

a herald of Christ's presence

THE DAWN

"HE IS THE LIVING GOD,
AND STEDFAST
FOREVER,
AND HIS KINGDOM
THAT WHICH SHALL
NOT BE DESTROYED."

--Daniel 6:26

August 1968

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1968

Messiah's Kingdom A Rulership of Nonviolence

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9

"LITTLE children go bang-bang with their fingers even before they're old enough to hold toy guns. Bang-bang you're dead! This is the chant of childhood in America." Thus observed Dr. John Spiegel, psychiatrist and director of the Center for the Study of Violence at Brandeis University, and quoted in an article by Lois Wille, which appeared in the Newark, N. J. Sunday Star Ledger the day after the burial of the Late Robert F. Kennedy; who less than a week before had died a violent death. It is a vivid reminder that violence has become a way of life with many in America.

The children have learned their "Bang-bang-you're-dead" game from watching scenes of violence on television, in the entertainment programs, and the scenes of war. Violence manifests itself in many ways—in crime, in riots, and in war. Generally speaking it is condemned by upright men and women; but legalized in war when it is thought that one's country is in danger of being attacked. Nor is legalized violence restrained until a nation is actually attacked. It is practiced against those whom it is believed

may attack us later if they are not stopped by violence now, even though they may be half way around the world from us.

But violence is by no means a modern innovation for dealing with those who are not liked, or who may stand in the way of that which another may wish to accomplish. The first manifestation of violence among humans was motivated by jealousy. This was when Cain slew his brother Abel. Cain was displeased that God had accepted Abel's offering of "the firstlings of his flock," and had not accepted "the fruit of the ground" which he had offered to the Lord in sacrifice, so "Cain rose up against Abel his brother, and slew him."—Gen. 4:3-8

The Bible tells us that just before the Flood of Noah's day "the earth was filled with violence." (Gen. 6:11) While there have been brief periods in the experience of the human race when war and violence have been to some extent kept under control, every generation of man has experienced its blood baths of violence in one form or another. Sometimes these outbreaks of violence have been within nations, and at other times between nations—and sometimes, as is true today, it has been both.

Beginning with Moses, the Old Testament deals largely with the natural descendants of Abraham—the chosen people of God—their inward struggles, and their efforts to defend themselves against the non-Jewish nations with which they were surrounded. The record of their experiences is preponderantly one of violence. An example of this is found in Habakkuk's description of conditions within Israel in his day. 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 show 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.”—Hab. 1:2-4

While, as we noted, this is a description of the social situation within Israel in the days of the prophet, it is a fairly accurate description also of the situation in America and other parts of the world today. Violence and lawlessness are rampant everywhere—and among essentially all classes, even as in ancient times. It seems worse to us now because the news media are so effective that the violence of the various classes is brought right into our living rooms by newspaper, radio, and television.

Empires Built by Violence

All the great empires of the past, beginning with Assyria, were built by violence inflicted by conquering armies. The destruction of these empires was accomplished by violence. The Jewish nation was destroyed by violence inflicted by Titus and his army. The conquering armies of Rome later forced nominal Christianity upon one European country after another by the power of the sword. Meanwhile those truly loyal to Christ were tortured and burned and otherwise destroyed.

There were the unholy wars of the Crusades—more violence. The viewpoint of worldly men and nations has always been to destroy, by violence if necessary, anything or anybody that got in the way of the plans of those entrenched in positions of power. Violent attempts were made to destroy the Reformation, and later Protestant groups became violent against other Protestant groups. John Calvin caused Michael Servetus' death because he did not agree with some of his theological views.

And in America there has been the war with the British by which the Colonial States won their independence.

There has been the war of 1812; the Spanish American War, and the Civil War. All of these represented outbursts of violence which were believed to be justified by those involved.

Later, Americans went overseas to take part in the violence which we now call the First World War. Essentially the whole world was sucked into this seething pot of violence, and millions of lives were lost, and other millions maimed for life. American soldiers were sent overseas to help prevent that carnage from spewing over the Atlantic to our own shores.

Then came the Second World War which by far was more violent than the first. By then it was no longer thought advisable to limit the destructive violence of war to the armies of the various opposing nations, so millions of civilians were bombed to death, or maimed; and their homes destroyed.

Since then there has been the Korean War, and now the Viet Nam War, so the violence of war continues. Besides, the virus of violence has permeated the nonmilitary institutions of the world. The Civil Rights movement is now divided into violent and nonviolent activities. Increasingly the viewpoint of the people—particularly the younger generation—is that it is right to use violence to obtain that which is considered to be good.

The insurrection on college campuses is an illustration of this. And this uprising of college students against “the establishment” is not local by any means. It is to be found in Germany, in France, and in Italy. Reportedly the black flag of anarchy has been raised occasionally in these overseas demonstrations.

What this evidences is that violence as a means of obtaining desired objectives is no longer limited to the military organizations of earth, and to the criminal element which has always been a blight to human society, but is

being adopted more and more generally by those who have a "cause" to win, or who wish to prevent someone else from winning a "cause."

There is an increasing number of people today who do not think that violence is ever legal, such as in war. On the other hand it is often difficult for a soldier who has been encouraged to kill his fellows in war not to adopt violence as a way of settling personal grievances when he returns from war. So the cancer of violence is spreading and gradually the whole social structure of earth, and the one time moral standards of the people, are being destroyed.

The outlook for better days to come would be a gloomy one indeed were it not for the assurances of the Word of God that this present sickness of the world is in fulfilment of prophecies which describe world conditions just prior to the full establishment of the kingdom of Christ. One of these prophecies (Daniel 12:1) speaks of a "time of trouble such as never was since there was a nation." The increasing violence throughout the world is one aspect of this prophetic "time of trouble."

"Thy Kingdom Come"

In this prophecy of Daniel we are informed that at the time of its fulfilment "shall Michael stand up, the great prince that standeth for the children of thy people," and that it is as a result of this "standing up of Michael" that the great "time of trouble" comes upon the world. The Michael of this prophecy is undoubtedly the long-promised Messiah. His standing up denotes his exercise of authority in the earth, an authority that results in the overthrow of all its institutions of selfishness, and ultimately the cleansing from the hearts of men of all their evil ways, including violence.

Another prophecy pertaining to this exercise of authority reads, "Come behold the works of the Lord, what desola-

tions he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”—Ps. 46:8-10

In this prophecy the “desolations” said to be made by the Lord are the making of wars to cease, and destroying the instruments of war. This will seem like desolation to all those who depend upon violence as a method of forcing their will and way upon other people. The rule of force at the point of a gun, whether it be by nations over other nations; or whether it be in self-defense—real or imagined, either nationally or individually—will be brought to an end by the agencies of Christ’s kingdom. This will indeed seem strange to those who have known no other way to live in this world of chaos and fear.

But actually it will be the greatest boon ever to reach the human race. By nature few have loved violence. Most people would rather live at peace with their neighbors, whether as nations or as individuals, than feel that they have to resort to violence. One of the prophecies referring to this good time of Christ’s kingdom now so near, reads, “Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and the needy. . . . He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.”—Ps. 72:11-14

There are plenty of poor and needy in the world today, even as millions are being subjected more or less to violence. Seventy-five percent of the world’s population are underfed. All this will be changed through the powerful agencies of Christ’s kingdom. But the authority and power of that kingdom will not be implimented by munitions of war. The threat of hydrogen warfare will be removed; and

the world will be filled with peace, prosperity, and happiness.

The power of the great Creator of the universe will be utilized to fulfil all his wonderful promises. When Jesus came to earth nearly two thousand years ago he used divine power to heal the sick and to raise the dead. At that time they put the Son of God to death, but this was essential in the plan of God that man might be redeemed from death. Divine power raised Jesus from the dead, that he might, in due time be the king of earth. At this end of the age divine power is again exercised to raise Jesus' faithful followers from the dead in the "first resurrection," to live and reign with Christ a thousand years."—Rev. 20:6

Jesus and his associates in the rulership of the kingdom will be invisible to man, but the ancient servants of God will be restored to life as humans to be their representatives. These will be brought forth in what the Bible calls a "better resurrection." (Heb. 11:35, 40) And then, through these spiritual and earthly phases of the kingdom divine power will continue to function to heal the sick and raise all the dead; to provide the wonderful blessings which all the promises of God describe.

There will then be a program of education through which the people will learn the Lord's ways. And when they learn the Lord's ways they will do away with their instruments of violence, and will pursue the ways of peace. Then, every man will sit under his vine and fig tree, and none shall make afraid.—Micah 4:1-4

In our text, the kingdom of the Lord is symbolically described as a "mountain"—God's "holy mountain"—the righteous government of the Messiah. That's why we read, "They shall not hurt nor destroy, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Violence will then be at an end.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Fort Pierce WTVX-TV Channel 34
(Day and time to be announced.)

GEORGIA

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

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KALL Sundays, 7:00 a.m.
Hilo KHAW Sundays, 7:00 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.
South Bend WSJV-TV Channel 28
Sundays, 12 noon

MASSACHUSETTS

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

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:30 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

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

NEBRASKA

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

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBC-TV Channel 12
Sundays, 8:00 a.m.
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

TV BROADCAST

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Lebanon WLYH-TV Channel 15
Sundays, 10:30 a.m.
Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

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

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Fort Worth KFWT-TV
Sundays, 7:30 p.m.
San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

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

VIRGINIA

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

WASHINGTON

Bremerton KBTW
Sundays, 5:00 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.
Fairmont WDTV
Sundays, 1:00 p.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.
Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)
Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

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

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 kc.
Tuesdays, 8:15 p.m.

TEXAS

San Antonio KUKA 1250 8:00 a.m.

URUGUAY

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

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
 Haleyville WJBB 1230 12:00 p.m.
 Mobile WGOK 900 10:45 a.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
 El Centro KICO 1490 10:30 a.m.
 Los Angeles KBIG 740 10:00 a.m.
 Redding KVCV 600 7:45 a.m.
 Sacramento KGMS 1380 8:30 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 10:00 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
 Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
 Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

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

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
 Indianapolis WIBC 1070 10:30 a.m.
 Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WJBK 1500 9:45 a.m.
 Detroit WLDM(fm) 95.5 9:00 a.m.
 Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

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

MISSOURI

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

MONTANA

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

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.
 Buffalo-Niagara Falls
 WHLD 1270 12:00 noon
 Kingston WBZA 1550 9:45 a.m.
 New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:45 a.m.
Cleveland WHK 1420 9:45 a.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Cannellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 p.m.
San Antonio KMAC 630 12:00 noon
Wichita Falls KWFT 620 7:15 a.m.
Sherman-Dennison
KRRV 910 11:45 a.m.

