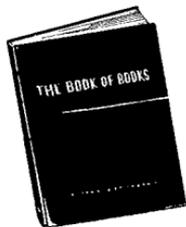


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# The Dawn

VOLUME XXXVII

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SEPTEMBER 1969

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# *Highlights of* **Dawn**

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## God's Invisible Creations

THERE are those who say that they cannot believe in anything which they cannot see. This expression of faithlessness is used to explain inability to believe in God and in the promises of his Word. However, in this enlightened era in which we live it is not too valid a viewpoint, for we know now that our very existence, and most of the things we experience from day to day, are made possible by invisible elements and powers which defy the brightest minds of earth adequately to define.

In the Genesis record of creation we are told that God breathed into man's nostrils the breath of life, and that as a result he became a living soul, or living being. (Gen. 2:7) The Bible also informs us that "the life of the flesh is in the blood." (Lev. 17:11) The oxygen of the air which we breathe is carried to every part of the body in the blood, and thus we are kept alive. Compared to the length of time man has been on the earth, it is only recently that medical science has discovered this fact, although the Bible had expressed this great truth thousands of years ago.

The air is invisible—pure air, that is. Man in his misuse of increasing knowledge in this "time of the end" has polluted the air by his inventions to the point where, if something is not done, it will become lethal instead of life-sustaining. But let us think of the air for a moment just as God created it. We cannot see the air, yet we know we are surrounded by it, and that every breathing creature

depends upon it for life. That is why a person dies when submerged in water for more than a few minutes. Can any reasonable person say that he does not believe in the existence of the air simply because he cannot see it?

Not only does the air provide lifegiving oxygen to the body, through the blood, but it is also one of God's most powerful elements of creation. This is realized by the scientists today. It seems as if it were only yesterday that the idea of man's traveling through the air was an impossibility. The Wright brothers did much to disprove this misconception, for they realized that the invisible air is in reality a very powerful element which, when properly utilized, would lift a "flying machine" from the earth and keep it sustained while being propelled from one location to another. Birds, of course, have been utilizing this unseen power since creation.

The power of the invisible air is easily demonstrated simply by extending one's arm out of a car window when the car is traveling at a normal speed, slant the palm of the hand slightly upward, and note how quickly the arm is lifted as high as the window of the car will permit. It is this same principle applied to the wings of a jet plane that lifts that monster, with its hundred or more passengers, to thousands of feet into the air, and furnishes a "roadbed" on which it can be propelled to distant cities and countries at unbelievable speeds.

### **Rampaging Air**

We can also note the tremendous power of the air when, as it occasionally does, it goes on a rampage such as is manifested in tornadoes, hurricanes, and cyclones. When this happens, forests and buildings are often destroyed, and the lives of humans and beasts snuffed out. The amount of power in a tornado is beyond our imagination, but it is invisible power.

Jesus used the invisible power of the air to illustrate one of the qualities of those who, in the resurrection, will be "born" of the Spirit—highly exalted to the divine nature to live and reign with Christ in his millennial kingdom. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."—John 3:8

### **Invisible Electrical Power**

In this prophetic "time of the end" in which we are living, man has become very much aware of electrical energy, for the lives of the people are touched by it in one way or another essentially every minute of the day; and electricity is just as invisible as the air. Man's earliest experience with electrical energy was largely through lightning and thunder. Indeed, one of the symbols used in the prophecies to illustrate the great increase of knowledge in "the time of the end" is lightning. We read of a time when Jehovah's "lightnings enlightened the world," and that "the earth saw and trembled."—Ps. 97:4

However, the ancients did not refer to the power of lightning as electricity. Some of the ancients did discover that amber, when rubbed, possesses the property of attracting and repelling light bodies, but it is doubtful if they saw any connection between this and lightning. The expression "electricity" was coined by Dr. Gilbert, of Colchester, England. Dr. Gilbert (1544—1632) may be considered the founder of the science of electricity, as he appears to have been the first philosopher who carefully repeated the observations of the ancients and applied to them the principles of philosophical investigation. He balanced a light metallic needle on a pivot, and observed whether or not it was affected by causing rubbed bodies of various materials to approach close to it. By this ex-

periment he discovered that a number of substances in addition to amber became electrically excited by rubbing.

Experiments continued through the years and the experimenters reached the point where they could transmit the invisible energy of electricity through or over wires. Indeed, they discovered that they could measure the amount of flow, and even the number of units making up the total flow. They learned also to measure the amount of resistance to the flow, and the "pressure" required to overcome this resistance; yet this strange element of energy remains invisible to the human eye.

The volume of flow of electricity was called watts, after the name of the scientist who developed this science, James Watts. The units of flow were called amperes, from the name of the scientist who first discovered that these units could be measured, Andre Marie Ampere. A scientist named Georg Simon Ohm discovered the possibility of measuring the resistance to the flow of electricity, so the units of resistance were called ohms. The pressure of electricity causing its transmission over or through wires is called volts, after the name of the discoverer, Alessandro Volta. These terms are still in general use.

### **Electric Lights**

The first electric light of any kind was invented in 1710 by Fredrick Hawksbee, which he demonstrated before the Royal Academy of London. But it was crude, and could be put to no practical use. Early in the nineteenth century Sir Humphry discovered the basic principles of arc and incandescent lamps. However, it remained for Thomas A. Edison to invent the first practical electric lamp. This was in 1879. It was an invention which in a few years was destined to well nigh turn night into day so far as the work, pleasure, and pastime of the world are concerned.

In the year 1878 the General Electric Company was organized for the purpose of developing further the use of this newly discovered energy, particularly in connection with dynamos and motors; and we all doubtless know the rapid strides of progress which have been made since that time. The results are all around us and touch upon practically every phase of modern life. It would be difficult to imagine living in a world today in which electricity is not used at all.

Electricity is now used in essentially all fields of human endeavor and experience—for lighting, heating, shaving, cooking, gardening, farming, traveling, communications, entertainment, medical care, space travel, manufacturing, and in refrigeration, to name a few. The most sophisticated application of electric energy is perhaps in the field of electronics, which has reached the world within the twentieth century. It is used in radio, television, radar, and the computer.

