

a herald of Christ's presence

**THE DAWN**

**"JOINT-HEIRS WITH  
CHRIST; IF SO BE  
THAT WE SUFFER  
WITH HIM."**

**--Romans 8:17**

**November 1963**

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## Where Is God in Our World's Trouble?

THIS question is a proper one. Many sincere men in high places are expending much thought and effort to stem the threat of war. The team of economists working for the U. N. estimates that yearly the world spends one hundred twenty billion dollars for so-called defense which, of course, may be in armaments of war. In addition, 30,000,000 civilians of the earth are spending all their working hours on projects related to war, and the total number of soldiers is 20,000,000.

But trouble is not confined to the tension between the two great powers of earth and their satellites. Each continent has its share, and it seems any country, no matter how small, when in trouble, causes tension world-wide. Such has been true of Cuba, Goa, Vietnam, Korea, Katanga, Pakistan, Israel, Egypt, our own Latin-American countries, and many others. God has the power to intervene and stop immediately the moves of aggressor nations exploiting the weaker. He has the power to disarm the saber-rattling dictators who frighten the small countries into submission and keep the world tense with fear.

Russia has several times thrust into orbit five-ton space ships which have circled the earth for days. Some of their astronauts have boldly stated that in their space travels they never saw God. But we who know of God smile at their puny efforts. For centuries man has watched one of God's satellites, the moon, with a diameter of 2,163 miles sweep around the earth in an unerring orbit at 69,000 miles per hour. However, as the world crisis continues, the question still haunts our minds, "Where is God in our world's trouble?" As we ponder it, other questions of a similar nature flood our minds.

We cry out in this special trouble, but why has he not inter-

vened in the continual trouble mankind has experienced for centuries? In spite of our latter-day advancement in knowledge and skills, the majority of mankind are still ignorant and unlearned. In this relatively enlightened day two-thirds of the world's population do not have the equivalent of one nutritious meal a day, or shoes to wear, or a bed on which to sleep.

With a world hungry, we are increasing so rapidly in population that in forty-three years, according to Dr. Luck of Stanford University, our population will be doubled. Ever since history has been recorded, man has been plagued with wars. Pestilence has stalked the earth. Sickness and eventual death faces every being who is born. Really the question should not be, "Where is God in our world's trouble?" but where has God been through the countless centuries that man has lived, suffered, and died?

God specifically promises to intervene in the troubled affairs of earth. Among the many of such prophetic assurances we cite two. The first is Psalm 46:9, 10: "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." This is a positive statement, and it specifies God-imposed disarmament.

The second scripture states virtually the same sentiment, but enlarges somewhat concerning what follows the disarmament. It is Micah 4:3, 4: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The concluding phrase of the prophecy, "for the mouth of the Lord of hosts hath spoken it," becomes a special type of guarantee to a believer in the Bible. This is because in Isaiah 55:11 the Lord states, through the prophet, "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Hence, when God states,

“The mouth of the Lord of hosts hath spoken it,” it becomes, in a sense, his special guarantee.

When thoughtful persons read these promises of God’s intervention, some may ask why he let it start in the first place? To understand this we must determine how sickness, death, and trouble began, and upon what basis God can stop it. We read in Romans 5:12, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, Or, in whom] all have sinned.” This, of course, describes the original sin of our first parents, Adam and Eve. Because of that disobedience we were all condemned to death while yet in the loins of Adam.

The account of Genesis informs us that Adam and Eve were created perfect, and placed in a garden of perfection eastward in Eden. None of us have ever seen a perfect human being, but we can somewhat visualize what such would be like. Imagine a young man in his early twenties with the well-formed body and supple grace of an athlete. Not only would a perfect man be fair of feature and superbly proportioned physically, but in addition there would be perfection of intellect. Occasionally we observe or read of a genius in music or mathematics or some other line. Adam had mental capacity beyond all these, and in every field of thought. His helpmeet, Eve, exquisitely beautiful, was his feminine counterpart.

Adam was told that if he obeyed God he would live; but if he disobeyed, “Dying thou shalt die.” (Gen. 2:16, 17, **margin**) The story is so old and familiar. He disobeyed, and was forced out of the garden into the unfinished earth, as stated in Genesis 3:22, “Lest he put forth his hand, and take also of the tree of life, and eat, and live forever.” Evidently in the fruit of the garden was the perfect food necessary for continued, healthy, human life. It is believed by some that the dying process in man comes from the absence of some necessary nutriment now unknown.

When our first parents were cast out of the garden God also stated, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee.” (Gen. 3:17, 18) In a sense, when the sentence was pronounced, it was as though God had turned his back to man.

The phrase, "Cursed is the ground for thy sake," at first seems strange. But when we give it thought we can see why such was for his sake. We recognize that man in his undone, sinful condition, is better off when kept busy. The expression, "Idleness is the devil's workshop," has been coined to illustrate it. Some believe the mounting instances of juvenile delinquency are due in some part to the young having too much time at their disposal.

Cursed is the ground for thy sake." How true this is! Each continent has its vast desert regions, such as our own great Southwest desert, the steppes of southeastern Europe and Asia, the lifeless plateaus of Tibet, the barren sand of Sahara in Africa, and the stubborn bush country of Australia. The steaming jungles of the tropics, and the contrasting frozen wastes of the north, also contribute to pose food problems for man. He is hungry.

It was not too long after Adam and Eve's expulsion from the garden eastward in Eden that they saw the spectre of death in one of its most awful forms. This was when they discovered the lifeless, battered body of Abel, slain by their son Cain. It has been given to but few people to pass through such an ordeal wherein one of their children has slain another of the family. It was the beginning of violence because of envy.

Adam, being near perfection, lived many years; but as God had decreed, death finally came upon him. Probably as he neared the time of death he was surrounded by his offspring who observed the sick and stricken man. No doubt all of them were aware that his death came because of his disobedience.

So all mankind dies. As the sentence is carried out, some, for a few brief years, have what is called health. Others grope in darkness, and some drag crippled, misshapen bodies through life, and still countless others live out their years with tormented minds. Yes, mankind fully understands the sentence, "Dying thou shalt die."

God figuratively turned his back on the human family when Adam disobeyed, yet his love was operative. This becomes manifest when we read the familiar words of Jesus in John 3:16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

When Jesus stated that "God so loved the world," it meant that the Heavenly Father had devised a way for man to be released from his sentence of death. God's arrangement for this release is made clear in a statement of Paul's recorded in I Corinthians 15:21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." It is implied that the death of Jesus could, in God's sight, offset Adam's condemnation.

Before we consider how this is accomplished, let us note some facts concerning Jesus. According to the Bible, he was the first being God created. This is stated by him in Revelation 3:14, where Jesus identifies himself in this fashion, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

The Apostle Paul confirms this of Jesus in his description in Colossians 1:15-17, as follows: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Thus we are told that some time after Jesus was created as "the firstborn of every creature" the Father committed to him the project of creation. Hence we realize that Jesus, in his pre-human life, was the most glorious being next to God, and his existence reaches far back into eternity—beyond that point when the galaxies of stars were created. With such an appreciation of him, we can realize more fully what is meant when we read, "Though he was rich, yet for your sakes he became poor."

Just why, though, was it necessary to have his life transferred to earth? The matter becomes clearer when we read Paul's words in I Timothy 2:5, 6: "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."

The word ransom is translated from a Greek word, "**antilon-**tron," which could be more specifically rendered, "a corresponding price." The definition, plus the previous scripture given from I Corinthians 15:21, 22, makes the matter clear. The entire race was condemned in the one perfect man, Adam—"For as in Adam all die."

Because this was a just sentence of God, it could not be rescinded unless he were willing to let another take Adam's place. This, God was willing to do, and even planned, or indicated it in the words of Jesus, "For God so loved the world that he gave his only begotten Son." Thus God was willing to enter into such an arrangement, and his power provided for the transfer of our Lord's life from heaven to Mary's womb.

The transfer of life was necessary because the one who died in Adam's place had to be a ransom, as the Greek translation puts it, an "**antilutron**," a corresponding price. It was so essential that Jesus be a corresponding price to Adam in every detail that he could not offer himself until he was thirty years of age. According to Jewish Law, it was implied that a male was not a mature man until the age of thirty had been reached.

When this feature of God's plan is understood, how meaningful are the words of I Corinthians 15:21, 22, already quoted, and which read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This knowledge gives us the answer to one of our original questions; namely, if God plans to stop the world's trouble, why did he let it begin in the first place? It started because of Adam's disobedience and subsequent condemnation, and it can be stopped only because Jesus took Adam's place in death.

The recognition of this truth gives rise to another question. If Jesus was Adam's ransom price, why have men continued to die since he died on the cross? Recall the text quoted in I Timothy 2:6, and note particularly the last phrase, which states that Jesus "gave himself a ransom for all to be testified in due time." The phrase, "to be testified in due time," suggests a plan, and a specific time when the benefits of his death will accrue to mankind.

The reason for the delay in releasing mankind from death is that since Jesus' death as man's Redeemer God has been selecting from among the children of men a class who will reign with Jesus. In the Bible this faith class is described in various ways. They are called disciples, the bride of Christ, the body of Christ, the little flock, the church, and his "joint-heirs," as well as numerous other descriptive titles. These, who walk by faith, and

are tested and tried, are changed to the spirit nature and share with Jesus in the work of rehabilitating the remainder of mankind during the reign of Christ.

Thus we see the plan of God take form. After Adam was condemned (and all mankind as well who were unborn in his loins) Jesus was transferred to earth to die in Adam's place. Subsequently, and until the time to release mankind from death, God has been performing the special work of choosing co-workers for Jesus; namely, his church. The return of our Lord—his second advent—is to restore man to life, based upon Jesus' ransom sacrifice; and with his church, assist the willing and obedient to return to perfection similar to that of Adam prior to his fall.

Note how specifically the Bible states that his return is for the purpose of restoring what Adam lost. In Acts, chapter 3, verses 1-21, we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The phrase, "times of restitution," refers to the kingdom reign of Jesus and his church. Its object is the resurrection of the dead, and assisting these to return to earthly perfection. The word restitution means the restoration of that which was lost, and that which was lost through Adam's disobedience was perfect human life on a perfect earth. At Jesus' first advent he came as a man to die. At his second advent he comes as a glorious spirit being to bring to the willing and obedient of mankind, health, life, and happiness.

Foregoing we implied that the present dark cloud of trouble over the world has a silver lining. How true this is? The prophecies which describe the dark trouble also point out that afterwards comes the restitution kingdom. Psalm 46:6-10 reads, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted . . . Come, behold the works of the Lord, what desolations he hath made in the earth." Now comes the "afterwards": "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."

Zephaniah 3:8, 9 speaks of the trouble, and then the afterwards of the kingdom. "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Now notice the "afterwards": "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

This present-day trouble is described in the prophecies as God's wrath because it comes from violating his righteous laws. Man's technological advance, coupled with moral decay, and disregard of justice and mercy, bring about the world-wide trouble, and would result eventually in total destruction unless God intervened.

Notice God's pictorial language of this troubled time in yet another prophecy, and then the "afterwards" of peace. We read in Isaiah 42:13-16: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; and I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools." Now notice the peace which follows: "And I will bring the blind by a way they know not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

In Haggai God pictures the trouble as a great earthquake, after which follows the kingdom picture. Chapter 2:6, 7 reads: "For this saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations." How beautifully the continuation of the verse describes the kingdom: "and the desire of all nations shall come."

What an intriguing thought that in the restitution kingdom which comes because Jesus died in Adam's place, the desire of

all nations shall come! What are some of these desires, and how does God promise their fulfilment? Man is hungry. Millions are undernourished due to so much of the land surface being unproductive since "Cursed is the ground for thy [mankind's] sake."

Mankind wants food. Isaiah 35 describes the kingdom conditions, and the 1st verse states that "the desert shall rejoice, and blossom as the rose"; and in the 6th verse, "in the wilderness shall waters break out, and streams in the desert."

Psalm 67:4-7 describes the earthly kingdom, and promises that "the earth shall yield her increase." It reads, verses 4-6, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern [margin, Heb., lead] the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

High among the desires of man is that for health. How few there are who really are healthy and strong. In these United States it is customary, when being greeted, to use the familiar phrase, "How are you?" And the answer is, cheerily, "Just fine." But the conversation does not generally continue much further until both are describing their aches and pains. Notice what God has promised man when the kingdom is established, as we read in Isaiah 33:22 and 24: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

Recently statistics were published which indicated causes of death in the United States. They were heart disease, forty-four per cent; cancer, sixteen per cent; vascular lesions, thirteen per cent; accidents, four per cent; all others, twenty-three per cent. Through research, education, and medication we have changed and are attempting to change, these percentages. The dread killer tuberculosis has been largely eliminated in the United States.