UTAH

Ogden KVOG 1490 10:05 a.m.
Salt Lake City
KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis
KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.
CKXL 1140 11:30 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Dauphin, Man.
CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.
CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 680 9:00 a.m.
Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR AUGUST

4—"The True and Living God"

18—"The Old Time Religion"

11—"God the Father"

25—"Two Salvations"

LESSON FOR AUGUST 4**Ruler of Men and Nations**

MEMORY VERSE: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—**Isaiah 45:22**

ISAIAH 45

THE release of the Jewish people from Babylonian captivity was brought about by a decree issued by King Cyrus of the Medo-Persian Empire. He is referred to in the first verse of our lesson as the Lord's "anointed." This simply means that he was commissioned, or authorized, by God to make possible the release of his people from captivity, their return to their homeland, and the rebuilding of their temple in Jerusalem.

Cyrus could be thought of in a limited way as being a type of Christ, who is the Lord's "Anointed" to accomplish a greater deliverance—even the deliverance of all mankind from captivity to sin and death. This is the great work to be accomplished during his thousand-year kingdom in which his faithful followers, raised from the dead in the first resurrection, will live and reign with him.

The deliverance of the Israelites from captivity in Babylon was an important development in the outworking of God's plan, and divine providence overruled in the experiences of Cyrus to prepare him for the role which God had designed for him to accomplish. While Satan has been the prince of "this present evil world," the Creator has always directed in whatever way was necessary in the lives of rulers and the affairs of government to assure the accomplishment of his plans and purposes. Satan has never been able to interfere with God's designs.

Ezra 1:2, 3 tells of the decree of Cyrus liberating the captive people of Israel. We quote: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be

with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." This marked the end of the seventy-year captivity.

ISAIAH 45:18, 22, 23

Isaiah 45:18 destroys one of the creedal traditions which came down to us from the Dark Ages; namely, that God's plan was to destroy the earth by fire. This text assures us, to the contrary, that God created the earth not in vain, but "formed it to be inhabited." This is in keeping with the record given us in Genesis 1:27, 28 concerning the creation of man in God's image, and of the divine commission given to him to multiply and fill the earth, and to subdue it.

Adam failed to obey God's laws and was sentenced to death. This could have meant that ultimately the human race would become extinct, and therefore that God's intention concerning the earth being inhabited would not be realized. But the Creator, who knew the end from the beginning, provided redemption for his erring creatures. He sent Jesus into the world, who gave his life for Adam and his children that they might live. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." —I Cor. 15:22

Because of this loving provision of redemption through Christ, the Lord says, "Look unto me, and be ye saved, all the ends of the earth." (memory verse) A small minority have this opportunity during the present life, and receive the heavenly salvation. (Heb. 3:1) But the vast majority will be given an opportunity to look unto the Lord during the kingdom age, and these will be restored to human perfection and will inhabit the earth according to God's original design.

The expression in Isaiah 45:23, "Unto me every knee shall bow, every tongue shall swear," is quoted by Paul and applied to Jesus following his resurrection. (Phil. 2:10, 11) Thus we know that God's design concerning his earthly creatures is carried out through his beloved Son whom he sent to be the Savior of the world.

QUESTIONS

Who was Cyrus, and why is he called the Lord's anointed?

How do we know that the earth will not be burned up?

When do people have an opportunity to look unto the Lord and be saved?

How do we know that Isaiah 45:23 is a prophecy of Jesus' position in the divine plan of salvation?

Exiles Return Home

MEMORY VERSE: "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."—Ezra 3:11

EZRA 1:1-4; 2:68, 69; 3:10-13

GOD is an accurate timekeeper. Seventy years was to be the period of the captivity, and in the first year of Cyrus the seventieth year was reached. Then the Spirit of the Lord stirred up Cyrus to issue the necessary decree granting liberty to the captives. The record is silent on the point, but it seems likely that the Lord may have used the Prophet Daniel to stir up the spirit of Cyrus to issue his decree of liberation. Cyrus may also have been influenced by Isaiah 45:1-6. Certainly Daniel knew when the foretold seventy years of punishment ended.—Dan. 9:2

While Cyrus' decree gave liberty to all Jews to return to their own country, he realized that probably there would be many who would not desire to go. The Prophet Jeremiah had admonished the Israelites to make the best of their situation in Babylon. They were to build houses and plant gardens, etc. They were to raise families so

that their numbers would increase, not diminish.

It seems evident that the captives generally followed this admonition, and in seventy years would have had their roots rather deep in their alien home. Indeed, all the older ones among them would have died before the seventy years were ended, so that the decree of liberation would fall upon the ears of those who were young when the captivity began, and those of a new generation. Returning to Judah would have been too much of a task for the very elderly, and it is understandable that many of the new generation would not be interested in leaving Babylon.

Because of this, Cyrus admonished that any who stayed behind should grant assistance to those who returned—helping with their expenses for the journey—and also make donations for the new temple which he decreed they should build in Jerusalem. This was a good suggestion on his part, and re-

vealed a true interest in those he was setting free.

When the returning exiles reached the site of the temple "some of the chief of the fathers" made liberal donations toward the cost of its restoration: "They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments." (Ezra 2:69) This suggests that although there were many who did not return from Babylon, those who did were deeply moved by the mercy of the Lord which had released them from captivity, and given them an opportunity to worship their God as they desired to do.

There was a great celebration when the foundation of the new temple had been laid, the priests and the Levites leading the songs of praise on trumpets and cymbals. The people "shouted with a great shout, when they praised the Lord."

But there were some who were not so filled with joy—many of the priests and Levites and chief of the fathers, who were ancient men, had seen and remembered the original temple built by Solomon. These were now old men, but not so feeble that they could not journey from Babylon to Jerusalem.—Ezra 3:12, 13

So there was a mingling of nostalgic tears on the part of these "ancient men," as they remembered the greater glory of the past, with the joy and hope of the younger people as they anticipated the completion of the new temple. True, the "ancient men" must have been in the minority, but they made themselves heard, "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

The Lord's people of the Christian era worship God in spirit and in truth. While many costly edifices are built in which to worship God, these are but buildings "made with hands." The church itself—that is, the congregation of Christ's followers—is now being "built" as a spiritual house, and through these the Lord will reveal himself to mankind during the messianic kingdom age.—I Pet. 2:5

QUESTIONS

Did the decree of Cyrus result in all the Jews returning to Judah? Explain.

Was there a unanimity of viewpoint concerning the new temple in Jerusalem? Explain.

How will God reveal himself to the people during the messianic kingdom age?

Protesters and Prophets

MEMORY VERSE: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"—Haggai 1:4

HAGGAI 1:1-9; EZRA 5:1-2

HAGGAI was the first of the prophets to serve God following the Babylonian captivity. His chief concern was that the work of rebuilding the temple at Jerusalem be completed. While this work was begun with great enthusiasm, various circumstances interfered and the work was stopped.

One of these circumstances was the antagonism of the people who lived in the area at the time. These were the descendants of non-Jews sent into the cities of Samaria, largely from Assyria. The people of the ten-tribe kingdom of Israel were called Samaritans, but these either went into captivity in Assyria when this kingdom was destroyed, or else allied themselves with the two-tribe kingdom of Judah. Those brought into the land during the Babylonian captivity are referred to in Smith's Bible Dictionary as "the new Samaritans."

These "people of the land" at first offered to assist with the rebuilding of the temple.

They said to Zerubbabel, the Jewish governor of Judah, "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither."

But this offer was declined. "Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us."—Ezra 4:2, 3

Then "the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." (Ezra 4:4, 5) They wrote letters to two successive kings of Persia—Ahasuerus and Artaxerxes—to have the Jews stop work on the

temple, and Artaxerxes acceded to their demands.

While King Cyrus had issued the decree that permitted the Jews to return to Palestine, they remained subjects of the Persian Empire; nor did they ever gain national freedom until our day, when in 1948 the new State of Israel was formed. So, being subject to the Persian king, the Jews felt it unwise to continue the work of temple reconstruction.

Their enemies requested the Persian kings to search their records to see if any authority had been given for rebuilding Jerusalem. Up to that time no such authority had been given. "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."—Ezra 4:24

EZRA 5:1-2

In God's due time he raised up Haggai, the prophet, and Zechariah, to encourage the Jews to resume work on the temple, which they did. Zerubbabel, the Jewish governor of the returning exiles, was stirred by the messages of these prophets of the Lord, and encouraged the people to go forward with the reconstruction work.

Probably by now they had discovered that their enemies, knowingly or unknowingly, had requested the Persian kings to

search for the wrong document; that is, a decree to rebuild the city. These devout Jews knew that a decree had been issued to rebuild the temple, and when their enemies again endeavored to stop their work they called their attention to this fact.

Again a message was sent to the Persian king, this time by the Jews, requesting that a search be made for this decree, and it was found. (Ezra 5:13, 17) The decrees and laws of the Medes and the Persians could not be changed, so now "the elders of Judah" were free to resume their temple reconstruction work. Thus does the Lord work in mysterious ways "his wonders to perform."

In this segment of the history of God's chosen people there is a timely lesson for us today. We too have enemies—particularly the world, the flesh, and the Devil—who endeavor to hinder us from doing what we know to be the Lord's will. But if we believe that God is truly for us we will go forward faithfully in his service.

QUESTIONS

What part did Haggai and Zechariah have in rebuilding the temple?

Who were the people who opposed the Israelites in their rebuilding work?

What authority did the Jews have for rebuilding the temple?

