel de-

parted from him.” (Acts 12:7-10) This great deliverance was wrought by an angel. The account states that the iron door of the prison opened of its own accord as Peter and the angel approached it. This did not really happen of its own accord, because it was the power of God exercised through the angel that opened the door.

What a wonderful lesson this is for us! How many iron doors confront us as we endeavor to follow in the footsteps of Jesus? And how wonderful it is, as we continue to put our trust in the Lord, to see these doors open one after another. It is not by our strength or wisdom, but it is because the angel of the Lord encampeth round about them that fear him, and delivereth them.

Peter, after fully realizing what the Lord had done for him through the angel, made his way to the house of Mary, the mother of John. The brethren were holding a meeting there that night, and together were praying for Peter. Peter knocked at the door of the gate and “a damsel came to hearken, named Rhoda. And when she knew Peter’s voice, she opened not the gate for gladness.” We can truly imagine her excitement! She ran in and told how Peter stood before the gate, and the brethren who were praying for Peter said to Rhoda, “Thou art mad.”

At first it might appear that these brethren did not have much faith in their prayers, but possibly they were not praying for Peter’s deliverance, knowing that Herod had killed James, the brother of John, and may have taken for granted that Peter would also be killed. The burden of their prayers may have been that he be given strength to go through this final ordeal of his life of sacrifice. Naturally, when he was not killed, but delivered by an angel, and appeared at their home, and his appearance was announced by Rhoda, they thought she was mad. But finally he was given admittance and joined the brethren. And what a happy deliverance this must have been!

We have in this not only a good illustration of our

Heavenly Father's ability to deliver his people from all circumstances which are out of harmony with his will for them, but also of the fact that his will is not always the same for his individual servants. He permitted James to be killed, but he delivered Peter. So, as we watch the providences of the Lord, let us never be discouraged because the Lord may not deal with us as he does with some others; his wisdom knows best what is good for each of his children. May our faith rest in this, and continue to rejoice in the fact that one of the means by which God exercises his power for our protection and guidance is through the angels—those angels of the Lord which encampeth round about those who fear him, and delivereth them.



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## Though It Tarry

HABAKKUK served Judah as a prophet shortly before the nation was taken into captivity to Babylon. The nation was in a state of chaos at the time. The book which bears his name presents his message to a considerable extent in the form of a dialogue in which we find the prophet asking questions and receiving answers from the Lord.

Habakkuk's first inquiry of the Lord pertains to the situation in Judah by which he was surrounded. We quote: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."—Heb. 1:2-4

Here we sense the bitter anguish of Habakkuk, brought about to a large extent by the fact that apparently the Lord was doing nothing about the evil that was rampant in the nation. And as we reflect upon this we can sense in it the feeling of God's righteous people throughout all the ages as they likewise have endeavored to understand why God permitted so much evil and iniquity to continue in the earth. The subject of why God permits evil has had a prominent place in the minds and hearts of all who would like to see conditions in the earth better than they have been.

God replied to Habakkuk on this point. "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans

[Babylonians], that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.”—Hab. 1:5-10

Here the Lord is explaining to Habakkuk that he is not overlooking the intolerably wicked situation in Judah, and that he does propose to do something about it. He explains that he will take action against this wickedness in Habakkuk's own days. This in itself could have contained some measure of comfort for the prophet, for he had asked the Lord, “How long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!” And while Habakkuk did receive assurance from the Lord that action would be taken against the wickedness in Judah, he still did not understand just what the Lord was doing, or why.

### **Habakkuk's Question**

Not grasping the full import of what the Lord had said concerning the Chaldeans, a bitter and hasty nation, visiting Judah he asked, “Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the

fishes of the sea, as the creeping things, that have no ruler over them?"—Hab. 1:12-14

Habakkuk's problem now was to understand why the Lord would use a people who were more wicked even than the people of Judah to punish them. In his inquiry of the Lord concerning this he stresses the Lord's holiness. God, he said, was his Holy One. And what am I to think about the method you are using to put down the wicked situation that exists in Judah? After extending the details of his question throughout the remainder of the chapter, Habakkuk continues (chapter 2, vs. 1), "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved (margin, I am argued with)."

The Lord's answer to Habakkuk was readily forthcoming. Habakkuk says, "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time. but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."—Hab. 2:2-4

This was the Lord's answer to Habakkuk as to why he would use the wicked Babylonians to punish Judah. Actually, so far as the immediate present was concerned, it was no answer at all. What the Lord really does in his reply is to lift the controversy out of its local setting and give it a world-wide application. In the answer it is also indicated that only the just, on the basis of faith, will be able to understand, appreciate, and live by this answer.

The vision referred to in the answer is that great vision of truth which began to unfold when God said that the seed of the woman would bruise the serpent's head, and when it was amplified by his promise to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." This was the great vision of truth that permeated

the prophecies of the Old Testament. In this great plan of the ages to destroy all evil—even Satan himself—could be understood all the individual and local situations in which men and women have suffered because of sin. Only when this vision is understood is the answer seen clearly as to why God permitted evil.

The Lord explained to Habakkuk that this vision was for an appointed time. Habakkuk could not expect to understand it then, “but at the end it shall speak, and not lie: though it tarry [seem to tarry], wait for it because it will surely come [in God’s due time], it will not tarry.” If Habakkuk’s faith was able to grasp this assurance, which doubtless it was, he received a great comfort from it because it would assure him that while he could not understand the meaning of all that God was doing at that time there was an explanation which would be forthcoming when in the end the vision spoke.

Our King James Version reads, speaking of the vision, “It will surely come, it will not tarry.” The Septuagint version reads, “Though he may tarry, wait for him; for he will assuredly come and will not fail.” Fundamental to this great vision of truth is the fact that there is a personality associated with it—the great Christ, the Messiah of promise.

### **New Testament Confirmation**

The Apostle Paul understood the significance of the vision promised to Habakkuk from this standpoint. He wrote to the Hebrew brethren, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith.” (Heb. 10:36, 37) How comforting it is to us today to realize that we are living in the time when this great vision of truth is speaking as it never did before—the day in which he has come—and because of this those who are faithfully watching now understand why God permits evil.