However, there is one statistic which man can never change, nor has he dared so to hope. Of all who are born, it is expected one hundred per cent will die. How much man has desired to live, and how desperately he has struggled hopelessly against this enemy, Death. But even this desire shall be realized in

God's kingdom on earth. Note the Word of the Lord in this regard as found in Revelation 21:4, as part of the description of the reign of Christ: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." To specially strengthen our faith that such shall be the case, notice the assurance which follows the text: "And he said unto me, Write: for these words are true and faithful."

Thus man's desire for peace finally will be reached. But it will not come because of man's efforts. Instead, the Bible makes it clear that disarmament will be brought about by the intervention and power of God. Note the testimony of Micah 4:3: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

At present the world is pouring into defense for war 120 billion dollars a year. Think of the benefit to mankind if this enterprise and energy were turned to good things! However, some economists are fearful that a sudden stopping of armament manufacture would cause a dangerous economic crisis which could spiral us down to colossal depression. Notice how the prophecy of Micah promises not only to stop armament building, but directs the energies used therefor to proper avenues of usefulness: "They shall beat their swords into plowshares, and their spears into pruning-hooks."

The present world-wide trouble has a silver lining for believers in the Bible, because they know from the prophecies that just beyond this trouble is the kingdom of peace and life. It is indicated in Ezekiel, chapter 38, that God will dramatically intervene in earth's affairs to protect Israel from destruction. This prophecy states that a great northern army will plan to take that country for a spoil. Then God miraculously will destroy the invaders, and thus reveal himself as stated in Ezekiel 38:23, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The same defense of Israel will also make clear to that nation

why they went into captivity, and it will prepare them to recognize Jesus as their Messiah. Hear the words of Ezekiel 39:28, 29: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them."

As the Scriptures indicate, the kingdom of peace and light will not be just for the nations living at its beginning. Recall the Apostle Paul's statement in I Corinthians 15:21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. All who were condemned in Adam shall return from the sleep of death to receive their opportunity of life. The fact of the resurrection is difficult for many to accept, including even some who believe the Bible. The Apostle Paul is forceful, though, in stressing this doctrine, as noted in I Corinthians 15:13, "If there be no resurrection of the dead, then is Christ not risen."

Those who appreciate the power and wisdom of God stagger not at the possibility of so great a being remembering and awakening all who have died. If puny man can devise computers capable of storing multitudinous facts for instant recall, then God could have provided, since Adam's time, a record of face, form, and character of every being who has ever lived.

We read in Psalm 147:4, 5, "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite." Astronomers state that our galaxy of stars numbers over thirty billion; and, furthermore, there are unnumbered millions of such galaxies. If he created and named massive stars numbering many billions, placed them in groups and ordered their precise pathway, never doubt his wisdom and power to bring back the dead!

The kingdom for which we were taught to pray shall come, and God has promised of that time, in Jeremiah 31:34, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."—Contributed

# THE BIBLE ANSWERS TV SCHEDULE

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## ALASKA

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

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

## ARKANSAS

El Dorado           KTVE-TV Channel 10  
Sundays, (Time to be announced.)

Little Rock         KTHV Channel 11  
Sundays, 10:30 a.m.

## CALIFORNIA

Salinas             KSBW-TV Channel 8  
Sundays, 9:30 a.m.

San Luis Obispo   KSBY-TV Channel 6  
Sundays, 9:30 a.m.

## INDIANA

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

Fort Wayne         WANE-TV Channel 15  
Sundays, 11:30 a.m.

Marion             WTAF-TV  
Sundays, 2:30 p.m.

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

## KANSAS

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

## LOUISIANA

Monroe             KLSE-TV  
Sundays, (Time to be announced.)

## MANITOBA

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

## MASSACHUSETTS

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

## MICHIGAN

Grand Rapids       WOOD-TV Channel 8  
Sundays, 10:00 a.m.

Jackson            WILX-TV Channel 10  
Sundays, 11:00 a.m.

## MINNESOTA

Alexandria         KCMT-TV Channel 7  
Alternate Sundays, 10:00 a.m.

## MISSISSIPPI

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

Laurel             WDAM-TV  
Sundays, 10:00 a.m.

## MISSOURI

Kansas City        WDAF-TV Channel 4  
Sundays, 10:30 a.m.

St. Joseph         KFEQ Channel 2  
Saturdays, 5:00 p.m.

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## TV BROADCAST

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### NEW YORK

Buffalo WKBW-TV Channel 7  
Sundays, 8:30 a.m.

Rochester WROC-TV Channel 8  
Sundays, 9:00 a.m.

### NORTH CAROLINA

New Bern WNBE-TV  
Sundays, (Time and channel to be  
announced.)

### NORTH DAKOTA

Fargo WDAY-TV Channel 6  
Sundays, 12 noon

### OHIO

Cleveland WEWS-TV Channel 5  
Saturdays, 8:30 a.m.

Columbus WLWC-TV Channel 4  
Sundays, 9:30 a.m.

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

### OKLAHOMA

Oklahoma City KOCO-TV Channel 5  
Sundays, 8:30 a. m.

### ONTARIO

Peterborough CHEX-TV  
Sundays, 12:00 noon.

### PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4  
Sundays, 9:30 a.m.

### SOUTH CAROLINA

Columbia WCCA-TV Channel 25  
Sundays, 3:30 p. m.

### TEXAS

Big Spring KWAB-TV  
Sundays, (Time and channel to be  
announced.)

El Paso KELP-TV Channel 13  
Sundays, 12:00 noon.

Fort Worth KTVT-TV Channel 11  
11:00 a. m. Sundays

San Antonio KWEK-TV Channel 4  
Sundays, 12:00 noon

Temple KCEN-TV Channel 6  
Sundays, 11:00 a.m.

### UTAH

Salt Lake City KUTV Channel 2  
Sundays, 11:00 a.m.

### VIRGINIA

Bristol WCYB-TV Channel 5  
Sundays, 12:00 noon.

### WASHINGTON

Seattle KIRO-TV Channel 7  
Sundays, 9:00 p.m.

Tacoma KTVW-TV Channel 13  
Sundays, 7:30 p.m.

### WEST VIRGINIA

Oakhill WOAY-TV Channel 4  
Sundays, 7:30 p.m.

### WISCONSIN

Milwaukee WITI-TV Channel 6  
Sundays, 7:30 a. m.

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# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

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

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.  
Prescott KYCA 1490 10:05 a.m.  
Globe KIKO 1340 10:05 a.m.

#### ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

#### CALIFORNIA

Chico KPAY 1060 10:30 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KGLM 740 10:00 a.m.  
Los Angeles KBIG(fm) 104.3 9:00 a.m.  
Marysville KMYC 1410 10:30 a.m.  
Napa KVON 1440 10:30 a.m.  
Redding KVCV 600 7:45 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KGO 810 2:00 p.m.  
Tulare-Visalia KCOK 1270 10:30 a.m.

#### COLORADO

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

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

#### FLORIDA

Palatka WSUZ 800 11:05 a.m.

#### HAWAII

Honolulu KTRG 990 10:00 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
LaSalle WLPO 1220 9:45 a.m.  
West Frankfort WFRX 1300 9:30 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Muncie WLBC 1340 8:45 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 12:45 p.m.

#### KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.  
New Bedford WBSM 1420 11:00 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit CKLW 800 7:15 a.m.  
Grand Rapids WMAX 1490 9:00 a.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

#### MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Farmington KREI 800 9:00 a.m.  
Joplin WMBH 1450 10:05 a.m.  
Kansas City KCMO 810 9:35 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEW JERSEY

Newark WJRZ 970 10:00 a.m.

## BROADCAST SCHEDULE

### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

### NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

### OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zonesville WHIZ 1240 11:45 a.m.

### OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

### OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

### PUERTO RICO

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

### SOUTH DAKOTA

Yonkton KYNT 1450 10:05 a.m.

### TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

### UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGK 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

### VERMONT

Brattleboro WTSA 1450 12:05 p.m.

### VIRGINIA

Richmond WLEE 1480 10:10 a.m.

### WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympio KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

### WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

### WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

### WYOMING

Cheyenne KVWO 1370 10:05 a.m.

### CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

### SPANISH BROADCASTS

San Diego XERB 1090 9:00 p.m.

## RADIO TOPICS FOR NOVEMBER

3—"The Beginning of God's Creation"

10—"God's New Social Order"

17—"God's Plan for Survival"

24—"Evolution Vs. the Bible"

**THE PEOPLE IN GOD'S PLAN**

Lesson XXVII

## *The Twelve Apostles of the Lamb*

Part 4

**THE APOSTLE PAUL**

PAUL was undoubtedly the one chosen by the Lord to fill the place left vacant by the unfaithfulness of Judas Iscariot. The name Paul means "little." His original name, Saul, was Jewish. He was born in the city of Tarsus, which a Roman emperor had made a free city. It was this, evidently, that gave Paul his Roman citizenship, which, on different occasions during the course of his ministry, he used to good advantage in connection with his service to the Lord.<sup>1</sup>

Paul was a well-educated man, particularly in the Law of Moses, having received his training in this respect at the feet of the renowned Gamaliel.<sup>2</sup> An important aspect of Paul's ministry was to take the Gospel to the Gentiles, although he ministered a great deal to the Jews. As a matter of fact, on his missionary journeys, when reaching a locality he almost always went first

to the Jewish synagogues and preached Christ.<sup>3</sup>

Prior to his conversion Paul, or Saul, was a persecutor of the church. He was on his way to Damascus on a mission of persecution when he was apprehended by the Lord and caused to see that Jesus was indeed the true Messiah of prophecy. He at once indicated his desire to do the will of his Lord.<sup>4</sup> A disciple named Ananias was sent to Paul to instruct him in the will of the Lord, and to explain to him that he would have the privilege of suffering in the cause of Christ.<sup>5</sup>

After his conversion Paul spent a little time with the disciples in Damascus, and then began "straightway" to preach Christ in the synagogues.<sup>6</sup> Paul's zeal for the ministry of the Gospel was demonstrated by his immediate preaching of Christ in the Damascus synagogues. When converted he found himself in the midst of people to

whom he could witness the Gospel, and Paul no doubt reasoned that it would be futile to spend time and energy to go elsewhere; at least, not until the Lord gave him specific instructions to seek other fields.

From Damascus Paul went to Arabia.<sup>7</sup> What the purpose of this was, or how long he remained, the Scriptures do not disclose. However, he returned to Damascus. His zeal in proclaiming the Gospel in Damascus brought down the wrath of the Jews upon him, and Paul was obliged to flee from the city. He was helped by the brethren to escape, being let down from a window in a basket. It was then, apparently, that he went to Jerusalem.<sup>8</sup>

In Jerusalem Paul sought to meet with the disciples, but found that they were suspicious of him because of his past activities as a persecutor of the church. But the disciple Barnabas had confidence in Paul and became his sponsor. Through his good offices Paul was able to meet with the apostles, and doubtless they came to a good understanding among themselves. While in Jerusalem Paul was active in witnessing to both Jews and Greeks, and soon opposition arose against him. He fled from the city, and returned to Tarsus, his home city.

Meanwhile, and in the Lord's providence, an active group of believers was established in

Antioch. The brethren in the church at Jerusalem learned about this and sent Barnabas to Antioch to assist with the work there.<sup>9</sup> When Barnabas arrived in Antioch he evidently found that the opportunities there were greater than anticipated and that he needed help. He thought of his friend Paul, whom he had introduced to the apostles in Jerusalem, so he went to Tarsus, found Paul, and brought him back to Antioch with him.<sup>10</sup> They labored together in the Lord's vineyard in Antioch for a year, building up the brethren in the faith and ministering the Gospel to the people. It was in Antioch that the believers were first called Christians.

As the church in Antioch grew, other believers became qualified to serve in the ministry, and the congregation was directed by the Holy Spirit to send Barnabas and Saul forth as missionaries.<sup>11</sup> Many blessed experiences were enjoyed on this first missionary tour. There were also many trials to endure, bearing out the testimony of Ananias that Paul would be called upon to suffer many things in the cause of Christ. In due course they returned to Antioch, and reported to the brethren, emphasizing that God had opened the door of faith unto the Gentiles.<sup>12</sup>

Following the return of Paul and Barnabas to Antioch, certain teachers from Judea came and insisted that the Gentile converts

among them should be circumcised. Paul and Barnabas argued against this, and finally the church decided to send them to Jerusalem to confer with the apostles on the subject.<sup>13</sup>

In Jerusalem the discussion continued. A conference of the apostles and elders was called to deliberate on the question, and if possible to reach a conclusion as to what official instructions should be sent out to the churches generally.<sup>14</sup> In this we find the apostles, including Paul, facing up to the responsibility which the Lord had placed upon them of being guides to the brethren.

When Paul and Barnabas returned from Jerusalem to Antioch the apostles sent Judas and Silas with them. These brethren were prominent in the Jerusalem church, and they were commissioned to aid Paul and Barnabas to dispatch letters to the churches generally concerning the decision reached at the Jerusalem conference.<sup>15</sup> Letter writing in those days was a tedious task, and it is doubtful if many of the brethren knew how to write, so we can well understand why Paul and Barnabas would need help.