Jerry Carlson of "Farm Management" says that "at least a dozen computers have touched your life since you woke up this morning. They are processing your checks, keeping your credit card accounts, figuring the averages on the market, predicting tomorrow's weather, and ordering the proper mix for your breakfast sausage." The U. S. Army has a computer that will stage a full-scale campaign against an enemy. If information concerning enemy weapons, men and capabilities are fed into it, the machine will tell the generals who will win.

However, as Jim Bishop notes, "The human brain can do something the computer cannot. It can do initiative thinking about philosophy, romance and deceit." And this reminds us that with all the progress in the world in this "time of the end" the heart of man has not changed. All the brilliancy of light which electricity can produce will not enlighten the heart of man concerning the Creator.

One of the results of applied electricity has been to reduce the hours of labor, but the time thus released is all too often used in godless pursuits, and the idle have no inclination to turn toward God. To a limited extent, and in some countries, man has been released from bondage to the shovel and the hoe, and has been transferred to an assembly line where the monotony is perhaps as great a strain on the system as the more generous use of brawn and muscle on the farm. Or perhaps the transfer of workers has been from severe labor to the "rat race" of the computerized office.

But regardless of the advantages or disadvantages of the modern ways of earning a living as against the former methods, our push-button economy and work system has not eliminated the millions of the idle, especially of the unskilled, so that the number who are kept alive on relief rolls is staggering and frightening. Learning how to harness the power of the air and of electricity has not solved the problems of human selfishness, and never can. Only the kingdom of God and its agencies can and will do this.

What rich blessings may be in store for the human race through the unselfish application and use of nature's invisible energies we may not know, but we can see the relationship of these discoveries to the day of God's preparation for the messianic kingdom. It is the "increase of knowledge" that has brought about the foretold "time of trouble such as never was since there was a nation," and air travel and electricity are contributing mightily to the awfulness of this trouble. There is every indication that this distress of nations will become still more terrible through the further misuse of the invisible powers of nature.

### **Paradoxes**

Strange indeed are the many paradoxes so common to the times in which we are living! It is the prophetic time

of an accumulating increase of knowledge; but it is also an age of folly and madness. Evidences multiply all around us to substantiate faith in God, but unbelief and godlessness are on the increase. With all the advantages of our day, horizons of opportunity leading to peace and happiness should be appearing on every hand; but instead it is a time of darkness and fear, for the wisdom of the wise has perished. It is a time when the hope which "springs eternal in the human breasts" should be lifting the world to new heights of anticipation; but instead there is despondency and despair on every hand. Science has placed the possibility of a land of milk and honey before the whole world, but much of the world is in want, starvation and misery.

There is no better description of this time of human experience to be found anywhere than the one given us by the Prophet Joel when he wrote of our day, saying that it would be a "day of darkness and gloominess, a day of clouds and of thick darkness, as morning spread upon the mountains." (Joel 2:2) Ah yes, the highlights of dawn are discernible by those who are awake and watching; but it is like "morning spread upon the mountains" where the low-hanging clouds obscure the light of the approaching new day, causing a density of darkness that is depressing and frightening.

Such is the condition of the world today. The "bright-shining" of the Master's presence is discernible to the "watcher" through the "sure word of prophecy." It is enlightening men's minds along many lines, but in their selfishness they are misusing the light to their own confusion and the destruction of their world—this "present evil world." (Gal. 1:4) But soon, thank God, the storm of human passion stirred up as the first effect of the morning light will be over. The commanding voice of earth's new King will bid the storm be calm. Then, through a proper

use of the divinely created principles and energies, the lives of men will be enriched, and peace and joy will be the common heritage of all.

Science cannot give man everlasting life. This will come only through the individual acceptance of Jesus as the Redeemer and Savior, and obedience to the laws of the kingdom in which he will then be the King. The highlights of dawn are increasingly convincing evidence that this new day of Christ, the millennial day, is near. It is breaking upon a world distressed and bleeding from its self-inflicted wounds which have been made more painful and deadly by the selfish misuse of God-given blessings.

But the soothing rays of the Sun of Righteousness will heal these wounds; and the people, emerging from the darkness, will say, "Lo, this is our God, we have waited for him, and he will save us, . . . we will be glad and rejoice in his salvation." (Isa. 25:9) And the invisible power of God, operating through the divine Christ, will be fully capable of fulfilling all his promises of health and life. Yes, even the dead will then be restored to life. What a blessed prospect!

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## ***Weekly Prayer Meeting Texts***

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**SEPTEMBER 4**—"There is no fear in love; but perfect love casteth out fear, because fear hath torment."—I John 4:18 (Z. '03-329 Hymn 120)

**SEPTEMBER 11**—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27 (Z. '03-345 Hymn 279)

HIGHLIGHTS OF DAWN

**SEPTEMBER 18**—"My presence shall go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376 Hymn 12)

**SEPTEMBER 25**—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliveranc.].—I Corinthians 1:30 (Z. '03-440 Hymn 168)

# ***The BIBLE ANSWERS***

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## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.  
Huntsville WMSL-TV  
Sundays, (Time to be announced.)  
Montgomery WKAB-TV Channel 32  
Sundays, 4:30 p.m.

## **CALIFORNIA**

El Centro KECC  
Sundays, (Time to be announced.)  
Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.  
Los Angeles KHJ Channel 9  
Tuesdays, 7:30 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.  
Los Angeles KWHY-TV Channel 22  
Saturdays, 10:30 a.m.  
Modesto KLOC-TV  
Sundays, (Time to be announced.)  
San Jose KGSC Channel 36  
Mondays, (Time to be announced.)

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **GEORGIA**

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

## **INDIANA**

Indianapolis WLWI-TV Channel 13  
Sundays, (Time to be announced.)  
Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 11:00 a.m.  
South Bend WNDU-TV Channel 16  
Sundays, 9:00 a.m.