Ezra's Program of Reform

MEMORY VERSE: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."—Ezra 8:22

EZRA 7:6; 9:10-15; 10:10-12

EZRA was both a priest and a scribe. He was well versed in the Mosaic Law, and zealous in observing it. He believed the promises of God relative to those who were obedient to the Law; that is, that the Lord would bless and protect them. He also clearly understood, as our memory verse reminds us, that God's displeasure would be upon those who were disobedient. He knew that this was the reason for their seventy years of captivity in Babylon.

The record states that "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10) He states in our memory verse that he was ashamed to ask the king for a band of soldiers to protect him and his people against their many enemies in the land. He knew that if they were obedient the Lord would protect them, and to ask for outside help would either indicate

his own lack of faith, or be an acknowledgment that there was great unfaithfulness among the returned exiles.

One of the requirements of the Law was that the Israelites should not intermarry with the non-Israelites of the land. This had been one of their great sins prior to the captivity, and now again some of them were guilty of this sin. It created a problem which had to be met courageously and solved properly by calling upon the wrongdoers to dissolve their union with the heathen.

This, of course, worked a hardship upon those who had entered into these improper marriages with the heathen. But as the faithful Ezra saw it, this hardship would be as nothing compared with the trouble that could come upon all the Israelites if this reformation was not made. And the people agreed: "Then all the congregation answered and said with

a loud voice, As thou hast said, so must we do."

Apparently a considerable number of the Israelites were guilty of this sin, and a public demonstration of their repentance and reform was to be made. It was a rainy season, and for all of these to stand in line for several days waiting for those appointed to handle their cases would have been an additional hardship, so the suggestion was made that the rulers who had sinned be the first to appear; others were to follow, we presume, as it was reasonably convenient.—Ezra 10:12-17

It was God's desire to keep the natural descendants of Abraham a people separated from all others, and devoted to him. He knew that if they were permitted to intermarry with non-Israelites they would soon lose their identity as a people. It has been this regulation of the Law that has kept the Jews a separate people throughout all the centuries. While this law has not been observed by every Israelite, the exceptions have not been sufficient to lead to the absorption of the people as a people by non-Jews.

No such restrictions have been placed upon spiritual Israelites of the Gospel Age. God's "little flock" to whom he is well pleased to give the spiritual rulership of the messianic kingdom under their Head

Christ Jesus, are selected from all races and nations. (Luke 12:32) Paul wrote, "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."—Gal. 3:16, 27-29

For us, who are following in the footsteps of Jesus, keeping ourselves separate from the people of the land would be to "marry only in the Lord" and keep separate from the world and its spirit. The spirit of the pleasure-mad world is largely one of selfishness. The world has its many idols of silver and gold, etc., but we are not to bow down to any of these. Our minds and hearts are to be fixed on serving the Lord, following in the footsteps of Jesus. We are not to be influenced by worldly schemes and methods. We have covenanted to give our all in serving the Lord, and only by faithfulness to our covenant even unto death may we hope to live and reign with Christ a thousand years.

QUESTIONS

Who was Ezra, and what were his qualifications to serve Israel?

Why was it necessary for Israelites to refrain from intermarrying with heathen?

Are spiritual Israelites to be a separate people?

ARCHEOLOGY PROVES THE BIBLE

Chapter 1

How Genesis Was Written

THE Bible is the textbook of Christianity. Christ accepted the Old Testament Scriptures as the Word of God; he was guided in his ministry by their instructions and comforted by their promises. Jesus' apostles shared his confidence in the truthfulness of the Old Testament Scriptures; and in addition to the teachings and example of Jesus, they, like him, based their teachings on the Old Testament. The New Testament is in reality an explanatory supplement to the Old Testament, so that for Christians the Old and New Testaments together are an infallible revelation of the plans and purposes of the Creator with respect to his human creatures.

This understanding and acceptance of the Bible as the Word of God was quite general by all professed Christians until the nineteenth century, when in the minds of many inroads of doubt began to be made by the assertions of the Higher Critics, and the theory of human evolution. To the Higher Critics most of the historical records of the Old Testament have no basis in fact, but are merely allegories, myths, and fables. According to the theory of human evolution God did not create Adam and Eve, and there never was a Garden of Eden; but instead, man is said to have evolved from lower forms of animals.

Thus seen, higher criticism and the theory of human evolution have been as frontal attacks on the validity of the Holy Scriptures. However, in the minds of honest and

thinking people this trend toward unbelief in the infallibility of the Bible is gradually being reversed. This is being brought about by the spade and the pick of the archeologist. Archeologists began their work of exploring the lands of the Bible about the middle of the nineteenth century, some even before this. J. E. Taylor; Paul Botta; A. H. Layard; Henry Rawlinson, were among the pioneers in excavating the ruins of cities mentioned in the Bible.

This work continued with varying degrees of enthusiasm until it was halted almost entirely by the outbreak of the First World War. Following the war it was resumed and, while slowed down considerably by the Second World War, the archeologists continue to find outstanding proofs of the validity of one after another of the historical accounts of the Old Testament. For example, the Bible speaks of Abraham's living in a city by the name of Ur. It was claimed by doubters that no such city ever existed, but the archeologists have proved that this conclusion was wrong, for they have discovered the ancient city of Ur, and in the locality where the Bible places it. The city of Nineveh, where the people repented as a result of the message the Prophet Jonah presented to them from the Lord, has also been discovered.

The Art of Writing

One of the claims made by the Higher Critics was that Moses could not have written the first five books of the Old Testament, for the art of writing was not known at the time the Bible indicates that Moses lived. Now we know that writing was in vogue in the days of Moses. We quote from "New Discoveries in Babylonia": "Nearly a thousand years before Abraham was born and a millennium and a half before the birth of Moses, Lugalzaggisi, King of Erech, began his inscriptions with words which do not differ greatly from those used by the last king of Babylon, 2,200 years later."—p.38

It is believed that probably the earliest form of writing was by means of ordinary pictures, which the ancients used to convey their thoughts on stone or clay. Pictures are used today on roadway signs throughout Europe. The Hebrew verb "to write" means to "cut" or "dig." The ancients cut their messages mostly on clay tablets which they later baked in the sun to make them durable.

Ordinary cuneiform writing became quite general in the early ages. Thousands of clay tablets have been found which, according to the archeologists, were written before the Patriarchal Age. More than a quarter of a million cuneiform clay tablets have been distributed among the various museums of the world. This writing technique was used, not only for keeping family and business records, but also to communicate information on very ordinary matters to distant friends and relatives.

For example, a letter by a woman to her husband was discovered, informing him that the children were well, and asking advice on a trivial matter. Also discovered was a letter by a son to his father informing him that someone had greatly offended him, and that he wanted to thrash this person, but first was seeking the father's advice. All this indicates that at that early time the people not only were able to write, but also that an efficient postal system of communication had been developed. "Writing material was cheap, which may account in part for the fact that the Sumerians, Babylonians, and Assyrians seemed unwilling to transact even the smallest items of business without recourse to a written document."—"Luckenbill's Ancient Records of Assyria and Babylonia," pf.

Seals

In the Book of Job—which was written, as most scholars now believe, in the Patriarchal Age—we find a reference to the use of a "seal": "It is changed as clay under a seal." (Job 38:14, R. V.) Judah carried a seal about with him, and

Joseph was given Pharaoh's seal ring. (Gen. 14:42) "At Ur of the Chaldees Sir Leonard Woolley found seals owned by men who lived before the Flood. The use of this seal impression was the equivalent of the modern signature. When the owner's seal had been impressed upon the clay, the tablet, if written by a scribe, had sometimes written on it the name of the owner of the tablet. I have in my possession tablets sealed over 4,000 years ago."—"New Discoveries in Babylonia," p. 42

It would seem from all the archeological evidence that man has been acquainted with the art of writing from essentially the time of his creation. In the development of the art of writing the ancients first used tablets of soft clay on which they impressed their messages. Stone tablets were later used, and then papyrus on which the message could be written with ink. There is good evidence, we think, that the Book of Genesis was first written on clay tablets. The Ten Commandments were written on tablets of stone, and in a sense similar to the ancient Babylonian tablets, in that they were written on both sides.—Exod. 32:15

Internal Evidence

While many clay tablets have been discovered which were written before the Flood, as yet the archeologists have not unearthed tablets on which are recorded any part or parts of the Book of Genesis. However, there are scholars who call our attention to strong internal evidence in the composition of Genesis to indicate that it was written in sections on clay tablets, and that these sections were kept together and finally came into the possession of Moses who used them in composing nearly all of that part of Genesis with which he was not personally acquainted.

This internal evidence is found principally in the expression, "These are the generations of." Many suppose that this expression is an introduction to a new section of the book. However, based on the style and customs of

records of other things written on clay tablets in that early period, many scholars have concluded that the expression, "These are the generations of" indicates the completion of a section.

The Hebrew word translated "generations" in this expression is **Toledoth**. Gesenius, a critical Hebrew scholar, explains this word to mean, "History, especially family history, since the earliest history among oriental nations is drawn from genealogical registers of families." Prof. Strong gives "history" as a figurative meaning of Toledah.

This key expression appears first in Genesis 2:4. The text reads, "These are the generations of the heavens and the earth when they were created, in the day in which the Lord God made the earth and the heavens." Certainly this is a reference to the preceding record of creation, not to anything which follows. In chapter I the expression, "And God said," frequently appears. The writer of this chapter acknowledges that he had no personal knowledge of what he was describing, and that he received his information directly from the Creator.

Genesis 5:1 reads, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." Here again the reference is clearly to the contents of chapters 2 through 4, because the chapters following have nothing to say concerning Adam except that he lived 930 years and begat sons and daughters. Adam was personally acquainted with the facts set forth in chapters 2-4, so the expression, "And God said," no longer appears. Clearly, then, in these chapters we have the "book" or written record which was either written by Adam, or written by someone else and possessed by Adam.

Genesis 6:9 reads, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." This covers the record from

chapter 5:1b to 6:9a. In this period Seth and Methuselah lived contemporaneously for 355 years. Obviously, then, this section of Genesis ascribed to Noah contains information which was readily available to him, either through personal contacts with those involved, or from those who possessed the necessary firsthand information.