They know also that the end of the reign of sin and death is drawing very near, and in that also they rejoice. With the end of the reign of sin and death there comes a time of joy and happiness when there shall be no more pain and no more death. How glorious to be living in the time when the vision is speaking! While the time has not arrived as yet, we know that it is drawing near when, as the Prophet Habakkuk said, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." —Hab. 2:14

### **Habakkuk's Prayer**

Much in the second and third chapters of Habakkuk is denunciation against wickedness and wicked people. In verse 20 of chapter 2, however, the Lord gives us assurance that he has not lost control over the permission of evil. We read: "But the Lord is in his holy temple: let all the earth keep silence before him." How reassuring it is to realize that no matter how much evil flourishes throughout the earth the Lord has not lost control of the situation!

Habakkuk sensed that, despite all that the Lord had threatened and the review of wickedness which he presented, in God's due time the vision would speak, and that then the great Messiah of promise, together with his associates, would establish peace and righteousness throughout the earth and then the whole earth would be filled with the glory of the Lord.

But Habakkuk, like many of the Lord's righteous people through the ages, was impatient. He knew that the Lord was capable of taking full control of the situation any time he wished, and could not see the need for waiting for some future day for this to happen. So we have his prayer, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

First in Habakkuk's prayer was his acknowledgment of fear when the Lord revealed to him the calamities that were coming upon the nation. Perhaps he felt that he could not endure even the sight of what this would involve, so he prayed, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." In other words, he seems to be asking the Lord not to wait for some distant future time, in which to reveal himself through the vision that would then speak, but even before that "in the midst of the years make known; in wrath remember mercy." The expression, "revive thy work in the midst of the years," could be a request for the Lord to take hold of the evil situation in the world right then, bring it to an end, and establish righteousness. Why delay such a glorious outcome?

But this was not the Lord's will. He knew that there were yet countless millions of people to be brought in to the world who would benefit from the experience of evil. He knew that he had the ability when the time came, through the kingdom of the Messiah, to restore those who had suffered and died meanwhile, and that together all would receive of his blessing when his glory would fill the earth.

### **Habakkuk Speaks Again**

After learning of all the calamities which the Lord would visit upon the wicked, Habakkuk said, "When I heard my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops."—Hab. 3:16

But despite Habakkuk's distress and foreboding he maintained his trust in the Lord and expressed his assurance that no matter what happened he would rejoice in the Lord. "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the

fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

How sublime is this expression of trust in the Lord! It is the more wonderful when we realize that the one who made it had declared himself to be afraid because of what he had heard the Lord say. His "belly trembled," his "lips quivered" at the voice of the Lord. "Rottenness" entered into his bones, and he "trembled." And he expressed a desire to "rest in the day of trouble," evidently referring to rest in death.

While not much is known about Habakkuk's personal life he is believed to have been a farmer. And in his expression of trust in the Lord he refers to essentially all the things with which a farmer would be concerned. His fig trees might fail; there might be no fruit on the vine; the labor of the olive might fail, and the fields would yield no meat; the flocks would be cut off from the fold; there would be no herd in the stalls. With all these things occurring in a farmer's life there would seem to be not much left for which to live, but despite this Habakkuk said, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

It is a joy to serve the Lord under favorable conditions, but the real test of our faith in him and devotion to him results from adversity. In Habakkuk we have a wonderful example of what should be our attitude when the Lord permits trials and tests to come upon us. If we rejoice in the abundance of good things which he supplies today, will we also rejoice in the God of our salvation tomorrow when many or all of these good things are removed? We should be able to, especially since we are living in the time when the vision of truth is speaking and the presence of the Son of man is enabling us to see the glory of the divine plan of the ages.

## Witnesses for Jesus

**"Ye are the light of the world. A city that is set on an hill cannot be hid."—Matt. 5:14**

WHEN Jesus appeared to his disciples for the last time before returning to the heavenly courts, he said to them, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) The Apostle John testified, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20:4

In II Corinthians 5:20 the Apostle Paul describes the followers of Jesus as "ambassadors for Christ," and explains that there has been given to them "the ministry of reconciliation." (vs. 18) From these and various other scriptures, it is evident that the faithful followers of Jesus are looked upon by him as his representatives in the earth—those who, as stated in our text, are the light of the world.

Jesus' Sermon on the Mount, (Matthew 5) of which this text is a part, seems designed to set forth in considerable detail the righteous standards of conduct to which these are expected to hold. Verses 3-12, which contain what are often described as the Beatitudes, are a sort of summary of the entire sermon. There is very little in this Sermon on the Mount dealing with the doctrinal features of the divine plan, but, as we have suggested, its subject matter concerns

mostly the way of life and the heart condition of those who will in their faithful ambassadorship be the proclaimers of these doctrines.

In a nominal way the scribes and Pharisees of Jesus' day temporarily occupied this position, although they had already lost the favor of God and various announcements of doom had been made against them. Because a new age was dawning in which an entirely different work would be carried out, Jesus deemed it important to instruct those who would be his representatives in the new way of life so beautifully set forth in his Sermon on the Mount.

### **Poor in Spirit**

The first beatitude reads, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) Being poor in spirit is not related to poverty along material lines. One might be destitute of the ordinary comforts of life and yet not be poor in spirit at all. On the other hand, one might be wealthy according to the standards of this world and yet be poor in spirit. One is poor in spirit when he recognizes his undone condition as a member of the sin-cursed and dying human race. The thought is expressed very well in the question that is usually asked one who is about to be baptized. That question is whether or not there is a recognition on the part of the candidate that he is a sinner, and that apart from Christ he has no standing with the Lord.

But a recognition of this basic fact, upon which we are brought into the divine family through Christ, must continue with us throughout our entire course in the narrow way. It is not enough that we express it once at the time of our immersion in water, but should be one of the guiding principles of our Christian life. "Blessed are the poor in spirit." Only those who recognize their poverty of spirit apart from God can have hope of participating as a joint-heir with Jesus in the kingdom of heaven.