In due course Judas returned to Jerusalem, but Silas remained in Antioch. Paul and Barnabas also remained there for a while, but ultimately began to make preparation to embark on another missionary journey. On the

first missionary tour they had taken John Mark, but he did not remain with them, which apparently displeased Paul, and when Barnabas suggested that they take him again, Paul objected. There was a dispute over it, so finally Paul chose Silas to accompany him, and Barnabas and Mark went together.<sup>16</sup>

There were the usual joys and sufferings throughout this second missionary journey. It was on this tour that a vision appeared to Paul in which he saw a man who called to him to come to Macedonia to help them.<sup>17</sup> Paul responded to this call, and together with Silas, went to Macedonia. The first city visited was Philippi, and it was here, through Paul's ministry, and in the home of Lydia, the seller of purple, that the first European church of Christian believers was established.<sup>18</sup>

It was in Philippi, also, on this same visit, that Paul and Silas were beaten and thrown into prison. At midnight, while singing praises to the Lord, there was an earthquake which opened the prison doors, and the hands of the prisoners were freed from their chains. The jailer naturally expected that Paul and Silas would use this opportunity to escape, but they did not. The circumstances were so unusual and impressive that the jailer himself accepted Christ. The next morning, after Paul had let them know that he was a Roman citi-

zen, the magistrates led them forth publicly from the prison and thus demonstrated that a mistake had been made in putting them in prison.<sup>19</sup>

It was on this second missionary journey that Paul visited Athens and there preached his well-known sermon on "Mars' Hill."<sup>20</sup> One of Paul's abilities as an expounder of the Gospel was to make use of local circumstances as a background for his lessons. This is notably apparent in his sermon on Mars' Hill. Below where he stood, and in view as he spoke, was the market place where he had disputed with the Athenian philosophers, and in the same area were displayed the many idols to which he referred in his sermon, including the idol ascribed to the unknown God. Towering above him, and also nearby, was the magnificent temple now known as the Parthenon. In his sermon he declared that he was there to identify their unknown God, and that this, the true God of heaven and earth, did not live in temples made with hands. In this sermon Paul also stressed the resurrection of Jesus, and the coming day of judgment, or trial, for the whole world of mankind who had died in ignorance of the true and living God of the Bible.

Paul, in all, made three missionary tours. It was on his third journey that he spent two years in Ephesus. It was here that the power of the Gospel led to the

burning of a great quantity of books on magic.<sup>21</sup> It was at Ephesus, also, that Paul encountered the opposition of those who made and sold silver shrines, the chief among these being Demetrius.<sup>22</sup> The charge was that if Paul were permitted to continue his teachings the people would lose their faith in the goddess Diana, and would no longer be interested in buying their shrines. A great uproar was raised over the matter, but Paul came through it safely.

The third missionary journey was concluded at Jerusalem. On his way there, Paul met with the elders of the church at Ephesus, and gave them some wholesome and serious admonitions and warnings.<sup>23</sup> In this discourse Paul explained that he was going "bound in the spirit" to Jerusalem, for the Holy Spirit had testified that bonds and afflictions awaited him there. In this the stature of Paul as a Christian, and a servant of the Lord, is reflected in his declaration that he was willing to die at Jerusalem, if this should be the Lord's will for him.

Later Paul was given witness again concerning the trouble that awaited him at Jerusalem, and his friends endeavored to dissuade him from going there. But Paul was determined to go, regardless of the result.<sup>24</sup> Apparently he had been unmistakably assured that it was the Lord's will for him to make this trip to

Jerusalem. We cannot think of Paul recklessly exposing himself to danger. We can and do appreciate his devotion to the Lord's will, regardless of the cost.

Not long after reaching Jerusalem Paul did encounter the foretold opposition, and it was exceedingly violent.<sup>25</sup> They dragged him from the temple, and would have killed him but for the intervention of Roman guards under the direction of their "chief captain." Paul was given an opportunity to speak to his enemies, but this resulted only in their becoming more infuriated against him. Finally Paul was remanded to prison for safekeeping, but only for a short time, when he was given an opportunity to speak before the Jewish Council. But this led to further disorder. Then it was learned that certain ones had vowed not to eat until they had killed Paul. This information had been conveyed to the "chief captain," who arranged to have Paul spirited out of the city during the night, under the protection of a heavy guard of armed soldiers and horsemen.

While in prison, the Lord stood by Paul, and encouraged him to be of good cheer, indicating that just as he had testified at Jerusalem he would also have the privilege of witnessing in Rome. This assured the apostle that it was definitely the Lord's will that he should go to Rome, so thereafter we find him doing

whatever he could to shape his circumstances toward this end. Upon being removed from Jerusalem under the protection of soldiers and horsemen, Paul was taken by Claudius Lysias, chief captain, to "governor Felix" (Acts 23:22-26; 24:7, 22) who was in Caesarea at that time, that he might be given an impartial hearing. A letter was dispatched, written by Claudius, explaining the circumstances.

But governor Felix decided not to hear Paul until his enemies could be present to press their charges against him. Thus the situation continued. The Roman authorities could find no occasion against Paul and would have released him, but the apostle appealed his case to Rome, which was his privilege to do.<sup>26</sup> Paul believed, and correctly so, that in this way he would be taken to Rome under the protection of Roman guards, and therefore would escape the wrath of his Jewish enemies who were determined to kill him. This he believed to be the Lord's will.

But this proved to be an extended ordeal for the apostle. He was called to appear before one Roman ruler after another—Felix, Festus, and Agrippa. Festus asked Paul if he was willing to return to Jerusalem and face his accusers there. It was in reply to this that Paul appealed to Caesar, at Rome, and this appeal was granted. But before being taken to Rome, the apostle was

called to appear before Felix to make a defense. It was then that he explained that the real issue at stake was the resurrection of the dead. He made the same point when testifying before Agrippa, asking if it should be thought a thing incredible that God should raise the dead.

Finally Paul, and his Roman guards under the command of one named Julius, embarked by ship for Italy.<sup>27</sup> It was a hazardous journey. The ship was wrecked on the shore of Melita Island, where they were obliged to stay for the winter. Their ship being destroyed, in the spring they embarked on another one, which finally landed them at Puteoli, Italy, from whence they traveled by land to Rome.

In Rome, Paul was delivered to the authorities, by whom for two years he was treated, not as a felon, but more like a political prisoner, and given the privilege of living in his own hired house—but, no doubt, under strict guard. In this situation the apostle carried on his ministry as best he could, and with a considerable degree of success. Evidently he witnessed to the

guards, and others around him.

Besides, he had the privilege of inviting his own countrymen to visit him, and he presented the Gospel to them. Some believed, and some did not. In a letter written from his prison home in Rome to the brethren at Philippi, Paul sends greetings from the brethren in Caesar's household.<sup>28</sup> This would indicate that a number of those to whom he witnessed while a prisoner had accepted the Gospel, and dedicated their lives to the Lord.

The historical record of Paul's life ends with this two years of his Roman prison home. There is much conjecture as to what might have occurred after this. Some hold that he was released from this imprisonment, and was privileged to render considerably more service among the brethren, and as an evangelist. Others feel that he was not released, but was taken from his own hired house to a prison cell, where he remained until he was executed. It is not important that we should know which of these views is correct. All we know definitely is that the historian, Luke, ends the record here; and, beyond this, we cannot go.

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## QUESTIONS

WHAT does the name Paul mean, and how, evidently, did Paul gain his Roman citizenship?

What was one of the main aspects of Paul's ministry?

Relate the experience of Paul in connection with his conversion.

What did Paul do first after his conversion?

How did Paul escape his persecutors in Damascus, and where did he then go?

Explain the circumstances which induced Barnabas to seek Paul in Tarsus and take him to Antioch.

Explain the circumstances by which Paul embarked on his missionary tour.

How did Paul's experiences on his first missionary journey bear out the testimony given to him by Ananias at the time of his conversion?

Why did the church at Antioch send Paul and Barnabas to Jerusalem? What was the sequel to this visit?

Why were Judas and Silas sent to Antioch?

Why did Paul desire to take Silas with him on his second missionary tour, rather than John Mark?

How did the Lord overrule in causing Paul to go to Macedonia? Where in Europe was the first Christian church established?

Explain the experience of Paul and Silas while imprisoned in Philippi, and the outcome of it.

Explain Paul's experience in Athens.

How many missionary tours did Paul make? How long did he remain in Ephesus on his third tour? Relate some of his experiences there.

Where was the third missionary journey concluded? What were the circumstances which required courage and trust in the Lord for Paul to go to Jerusalem on this occasion?

What were the circumstances which led to Paul's imprisonment in Rome, and why did the "chief captain" take steps to remove the apostle from the city?

Relate Paul's experience in appearing before various Roman governors, and the outcome of these appearances.

Why did Paul appeal his case to Caesar, and under what circumstances was he taken to Rome?

Under what circumstances did Paul live in Rome for two years?

Do we have any certain knowledge as to whether or not Paul was released from his first imprisonment in Rome?

## SCRIPTURAL PROOF

<sup>1</sup>Acts 22:27, 28

<sup>2</sup>Acts 22:3

<sup>3</sup>Acts 9:20; 13:14; 17:1, 2, 32-34

<sup>4</sup>Acts 9:1-9

<sup>5</sup>Acts 9:10-18

<sup>6</sup>Acts 9:19-22

<sup>7</sup>Gal. 1:17

<sup>8</sup>Acts 9:23-30

<sup>9</sup>Acts 11:22-24

<sup>10</sup>Acts 11:25, 26

<sup>11</sup>Acts 13:1-3

<sup>12</sup>Acts 13:4—14:28

<sup>13</sup>Acts 15:1-5

<sup>14</sup>Acts 15:6-29

<sup>15</sup>Acts 15:22, 23

<sup>16</sup>Acts 15:36-41

<sup>17</sup>Acts 16:9

<sup>18</sup>Acts 16:14, 15, 40

<sup>19</sup>Acts 16:16-40

<sup>20</sup>Acts 17:16-34

<sup>21</sup>Acts 19:13-20

<sup>22</sup>Acts 19:23-41

<sup>23</sup>Acts 20:17-38

<sup>24</sup>Acts 21:11-14

<sup>25</sup>Acts 21:26—23:35

<sup>26</sup>Acts ch's. 25, 26

<sup>27</sup>Acts ch's. 27, 28

<sup>28</sup>Phil. 4:22

## The Ministry of the Holy Spirit

**"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13**

THE Holy Spirit is the holy power of God. It is not a third person in a trinity of gods. In the Old Testament the word "spirit" is a translation of a Hebrew word which literally means breath, or wind, and was thus used by the ancients. The same is true in the New Testament with respect to the Greek word translated spirit. However, this does not mean that the Holy Spirit is a holy wind. While originally the words translated "wind" meant only this one thing, their use was expanded to describe any invisible power or influence. Since the Spirit of God is an invisible power or influence, these Greek and Hebrew words were properly used to designate it.

In the Genesis account of creation we are informed that "the Spirit of God moved upon the face of the waters; and God said, Let there be light: and there was light." (Gen. 1:2, 3) Here the Spirit of God, his invisible power, is shown in a creative role, accomplishing the mighty acts of creation. In connection with the building of Israel's tabernacle and its furnishings the Lord said to Moses, "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass."—Exod. 31:2-4

Another interesting use of the word spirit is in Ecclesiastes 11:5, which reads, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is

with child: even so thou knowest not the works of God who maketh all." This is particularly true with respect to the workings of the Holy Spirit in the hearts and lives of God's people.

### **Through the Word**

THE Holy Spirit of God in the lives of his people is largely the power of his thoughts, his mind, and his holy thoughts are transmitted to us through his written Word. It was the Holy Spirit of God that enabled the ancient prophets to communicate their messages to us, and these now constitute much of the Old Testament. Jesus was directed by the Holy Spirit in the things which he said did. The record of his life and teaching is, therefore, a further revelation of the thoughts of God as they pertain to his will for his people throughout the Gospel Age. At Pentecost, the Holy Spirit was poured out upon the waiting apostles, inspiring them to communicate further the holy thoughts of God. Thus we see that the entire Bible is very much a product of the Holy Spirit.

This means that when we study the Bible we are studying the thoughts of God, not the thoughts of man. "My thoughts are not your thoughts," the Lord said, ". . . for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:8-11

We can be assured from this passage of Scripture that the Holy Spirit, working through the Word of truth, accomplishes all his good purposes in our lives. The Scriptures themselves, however, reveal that in co-operation with the written Word, the power of the Lord overshadows his people through his providences. Many of his providences are in the hands of God's holy angels, and we read that "the angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7

Indeed, the providences of Jehovah helped to shape our affairs in connection with our being drawn to our Lord Jesus, and to the point in our experiences of making a full consecration

to do God's will. (John 6:44) Probably all of us can look back and note how wonderfully the Lord did thus lead us; how he brought us into contact with his Word of truth, and prepared our hearts to be receptive to its message.

