

a herald of Christ's presence

THE DAWN

"AND IN THY SEED
SHALL ALL THE NATIONS
OF THE EARTH
BE BLESSED"

Genesis 22:18

july 1957



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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Beset by Anxiety

BILLY GRAHAM'S New York City campaign got under way on May 15, with the usual huge crowds attending his meetings. Practically all the Greater New York City Protestant churches have participated in two years of preparation for this campaign, and only a handful of each congregation attending the Graham meetings means tremendous audiences. How many avowed sinners attend and, as a result, confess belief in Christ and a determination to follow in his steps, is another matter.

Nevertheless, the Billy Graham campaign is a big event, even for a city like New York, and it is claiming a great deal of attention, some favorable and some critical. In response to questions asked him by a newspaper reporter, Dr. John Sutherland Bonnell expressed optimism. He said, "People will talk about religion. They will listen and talk and discuss in bars and hotels and poolrooms. Some will approve. Some will condemn. But hostility is better for religion than indifference."

This same clergyman, noting that there seems to be a general resur-

gence of religion in America, attributed the reason to what he called a "gnawing anxiety" with which most people are beset. He observed that it is an anxiety which "individuals cannot fathom," and for this reason they are turning to religion for the answers. "This resurgence," said Dr. Bonnell, who is pastor of the Fifth Avenue Presbyterian Church, "is the greatest of opportunities for the churches."

It is indeed a golden opportunity for the churches, but how many of the clergy know the answers any better than the man in the street? How many know the real cause of the chaotic world conditions which lie at the bottom of the anxiety which gnaws at the hearts of the people? Does Dr. Bonnell know? He did not so indicate in answers to the questions put to him by the newspaper reporter, Paul Phelan, of The New York Times. All he had to suggest was that the world be reminded, as he put it, that man does "not live by bread alone." What he really meant by this was that since all the material good things of life might well be destroyed by hydrogen bombs, the

people could be comforted by urging them to prepare for the next world.

After all, churchianity in general has nothing more than this to offer, for the leaders of religious thought have long since lost sight of God's great plan to establish a world government that will bring peace and security and life to "all the families of the earth." The Early Church believed this. They believed that the second presence of Christ would result in the setting up of just such a government, and that of "the increase" of this "government and peace" there would "be no end."—Isa. 9:6,7

But soon after the apostles fell asleep in death this hope of a future kingdom began to fade, and eventually the church united with the state, and the combination was said to be Christ's kingdom—Christendom. In the Reformation many revolted against this form of government, particularly the Founding Fathers of America; but in so doing they did not regain the hope that the promised kingdom of Christ would be established when he returned. A small minority did, but this minority is ignored today by the established churches.

What we can now look back upon as history, Jesus foretold in one of his parables—The Parable of the Wheat and the Tares. (Matt. 13:24-30, 36-43) Tares are counterfeit wheat, so the illustration of the parable is that there would be true and counterfeit believers through-

out the age. In explaining the parable Jesus refers to the "wheat" as the "children of the kingdom." History reveals that men established what they called the kingdom of Christ, but that claim was false. For this reason the counterfeit has to be destroyed, and in the parable it is represented as being destroyed at the end of the age, in a symbolic "furnace of fire."

In the Bible, fire symbolizes destructive trouble, and it is reasonable to conclude that even now the world is in that trouble, that "fire," which is destroying all false religious claims, and the standards and systems which are built upon them. That is why "Christendom" is today so much on the defensive. The time was when the churches talked of converting the whole world to Christianity within the lifetime of the present generation. Now they are struggling desperately to hold their own in an increasingly chaotic world.

In the time when the churches were endeavoring to convert the world, they looked upon America as being a Christian country. Now they are happy to see a "resurgence of religion in America," even though it is induced by the fear of destruction by hydrogen bombs. One good reason the churches do not have the answers that will satisfy the man in the street is that they are unable to explain what has happened to their own philosophies and plans. Perhaps we shouldn't expect anything else from

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those whose cherished hopes and systems are in a "furnace of fire."

Having lost sight of the great kingdom prospects held out in the Bible, the professed Christian religion of today has nothing that is greatly different to offer than have the heathen religions. They all encourage living a good life, in order that one might be happier after death. Each religion has its particular, even though vague, concept of life after death. There are variations also of just what constitutes proper living before one dies. These differences are being recognized by liberal groups of professed Christians as being very slight, hence the tendency to preach the philosophy that it does not make much difference what one believes, that the important thing is to live right.

However, there still are controversies within churchianity, particularly between the Catholics and Protestants. This has flared into the open in connection with Billy Graham's campaign in New York City. Catholics have been forbidden to attend his meetings. Nor are they permitted to listen to him over the radio or television. One reason given for this ban is that Graham preaches heresy in his insistence that there is no one denomination which is the true church of Christ. Father Kelly wrote:

Catholics should not tune in on Billy's radio and television programs. So well constructed are his sermons, so interwoven is true and false doctrine, so forceful and persuasive in his delivery, that even a fairly well instructed

Catholic may be deceived. For all Catholics, Billy is a danger to the faith.

That a ban has been placed upon Catholics against listening to Billy Graham is in principle nothing new on the part of the Catholic Church. Actually the same ban exists, and has existed for centuries, against listening to any exponent of religion other than Catholic. Catholics are, in fact, prohibited from reading the Bible unless it be an authorized Catholic version with its profuse explanatory notes. The claim is that only Catholics are able to interpret the Bible correctly. In the case of Billy Graham, it is simply that the Catholic Church has come out in the open and publicized the ban against Protestantism.

Can we expect that the Graham New York City "crusade" will greatly change the city for the better? Will crime diminish, and will some of the barrooms close? Will the memberships of the participating churches be increased? Statistics on the results of "crusades" in other cities suggest that the answer to these questions is in the negative.

Along this line it is interesting to note that while a resurgence of religion is being claimed for America, crime is also greatly on the increase. There are five million alcoholics, and nine and one-half billion dollars' worth of liquor was consumed last year, and this amount is constantly increasing.

However, the outlook should not

discourage us—not if we understand God's plan for the conversion of the world. This plan has long since been lost sight of by churchianity. It is true that the world will be converted by the church in association with her Head, Christ Jesus—not the church in the flesh, but the true footstep followers of Jesus, raised from the dead in the "first resurrection," and exalted to "glory and honor and immortality" with Christ.—Rom. 2:7

Meanwhile, God's work in the earth is the calling out from the world of a "people for his name"; that is, those who are to be exalted with Christ and participate with him for a thousand years in the work of enlightening and blessing all mankind. (Acts 15:15-18) This work is not accomplished by preaching hell-fire in an effort to frighten people into accepting Christ. It is done by the proclamation of the truth concerning God's great plan of the ages. We are happy in the realization that God's Word and plan, when proclaimed in harmony with his purposes, will not return unto him void.—Isa. 55: 8-11

CHARLESTON, WEST VIRGINIA

In Charleston lives the oldest man in the United States to be drawing Social Security. He is one hundred and eighteen. Moses wrote, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon

cut off, and we fly away." (Psalm 90: 10) This limit of seventy or possibly eighty years is merely in the nature of a general average. Moses himself lived to be one hundred and twenty years old.

Prior to the Flood, when the human race was closer to the fountain of perfection as represented in father Adam, the average length of life was much greater. Adam lived nine hundred and thirty years. Methuselah, the oldest of them all, lived to the ripe old age of nine hundred and sixty-nine.

In Isaiah 65:20 we read that a time is coming when "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." What this means is that those who then die at a hundred years of age will be mere infants compared to the length of time they could have lived had they been obedient to the laws of Christ's kingdom. In other words, as the text declares, if they die at a hundred years of age it will be because they are sinners.

Those who then accept Christ and obey the laws of his kingdom will never die. But they will not be on a humanly devised "Social Security" plan, as helpful as that is at the present time. However, the people will then be secure. This fact is symbolized in God's promises by that well-known expression that every man shall then

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dwelt under his own vine and fig tree. Then there will be none to make afraid.—Micah 4:4

SODOM AND GOMORRAH

A FRENCH archeologist believes he has discovered the ruins of Sodom and Gomorrah, those ancient "cities of the plain," as they are identified in the Bible. (Gen. 19:29) This discovery was in the general area where the famous Dead Sea Scrolls were accidentally found. If subsequent events prove his claim to be true, then another item of ancient history will have been confirmed.

A very interesting aspect of God's plan of salvation is highlighted by the Bible's several references to these wicked "cities of the plain." They were destroyed by God because of their gross wickedness. Abraham's nephew, Lot, lived in Sodom, and when he was told by the angels that they were commissioned to destroy the cities, he asked if they would refrain in the event a hundred righteous persons could be found in them. The angels agreed, and Abraham, continuing to press for mercy on account of his nephew Lot, finally reduced the possible number of righteous to ten; and still the angels agreed to save the cities.

But even a few as ten righteous persons could not be found in these wicked cities, so they were destroyed. Thousands of years later, Jesus, in comparing the wickedness of Sodom and Gomorrah with

certain cities of his day who rejected him, said that if the same mighty works had been done in those cities that he had performed in Israel they would have repented. He added that because of this it would be more tolerable for them in the day of judgment than for those who rejected him and his teachings.—Mark 6:11; Matt. 11:21, 23

In speaking thus Jesus may well have had in mind a prophecy recorded in Ezekiel 16: 44-63. This prophecy assures us that "Sodom and her daughters," as well as Samaria and her daughters," will return to their "former estate"; that is, they will be raised from the dead. At that time also, the prophecy reveals, the Jewish people will be resurrected and will be ashamed of their sins, more so than the people of Sodom and Samaria.

It will be thus more "tolerable," or favorable, for the people of Sodom and Gomorrah because their sin was against much less light than was the sin of Israel in rejecting their Messiah. But in the judgment day all—both Jews and Gentiles—will be given an opportunity, through enlightenment, to turn to the Lord, obey the laws of the kingdom, and live forever. Let us thank God for his mercy and love!

PHILADELPHIA, PENN.

A REPORT from the "city of brotherly love" states that scientists will be able to create living matter in the laboratory, and from

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this "first, long step," go on to control human characteristics and all life. The report adds that this laboratory control will give science and the world a "short cut" for bypassing the long evolutionary process in developing mankind.

This is not the visionary guess of irresponsible scientists, but a report prepared and presented to the American Philosophical Society by Dr. Wendell M. Stanley, Nobel Prize Winner, and director of the University of California's virus laboratory. However, it is an indulgence in wishful thinking, for Dr. Stanley added that the laboratory production of living matter hinges on the solution of finding the specific structure of nucleic acid, which is the basic life substance, or so they think.

Scientists have been accomplishing wonderful things. They have even made it possible to destroy the entire human race, but we predict that their ambition to

create life will never be realized. The secret of life will continue to be held a secret by the Creator, and to the divine Christ, to whom it will be entrusted for the purpose of restoring life during the "times of restitution of all things." On Mars' Hill Paul said concerning God, quoting the ancient poets, "In him we live, and move, and have our being." (Acts 17:28) The scientists will never be able to change this.

We recoil at the possibility that the time would ever come when it could be said that "in science we live, and move, and have our being." To, illustrate, there has been considerable experimenting with efforts to control the weather. Farmers in drought stricken sections of the country would like to be able to make it rain. As commendable as this might seem, others are very fearful lest these experiments prove successful; for, if weather could be controlled, who

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

"WHEN A MAN DIES"

KGB

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would have the final word as to what sort of weather would be best for all concerned?

But control of the weather would lead to only mild confusion as compared to what would happen if the scientists could, at will, produce life. What sort of organisms would they create through which their synthetic life would find expression? Perhaps we are a little pessimistic, but with the scientists replacing God in the field of creation, we can imagine the earth filled with all sorts of creature monstrosities. With such an outlook, it would probably be better if the scientists did, first of all, destroy God's human creatures with their hydrogen bombs.

Seriously, though, we need not be concerned. The scientists have not yet discovered the secret of life, and never will, even though they imagine that they will. Scientists are expert in the field of imagination. They imagine that billions of years ago a substance

they call protoplasm just happened to come to life. Marvelous! They are able today to manufacture protoplasm of exactly the same sort that they claim just happened to develop billions of years ago. And they can do almost anything they wish with their synthetic protoplasm except make it live. Their imagination rather discounts their own abilities.

The Scriptures declare that "the fear [reverence] of the Lord is the beginning of wisdom." (Ps. 111:10; Prov. 9:10) Reverence for the Creator implies, first of all, a recognition of his existence as the Creator of all substance **and life**. The recognition of this should lead to humility in the handling of all created things in order that we might learn from them more about their Creator. How shortsighted and unwise it is to ignore God and assume to become creators of life.

We marvel at the "increase of knowledge" which has come to mankind in the prophetic "time of



WEEKLY PRAYER MEETING TEXTS

JULY 4—"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isaiah 53:1 (Z. '99-10, 11 Hymn 261)

JULY 11—"Whosoever is begotten of God sinneth not, . . . but keepeth himself, and that wicked one toucheth him not."—I John 5:18 (Z. '99-58 Hymn 194)

JULY 18—"In the last days perilous times shall come. Men shall be . . . traitors, heady, . . . lovers of pleasure more than lovers of God."—I Timothy 3:1,4 (Z. '99-102 Hymn 229)

JULY 25—"There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12 (Z. '99-139 Hymn 95)

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the end." But how few have contributed to it have been aware that it has been possible, not because of their supposed brilliance, but because the Lord's time had come for the overthrow of this "present evil world," and that science and invention would be permitted to take a part in it. The fact that man's boasted wisdom has already led to these chaotic conditions and will eventually result in the down-

fall of human institutions, has not yet taught the scientists a lesson.