## The Mourners

The second beatitude reads, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4) Taking this statement literally, it is not true. There are millions of people who mourn that are not comforted. Even followers of Jesus frequently encounter situations which cause them to mourn, and they continue to mourn—at least for a time. Paul speaks of rejoicing with those who do rejoice and weeping with those who weep, so even those who do not have immediate cause for mourning themselves, weep because of the difficulties encountered by their brethren in Christ.

The mourning here referred to by Jesus is, in fact, our expression of sympathy toward those who are suffering affliction. In this Jesus is our greatest example. We think of the time when Jesus' friend Lazarus became ill and died. Jesus returned to Bethany and mingled with those who were mourning. Realizing the heartbroken condition of those present, and that scenes of this nature were taking place every day and would continue to do so until the kingdom was established, Jesus' own heart was touched, and in the shortest verse of the Bible we read, "Jesus wept."

And Jesus did more than just weep. He used the occasion to do something that must have truly comforted the hearts of Martha and Mary, and all the friends of Lazarus. He awakened Lazarus from the sleep of death. Can we doubt that in this situation Jesus' own heart was comforted? The fact that he could and did help those who were sad must have done much to remove the Master's own tears in this situation of mourning.

What a noble example of mourning for others we have in Jesus! And if we take this example to heart we will want to do all we can to comfort others. Indeed, this is a part of the commission of the Holy Spirit—not only to Jesus, but to all his followers. We are to "bind up the brokenhearted,"

and to "comfort all that mourn." (Isa. 61:1, 2) This work of comforting is accomplished through the proclamation of the Gospel of the kingdom, and there is no more effective way of removing sorrow from the hearts of those whose families have been visited by the Grim Reaper, Death, than to assure them of the future blessings of the kingdom—blessings of health and life; even the blessing of the resurrection of the dead.

In doing this we find that we ourselves are made glad, because the sorrows of the moment are superseded by the joy that has come into our own hearts through the effort we have thus made to sympathize with others. This is the thought set for in Proverbs 11:25. The marginal translation reads: "The soul of blessing shall be made fat: and he that watereth shall be watered also himself."

### **The Meek**

The third beatitude is, "Blessed are the meek: for they shall inherit the earth." To be meek is to be teachable—teachable, that is, concerning the things of God as revealed in his Word. It is important to be meek, because we need to know the Lord's will as clearly as possible in order that we may do it. The thought is set forth by Paul when, in writing to Timothy he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) Our striving to rightly divide the Word of truth is in order that we may be workmen who have the Lord's approval.

The importance of this is set forth by Jesus in his address to the scribes and Pharisees as recorded in the 23rd chapter of Matthew. In this chapter Jesus pronounces a series of eight woes upon the scribes and Pharisees, and a study of these helps us to see a larger meaning to his Beatitudes, or blessings, upon his followers. For example, Jesus' statement that the meek shall inherit the earth seems out of harmony with the wonderful hope of glory, honor, and im-

mortality that is held out to those who are called to the high calling. But when we read the contrasting woe we get the thought of what Jesus had in mind. He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves."—vs. 15

The ancient Israelites, through their religious leaders, were the light of the world for their day. Many of them took this thought seriously and, as Jesus indicates, they encompassed sea and land to make proselytes; that is, to convert the Gentile world to Judaism. But the difficulty was that they were not meek and had not discerned the true will of God, so in the message of instruction that they used they led those who became interested further away from God than they were before.

We of the Gospel Age are not promised a home on earth, nor will we inherit the earth in that sense, but the earth is our field of service. In a limited sense we enter into this field of service now by going into all the world to preach the Gospel, and herein lies the importance of meekness—teachableness. Otherwise we might find ourselves in the position of the scribes and Pharisees, instructing the people in the wrong thing rather than serving as true ambassadors to reconcile the believers to God.

Our promised future inheritance of the earth is truly a large one. It applies principally to the future, when the church will be living and reigning with Christ for the blessing of all mankind. None but those who possess the quality of meekness at the present time will enter into that glorious future inheritance. What we do today in bearing witness to the truth is preparing us for the future time when, together with Jesus, we will have the privilege of causing the knowledge of the Lord to fill the earth as the waters cover the sea.

## Hungering for Righteousness

The fourth beatitude reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." There is no misunderstanding the expression "hunger and thirst." There is nothing hypocritical about being hungry and thirsty. And it is this genuine desire for righteousness that Jesus is talking about.

In one of Jesus' woes pronounced upon the scribes and Pharisees he notes their desire to quibble over details rather than having a true thirst after God and after his righteousness. We quote: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?"—Matt. 23:16-19

This is simply describing the custom of Jesus' day in the relationship of the scribes and Pharisees to the people. It indicates their willingness to make proverbial mountains out of mole hills in order to reveal their supposedly great wisdom. But this was not pleasing to the Lord. They did not indicate a true desire to know and to do his will.

Let us not think that there is no danger today for any of us to be led into a situation of this kind. When we attend a Bible study, what is the real motive of our hearts? In what we say at the meeting, and the questions that we ask, are we truly seeking to be filled with the righteousness of God, or merely showing others how well we can dispute?

Are we truly hungering for righteousness, not only in our meetings, but in our fellowship and association with the brethren generally? These are questions of which the beatitude concerning hungering and thirsting might well re-

mind us, as we pursue our efforts at getting better acquainted not only with the technicalities of God's plan, but with God himself, as he reveals himself through his plan.

### **The Merciful**

The fifth beatitude, "Blessed are the merciful: for they shall obtain mercy," is basic among God's requirements of all his people. So important is it that Jesus incorporated it in his prayer: "Forgive us our trespasses, as we forgive those who trespass against us." While this is part of a prayer, on another occasion Jesus made it even more emphatic by say that unless we do forgive men their trespasses, neither will our Heavenly Father forgive us.