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.  
New Orleans WVUE-TV Channel 12  
Daily, 7:30 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Tuesdays, 1:45 a.m.

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 7:30 a.m.

## **MISSISSIPPI**

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

## **MONTANA**

Miles City KYUS-TV  
(Day and time to be announced.)

## **NEVADA**

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

## **NEW MEXICO**

Farmington CATV  
Fridays, 8:00 p.m.

## **NEW YORK**

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

## **OHIO**

Athens CATV Channel 34  
Sundays, 10:30 a.m.

# Television Schedule

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Cambridge WHIZ-TV Channel 80  
Sundays, 8:15 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 8:15 a.m.

Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.

Portsmouth WPAY-TV  
(Day and time to be announced.)

Zanesville WHIZ-TV Channel 18  
Sundays, 8:15 a.m.

## RHODE ISLAND

Providence WPRI-TV Channel 12  
Tuesdays, 6:30 a.m.

## SOUTH CAROLINA

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

Cheraw CATV-TV  
(Day and time to be announced.)

## UTAH

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

## VIRGINIA

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

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 2:30 p.m.

## WEST VIRGINIA

Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13  
Mondays, 7:30 a.m.

## WISCONSIN

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

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## SPANISH RADIO BROADCASTS

### SUNDAYS UNLESS OTHERWISE NOTED

**PANAMA**  
Colon HOL 1390 7:00 p.m.

**PHILIPPINES**  
Cagayan de Oro DXCL 9:45 p.m.

**PORTUGAL**  
Porto Miramar Radio Miramar  
782 kc. Thursdays, 9:45 p.m.

**SPAIN**  
Barcelona Radio Panades

1.106 kc. Fridays, 8:15 p.m.

**TEXAS**  
Corpus Christi KCCT 1150 9:30 a.m.  
Eagle Pass KEPS 1270  
Loredo KVOZ 1490

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

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
Haleyville WJBB 1230 12:00 p.m.  
Montgomery WBAM 740 7:15 a.m.

### ARIZONA

Phoenix KMEO 740 8:30 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

### CALIFORNIA

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

### COLORADO

Fort Collins KZIX 600 10:00 a.m.  
Montrose KUBC 580 8:15 a.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

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

### IDAHO

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

### ILLINOIS

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

### INDIANA

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

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

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

### MAINE

Bangor WABI 910 10:30 a.m.

### MARYLAND

Ocean City WETT 1590 12:05 p.m.

### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

### MICHIGAN

Detroit WQTE 560 10:30 a.m.  
Grand Rapids

Wafa 1480 9:30 a.m.  
Saginaw WSGW 790 10:15 a.m.

### MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

### MISSOURI

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

### MONTANA

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

### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

### NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEE 1300 9:00 a.m.  
Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

### NORTH CAROLINA

Elizabeth City  
WGAI 560 12:05 p.m.

# Radio Broadcast Schedule

Leaksville	WLOE	1490	12:05	p.m.	<b>VIRGINIA</b>			
<b>OHIO</b>					Richmond	WLEE	1480	10:45 a.m.
Cincinnati	WNOP	740	9:10	a.m.	<b>WASHINGTON</b>			
Cleveland	WHK	1420	9:45	a.m.	Bellingham	KPUG	1170	9:30 a.m.
Columbus	WBNS	1460	10:10	a.m.	Centralia-Chehalis			
Piqua	WPTW	1570	11:30	a.m.		KELA	1470	10:35 a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Olympia	KGY	1240	10:35 a.m.
<b>OKLAHOMA</b>					Quincy	KPOR	1370	10:35 a.m.
Oklahoma City					Seattle	KAYO	1150	10:30 a.m.
	WNAD	640	8:10	a.m.	Tacoma	KMO	1360	9:45 a.m.
<b>OREGON</b>					Yakima	KUTI	980	7:30 a.m.
Lebanon	KGAL	920	9:00	a.m.	<b>WISCONSIN</b>			
Portland	KLIQ	1290	9:30	a.m.	Fond du Lac	KFIZ	1450	11:05 a.m.
The Dalles	KODL	1440	9:15	a.m.	Milwaukee	WEMP	1250	8:45 a.m.
<b>PENNSYLVANIA</b>					Milwaukee	WYLO	540	9:15 a.m.
Allentown	WHOL	1600	10:45	a.m.	(Saturdays)			
Connellsville	WCVI	1340	12:05	p.m.	Neillsville	WCCN	1370	9:15 a.m.
Pittsburgh	WARO	540	12:00	noon	<b>WYOMING</b>			
Pottstown	WPAZ	1370	12:45	p.m.	Cheyenne	KVWO	1370	10:05 a.m.
<b>PUERTO RICO</b>					<b>MALDIVE ISLANDS</b>			
Aguodilla (Fri)	WGRF		8:00	p.m.	Radio Maldives	4740	9:00	p.m. Tue.
<b>SOUTH DAKOTA</b>					<b>VIRGIN ISLANDS</b>			
Yankton	KYNT	1450	11:05	a.m.	St. Croix	WSTX	970	9:00 a.m.
Yankton	WNAX	570	11:00	a.m.	<b>CANADA</b>			
<b>TENNESSEE</b>					Calgary, Alta.			
Clinton	WYSH	1380	12:45	p.m.		CKXL	1140	11:00 a.m.
<b>TEXAS</b>					Corner Brook, Nfld.			
Lubbock	KDAV	580	9:45	a.m.		CFCB	570	10:30 a.m.
Pampa	KPDN	1340	12:00	p.m.	Dauphin, Man.			
Pleasanton	KBOP	1380	7:15	a.m.		CKDM	730	10:30 a.m.
San Antonio	KMAC	630	12:00	noon	Oshawa, Ont.	CKLB	1350	9:45 a.m.
Shamrock	KBYP	1580	10:00	a.m.	Prince Albert, Sask.			
Sherman	KRRV	9:10	11:45	a.m.		CKBI	900	10:30 a.m.
Wichita Falls	KWFT	620	7:15	a.m.	St. Thomas, Ont.			
Woodville	KVLL	1220	8:45	a.m.		CHLO	680	9:00 a.m.
<b>UTAH</b>					Vancouver, B. C.			
Ogden	KVOG	1490	10:35	a.m.		CJOR	600	7:15 p.m.
Salt Lake City					<b>AUSTRALIA</b>			
	KSOP	1370	9:30	a.m.	Geelong	3GL	222m.	10:00 a.m.