But ultimately they will learn that even science could not save humanity from the result of its own sin and selfishness, that only Christ's kingdom could do this. Then they will also learn that God is the source of all life, and that by obedience to his laws of righteousness humans may live forever. Thank God for a knowledge of his plans and purposes!

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Miriam, a Leader in Israel

GOLDEN TEXT: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."
—Proverbs 31:30

EXODUS 15: 20, 21;
NUMBERS 12: 1-10, 13-15

MIRIAM was the sister of Moses, and apparently the oldest child of that family. She first appears, probably as a young girl, watching her infant brother's cradle in the Nile. (Exod. 2:4) Her service here was in suggesting to Pharaoh's daughter that a nurse be sought for the baby, and her success in having her mother appointed to this duty. In Micah 6:4 Miriam is listed as one of the three deliverers of the Hebrew people from Egypt.

Miriam is referred to as a "prophetess," although from the record the extent of her service in this field seems to be the song of deliverance she composed, and which Moses and Israel sang after they crossed over the Red Sea into the "wilderness of Shur." In this song of deliverance there is very little of a prophetic nature. It is more a song of praise to God for his mighty act of delivering his people from their enemies. It is well epitomized in the words, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an

habitation; my father's God, and I will exalt him."—Exod. 15:2

There are four other prophetesses mentioned in the Bible: Deborah, Judges 4:4; Huldah, II Kings 22:14; Noadiah, Nehemiah 6:14; and Anna, Luke 2:36. None of these was a seer in the sense of being used by the Lord to foretell the outworking of the events in the divine plan. They would not, for example, be among God's "holy prophets" whom he used to prophesy the coming "times of restitution of all things." (Acts 3:19-21) Prof. Strong defines the Hebrew and Greek words used to designate them as "inspired ones," and the Hebrew word by implication, "poetesses."

It is significant, we think, that in the Lord's providences so few of his noble women servants were placed in responsible positions as teachers and leaders. Probably the principal reason for this was to emphasize the headship of God and of Christ. (I Cor. 11:3) It is in keeping with this that God has arranged for man to be head over woman. This being so it would not be appropriate for women to occupy prominent positions

as teachers and leaders in connection with the work of the Lord.

Probably another reason for the obscure position women have occupied in the Lord's service is that by nature they seem not so well constituted to resist the temptations which confront those who are more prominent in the Lord's service. However there are probably exceptions to this, although Miriam was not one of those exceptions.

Miriam, who inspired the Hebrew children with her song of deliverance, is next found complaining against Moses. The record is that "Miriam and Aaron spoke against Moses." The fact that Miriam's name is mentioned first suggests that she probably inculcated the complaint. They were hard put to find occasion against Moses, so blamed him for marrying an Ethiopian woman.

But this was not what they really had in their hearts. Often in circumstances of this kind, the stated charge has no relation to the actual grievance. In the case of Miriam and Aaron, their real complaint is expressed in verse 2—"Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" That Moses was innocent of assuming power and authority which had not been given to him by the Lord is indicated in the next verse which informs us that he was the meekest man in all the earth.

Verse 2 declares that the Lord heard the complaint of Miriam and Aaron. This is something which all

QUESTIONS

Who was Miriam, and where is she first mentioned in the Bible?

Why is Miriam called a prophetess?

Why has not the Lord used women more prominently in his work?

What prompted Miriam to complain against Moses?

What lesson is there in this for us?

of the Lord's people will do well to keep in mind. It is also true now that when we complain against our brethren, and make charges against them, the Lord hears. If we have just and proper reason for complaint we will be glad to have the Lord hear. But if, as in the case of Miriam and Aaron, our complaint is prompted by ambition, although we may attain the immediate result we desire, the final outcome will be disastrous; for the Lord hears, and will deal with us accordingly.

The Lord spoke to Moses and Aaron and Miriam, emphasizing the fact that he had chosen Moses for the position he occupied, and declaring that Moses had been faithful. "Wherefore then," the Lord said, "were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them."—vss. 8,9

That Miriam was perhaps more responsible for this shameful conduct, influencing Aaron to join her in it, seems evidenced by the fact that she was the one whom the Lord specially punished. She became "leprous" and remained so until Moses interceded for her before the Lord.

Jethro, a Practical Counselor

GOLDEN TEXT: " And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians."
—Exodus 18:9

EXODUS 18: 13-24

JETHRO was the father of Zipporah, Moses' wife. He was a priest of Midian. Moses spent the forty years of his exile from Egypt with Jethro, and naturally would be very well acquainted with him, and apparently favorably so, for he was quite willing to be guided by his advice in the matter referred to in our lesson; namely, to divide the responsibility of judging the people of Israel with subordinates.

Jethro was not a worshiper of Jehovah, the God of Israel; although there is little doubt that Moses must have told his father-in-law much about the true God during the forty years he lived with him and tended his flocks. This would be bound to have a salutary effect on Jethro's religious thinking. Thus he was prepared to be convinced by the miraculous manner in which Jehovah delivered his people from Egyptian bondage and cared for them in the wilderness.

Our Golden Text expresses Jethro's delight in having observed the goodness of the Lord toward

his chosen people. To this he added, "Now I know that the Lord [Jehovah] is greater than all gods: for in the thing wherein they dealt proudly he was above them." Jethro then offered sacrifice to the Lord; and Aaron and all the elders of Israel ate bread with him, indicating their acceptance of his expressions of faith in Jehovah.

It was natural that Jethro should have Moses' best interests at heart, and would be concerned over the burden of service which his son-in-law had undertaken; and he did not hesitate to counsel Moses in what he thought would be the best thing to do under the circumstances. Moses, the meekest man in all the earth, was ready and willing to take the advice.

Jethro's attitude toward Moses is quite in contrast with Miriam's, which was noted in last week's lesson. Miriam attempted to judge her brother's motives, hinting that he had selfishly arrogated to himself authority as a teacher and leader which really did not properly belong to him. Temporary jealousy was the motive for this false accusation.

QUESTIONS

Who was Jethro, and did he worship Israel's God?

What advice did Jethro, offer Moses, and what did Moses do about it?

What practical lesson is there in this for us?

Jethro, on the other hand, was simply concerned over the fact that his son-in-law was working too hard. He accused Moses of nothing, but simply counseled him to lighten his burden by sharing it with others. Jethro recognized the responsibility the Lord had placed upon Moses, and his wise counsel to him took this into consideration. Moses was not to relinquish his responsibility and authority, for all the important matters were still to be brought to him.

One of the important practical aspects of this lesson is the wholesome example set by Moses in his willingness to accept and act upon the advice given to him by his father-in-law. He did this in a spirit of meekness which is seldom equaled in the lives of the Lord's people. It is a true evidence of Moses' meekness, and one of the characteristics of his life which made him truly great.

And in this experience we see a genuine display of meekness, for meekness is teachableness. Selfish, worldly minds think of meekness as being a display of weakness. Many in the position of Moses would consider it too humiliating to take the advice of one's father-in-law. To minds like these, self-sufficiency is looked upon as the evidence of true greatness.

But this is not the proper viewpoint for the Lord's people. Jesus said, "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) To "inherit the earth" as men-

tioned in this Beatitude means to be a joint-heir with Jesus in the kingdom work of restoring mankind to the earthly dominion forfeited by father Adam through his transgression of divine law. This work will involve the instruction of mankind in the ways of truth and righteousness.

One of the qualifications for participating in this future work of instructing and ruling the world is teachableness. One cannot be a true teacher of others unless he is willing himself to be taught. Thus we see how important is the grace of meekness. Any time we discover ourselves resisting instructions and suggestions, imagining that we are beyond the need of help from others, we should recall the example of Moses.

Besides, we should not be unwilling to learn from even the humblest servants of the Lord. Moses was learned in all the wisdom of the Egyptians, yet he was willing to heed the counsel of his father-in-law, a priest of Midian, who probably, by comparison with Moses, was inferior both in intellect and education. But he had good advice to offer, and Moses was glad to accept it.

Caleb, Man of Faith and Courage

GOLDEN TEXT: "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; and they shall walk, and not faint." —Isaiah 40:30, 31

NUMBERS 14: 6-9; JOSHUA 14:6-14

CALEB was one of the spies sent into the land of Canaan soon after the Israelites left Egypt to learn what they could about the courage," a very apt description of well it was fortified. Joshua, who later succeeded Moses as leader of the people, was another of the spies, and these two brought a favorable report, both as to the resources of the country and the ability of the Israelites, in the strength of the Lord, to conquer the Canaanites.

But this was a minority report. The majority of the spies, while not disputing the richness of the land, urged against any attempt of the Israelites to drive out the Canaanites. The Israelites followed the advice of the majority, and this led to the forty years' wandering in the wilderness. The Lord decreed that with the exception of Joshua and Caleb, all the males of twenty years and over who left Egypt would have to die in the wilderness, that they would not be permitted to enter the Promised Land.

In our lesson heading, Caleb is designated a "man of faith and courage," a very apt description of him. The secret of Caleb's faith is expressed thus: "If the Lord delight in us, then he will bring us into this land and give it us." This was an expression of Caleb's confidence in the integrity of God. He believed that God would bless his people if they proved themselves worthy of his blessings. God had brought them out of Egypt for the express purpose of taking them into the Promised Land, and he knew that God was able to accomplish his good purposes in his people.

There is a principle involved in Caleb's viewpoint which is applicable to the Lord's dealings with his people in all ages. That principle is that those who are faithful in doing his will may be assured of his blessings. During this Gospel age of faith, when the Lord's people are pressing toward a heavenly Canaan, his chief blessings are of a spiritual character. As they set their affections on things above, he gives them grace and

strength to press forward in the narrow way of sacrifice.

But the goal of the Israelites in the wilderness was the land of Canaan, and they could have entered into that land at once had they all been blessed with the vision of faith as were Caleb and Joshua. But they were not, and while these two faithful spies shared the hardships of the nation for forty years in the wilderness, their faith in the Lord was finally rewarded. Joshua was honored with the responsibility of leading the entire nation across Jordan, and when the land was divided, Caleb received the portion which the Lord promised him.

When the time came for Caleb to put in his claim for the portion of the land which was due to him, he again showed his faith in the Lord's integrity. Forty-five years before this he had said, "If the Lord delight in us, then he will bring us into this land, and give it us." Now he said, "I wholly followed the Lord." Because he had wholly followed the Lord, he had courage to ask for, and believed the Lord would help him possess, the portion of the land which had been promised to him.

Faith in God must also include belief in his never failing ability to care for his own. In the verses preceding our Golden Text we are reminded of this. "Hast thou not known? hast thou not heard," we read, "that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither

QUESTIONS

Who was Caleb, and for what service was he chosen soon after the Israelites left Egypt?

Why was he so confident that the Israelites could possess the land of Canaan?

What are the chief blessings enjoyed by the Lord's people during the Gospel age?

is weary?" (Isa. 40:28) And then the next verse reads, "He giveth power to the faint; and to them that have no might he increaseth strength." (verse 29) Then follows the Golden Text.

By contrast the Golden Text reminds us that even youths faint and become weary, and that "young men" "utterly fall." This, of course, refers to those who do not look to the Lord for strength. "They that wait upon the Lord renew their strength," because they depend upon One who "fainteth not, neither is weary." We can always depend upon the Lord to help us. If we do not receive his help it is because we do not apply ourselves to obtain it. Either we are unfaithful in doing his will, or we fail to approach the throne of heavenly grace that we might obtain mercy and find grace to help in time of need.

Caleb was grateful that at the age of eighty-five his physical strength had not abated. The strength we receive from the Lord is spiritual. We have covenanted to lay down our earthly lives in sacrifice; but while doing this the inner man is renewed.

Gideon, Foe of Paganism

GOLDEN TEXT: "Thou shalt have no other gods before Me." —Exodus 20:3

JUDGES 6:25-32

USUALLY Gideon is thought of by students of the Bible as the man of God who led a little band of three hundred Israelites against a vast horde of Midianites and defeated them. Today's lesson, however, pertains to him in a role preparatory to his rout of the Midianites; that is, in his destruction of Baal worship among the Israelites, which had been instituted by his father.

The worship of Baal is very ancient. In the days of Moses we find it established among the Moabites and their allies the Midianites. Through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor. (Num. 22:41; 25:3-18; Deut. 4:3) The Israelites were severely punished for this departure from the worship of the true God, notwithstanding the succeeding generation returned to the worship of Baal.—Judg. 2:10-13; 8:33-35

With the exception of the time when Gideon served as judge of Israel, the worship of Baal seems to have continued until Samuel became judge, when the nation was severely rebuked by him for its idolatry, and returned to the worship of Jehovah. With but short in-

termittent periods, Baal worship continued in the nation throughout the entire period of the kings, particularly within the ten-tribe kingdom.

In the days of Gideon, Israel was being oppressed by the Midianites and the Lord raised up this young stalwart to deliver his people. Gideon realized the dire situation in which the people had been placed by their enemies, and when the angel of the Lord said to him, "The Lord is with thee, thou mighty man of valor," he at first questioned the matter. He asked, "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" "But now," Gideon continued, "the Lord hath forsaken us, and delivered us into the hands of the Midianites."—Judg. 6:11-13

"All this" which had befallen Israel was due to the worship of Baal, so the cause of their difficulties must be destroyed, and this was the first assignment given to Gideon. He was commissioned to destroy the altar of Baal which his father had erected, and to "cut down" the "grove that is by it." The word "grove" used here is a translation

of a Hebrew word which scholars generally agree refers to an idol, or image.

Gideon realized that the carrying out of this assignment involved considerable danger. The record says that "he feared his father's household, and the men of the city." In other words, he was virtually surrounded by idol worshipers, and he decided that the safest thing to do was to destroy the altar and idol of Baal at night, which he did.