And how much we need the mercy of God! There is not a day that passes but what we come short of the complete doing of his will. If we did not obtain mercy from him, we would soon be outside of his favor entirely. So let us endeavor to exercise mercy—and this includes mercy toward those who really transgress against us, not mercy toward misunderstandings. Where there is merely a misunderstanding there is no call for mercy, because those misunderstandings can be cleared up. But when we experience the efforts of another really to injure us, then we need to exercise the quality of mercy. God does not misunderstand us. We actually transgress against him and he forgives—shows mercy—and we should endeavor to be like God in our exercise of mercy toward our own debtors.

### **Heart Purity**

The sixth beatitude is, "Blessed are the pure in heart: for they shall see God." Purity of heart is well illustrated in one of Jesus' woes upon the scribes and Pharisees. We quote: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind

Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.”—Matt. 23:25, 26

The thought here clearly is inward purity rather than an outward profession of purity. Jesus said that those who are pure in heart shall see God. There is a sense in which the Christian sees God at the present time—sees him, that is, through the glorious truth of his Word which reveals the attributes of his character: wisdom, justice, love, power. But in a still more realistic sense, those who are faithful in doing his will now, shall have the inestimable privilege of being with him, of beholding his glory throughout all the ages of eternity. What a blessing indeed this will be!

### **Peacemakers**

The seventh beatitude is, “Blessed are the peacemakers: for they shall be called the children of God.” There are two senses in which all of God’s people should endeavor to be peacemakers. We should endeavor to radiate the quality of peace and good will wherever we go, among all with whom we come in contact. We know that there are those in the world who are of a contrary disposition. They are known to be troublemakers almost anywhere they go.

We are not to be like this. We are to be peacemakers, even at the cost of being misunderstood and perhaps misrepresented. We are to be of such a disposition that our brethren in Christ will know that whenever we associate with them there will radiate from us the spirit of peace, of good will, of kindness; for surely this was true of Jesus, and we are to be like him.

But we are to be peacemakers also in the sense of being ministers of reconciliation through our witnessing to the Gospel of Christ, which is “the power of God unto salvation.” (Rom. 1:16) To the extent that the Lord blesses our efforts there will be one here and one there who will be

brought into harmony with God—brought into the state of peace with him—because they have accepted the provision he has made through Christ, and have dedicated themselves to the doing of his will. Paul wrote, “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Jesus said that the true peacemakers would be called the children of God.

All those who qualify for a position of joint-heirship with Jesus in his kingdom will be called the children of God. The statements of these beatitudes do not mean that the rewards promised are limited to one who adheres to a certain beatitude. All of the poor in spirit shall enter into the kingdom, shall be comforted, shall inherit the earth, shall be filled, shall obtain mercy, shall see God and be called the children of God, and all will receive that promised reward in heaven mentioned in the final beatitude.

### **Persecuted**

The eighth and final beatitude reads, “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”—Matt. 5:10-12

Persecution has been the common lot of all the true followers of the Master. It is an evidence of the enmity of the seed of the serpent against the Seed of the woman. To whatever extent we are persecuted—not for our own faults, but for righteousness’ sake—we have great cause for thankfulness, because it means that we are in the mainstream of experiences which the Scriptures outline will be theirs who walk in the narrow way of sacrifice.

Even the prophets of old, because of their faithfulness

to the Lord, were persecuted. We can rejoice that we are sharing with them in their experiences. And since it is through much tribulation that we will enter the kingdom, whatever of persecution may come upon us will be one of the witnesses of the Spirit that we are the children of God, and that the Lord is dealing with us, and finally, if we continue faithful, will exalt us to live and reign with Christ a thousand years.

## ***Encouraging Letters***

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### **A New Reader**

Dear Friends: Thank you so very much for your wonderful works. I am just a new subscriber to your magazine, but I sure have found meaning and truth to the Bible. I am learning more every day.—Ohio

### **Enjoys Films**

Dear Sirs: Our residents watch your films once each week, and they have expressed a desire for your free literature. Is it possible for you to mail several different ones to the Nursing Home. I think 5 or 6 copies of each would be sufficient, as they can share them.—Texas

### **Glad to Use Hope Booklet**

Dear Sirs: Thank you for placing our name on your list to receive the little informative booklet, "Hope." Enclosed is your cover letter with our request for 2500 printed copies with the names of the three towns which we serve imprinted inside. The presentation is very

nicely done and I am sure these will be well received by families and friends who come to the funeral home for visitations. Sincerely—Colorado

### **Helped for Years**

Dear Sirs: I believe that my subscription to The Dawn has just about expired and I would like to have it renewed. The first time that I heard of your organization was over KELP-TV 13. Then I sent for your booklet "God and Reason." The TV programs and your Dawn magazine, with many of your other publications that I read over and over constantly, have helped me over many rough times in nearly fourteen years time, years of my husband's serious illnesses and finally his death four years ago. It was hard to lose a sweetheart of 52 years of married life together. God bless all of you.—Texas

## Encouraging Letters continued

### Appreciates Literature

Dawn Publications: I am sure I speak for many others in expressing appreciation for making so much material available. I truly enjoy the "Frank and Ernest" program. I have been recommending it to others. Thanks again.—Canada

### From Rev. W. C. D.

Dear Sir: I am writing this for a free copy of "God and Reason" and if you can, I would like to have a few extra copies to give to my members and if you have any other free materials that I can pass out to my sick and shut in members and friends, I would be grateful if you would send them too. Thanking you in advance for everything. Yours prayerfully.—Pennsylvania

### Comforted

Dear Sir: I surely enjoyed the little book you sent me entitled "Hope" when my brother died. I would like to buy two dozen of them to give to my relatives. My mother has just died, and I know the little book will give them the same comfort that it did me.—Indiana

### First Time

Dear Sir: Will you please send me your book, "The Future of Israel and the World." I have

enjoyed your program for years, but this is the first time for me to write.—Illinois

### To All People

Just to say I change my address. And thanks for sending me Dawn every month. I love to read them, and I enjoy them. I'm not too good at reading in English because I am an Eskimo girl. But I still want you to send them to me. May God bless you all. Your friend.—Canada

### Faith Renewed

Thank you for your informative letter. Needless to say, I am very much pleased, and am sending an order for 1,000 copies, along with a check for \$5.00 to help with expenses. I realize this is a small gift, but, I wish to thank you for the booklets, which I am sure will be helpful for those in bereavement. An organization such as yours renews my faith. Thank you.—Powell Funeral Home.