The other names attached to the succeeding portions of Genesis are "the sons of Noah," "Shem," "Terah," "Ishmael," "Isaac," "Esau," and "Jacob." The record following that section of Genesis to which Jacob's name is attached deals more particularly with the story of Joseph, the circumstances that took him into Egypt, and his rise to favor and power under Pharaoh. Those associated with the royalty of Egypt were well educated, and without doubt a record of Joseph's rise to power as food administrator in a time of dire national stress was chronicled, probably on papyrus by this time.

There is a long lapse in the records of the Hebrews following the death of Jacob. After all, they became slaves in Egypt, and who would be interested in writing about them? Finally Moses appeared on the scene, and became learned in all the wisdom of the Egyptians. It is not difficult to believe that Jacob took the whole series of tablets beginning with the creation into Egypt with him, and that devout Hebrews treasured and cared for them, and that later they came into the hands of Moses, and were used by him in compiling the first thirty-six chapters of Genesis.

Another Proof

Another internal proof that the first thirty-six chapters of Genesis were originally inscribed on clay tablets and were used by Moses in compiling the book, is seen in certain brief editorial explanations he makes. Note these in Genesis, chapter 14: "Bela, which is Zoar," verses 2 and 8; "Vale of Siddim, which is the salt sea," verse 3;

“Enmishpat, which is Kadesh,” verse 7; “Hobah, which is on the left hand of Damascus,” verse 15; and “Valley of Shaveh, which is the King’s Dale,” verse 17.

In Genesis 23:2 we read, “Sarah died in Kirjath-arba, the same is Hebron in the land of Canaan.” This is very revealing as affirming that this chapter was originally written at a very early date; certainly before the Israelites had entered the land after the Exodus. The Israelites must have known it quite well after its capture in Joshua’s day. It was given to Caleb for an inheritance, and under the Law was made one of the cities of refuge.

The fact that Moses thought it essential to give the current names of certain locations, and, as in the case of Hebron, to explain also where it was located, is strong evidence that he was copying the records from writings available to him. And it would also indicate that in compiling these records into a whole, he was loyal to the original text, giving only the additional up-to-date information which he considered essential for clarity.

Before leaving this aspect of our subject, we wish merely to observe that it has been only by the diligent study of styles and methods of writing on tablets that the expression, “These are the generations of” which appears in the first thirty-six chapters of Genesis, provides such clear proof that the art of writing was known and used, at least for the purpose of keeping records, from before the Flood.

It will be noted that the records pertaining to pre-Flood days are much more brief than those of the post-Flood period. This would seem to indicate—and this is not surprising—that the early art of writing was not so well-developed as it became in later times. In any case, we rejoice that archeologists have furnished us with this additional evidence of the validity of the first thirty-six chapters of Genesis.

Holding Fast and Progressing

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1

THE truth of God's Word, which shows forth God's plan of salvation, is essential as a guide and source of strength in the Christian life. Satan, who throughout the ages has been the deceiver of the whole world of mankind, has always been especially active in his endeavors to deceive and discourage the Lord's people. Peter wrote that our Adversary, the Devil, goes about as a roaring lion seeking whom he may devour, and to this he adds, "Whom resist stedfast in the faith."—I Pet. 5:8, 9

One of Satan's chief methods of attack is to disparage the truthfulness and value of the Word of God. As the prince of darkness he puts darkness for light in an effort to confuse the Lord's people. Because of this, and also because of the natural tendency to become weary in well-doing, there have been those in every part of the age who have failed to hold fast to the truth of the Gospel but instead have let it slip away from them.

Paul foretold that there would be a "falling away" from the faith, and this became so tragically true that within a few centuries after the death of the apostles very little of the original Gospel of the kingdom remained in the hearts of the vast majority of professed Christians. The hope of

the real kingdom of Christ was supplanted by the counterfeit kingdom as represented in the church-state governments of the old Roman world.

The great fundamental truths of the divine plan as taught by the apostles in the Early Church have been restored to the Lord's people in this ending period of the Gospel Age, and now we need to be especially on guard lest the anti-Christian influences with which we are surrounded—influences which are under the direction of Satan—rob us of these precious doctrines. Paul wrote again, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3:14

Again Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" (Heb. 10:23) Jude wrote that we "should earnestly contend for the faith once delivered unto the saints." (Jude 3) In his letter to the church at Philippi, Paul wrote that we should stand fast in one spirit, with one mind striving together for the faith of the Gospel." (Phil. 1:27) From these exhortations we realize that we have a responsibility to one another in the matter of holding fast to "our most holy faith."

What are the "things" mentioned in our text which we should not let slip? In the opening verses of Hebrews 1 Paul reminds us of God's method of speaking to the "fathers by the prophets," and then explains that "in these last days [he hath] spoken unto us by his Son, whom he hath appointed heir of all things." (Heb. 1:1,2) What we are not to let slip, then, are the great kingdom truths set forth by Jesus and the prophets.

Jesus drew heavily from the ancient prophets in the kingdom message which he proclaimed; and in turn, the teachings of the apostles are based upon Jesus' message, and also upon the prophetic testimony of the Old Testa-

ment. And it is interesting to note the many truths and precepts which are set forth by Jesus and the apostles—the “things” of the Old Testament—which they deemed of sufficient importance to quote and explain during the course of their ministry. Paul asserted that he had not shunned to declare the whole counsel of God.—Acts 20:27

Peter, in a sermon shortly after Pentecost, told about “times of restitution,” and said that God had spoken this great truth by his holy prophets since the world began. (Acts 3:19-21) Peter also, in his first epistle, informs us that the Holy Spirit, through the prophets, had testified concerning the sufferings of Christ and the glory that should follow. (I Pet. 1:11) Indeed, when we examine the teachings of Jesus and the apostles, we find that they set forth all the fundamental doctrines of the divine plan as previously mentioned by the prophets, and enlarged upon them so that the followers of the Master might understand them and be guided and nourished by them.

We know, of course, that there is much in the Old Testament that is of great interest to us which is not mentioned in the New Testament at all. But we are firmly of the opinion that Jesus and the apostles set forth all the fundamental truths of the divine plan, and it is these to which we should hold fast, because they have come to us with such a great weight of authority, even from Jesus and his inspired representatives. The New Testament is the inspired explanation of the Old Testament Scriptures which God’s servants of old miraculously were inspired to write, but only dimly to understand.

Important to Hold Fast

It is through the fundamental doctrines of the truth that we are sanctified and drawn near to God. This is why it is so important that we do not let these things slip. “For,” the apostle writes, “it is impossible for those who were

once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”—Heb. 6:4-6

Later in this same chapter Paul speaks of the promise made to Abraham, and the confirmation of that promise by God’s oath—the promise that through Abraham’s seed all the families of the earth would be blessed. Paul explains that by these “two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which is within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.”—Heb. 6:13, 14, 17-20

Here the apostle is informing us that the hope which serves as an anchor to our souls, and therefore enables us not to “let these things slip,” is the great Abrahamic promise—the fact that we, in association with Jesus as the Seed of Abraham, will serve as kingly priests during the Millennium to bless all the families of the earth. We are not anchored by our own opinions, or the opinions of other uninspired servants of God. We are not anchored by fanciful interpretations which are not supported by a thus saith the Lord. We are anchored by the glorious Gospel which was preached beforehand to Abraham; the Gospel of Christ which “is the power of God unto salvation.”—Gal. 3:8, 16; 27-29; Rom. 1:16

Progress Should Be Made

While we are to hold fast the profession of our faith without wavering, and are not to “let these things slip,” the Lord does expect us to “grow in grace, and in the

knowledge of our Lord and Savior Jesus Christ." (II Pet. 3:18) We are to grow in knowledge because "the path of the just is as the shining light, which shineth more and more unto the perfect day." (Prov. 4:18) To grow in knowledge and to walk in this pathway which shines brighter and brighter does not mean that the basic truths of the divine plan once learned are discarded. It simply means that our understanding and appreciation of these truths continue to increase.

The Bible has been likened to a mine that is deeper than any mortal can ever go. As we continue to search in this mine new rich gems of truth appear, and all of these precious gems of truth enhance the brilliance of the basic doctrines of the divine plan. Ardent and faithful students of the Word may spend a lifetime searching out its treasures, and at the end find that there are large portions of the sacred record which they have not had time to diligently study. We are in a dangerous attitude of mind if we suppose that we have learned all there is to be known of divine truth.

Better Translations

Our increasing knowledge of the truth comes in part from noting better translations of many of the texts of the Bible. For example, Psalm 121:1 reads, "I will lift up mine eyes unto the hills, from whence cometh my help." While this is a beautiful poetic expression, the psalmist's help did not actually come from the hills. Goodspeed's translation reads, "I raise my eyes to the hills: whence does my help come? My help cometh from the Lord, who made the heavens and the earth." To some, the hills of Palestine may have been thought of as giving a measure of help and protection; but to the psalmist the hills were not a true source of help, for he recognized that his help came from the Lord.

(Continued on page 34)

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(Continued from page 31)

This we believe is a clearer thought, enhancing our appreciation of the Lord, and reminding us a little more forcefully that we should not look to other sources for help in our real times of need; that with the psalmist, so with us, "our help cometh from the Lord." Here then, is one of the Bible's gems of truth which is caused to shine a little brighter by means of a better translation. As Bible Students, we know that when the Bible was first written punctuation was not in use. This was true of both the Old and the New Testaments. The essential change that Goodspeed made in Psalm 121:1 was to have the psalmist ask a question instead of making a statement, and thereby a clearer meaning is given to the entire text.

Justification

Justification by faith in the blood of Christ is one of the important teachings of the Bible. Paul wrote, "Being justified by faith we have peace with God through our Lord Jesus Christ." This is one of the first great truths we learn as we are being drawn to Jesus by God. It is an unchangeable truth. It was this great truth that so stirred Martin Luther and helped him to see the evil of selling indulgences.

Through the years this truth has become more precious, largely because it has been recognized that the faith in Jesus which results in justification is much more than merely a mental assent to the fact that he once lived, and that he died for us on Calvary's cross. We have learned that there is no true faith without works, even as stated by James, and that the "works" which lead to a justifying faith in the redeeming blood of Jesus is our full dedication to the Lord, to know and to do his will. Thus does the doctrine of justification become a more vital factor in our lives—a gem of truth which shines brighter now than it once did. But it is the same unchanged doctrine of justification.