The next morning when the "men of the city" discovered what had been done, and learned that Gideon was responsible for it, they said to his father, Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it."—vs. 30

While Joash himself had been a worshiper of Baal, the fact that his son had succeeded in destroying his altar and idol had seemingly shaken his confidence in this heathen god. So he replied to the "men of the city," "Will ye plead for Baal? Will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he [Baal] be a god, let him plead for himself, because one hath cast down his altar."—vs. 31

This was sound reasoning, and under the circumstances, very effective. After all, these "men of the city" who demanded Gideon's death would have to admit that if Baal could not protect his own altar and idol he certainly could not do very much to help them. So

QUESTIONS

Who was Gideon, and how did he serve Israel?

To what extent did the Israelites worship Baal?

Why were the Israelites oppressed in the days of Gideon?

What was he commissioned by the Lord to do?

How do we know that Jehovah's cause will ultimately triumph?

apparently they accepted the reasoning of Joash, and abandoned Baal to his own resources.

A somewhat similar situation is presented in the New Testament, except that it was the reputation and cause of the true God which were at stake. The enemies of Jesus and his disciples demanded the death of Peter and the other apostles. A Pharisee and doctor of the law named Gamaliel said to them, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5:38, 39

In the case of both Joash and Gamaliel we find examples of sound human reasoning. The lesson for us is that we need not fear the results of opposing error and all false worship; nor need we be concerned about the ultimate triumph of the plans and purposes of our God and Heavenly Father. In his due time everything false will perish, and his cause will be victorious.

THE PEOPLE OF THE BIBLE, PART XXVI

THE FOUR GOSPELS



Jesus, the First and the Last

"I am Alpha and Omega, the beginning and the end, the first and the last."
—Revelation 22:13

IT HAS been said that Jesus is the center of history. Certainly he is the center of the divine plan of salvation which is revealed in the Bible. Jesus said to the Jews of his day, "Before Abraham was, I am." that is, I existed. (John 8: 58) Even before Adam was created, Jesus, as the Logos, the "Word," was participating with his Heavenly Father in the works of creation. He was the "beginning of the creation of God." (Rev. 3:14) He was the only direct creation of God, and as John testifies, "Without him was not anything made that was made."—John 1:3

Although Jesus did not write any of the Bible, Revelation, the last book, written by the Apostle John, is introduced as "The Revelation of Jesus Christ." (Rev. 1:1)

In next to the last verse of the Bible Jesus speaks through the Apostle John, saying, "He which testifieth these things saith, Surely I come quickly. Amen." Realizing that the second coming of Jesus would result in the glorious triumph of righteousness, and the promised blessing of all mankind with health and life provided through Jesus' work of redemption, John responded, "Even so, come, Lord Jesus."

The name Jesus signifies Savior. It is the Greek form of Jehoshua (Joshua). How appropriate is this name when we realize that Jesus came to be the Savior of all mankind—a savior from sin and from its penalty, death. The title "Christ," as in Jesus Christ, signifies "anointed." Applied to Jesus

it denotes that he is the One sent and authorized by Jehovah to fulfil all the wonderful promises recorded by the Old Testament prophets pertaining to the redemption and restoration of the world from sin and death.

It had been prophetically stated that the name of the anointed of God would be "Emmanuel," which means, "God with us." (Isa. 7:14; 8:8; Matt. 1:23) This, indeed, is properly one of Jesus' titles, because he was, and will continue to be, God's representative among mankind. John expressed the thought correctly when he wrote, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father he hath declared him."—John 1:18

Jesus said concerning his Heavenly Father, "Ye have neither heard his voice at any time, nor seen his shape." (John 5:37) This proves that the only way the people of Jesus' day heard and saw Jehovah was through the example and teachings of Jesus. But Jesus did the works and spoke the words of his Heavenly Father, so properly the title Emmanuel belonged to him.—John 12:49

His Birth

Jesus was born of the virgin Mary. God was his Father in the sense that it was by divine power that the life principle of the Logos—one of Jesus' titles, particularly during his prehuman existence—was transferred to the womb of

Mary, and in due time Jesus was born as a human babe and became a man. Paul wrote concerning this that Jesus was "made in the likeness of men," and was "found in fashion as a man."—Phil. 2:7, 8

Jesus' birth marked a division in the reckoning of time, so that now we have the B. C. and A. D. dates, meaning before and after Christ. However, this division of time was not used until several hundred years after Christ. Even now this turning point in time is not wholly correct. According to accurate reckoning, the birth of Jesus occurred about one year and three months prior to the generally accepted B. C. date.

Prophecy Fulfilled

Jesus was born in fulfilment of Old Testament prophecies, one of the most important of which reads, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Another prophecy, one which identifies Jesus' birthplace, reads, "But thou, Bethlehem Ephratah,

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though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from everlasting."—Micah 5:2

These prophecies clearly revealed that this Great One who was to be born was destined to be a king, a ruler; that he would set up a government which ultimately would be world-wide in its control over mankind. Thus John the Baptist, the forerunner of Jesus, when announcing his presence, said, "The kingdom of heaven is at hand" or, more properly translated, "The Royal Majesty of the heavens has approached."—Matt. 3:2, **Emphatic Diaglott**

Much of Jesus' own teachings was associated with this hope of the kingdom. Many of his parables were introduced by the statement, "The kingdom of heaven is likened unto." His disciples thoroughly believed that he would establish a kingdom in Judea, and that they would be associated with him in that kingdom.

When, near the close of Jesus' ministry, the disciples became disturbed over the fact that he intended to surrender to his enemies and allow them to put him to death, Jesus related a parable to them concerning a nobleman who went into a far country to receive a kingdom and to return. This parable was designed to help the disciples understand that the kingdom they expected Jesus to estab-

lish must await his return at his second advent.

The Counterfeit

It has been truthfully said of Jesus that no other life has so profoundly influenced the course of the world. This has yet to be still more wonderfully true. Up to the present time much has been said and done in the name of Jesus which has been a discredit to him and contrary to the principles of righteousness which he taught and exemplified. It probably could be said that the life and teachings of Jesus have been more misrepresented and distorted than those of any other person.

The fact that Jesus came to be a king has been used by ambitious and misguided men to establish themselves in power in his name. This was done—and contrary to Jesus' teachings—through the church-state governments of Europe. These governments it was claimed, were in reality the kingdom of Christ, that he was ruling through the civil and ecclesiastical heads of these governments.

Throughout the many centuries when these corrupt systems flourished there was almost continual strife between various factions. This has left on the pages of history a bloody record of crime, war, persecution, inquisition, and other evils which are utterly contrary to the spirit and teachings of Jesus, although they were perpetrated in his name.

In his parable of the Wheat and the Tares, Jesus foretold this growth of evil in his name. The good seed of this parable, Jesus explained, pictured the "children of the kingdom," that is, those who were begotten with the hope of his return and with the expectation that then they would reign with him in his kingdom.

But there was to be another "seed"—the tares, Jesus explained that these represented the "children of the wicked one." This does not mean that they were to be wicked, immoral people, but simply that they would come under the influence of Satan's counterfeit kingdom of Christ, and lend themselves to its support.

Satan attempted to obtain Jesus' support for a similar scheme. He told the Master that if he would fall down and worship him he would give him all the kingdoms of the world. Jesus knew that in his Heavenly Father's due time and way all the nations of the earth would be brought under his control and he did not propose to accept them on the Devil's terms.

But Jesus' followers, losing sight of the divine plan for setting up a world government, yielded to Satan's temptation. They joined hands with the state, and called the union Christ's kingdom—Christendom. We mention this in order that we may have clearly in mind that while Jesus' influence has indeed been practically world-wide, and while this one marvelous life of

his influenced the course of history as none other has ever done, much that has been ascribed to him has been a discredit to him, and diametrically opposed to his teachings and example.

His Sympathy and Love

In contrast with the cruelties practiced in Jesus' name during the Dark Ages, we find the Master himself a man of tender sympathy and self-sacrificing love. In Acts 10:38 we read of Jesus that he "went about doing good," and that he healed all who "were oppressed of the Devil." His heart went out in loving sympathy to those who suffered. Standing beside the tomb of Lazarus, the brother of Martha and Mary, and realizing that these two sisters were brokenhearted over the death of their brother, "Jesus wept."—John 11:35

The way of life taught and exemplified by Jesus is one of kindness, of nobility, of love. In his Sermon on the Mount, Jesus taught the real blessedness of meekness, humility, pureness of heart, and mercifulness. "Blessed are the peacemakers," he said, "for they shall be called the children of God."—Matt. 5:1-12

To the extent that men and women have been influenced by these precepts they have been ennobled. Communities and nations have been happier places in which to live when these principles have been adopted and sincerely practiced. To whatever extent the

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world has been influenced by them it has been a better world.

The Divine Image

Our first parents were created in the image of God, and in their original perfection must indeed have been virtuous and noble. In the noble and upright of the world even now we can see traces of the original divine likeness still remaining. But in what rich abundance they must have been exemplified in Jesus, the perfect counterpart of the "first" man Adam. Of Jesus it is written that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

Toward the close of his ministry Jesus said to his disciples, "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."—John 14:7-9

Jesus, like Adam, was the image of God, and with him that image was unmarried, unsullied, radiant, full. Every lovely trait of character seen in Jesus was just that much of a reflection of the Heavenly Father. It was the image of God in Jesus that caused him to be the noble character that he was. His every thought, word, and act reflected the characteristics of his Father. This was so completely

true that Jesus could say, "He that hath seen me hath seen the Father."

This was true not only with respect to Jesus' personal purity and nobility of character, but it was exemplified also in his teachings. He said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) Again, "The word which ye hear is not mine, but the Father's which sent me."—John 14:24

Thus Jesus stands separate from and above all the other servants of God who make up the "people of the Bible." In its straightforward manner of presenting the truth the Bible records both the virtues and the failings of its heroes. Jesus had no failings. By reason of the miraculous manner in which his life as the Logos was transferred to earth, he was born into the world untainted with the imperfections of the adamic race.

Thus Jesus stands separate from wholeheartedly in harmony with his Father's purpose in sending him into the world. So completely was this true that he could say, "I and my Father are one." (John 10:30) He came to do the Father's will, and he permitted nothing, not even life itself, to interfere with his divine mission.

The Divine Purpose

Hebrews 2:9 reads, "We see Jesus, who was made a little lower than the angels for the suffer-

ing of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Jesus knew that his ministry would be crowned with victory only through his faithfulness in laying down his life in sacrifice for the sins of the world. This great objective of his being "made flesh" governed his entire course of action. And even for us it serves as a background which helps to interpret much of which he said and did.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) When saying this, however, Jesus knew that he could be the life-giver of mankind only because he would give his human life as the redemptive price for the lost world. So, on another occasion, he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:51

Jesus realized, however, that there was a "due time" in his Father's plan for him to die. Until that time he did not recklessly expose himself to danger. But finally the "hour" for his supreme sacrifice drew near, and we find him voluntarily putting himself in a position of danger.

The circumstances are most interesting. Jesus was in Galilee to

avoid somewhat his enemies. (John 7:1) Lazarus, the brother of Martha and Mary, became ill. This little family that lived in Bethany was much loved by Jesus. The brother's illness was fatal, and after his death Jesus announced to his disciples that he was returning to Bethany to awaken Lazarus.

They understood the dangers involved in returning, and said to Jesus, "Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if any man walk in the night, he stumbleth, because there is no light in him."—John 11:8-10

Jesus' reference to their being twelve hours in the day, and to stumbling in the darkness of night seems to indicate his understanding that his "day" was rapidly drawing to a close, and that his "night" was coming when he could work no longer. Later, in connection with his arrest in Gethsemane, he said to the chief priests and captains of the temple, and the elders, "This is your hour, and the power of darkness." (Luke 22:53) In that mountainous country "stumbling" in the darkness could well be a reference to the loss of life.

In any event, Jesus knew that the time was nearing for him to die, so he did not hesitate to return

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to a location where he was sure his enemies were lying in wait to find occasion against him and kill him. His disciples knew of this danger and Thomas said to the others, "Let us also go, that we may die with him."—John 11:16

And Jesus was crucified only a short time after he returned to Bethany and raised Lazarus from the dead. Indeed, it was this very miracle that helped to incense his enemies into a bitterness intense enough to cause them to take murderous action against him. Jesus realized that this would happen, but he did not let it deter him from taking a course that would lead to his death; for it was for this cause that he came into the world. Only if he gave his flesh for the life of the world would the world have life.

Later, after his arrest, Jesus said or did nothing to interfere with the wicked purpose of his jealous enemies to have him hung upon a cross and killed. When asked by the high priest if he claimed to be the Son of God, Jesus replied, "Thou hast said." (Matt. 26:64) He knew that this reply would be misconstrued as blasphemy; and as a result the religious rulers of Israel would judge him worthy of death.

When brought before Pilate and accused of being a king, he affirmed the charge, saying to his Roman ruler, "To this end was I born, and for this cause came I into

the world that I should bear witness unto the truth. (John 18:37) When hanging upon the cross and hearing the crowd cry out, "If thou be the Son of God, come down from the cross," he did nothing about it. (Matt. 27:40) At the beginning of his ministry Jesus was tempted by the Devil to prove his divine sonship by casting himself from the pinnacle of the temple. He did not yield then to temptation, nor did he yield when the same Adversary, working through the mob, called upon him to prove his sonship by coming down from the cross.