### A Searcher

Dear Sir: I've always wanted to know where our loved ones are after death. I lost my dear husband at an early age in 1968. He lived a good life. We raised our family in church. I'll be so happy to find out all I can. I've wanted this message a long while. May God bless your work.—Indiana

# The BIBLE ANSWERS

## ALABAMA

Birmingham WBRC-TV Channel 6  
 Dothan WDHN-TV  
 Florence WOWL-TV Channel 15  
 Geneva CATV

Mon.—Fri.

Tuscaloosa WCFT  
 Lanett CATV  
 Selma WSLA

## ARKANSAS

Springdale CATV

## CALIFORNIA

El Centro KECC-TV Channel 9  
 Sun. 9:30 a.m.

Fresno KMJ-TV Channel 24  
 Sundays, 7:30 a.m.

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

Sacramento KTXL Channel 40  
 7:00 a.m.

San Jose KNTV  
 Sun. 7:00 a.m.

## COLORADO

Grand Junction KREX  
 9:30 a.m.

Pueblo KOAA

## FLORIDA

Tampa WLCY  
 Fort Lauderdale CATV

Gainesville WCJB  
 9:00 a.m.

Key West CATV  
 Mon.—Fri.

Miami Beach WCKT  
 Panama City WDTB

Pensacola CATV  
 Fort Pierce WTUX

## GEORGIA

Columbus CATV  
 Macon WCWB

11:30 a.m.

West Point CATV  
 Dalton CATV

## HAWAII

Hilo KPUA-TV Channel 9  
 3:07 a.m.

Honolulu KGMB-TV Channel 9  
 4:08 a.m.

## ILLINOIS

Kankakee CATV  
 Thursdays, 3:30 p.m.  
 Champaign WCIA  
 12:30 a.m.

## INDIANA

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

## IOWA

Urbandale CATV

KANSAS

Ovedland Park CATV

## KENTUCKY

Louisville WDRB  
 Sun. 9:30 a.m.

Nicholasville CATV

## LOUISIANA

Alexandria CATV

## MAINE

Bangor WABI

## MARYLAND

Salisbury WBOC

## MASSACHUSETTS

Needham-Boston WCVB  
 7:00 a.m.

## MICHIGAN

Grand Rapids WUHQ  
 10:00 a.m.

## MINNISOTA

Duluth CATV  
 5:30 p.m.

## MISSISSIPPI

Greenwood WABG  
 Biloxi CATV

12:30 p.m.

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

## MISSOURI

St. Joseph CATV  
 Springfield KMTC

## MONTANA

Kalispell KCFW-TV Channel 9  
 7:00 a.m.

## NEBRASKA

Lincoln CATV  
 North Platte KNOP

# Television Schedule

<b>NEW YORK</b>		Sun. 7:00 a.m.	
Central Islip	WSNL	Oak Ridge	CATV
Watertown	CATV Cabelvision	Nashville	WDCN
Levittown	CATV	<b>TEXAS</b>	
<b>NORTH CAROLINA</b>		Lubbock	KSEL
Chorolotte	WCCB-TV Channel 18	Port Arthur	CATV
9:30 a.m.		Pompa	CATV
<b>OHIO</b>		Pharr	CATV
Ashland	ACTV-CATV	Corpus Christi Athena	CATV & KEDT
Cincinnati	WCPO-TV Channel 9	Del Rio	CATV
Thursdays,	1:58 a.m.	Dallas	KXTX
Louisville	WJAN	<b>UTAH</b>	
Zanesville	WHIZ-TV Channel 18	Salt Lake City	KUTV
Canton	WJAN	<b>WASHINGTON</b>	
Wed. 8:30 p.m.		Seattle	KTVW-TV Channel 13
<b>OKLAHOMA</b>		9:30 a.m.	
Muskogee	CATV	Tacoma	CATV as Programed
Mondays, 8:00 p.m.		<b>WASHINGTON DC WHFV</b>	
<b>PENNSYLVANIA</b>		<b>WEST VIRGINIA</b>	
Du Bois	CATV	Bridgeport	WDTV
Huntingdon	CATV	Huntington	WMUL & WCHS
Philadelphia	WPVI	6:30 a.m.	
Pittsburgh	WTAE	Oak Hill	WOAY-TV Channel 4
Sun. 10:00 a.m.		Wednesdays, 9:30 a.m.	
<b>SOUTH CAROLINA</b>		Wheeling	WSTV
Anderson	WAIM-TV Channel 40	8:30 a.m.	
Mondays, (Time to be announced.)		<b>WISCONSIN</b>	
Ashville	WANC	Eau Claire	WEAU-TV Channel 13
7:00 a.m.		Fridays 6:30 a.m.	
<b>TENNESSEE</b>		Rhineland	WAEO
Knoxville	WTVK	<b>CANADA</b>	
9:00 a.m.		Sault Ste. Marie	Cabelvision
Chattanooga	WRIP	Toronto	Cable
		<b>WEST INDIES</b>	
		St. Kitts	ZIZ-TV Channel 6

## SPANISH RADIO BROADCASTS SUNDAYS UNLESS OTHERWISE NOTED

<b>ARIZONA</b>		<b>TEXAS</b>	
Tucson	KXEW 1600 kc. 8:30 a.m.	San Antonio	KUKA 1250
<b>MEXICO</b>		8:30 a.m.	
Aguas	XEAC	<b>URUGUAY</b>	
Taxco	XEXC	Montevideo	Radio El Espectador
Tepic	XERK	810 kc.	Saturdays, 1:30 p.m.

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Mobile WMOO  
Sheffield WSHF 1290 1:30 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 9:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Francisco KNEW 910 8:15 a.m.

### COLORADO

Montrose KUBC 580 8:15 a.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Tampa WFLA 970 9:30 a.m.