## RADIO TOPICS FOR SEPTEMBER

- |                                |                         |
|--------------------------------|-------------------------|
| 7—"In the Days of These Kings" | 21—"Freedom from Fear"  |
| 14—"The Three Ways"            | 28—"This Melting Earth" |

# ***Bible Study***

LESSON FOR SEPTEMBER 7

## **God Grants Israel a King**

**MEMORY VERSE:** "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."—1 Samuel 12:24

**1 SAMUEL 8:4-7; 9:27-10:1;  
12:19-22; 18:8, 9**

SAMUEL served Israel as judge for many years. When he became old he appointed his sons to succeed him; but these sons were not faithful to the Lord, and apparently the Lord did not permit them to take over the office of judgeship. It was at this point that "the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations."—1 Sam. 8:4, 5

This displeased Samuel very much, for he felt that after years of faithful service to Israel his people were rejecting him. He took the matter to the Lord in prayer, and the Lord said to him, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:6, 7

The Lord explained to Samuel that he was not to be surprised at this turn of events, for after all the pattern of the Israelites' behavior had been one of disobedience ever since he had brought them up out of Egypt, "even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee."—1 Sam. 8:8

While Samuel was instructed by the Lord to yield to the demands of the Israelites, he was told also to protest, and to warn them of how they would be caused to suffer under the oppressive hands of kings. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."—1 Sam. 8:9-20

Obedying the voice of the Lord, Samuel proceeded to provide Israel with a king. The Lord directed him to Saul: "And

when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall rule over my people." (I Sam. 9:17) In due course Samuel anointed Saul to be Israel's first king.—I Sam. 9:27-10:1

When a suitable time came, Samuel took occasion to remind the Israelites very forcibly of their sin in asking for a king. It was at the time of wheat harvest, and Samuel called on the Lord to send thunder and rain, which he did. "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." —I Sam. 12:17-19

Samuel did not ignore the fact that the people had sinned, yet he admonished them that if henceforth they would serve the Lord, "the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." (I Sam. 12:20-22) Samuel assured the people that he would indeed pray for them.

Saul was a good king to start with, while humble, and served the people well for about two years. But this did not continue (see I Samuel 13:8-14). In due time David appeared on the scene, and was successful in slaying Goliath, the Philistine

giant who had been defying Saul and the Israelitish army. This resulted in the defeat of the Philistines, and naturally David became very popular.

When David returned from the slaughter of the giant "the women came out of all cities of Israel, singing and dancing, . . . and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (I Sam. 18:6, 7) This made Saul very angry and he "eyed David from that day and forward."—I Sam. 18:8, 9

Saul's downward course as a king of Israel continued; his hatred of David increased, and he tried to destroy him. His disobedience to the Lord's instructions continued and he was cast off (see I Samuel 15:3-26), from being God's representative David being anointed in his place. Finally, rejected by the Lord, and overpowered by the Philistines, he fell upon his sword, thus taking his own life. All this because Saul failed to keep his heart humble and pure before the Lord.

## QUESTIONS

Explain the circumstances under which Israel began to have kings.

Who was Israel's first king?

What brought about his degradation and defeat?

## David's Reign--Israel's Glory

**MEMORY VERSE:** "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."—II Samuel 5:12

### II SAMUEL 5:1-5, 9-12; 6:12-15

DAVID became king of Israel following the death of Saul. He was first anointed king in Hebron, and reigned over Judah for seven years and six months. Then his headquarters were moved to Jerusalem, and he ruled over all Israel for thirty-three years. David was blessed by the Lord during the forty years of his reign. Inwardly he was loyal to God, who spoke of him as a man after his own heart.

One of the very noteworthy accomplishments of David's reign was the recovering of the ark of the covenant, which had been in the hands of Israel's enemies for many years, and installing it in a "tabernacle" which he had specially built for it in Jerusalem. The ark of the covenant, the only piece of furniture in the most holy of the tabernacle constructed by Moses in the wilderness, symbolized God's presence with his people, and its return to the nation was therefore a cause for rejoicing.

Hiram, king of Tyre, sent messengers to David, and also cedar trees and carpenters and masons, and built a house for David. David accepted this as an evidence that the Lord had really established him as king, and that his reign was not to be a temporary one. David appreciated the house of cedar which was built for him, but remembered that the ark of the covenant, representing God's presence in the nation, was dwelling in a tabernacle of curtains, and he decided that he would proceed to build a house for the Lord.—II Sam. 7:2

He told Nathan the prophet of his desire, and Nathan gave him permission to proceed with the undertaking. However, the Lord intervened in the matter, and Nathan was given a special message to David to the effect that he was not to build a house for the Lord, but that this would be done by his son—Solomon, as it turned out. In connection with this, however, the Lord made a special promise to David, which was, "Thine

house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Sam. 7:16

Here we see that David, as the second king of Israel, became the first of a ruling house. Solomon was his first successor, and in his foreknowledge the Lord knew that Solomon was not to be as faithful to him as David, and he explained, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." (II Sam. 7:15) Frequently the prophecies speak of God's mercy toward David and his ruling house. And it is in this connection that we have the expression, "the sure mercies of David."—Isa. 55:3

When this promise was made to David his reply to the Lord was, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." (II Sam. 7:18, 19) David seemed to realize that the Lord's promise to him went beyond his ability to understand.