Jesus had come into the world to die as man's Redeemer. It was on the cross that this sacrifice was consummated. He took the sinner's place so completely that for one brief awful moment the smile of his Father's approval was hidden from him, and in agony he said, "My God, my God, why hast thou forsaken me?" (Matt. 27:46) A few moments later, he cried out, "It is finished," and committed his life to his God—"Into thy hands I commend my spirit."—John 19:30; Luke 23:46

The Resurrected Jesus

On the third day the Heavenly Father raised his beloved Son from the dead. (Matt. 17:21; I Pet. 1:21) He had given his life as a ransom, a corresponding price for Adam and his race, and now all power was given unto him "in heaven and

in earth" in order that he might, in God's due time and way, set into motion those agencies through which the life he had made available by his death might be extended to mankind.

First, there was need to establish the fact that he had been raised from the dead. Concerning this Peter later said, "Him [Jesus] God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:40-42

Peter's statement concerning Jesus, "He commanded us to preach unto the people, and to testify," refers to another aspect of the divine purpose which was initiated by Jesus; namely, the calling out of the world of a company of disciples who would be willing to share in his suffering and death, inspired by the hope of being raised from the dead to live and reign with him in his kingdom.

This little company the Bible refers to as the "church," meaning "called out" ones. Jesus' apostles were the first of these to be selected, and in future articles we will review the lives of these in their association with Jesus, as well as their later experiences as, in faithfulness to the commission their

Master gave to them, they laid down their lives testifying that it was he "which was ordained of God to be the judge of quick and dead."

The expression "quick and dead" refers to those of the adamic race whom we speak of as being alive—even though they are still under condemnation to death and dying—and those who are in the sleep of death. After his resurrection Jesus said, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1:18

During his second visit Jesus uses these "keys" to unlock the great prison-house of death and set its captives free. The church will be exalted to the divine nature to live and reign with him. The world will be placed on probation to determine worthiness or unworthiness of everlasting life on earth.

He who was the first and the last of God's direct creation, the One who throughout the age has been the Counselor and Advocate of the church, the One who from the time of his creation was the "Logos" of God, promised to "come quickly," as John wrote at the beginning of the age. (Rev. 22:20) Now the "First and Last" has come. (Isa. 41:4; Rev. 1:17) This means that the great and glorious kingdom promised by God's holy prophets is about to be manifested in power and great glory for the blessing of all the families of the earth.

God's Covenants

IN THE Old Testament the Hebrew word which is translated "covenant" or "covenants" means a solemn compact, or agreement. Its Greek equivalent in the New Testament is sometimes translated "covenant" and sometimes "testament." These words are not in themselves biblical doctrines, nor are they used exclusively in the Bible to describe God's attitude toward, or relationship with, his people. When they are used with respect to God and his creatures they convey the idea of being in harmony with him, in contrast to being alienated from him.

Addressing "Ephraim" and "Judah" through the Prophet Hosea, the Lord said, "They like Adam [margin] have transgressed the covenant." (Hosea 6:7) From this it is evident that God considered himself in covenant relationship, or agreement, with Adam. The reasons are obvious. Adam had been created in the image of God. His whole being would naturally be in harmony with God. Knowing and doing God's will would be the joy of his life.

There were certain details of the divine will which needed to be "spelled out" for Adam. As a test of his obedience, for example, the Lord placed a slight restriction on

his freedom. He was forbidden to partake of the tree of the knowledge of good and evil. This restriction was a part of the covenant or agreement between the Creator and Adam. As Creator, God had the right to dictate all the terms of the agreement; and Adam, being created in the image of God, would naturally accept these terms as being just and good, and in his own best interests.

But Adam transgressed the covenant, not because he was out of harmony with it, but because he yielded to temptation. However, he had the ability to resist temptation, so his transgression was not due to weakness. Thus he forfeited the blessings provided by the covenant, the chief of which was life. He was expelled from his garden home into the unfinished earth to die. God and Adam were no longer in agreement, in covenant relationship. Adam had alienated himself from his Creator.

Reconciliation

Although Adam's transgression of the covenant brought upon him and his progeny condemnation to death, God did not cease to love his human creation. He had a plan for their reconciliation, a plan that would lead even to the restoration

of life. A very general statement of this plan is given in John 3:16—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Apostle Paul presents a similar thought. He wrote, "God was in Christ, reconciling the world unto himself." (II Cor. 5:19) Yes, through Christ, Adam and all his progeny are to have an opportunity to return to harmony with God, and to receive the blessings originally provided in God's covenant with Adam, including everlasting life.

In his dealings with Abraham, God began to reveal the details of his plan for reconciling the world to himself. He promised Abraham that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) This promise was repeated on various occasions, and finally God bound, or secured it by his oath. This was after Abraham had proved his implicit trust in God by his willingness to offer his son Isaac in sacrifice.—Gen. 22:16-18

Abraham did not realize the tremendous scope of God's plan of blessing as it was comprehended in the promise that through his "seed" all the families of the earth would be blessed. Indeed, none of the ancient servants of God fully understood all the implications of the promise God made to Abraham. It was only with the coming of Christ, and the outpouring of the Holy Spirit upon his apostles, that the

meaning of the Abrahamic Covenant became clear.

For example, Paul wrote, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) How could Abraham know that the promise God made to him did not apply to Isaac, nor to Jacob, but to One who would be born into the world thousands of years later? Jesus was, of course, through his mother, a natural descendant of Abraham; but this fact alone did not qualify him to be the "seed" which was to be developed in fulfilment of the covenant God made with Abraham, the covenant which he bound by his oath.

Paul elucidates this point in Romans 9:4-8. Expressing his regret over Israel's failure to accept Christ, and their consequent loss, Paul wrote concerning them, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the Word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

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Paul then refers to God's dealings with Abraham as an illustration of the point he is making. We quote again: "For this is the word of promise, At this time will I come, and Sarah shall have a son." (vs. 9) In Romans 4:18:22, Paul enlarges upon this, showing that it was through Abraham's faith that Isaac, the promised seed, was born. We might say that Isaac was a child of faith, for God honored Abraham's faith and by a miracle enabled Sarah to conceive and bear a son.

We understand, then, from Paul's reasoning, that the true seed of Abraham must, like him, exercise obedient faith in the promises and covenants of God. That this was true of Jesus there can be no doubt, and it was his faith and obedience that qualified him to be the "seed" of promise. The right of becoming sons of God belonged to all the natural descendants of Abraham, but it was incumbent upon them through faith and obedience, to prove themselves worthy of this birthright, and Jesus did thus qualify. Jesus, then, was the first genuine spiritual seed, of God's agreement or covenant with Abraham.

Fellow Members

While in Galatians 3:16 the Apostle Paul, referring to the promise made to Abraham, explains that it implied "one" seed, and that one seed was Christ, in verses 27 and 29 he explains further that as many as have been baptized into

Christ, and thus have put on Christ, are also Abraham's seed "and heirs according to the promise." This is because, as he explains in verse 28, "Ye are all one in Christ Jesus."

The "one" seed, therefore, is composed of Jesus and the members of his true church, the church which is his body. "Now ye are the body of Christ, and members in particular." Paul wrote: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—I Cor. 12: 27, 12

It is clear, then, that the truly consecrated followers of Jesus, those who are baptized into his death, are a part of the "one" seed of Abraham, that "seed" through which all the families of the earth are to be blessed. These also are the faith product of the agreement, or covenant, which God made with Abraham.

Hagar and Sarah

IN Galatians 4:22:31 Paul presents an allegory in which he uses Hagar, or Agar, Abraham's bondmaid, and Sarah, his wife, to help us understand our relationship to the covenant which God made with Abraham. In Paul's day many in the church were Jewish converts, and it was difficult for some of these to free themselves entirely from the Law which was given to the nation of Israel at Mt. Sinai. Some of these were even endeavoring to persuade Gentile converts that they should subscribe to and

practice certain features of the Law. It was to help these to a better understanding of the matter that Paul presents this allegory.

He reminds us of Abraham's two sons, Ishmael and Isaac. The two mothers, he explains, would be like the two covenants "the one from the Mount Sinai, which gendereth to bondage, which is Agar." On the other hand, "we, brethren, as Isaac was," writes Paul, "are the children of the promise."

In this lesson on the covenants, Paul refers to a prophecy of Isaiah (54:1) which speaks of a barren woman who finally was blessed with many children. Sarah, we know, was barren, and even became too old to bear children. Yet God rewarded the great faith of Abraham and Sarah and by a miracle, Isaac was born. But Isaac was merely typical of the promised "seed" of blessing. God's agreement, or covenant, with Abraham, like Sarah, remained barren for a long time—for thousands of years, in fact—until it finally began to give birth to the promised seed. Jesus was the first, the Head, of this faith and spiritual seed of Abraham.

"Until"

Meanwhile God made another covenant. It was made with the natural descendants of Abraham, the nation of Israel. This is the covenant referred to by Paul as being the one established at Mount Sinai. This covenant in no way interfered with the functioning of

the covenant God made with Abraham. Paul asserts that it could not "disannul that it should make the promise [to Abraham] of none effect."—Gal. 3:17

"Wherefore then serveth the Law?" Paul asked. He answered, "It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) "To whom the promise was made." This is a significant statement. It reveals that at the time God made the promise to Abraham, he knew the "covenant" would remain barren for a long time. Therefore, when the natural descendants of Abraham became a nation, the Law Covenant was made with them to hold them together as a people until the time came in his plan for the true, the faith seed of Abraham to be developed.

Those composing the true seed of Abraham were to be God's channel of blessing to mankind. Abraham's natural descendants were given the first opportunity to qualify for this high position in the plan of God. Their obedience to the terms of the Law Covenant would have prepared the nation to accept Christ when he came, and, through faith, together with him, become the seed of promise. To the nation God said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

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In God's covenant with Israel they agreed to keep his Law, the intent of which is summed up in the Ten Commandments. On God's part he promised to bless them "in basket and in store" in proportion to their **faithfulness**. (Deut. 28:5) If they could, and did, fully obey, he promised to give them life. (Gal. 3:12) Besides, as we have seen, they were to be made a "kingdom of priests and an holy nation."

Israel was not faithful to the Law Covenant, so they lost all three of these promised rewards of faithfulness. The final test was the coming of Jesus to be their Messiah. Rejecting him, Jesus said that the kingdom would be taken from them. (Matt. 21:43) They were driven from their land and scattered throughout the earth, and through the centuries they have been a persecuted people. Certainly none of them has gained life through the Law. Like all the remainder of the world of mankind they have continued to die.

A New Covenant

God foreknew the failure of Israel as a people, and through the Prophet Jeremiah promised to make a "New Covenant" with them. (Jer. 31:31-34) Here then, is another of God's covenants, the promise being that it would be made "with the house of Israel, and with the house of Judah." At the time this promise was made the nation of Israel was divided, and the Lord includes both segments in the

promise of the New Covenant. Introducing his promise of the New Covenant, the Lord says:

"It shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."—Jer. 31:28-30

In principle this "sour grape" illustration may be properly applied to the entire human race. Adam ate the "sour grape" of sin, and all his progeny have suffered the consequences; for all in Adam die. But it also has a national application to Israel. Those who rejected Jesus and were responsible for his death said, "His blood be on us, and on our children." (Matt. 27:25) Their scattering and suffering since has been the "edge" on their "teeth" which has resulted.

But, as the Lord's promise assures us, this was not to continue forever. "The days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto

them, saith the Lord.”—vss. 31,32

It is important to notice that this New Covenant is made with those who broke the Old, or Law Covenant. Also, it is made following, first the scattering and punishment of Israel, and then their regathering. Also, another point important to note is that the New Covenant is “not according to the covenant” which the Lord originally made with Israel at Mount Sinai.

This “not according” aspect of the New Covenant is explained in verses 33 and 34, which read, “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 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 sin no more.”

Type and Antitype

The Law, Paul informs us, was a “shadow of good things to come.” (Heb. 10:1) We may properly think of the Law Covenant as being a type of the New Covenant. The necessary preparation for and making of the typical covenant did not require a great deal of time, but its final consummation was a spectacular occasion. The antitype of this is far grander, even as an antitype is always greater than a type. God’s Law was the basis of the typical covenant, and the will of God, his

Law, will also be the basis of the New Covenant.

In the making of the typical covenant there was (1) Moses, the mediator; (2) the writing of the Law on tables of stone, and its acceptance by the people; and (3) the shedding and sprinkling of blood. (Exodus 24:3-8) All these must, and do, have their counterpart in the making of the New Covenant; but on a much grander scale, even as the glories of heaven are far superior to the most holy of the tabernacle which typifies them.

(1) In the New Testament Christ is identified as being the “mediator of the New Covenant.” (Heb. 12:24) Just as Jesus alone is not the entire promised “seed” of Abraham, but has his body members associated with him, so these same body members are referred to by Paul as “able ministers of the new testament,” or covenant, as it is in the Greek text.—II Cor. 3:6

(2) In the antitype there is also a writing of the Law, but as should be expected, in a far different and better way. In the antitype the Law is not written on stone, but, as Paul explains, on “fleshy tables” of the heart.” (II Cor. 3:3) Jesus, by virtue of his perfection, already had the Law within his heart, but the writing of the Law on the “fleshy tables” of the hearts of his body members, who together with him will serve as “able ministers” of the New Covenant, is the work of the entire Gospel age. Not until this aspect of “making” the New Covenant is complete will the promise

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of Jeremiah 31:31-34 begin to be fulfilled.