### IDAHO

Coeur d'Arlene KVNI 1240 9:15 a.m.  
Lewiston KRLC 1350 9:35 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Granite City WGNU 920 9:45 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 7:00 a.m.  
Gary-Hammond  
WJOB 1230 8:30 a.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.  
Louisville WAVE 970 8:15 a.m.  
Winchester WWKY 1380 10:30 a.m.

### MICHIGAN

Detroit CKLW 800 6:15 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
Great Falls KEIN 1310 8:06 a.m.  
Miles City KATL 1340 10:15 a.m.

### NEW JERSEY

Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLD 1270 12:00 noon  
Kingston WKOT 1550 9:45 a.m.  
New York WNCN 104.3 FM 7:45 a.m.  
Patchogue WSUF 1580 9:45 a.m.  
Rochester WBBF 950 9:00 a.m.  
Mineola WTHE Sat.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

### OHIO

Zanesville WHIZ 1240 6:40 a.m.

### OKLAHOMA

Oklahoma City WNAD 640 10:06 a.m.

# Radio Broadcast Schedule

## OREGON

Lebanon KGAL 920 9:00 a.m.  
Portland KLIQ 1290 9:30 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Pittsburgh WARO 540 12:00 noon  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

## TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.  
Hamilton KCLW  
Lubbock KDAV 580 9:45 a.m.  
Pleasanton KBOP 1380 7:30 a.m.  
Shamrock KBYP 1580 10:15 a.m.

## UTAH

Salt Lake City KSOP 1370 8:45 a.m.

## VIRGINIA

Richmond WRGM Wed. 9:30 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:30 a.m.  
Seattle KAYO 1150 10:30 a.m.  
Spokane KUDY 1280 9:30 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

## WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Sheridan KWYO 1410 12:00 noon

## CANADA

Camrose, Alberta CFCW 10:45 a.m.  
Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
Port Aux Choix CFNW 10:30 a.m.  
Port Aux Basques, Nfld.  
CFLW 1230 10:30 a.m.  
Prince Albert CKBI 900 10:30 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Stephenville, Nfld.  
CFGN 910 10:30 a.m.  
St. Thomas, Ont.  
CHLO 1570 10:45 a.m.  
Vancouver, B.C. CJVB 1470 9:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

## VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

## MALDIVE ISLANDS

Radio Maldives (Tue.) 4740 9:00 p.m.

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## MEXICO

Aguas XEAC  
Taxco XECC  
Tepic XERK

## NIGERIA

Inbadan WNBS Wed. 10:45 p.m.

## CEYLON

Radio Srilanka Sat. 9:45 p.m.

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### RADIO TOPICS FOR SEPTEMBER

1—"Born of the Spirit"                      22—"The Kingdoms of This World"  
8—"The Coming Age of Miracles"        29—"Not of This World"  
15—"The Opening of the Books"

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# ***The British Section***

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## **Christ** *in* **You**

**"Christ in you, the hope of glory."—Colossians 1:27**

OUR text describes an exceedingly precious experience. There are various scriptures which make reference to this happy condition; for example: "If Christ be in you" (Rom. 8:10), "Christ liveth in me" (Gal. 2:20), "until Christ be formed in you."—Gal. 4:19

The Bible also describes the Lord's true people as being "in Christ," giving the thought of membership in his body—"So we, being many, are one body in Christ."—Rom. 12:5

To the fully consecrated children of God, both of these scripturally described conditions, "being in Christ," and "Christ being in us," are joyous realities, which become increasingly rich as progress is made in the Christian life. Once they were not children of God, but "were by nature

the children of wrath, even as others"; "in darkness," and without any proper direction in life, not having heard the glorious true Gospel of the kingdom. But happy indeed was the day when, hearing the true good news, they yielded to God's gracious drawing power, and appreciated, little by little, the grandeur and beauty of the Gospel message being revealed to them in the Scriptures.

Realizing their own unworthiness, and real need of a Saviour, they accepted Jesus as their personal Lord and Redeemer, By faith they accepted the righteousness from God on account of their faith in Christ Jesus, and fully consecrating themselves to God, the Holy Spirit then truly worked within them.

Here was the beginning of a new life, and they could gratefully exclaim in the sentiments of I Peter 1:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from

the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." They now had a blessed hope of an actual birth to the divine nature in the first resurrection.

Christ Jesus was now their "Head." Indeed, they rejoiced to know that he is the Head over all things to the church, which is his body. Just as the human body is comprised of many members, so also is The Christ. The Greek word translated Christ corresponds to the Hebrew word rendered Messiah, and in either language the significance of the word is "the Anointed."

The anointing process was pictured during the Jewish Age at the installation into office and the anointing of the kings and the high priests of Israel. The oil used in that ceremony was, according to Exodus 30:22-33, a peculiar kind, which might not be used for any other purpose. Similarly, the anointing which our Lord and the members of his mystical body have received is different from anything else in the world. It is the anointing of the Holy Spirit—the spirit of truth, the spirit of righteousness.

### **"You All Know It"**

In proportion as we, here and now, have the Holy Spirit, in that proportion we are faithful members of the body of Christ, and have the anointing in us. As the apostle says, "The anointing which you received from him abides in you"; "You have an anointing [unction, AV] from the Holy One; you all know it." (I John 2:20, 27, Diaglott) It manifests itself to us as it would not to the world.

The signification of "unction" (AV), and of its Greek original, **chrisma**, is smoothness, oiliness, lubrication. From custom, the word carries with it also the thought of fragrance, perfume. How beautifully and forcefully this word represents the effect of God's influence toward goodness upon those who come under this antitypical anointing—holiness, gentleness, patience, brotherly-kindness, love!