We cannot comprehend the ways of the Lord in connection with his dealings, for "we know not the way of the Spirit." What we do know, and can appreciate, is that we were drawn to him, and through the power of the truth were impelled to make a full consecration to do his will.

These providences of the Lord continue with us as a comfort and guide. We are incapable of judging what shipwreck we might make of our Christian lives were it not for the Lord's protecting care as it is ministered to us by the holy angels and otherwise. And this is an important part of the ministry of the Holy Spirit.

### **The Begetting of the Spirit**

WE ARE able to understand only in part just **how** the Holy Spirit accomplishes God's work in our hearts and lives. However, in order that we might grasp a little more clearly than otherwise **what** it accomplishes, the Bible uses a number of illustrations. One of these illustrations is contained in the word, "begat." It is a translation of the Greek word **gennao**, and, except for the genealogy in Matthew 1, in the New Testament, it is translated "begat" but five times. All the other times it is used in the New Testament it is translated, "born."

Begetting is the beginning of a new life, and one of the things accomplished in us by the Holy Spirit is the beginning of a new life. The Apostle James wrote, "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) It is the will of God that we should be thus begotten, and he accomplishes his will in us through the Word of truth.

It was by the miraculous power of God, his Holy Spirit, that the Bible was provided. It was also by his invisible power, operating by ways and means known and controlled by him, that we were brought into contact with the written Word. In the Word we found the plan of God revealed, that plan in which we see and appreciate the wisdom, justice, love, and power of God. We learned that this plan provided for the restoration of

the human race to life on the earth during the thousand years of Christ's kingdom. We also learned that the footstep followers of Christ during the Gospel Age were called to give up their human lives, and to receive a heavenly life to be with Jesus. We learned that this called for a full dedication of all that we have and are to the Lord, and to the doing of his will; and we learned that his will was that we lay down our lives following in the footsteps of Jesus.

These simple but glorious truths made a strong appeal to us, so strong that we reached the point, eventually, of full surrender to the Lord. It is only in the fully surrendered heart that the Word of God can have its full and intended effect. As long as there is the slightest opposition to the thoughts of God having full control of our lives, the power of the Word is weakened so far as we are concerned.

We had already learned about the "exceeding great and precious promises" whereby we are made partakers of the divine nature, but we knew that these promises did not belong to us as long as we were holding back from the doing of God's will. But when we did surrender, and presented our all to the Lord in sacrifice, to do with us as he desired, then we knew from the Word of truth that all its exceeding great and precious promises did belong to us, and the power of these promises went to work in our surrendered hearts.

The result of this was that we had hope of a new life. We knew that while our outward man would perish, our inward man, the new mind of the Spirit, would be renewed day by day, and in the resurrection would reach its full birth, when we would be made like Jesus, exalted to "glory and honor and immortality."—Rom. 2:7

Involved in thus becoming a new creature in Christ Jesus there are two miracles. The first was the provision of the Word of truth through the Law, the prophets, our Lord Jesus, and the apostles. Then there was the miracle which took place in our own hearts which prepared us to receive the begetting power of the Word of truth. Thus it is proper to say that we were begotten by the Holy Spirit.

Following natural begettal there is the growth of the embryo, and so it is with us as new creatures in Christ Jesus. However, there is a difference in that in the case of the natural embryo it

is a new body that is developed, whereas with us it is a new mind. This new mind is quickened, energized by the Spirit, and nourished by the Word of truth. That is why it is essential for us to feed upon the Word, and to take into good and honest hearts all its lifegiving nourishment that we may grow strong in the Lord and in the power of his might. The birth of this new mind into a full fledged new creature in Christ is brought about by a further ministry of the power of God, a use of divine power that is beyond the power of the Word.

### **The Anointing of the Holy Spirit**

ANOTHER ministry of the Holy Spirit is its anointing power in our lives. In Isaiah 61:1, 2 we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Jesus quoted this passage, with the exception of proclaiming the day of vengeance, and applied it to himself as the Head of his body; and we know that it also applies to us as his body members, for we have received this anointing from him.

The anointing illustration is based upon the ancient custom of the Israelites, under God's instructions, to anoint their kings and priests to office. It was their official designation of appointment to office. This is the main thought in connection with our being anointed by the Holy Spirit. Whereas the begetting of the Holy Spirit is related to our new life, the spirit's anointing pertains to our service as new creatures. Through this illustration, and otherwise, we learn that the Lord has something for us to do, that he has authorized us to serve in connection with the outworking of the divine plan.

We come under this "anointing" because we are members of the body of Christ. John wrote, "The anointing which ye have received of him abideth in you." (I John 2:27) We also receive this anointing, or authorization, of the Holy Spirit, through the Word of truth. Jesus said of himself, "I am the light of the world." (John 8:12) To his disciples he said, "Ye are the light of the world." (Matt. 5:14) This is Jesus' authority for our pro-

claiming the glad tidings of the divine plan. It is, shall we say, one of the anointing texts of the Bible.

Paul wrote to the brethren at Philippi, saying, "Do all things without murmurings and disputings: that ye may be blameless and harmless [margin, or, sincere], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." (Phil. 2:14-16) This is another anointing text of Scripture, one which authorizes the followers of the Master to faithfulness in bearing glad tidings to the meek.

Another statement by the Apostle Paul authorizing us to be representatives of Christ in the outworking of the divine plan, reads, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—II Cor. 5:18, 19

### **Knowledge Important**

IN WRITING to the Hebrew brethren, Paul said, "For the time [you have been in the truth] ye ought to be teachers." (Heb. 5:12) The fact that these brethren had not yet qualified to be teachers did not mean that this was not the Lord's purpose in calling them. Paul points out that they needed themselves to be taught again "the first principles of the oracles of God." Those who are anointed should indeed know these first principles of the truth. It is for this reason that we study, for only thus can we show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.—II Tim. 2:15

### **The Witness of the Spirit**

THE Apostle 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." (Rom. 8:16, 17) The witness of the Spirit is the testimony of God's Word that we have been begotten to sonship, and are his children. Paul declares that we have this witness, this testimony, "if so be that we suffer with him."

The Apostle Peter wrote concerning the testimony of the Holy Spirit as given through the prophets of the Old Testament, and said that one of the points of truth it testified was "the sufferings of Christ and the glory that should follow." (I Pet. 1:10) The Apostle Paul wrote that he filled up that which is behind of the sufferings of Christ. (Col. 1:24) There is abundant testimony in the Scriptures that the followers of the Master share with him in the sufferings foretold by the prophets. This means that if we are sharing in those sufferings because of our faithfulness to him the testimony of the Holy Spirit on this point applies to us, and therefore is saying to us that we are the children of God.

And there are many other testimonies of the Word of God which serve as a "witness of the Spirit" to the faithful followers of Jesus. The Apostle John wrote, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14) We should pay careful attention to the "ifs" stated and implied in these wonderful testimonies of the Word. If we do not love the brethren, then we do not have this witness of the Spirit that we are God's children. It is just that simple. If, through lack of zeal for the Master's service, we are not placing ourselves in a position where we feel the opposition of the world, hence are not in any way suffering with Christ, but enjoying the friendship of the world, then we do not have this witness of the Spirit.

Paul again wrote, "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) Are we allowing the Spirit of God, through the Word, to lead us day by day in the paths of righteousness? The Lord, by his Spirit, and through his providences, leads his people sometimes beside the still waters, and sometimes through the "valley of the shadow of death." (Ps. 23) At times we may be able to trace his providences and understand their meaning; and at other times we will simply have to trust him where we cannot trace him. Like Job, we may look for the Lord on the right hand and on the left hand; ahead of us and behind us, but will be unable to find him. But if our faith is strong, we will be able to say from the heart, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job. 23:8-10

If we are being led by the Holy Spirit, we will be quick to

respond to any indications from the Word as to what the Lord would have us be and do. The general testimony of the Word concerning the disciples of Christ is that they are to follow him in sacrifice, even unto death. (Rev. 2:10; 14:4, 5) We cannot expect that the Spirit will lead us along paths that are pleasant to the flesh, but otherwise. There will be trials and disappointments; but as new creatures in Christ Jesus we will rejoice in the Lord, knowing that as long as we follow the directions of his Word we cannot go astray. Knowing this, we will have the assurance, the witness, that we are the sons of God.

### **The Seal of the Spirit**

EPHESIANS 1:13 reads, "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." In some instances the thought of a seal is used with respect to the impression of the divine likeness in the Christian life. But in this text the thought seems to be based on the custom of sealing letters and important documents as a means of guaranteeing their contents. So the thought seems to be that by, or through, the Holy Spirit, God has guaranteed to his faithful people that they shall receive all that he has promised. In verse 14 this "seal" is referred to as "the earnest of our inheritance"; that is, a sort of down payment on what we are eventually to receive if we are faithful even unto death.

Paul says that we are sealed "with that Holy Spirit of promise." The Holy Spirit came upon the waiting disciples at Pentecost by promise. However, its manifestation to us is through the written Word of truth, and the many promises which it contains. And how wonderful are the promises which the Holy Spirit, through the Law, the prophets, our Lord Jesus, and the apostles, has recorded for our encouragement! These promises do indeed guarantee us victory in Christ. They assure us that not only is the One who called us faithful, but that he will accomplish on our behalf all his good will.—Heb. 10:23

And how all-comprehensive are the promises of God! We know that we are weak and imperfect, unworthy of his grace and love, but he has assured us that our iniquities are covered by the robe of Christ's righteousness. We may look ahead with

fear to the many trials which we know we must endure, and wonder if we will have the strength to endure them in a way pleasing to our Father, but we have the assurance that he will not permit us to be tested above that which we are able to bear; and that when the trials become too severe he will provide a way of escape.—I Cor. 10:13

We know that arrayed against us are the formidable enemies, the world, the flesh, and the Devil. As we consider their combined strength and strategy invoked to separate us from the love of God, and to destroy us as new creatures in Christ Jesus, we might well become fearful. But the Holy Spirit, through the Word, reminds us that greater is He who is for us than all that be against us, and that nothing will be permitted to separate us from the Father's love.—Rom. 8:31-39

How blessed and reassuring are these sealing texts of the Word of God, recorded for our encouragement by the Holy Spirit! According to these promises, nothing can prevent us from attaining that for which we have been called by God—nothing, that is, but our own unfaithfulness. They assure us that as long as we keep ourselves in the love of God, and do the best we can in following the leadings of the Holy Spirit, we will ultimately have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Truly the assurance by Jesus that the Heavenly Father will give the Holy Spirit to those who ask him is abundantly verified in our experiences as the children of God. Through the Holy Spirit he has begotten us to a new life; he has anointed us to be co-workers with him; he has given us his testimony that we are his children; and he has assured us of final victory in the race course, as we run for the prize of our high calling of God in Christ Jesus. May we then continue humbly to follow the leadings of the Holy Spirit, knowing that while at present it is leading us through a narrow way of sacrifice, eventually it will lead us to "glory and honor and immortality," to live and reign with Christ a thousand years.—Rev. 20:6

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## The Pharisee and the Publican

LUKE explains that Jesus spoke this parable unto certain ones who trusted in themselves, and in their own righteousness, and despised others. (vs. 9) As related by Jesus, two men went up to the temple to pray. One was a Pharisee, the other a publican. The Pharisee thanked the Lord that he was not like other men. He presented his own righteousness to the Lord as a reason for expecting to be heard. The publican, on the other hand, smote upon his breast and asked the Lord to be merciful toward him because he was a sinner.

Jesus surely chose appropriate examples to illustrate the point of the parable. The Pharisees were indeed a self-righteous group of people. But this self-righteousness was not pleasing to the Heavenly Father, and it was clearly recognized by Jesus. In Matthew 23:13-33 we find a series of woes pronounced upon this class, and the reasons set forth as to why they were not pleasing to the Lord. These reasons are, for the most part, pretensions of righteousness and outward displays of goodness which

were designed to impress the rank and file of the people.

But Jesus was not deceived by these. He knew their real heart condition, and recognized that they were not the sort of people whom the Heavenly Father could use in connection with the work of the new age which was about to open. They were to be cast off from the high position of representing the Lord, and Jesus' own humble and true followers were to take their place.

Just before presenting this excoriating exposé of the Pharisees, Jesus had given some wholesome instruction to his disciples. For the time being they were to observe and do what was bidden them by the scribes and Pharisees, for at that time these were still sitting in "Moses' seat." They were to be obedient to the Pharisees, even though they knew that "all their works, they do for to be seen of men."—Matt. 23:1-7

But the disciples were not to copy the example of the scribes and Pharisees. "Be not ye called Rabbi," Jesus said to his disciples, "for one is your Master,

even Christ; and all ye are brethren." To this Jesus added, "Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted."—Matt. 23: 8-12

### The Publicans

THE publicans of Jesus' day were in quite a different category, and were looked down upon by the scribes and Pharisees, and by the Jewish people as a whole. Some of them were collectors, working as agents of the Roman government. The Jews resented paying tribute to anyone, and that any of their own people should participate in making collections, and under a system that offered many opportunities of fraud and exploitation, caused them to look upon the publicans as indeed sinners, and traitors .