In the type, Moses was hidden in the clouds surrounding Sinai while the Law was being written on the tables of stone by the "finger" of God. (Exod. 31:18; Deut. 9:10) When he appeared with the Law, his face shone so brightly that the people could not "steadfastly behold the face of Moses." Paul shows that the antitype of this is when Christ appears in glory. (II Cor. 3:6-11) The promise is that then his body members will appear with him.—Col. 3:3, 4

Paul places great emphasis on this glory phase of the antitype. He concludes this lesson with the expression, "Seeing then that we have such hope." (II Cor. 3:12) Yes, the antitype of the glory feature of the making of the Law Covenant is not yet a reality, only a hope, and, as Paul wrote, we do not hope for that which is already possessed.—Rom. 8:24, 25

But it is a glorious hope, a hope of the "glory that excelleth," a hope of the "eternal weight of glory," which will become a reality if we endure patiently our "light affliction" which is "but for a moment." (II Cor. 3:10; 4:17) It is "Christ in you, the hope of glory."—Col. 1:27

Christ, as the "Lamb that was slain," and together with him the hundred and forty-four thousand who will share the glory of his kingdom are shown as standing on Mount Zion. (Rev. 5:12; 14:1) Thus "Zion" is symbolic of the

spiritual phase of the kingdom, and the promise is that the "Law shall go forth of Zion, and the Word of the Lord from Jerusalem [the resurrected Ancient Worthies the visible phase of the kingdom]." (Micah 4:2) For Law to go forth from Zion, Zion must have the Law, and it is this Law that the Zion class has been receiving, having it written in their hearts throughout the Gospel age.

In the type, after the Law was written on the tables of stone and presented to the people, they simply agreed to obey its various precepts. But in this, the antitype will also be much grander than the type. How widely different indeed are the two procedures, and the results. In the antitype, the Law is not presented to the people on tables of stone by an imperfect human mediator, but by the divine Christ, with the Law of God contained in the very being of every one of this glorified company.

In the type, upon hearing the Law read to them, the people said, "All the words which the Lord hath said will we do." (Exod. 24:3) But in the antitype, and through the ministry of the divine Christ, while there will first be a willingness to receive and obey the Law, the "making" of the covenant will continue until the Law is written in the hearts of the people, and in their "inward parts." Simply to say that they will keep the Law will not be enough. Before the people then can enter into full covenant relationship with God, his

Law must become a very part of their beings. This implies a restoration to perfection, a returning to that covenant relationship with God enjoyed by father Adam prior to his transgression.

(3) Before the Law Covenant could actually become operative with Israel, blood must be provided. (Exod. 24:3-8) This blood was used to sprinkle "both the book, and all the people." (Heb. 9:19, 20) Moses referred to this blood as the "blood of the testament," or covenant. Blood is also provided for the making of the New Covenant. On the night before Jesus was crucified he referred to his own sacrificed life as the blood of the New Covenant.—Matt. 26:28

In the type, the blood of the covenant was first used to sprinkle the "book" of the Law, so also in the antitype. This symbolized the fact that the demands of the Law had to be satisfied with respect to every aspect of the New Covenant. As we have seen, in the antitype the body members of Christ, as "able ministers of the New Covenant," are likened to the tables of stone on which the Law of the typical covenant was written. Under God's perfect Law, these would not be acceptable to God except through the blood of the covenant. In this connection Paul wrote, "Our sufficiency is of God," and, of course, because he has provided the blood. (II Cor. 3:5; 9:8) Thus the antitypical tables of stone are made acceptable through the blood, while the Law is being

written in their hearts by the Holy Spirit.

With this use of the blood of the New Covenant finished, will come the antitypical sprinkling of "all the people," which will seal, and thus make operative the promises of God to give life through the New Covenant to Israel and eventually the world. Concerning the New Covenant, God promised, "I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34) Paul wrote, "Without shedding of blood is no remission." —Heb. 9:22

As we have seen, one of the promises in connection with the original Law Covenant was that if the nation was faithful it would become a priestly nation, representing God as the teacher of the people. But this is not one of the provisions of the antitypical covenant. Concerning the time when the New Covenant has been fully made with the people, the Lord said, "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."—Jer. 31:34

"Out of Sion"

From Exodus 24:12 we learn that the tables of the Law were provided for Moses in order that he might teach the people; so Jesus and his joint-heirs, the Zion class, will be the source of the Law to Israel and all nations throughout the Millen-

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nium. One of the results of this is mentioned by Paul, when he wrote, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26) This is to take place, Paul indicates, after "the fulness of the Gentiles be come in."—Rom. 11:25

In this chapter Paul explains that many of the descendants of Abraham, as "natural branches," were broken off from the tree of promise, and that the Gentile branches are grafted in to take their places. Thus the opportunity to qualify as the faith seed of Abraham, which is to be the channel of blessing to all mankind, has belonged to Gentiles as well as to Jews.

But with the full, predestinated number of this faith seed selected and proved faithful, there will begin the work of the new age, the work, that is, of making a New Covenant with the house of Israel and with the house of Judah, and eventually with all mankind. This is the work described by the statement, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." We know this, for Paul writes concerning God, "This is my covenant unto them, when I shall take away their sins." (Jer. 31:34; Rom. 11:26,27) What more definite time identification could we have for the beginning of the blessings promised under the New Covenant?

After presenting God's glorious program for blessing Israel under the New Covenant, Paul adds, "The gifts and calling of God are with-

out repentance." (Rom. 11:29) It is to be remembered, that God's "gifts and calling" are not unconditional. For example, God promised the land of Canaan to Abraham and his descendants, but in the final reckoning the only ones among them who will dwell in it forever are those who will qualify under the New Covenant terms.

God promised the Israelites that if they would obey his Law they would become a nation of priests. Every Israelite, beginning with the coming of Christ who has met this condition, has received the promised reward.

Because the nation as a whole broke the Law Covenant, God promised to make a New Covenant with them. This promise also stands sure. If, when the time comes, there are any who do not yield to the molding influences of the Holy Spirit as it will then be poured upon all flesh, they will not receive its blessings.

Cleansing Through the Blood

As we noted in the beginning, the great objective of every aspect of God's plan is the reconciliation of the fallen and dying race to harmony with the Creator. The blood of Jesus Christ, the Redeemer, is essential to the carrying out of every aspect of this plan. Those of the faith seed of Abraham, called from the world and prepared to be the future channel of blessing to all mankind, need the blood of Christ. The blood of Christ will also be needed to

"sprinkle" "all the people" as they are brought into heart harmony with God's Law under the New Covenant.

Paul brings these two uses of the blood together for us in Hebrews 9: 14, 15. We quote, "How much more [than the typical blood] shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God [as able ministers of the New Covenant]? And [or also] for this cause [that is, the cause of purging consciences through the blood] he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first testament [the Law Covenant], they which are called might receive the promise of eternal inheritance."

Certainly Gentile believers were not transgressors of the Law Covenant, so Paul is simply telling us that in addition to what the blood of Christ accomplishes for the faith seed of the present age, it will also be used by Christ, as Mediator of the New Covenant which was promised to those who transgressed the Law Covenant.

In a reference to God's promises to Israel, Paul said, as we have noted, "The gifts and calling of God are without repentance." Israel was a called people. Wonderful "gifts," or promises were made to this people. And they will receive the inheritance promised, that great inheritance of life, per-

fect, unending life, with God's Law written in the hearts of all. What a glorious prospect for Israel and the whole world of mankind who will be blessed with Israel by also coming into the New Covenant!

We have Paul's word for it that, allegorically, Sarah represents the covenant arrangements under which the faith seed of Abraham are brought forth; and that Hagar foreshadowed the Law Covenant arrangements under which the nation of Israel lived for so many centuries. After the death of Sarah, Abraham married again. The name of this wife was Keturah. Several children resulted from this marriage, and while the Scriptures do not so state, we could think of these many children of Abraham, mothered by Keturah, as representing all who will receive the blessings promised in the Abrahamic Covenant, the blessings which were to come through his seed typed by Isaac.

And, as we have seen, these promised blessings of the covenant God made with Abraham imply the restoration of all mankind to perfection of human life here on the earth, and the restoration of that covenant relationship with God forfeited by Adam. No wonder the Apostle Paul, contemplating these wonderful arrangements of the divine plan of reconciliation through Christ, wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

The Witness of the Spirit

"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."—ROMANS 8: 16, 17

THE "witness" of the Spirit is vitally important to every disciple of Christ, for the Spirit witnesses that we are "the children of God." Nothing could be more important than to be assured of sonship, that God has accepted and begotten us through his Word to be one of his reigning house of sons, one of his heirs, and a joint-heir, with Christ. Strange to say, though, many who love the Lord and sincerely desire to serve and please him are often in doubt as to whether or not they have the divine approval. These doubts are expressed in the lines:

*"'Tis a point I long to know, oft it causes anxious thought;
Do I love the Lord, or no, am I his, or am I not?"*

There is really no occasion for these doubts ever arising in the mind of one who is wholly devoted to the Lord, for, as Paul says the "Spirit itself beareth witness with our spirit that we are the children of God." Probably the doubts which do arise are due to a misunderstanding of the manner in which the Holy Spirit witnesses to the Lord's people concerning their sonship. The Spirit's witness is not a matter of feelings. Every consecrated child of God will have days of joy and also days of sorrow. One's physical condition, as well as the circumstances of life, has much to do with "feelings," so they are most unreliable as a test of our relationship with the Heavenly Father.

The witness of the Holy Spirit reaches us through the Word of truth, that Spirit-inspired Word which outlines all the terms and conditions of the "narrow way" of sacrifice, and reveals the sort of experiences the faithful followers of Jesus should expect. If we

find that we are having the experiences which the Holy Spirit, through the written Word, has testified will come to all the children of God during the present age, then we can be assured of our standing before the Lord and know that we are his children.

First of all, however, it is essential that we examine ourselves to make sure that we have taken the proper steps in order to have the Lord accept and bless us. Have we repented of our sin, and through faith in Christ presented ourselves in full consecration to do God's will? If we have, then a very important witness of the Spirit is already ours.

Jesus said that no one could come to him unless drawn by the Father. (John 6:44) If we have been drawn to Christ we can, therefore, be assured that it was through the drawing power of the Heavenly Father. This means that the Heavenly Father desired that we become his children. And then Jesus, speaking further under the inspiration of the Holy Spirit, said that he would not cast out those who came to him. (John 6:37) Thus the Spirit witnesses that the Heavenly Father wanted us, and that Jesus accepted us; that is, if we have truly surrendered ourselves to do the divine will.

"If So Be"

In our text Paul states that the Holy Spirit witnesses that we are the children of God "if so be that we suffer with him [Christ], that we may be also glorified together." This implies clearly that if we are not suffering with Christ, then the Holy Spirit is not witnessing to us that we are the children of God. Why is Paul so emphatic on this point? It would seem that he based this statement on a great truth set forth by the Apostle Peter. Whether he learned it from Peter or by direct revelation from God as to the meaning of the Old Testament Scriptures is not important. Peter expressed it this way: he said that the Spirit of God in the prophets of the Old Testament testified concerning "the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

Yes, the Holy Spirit testified in advance concerning the "sufferings of Christ." In the following verse Peter further explains that the prophets did not minister to themselves, but to "us" of the Gospel age. In other words, the testimony of the Spirit concerning the sufferings of Christ was intended to outline the way in which we should walk, and the experiences we should expect to have as the disciples of Christ. If we are walking in that way, and having

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the experiences foretold through the prophets by the Holy Spirit, then the Spirit is witnessing to us that we are in God's favor and are therefore his children.

The force of this presentation by Paul and Peter is largely lost unless we recognize that the true disciples of Jesus *are* a part of The Christ; that if we have been baptized into Christ, and have come under the baptism of the Spirit, it means that we are members of the "body" of Christ. If, then, we are a part of the "body" of Christ, the Spirit's testimony concerning the "sufferings of Christ" applies to us as well as it did to Jesus. How plain it is, then, that if we are suffering with Christ, the Spirit is witnessing to us concerning our position in the "body" of Christ, and that we have, through "begetting," received the Spirit of sonship! If we are not suffering with Christ, the reverse is true. It means that we have not taken the necessary steps of repentance and consecration, or else have become lax in our devotion so that we are more pleasing to the world than to the Lord.

The strength of this witness of the Spirit concerning our share in the sufferings of Christ is often lost through a wrong conception of what is meant by suffering with Christ. We think of the cruelties which were heaped upon Jesus, leading finally to his being nailed to a cross until he died. We think of the bitter experiences of Peter and Paul, and others in the Early Church. We compare these examples of suffering with the more or less tranquil lives which the Lord's people lead today and wonder, perhaps, whether or not we are doing very much suffering with Christ.

We believe that the answer to this problem lies in the fact that suffering does not always have to be of a physical nature. If the truth were known, we would probably find that only a small minority of the Gospel-age sons of God have had physical cruelties inflicted upon them. Jesus was despised and hated by the religious rulers of his time almost from the first day of his ministry, but they did not inflict bodily suffering upon him until the last twenty-four hours of his earthly life.

Up until the final day of Jesus' ministry any physical suffering he experienced was self-imposed in that he gave of his strength, his vitality, as he went about doing good. Herein we have one of the most vital and important aspects of his loving example to us. We should not become concerned as to whether or not we are suffering

with Christ until we have plunged so wholeheartily into his service, and are so selfless in going about doing good, that we will feel at least some twinges of painful fatigue, some loss of vitality as a direct result of our membership in the "Body" of Christ.

No, suffering with Christ does not always involve persecution by enemies of the cross. We have a notable example of this brought to our attention by the Apostle Paul in Philippians 2:25-30. The facts are these: Paul was in prison in Rome. He was greatly loved by the brethren in Philippi. To express their love, and to render a service to him, they sent one of their number, Epaphroditus, to visit Paul and to take him a gift, perhaps of clothing, or of food—the record does not indicate. It was a difficult undertaking. Epaphroditus became ill, very ill, "nigh unto death." Paul explains that it "was for the work of Christ" this zealous brother was "nigh unto death, not regarding his life."