Some of the kings in David's ruling house were loyal to the Lord, and some were not, but God continued to extend his mercy. Zedekiah was the last

king in this typical ruling house. He was overthrown and the nation taken captive to Babylon in 606 B. C.—Ezek. 21:25-27

But the prophetic ruling house of David was not then overthrown, for actually, with the coming of Jesus, it merged, so to speak, into the antitypical. When David was promised by God that his ruling house would endure forever, he could not know that the great Messiah and King of Israel and the world would finally inherit this throne, or right to rule.

The angel Gabriel said to Mary concerning Jesus, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." (Luke 1:32) Jesus was put to death by his enemies, but this did not destroy the antitypical ruling house of David. Later Paul, witnessing in a synagogue, said concerning him, "As concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." (Acts 13:34) How marvelous are God's plans!

#### QUESTIONS

What was one of David's noteworthy accomplishments?

In what sense did God establish David's ruling house forever?

## A Nation Worships God

**MEMORY VERSE:** "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—I Kings 8:27

II SAMUEL 7:18, 19, 27-29

I KINGS 8:62, 63, 65, 66

PRAYER falls into various categories. A prayer may be a request to God for certain desired blessings, such as guidance in serving him and strength to do his will. There are prayers in which we ask for forgiveness of sins. There are circumstances under which one may be prompted to ask for certain temporal blessings, such as good health in order to serve God more effectively.

Then there are prayers of thanksgiving. Such prayers could be thought of, perhaps, as more akin to worship than those prayers in which we simply ask God for blessings. The two prayers cited in this lesson are more particularly those of thanksgiving, although in both of them there is also a mingling of requests. One of these prayers is by David, the other by Solomon, David's successor to the throne.

As was indicated in our last lesson, David desired to build a house, or temple, for the Lord.

He was not permitted to do this, but the Lord promised to establish his ruling house forever. The word "house" in this record, whether used with respect to a place in which to dwell, a temple, or a ruling family, is the same word in the Hebrew. When symbolically applied to a ruling house it has the same meaning as in our more modern usage when we speak of the various ruling houses of Europe.

David was deeply appreciative of the Lord's promise to him that he would be the head of a special ruling house which would continue forever, and his prayer of thanksgiving to the Lord concerning this promise is recorded in II Samuel 7:18-29. While basically this is a prayer of thanksgiving, it is also a petition to the Lord that he fulfil his promise. Verse 29 reads, "Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever."—II Sam. 7:29

Solomon's prayer is the one he presented to the Lord at the dedication of the temple. While David had not been permitted to build a temple for the Lord, Solomon was, and the Lord blessed him in this work. When it came time to dedicate this temple, Solomon prayed most earnestly to the Lord—a prayer of appreciation of God's blessing upon the undertaking, and his blessing upon its use as the center of divine worship in Israel.

In connection with this prayer, Solomon also admonished the people of Israel to faithfulness in their service of God; and there was the offering of sacrifice. (I Kings 8:62, 63) They also celebrated the Lord's blessing upon the building of the temple by a great feast.—I Kings 8:65, 66

Solomon's temple was a magnificent structure, probably the costliest and, for sheer beauty, the greatest building of its kind which up to that time had ever been constructed. Certainly Solomon had a right to be thankful to God for having blessed him in its building.

But at that time in his life Solomon was also a humble man, and despite the grandeur of the temple for which he was given the credit of building, he could not help but wonder whether or not it was truly a

suitable place for the Lord, so, as in our memory verse, he prayed, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—I Kings 8:27

Many centuries later the Apostle Paul again put this thought into proper perspective in his sermon on Mars' hill. As Paul addressed the Athenians on this hill, there towered above him the ruins of the mighty temple known as the Parthenon, a celebrated Doric temple of Athena, built in the fifth century B. C. It was undoubtedly the pride and glory of those ancient Athenians.

But Paul, somewhat like Solomon, was not particularly impressed with any temple which man could build. He said concerning the true God of Israel—unknown to the Athenians—"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) God prefers to dwell in the hearts of his people.

## QUESTIONS

Name some of the different types of prayer.

What were the occasions of the two prayers from which the lesson quotes?

## A King's Glory and Corruption

**MEMORY VERSE:** "But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a byword among all people."

—I Kings 9:6, 7

**I KINGS 4:20, 21, 29, 30, 32-34**

WHEN Solomon became king of Israel he asked the Lord to give him wisdom. His prayer was, "Give . . . thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (I Kings 3:9) We read that "the speech pleased the Lord, that Solomon had asked this thing." "And God said unto him, Because thou hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: Io, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."—I Kings 3:11, 12

Solomon reigned over all twelve tribes of Israel. Ten of these tribes, dwelling in the northern section of the Promised Land were known as Israel; and two of the tribes, dwelling more toward the south, were known as Judah. Altogether this was a large aggregation of people—"as the sand which is by the sea in multitude, eating and drinking, and making merrym."—I Kings 4:20

Because God had granted special wisdom to Solomon, and "largeness of heart," he ruled the people well, and there was much joy and happiness throughout the nation. Solomon's fame spread abroad, and people from many countries came to observe his wisdom. These included kings.—I Kings 4:32-34

However, as time went on, Solomon began to turn away from strict obedience to the

God of Israel. In this he was very unwise; and he became very corrupt. His three hundred wives and seven hundred concubines led him into idolatry.

God had promised David, Solomon's father, that "there shall not fail thee a man upon the throne of Israel." (I Kings 8:25) To this the Lord added the warning found in our memory verse.

Jesus spoke of "Solomon, in all his glory," but this once wisest of all kings lost his glory by permitting his heart to be turned away from serving the true and living God. While Solomon became renowned, and accumulated vast riches, and was a world trader, he lost the most precious possession which he once enjoyed, and that was the favor and fellowship of Jehovah, the true and living God of Israel.

James wrote, "If any of you [Christians] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) The wisdom here referred to is the ability to discern God's will, and to conduct oneself in a way that is pleasing to the Lord. Today God supplies this wisdom through his spirit by his written Word, and it is available for his dedicated people who study

his Word prayerfully and with a true spirit of reverence.