But there were individuals among the publicans who were not happy with their lot. There are usually individuals in any group who are not in sympathy with the principles for which the majority stand. Nicodemus was a worthy example of this among the Pharisees. (John 3:1) Matthew, chosen by Jesus to be one of his twelve apostles, was

a good example with respect to the publicans. The message of John the Baptist appealed to many of the publicans, and they repented of their wrongdoings.

So in the parable under discussion Jesus chose a repentant publican to illustrate the true attitude of those who recognize that they are indeed sinners, and who manifest the proper attitude of mind and heart in their desire to seek the Lord and be assured of his blessing. The publican was a sinner, but the redeeming fact in his case was that he was sufficiently honest of heart to admit it, and to throw himself upon the Lord for mercy. It was very much like a criminal who pleads guilty to the charge against him, and looks to the court for clemency. The Pharisee was just as guilty before the Lord as the publican, but remained proud of heart, and sought the Lord's blessing upon the basis of his professed righteousness.

Jesus leaves no doubt as to which one of these men in the parable represents those with whom the Lord is pleased. He said, "I tell you, this man," the publican, "went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—vs. 14

The important lesson here is that in order to be exalted by the Lord and have his blessings

bestowed upon us, it is essential to humble ourselves before him. The point of humiliation stressed in the parable is the acknowledgment of sins and a recognition of our need of the Lord's mercy. This attitude is essential when we devote ourselves to the Lord in consecration, and it must be maintained throughout our walk in the narrow way if we desire to be assured of the Lord's continued blessing.

This true spirit of humility is, first of all, before the Lord; and if we are sincere in our humility before the Lord we will, in the natural course of events, be humble before the brethren, and before all with whom we come in contact. We will not be seeking the chief seats in the synagogues, as it were. We will not be endeavoring to promote ourselves among the brethren, nor by displays of would-be wisdom seek to draw away disciples after ourselves. We will remember that one is our Master, even Christ, and that we are all brethren in Christ, not by our own merit, but by his; not by our own righteousness, but because of the tender mercy of our Heavenly Father.

### **Justified**

JESUS said that the publican went down to his house "justified." This is an interesting use of the word "justified." The Scriptures speak of our being justified by faith, and through the blood

of Christ, but neither faith nor the blood is mentioned in the parable.

However, since the parable is based upon situations which existed in Israel at the time of Jesus' ministry, we might think of this publican as being in the same position as those reached by the ministry of John the Baptist whose message to the Jewish people was one of repentance and a return to the principles enunciated in the Mosaic Law. This placed them in a position to be transferred into Christ when the due time came. They did not receive what Paul described as justification to life, but they did receive the assurance of God's blessing and of his willingness to accept them into the arrangements of the new age.

In the lesson pictured in the parable we might, then, think of those represented by the Pharisee as the ones who, when the Messiah appeared to them, proved unworthy, and were cast off from the favors of the new age; while we might regard the publican as a symbol of those who recognized their sins, and repented. There were many such under the preaching of John the Baptist, and others later. These were the ones among Israel who were brought into the Gospel Age fold and, when the Holy Spirit came at Pentecost, had the opportunity of entering into the narrow way and running for the prize of the high calling of God

in Christ Jesus.

But we should all apply the important principle of the parable to ourselves as followers of the Master. As noted, that principle is that those who exalt

themselves shall be abased, and that those who humble themselves shall be exalted. Let us, indeed, humble ourselves under the mighty hand of God, that he might exalt us in due time!

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## The Grace of God

### EPHESIANS CHAPTER 2

THE Epistle to the Ephesians, among other things, magnifies the church's calling and the grace, the favor, of God through Christ. This chapter tells of the call of both Jew and Gentile, and states that those who are called are brought into communion with God, not by the Law, not by any works, but by the blood of Christ.

Verses 1-3 read: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Paul thus begins this chapter by describing the previous condition of those who are now members of the family of God.

He says we were dead in trespasses and sins; born dead because of Adam's trespass, born under divine condemnation. This is true of every one of us. We "walked according to the course of this world." We were under the rule of Satan, "the prince of the power of the air"; that is, the prince of the fallen angels. We all were "children of disobedience"; that is, of Adam's disobedience. How different when, as the consecrated, Peter instructs us "as obedient children." I Pet. 1:14

In verse 3 Paul continues, saying that we were living only for ourselves, living selfishly, "in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." In other words, we were like all others: unconsecrated to God and born "children of wrath." As children are born into a family, we were born children of men under condemnation. We were children of disobedience, children of wrath. In John 3:36 we read, "He that believeth on

the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Children of Adam's disobedience are children of wrath. God and sin are essentially antagonistic. That being so, how can God permit men to be born in sin? Only the truth concerning the kingdom of God answers this question. Through an understanding of the work of the kingdom we know that this condemnation will be removed, and all men blessed with an opportunity for eternal salvation.

But before we leave these verses, let us draw our attention to verse 2, where we read: "In time past ye walked according to the course of this world." All through Ephesians we will find this word, "walk," or "walked." It is one of the themes of this epistle. The verses that contain these words are a sermon within themselves, and we will dwell on these verses as we progress through the book. In verse 2 we are told that in time past, that is, before we were children of God, we "walked" not in the narrow way that leads to life, but as people of the world walk, in the broad way that leads to death.

Verses 4-9 read: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

"God . . . is rich in mercy." Let us make those words a part of our vocabulary. This truth is evidenced by "his great love," by the gift of his Son, and by his daily dealings with us. Surely we all humbly thank God for the richness of his mercy to all mankind and especially now to us.

Verse 5 says, "By grace ye are saved." Grace means "God's unmerited favor." In verse 8 Paul repeats, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Verse 7 describes this quality of God as "the exceeding riches of his grace." It has been argued that it is the "grace" which is the gift of God, and also, that it is our "faith" which is the gift of God. Studying the verses, it seems that the apostle is discussing salvation: "By grace ye are saved," or, by the grace of God we are saved.

We are not saved by our own works. Salvation from adamic condemnation is "the gift of God." The grace of God planned our salvation. Our faith laid hold of this salvation. And the ages

to come will reveal the exceeding riches of this gift of salvation from God through Christ Jesus.

This agrees with Romans 6:23, which reads: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So, by grace we receive salvation through faith. And that salvation is not of ourselves, and not of works: it is the gift of God. Our faithfulness in consecration and devotion will prove our worthiness of eternal salvation.

Verses 10-13 read: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ; being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Here Paul tells us we are God's workmanship, his handiwork, created in Christ Jesus: a new creation of new creatures begotten of God by his Holy Spirit, or power. And then the thought of "walking" again comes to our attention in the 10th verse. We

are no longer walking in "the course of this world" as referred to in verse 2; that is past, Now we have received the gift of salvation. We are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So we are now to "walk in good works."

Well, you say, many people do that—people who make no profession at all. For instance, some spend certain days a week at hospitals serving the sick, changing beds, feeding the patients. Others work for the Red Cross, serving orphans around the world. Others work for their neighbors who are in need. These are unselfish works, good works, commendable works, generous works.

Many people are far nobler in performing good works for humanity than we are. They are to be commended. However, these are not the "good works" of our text. The "good works" of our text are those ordained or planned for God's new creation. They are the "good works" which develop as an outgrowth of our faith. Let us note also that we are here exhorted to "walk" in the "good works" prepared for us by God .

Here are a few texts that may help us to walk in the good works which our Heavenly Father has arranged for us. Let us start with what our Master said, recorded in Matthew 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophe-

sied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Why will he say this? Because they were not doing his works. Not that what they were doing was wrong; far from it. They were right, good, and wonderful works, but they were not the works of God.

Note John 6:28, 29: "Then said they [the people] unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." This simple formula contains the complete solution to the relationship of faith and works, for true belief leads to the action of faith, to the surrendering to God in consecration.

The Apostle Paul says in I Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." So, then, remaining stedfast in our consecration, unmoveable in our determination to do his will, is presented here as one of the good "works of God."

Let us read Colossians 1:10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of

God." Here is another good work—"increasing in the knowledge of God."

Then II Timothy 3:16, 17 reads: "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Surely the holy Scriptures are able to make us wise unto salvation, for it is herein that we learn the good works of God—those in which he wishes us to walk.

Let us also note Hebrews 13:20, 21, which reads: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect [Diag., 'Knit you together'; Strong, 'complete thoroughly,'] in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever." Here "good works" is doing the will of God.

We are a people "zealous of good works" (Titus 2:14), and I Pet. 2:12 tells us that by our "good works" which the world "shall behold," they will "glorify God in the day of visitation." O, may we show forth his truth; may we let our light shine! These, too, are good works. We are not saved by good works but are "created unto good works."

works" which the world "shall behold," they will "glorify God in the day of visitation." O, may we show forth his truth; may we let our light shine! These, too, are good works. We are not saved by good works but are "created unto good works."

In summary, good works, within the scriptural meaning of this term are:

- 1 Consecrating ourselves to God.
- 2 Being steadfast and unmovable in our consecration.
- 3 Doing those works planned for us by God.
- 4 Increasing in the knowledge of God.
- 5 Relying on the Word of God as our source of information regarding good works.
- 6 Being zealous in doing the will of God.

These are good works. Are we walking in good works?

Verses 14-17 read: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

The basic argument in these verses is the mystery that Paul propounded to the Early Church. This truth is continued into Chapter 3, where verse 6 speaks of the Gentiles as being "fellow-heirs" with the Jews. Paul describes the enmity that existed between Jew and Gentile as a middle wall of partition between them. By abolishing the law of commandments through the cross, Jesus Christ made a common ground upon which both Jew and Gentile could come into fellowship with God. There is no enmity, no middle wall, to those who are in Christ Jesus; but the enmity still exists for those who are not in Christ Jesus. Verse 17 reads: "And came and preached peace to you which were afar off, and to them that were nigh." In other words, both Jew and Gentile needed peace.

To grasp the beauty of the word "peace" found in verses 14, 15, and 17, we should know the full meaning of the word. It means more than tranquillity and quietness. It also means concord and reconciliation. Through Christ we are reconciled to God. "He is our peace"; that is, he is the price of our peace.

Weymouth puts it nicely in Colossians 1:19, 20: "For it was the Father's gracious will that the whole of the divine perfections should dwell in him. And God purposed through him to reconcile the universe to himself, making peace through his blood,

which was shed upon the cross—to reconcile to himself through him, I say, things on earth and things in heaven.” Blessed are our eyes if they see that through our Lord’s sacrifice and because of the imputation of his merit we have been reconciled;—made right with God—for only the consecrated can have that peace.

Verses 18-22 read: “For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”

Let us note the similarity of Ephesians 2:18, 19 and Romans 5:1, 2. Ephesians 2:18, 19 reads: “For through him we both [Jew and Gentile] have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Romans states it: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

We then (because we are thus at peace, thus justified, reconciled to God) are of the household of God; we are God’s workmanship, his building, his temple. Paul was writing to the Ephesians. We remember he had seen Diana’s temple there—beautiful, but a house of idolatry. He made a comparison that every Ephesian would quickly recognize.

Verse 20 teaches that the foundation of God’s temple is the apostles and prophets. These are New Testament prophets. Note Ephesians 3:5: “Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” And Ephesians 4:11, 12 is very specific: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

The chief cornerstone of God’s temple is Jesus Christ himself; and then come the living stones in this “spiritual house,” “acceptable to God by Jesus Christ.” (1 Pet. 2:5) For more than 1,900 years this work has been in progress, each stone being shaped for its appointed place. When all the stones are prepared, they will be brought together as component parts of the temple of God.

And then those crowning words, words that thrill us: “In

whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:21) 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 Millennial Age.