Epaphroditus surely had the witness of the Holy Spirit, for he partook of the sufferings of Christ. He was not made a prisoner in Rome. So far as we know, the enemies of Christ did not inflict suffering upon him. But by his own intrepid zeal to serve a beloved brother in Christ, which lifted him above regarding his own life, he almost died. Paul did not caution Epaphroditus to be less zealous in the future, and to take better care of himself. No, he commended him to the brethren in Philippi, to "receive him . . . in the Lord with all gladness," and to "hold such in reputation."

Opportunities comparable to the one enjoyed by Epaphroditus do not come to many of the Lord's people, but we can all profit by his example of faithfulness. How are we facing up to the opportunities of service that, in the Lord's providence, are presented to us? Are we backing away from sacrifice when the only reason is that it appears to be too difficult, or too costly in terms of weariness or loss of earthly comforts and ease? If laying down our lives for the brethren, as Epaphroditus was doing in taking a gift to Paul, is suffering with Christ, let us not be concerned as to whether or not we have this witness of the Spirit. Let us, rather, bestir ourselves to greater diligence in manifesting our love for the Lord and for his people to the point where we will realize that it is really costing us something.

Heart Suffering

Physical suffering is not always the most difficult to bear. We

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knew a brother who, from a certain ailment, suffered physical pain almost constantly. This brother's family were not Christians, and were very much opposed to him, ridiculing him on occasion, and making the atmosphere of the home very uncongenial for him. He testified that his physical suffering was as nothing compared with the heart pangs that were inflicted upon him by his family. This brother was suffering with Christ even though he was not imprisoned, not burned at the stake, and not thrown to the lions, nor crucified.

Many times, as Jesus foretold, the Christian's foes are principally those of his own household. The truth turns one member of the family against another. This causes suffering where it hurts most. Yet those who are loyal to the Lord and to the truth will not permit even those who are dearest to them according to the ties of the flesh to turn them aside from loyalty to the Lord and to their vows of consecration. Because of their faithfulness under such adverse circumstances they surely are suffering with Christ, and therefore have this witness of the Spirit that they are the children of God.

Separate from the World

Another witness, or testimony of the Holy Spirit that we are the "children of God" is found in John 15:19. Jesus said, "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There are few indeed of the human race who do not esteem the good will and friendship of others. However small or large our "world" may be, it is natural to desire its approbation. People like to be thought of as accomplished and important. This is the normal viewpoint of the world. It is not in itself sinful, except as fraud and deceit are employed in order to gain a high position in the eyes of others.

But when we accept the truth and faithfully bear witness to it within the circle of our acquaintances, our "world" begins to lose esteem for us. Not that our friends distrust us. They may even admit that our ethical standards are higher than before. What they do not like is our religion, and we find that more and more they hold aloof from us. Depending on how deeply we were intrenched in the ways of the world, this estrangement will "hurt." This, however, we can, and should, accept as part of the Spirit's witness. It is a part of our suffering with Christ.

The enmity of the world may not lead to physical persecution,

especially in the "free" world. In some countries, however, loyalty to the truth still leads to imprisonment and other forms of physical punishment. Our love for the Lord and for the truth should be so great that we would not hesitate to let our light shine regardless of what the consequences may be in terms of mental or physical suffering. This is what is involved in overcoming the world. We cannot conquer the world while in the flesh, but we can refuse to permit the selfish spirit of the world, with its jeers and threats, to stand in the way of our full loyalty to the Lord. If this is our attitude, then we have a further witness of the Spirit that we are the children of God, for John wrote, "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith."—I John 5:4

Will Not Wilfully Sin

John mentions another witness of the Spirit to confirm that we are among the Spirit-begotten children of God. He writes, "Whosoever is born [begotten] of God sinneth not." (I John 5:18) As new creatures we still have a body of flesh, and a very imperfect body it is. John did not mean that our new minds would always be able to control the flesh and make it live up to the perfect standard of righteousness which the Lord sets before us in his Word. But the new mind will not consent to sin, and when, through weakness of the flesh a sin is committed, we "have an advocate with the Father, Jesus Christ the Righteous."—I John 2:1

John writes further on this point, saying, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1: 8, 9) This explanation is no excuse for relaxing our efforts to keep the body "under." (I Cor. 9:27) It does mean, however, that if at heart we find that we are thoroughly out of harmony with all unrighteousness, we can claim the witness of the Spirit which John mentions; namely, that those who are begotten as the children of God do not wilfully sin. Thus we have this further proof that we are the children of God.

Abounding in Grace

Peter wrote, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the di-

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vine nature." (II Pet. 1:4) It is the Spirit-begotten children of God to whom these "exceeding great and precious promises" belong. But in order to attain the "divine nature" we must develop as new creatures. Peter outlines what is involved in this, saying that we should give diligence to add to our faith, virtue, knowledge, temperance [self-control], patience godliness, brotherly kindness, and love.

Peter further explains that if these evidences of spiritual growth are in us and "abound," we will "neither be barren nor unfruitful in the knowledge of our 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. 1:5-11

Whether we have been the Lord's disciples for only a short time or for many years, can we, upon looking back over the way see some evidence of growth in the spiritual graces? Have we become better acquainted with the Lord through the precious truth of his Word, and thus increased in knowledge? Are we more patient, more kind, more self-sacrificing in our service for others? Are these evidences of the Spirit's power within us "abounding," in the sense that holy things of the Lord are the most important consideration of our consecrated lives? If so, then we have this as another testimony that we are the children of God, members of his royal house of sons who are to live and reign with Christ in his kingdom; and as Peter affirms, we will have an "abundant" entrance into that kingdom.

Led by the Spirit

Paul wrote, "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) Are we being "led" by the Holy Spirit of truth? If so, then we have an additional witness that we are the "children of God." What does Paul mean by being "led" by the Spirit? This is a most important consideration. Again let us emphasize that God's Holy Spirit does not lead us by "impressions" or "feelings." The leadings of the Spirit are by means of the Spirit-inspired directives of the written Word.

We have in Jesus a perfect example of a Spirit-led life, for he

followed exactly the instructions contained for him in the "volume of the book"; that is, the Old Testament Scriptures, and these same instructions are for our guidance. If ever in doubt as to how the Spirit might lead in certain circumstances, we need but ask what Jesus would have done in similar situations. Of course, we will not find in his experiences a criterion for every detail of our lives; but the principles which he followed should, and do, constitute a wonderfully accurate guide for all who are endeavoring to walk in his steps.

Primarily, the Spirit led Jesus in the way of sacrifice—a sacrifice so all-consuming and complete that it ended in death. Through the Prophet Isaiah, the Spirit testified that Jesus would be "brought as a lamb to the slaughter." (Isa. 53: 7) And he was "brought," not by the religious rulers of his time, not by Roman soldiers, but by the "Spirit of God." We, too, are being similarly led by the Spirit. "As it is written," Paul testified, concerning one of the Spirit-inspired instructions found in the "the volume of the book," for thy sake are we killed all the day long; we are accounted as sheep for the slaughter."—Rom. 8: 36

The slain lamb symbolism epitomizes one of the results of the Spirit's leadings in Jesus' life. It led him to death. In Revelation 14:1 we find the "Lamb" on Mount Sion, and "with him an hundred and forty and four thousand, having his Father's name written in their foreheads." These, in other words, are the "children of God" who had been led by his Holy Spirit. And verse 4 informs us that these followed the Lamb "whithersoever he goeth." As Jesus was led by the Spirit, so these were led by the Spirit. As we have seen, the Spirit led Jesus into death, and so it leads all who truly walk in his steps. There is no way to continue being the sons of God except by thus being led by the Spirit of God.

Here, then, is another important testimony of the Holy Spirit to assure us of our sonship. Are we allowing the Spirit of the truth, through the written Word, to lead us in the way of self-sacrifice, contrary to the desires of the flesh, and in opposition to the spirit of the world? It is not a complex question to answer. However, if for any reason we have been resisting the Spirit's leadings, the decision to change our ways and live up to our consecration vows may be a difficult one. But it is an important decision, and blessed are all they whose hearts are responding in loyal obedience

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to the leadings of God's Holy Spirit, for it means that they are indeed "the children of God."

Divine Providences

The providences of God, under the direction of his Holy Spirit, supplement the directives of the written Word. But we have the responsibility of interpreting his providences correctly. They should never be given meanings contrary to the testimony of the written Word. God's Word points out a certain definite course for all the consecrated to follow. It includes the development of the Christian graces, associating with the Lord's people whenever possible, bearing witness to the truth, and laying down our lives for the brethren. The providences of God should never be interpreted contrary to this general course.

For example, we might make an effort to bear witness to the truth and obtain no results. As far as we can determine all the "seed" which we "sowed" fell by the "wayside." We might be inclined to interpret this as meaning that the harvest "work" is all done, that the Lord does not want us to continue bearing witness to the truth, otherwise he would bless our efforts. But this would be wrong, because it would be contrary to the written Word. The Lord has made it plain that he wants his people to continue to proclaim the truth as long as they possibly can. Nothing is said in the Bible about ceasing to bear witness to the truth when it appears there are few or no results.

The proper way to interpret such an experience would be to conclude that perhaps the Lord wants us to examine our methods of witnessing, or our motive in serving him. Often the Lord withholds the "increase" until our hearts are right before him. The Lord may withhold his blessing from the witness work of an ecclesia until the spiritual health of the ecclesia is better. There are many possible reasons why the Lord might not bless our efforts to witness for the truth, but never does the lack of results mean that he does not want us to try again. So if our love for the Lord is so great that we find ourselves interpreting our experiences in full harmony with his written Word, determined to continue in the way he has directed, regardless of the difficulties and discouragements which may be involved, then we have a further testimony of the Spirit that we are the "children of God."

Scriptural Examples

Interesting and revealing examples of the leadings of God's providences are given us in the Book of Acts, which records much of the activity of the Early Church. In those apostolic days, of course, the "gifts" of the Spirit were operative, and in many instances the believers were blessed with miraculous demonstrations of the Holy Spirit's leadings in their experiences. Even so, the principles involved in those leadings are the same today as they were then.

In Acts 8:29 we read, "The Spirit said unto Philip, Go near, and join thyself to this chariot." This was the "chariot" in which the Ethiopian eunuch was riding, and reading the prophecy of Isaiah. Previously Philip had been directed to go into the territory where the Lord knew this eunuch would be traveling—"The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—vs. 26

Just how the Holy Spirit directed Peter to approach the chariot and engage the eunuch in conversation the account does not indicate, nor is this important for us to know. The point is that circumstances were shaped in a manner to direct him to an opportunity of service. Philip knew he had been anointed to proclaim the glad tidings, and he interpreted circumstances bearing upon his life from this standpoint. He knew that the Holy Spirit of truth would not lead him contrary to the Word of truth.

By means of the Spirit, or power of God, there was a miraculous shaping of circumstances in connection with the conversion of Cornelius, the first Gentile accepted in the "body" of Christ. Cornelius himself was given a vision in which an angel of the Lord spoke to him; and Peter had that remarkable dream in which he saw a sheet let down from heaven filled with unclean animals. This was on the roof of Simon the tanner's house. When Peter awoke from his dream, "the Spirit said unto him, Behold, three men seek thee."—Acts 10:19

These "three men" had been sent by Cornelius to seek Peter, as the angel of the Lord had directed. Again, we do not know how the Spirit informed Peter about the three men. Since it was in the days of miracles, perhaps an angel spoke to him, as an angel had spoken to Cornelius. The main point is that the Spirit, or power of God directed in connection with another aspect of the divine

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plan, not contrary to it. The time had come for the Gospel to go to the Gentiles. There was service to be rendered in connection with it, and the Spirit of God directed in harmony therewith.

We read in Acts 16:6 that Paul and Timothy were "forbidden of the Holy Spirit to preach the word in Asia." Taken by itself this statement might indicate that at times the Holy Spirit leads God's people away from service, but the context reveals otherwise. Here is a case where another field of service was opening—Macedonia. Circumstances were such as to hinder the ministry in Asia so that Paul and Timothy would be alerted to call, "Come over into Macedonia and help us." (vs. 9) Sometimes the Lord's people have to decide as to where and how they will serve, and should watch carefully for the leadings of the Holy Spirit in all such cases, but never should our experiences be interpreted to mean that the Lord wants us to give up bearing witness to the truth. So, if we are following the Spirit's leadings in keeping with the commission, "Ye are the light of the world," then we bore this witness that we are the "children of God."

The Joy of the Lord

Not all of the Spirit's witnessing is related to sacrifice and suffering. This was not the case with Jesus, nor will it be with us if we are enjoying the fulness of divine favor. In the "volume of the book" it is written prophetically of Jesus, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Ps. 16:5, 6) The "lines" here mentioned were those used to mark out a piece of land, or a field, for one who had inherited it. So, symbolically, Jesus received a "goodly heritage"; the "lines" had fallen for him in "pleasant places."

There was a wonderful future joy set before Jesus which enabled him to endure the cross, and despise the shame that was heaped upon him. (Heb. 12:2) He knew that in his Father's actual presence there would be "fulness of joy." (Ps. 16:11) But, in addition to this, Jesus possessed a great inward peace and joy of heart even while he was laying down his life as the world's Redeemer. This "joy" of the Lord was his strength. It stemmed from his full confidence in the victorious outcome of every feature of his Father's plan for the redemption and recovery of the fallen race from sin and death.

Near the close of his ministry Jesus bequeathed this peace and joy to his disciples. He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:10, 11) Are we keeping the Lord's commandments, and are we experiencing the joy which Jesus said would be ours as a result? If so, then we have this most reassuring witness of the Spirit that we are the children of God, that we are abiding in Jesus' love and in the love of our Heavenly Father.

Jesus bequeathed to his disciples another blessed portion of the inheritance he enjoyed while laying down his life as the world's Redeemer. He said to them, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) This is the "peace of God" which passeth all human comprehension, yet it is ours to enjoy if our faith can only lay hold firmly upon the promises of God.