The Harvest

One of the great truths of the divine plan set forth by Jesus is the fact that there would be a harvesting of the "wheat" class at this end of the age. We rejoice in the many evidences that we are now living in this foretold harvest. There was a time when the Lord's people supposed that this "harvest" would come to an end in the year 1914, and that then the church would be glorified and "shine forth as the sun in the kingdom of their father."—Matt. 13:43

But the harvest work did not come to a close in 1914, nor were the remaining members of the "little flock" exalted to be with Jesus to live and reign with him a thousand years. It took a "faithful and wise" and humble servant of the Lord to acknowledge that in reality there was no scriptural proof that the harvest would end in 1914, that this was a thought which he had "imagined." (R. 5950, last paragraph) And as he pointed out, there is no scriptural information as to just how long the harvest work would continue.

We are now more than half a century beyond 1914, and the harvest work is still going on. Thus we have had, by force of circumstances, a clarification of truth on this important teaching of the Bible. It is not that the fact of the harvest was not truth, but simply that, without scriptural authority, its length had been circumscribed. We are glad that the harvest work is continuing, for it affords all the Lord's people additional time to prove their loyalty to God and to his truth by faithfully participating in this all important feature of the divine plan.

Prophecies

We all know the importance of the Bible's prophecies. The prophecies pertaining to the first advent of Christ

were important, as are those which have to do with his second advent and presence. These are of more vital concern to us because we are living in the time of their fulfilment. Some of these prophecies forecast that our Lord's return would, in its initial stage, result in "a time of trouble, such as never was since there was a nation." (Dan. 12:1; Matt. 24:21, 22) This is one of the basic facts of the prophecies concerning our Lord's return and the end of the age.

This basic fact of prophecy stands unchallenged today, and has done so throughout all the years of the harvest. It is one of the important end-of-the-age prophecies which do not change. But the manner in which this "time of trouble" develops and reaches its climax in the complete destruction of the present social order is a different matter. While our understanding of this prophecy is still far from complete, an enlargement of viewpoint has been forced upon students of prophecy by the simple fact that the "time of trouble" has already stretched out more than fifty years longer than it was once supposed that it would.

Basically, we have known that one of the purposes of the prophetic "time of trouble" was to destroy Satan's sinful and selfish social order. That still remains a basic truth. Prior to 1914 the thought was that the climax of the trouble would be a state of anarchy, preceded by war and revolution. When war erupted in 1914 it was properly believed to be the first phase of the trouble. The war expanded and became a world struggle and the conviction of many was that in due course revolution and anarchy would follow.

At the time it was supposed by many that these three aspects of the trouble would be clearly defined and that they would follow each other in quick succession, and that the culmination in which the present social order would

sink into a sea of anarchy would be reached in a very short time—perhaps less than three or four years. Only the relentless passing of time has enabled students of prophecy to grasp a more long-range concept of events pertaining to the end of the world, or age.

The Great Revolution

The First World War did end in revolution—not a world revolution all at once, but in the communist revolution which today is holding a third or more of the world in its embrace, and is threatening to take over the whole world. But there also came another World War, in which the United States, England, and other Western powers found themselves allied with the communist forces to conquer their common enemies, the fascist nations.

Meanwhile another phase of the trouble loomed up before us; namely, the participation of the Asian, or non-Christian nations. In the earlier concepts of the trouble the inclination was to think of it as involving mostly the so-called Christian nations. But now we realize that it is to be world-wide—just as world-wide as the rulership of Messiah's kingdom will be. The former concept is indicated on page 550 of "The Battle of Armageddon," in a comment concerning "the worst of the heathen," mentioned in Ezekiel 7:13-24. We quote:

"This may be understood to signify that the uprising of the masses of Christendom in anarchy will, during the prevalence of lawlessness, be so extremely brutal and savage as to outrival the barbarities of all heathen invasions—as was the case in the French Revolution. Or it may signify an uprising of the peoples of India, China, and Africa against Christendom—a suggestion already made by the public press anent the revival of Turkey and the uprising of millions of Mahometans. Our opinion, however, is that 'the worst of the heathen' are those in Christendom who are 'without God' and without Christian sentiments

or hopes; who hitherto have been restrained and held in check by ignorance, superstition, and fear, but who in the dawn of the twentieth century are rapidly losing these restraining influences."

Certainly there has been much barbarity in the western world, by both professed and nonprofessed Christians. But it is also true that the heathen world today is very much a threat to the western world. America's involvement in Viet Nam is for the avowed purpose of preventing the Asian forces of Communism from later attacking our own shores. This is a development that could not have been foreseen prior to 1914. That we see it today is simply because it is one of the facts of the great time of trouble—facts which spread out before us in a labyrinth of bewildering developments which is difficult to comprehend even though we are face to face with it.

Trouble Everywhere

It is true that the tribulation throughout the world today does involve war, revolution, and anarchy. But these aspects of social disorder are going on simultaneously. The First World War was not the end of the war phase. The communist revolution in Russia has not been the only revolution. And we surely have outbreaks of anarchy of one sort or another, such as race riots and other disturbances.

During the fifty and more years since 1914 the world has witnessed the disintegration of colonial powers, and the overthrow of most of the church-state kingdoms of the Old Roman world. It has seen the birth of many new nations in Africa and elsewhere, the most important of these, prophetically, being Israel in the Holy Land. But in Africa many of the new nations are already struggling against one another. There is also the race war.

Meanwhile in South America chaos is developing, and communism threatens. In times past, South America was

not included much in our thinking so far as the prophecies are concerned. But South America is part of the world. Millions of "all families of the earth" to be blessed through Messiah's kingdom have lived and died in South America, so this country also has to be included in "the time of trouble."

And all the crazy-quilt aspects of a world in distress as we witness it today are taking place against a background of threatened total destruction of the human race by the misuse of nuclear power. It may be impossible to associate every detail of world distress with a specific prophecy of the Bible; but there can be no mistaking what Jesus meant when he said that unless these days be shortened no flesh would survive.—Matt. 24:21, 22

We are simply endeavoring, on our part, in as few words as possible, to point out aspects of the prophetic "time of trouble" which were not foreseen fifty years ago, and we are doing this to illustrate that in this area there has been growth in knowledge. This growth has not been due to a keener insight into the prophecies than that enjoyed by "that servant." Rather, it has been a further understanding which has been forced upon us by the relentless passing of time, and by the events which have developed during these many years. This is logical, for while the fact and general principles of the "great tribulation" were seen and outlined, in advance, it was expected that this aspect of the divine program would be over within a very short time, and certainly details of events which are spread out over half a century are bound to be different than if they had taken place within three or four years.

Patience Needed

The passing of time has always been a severe test upon the Lord's people—especially upon their patience. James wrote, "Be ye . . . patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:8) Now, of

course, the presence of the Lord is a reality, but there is still need for patience; and still need for being established, especially in our hearts.

In the next verse James adds, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." According to Prof. Strong, the Greek word here translated "grudge" means "to make in straits." It is translated "groan" in Romans 8:23 where Paul says, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body"—the body of Christ.

We are all waiting to be delivered into the glorious liberty of the sons of God, and to be exalted to live and reign with Christ. This waiting is sometimes hard, and we groan within ourselves. Sometimes we find ourselves very much "in straits." But let us not groan against our brethren, or try to circumscribe their efforts to grow in grace and in the knowledge of the Lord Jesus Christ. Let us recognize that in the area of prophecy there are many details not yet clearly understood, and as together we endeavor to follow the light of the sure word of prophecy let us be patient with ourselves and with one another.

It is a time of testing, a time when it is important not to let the foundation truths of the divine plan slip away from us. It is also a time when we should be searching diligently for further confirmation of our faith, in order that while we wait we will not become overwhelmed with our "groanings." Truly our King is marching on, and let us endeavor to note his stately steppings as clearly as we can as world events continue to indicate not only the shape of things today, but to some extent also of tomorrow. And in our searching may we never allow our own opinions nor the opinions of others to weigh anything against the facts. To this end may the Lord continue to bless us all, and continue us in his care and love!

A Wondrous Story

MANY are the hymns which express the sincere and heartfelt sentiments of the Lord's fully consecrated people as they walk in their Master's footsteps. One of these opens:

"I love to tell the story
Of gracious heavenly love;
How Jesus left his glory,
That wondrous love to prove."

It is indeed a marvellous story that tells of the great love that prompted our Lord to leave the heavenly glory that he had with his loving Father.

In the remote past, long before the wonders of creation began, this only begotten Son, the Father's only direct creation—the Word, or Logos—was with God. (John 1:1, Diaglott; Rev. 3:14) And there was a beautiful relationship between them in the heavens; so much so that God centred all the divine purposes in and through his beloved Son who would, in the Father's own time and way, manifest every feature of the divine

power and glory, all things being of the Father, and by, or through, the Son.—I Cor. 8:6

The Logos

Some facts concerning this holy One, the mighty Logos, who created all things, are given in Proverbs 8:22-30. These harmonize with the statement recorded in John 1:1 (Diaglott), "In the beginning was the Logos, and the Logos was with God." We quote from Proverbs (R. V.): "The Lord possessed [or formed] me in the beginning of his way. Before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water; before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he established the heavens, I was there: when he set a circle upon the face of the deep; when he made firm the skies

above; when the fountains of the deep became strong; when he gave to the sea its bounds, that the waters should not transgress his commandment; when he marked out the foundations of the earth; then, I was by him, as a master workman; and I was daily his delight, rejoicing always before him."

The apostle tells us in Colossians 1:16 that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him." The holy angels, having thus been created by the Logos, would doubtless witness the dawning of the planet Earth's existence; the time when the foundations of the earth were laid, as referred to in Job 38:4. This event is recorded in verses 6 and 7: "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Divine Wisdom

It is not difficult for us to picture the heavenly hosts watching with deep interest the great creative work in

connection with the earth. And after witnessing, step by step, the development and grandeur of creation, they eventually saw man made in the image of God, to have dominion over all the earth, including the lower forms of living creatures. (Gen. 1:26) Then came the fall of man, through disobedience, into sin and death. The holy angels doubtless would also later observe the frightful experiences on the planet Earth as a result of the unfaithfulness and wickedness of fallen angels; those who "kept not their first estate" in the heavenlies. (Jude 6) They would also witness, in process of time, mankind's selfishness and wicked behaviour in the long reign of sin and death.