In conclusion, Revelation 3:12 leaves us a message. It declares: "Him that overcometh will I make a pillar in the temple of my God." May we be faithful! Amen!—Contributed

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## Thanksgiving

"Let us come before His presence with thanksgiving."—Psalm 95:2

ALTHOUGH Thanksgiving Day, as a national holiday, is primarily an American institution, the spirit which motivates this and other such customs is not, of course, confined to one country. Even in this great country, where Thanksgiving Day occupies so important a place, it is doubtful whether the true spirit of thanksgiving is understood and practised as the originators of the anniversary really intended. How great a cause has all mankind for thankfulness to God, and how little is this indebtedness realized and acted upon. In dealing with his typical people Israel, God made it abundantly clear that their well-being was dependent upon his merciful provision through the bounties of nature. We read:

"And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."—Deut. 11:13-15

With this promise was bracketed the solemn warning that if the people of Israel did not obey God, but turned aside to serve other gods, he would shut up the heavens so that there would be no rain, and the land would cease to produce its fruits, and thus

the people would perish.—Deut. 11:16, 17

### **On the Just and the Unjust**

IN HIS great mercy our Heavenly Father has provided that the vast majority of mankind, blinded by the Adversary, and in bondage to sin and death, shall not be held immediately accountable for their disobedience and disregard of his righteous laws, and he continues to pour out his abundant mercies upon all, irrespective of their attitude towards him. Our Lord said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45

The operation of natural laws under the guidance and direction of divine power is an essential part of human existence, and the mind which denies the existence of the great Creator is, by so doing, taking over responsibility for the working of these laws, and for sustaining the lives of all God's creatures dependent upon them. Well might the Psalmist say, "The fool hath said in his heart, There is no God."—Ps. 14:1; 53:1

How pitifully presumptuous are the claims of the "great" minds of earth which pretend to knowledge beyond their reach, and strive to achieve that which God has set in his own power! In picture, David represents God as looking down from heaven

upon the children of men "to see if there were any that did understand, and seek God." But, he says, "there is none that doeth good, no, not one." All are born in sin and "shapen in iniquity." "None of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. 14:2, 3; Ps. 51:5; Ps. 49:7

The Apostle Paul, writing to the Corinthian Church, makes clear the position of those who have been called out of darkness into God's marvelous light. In wonderful phrasing he says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

Herein lies a deep and lasting cause for thankfulness on the part of every true child of God. To such thanksgiving is a perpetual oblation of prayer and praise. To such every day is thanksgiving day, every prayer a humble acknowledgment of the love and great mercy of their Heavenly Father, whose light of truth is reflected so gloriously in the life and sacrifice of their Lord—in the face (the image), of Jesus Christ.

### **Joy Through Sacrifice**

HOW thankful all such should be that the knowledge of the glory of God has been vouchsafed to them. How thankful that

through acceptance of the provision made through our Lord's ransom sacrifice, they have been brought into harmony with God and granted a share in the great work of reconciliation, being made ambassadors for Christ and workers together with him, in order that all mankind might be brought back into harmony with their great Creator. It was for this "joy that was set before him" that our dear Lord "endured the cross, despising the shame," and it is in contemplation of this same joy of acceptable sacrifice that his followers run with patience the race set before them.—Heb. 12:1,2

Too many professing Christian people find cause for thankfulness in the belief that they are saved, though millions of their fellow men are to be lost forever. To them the promise of God through Abraham, that in him and his seed all the families of the earth are to be blessed, has no meaning outside their own small circle of faithful "thank-givers." To them the sacrifice of Christ is not for all, but for a few; the glory of the resurrection is not a manifestation of God's mighty power, but a demonstration of weakness, in that what he did for our Lord he cannot accomplish for the vast majority of those for whom Christ died.

Where is the cause for thankfulness in such a gospel? Where are the glad tidings of great joy

which shall be to all people? Where, in such a gospel, is there room for the magnificent reasoning of the Apostle Paul, who sums up our Heavenly Father's great and wise purpose in his letter to Timothy, where he tells in these well-known words 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."—I Tim. 2: 3-6

### What of Today?

WHEN the purpose of God in making such wise and merciful provision for the future happiness and well-being of all mankind is understood, what cause for deep thankfulness it affords, what joy to the consecrated heart to know that in due time all shall come to an understanding of the truth, that the knowledge of the Lord shall fill the earth as the waters cover the great deep. But not only do we show our thanksgiving for what God will do—these blessings of restitution are future. What of today? Can we truly echo the words we so often sing:

"All the way my Savior leads me;  
What have I to ask beside?  
Can I doubt his tender mercy,  
Who through life has been my  
guide?"

Do we appreciate the privileges of fellowship and service which come to us as we press along the narrow way? Are we thankful for the sufferings which play such an important part in developing and maturing Christian character? Are we fully aware of the tremendous privilege which is ours in being able to "come before his presence with thanksgiving, and make a joyful noise unto him with psalms"? Do we see our calling, and understand at least something of the lengths and breadths, and heights and depths of our Father's love and goodness in revealing to us the majestic glory of this great calling?

#### **A Climax of Thanksgiving**

THESE things are part of the inheritance which the Lord's people enjoy even now. These are some of the gracious provisions of our Heavenly Father whereby we are made like our Lord Jesus, following in his footsteps to the extent of our ability, until finally we shall, if faithful, see him face to face, and share in the great thanksgiving which will attend the marriage of the Lamb, when the voice of a great multitude, the voice of mighty thunderings, will be heard saying, "Alleluia: for the Lord God omnipotent reigneth," a climax of thanksgiving and praise which must surely echo for all time.—

Rev. 19:6-9

The giving of thanks has always been an integral part of the true Christian life. "Giving thanks always for all things unto God . . . in the name of our Lord Jesus Christ." (Eph. 5:20) Paul again exhorts, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thess. 5:18

This is undoubtedly one of the most important lessons for every child of God to learn—thankfulness for everything, always! God is the giver of every good and perfect gift. In him, as Paul says, we live and move and have our being. In every circumstance, whether joyous or grievous to the flesh, we have deep cause for thankfulness, and even the darkest shades of sorrow can bring to the consecrated heart a sense of humble acceptance and quiet thanksgiving as we see the unerring steps of divine providence imprinted in the very experiences which bring us sorrow, while at the same time drawing us ever closer to the throne of grace for that help and strength which we have learned can come from no other source.

"E'en sorrow touched by heaven  
grows bright,

With more than rapture's ray;  
As darkness shows us worlds of  
light,

We never saw by day."

## "O Sing unto the Lord a New Song"

Psalm 96:1; 98:1

IT HAS often been remarked how frequently the terms "sing" and "song" occur in the Word of God. And while a song should always contain a message that can be appreciated by the hearers, it is usually most effective when accompanied by a musical instrument, in order, among other things, to keep up the pitch of the voice: for without this help the singer is inclined to become a trifle flat. In harmony with this the Psalmist exhorts, "sing unto the Lord with the harp." (Ps. 98:5) Again, "Unto thee will I sing with the harp, O thou Holy One of Israel."—Ps. 71:22

In addition, for a song to be effective and impressive, it must always be sung in time and tune with the accompanying instrument, and especially when accompanied by the harp; for in Scripture the harp is used as a symbol of the Word of God. The songs of the Lord's people, therefore the messages we proclaim, the praises we would show forth,

whether audibly or by making melodies in our hearts unto the Lord (Eph. 5:19), must ever be in perfect tune and time with the harp, or Word of God.

### The Sweet Singer of Israel

THE Psalmist seems to speak prophetically for Jesus when he says, "I will open my dark saying upon the harp" (Ps. 49:4); indicating in a symbolical way that our Lord always accompanied what he had to say by a "thus saith the Lord," or, "It is written." In other words, the Lord Jesus always kept perfect harmony between what he had to say to the people and the "harp," the Word of God; and his songs of praise to his Father in heaven were always in perfect accord with what is written.

Throughout the Jewish Age Israel had the benefit of what is described as "the song of Moses." Moses gave Israel God's Law, accompanied by the condition, "The man which doeth those things shall live by them." (Lev. 18:5; Rom. 10:5) But Paul, speaking for Israel, says, "The commandment, which was ordained to life, I found to be unto death." (Rom. 7:10) Again, "By the deeds of the Law there shall no flesh be justified in His sight." (Rom.

3:20) Hence this song of Moses, while an ideal arrangement for perfect creatures to sing about and to carry out, was of a height in pitch and tonal quality that fallen creatures could not reach and satisfactorily perform.

So for the Gospel Age the Lord graciously provided another song for all those to sing who would come into harmony with him—"the song of the Lamb." (Rev. 15:3) When Jesus revealed this further step in the great divine plan, he exhorted those ready to receive it to "sing unto him [the Lord] a new song." (Ps. 33:3) Of these the Master said, "I am come that they might have life," and he unfolded an arrangement making this possible, a way described by Paul as "a new and living way." (John 10:10; Heb. 10:20) Hence those in Israel who had been long familiar with the song (message) of Moses revealed in the Law Covenant ("the Law . . . given by Moses," John 1:17) by receiving the message of the Lord Jesus began to sing "a new song" of divine wisdom, mercy, and love. John, in prophetic vision, hears the new song of "grace and truth . . . by Jesus Christ" (John 1:17) beginning to be sung by the overcomers of the Gospel church; and accompanying this new song he hears "the voice of harpers harping with their harps."—Rev. 14:2, 3

## The New Song Ceases To Be Sung

Bible prophecy shows that soon after the death of the apostles, this new song ceased to be sung in its fulness, and only certain features of the divine plan for man's salvation were still retained as a part of the faith of the church. Not only were important features lost sight of, but during the early centuries of the Gospel Age there came a great falling away from the faith, and history shows how the church as a whole developed into a huge worldly institution with little in common with the church of apostolic times.

This system of confused faith and worldliness foretold by both apostles and prophets through the Revelator, the Lord calls "Babylon," meaning confusion. And, indeed, the church did fall into a very sad state of confusion both of doctrine and practice within but a century or two of Pentecost. This state of affairs, history shows, continued with little or no abatement until we come to the time of Luther, when a measure of truth was again opened up by Jesus, the great Head of the church, and proclaimed, especially that feature of the new song which tells of our justification by faith in the precious blood of Christ, a justification vaguely hoped for by millions through faith in false creeds and nominal church membership.

Not long after Luther's day, another feature of the new song was seen by John Calvin, and publicly proclaimed by him and those who associated themselves with him: namely, the doctrine of election. Further reform movements went successfully forward during the next century or two, and among these were the activities of John Wesley and William Miller, who called attention, respectively, to such important truths as the doctrines of free grace and the Lord's second coming. The truth, however, on all these important doctrines was seen only very imperfectly, and hence the new song accompanied by "harpers harping with their harps" has hardly been recognized in the message of Protestantism.

Hence, while we are shown in the Revelator's symbolic prophecy the papal system as a "beast" because of its beast-like characteristics (Rev. 13:1, 2) and also as "Babylon the great, the mother of harlots," (Rev. 17:5), Protestantism seems to be shown in symbol by the terms "false prophet" and "image of the beast" (Rev. 13:15; 16:13; 19:20), because in the light now shining from the Word of God, its message, taken as a whole, is seen to have been a false one, as well as being an organization possessed of many of the characteristics of the mother system. As an organization Protestant-

ism may be thought of as the image of the beast, and in view of its message, the symbol, "false prophet," seems most appropriate. In Revelation 15:2, 3 John is shown a vision of the faithful of the Christian church at the end of the age overcoming the evil influence of both the beast and false prophet. He says, "I saw as it were a sea of glass"—symbolizing a position from whence everything appears luminous and plain—"and them that had gotten the victory over the beast, and over his image, . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses, . . . and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints [margin, Or, nations, or, ages]."—Rev. 15:2, 3

### **The Complete Song Must Be Sung**

BUT so great is the evil influence of the Adversary that even in this favored time when the new song has begun to be correctly sung, we find some who, at one time, were blessed with some knowledge of this song of the Lamb, inclined to leave out some of its stanzas, such as, for instance, the subject of the Lord's presence, the harvest at the end of the age, and the work he then accomplishes. Just as in a literal song, the leaving out of a stanza can seriously dislocate the proper balance of

the musical message, and make a gap which seldom can be nicely bridged, so, to leave out a stanza of the new song such as that relating to the Lord's presence, and the rich cluster of truths associated with the days of His presence, makes a sad gap in the music, and seriously detracts from the impressiveness of the message we have to give, or, in other words, the song the Zion class have been given to sing. Let us, in the plain language of Paul, proclaim "all the counsel of God" (Acts 20:27), and especially that which is described as the "meat in due season" for "the household of faith."—Matt. 24:45; Gal. 6:10

### To Be Sung By All

ALTHOUGH today comparatively few seem to appreciate our message, yet, as the Revelator shows (Rev. 19:1, 2 **Diaglott**), a wonderful change in the attitude of vast numbers toward the truth will ere long take place. John says, "After these things"—after the calling of God's people out of Babylon subsequent to her fall

from divine favour—"I heard a loud voice of a great crowd in heaven"—Christendom's religious world — "saying, Hallelujah!

A little later John hears even greater numbers join in this new song. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders"—the greatest and most far-reaching volume of sound known to man, when the Revelation was given, picturing the new song, when taken up by the vast hosts ere long to come to a knowledge of the truth—"saying, Hallelujah: for the Lord our God, the Almighty, reigneth" (Rev. 19:6, R. V.)—the climax of the divine plan having been reached.

Let us, therefore, in our present witness concerning the incoming kingdom of Messiah, realise we are but performing our reasonable service by taking part in the new song which has been given to the last members of the church to sing.