What a sweet, pure perfume does this anointing of the Holy Spirit of love bring to all who receive it! However ungainly, or coarse, or rude the outer man—"the earthen vessel"—how soon it partakes of the sweetening and purifying influence of the treasure of the "new heart," the new will within, anointed with the Holy Spirit and brought into har-

mony with whatsoever things are true, honest, just, pure, lovely, and of good report.—Phil. 4:8

Just as the anointing of kings and high priests of old in Israel was the divine evidence that they were accepted to office, so was it with Jesus. It is described in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." Our Lord was thus set apart for a very high office, that great antitypical King and Priest "after the order of Melchisedec"—a priest upon his throne.—Heb. 5:6

During the Gospel Age God has been, and still is, setting apart those who are to be members of the body of Christ—taking out a people for his name. (Acts 15:14) These are invited to be (with Christ) kings and priests unto God. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."—I Pet. 2:9

Consequently, when one who is begotten of the Holy Spirit, and by the Word of truth, here and now is received (through full consecration) into this body of the Anointed, under

the headship of Christ, he comes under the anointing of the Holy Spirit. And it is of vital importance that we remain in Christ so that we continue to experience, in a growing measure, the sweet, fragrant influence of this anointing—this "Christ" within us.

#### **"Led by the Spirit"**

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) The Lord's true people are aware that it costs something to be led by the Spirit. And in all the tests and trials full, complete consecration is to be maintained. Not even a little of our own will should be retained, because "self" is to be put completely in the background. This means a new direction in life, because of the anointing with the Holy Spirit, and on account of being fully led by the Spirit of God. What are some of the evidences of our being thus led?

We are not now conformed to this world, but are being transformed.

We are subjects of a new kingdom, and are being instructed, disciplined, and trained with a view to our development as sons of God.

We are minding the things of the Spirit, and not the

things of the flesh.

We seek those things which are above, where Christ sitteth on the right hand of God; and our affections are on things above, and not on things of the earth.

Through the Spirit we mortify, or put to death, the deeds of the body, fervently desiring to be more and more conformed to the image of God's dear Son.

We seek to have a growing knowledge of the manifold wisdom of God as revealed in the Holy Scriptures, according to a plan of the ages, which he has purposed in Christ Jesus.

We lay hold upon the exceeding great and precious promises in God's Word, that by these we might be partakers of the divine nature.

We let our light shine before men, holding forth the Word of life.

It is our privilege and joy not only to suffer for Christ, but also to suffer with him.

We drink of the cup of which he drank, and are baptised with the baptism with which he was baptised.

We realize that to be planted together in the likeness of his death means that we shall be also in the likeness of his res-

urrection.

Whoever finds on self-examination that he has these foregoing evidences in his own heart can be fully assured that he is "in Christ," a member of his mystical body and, as a result, anointed with the Holy Spirit. Such can gladly and gratefully testify in the words of the Apostle Paul, "Christ liveth in me."—Gal. 2:20

### **Christ Formed in You**

The Apostle Paul wrote very pathetically to the Galatian Christians, "O my little children! whom I am bearing again, till Christ be formed in you." (Gal. 4:19, Diaglott) The apostle sought, by the Lord's grace, to nourish and sustain those "germs" (as it were) of spiritual being in those Galatian Christians by his own personal work and influence until they would be able to appropriate for themselves the God-given elements of spiritual life contained in the Word of truth.

How important that we, who hope to have a share with Christ in the glories of the heavenly phase of the kingdom, and in his glorious future work of establishing God's kingdom in the earth, see to it that, as individuals, Christ is now actually formed in us:

A living Christ, our spirits  
need,

A loving Christ, our souls to  
feed.

A dying Christ our ransom he,

A risen Christ, to set us free.

What more our need? A Christ  
within,

A life with God, afar from  
sin.

A Christ whose love our hearts  
shall fill,

And quite subdue our way-  
ward will.

Because this is to be the personal condition of every heir of the heavenly kingdom we, individually, give diligence to make our own precious calling and election sure, and assist others to do the same. And we must not be satisfied when those within the range of our influence are merely begotten, in the early stage, by the Word of truth, but by instruction, example, and assistance, we labour diligently to have Christ formed in them. So far as possible we wish to help to their faithful walking, that they also may eventually be "partakers of the divine nature," in the first resurrection.

Experiencing, here and now, this treasured anointing by the holy influence, our heart's

sentiments are those of the Lord Jesus when he exclaimed, "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 brokenhearted, 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." —Luke 4:18, 19

Jesus here quoted from the prophecy of Isaiah 61:1, 2, and applied the words to himself. And because his faithful Spirit-begotten followers are members of his body, it applies to them also.

The purpose of our being anointed by the Holy Spirit is that we might "preach," or be "ministers" of God and of his truth. We today can extend those prophetic words of Isaiah, quoted by Jesus, and proclaim additionally, "the day of vengeance of our God," thus announcing on every suitable occasion the scriptural explanation of present world distress, also the glorious outcome, and indeed declare the whole counsel of God, as revealed in his Holy Word.

#### **"Quench Not the Spirit"**

This "anointing," this "Christ" in us, is the prelude

to the glory which God has promised to those who are faithful, even to be joint-heirs with Christ beyond the veil, and to be privileged to assist in the honoured and glorious work (as Abraham's seed) of bringing earth's dead millions from the tomb, and richly blessing all the families of the earth.

We should heed the admonition not to quench this anointing or Holy Spirit: "Quench not the Spirit." (I Thess. 5:19) On the contrary, with the Lord's help we are to cultivate, develop, give special attention to, this treasured anointing—realizing that we as yet hold it in an earthen vessel.

"Preserve this Spirit in your midst." These few words were included in a solemn exhortation spoken by our dear Brother Russell immediately after he had delivered his last ad-

dress to the brethren on this side of the veil. It was on Sunday evening, October 29, 1916, and at the close of his address he said, "Now sing Hymn No. 1."

"Abide, sweet Spirit, heavenly Dove,

With light and comfort from above;

Be thou our Guardian, thou our Guide,

O'er ev'ry thought and step preside."

Brother Russell continued, saying, "Isn't this a beautiful thought? Preserve this Spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the truth by any human catchword, but by the Word of the Lord. We know that the Lord will bring out everything all right. I bid you all goodbye."