James further wrote, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation [conduct] his works with meekness and wisdom." (James 3:13) James further wrote, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James 3:17, 18

Solomon was given the wisdom by God that enabled him to rule and judge Israel righteously. To make the proper use of this wisdom required that he keep his heart pure and devoted to the doing of God's will. This he failed to do, and lost God's favor. God will give us wisdom to do his will, but if we are to remain pleasing to God we must keep our hearts pure before the Lord, and maintain a true spirit of consecration.

## QUESTIONS

What was the source of Solomon's wisdom?

What brought about Solomon's downfall before the Lord?

How did James describe the wisdom that is from above?

# ***Christian Life and Doctrine***

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## **A Mighty Man of Valor**

FOLLOWING the death of Joshua, who succeeded Moses as leader of the Israelites, there were more than four hundred years during which the people were without a central government. It was a time when, as the record states, "every man did that which was right in his own eyes." (Judges 17:6) Sometimes, and on the part of certain individuals, that which seemed right was in harmony with the Lord; but more often it was not.

This long era in Israel's national history is known as the Period of the Judges, so-called because when the iniquities of the people became gross and the Lord permitted their enemies to enslave them, when they cried to him for help he raised up a deliverer for the occasion to give them a short respite from oppression. The Scriptures inform us that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel." (Judges 2:7) But then there arose another generation who knew not Joshua, and these "did evil in the sight of the Lord, and served Baalim."—Judges 2:11

Idolatry was the greatest sin of Israel during this period, as at other times, and this was the situation when God raised up Gideon. He was the fifth recorded judge whom the Lord used to deliver his people, who at the time were being oppressed by the Midianites. Gideon served forty years as judge of Israel. The people cried unto the Lord for help, and through a prophet he assured them that he would deliver them from the oppressive hand of the

Midianites. Through this prophet the Lord said, "I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice."—Judges 6:7-10

God had promised to bless and protect Israel when the people obeyed him, and had also made it plain that he would punish them when they were disobedient. Now they had been disobedient. They had given themselves over to idolatry, and as a punishment the Lord had permitted the Midianites to oppress them. But since they cried to him for help, he was compassionate, and promised to send deliverance, and the fulfilment of that promise came quickly.

We read, "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor." Just why Gideon is referred to at this point as a "mighty man of valor" is not clear. Some scholars suggest that he had already bravely displayed his willingness to help deliver Israelites from the Midianites; but more likely the expression is used prophetically, in view of what the Lord knew concerning Gideon's heart attitude, that this humble man would be courageous in the doing of his will.

### **Gideon Wonders**

Gideon was somewhat perplexed by being referred to as a "mighty man of valor." At the time, he was threshing wheat in a winepress, hoping that he would not be discovered by the Midianites. He replied to the angel, "Oh

my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.”—Judges 6:11-13

Up to this point the angel had said nothing to Gideon about delivering Israel from the Midianites, but being addressed as he was, he probably sensed that he was about to be called upon for some such task as this, and his first reaction was to express his feelings concerning the manner in which he supposed the Lord had deserted his people. The angel had said to him, “The Lord is with thee, thou mighty man of valor,” so Gideon asked: If this be so, why isn’t the Lord doing something about helping his people?

In a very human-like manner Gideon suggested that it might be well to talk about the miracles of the past, of how his God had delivered his people from Egypt, and so forth, but how was that now helping him and his people? Were the Midianites more powerful than the Egyptians—so much so that God couldn’t do anything about it? Probably most of the Lord’s people have moments like this; moments when trials are pressing down on them, and they wonder why the Lord doesn’t come immediately to their rescue. But we need such experiences to test our faith and reliance on the Lord.

### **The Lord’s Assurance**

The Lord’s reply to Gideon’s concern was reassuring. He said to him, “Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?” (vs. 14) Here was the Lord’s direct commission to Gideon. The fact that he said to him, “Go in this thy might,” does not imply that Gideon could deliver the Israelites in his own strength, or by his own wisdom. It simply indicates that the Lord knew Gideon had capa-

bilities which he could use; and not the least of these was the recognition of his own weakness, and as Gideon saw it, lack of qualifications for the task being assigned him.

Gideon replied to the Lord, "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." (vs. 15) Here we are reminded of Moses; when the Lord called upon him to deliver the Israelites from Egypt his reaction was, "Who am I that I should go unto Pharaoh?" (Exod. 3:11) Isaiah, when given a vision of the Lord and his greatness, responded, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."—Isa. 6:5

None of the Lord's people today are being called to do outstanding and dramatic things in his service, but we are all called to an exceeding "high calling of God in Christ Jesus," and one of the first reactions to this call is that we are not good enough, and for this reason many hesitate for a while to make sure that this "heavenly calling" really belongs to them. And when we accept it, and dedicate ourselves to the doing of our Heavenly Father's will, we should look upon any little service he may give us as being an exalted opportunity to be associated with him in the outworking of his great and glorious purpose of delivering the whole sinful world of mankind from their bondage to sin and death.

### **Not Easily Convinced**

The Lord's commission to Gideon was given to him by the angel; and when this "mighty man of valor" expressed his feelings of inadequacy, the Lord replied to him through the angel, "Surely I will be with thee, and thou shalt smite the Midianites as one man." (vs. 16) Nothing can stand in the way of those with whom the Lord is present, to whom he gives his spirit of guidance and strength! This is just as true today as it was in Gideon's time.

No faithful servant of God to whom the assurance has been given, "Surely I will be with thee," has ever been disappointed. The Lord does not always deliver us from trouble, but he does give us strength to endure our trials, so that we are able to fight the good fight of faith against the world, the flesh, and the Devil, and fight it victoriously. Even our formidable enemy, Satan the Devil, will in God's due time be completely routed, and will be bruised under our feet.—Rom. 16:20

But Gideon wanted a sign—a further assurance, as it were—that he was really the one selected by the Lord to deliver Israel, and that if necessary the Lord would use his miracle-working power on his behalf. He said to the angel, "Show me a sign that thou [the Lord] talkest with me." (vs. 17) Gideon by now seemed convinced that the Lord could help him, but was the voice that was speaking to him the voice of the Lord? This was a commendable attitude on Gideon's part.