## BRITISH SPEAKERS' APPOINTMENTS

<b>C. A. CORNELL</b>		<b>J. H. MURRAY</b>	
Ipswich . . . . .	Dec. 1	Yeovil . . . . .	Nov. 10
<b>E. T. DAVIES</b>		<b>E. T. NADAL</b>	
Liverpool . . . . .	Nov. 17	Dewsbury . . . . .	Nov. 3
<b>E. HALTON</b>		<b>W. READER</b>	
Letchford . . . . .	Nov. 10	Letchford . . . . .	Dec. 1

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## The Harvest Message

**"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Revelation 14:14, 15**

IN JESUS' Parable of the Wheat and the Tares he declares that "the harvest is the end of the world," or age. He said that at that time "the Son of man" would send forth his angels, or messengers, to do the reaping. (Matt. 13:41) This is in keeping with our text, which pictures the "Son of man" sitting on a cloud, holding a sharp sickle in his hand, and being told to thrust in that sickle and reap, "for the harvest of the earth is ripe." The parable indicates that the Son of man would direct other messengers to co-operate with him in this foretold "harvest" work, which leads us to think of him as the "Chief Reaper."

There was a harvest at the end of the Jewish age, and there, also, Jesus sent forth messengers into the field to do the reaping. Jesus then said unto his disciples, "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38) In the next chapter we find the record of Jesus' sending forth his disciples into the harvest field. "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—vss. 7, 8

In the parabolic language pertaining to the "harvest," wheat represents people, and the "reapers" are also people. (Matt. 13:30, 39) The harvest "sickle" is seen to be a message, for Jesus instructed his disciples that when they went forth in the field to reap they were to preach that the kingdom of heaven is at hand. This, in a general way, was the harvest message at

the end of the Jewish Age. This harvest work is described in Luke 8:1 as "preaching and showing the glad tidings of the kingdom of God."

In giving further information concerning the Gospel-Age harvest, the message of this harvest, the Revelator tells of an "angel" flying in the midst of heaven, "having the everlasting gospel to preach," and "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Another part of the message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication." Rev. 14:6-8

It is evident from these various statements of Scripture that the work of the Gospel-Age harvest, symbolized by the Chief Reaper and his associate messengers thrusting a sickle into the earth, is also accomplished by the proclamation of a message of truth, and we refer to this as the harvest message. What, then, is the harvest message? As noted, at the close of the Jewish Age the harvest message was the proclamation that "the kingdom of heaven is at hand." Naturally this embraced all the aspects of the divine plan related to the messianic kingdom hope appropriate to be made known at that time, including the truth of the "high calling" and the privilege of suffering and dying with the Messiah and, by faithfulness, proving worthy to live and reign with him in his kingdom.

During the present harvest period with which the Gospel Age is closing, the message is also "the kingdom of heaven is at hand." Clustered around this basic truth are all the truths of the divine plan which are related to the kingdom and what it means for both the church and the world. There is the ransom sacrifice of Jesus Christ, without which there would be no kingdom blessings for the fallen race. An understanding of the ransom is possible only through a recognition of the truths concerning creation, and the fall of man into sin and death.

While in the Jewish harvest the truth concerning the high calling was first revealed, now, when this aspect of the divine plan has about accomplished its purpose, the truth concerning it has been greatly clarified. Those who are "partakers of the heavenly calling" have the privilege of sharing in the "better sacrifices" as joint-sacrificers with Jesus. (Heb. 3:1; 9:23) Thus

they share in the sin-offering, and will participate with Jesus in the work of dispensing the blessings of the messianic kingdom.

### **In Due Season**

AS WE have noted, Jesus, as the Chief Reaper, is present during the harvest at the end of the Gospel Age. Luke recorded an important parable concerning this. We quote, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:35-38

Peter inquired, "Speakest thou this parable to us, or even to all?" To this Jesus replied, "Who then is that faithful and wise steward, whom the Lord shall make ruler over his household, to give them their portion of meat in due season?" (vss. 41, 42) The point to note here is the promise that the watchers at the end of the age were to receive a special blessing at the hands of the Lord through the serving to them of "meat in due season," and that the returned Lord would select a "faithful and wise" servant to dispense the "meat"; that is, the truth, the harvest message.

This blessedness now enjoyed by the Lord's people through present truth had been foretold through the Prophet Daniel. "Blessed is he that waiteth," Daniel wrote, "and cometh to the thousand three hundred five and thirty days." (ch. 12:12) This is an important time prophecy. The Scriptures indicate that each day in prophecies of this sort represents a year, so here we have a period of 1,335 years, which we understand began in A. D. 539, and ended in 1874. "Blessed" indeed has been the lot of the watchers since then to whom the Lord has given ears to hear, and eyes to see and appreciate the message and work of the harvest. This is a time prophecy which definitely establishes the date of our Lord's return inasmuch as it forecasts the "blessedness" Jesus said would be experienced by those whom he would find watching when he came. And how great has been that blessedness!

Jesus emphasized the "due season" aspect of the spiritual food which he would then provide. Outstanding among the "due

time" truths which were particularly brought to light at the beginning of the harvest is the doctrine of restitution—the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) An understanding of this doctrine has contributed to a clarification of essentially all the other doctrines of the divine plan. Apart from the hope of restitution for the world of mankind, even the ransom would have no clear objective. Why should the church live and reign with Christ except to participate with him in the work of restoring the world to life? Indeed, why should there be a messianic kingdom at all apart from this, its great objective? Apart from the doctrine of restitution, every great truth of the Bible merely leads up a blind alley of confusion and darkness.

And it was the due time for the Lord's people to receive the message of restitution, not as a hope for themselves, but as an integral part of a message to proclaim in their witness to the world. The restitution hope has helped to clarify and make precious the entire divine plan for the blessedness of the Lord's own people, the watchers; and in their witness to the world they can give the assurance that this great boon which the Lord has planned for mankind is at the door, for "the kingdom of heaven is at hand" in the full sense of the word.

"The kingdom of heaven" was at hand at the first advent in that the King had put in an appearance, and in the fact also that then there began the work of calling and selecting from the world those who would be associate kings with him in his messianic kingdom. This has been the work of the Gospel Age; and now that this work is drawing to a close, the King is present again, and we are passing through a transition period into the actual rulership of the kingdom, when the "restitution of all things" will be accomplished.

### **Babylon Is Fallen**

ONE of the points mentioned by the Revelator in connection with the presence of the Lord as the Chief Reaper is the fall of "Babylon." (Rev. 14:8) This is mentioned again later, and the message concerning the fall of Babylon is associated with the coming down out of heaven of a mighty "angel," whose brightness lightens the whole earth with his glory. (Rev. 18:1, 2) This

angel is undoubtedly our returned Lord, and thus he is shown to be present at the time of Babylon's fall. In connection with this is the call to the Lord's people to separate themselves from Babylon, and to be free from her blinding and entangling influences.—Rev. 18:4

The word Babylon had its origin with the Tower of Babel, and means confusion, as seen in the confusion of tongues which the Lord brought upon the people who endeavored to build that tower. Applied to the nominal church systems, it calls attention to all their confusing doctrines and traditions, particularly to the manner in which churchianity has confused the true worship and service of God with the worship and service of men, as in their human leaders.

“That faithful and wise” servant particularly stressed the importance of standing free from this type of confusion. While Babylon has its creeds, its traditions, and its humanly exalted leaders as guides, this should not be so with the Lord's watchmen. Their separation from Babylon is more than not holding membership in a nominal church. It is also standing free from all their arrangements and viewpoints with respect to the worship and service of God, prominent among these being an unwarranted trust in the arm of flesh. How definitely we have been encouraged, through the harvest message, to be like the noble Bereans of old, who searched the Scriptures daily to ascertain if the thoughts being presented to them by the Apostle Paul were true?—Acts 17:11

This does not dispense with our need of assistance from one another. It is the Lord's arrangement that we should build up one another in our “most holy faith.” (Jude 20) Paul clearly sets forth these arrangements in Ephesians 4:11-16. We quote:

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [margin, Or, **age**] of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him

in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It is clear from this that the Lord has placed servants in the church to whom his people should look for help. The Lord does not speak directly to his people as individuals. He speaks to them through his written Word, and by the power of his Spirit enables them to hear and understand. Thus we get the truth from the Lord, through his Word. However, the Lord used individuals to pen the messages contained in his Word. There were the prophets of the Old Testament, and the apostles of the New. These were all inspired by the Holy Spirit, and each of their messages is, in effect, a "thus saith the Lord." This also is true of the teachings of Jesus as recorded for us in the New Testament.

But the Lord, in his goodness, has provided other servants—servants who are not inspired by the Holy Spirit in the sense that the prophets and apostles were. These additional servants have simply endeavored to pass on the word of truth as it is found in the Bible, and their efforts have always been more or less subject to human frailties; so what they have taught as truth cannot properly be fully accepted as a "thus saith the Lord," except as they have been able definitely to prove their teachings by the Bible. These are as index fingers pointing to the Word of God.

There have been pastors, teachers, evangelists. The church has been blessed by the ministry of one of these pastors in connection with the harvest message, and he has truly been a "helping hand" for Bible students. There have been seven such special messengers to the church throughout the age; but all were uninspired, and it has always been important to ascertain as accurately as possible whether or not their teachings are fully in harmony with the truths written in the inspired Word of God. How thankful we are that the special messenger whom the Lord chose for his people at this end of the age was so wise and faithful in calling our attention to this important aspect of our growth in grace and knowledge!

While the harvest message bids us to keep aloof from all

entangling creeds and human philosophies, we should not overlook the Lord's arrangements for the upbuilding and spiritual development of his people through their association with one another. We not only need the help of the teachers the Lord has provided, but we also need the encouragement that each of the consecrated is able to give—"that which every joint supplieth." But to keep a proper spiritual balance it is necessary to realize at all times that only the writers of the Bible have spoken directly for the Lord and with the authority of the Holy Spirit. We even need to remember that our translations of the Bible do not always reflect the true words of the Lord, because the translators were not inspired. It was the discovery of the true meaning of the Greek word *parousia* that led to an awareness of the second presence of the Lord.

### **Understanding Progressive**

THE great fundamentals of the divine plan are all firmly established on the foundation of God's Word, and they do not change. However, our understanding and appreciation of these truths should, and does, enlarge as we continue to search the Scriptures individually and collectively. "Still new beauties may I see, and still increasing light!" the poet wrote, and this is true. Each of the great truths of the divine plan is substantiated by many statements of God's Word; and as we grow in our knowledge of the Bible we find, more and more, how wonderfully and harmoniously it sets forth the doctrines of present truth, the harvest message. This may come about through a clearer focus on one or another text of Scripture, or a clearer vision of how certain texts of the Bible complement each other in clarifying and substantiating the truth.

We are glad that we have been encouraged, through the harvest message, to grow both in grace and in knowledge. We are not to cease reaching out for an ever clearer grasp of the truth, for as we progress in knowledge and understanding we are better able to present the harvest message to others—both to the household of faith and in our general witness work.

It is particularly desirable that we make progress in our understanding of the prophetic truths of the Bible. At one time our understanding of these truths was focused on a consummation of the church's work and the full end of "this present evil world" in 1914. Nearly a half century has passed since, and the

church is still this side of the veil, and Satan's world has not been destroyed. This means that our understanding of the prophecies needed to be clarified.

Manifestly, since the "time of trouble" is spread out over such a long period of time, our understanding of the prophecies pertaining thereto must be viewed differently from what it was when we supposed that its full scope would take place within a year or two, or three years at the most. Even now we do not see with full clarity just how and when the prophecies pertaining to the end of the age will be completely fulfilled. We still need to watch, and the faithful watchers are still experiencing the promised blessedness being meted out to those who are endeavoring to discern more clearly all the various faith-strengthening truths pertaining to the end of the age.

The harvest message was not given to the Lord's people merely that they might have a better understanding of the Bible than do those of the nominal church. The purpose of all truths of the divine plan—"the mysteries of the kingdom of heaven"—is to sanctify. Jesus prayed concerning his disciples, "Sanctify them through thy truth: thy Word is truth." (John 17:17) To be sanctified means to be holy and set apart to the doing of God's holy will and work. The accomplishment of this calls for the emptying of self, and being filled with the Holy Spirit.

In addition to the great fundamentals of the divine plan, the harvest message emphasizes the fact that we are at the end of the age when Satan's world must be destroyed, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (II Pet. 3:10) Peter's application of this truth is of vital concern to all the watchers who are rejoicing in the harvest message. He wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." (vs. 11) After mentioning our hope of the new heavens and the new earth, Peter observes, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—vs. 14

These exhortations call attention to the need of applying the truths of the harvest message in our lives. This is their purpose. Peter wrote, What "manner" of persons ought ye to be. In the 1st chapter of this epistle he outlines the manner of persons we

should all be as we endeavor to apply the truth in our daily lives. He wrote:

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity,” or love. “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:4-11

The Common Version translation of Peter’s exhortation states that “if these things be in” us, and abound, it will mean that we “shall neither be barren nor unfruitful.” The marginal translation gives the word “idle” instead of “barren.” Faithful watchers, filled with the harvest message of truth, and who have imbibed its Spirit, will not be idle. They will be continually searching the “sure Word of prophecy” in order to discern ever more clearly where we are in the outworking of God’s great plan. They will be earnest students of the Word in order to be more fully equipped to fight the good fight of faith through the armor of truth the Lord has provided. They will be laying down their lives for the brethren, and faithfully trumpeting forth the glorious harvest message, that the remaining grains of wheat may be found, and a witness given to the world.