The Lord's fully consecrated children are greatly privileged, today, as they humbly search and study the Holy Scriptures, to learn, by divine grace, something of God's great plan of the ages, which includes his wondrous remedy for a sin-stricken and dying world. The Scriptures inform us that holy prophets of old inquired and searched diligently into the purposes of divine grace. Angels also desired to know (I Pet. 1:10-12), but it was not for them, at that time, to

understand. From the angelic hosts' point of view we can visualize that there was a time when someone was missed from heaven—and then he was "found in fashion as a man." (Phil. 2:8) According to the Diaglott, this scripture reads: "And being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him."

The Logos Became Flesh

As testified by the Apostle John: "The Logos became flesh, and dwelt among us, and we beheld his glory, a glory as of an only begotten from a Father, full of favour and truth." (John 1:14, Diaglott) He who was immensely rich in spiritual glory and majesty and power "made himself of no reputation"—for our sakes he became poor, that we through his poverty might be rich.—Phil. 2:7; II Cor. 8:9

Here is a most marvellous feature in the divine drama of salvation, which manifests the unsearchable riches—the measureless wealth—centred in Christ. In this connection the Apostle Paul referred to the favour given to him (as

recorded in Eph. 3:8-11, Diaglott) "to announce among the nations the glad tidings of the boundless wealth of the Anointed One; even to enlighten all as to what is the administration of that secret, which has been concealed from the ages, by that God who created all things; in order that now may be made known to the governments and authorities in the heavens [the angelic hosts], through the congregation [the Church], the much diversified wisdom of God, according to a plan of the ages, which he formed for the Anointed Jesus our Lord."

The apostle here is in effect saying that in the method divinely adopted for the administration of the divine plan of the ages, the manifold, or much diversified wisdom of God, would be made known to the angelic hosts as never before, through the instrumentality of the church, including Christ Jesus, who is the head of the church.

In past ages, the angelic hosts had observed the mighty Logos, as a glorious and faithful spirit being, creating all things, visible and invisible, including the countless numbers of laws which govern not

only the planet Earth, but the whole universe. Now they were to see him, and know him, as one who had voluntarily left the heavenly glory which he had with the Father "before the world was" (John 17:5) for the purpose of living here on earth, in a sin-stricken and wicked world, in "the form of a servant" (Phil. 2:7); "a little lower than the angels" (Heb. 2:9); "in the likeness of men" (Phil. 2:7); that he "should taste death for every man" (Heb. 2:9); to give himself "a ransom for all."—I Tim. 2:6

In our Lord's prehuman existence the angelic hosts had witnessed, at all times, his perfect loyalty and faithfulness to his gracious Heavenly Father. Now they would observe this One who was holy, harmless, undefiled, in human form, as he obediently performed his Father's will, in the environment of an evil world.

Completed Through Sufferings

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [or more correctly, according to the Greek word used, 'being made complete'], he became the

author [the cause] of eternal salvation unto all them that obey him." (Heb. 5:8,9) It is also made clear in Hebrews 2:10 that he was made "perfect [complete] through sufferings."

Although Jesus was a Son who had always recognized and delighted to do the Father's will, yet he was not counted as complete in the sense of that "established and demonstrated" character for the priestly, kingly office to which he had been called. (Heb. 5:10) For this highly exalted position, a kingly priest after the order of Melchisedec, he must be proved, beyond all doubt, by severe tests—and that before many witnesses—in order that all might know, in due course, the strong foundation upon which they could build their hopes.

Through sufferings he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; a complete denial of self. He denied self utterly, and God permitted this to be so, both for the development and for the manifestation of that perfection of character which would be worthy of the very

high exaltation as the great sympathetic High Priest, also as Lord of lords and King of kings.

When considering the sufferings of Jesus, we are reminded of the great fight of afflictions through which he passed; the subtle and deceptive temptations; the contradiction of sinners against himself, and the base ingratitude of those he came to save. We call to mind also his poverty; his loss of friends; his labours and weariness; his bitter and relentless persecutions—despised; rejected; mocked; reviled; slandered; reckoned among the transgressors. We remember also his Gethsemane experiences, his betrayal, and finally his dying agony upon the cross—the ignominious and shameful death of a vile criminal.

We cannot measure, or even approximate, the strain and agony which bore so heavily upon Jesus, particularly during his last severe conflict. Doubtless, the powers of darkness were busy in that awful hour, but in all this Jesus did not yield and give up the violent struggle. He communed with his gracious Heavenly Father, the One, indeed the

only One, “who was able to deliver him out of death.” (Heb. 5:7, Diaglott) His prayers were not in vain, for he “was heard for his piety.” And it is reasonable to conclude that holy angels would be witnessing all this.

Jesus learned what it meant to be obedient under the most adverse conditions. He was thus tested and proved worthy of perfection on the highest plane of being—the divine nature. And he was completed in it when God raised him from the dead to the excellent glory set before him to be the Deliverer of the church which is his body, and then the Deliverer, in due time, of all who, being brought to a knowledge of the truth in the earthly phase of the kingdom, will obey him.

All his footstep followers in the narrow way of sacrifice may well rejoice with all the heavenly hosts, who are described as saying: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.”—Rev. 5:12

Follow Him

The gracious bestowal of divine favour might well have

stopped with the high exaltation of the Lord Jesus. But no! our Father has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to that same glory (Heb. 2:10; Rom. 2:7), each of whom is to be conformed to his image; each of whom is called—as was our Lord Jesus—to a throne.—Rom. 8:29

The fully consecrated followers of Jesus have already complied with the exhortation recorded in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." And as disciples, (taught, or trained ones) of Jesus, they delight to follow him, endeavouring, by divine grace and strength, to overcome even as he overcame; his promise through the Revelator being: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) The words of Jesus to his disciples (Matt. 16:24) are: "If any will come after me, let him deny

himself (utterly, Young), and take up his cross, and follow me."

Suffer with Him—

Reign with Him

"If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17 It is our Heavenly Father who has invited us to come in and be partakers of the sufferings of Christ, in order that we may also be sharers in his glory. "Let us go forth therefore unto him without the camp [to the utter destruction and disregard of human hopes, and self-will], bearing his reproach," (his insults, Young).—Heb. 13:13

It is still true today that those who "will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) We are conscious also, seeing that God has graciously deposited with us the holy "Word of reconciliation . . . we are ambassadors for Christ." (II Cor. 5:19, 20) And, as stated in volume 5 of "Studies in the Scriptures," on page 490: "Whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will speedily

know something of the sufferings of Christ and can say truly: "The reproaches of them that reproached thee are fallen upon me."—Matt. 5:10-12; 10:22; Ps. 69:9; Rom. 15:3

How much discouragement, opposition, hatred, abuse, and persecution can we cheerfully and patiently endure without growing weary and faint in our mind? Remember that where divine truth respecting God's will concerning us is seen, and when the heart falls in love with it, so that it delights to conform itself to it, even at any self-denial, at any self-sacrifice, including perhaps the loss of friends, reputation, and most certainly the loss of one's own will, it is there that the sanctifying influence, or spirit of the truth, is at work! It is there that the results sought and intended by our Lord are being attained!

God has purposed to take out from among mankind "a little flock"; "a people for his name"; a prepared people, a faithful, royal priesthood; and such a company is assuredly being gathered. These "called out" ones, the prospective members of the true church, are a sanctified, sacrificing people, and are exhorted by Jesus, through the Revelator, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6), for the complete establishment of God's wonderful kingdom in the earth, wherein there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE
 Latchford Sept. 29

J. H. MURRAY
 Belfast Aug. 17, 18
 Dublin 19, 20
 Gorticar 21, 22

Londonderry 23, 25
 Lincoln Sept. 1

E. T. NADAL
 Latchford . . . Saturday, Aug. 24

W. F. READER
 Dewsbury Sept. 22

The Whole Counsel of God

THE Bible is the Word of God, and in this inspired Book there is all the information that a consecrated Christian needs to enable him day by day to walk in the narrow way of sacrifice. Much of the Bible is in the nature of history. This is particularly true of the Old Testament, although the New Testament contains the history of Jesus' ministry, and of the Early Church. The history of the Bible is a sort of background upon which is displayed the divine plan of the ages for the redemption and recovery of the human race from sin and death.

God's plan of the ages is a blending of all the important doctrines, or teachings, of the Bible. These teachings are set forth in its promises and prophecies. The question often arises as to what constitutes the basic, or fundamental, doctrines of the Bible; that is, those doctrines, which in their entirety, make up what Jude refers to as our "most holy faith." (vs. 20) Various answers have been given to this question, and all are good.

It has been suggested, for example, that the fundamental doctrines of the Bible are those which can be substantiated by definite statements of the Bible, or a "thus saith the Lord." We also have various items of belief, especially in connection with prophecy, which, while they seem reasonable, cannot be substantiated definitely by the Bible. These we might refer to as nonessentials, in contrast with the fundamentals of the truth which are abundantly supported by the Word of God.

The thought has also been expressed that the truly fundamental truths of the Bible are those which have a bearing on the manner in which we live our consecrated lives. This seems reasonable for, after all, the truth is given to guide us in serving the Lord. Just to know a point of truth, even Bible truth, is quite academic unless it helps us to grow up into Christ, or enlightens us as to how God would have us serve him. The psalmist wrote, "They Word is a lamp unto my feet, and a light unto my path."

In our study of the Word it is helpful to note whether or not the thoughts we glean therefrom are indeed related to our way of life as followers of the Master. If we have a different view than our brother concerning some matter mentioned in the Bible but not definitely set forth as a doctrine, does this different view lead us to serve the Lord in a different manner than our brother serves him? This, it seems to us, is a good test of whether or not a viewpoint is really essential, a fundamental doctrine of the Word of God.

The Whole Counsel

In the Apostle Paul's farewell address to the elders at Ephesus he said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26, 27) Here, it would appear, is another good guide as to what constitutes the truly important, or fundamental, teachings of the Bible. True, it requires study of the writings and sermons of Paul to determine what truths he did present.