Are we enjoying this peace? Daily there are situations in life which tend to distract, and to fill the heart with anxious forebodings. The world around us is disturbed and fearful, and their fears can easily become ours unless we keep in mind the precious promises of God, our Heavenly Father, who is almighty in his power to help, too wise to err, and too good to be unkind. God knows the outcome of his plan, and Jesus had full confidence in it. That is why Jesus had the peace of God. If we have the same confidence, we will have the same peace, for we will know that God's design for us, and his plan for the world, will triumph gloriously. Do we have this peace of God? If so, it is another "witness" that we are "the children of God."

Truly the present inheritance of the Spirit-begotten children of God is blessed and a rich one! As with Jesus, so with us, we can testify that our "lines are fallen unto us in pleasant places." And the rejoicing in the Lord which is our happy lot while still in the flesh will expand into "fulness of joy" as it did with Jesus, when, being faithful unto death, we enter into the promised "glory to follow" and become associate kings and priests with Jesus for the blessing of all mankind with health and life.

A Reasonable Service

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

—Romans 12:1

THE introduction to this epistle states that it was written to those "that be in Rome, beloved of God, called to be saints." These, then, primarily would be the "brethren" mentioned in our text; those, that is, whom the apostle is exhorting to present their bodies a living sacrifice.

It is evident, as is true in many congregations, that there were some in Rome connected with the church who had not yet made a full consecration to the Lord. They had come to a certain knowledge of the Lord, and had counted the cost of self-sacrifice, but had not given themselves fully to the Lord. These would consider the exhortation of our text as encouraging them to yield their all to the Lord in sacrifice, with the assurance that if they did, the merit of Christ would be applied to make their sacrifice acceptable.

Paul's expression, "I beseech you," is significant. The Heavenly Father does not coerce his

people to sacrifice, but he invites them to do so, with the assurance that now is the "accepted time." (II Cor. 6:2) God does not command one to make a consecration. To do so would be to change the matter from willing sacrifice to obligation. So, as Paul writes, "I beseech you." Enter into a covenant with God, to follow Jesus. Give up your human will, and remember that this includes your mortal body. So continue the work of presenting your body, of dying daily. Remember that the mere promise to fulfill a covenant is not fulfilling it.

The Heavenly Father begs us by the Holy Spirit through the Word of truth, and gives us the many privileges which belong to those who have become new creatures in Christ Jesus. It is for us to go forward and day by day lay down our lives in his service. How appropriate it was for the apostle to encourage us to lay down our lives daily. It is our mortal bodies that are being sacrificed in his service. Ours is a living sacrifice. This body, reckonedly freed from condemnation, is being continually sacrificed. It is our covenant and privilege to accomplish the sacrifice of our flesh in accordance with our Father's will.

To the unconsecrated, but prospective brethren, the principle of Paul's exhortation would be, **You** are desirous of serving God. This

is indicated by your attending the meetings of the church. The fact that you assemble with the saints signifies that you love holy things, and desire to know the will of God. And the will of God is that you present yourselves in full consecration, and consider that your body is to be a living sacrifice, day by day using your strength and your life in the Lord's service.

Consecration Reasonable

Everyone who recognizes God's mercies and blessings finds it a "reasonable service" to sacrifice earthly things; that it is a precious privilege thus to serve the Lord. If it was a reasonable service for Jesus to leave the heavenly glory, become a man, and as a man to sacrifice himself unto death, then surely our little sacrifice is indeed most reasonable. We have very little to give, and when there is an opportunity for showing our appreciation to the Heavenly Father for his great love toward us, we should make haste to use it.

The Heavenly Father set before the Redeemer a great joy as a recompense for his obedience. And so with us. The Lord does not invite us to sacrifice ourselves without any reward from him. He has promised that if we do this he will make us joint-heirs with his beloved Son and partakers of the divine nature, participators with Jesus in all the joys of the kingdom.

With all the true "brethren" there is a continual, a daily presentation for sacrifice. Every

morning we present ourselves before the Lord and ask his blessing on our efforts to serve him during the day. Ours is a constant surrender of self-will, a daily waving of our offering before the Lord. So it was with our Lord Jesus. He not only made a full consecration of himself at the beginning of his ministry, but day by day he laid down his life until his sacrifice was completely consumed. Only those who are thus faithful will gain the prize.

God's Mercies

The reason Paul gives for presenting our bodies a living sacrifice is the "mercies of God"— "I beseech you therefore, brethren, by the mercies of God." As many as hear and understand the true Gospel of the kingdom should indeed be impelled by the "mercies" of God, not only to make a full consecration, but to continue to present their bodies in sacrifice. It would be very unreasonable to accept God's marvelous favours and then neglect to live up to the conditions attached to them.

The Heavenly Father has offered his fully consecrated children the opportunity of being joint-heirs with Jesus Christ in an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (I Pet. I:4, margin) If we believe this, we will earnestly seek to know just what all the conditions are. And we will find that the conditions are in reality easy when com-

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pared with the great reward to which they lead.

If we fail to put forth our greatest effort to win this glorious prize it will demonstrate that we have not fully believed God's message. If we recognize the value of that offer, and believe it fully, we will surely be eager to lay aside every weight and every encumbrance and run patiently to the end of the way in order to obtain the crown.—Heb. 12:1, 2

Until Death

Our beloved and resurrected Master made a wonderful promise to us—"Be thou faithful till death, and I will give to thee the crown of life." (Rev. 2:10, **Diaglott**) It is a very great opportunity that we have seized, far greater than anything the world can offer. If we have presented our bodies in sacrifice, and are keeping them on the altar of sacrifice, they are being accepted by God—in effect, slain with Christ—and we are now walking in newness of life.

Reckonedly we are dead. "For you died, and your life has been hidden with the Anointed one by God." (Col. 3:3, **Diaglott**) Our will has been immersed into the will of Jesus, whose will in turn is the will of his Father. We are baptized into Christ, into his sacrificial death, and throughout our "living sacrifice" experience we are to walk as new creatures in Christ Jesus.

Throughout our Lord's earthly ministry his heartfelt sentiments

were, "Lo, I come to do thy will, O God." (Heb. 10:9) With him it was more than a desire to know his Father's will. Jesus came to do the Father's will, and in the doing of it he was completely faithful. We are to endeavor also to be faithful—even unto death. Thus we will obtain the "crown of life," and live and reign with him.

To present our body a living sacrifice and to continue offering it day by day until it is wholly consumed, is not only a reasonable service, but an offering far too small. To refuse to accept this opportunity would be an indication of a pitiful lack of appreciation of God's infinite goodness. It would also reveal a serious lack of judgment, our inability to weigh and compare the trifling transitory pleasures of self-will in this brief human life with our present peace and joy in Christ Jesus, and the eternity of joy and glory to follow.

The hope set before us is truly a glorious one. It is to be with Jesus; far above "all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21) It is to be next to our glorious Lord and Head, who is "King of kings, and Lord of lords." (Rev. 19:16) It is to be associated with him in the work of establishing the divine will throughout the earth, and in blessing all nations. What a powerful incentive to faithfulness! And only the faithful will attain to it, for "they that are with him are called, chosen, and faithful."—Rev. 17:14

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

J. LESLIE McKEOWN

Belfast July 21

J. H. MURRAY

Eastleigh July 7
Anerley 21
Letchford 28
Southend Aug. 25

SAMUEL BAKER

Kettering July 2
Coventry 3
Birmingham 4
Lincoln 7
Luton 14

C. A. CORNELL

Chatham July 14
Southend 28

G. A. FORD

Letchworth July 28
Anerley Aug. 25

T. R. LANG

Clonelly Aug. 4

E. TERRY NADAL

Letchworth July 7
Luton 14
Eastleigh Aug. 11

W. E. PAMPLING

Southend July 7
Guildford 14
Lincoln 21
Letchworth Aug. 25

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General Convention Program

Bloomington, Indiana, August 3—9

ONCE again the time is drawing near for the Annual General Convention. Enthusiasm is mounting over the anticipated blessings to be received by all who attend. Thousands of others will enjoy the blessings of the convention through the published report which will appear in the October issue of *The Dawn*. The Convention Committee has again asked us to publish the program in detail, which we are glad to do. Programs will, of course, be available at the convention.

(See pages 63 and 64 for accommodations' form.)

Saturday, August 3

Chairman: Brother A. Obenland

2:00	Opening Rally	
2:15	Address of Welcome	Brother E. G. Wylam Bloomfield, Indiana
2:45	Discourse	Brother Walter Blicharz Detroit, Michigan
3:30	Intermission	
4:00	Praise Service	
4:15	Discourse	Brother Everett Murray Columbus, Indiana
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

6:45	Praise Service	
7:00	Discourse	Brother Victor Samuels Philadelphia, Pennsylvania
7:45	Discourse	Brother William Roach Charlotte, North Carolina
8:30	"Songs in the Night"	

Sunday, August 4

Chairman: Brother William A. Pardue

9:00	Morning Devotions	
9:15	Discourse	Brother Frank French Seattle, Washington
10:00	Intermission	
10:30	Convention Theme Address	Brother R. J. Krupa New York, N. Y.
11:15	Testimony Meeting	Brother Lyle Cook Kansas City, Missouri
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

1:45	Reports from Great Britain and Canada	
2:00	Discourse	Brother W. N. Woodworth New York, N. Y.
2:45	Intermission	
3:15	Praise Service	
3:30	Evidences of Christ's Second Presence	
	Return of Israel	Brother Arthur H. Krumpolt New York, N. Y.
	Meat in Due Season	Brother Charles W. Janke Buffalo, N. Y.
	Time of Trouble	Brother Ludlow P. Loomis New York, N. Y.
	Increase of Knowledge	Brother William H. Ellis Cincinnati, Ohio
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

6:45	Praise Service	
7:00	Discourse	Brother E. K. Penrose Columbus, Ohio
7:45	Discourse	Brother Irving Foss Los Angeles, California
8:30	"Songs in the Night"	

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Monday, August 5

Chairman: Brother Charles Chupa

9:00	Morning Devotions	
9:15	Discourse	Brother Jens Copeland St. Petersburg, Florida
10:00	Intermission	
10:30	Discourse	Brother J. Y. MacAulay Pilgrim
11:15	Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

1:45	Reports from Denmark, Sweden, and Finland	
2:00	Discourse	Brother Orlando D. Deifer Pilgrim
2:45	Intermission	
3:15	Testimony Meeting	Brother Tony Tsimonis Waterbury, Connecticut
4:15	Discourse	Brother Leo B. Post Chicago, Illinois
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

6:45	Praise Service	
7:00	PANEL DISCUSSION: "What Is That in Thine Hand?"	

Moderator: Brother D. J. Morehouse

	Tract Distribution	Brother J. Y. MacAulay
	Consolation Folders	Brother Samuel Baker
	Follow-up Work	Brother C. W. Zahnow
	Recorded Lecture Service	Brother Claude R. Weida
8:30	"Songs in the Night"	
9:00	Elders' Meeting	

Tuesday, August 6

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother Chester A. Sundbom Saginaw, Michigan
10:00	Intermission	
10:30	Testimony Meeting	Brother Otis Barrall Havertown, Pennsylvania
11:15	Discourse	Brother Samuel Baker Pilgrim
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

1:45	Reports from Germany and France	
2:00	Discourse	Brother Claude R. Weida Allentown, Pennsylvania
2:45	Discourse	Brother Edmund Jezuit Chicago, Illinois
3:30	Intermission	
4:00	Praise Service	
4:15	Radio and TV Report	
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

7:30	Praise Service	
7:45	Organ Music	
8:00	Public Discourse	Brother Christian W. Zahnow Pilgrim

Wednesday, August 7

Chairman: Brother William W. Ryba

9:00	Morning Devotions	
9:15	Baptismal Discourse	Brother G. M. Wilson St. Petersburg, Florida

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- 10:15 Intermission
10:45 Immersion Service
12:15 Luncheon Hour and Fellowship

- 1:45 Reports from Italy and Greece
2:00 Discourse
2:45 Intermission
3:30 Convention Business Meeting
5:00 Close of Afternoon Session
5:15 Supper Hour and Fellowship

Brother Roy E. Poland
St. Petersburg, Florida

- 6:45 Testimony Meeting
7:30 Discourse
8:15 Discourse
9:00 "Songs in the Night"

Brother Andrew Horwood
St. John's, Newfoundland
Brother Levi Jacobs
New Haven, Connecticut
Brother W. A. Baker
Portland, Oregon

Thursday, August 8

Chairman: Brother Russell Dean

- 9:00 Morning Devotions
9:15 Discourse
10:00 Discourse
10:45 Intermission
11:15 Discourse
12:00 Close of Morning Session
12:15 Luncheon Hour and Fellowship

Brother G. P. Ostrander
Pilgrim
Brother J. A. Meggison
Galena, Kansas

Brother Arthur Newell
Kansas City, Missouri

- 1:45 Reports from India, South America, and Mexico

TALKING THINGS OVER

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|------|------------------------------|---|
| 2:00 | Discourse | Brother George O. Jeuck
Orlando, Florida |
| 2:45 | Intermission | |
| 3:30 | Symposium: "The Holy Spirit" | |
| | "DEFINITION" | Brother Stuart Livermore |
| | "BEGETTING" | Brother Bert Rose |
| | "BAPTISM" | Brother Alfred L. Smith |
| | "ANOINTING" | Brother Richard Suraci |
| | "WITNESS" | Brother Owen Kindig |
| | "SEAL" | Brother Ralph Gaunt |
| 5:00 | Close of Afternoon Session | |
| 5:15 | Supper Hour and Fellowship | |

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| 6:45 | Praise Service | |
| 7:00 | "The Convention Speaks" | Brother R. J. Krupa
New York, N. Y. |
| 7:45 | "The Convention Sings" | Brother Irving Foss
Los Angeles, California |
| 8:30 | "Songs in the Night" | |

Friday, August 9

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|-------|-------------------|--|
| 9:30 | Morning Devotions | |
| 9:45 | Discourse | Brother D. J. Morehouse
Chicago, Illinois |
| 10:45 | Love Feast | |
| 11:30 | Farewell Luncheon | |

"God Be with You Till We Meet Again"

Daily meetings are being arranged for the juveniles, the intermediate children, and the teenagers. Details of these meetings will be given on the programs which will be available at the convention.