But “he that lacketh these things,” Peter wrote, “is blind, and cannot see afar off.” This means that such have lost their clear vision of truth through a failure to apply in their lives what they had learned concerning God’s plan of the ages. Let us not be among this class, but among those who are actively applying the truth, and being spurred on by it to complete their sacrifice, suffering and dying with Jesus, that they might live and reign with him.

## *A Public Witness in New York*

ON SUNDAY, October 6, The New York Bible Students Church held a public meeting in Town Hall at which there was an attendance of nearly 800 of the public, besides the friends. At this meeting the one-hour color film, "The Beginning and End of Death," was shown. There was no supplementary discourse, the film itself being relied upon to give the message. The audience was attentive, and interested. At the conclusion approximately a hundred and fifty left their names for the booklet, "God and Reason." In addition, there were three requests from those who attended to have the film shown in their own churches.

The brethren were very happy over the result of their efforts, for they had worked hard to advertise the meeting, and had spent a considerable amount of money. Part of the advertising was done through the New York area edition of Look Magazine. The Dawn placed an announcement of the booklet, "Life After Death," in this magazine, and also, through arrangements with the New York Church, used the advertisement to announce the public meeting. The church also used three New York City newspapers to announce the meeting, and had a number of free announcements over the radio. And there also were other means of advertising.

We are glad to report the success of this special public meeting. Many of the friends have become accustomed to thinking that now not many of the public will attend such a meeting. We read of "the good old days," before the advent of radio and television, when the public did attend truth meetings in large numbers. But what many of the brethren fail to realize is that those large public meetings of the past were held in popular auditoriums, and that large sums of money were used to advertise them. There was also a wide distribution of advertising circulars. In New York city it was not unusual to distribute 250,000 tracts to advertise a single meeting. There would be billboard

display all over the city, and large advertisements in the city papers. But all this was worthwhile, as demonstrated by the attendance at the meetings.

We mention these past efforts in connection with the recent public meeting in New York merely to show that similar efforts today, although on a smaller scale, will get results now even as they did in the past. Today there are so many things to attract the attention of the public which did not exist in the past. Today a much smaller percentage of the people are interested in religion of any kind than was true fifty or more years ago; yet despite these differences it was still possible, through the efforts of a few brethren, to hold a large public meeting in the center of New York City.

We believe that the meaning of this to the brethren generally should be that wherever possible, public meeting efforts should be continued. True, we rejoice that the message can still go out over the radio and television. Probably each broadcast and each telecast reaches more people than the New York brethren got out to their public meeting. But it is a great blessing to hold a public meeting. Through the efforts put forth in arranging the meeting, and the joy of seeing the public attend and enjoy the truth, blessings are obtained by the friends which are missing in some other phases of the work.

The fact is that the Lord is using all the various avenues of service which are available to the brethren. There is the distribution of tracts and kingdom cards; the colporteur and follow-up work; announcing of literature in magazines and newspapers; radio; television; consolation folders; recorded lectures; public lectures; film presentations; fair booths; and our personal witness work. The Lord is pleased with all these avenues of service, so let us be faithful in using them as we have opportunity.

We are not all able to serve in the same way. But among all the various avenues of service each one of us no doubt is able to find a "corner" in which efforts can be made to show forth the praises of our God through the proclamation of the glad tidings of the kingdom. And we can all join in prayer to seek the Lord's guidance and blessings upon the efforts of his people everywhere, and in every field of service.

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

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

<p><b>OTIS R. BARRALL</b> Baltimore, Md. Nov. 17</p> <p><b>JENS COPELAND</b> Paterson, N.J. Nov. 24</p> <p><b>O. D. DEIFER</b> Baltimore, Md. Nov. 17</p> <p><b>THOMAS HICKS</b> Reading, Pa. Nov. 24</p> <p><b>GEORGE M. JEUCK</b> Hartford, Conn. Nov. 17</p> <p><b>G. F. JUDSON</b> Groton, Conn. Nov. 17 New London, Conn. 17</p> <p><b>R. J. KRUPA</b> New Haven, Conn. Nov. 10</p> <p><b>L. P. LOOMIS</b> Washington, D. C. Nov. 24</p> <p><b>M. C. MITCHELL</b> Philadelphia, Pa. Nov. 24</p>	<p><b>ROY E. POLAND</b> Nashville, Tenn. Nov. 4 Birmingham, Ala. 5 Louisville, Ala. 6 Orlando, Fla. 9, 10 St. Petersburg, Fla. 17</p> <p><b>H. W. PRICE</b> Los Angeles, Calif. Nov. 3-8 San Diego, Calif. 10, 11 Yuma, Ariz. 12 Phoenix, Ariz. 13, 14 Ontario, Calif. 17, 18 Bakersfield, Calif. 19 Fresno, Calif. 20, 21 Stockton, Calif. 22 Sacramento, Calif. 24, 25 Chico, Calif. 26 Portland, Ore. 27 The Dalles, Ore. 28, 29</p> <p><b>STEPHEN ROSKIEWICZ</b> New York, N. Y. Nov. 3 West Newton, Pa. 5</p>	<p>Stuebenville, Ohio. 6 Akron, Ohio. 7 Detroit, Mich. 10</p> <p><b>C. A. SMITH</b> Soyville, N.Y. Nov. 3</p> <p><b>RICHARD SURACI</b> Bridgeport, Conn. Nov. 24 Nov. 17</p> <p><b>STEPHEN SURACI</b> Bridgeport, Conn. Nov. 24</p> <p><b>F. S. WASSMANN</b> York, Pa. Nov. 24 Lancaster, Pa. 24</p> <p><b>C. R. WEIDA</b> Wilkes-Barre, Pa. Nov. 3</p> <p><b>G. M. WILSON</b> New Haven, Conn. Nov. 10</p> <p><b>W. N. WOODWORTH</b> New Haven, Conn. Nov. 10 Catawissa, Pa. 17</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p><b>GEORGE BALKO</b> Monessen, Pa. Nov. 3 Connellsville, Pa. 17</p> <p><b>MIKE BALKO</b> Stuebenville, Ohio. Nov. 3 Connellsville, Pa. 10 Monessen, Pa. 17</p> <p><b>NICK BARACOS</b> Washington, Pa. Nov. 17</p>	<p><b>WALTER Blicharz</b> Adrian, Mich. Nov. 17</p> <p><b>BERTRAM C. COOPER</b> Riverside, Ont. Nov. 17 Ontario, Calif. 17 Whittier, Calif. 17</p> <p><b>FRED J. DARROW</b> San Francisco, Calif. Nov. 3</p>	<p>Whittier, Calif. 3</p> <p><b>L. PAUL DAVIS</b> Stockton, Calif. Nov. 30</p> <p><b>EDWARD E. FAY</b> Sonora, Calif. Nov. 17</p> <p><b>JOSEPH FENCHAK</b> Duquesne, Pa. Nov. 10</p> <p><b>IRVING C. FOSS</b> Phoenix, Ariz. Nov. 10</p>
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<b>EDMUND JEZUIT</b> Minneapolis, Minn. (Cedar Ave.) Nov. 10	<b>E. F. LANKFORD</b> San Jose, Calif. Nov. 10	<b>R. A. RAWSON</b> London, Ont. Nov. 10
<b>LEONARD JEZUIT</b> LaSalle, Ill. Nov. 3 Gary, Ind. 10	<b>ADAM MISKAWITZ</b> Covert, Mich. Nov. 3 Milwaukee, Wis. Nov. 10	<b>NORMAN F. RICE</b> Fullerton, Calif. Nov. 24 Whittier, Calif. 24
<b>RUSSELL L. JURD</b> San Diego, Calif. Nov. 10 Whittier, Calif. 10	<b>D. J. MOREHOUSE</b> Aurora, Ill. Nov. 10	<b>HOWARD K. YOUNG</b> Duquesne, Pa. Nov. 3 East Liverpool, Ohio. 10
<b>DANIEL KAZIAK</b> Chatham, Ont. Nov. 17	<b>KENNETH M. NAIL</b> Chico, Calif. Nov. 3	<b>L. W. ZBIK</b> Flint, Mich. Nov. 3
	<b>HARRY PASSIOS</b> Monessen, Pa. Nov. 24	

## ENCOURAGING LETTERS

"Dear 'Frank and Ernest': Will you please send me your booklet, 'The Truth About Hell.' We have been listening to your programmes from Lourenco Marques for several weeks, and find them wonderfully interesting, so will most certainly appreciate your literature. We pray that you may continue to broadcast with God's richest blessings for a long time to come. We

do look forward to your programmes."—South Africa

### ISOLATED BLESSED

"Being isolated from the local friends on an island, the 'Frank and Ernest' program brings me much spiritual uplift, and more information about God's glorious plan for his human creation."—Washington

## For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

**DECEMBER TOPIC:** On Sunday, December 15, the "Frank and Ernest" topic will be, "The Savior of the World." This is a timely topic, and should be well advertised. Circulars will be available for advertising this special broadcast, and you are invited to send for as many as you can use. There is no charge. Please mail your order as soon as possible to, The Dawn, East Rutherford, New Jersey. Ask for the December radio circular, and state the number you can use.

### "GOD'S PLAN FOR SURVIVAL"

To be discussed by

### "FRANK AND ERNEST"

KGLM—740 kc.—10:00 A.M.

Sunday, November 17

Do you know that the end of the world is man's only hope for survival? Hear "Frank and Ernest," and send for a free copy of the 96-page book, "God and Reason."

Address:

#### "FRANK AND ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y.

## CONVENTIONS

**JACKSON, MICH., Nov. 3**—Masonic Temple, 355 Napoleon Road, Michigan Center, Mich. Mrs. Luella Crawford, 322 N. Dwight St., Jackson, Mich.

**ORLANDO, FLA., Nov. 9, 10**—Orlando Garden Club, 710 E. Rollins Ave. Mrs. S. W. Jeuck, 1910 Hillcrest.

**STOCKTON, CALIF., Nov. 9, 10**—Philomathean Club, 1000 N. Hunter St. Mrs. W. E. Wheeler, 310 E. Pine St.

**COLUMBUS, OHIO, Nov. 10**—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

**NEW HAVEN, CONN., Nov. 10**—YWCA Building, 48 Howe St. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.

**SAGINAW, MICH., Nov. 10**—Saginaw Woman's Club, 311 N. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

**BALTIMORE, MD., Nov. 17**—YWCA, 128 W. Franklin St. Mr. J. H. L. Trautfelter, 6301 Mossway.

**ONTARIO, CALIF., Nov. 17**—Ontario Women's Club Building. Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, Calif.

**CHICAGO, ILL., Nov. 24** — Central Masonic Temple, 912 N. LaSalle St. Mr. Adam Miskawitz, 2436 Grove, Avenue, Berwyn, Ill.

**DETROIT, MICH., Nov. 24** — McGregor Memorial Building, Second Blvd. and W. Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

**MEMPHIS, TENN., Nov. 29 - Dec. 1** — Chisca Hotel, Main and Linden Streets. Mrs. W. C. Buel, 2621 Hacks Cross Road, Germantown, Tenn.

**TRENTON, N. J., Dec. 1**—YWCA, 140 E. Hanover St. Mrs. Ruth Wolvin, 5437 Flushing Road, Cornwells Heights, Pa.

**CHICAGO, ILL., Dec. 28, 29**

**PHOENIX, ARIZ., Dec. 28 - Jan. 1** — Encanto School, 15th Ave. and Osborn Road. Mr. Lloyd Gaddy, 415 E. Euclid.

## WEEKLY PRAYER MEETING TEXTS

**NOVEMBER 7**—"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."—Revelation 20:4 (Z. '00-285 Hymn 192)

**NOVEMBER 14**—"Take heed unto yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away dis-

ciples after them.—Acts. 20: 28-30 (Z. '04-74 Hymn 183)

**NOVEMBER 21** — "My brethren, count it all joy when ye fall into divers temptations."—James 1:2 (Z '02-133 Hymn 197)

**NOVEMBER 28**—"When He giveth quietness, who then can make trouble?"—Job 34:29 (Z. '96-259 Hymn 233)

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**GOD'S PROMISES COME TRUE**

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

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- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;  
Volumes 4-6, 15 cents each.

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to us the
<b>SCRIPTURES</b>
clearly teach

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

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

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

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

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

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