We are given very little information concerning Paul's ministry to the brethren in Ephesus. We know from Acts 20:31 that Paul spent some three years serving the brethren in this area, so we can well understand his statement that he had presented to them the whole counsel of God. Paul also said in this farewell speech, that he had

“kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”—Acts 20:20, 21

The Ransom

In order to preach repentance toward God and faith in our Lord Jesus Christ, Paul undoubtedly explained the ransom feature of the divine plan. Paul's exposition of the ransom when serving the brethren in the area of Ephesus was without doubt along the line he wrote to Timothy on this subject: “For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” Paul adds to this outline of the great truth of the ransom, “whereunto I am ordained a preacher.”—I Tim. 2:3-7

In order properly to proclaim the truth of the ransom it is necessary to know that “the wages of sin is death.” In his entire ministry Paul said nothing about eternal torture being the wages of sin, so we know that this hideous doctrine is no part of the counsel of God. But Paul did teach, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”—Rom. 6:23

The Resurrection

Paul knew and taught that the hope of life beyond the grave is based upon God's promises to restore the dead to life in the resurrection. He knew and taught that unless Jesus had been raised from the dead there would be no hope of future life, even for the followers of the Master. We quote: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection

of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.”
—I Cor. 15:12-18

Then Paul becomes positive in his assertion that Jesus Christ had been raised, and explains what this means: “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man . . . also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming [or during his presence].”
—I Cor. 15:20-23

Paul knew and taught that “Christ the firstfruits” of the resurrection consists of the followers of Christ during the Gospel Age, and that in the resurrection they are exalted to live and reign with Christ a thousand years—exalted, that is, to “glory, and honor, and immortality.” (Rom. 2:7) He knew that immortality is not inherent in humans, and that those who attain to it must do so through faithfulness in following in the footsteps of Jesus. “This mortal must put on immortality,” he wrote.—I Cor. 15:53

Those who do gain the reward of immortality through faithfulness in sacrifice are promised joint-heirship with Jesus in his kingdom. To the church at Rome Paul wrote, “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us.”—Rom. 8:16-18

These joint-heirs with Christ will be the rulers with him in the messianic kingdom. Paul knew and taught that the great hope of the world of mankind is to be blessed with health, life, and joy as subjects of the messianic kingdom, being restored to human perfection. He associates the hope of the resurrection with that kingdom. After telling about the resurrection of the “firstfruits,” and of those who become Christ’s during his presence, Paul adds: “Then cometh the end [of God’s plan of recovery for the human race], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:24-26

The High Calling

Those who are raised to immortality in the resurrection are spoken of by Paul as partakers of the “high calling.” Concerning himself Paul wrote, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) In Hebrews 3:1 we read, “Holy brethren, partakers of the heavenly calling.” Thus we see that this “high calling” is a “heavenly calling.” Paul knew and taught that the whole world of mankind was not invited or “called” to be with Jesus on the divine plane of life. He knew that this was a special arrangement for those of this age who would accept Jesus’ invitation to deny themselves and take up their cross and follow him. He knew that God’s plan for mankind in general was for them to be restored to human perfection on the earth.

For Sin

Taking up one’s cross and following in the footsteps of Jesus means to die sacrificially with him. Paul speaks of

this as filling up “that which is behind of the afflictions of Christ.” (Col. 1:24) Paul refers to this suffering and dying with Jesus as being “baptized into his death,” as being dead with him. Then he explains further, “For in that he died, he died unto [for] sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—Rom. 6:3, 10, 11

Paul is saying here that those who have been justified to life through the blood of Jesus Christ lay down their lives sacrificially just as Jesus did, and that in God’s view this is “being dead unto [for] sin”; that is, as a sin offering, just as Jesus’ death was a sin offering. This is one of the very important “counsels of God,” for it reveals the true purpose of Christian sacrifice and suffering. It reveals that those who will live and reign with Christ, as co-workers with him in the future uplifting of the world from sin and death, prove their worthiness of this future high position in the plan of God by demonstrating their willingness to share now in the sufferings of Christ which prepare them for the dispensing of those future blessings.

This does not mean that the followers of Jesus share with him in the work of redeeming the world from death. This “ransom” feature of the divine plan was accomplished by Jesus alone. But our willingness to suffer and die with him proves our worthiness to share with him in dispensing the life provided by his precious blood. Paul wrote, “Reckon ye also yourselves to be dead indeed unto sin.” This is the divine viewpoint of our lifetime offering to the Lord. It means that he considers that our sacrifice is a part of the general ministry of sacrifice by which mankind is to attain human life.

God’s Promise to Abraham

Another feature of the divine plan, the “counsel of God” which Paul considered important, is contained in the

promise which God made to Abraham. (Gen. 12:3; 22:15-18) God promised that through Abraham's seed all the families of the earth would be blessed. When Abraham demonstrated his faith in this promise by his willingness to offer up his son Isaac in sacrifice, God confirmed the promise by his oath; thus it is often referred to as God's "oathbound covenant with Abraham."

We quote from Hebrews 6:17-20, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which is within the veil; whither the forerunner is for us entered, even Jesus."

There is no misunderstanding this language. Clearly Paul is here explaining that our hope of salvation and of being associated with Jesus "beyond the veil" is centered in the oathbound covenant with Abraham. This, according to Paul, was one of the very important "counsels of God." Actually there are two aspects to the promise God made to Abraham. It envisions the development of the "Seed," and also the blessing of all the families of the earth through that "Seed."

So far as the blesser seed is concerned, Paul explains this in Galatians 3:16, 27-29. Verse 16 reads, "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." Verses 27-29 read, "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."

From this it is clear that the blessed seed of Abraham is Christ, together with his faithful followers—those who are baptized into his death. Addressing those particularly of his day who wanted to be under the Law of Moses as well as to follow in the footsteps of Jesus, Paul wrote, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." To this Paul added, "Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:21-26, 28

Here Paul calls attention to a point of truth which was specially important to the brethren of his day; namely that the followers of the Master were not under bondage to the Law given at the hand of Moses at Mount Sinai. This covenant brought the nation of Israel under bondage and, as indicated by Paul, they were, allegorically speaking, children of Ishmael, the son of Abraham's bondmaid.

Jesus' true followers, on the other hand, are, symbolically, the children of Sarah: "Now we, brethren, as Isaac was, are the children of promise." As members of Christ we could say that we are under the Sarah feature of the Abrahamic Covenant, that feature which produces the "Seed" that is to bless all the families of the earth. Isaac, then, was a type of Christ and his followers. As Isaac was offered in sacrifice, so we are offered in sacrifice. This, as

Paul saw it, was one of the very important "counsels of God."

The New Covenant

While on the subject of covenants it is well to remind ourselves of God's promise of the "New Covenant" which he said would be made "with the house of Israel, and with the house of Judah." (Jer. 31:31-34) This covenant involves the taking away of the sins of the people. Paul knew about the New Covenant, and indicated when it would come into force. Explaining that the unbelieving Israelites were as branches broken off from an olive tree, and that Gentiles were being grafted in to take their places, he points out that the time would come when the transgression of the Jews which caused them to be broken off from God's olive tree of promise would be forgiven, and that then all Israel would be saved.

"So all Israel will be saved," Paul wrote, "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." (Rom. 11:26, 27) In other words, the New Covenant, which will take away the sins of Israel and the world will go into operation when the great Deliverer, The Christ, begins to exercise kingdom authority throughout the earth.

The church of the present age is not developed under the New Covenant. But Paul explains that the Lord has made us able ministers of that covenant. Paul indicates that there is a sacrificial aspect of this ministry, and a glory phase. We are now participating in the sacrificial ministry of the covenant, but later, when the Sion class is complete, we will appear with the Lord in glory and will be instruments in his hands to cause a true knowledge of him to fill the earth as the waters cover the sea. This is our glorious hope, or hope of glory.—II Cor. 3:1-12

Our Lord's Return

One of the important doctrines which Paul and the other apostles kept before the brethren of the Early Church was the second coming of Christ. To Paul the hope of our Lord's return furnished inspiration and strength to carry on the ministry. He knew and taught that the reward for faithfulness in the Lord's service would not be realized until our Lord's return; that meanwhile, as each faithful Christian finished his course, he remained asleep in death until the second coming of Christ.

Paul wrote, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:13-17) "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:4

We will not here attempt a detailed discussion of this remarkable prophecy concerning our Lord's return. We quote it to indicate Paul's strong faith in this great event

in the plan of God and the fact that he considered this to be a part of the whole "counsel of God." Paul did not particularly stress the importance of time in connection with the return of the Lord, but did emphasize that the brethren would become aware of the presence of the Lord—whose presence would be "as a thief in the night"—by the signs which would become apparent in the earth at that time. The sign mentioned by Paul is that there would then be a great time of destruction among the nations, "as travail upon a woman with child."

Paul also reveals in this prophecy that while the sleeping saints would be resurrected when Jesus returned, those who would then be alive would remain for a time. The Scriptures indicate that these are the ones who would participate in the great "harvest" work at the end of the age, under the direction of their returned but invisible Lord as the Chief Reaper.

Other Truths

We have noted briefly how all-comprehensive are the teachings of the Apostle Paul relating to the fundamentals of God's great plan of the ages. Creation, the penalty for sin, the covenants, the ransom, the resurrection—the first resurrection and the general resurrection—the high calling, and the second presence of Christ. He taught sanctification, and also justification by faith rather than by the works of the Law. These are the great truths which make up "the Gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16) If we follow Paul as he followed Christ, these are the truths in which we will rejoice and, to the extent of our opportunity, proclaim to the brethren for their encouragement, and to the world for a witness.