## BRITISH SPEAKER'S APPOINTMENTS

**T. R. LANG**  
Yeovil Sept. 21, 22  
Newport Oct. 19

**E. T. NADEL**  
Yeovil Sept. 21, 22  
Newport Oct. 19

**HOME GATHERING**— 3, Hillgrove Avenue, Yeovil, September 21, 22. For accommodation please apply to Mrs. P. Stracy at above address.

**SUBSCRIPTION RATE** for the Dawn Magazine—40 p.

**W. F. READER**  
Yeovil Sept. 21, 22

**R. ROBINSON**  
Yeovil Sept. 21, 22

**B. L. WHITE**  
Yeovil Sept. 21, 22

All Dawn publications advertised in the magazine are available in Great Britain. Apply to 70, Station Road, Gidea Park, Romford, RM2 6DA, for price list.

# Your Questions

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## A Pure Heart

I HAVE been told that in order to maintain my standing with the Lord it is important for me to keep an open mind. On the other hand, others endeavor to impress me with the thought that I should keep my mind closed and hold on to what I have already learned. What should be the true attitude of the Christian?

Having either an open mind or a closed mind is relative. Probably no one has an open mind to the extent of accepting everything that is presented to it, regardless of whether it is right or wrong. On the other hand, a closed mind does not imply refusal to accept whatever may be proven right from the Word of God. But neither having an "open mind" nor a "closed mind" will guarantee our continued favor with the Lord. The only thing that assures us of this is to maintain a sincere and honest heart. The Scriptures declare, "Keep thy heart with all diligence, for out of it are the issues of life." If we keep our hearts as in this admonition, we will "grow in grace and in the knowledge of the Lord."

## Can We Talk

### With the Dead?

Does the Bible support the idea that our loved ones who are dead may communicate with us?

NO, IT does not. The theory that the dead can communicate with the living finds no support in the Word of God. According to the Bible, the dead are asleep, awaiting the resurrection, so cannot communicate with anyone. Psalm 115:17 reads, "The dead praise not the Lord, neither any that go down into silence."

Satan and the fallen angels have, in seances of various kinds, impersonated those who are dead and have deceived some into believing that communication with the dead is possible. These acts have been done in order to perpetuate Satan's original lie, spoken in the Garden of Eden when he said to mother Eve, "Ye shall not surely die."

The Christian does not depend upon such influences as suggested in the question in order to know what he should do. He has the Bible for his instruction. II Timothy 3:16, 17 reads: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

# Speakers' Appointments

## Ministering the Glorious Gospel of Christ

S. ALLEN		Marshfield, WI	20
New Haven, CT	Sept. 8	Minneapolis, MN	22
K. M. FERNETS		Winnipeg, Man.	24
Catawissa, PA	Sept. 15	Canora, Sask.	26
Pittsburgh, PA	21, 22	Regina, Sask.	27
T. GERY		Prince Albert, Sask.	29
Seattle, WA	Sept. 1, 2	Melfort, Sask.	30
Portland, OR	3		
Sacramento, CA	5	L. POST	
G. JEUCK		York, PA	Sept. 15
Hartford, CT	Sept. 15	H. W. PRICE	
A. KRUMPOLT		Sandpoint, ID	Sept. 7, 8
Pottstown, PA	Sept. 22	Boise, ID	10, 11
K. NAIL		Salt Lake City, UT	13-15
Sayville, NY	Sept. 8	Montrose, CO	16, 17
Pittsburgh, PA	21, 22	Pueblo, CO	18-20
G. PASSIOS		Denver, CO	22
Baltimore, MD	Sept. 22	Burlington, CO	23, 24
Philadelphia, PA	22	Cheyenne, WY	25, 26
E. K. PENROSE		Bosler, WY	27
New York, NY	Sept. 1, 2	Laramie, WY	29
Columbus, OH	4	Denver, CO	30
Indianapolis, IN	18	S. J. SUNDARARAJAN	
LaSalle, IL	19	New York, NY	Sept. 1, 2
		F. S. WASSMANN	
		Allentown, PA	Sept. 22

## Weekly Prayer Meeting Texts

**SEPTEMBER 5**—"Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."—Canticles 8:6 (Z. '03-330 Hymn 130)

**SEPTEMBER 12**—"In your patience possess ye your souls."—Luke 21:19 (Z. '03-361 Hymn 312A)

**SEPTEMBER 19**—"Sanctify them through Thy Truth: Thy

Word is Truth."—John 17:17 (Z. '03-377 Hymn 1)

**SEPTEMBER 26**—"Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:20-22 (Z. '03-443 Hymn 58)

# Conventions

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**JACKSON, MI, Aug. 31-Sept. 2**—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

**NEW YORK, NY, Aug. 31-Sept. 2**—Waldorf-Astoria Hotel, 50th St. & Park Ave. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

**SAN DIEGO, CA, Aug. 31-Sept. 2**—Muir College, UCSD, Room 1330 Humanities and Social Science Bldg., Gilman Drive and La Jolla Village Drive. Mrs. Gilbert Rice, 4005 Olympic St., 92115

**SEATTLE, WA, Aug. 31-Sept. 2**—Norway Center, 300 Third Ave. West. Miss M. Stevens, 6525-24 Ave. N.W. 98117

**MINNEAPOLIS, MN Sept. 1**—2601 Fillmore St. N.E. Mrs. Mike Nekora, 2601 Fillmore St. N.E. 55418

**SANDPOINT, ID, Sept. 7, 8**—Community Hall. Mrs. Carlene Davis, Rt. 1, Box 445A, 83864

**CINCINNATI, OH, Sept. 15**—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, IN 47374

**PITTSBURGH, PA, Sept. 21, 22**—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St. 15226

**CHICAGO, IL, Sept. 22**—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

**BUFFALO, NY, Sept. 28, 29**—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 1329 Bay View Rd., Hamburg, NY 14075

**DETROIT, MI, Sept. 29**—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill. 48235

**DENVER, CO, Oct. 12-14**

**CLEVELAND, OH, Oct. 20**

**NEW LONDON, CT, Oct. 20**

**ORLANDO, FL, Oct. 27**

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

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

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

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

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

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

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