LETTERS OF APPRECIATION

"But Simple"

Dear "Frank and Ernest": Stationed in France with the U. S. Army, I have been listening to your program from Luxembourg for a long time. Your manner of plain and logical reasoning interests me to the extent that I have decided to drop the seemingly ignorant and unreasonable teachings of my childhood and my church-going parents, and to try to understand better the complicated—but simple—Bible. Please send me your "Hell" booklet. I would like very much to correspond further with you, and to thank you now for your eye-opening approach to the Great Book, and for your great service to me in this respect. Yours sincerely.
—France

Great Help

Dear "Frank and Ernest": Here are a few lines to let you know how much I enjoy your radio discussions. They are a great help to me in understanding my Bible better. I receive The Dawn Magazine every month, and feel that it must be a wonderful help to all who read it. I have read many of your booklets, and also "The Divine Plan of the Ages." They have all helped me greatly. May the Lord bless you and keep you. I enclose a gift to help you in your good work of helping other people to understand the Bible more clearly, and God's

wonderful love for all mankind. Yours in the Savior's name.—Scotland

Witness to Customers

Dear "Frank and Ernest": I am enclosing check for renewal of The Dawn Magazine. I certainly do want to keep on with it because it is a great help to me. By God's grace I am able to send forth his message to my customers in the shop. I find that people are eager to listen to me, and that God certainly moves in a mysterious way his wonders to perform. May God bless you richly in all that you do for him.—England

Already Believed

Dear "Frank and Ernest": Your booklet, "When a Man Dies," is one of the best I have ever read. It is so simple that it is startling. I already believed what I found in the booklet, but had never seen it so well expressed. Will you please send me a copy of "Hope Beyond the Grave." Thank you.—Calif.

Appreciation Increasing

Dear Brethren: Needless to say, I am enjoying The Dawn articles more than ever. Is The Dawn getting better, or could it be that my appreciation has increased? The latter, I hope, all credit to the Holy Spirit. In the April issue, the Creation Series article, "The Seventh

LETTERS OF APPRECIATION

Creative Day," is especially appreciated. May I encourage you to use it for a booklet. It is a new and perspective approach to the divine plan, and I expect to incorporate it into my usual witnessing explanation for any future hearing ear. Thank you very much, and may God's grace be increased upon you all.—Florida

Prayers Answered

Dear "Frank and Ernest": I thank God for the opportunity of reading some of your literature in which you teach the truth about hell, the dead, etc. From the time I was a little girl I have prayed for God to show me the truth about the hell-fire doctrine, and now he has. May God keep you, and help you to continue preaching his Word correctly.—Georgia

Wants to Help Others

Dear "Frank and Ernest": I have a dear friend who believes that hell is a place of torment where all the wicked go when they die. So will you please send me the booklet, "The Truth About Hell," that I may, if it be God's will, convince her that our loving Heavenly Father could not possibly do anything so horrible. Yours in faith and love.—New Hampshire

Acceptable

Dear Sirs: I have heard your Sunday broadcasts on two occasions, the first time by inadvertence, the second by design. I found the ideas and doctrines you ad-

vanced acceptable, and this in spite of the fact that most denominations are at complete variance with them. Does your publication, The Dawn Magazine, contain specific food for thought, or does it deal merely in generalities? Thank you for any information with which you may favor me. I shall look forward to your future broadcasts. Sincerely.—Pennsylvania

Thankful

Dear Friends: For some time I have intended to write to let you know the joys you have made possible for me by republishing Pastor Russell's teachings. I supposed I was associated with God's "channel," and believed that I was facing "second death" if I did not accept its teachings as the truth. Then I prayed as never before. Yes I poured out my soul to God for help. I waited for understanding of my doubts, and it came through one of your booklets. I got more of your literature, and cried for joy as I read. I am sure you understand. Thank you so kindly. Many of my thoughts are of you, and I feel so close.—Tennessee

Heard Truth in 1911

Dear "Frank and Ernest": I listened to your message today over Station WOR. I would like you to send me a copy of your booklet, "Creation." I first heard the truth in 1911 in the State of Kansas. It is the same old, old story today, and we are so glad to hear it. Thank you.—New York

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

Wilmington, Del.	July 1, 2
New Brunswick, N. J.	6, 7
Pottstown, Pa.	8, 9
Reading, Pa.	10
Wilkes Barre, Pa.	11, 12
Catawissa, Pa.	14
Hazleton, Pa.	15, 16
Mahanoy City, Pa.	17
York, Pa. (Morning)	21
Lancaster, Pa. (Afternoon)	21
Connellsville, Pa.	22, 23
Pittsburgh, Pa.	24
Monessen, Pa.	25, 26
Columbus, Ohio	28
Dayton, Ohio	29, 30
Muncie, Ind.	July 31-August 1
Indianapolis, Ind.	2

MIKE BALKO

Pittsburgh, Pa.	July 28
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JOHN BARACOS

East Liverpool, Ohio	July 1
Monessen, Pa.	28

FRED A. BRIGHT

Paterson, N. J.	July 21
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DAVID A. BRUCE

Stockton, Calif.	July 14
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TRACY S. BUNDY

New York, N. Y.	July 14
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J. BURTON BROWN

San Diego, Calif.	July 14
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EUGENE BURNS

New Haven, Conn. (Morning) July	21
Waterbury, Conn. (Afternoon)	21

A. CHEESEMAN

Pittsburgh, Pa.	July 14
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BERTRAM COOPER

Santa Ana, Calif.	July 28
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ORLANDO D. DEIFER

Wilkes Barre, Pa. (Morning) ..	July 21
Hazleton, Pa. (Afternoon)	21

DANIEL KAZIAK

London, Ont. Can.	July 14
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ARTHUR H. KRUMPOLT

Groton-New London, Conn.	July 20, 21
Washington, D. C.	28

C. STUART LIVERMORE

Wallingford, Conn. (Morning) .	July 21
Bridgeport, Conn. (Afternoon)	21

LUDLOW P. LOOMIS

Albany, N. Y.	July 14
Baltimore, Md. (Morning)	21
Philadelphia, Pa. (Afternoon)	21

EDWARD G. LORENZ

Riverside, Calif. (Morning) ..	July 21
Ontario, Calif. (Afternoon)	21

JOHN Y. MAC AULAY

Portage La Prairie, Man. Can. ..	July 1
Brandon, Man. Can.	2, 3
Regina, Sask. Can.	4, 5
Moose Jaw, Sask. Can.	7
Saskatoon, Sask. Can.	8, 9
Tarnopol, Sask. Can.	13, 14
Steele Creek, Sask. Can.	20, 21
Ostrander, Minn.	28
LaSalle, Ill.	30
Champaign, Ill.	31
Mattoon, Ill.	August 1

JOHN A. MEGGISON

Piqua, Ohio	July 1, 2
Providence, R. I.	10
New Bedford, Mass.	11, 12

SPEAKERS' APPOINTMENTS

Boston, Mass.	14
North Brookfield, Mass.	21
Springfield, Mass.	21
Hartford, Conn.	23
Waterbury, Conn.	24
Wallingford, Conn.	25
New Haven, Conn.	26
New York, N. Y.	28
Paterson, N. J.	30
Rutherford, N. J.	31

ADOLPH OBENLAND

San Antonio, Tex. July	11
Houston, Tex.	12, 14
Lake Charles, La.	15
Fair Hope, Ala.	16, 17

GEORGE PASSIOS

Duquesne, Pa. July	7
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ROY E. POLAND

Orlando, Fla. June	30
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F. W. RICE

Whittier, Calif. July	21
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BERT E. ROSE

Toledo, Ohio July	21
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W. W. RYBA

Adrian, Mich. July	14
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ALBERT SHEPPLEBAUM

Kansas City, Mo. June	23
Lincoln, Neb.	24
Laramie, Wyo.	26
Denver, Colo.	28
Salt Lake City, Utah	30
San Francisco, Calif. July	2
Oklahoma City, Okla.	10

MICHAEL A. STAMULAS

Pittsburgh, Pa. June	30
Allentown, Pa. July	28

J. I. VAN HORNE

Washington, Pa. July	21
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CLAUDE R. WEIDA

Fresno, Calif. July	14
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GEORGE M. WILSON

Orlando, Fla. June	30
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W. N. WOODWORTH

Baltimore, Md. June	30
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ERNEST G. WYLAN

Cincinnati, Ohio June	30
Washington, Pa. July	21

CHRISTIAN W. ZAHNOW

Tehachapi, Calif. July	2
San Francisco, Calif.	10
Salem, Ore. area	12-14
Portland, Ore.	15
Tacoma, Wash.	16
Seattle, Wash.	17, 23
Victoria, B. C. Can.	18
Vancouver-New Westminster, B. C. Can.—	19-21
Bellingham-Lynden, Wash.	22
Spokane, Wash.	24-25
Kalispell, Mont.	26
Havre, Mont.	28, 29
Fergus Falls, Minn.	30
Parkers Prairie, Minn.	31

DETROIT CONVENTION SPEAKERS ..

Brothers D. J. Morehouse; Edmund M. Jezuit;
E. K. Penrose; Chester A. Sundbom; W. N.
Woodworth; J. A. Meggison.

LOS ANGELES CONVENTION SPEAKERS

Brothers John G. Hull, Jr.; Claude R. Weida;
Gilbert L. Rice; Adolph Obenland; Raymond
J. Krupa; Emile H. Herrscher, Jr.; E. Harry
Herrscher; L. Paul Davis; G. R. Pollock;
Howard W. Ostrander; Edward G. Lorenz;
C. W. Zahnow; Earl L. Fowler; Lyle W. Cook;
Bertram Cooper; George B. Wilmott; William
D. Soper; George P. Ripper; Edward E.
Fay; Irving C. Foss; and August Swanson.

NEW BRUNSWICK CONVENTION SPEAKERS

Brothers William A. Baker; Julius Bednarz;
Alfred Burns; William S. Geisinger; Levi
Jacobs; J. A. Meggison; Joseph Panucci;
Steven Suraci and Tony Tsimonis.

LINCOLN UNIVERSITY CONVENTION SPEAKERS

Brothers Levi Jacobs; Kenneth W. Rawson;
and W. N. Woodworth.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

***DETROIT, MICHIGAN, July 4-7**—YWCA Building, 2230 Witherell. Mr. C. M. Chupa, 5666 Belmont Street, Dearborn 6, Michigan.

***LOS ANGELES, CALIFORNIA, July 4-7**—Unitarian Community Centre, 2936 West 8th Street, near Vermont Avenue. Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4.

NEW BRUNSWICK, NEW JERSEY, July 6, 7—Chapel of Rutgers University, George and Somerset Streets. Mrs. K. W. Rawson, 90 Wheaton Place, Rutherford, New Jersey.

TARNOPOL, SASK., CANADA, July 13-14—Mr. Ignac Stocki, Tarnopol, Sask.

LINCOLN UNIVERSITY, PENNSYLVANIA, July 14—Old Horlen Homestead, midway between Russellville and Lincoln University. Mr. M. L. Ritchie, Lincoln University, Penn.

MINNEAPOLIS, MINNESOTA, July 14—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, July 14—Woman's Club, 311 N. Jefferson Street. Mrs. Chester A. Sundbom, 207 Alice Street.

STEEP CREEK, SASK., CANADA, July 20, 21—Mr. Ignac Stocki, Tarnopol, Sask.

CLEVELAND, OHIO, July 21—YWCA Building, Prospect Avenue and East 22nd Street. Mrs. I. Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21

SALEM, OREGON, July 21—2339 State Street. Mrs. Jerry Andrus, 3745 June Ave.

YORK, PENNSYLVANIA, July, 21—This convention has been canceled.

HENDERSONVILLE, N. C., July 27, 28—Mr. C. C. Edney, Box 421, Hendersonville, N. C.

CHICAGO, ILLINOIS, July 28—Central Masonic Temple, 912 N. LaSalle Street. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago 32.

GENERAL CONVENTION, BLOOMINGTON, INDIANA, August 3-9

***SILOAM, TEXAS, August 9-11**—(Near Gustine). Mrs. C. R. Westmoreland, Route 1, Gustine.

LABOR DAY CONVENTIONS: Cincinnati, Ohio; Minneapolis, Minnesota; **Saginaw**, Michigan; San Diego, California; **Seattle**, Washington; New York, New York.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

—Hebrews 10:25

BIBLE STUDENTS GENERAL CONVENTION
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

ENTIRE CONVENTION WILL BE HOUSED IN SMITHWOOD HALL

I (we) will arrive on _____ and leave _____

[illegible]

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.

This should be mailed not later than July 22, 1957

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.60 per day (two in a room). \$6.10 per day (one in a room).

CHILDREN: Two through eleven, \$2.05 per day.

Twelve through eighteen, \$3.35 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds

All bedding will be furnished by the University

(A one dollar Registration charge will be made for all persons
for either all or part time.

There will be no refund given on any meals missed during
period of reservation.

A deposit is not required—payment should be made on arrival

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.
 Birth of a Nation—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5¢. Hymns of Dawn, without music—25¢.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Monno—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00

to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "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; 1 Tim. 2:5, 6

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