In addition to these doctrines of the divine plan, Paul's admonitions to faithfulness in walking in the Master's footsteps are also well rounded out. He was a specialist in

only one respect, and he describes this in his Epistle to the Philippians—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

Paul believed in the efficacy of prayer. "Pray without ceasing," he wrote to the brethren. (I Thess. 5:17) He knew that despite Christian suffering it was their privilege to "rejoice evermore." (I Thess. 5:16) Christians should be thankful to the Lord for all his benefits to them, so he wrote, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thess. 5:18

Paul continued, "Quench not the Spirit. Despise not prophesyings [preaching]. Prove all things; hold fast that which is good. Abstain from all appearance of evil." (I Thess. 5:19-21) Paul knew that because of the weaknesses of the flesh none of the Lord's people could do any of these things as well as they would like; but he also knew that God was merciful and faithful, and that he would give strength to help in every time of need, so he wrote, "Faithful is he that calleth you, who also will do it."—I Thess. 5:24

Paul presents a wonderful summary of these important thoughts related to Christian living in his second letter to the brethren at Corinth. We quote: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed."—II Cor. 6:1-3

Paul was faithful in admonishing the brethren to be active in the service of the truth, and in a way that would give no cause for offense, and that would be pleasing to the Lord. Paul continues: "But in all things approving

ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”—II Cor. 6:4-10

There is very little pertaining to the Christian life that Paul does not here mention briefly—directly or indirectly—and he relates it all to our ministry of the truth. Truly Paul did proclaim the whole “counsel of God,” both as it is related to the important things which we believe, and to our personal relationship with our Heavenly Father and his beloved Son, and our service in the great messianic cause.

While the other apostles present various basic truths of the Gospel, and of the Christian life, their writings are not so complete as those of Paul. But of course we need them all. We need also, and especially, the teachings of Jesus. The entire New Testament is an unfolding of the great messianic truths of the Old Testament, and in our study of the Old Testament it is always advisable to check in the New Testament for light on the true meaning of its promises and prophecies. This is one of the things involved in “rightly dividing the word of truth.”—I Tim. 3:15

It is upon the basis of the fundamental truths set forth by Jesus, by Paul, and the other apostles, and also in the Old Testament that The Dawn continues to conduct its ministry. It is a glorious Gospel which we have to proclaim, and may we all be faithful in making it known far and wide.

LETTERS OF APPRECIATION

Nearness Through The Dawn

Dear Brethren: Greetings in the name of Jesus! I am sorry to have lost touch with you for a time, but I did not realize how one can miss that nearness to one another which comes in and through a monthly visit of The Dawn Magazine. So, I would very much like to continue reading it. Please therefore send me a copy regularly. Enclosed is a subscription for same, and also a donation toward your good work. Please be assured of my prayers that God will watch over you and richly bless you.—England

Wants Others to Know

Dear "Frank and Ernest": Thank you very, very much for sending me the booklet, "God and Reason." It is a wonderful booklet. It has opened my eyes to what lies ahead. I have sent in my subscription to The Dawn Magazine. I enclose a dollar that will help to send this wonderful booklet to others that need it the same as I did.—Massachusetts

A Long-time Listener

Gentlemen: Please send me your booklet, "When a Man

Dies," as mentioned on your radio program this morning. I am a widow, seventy-three years old, and listen to your program every week, and have been a listener over a long period of time. I get so much good from it. Please keep it up.—Missouri

Found Consolation

Dear Sirs: I received your booklet, "Hope," and really appreciated reading it; and I found so much consolation in it. Thank you kindly. I would very much like to receive the book announced in the "Hope" booklet; that is, "God and Reason." May God bless you and The Dawn publications for such inspiring and comforting reading. --Missouri

Too Short

Dear "Frank and Ernest": I heard your program this Sunday. I listen to you every week. Please send me your book, "What Can a Man Believe?" I am in a nursing home and really enjoy your discussions very much. The only thing wrong with your program is it is too short. God bless you in what you are doing.—Washington

SPEAKERS' APPOINTMENTS

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

L. PAUL DAVIS		E. K. PENROSE	
Phoenix, Ariz.	Aug. 3, 4	Memphis, Tenn.	Aug. 1
Milwaukee, Wis.	18	Nashville, Tenn.	2
Minneapolis, Minn.	21	Columbus, Ohio	4
Seattle, Wash.	31	Allentown, Pa.	25
O. D. DEIFER		York, Pa.	26
Baltimore, Md.	Aug. 4	Pottstown, Pa.	27
Philadelphia, Pa.	4	Rutherford, N. J.	28
PANTEL HATGIS		Paterson, N. J.	29
Mytilene, Greece	Aug. 1-5	New York, N. Y.	31
Chania, Crete	7, 8	LEO POST	
Rethymnon	9, 10	Sayville, N. Y.	Aug. 4
Eracleon	11-13	H. W. PRICE	
Corinth, Canvass	14-20	Lockport, N. Y.	Aug. 1
Athens	21-25	Toronto, Ont.	2
LEVI JACOBS		London, Ont.	4
New London, Conn.	Aug. 18	Chatham, Ont.	5
A. H. KRUMPOLT		Columbus, Ohio	6
Paterson, N. J.	Aug. 25	Indianapolis, Ind.	7
KENNETH M. NAIL		Columbus, Ind.	16
Kansas City, Mo.	Aug. 18	Indianapolis, Ind.	18
Winnipeg, Man.	21	Muncie, Ind.	19
Canora, Sask.	22	LaSalle, Ill.	20, 21
Prince Albert, Sask.	23	Clinton, Iowa	22
Sagle, Idaho	26	Minneapolis, Minn.	23
Spokane, Wash.	28	(Fillmore)	
Wenatchee, Wash.	29	Minneapolis, Minn.	25
Seattle, Wash.	31	(Cedar Ave.)	
HARRY PASSIOS		Parkers Prairie, Minn.	26
New York, N. Y.	Aug. 18	Fergus Falls, Minn.	27
Somersworth, N. H.	22	Havre, Mont.	29, 30
Boston, Mass.	25	STEPHEN SURACI	
New Bedford, Mass.	26	Wallingford, Conn.	Aug. 11
Hartford, Conn.	27	H. J. TIEMEYER	
Waterbury, Conn.	28	New Haven, Conn.	Aug. 25
New Haven, Conn.	29	Waterbury, Conn.	25
New York, N. Y.	31	F. S. WASSMANN	
		Catawissa, Pa.	Aug. 25
		C. R. WEIDA	
		York, Pa.	Aug. 4

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

WALTER Blicharz	Aug. 18	ADAM Miskawitz	Aug. 4
London, Ont.		Aurora, Ill.	
J. BURTON BROWN	Aug. 11	ARTHUR NEWELL	Aug. 18
San Diego, Calif.		Covert, Mich.	
Covina, Calif.	25	FRANK NIEMCZAK	Aug. 18
DAVID A. BRUCE		Western Michigan	
Santa Ana, Calif.	Aug. 11	RAY RAWSON	Aug. 4
L. P. DAVIS, JR.		Saginaw, Mich.	
Fullerton, Calif.	Aug. 25	Chatham, Ont.	18
EDWARD E. FAY		NORMAN F. RICE	Aug. 18
Jamestown, Calif.	Aug. 18	Riverside, Calif.	
ARTHUR JEZUIT	Aug. 18	Ontario, Calif.	18
St. Louis, Mo.		R. S. SEKLEMIAN	Aug. 4
HENRY KWOLEK	Aug. 18	Sacramento, Calif.	
Adrian, Mich.		ALBERT SHEPPELBAUM	Aug. 18
LUDLOW LOOMIS	Aug. 4	Saginaw, Mich.	
Beloit, Wis.			



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SEPTEMBER TOPIC: On Sunday, September 15, "Frank and Ernest" will discuss the topic, "Israel Fulfilling Prophecy." This is a timely topic, and will be of great interest to many. Special circulars will be available for advertising it. Send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

CONVENTIONS

MINNEAPOLIS, MINN., Aug. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

SILLOAM, TEX., Aug. 9-11—Mrs. E. D. Westfall, Route One, Box 142, Dublin, Tex.

CINCINNATI, OHIO, Aug. 18—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

MINNEAPOLIS, MINN., Aug. 18—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle.

CHICAGO, ILL., Aug. 25—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christina Ave.

DETROIT, MICH., Aug. 25—Mc Gregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

JACKSON, MICH., Aug. 31, Sept. 1, 2—YMCA, 127 W. Wesley St. Mrs. Ralph Gaunt, 510 Golf Ave.

NEW YORK, N. Y., Aug. 31, Sept. 1, 2—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y. 10954

SAN DIEGO, CALIF., Aug. 31, Sept. 1, 2—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Aug. 31, Sept. 1, 2—Norway Center, 300 Third Ave. W. Mrs. John Keith, 22515 95th Place W., Edmonds, Wash.

PITTSBURGH, PA., Sept. 21, 22

BUFFALO, N. Y., Oct. 5, 6

ST. LOUIS, MO., Oct. 5, 6

AGAWAM, MASS., Oct. 6

CINCINNATI, OHIO, Oct. 12, 13

GRAND RAPIDS, MICH., Oct. 12, 13

MILWAUKEE, WIS., Oct. 12, 13

SAN LUIS OBISPO, CALIF., Oct. 12, 13

WEEKLY PRAYER MEETING TEXTS

AUGUST 1—"Death and life are in the power of the tongue."—Proverbs 18:21 (Z. '99-75 Hymn 198)

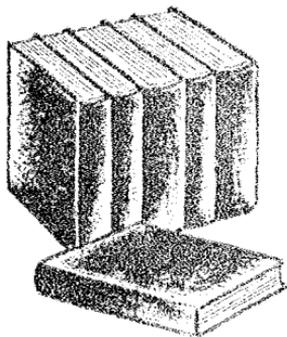
AUGUST 8—"Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."—Luke 10:5, 6 (Z. '04-108 Hymn 329)

AUGUST 15—"Now we exhort you, brethren, . . . be patient toward all."—I Thessalonians 5:14 (Z. '03-24 Hymn 312 A)

AUGUST 22—"Wist ye not that I must be about My Father's business?"—Luke 2:49 (Z. '03-53 Hymn 8)

AUGUST 29—"Ye ask, and receive not, because ye ask amiss."—James 4:3 (Z. '03-204 Hymn 239)

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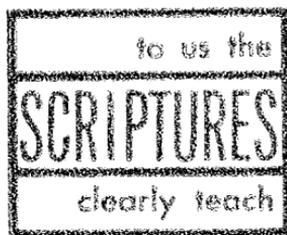
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That the church is "the temple of the living God"--peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 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," "select 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; 1 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.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4

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

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