It is important for us today to make sure that the voice we hear is the voice of the Lord. Today the Lord speaks to his people through his written Word, and it is fundamentally essential that we be sure that the views to which we give heed, the views which guide and strengthen us as we follow in the footsteps of Jesus, are based on a "thus saith the Lord." The Lord's voice to us is the Gospel of Christ, the power of God unto salvation, and Paul said that even if an angel from heaven should preach any other Gospel to us, we should not give heed to it.

Upon request by Gideon, the angel lingered while he "made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him [the angel] under the oak, and presented it." (vs. 19) Then the angel said to Gideon, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." Gideon

did this, and "then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his [Gideon's] sight."—vss. 20, 21

Gideon was convinced—convinced, that is, that it really was an angel of the Lord that had been communicating with him. At first he was afraid, but the Lord assured him that he would not die, and then he built an altar there unto the Lord. The Lord did not delay in giving Gideon instructions concerning how he was to proceed in delivering the Israelites from the hands of the Midianites. The root of Israel's difficulties was idolatry; and this sin had penetrated right into the home of Gideon's father, and he had erected an altar to Baal, and had built a grove nearby. Gideon's first commission was to destroy this altar and grove.—vss. 25, 26

We have in this an implied lesson which all the Lord's people may well take to heart. In entering into the Lord's service at the time of consecration we may be inclined to look for something important to do farther afield, while overlooking opportunities which may exist right in our own home, or within the circle of our own friends or relatives. Those of our own household may not have an ear for the truth and they may even oppose the truth; but regardless of this we should by our lives bear witness to them. The display of Christian love at home is much better than the sound of brass and tinkling cymbals in distant places.

### **Wise Procedure**

Gideon knew that his father was an idolator, and he knew that this was also true of the people in the town. He decided to destroy his father's altar to Baal, and his grove, by night, because he "feared his father's household." We

do not need to conclude from this that he was fearful of what harm might come to him, but fearful, rather, of the success of the undertaking if he attempted it in daylight, and he did want that altar and grove destroyed.—vs. 27

The next morning, after the mission was accomplished and Gideon had offered sacrifice to Israel's God, the men of the city were most displeased. When it was reported that Gideon had done this thing they demanded that Joash, his father, deliver his son to them that they might kill him. Then there was a surprising development. Joash, who himself was an idolator, said to his son's accusers, "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 be a god, let him plead for himself, because one hath cast down his altar."—vss. 30, 31

However it might have been with others of his family, Gideon's father stood by him in valiant fashion when the storm of criticism broke. He must have surprised the crowd by his defense, but they could have no answer to his reasoning that if Baal was really a god he should be able to defend himself. The fact that he had not been able to do so stood as a testimony that the Israelites had been worshipping a false god.

### **A Further Test**

We are told that the Spirit of the Lord came upon Gideon, and he blew a trumpet and sent messengers throughout various regions, thus beginning to assemble an army to defeat the Midianites, who by now had gathered in great numbers in a nearby valley. Perhaps the realization that he was embarking on such a tremendous project, and the fact that some of his potential army were already putting in an appearance, caused Gideon to make another test to be sure that the Lord would actually stand by him in his battle against Israel's enemies. We quote:

“And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.”—vss. 36-38

To some this would seem to have been a very convincing demonstration, and it was probably so with Gideon. But the mission on which he was about to embark was a hazardous one. Great responsibility was involved, and he wanted to be doubly convinced that it was actually the Lord's mission, and that he would have divine guidance and help in accomplishing it. After all, it could have been more or less a natural thing for dew to settle on fleece rather than the ground, so he said to the Lord, “Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.”—vs. 39

Gideon then received the definite answer for which he was seeking, for in the morning he discovered that “it was dry upon the fleece only, and there was dew on all the ground.” Gideon was now satisfied, and he “rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.”—Judges 7:1

### **Army Too Large**

The Lord then announced to Gideon that the army he had gathered was too large. The Lord wanted Gideon to realize that it would not be by his strength, or by the strength of a mighty army which he would raise, that the Midianites would be defeated, so he instructed Gideon to

announce to his soldiers that any who were at all fearful should return home. Twenty-two thousand took advantage of this opportunity, which left ten thousand to fight the hordes of the Midianites.

But the Lord informed Gideon that the number was still too great, so another test was imposed—the water test. Gideon brought the people down to the water, “And the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.”—vss. 3-6

Thus Gideon’s army was reduced to three hundred. This drastic reduction in the number of troops to go against the Midianites is a reminder to us that the Lord does not depend upon great numbers to accomplish his purposes. Many throughout the present age, as well as during past ages, have failed to learn this lesson. Even among certain professed Christians today the display of great numbers is supposed to indicate the Lord’s favor, and therefore of success. In certain evangelistic campaigns people are brought by train, plane, and bus for hundreds of miles, in order to give the appearance of popularity and the Lord’s blessing by the presence of a tremendous crowd at a series of meetings.

Those truly devoted to the Lord want no part of worldly methods of this sort, for they realize that it is not numbers that prove the presence and favor of the Lord, but a true Spirit of devotion to him, and trust in him. Those who truly trust in God are happy to be guided by his Word, and if one such should find himself standing alone, he would not be concerned so long as he had a deep conviction in his heart that he was doing the Lord’s will.

However, it does not follow that small numbers and minorities are always right, or that the Lord is specially blessing them. The first consideration for every true Christian is to make sure that he is right, and being right is being in harmony with the Lord's written Word. If, when he has made sure of this, he finds his friends supporting him, or in harmony with him, he can rejoice. If he finds that they are opposed to him he can thank God for the assurance of his guidance and help. Let us all realize that neither numbers nor lack of numbers in a group with which we may be associated, or are considering being associated with, is any evidence of the Lord's choice one way or another.

### **A Strange Dream**

In Gideon's case it was in following the instructions of the Lord that he found his army reduced to the inauspicious number of three hundred, compared to the tremendous hordes of the Midianites. While he knew that this was the Lord's will, he was favored by an experience that gave him even more confidence. He was instructed to slip down quietly by night into the camp of the Midianites, which he did, taking a friend with him. He arrived as one of the Midianites was relating a dream in which he saw a loaf of barley bread come tumbling into the hosts of Midian. It rolled into a tent and smote its occupants and killed them. This dream was interpreted by one of the Midianites in this way: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."—vss. 11-14

Gideon realized that the news of this dream would rapidly circulate among the Midianites, and that its effect would be to more or less unnerve them. And for Gideon, it was

(Continued on page 34)

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(Continued from page 31)

further evidence that the Lord was leading him, and would support him as he and his three hundred attacked that mighty horde of Israel's oppressors.

### Strange Weapons

It was singular that the Lord reduced the size of Gideon's army to three hundred, but additionally, it was apparently unarmed except with trumpets, water pitchers, and torches—a strange combination! Each man was given a trumpet, a pitcher, and a torch. He was to light his torch and then conceal it in his pitcher, which was to be turned upside down. At the giving of a certain signal the trumpet was to be blown and the pitcher broken, which, of course, would reveal the light of the torch.

Gideon divided his three hundred into three groups, and apparently deployed them in a manner to approach the camp of Midianites from three sides, to give the appearance that they were surrounded by a mighty army. Gideon's instructions were that when he and those with him blew on their trumpets and shouted, "The sword of the Lord, and of Gideon," all the others were to do likewise. In this way the Midianites were frightened and confused, and we are told that "the Lord set every man's sword against his fellow, even throughout all the host: and the host fled."—vss. 15-22

Many interesting lessons have been drawn from the use of the trumpet, the pitcher, and the torch. The main point of the story is that this was the method by which the Lord, through Gideon, defeated and routed the Midianites. It is true, of course, that in other places in the Bible trumpets are used to symbolize messages; and torches, of course, give light, and we are commissioned to bear the light of the Gospel for the blessing of others. It is also true that the Bible refers to our human bodies as earthen vessels,

and it is a nice thought that by the breaking of our vessels the light shines out. These are plausible thoughts, but probably these details of the narrative are not intended to be typical.

### **An Unhappy End**

Following the rout of the Midianites from the valley, Gideon pursued them, and his little army was joined by others in the "mopping up" aspect of the battle. In the end he commanded quite an auspicious army. They wanted to make Gideon their king, but he said, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judges 8:23) Here again this mighty man of valor displayed his humility and his loyalty to the Lord.

At this point, however, Gideon did make a request of "the men of Israel." I request, he said, "that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)" (Judges 8:24) Gideon's men gladly honored this request, with the result that Gideon was handed a tremendous quantity of gold—"a thousand and seven hundred shekels."—vss. 25,26

With this gold Gideon made an "ephod," "and put it in his city, even in Ophrah, and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house." (vs. 27) There is no reason to suppose that Gideon himself took part in this idolatry, although it was the golden ephod (the exact nature of which is unknown) that enticed his people to begin their next falling away into this great sin. Probably Gideon may have thought of this golden ephod merely as a memento of the victory the Lord had given him over the Midianites. Let us think of this mighty man of valor as wanting to remember the wonderful manner in which the Lord had blessed him as he sought to be faithful in his service.

# The Prerequisites Of Our Justification

ONE of the most delightful studies of the Bible is that of justification. Through the study of this doctrine we may be helped to a better understanding of the ransom sacrifice of Jesus Christ, and also of how our relationship with our Heavenly Father is attained. Our study here will be devoted to the subject of the justification of the members of the Christian church, during the Gospel Age. The prerequisites of our justification are those things which are necessary and which must take place before our justification can become a fact.

Our English words "justification" and "righteousness" both come from the same Greek root. The meaning of this Greek root is "to be made right." Therefore, a simple definition of the word "justification" is "to make right," "to make righteous." The Bible repeatedly states that it is God who justifies, therefore the proper thought behind this word justification should be "to be made right with God." That is, to be made right, or righteous, in the sight of God. Justification, as it pertains to the Christian church, is the arrangement by which God recognizes us as righteous, no longer sinners, and therefore acceptable to him. And being thus acceptable to God, he begets us to a spiritual life that permits us to have fellowship and communion with him. If this is a proper definition, then one of the prerequisites of our justification must be the removal of any estrangement, of any discord, that may exist between God and the one thus justified. But, someone may say, how is this possible? We are all sinners. We were born sinners. How can righteousness be conferred upon anyone born imperfect? What is the Bible answer?

Each of the following Scripture texts presents a prerequisite of our justification:

We are justified by His grace.—Romans 3:24

We are justified by the blood of Christ.—Romans 5:9

He was raised again for our justification.—Romans 4:25

We are justified by faith.—Romans 5:1

These texts all apply to the justification of the Christian church. But besides these expressions, let us keep in mind the statement of Romans 8:33: "It is God that justifieth." No one else!

### **By Grace**

With this introduction, let us study the prerequisites of our justification. Romans 3:21-24 reads: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ [‘through faith in Jesus Christ,’ RSV] unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Let us emphasize the last phrase, "being justified freely by his grace through the redemption that is in Christ Jesus." This text introduces to us a righteousness without (apart from) the law of Moses; that is, a righteousness not dependent upon the deeds of the Law. The Jewish people tried to attain righteousness through keeping the Law, but they failed. So this text of Scripture introduces us to a righteousness, or a justification, that is obtained by "faith of [in] Jesus Christ." Everyone, whether Jew or Gentile, needs this justification if he is to be made right with God. The Bible says that by the deeds of the Law no flesh shall be justified. (Rom. 3:20) But here justification is manifest-

ed, or is laid open to our view, "even the righteousness [or justification] of God which is by faith of Jesus Christ." Today's English Version reads: "But now God's way of putting men right with himself has been revealed and it has nothing to do with the Law . . . but is by faith in Jesus Christ."

Both Jewish and Gentile believers need this righteousness. "All have sinned, and come short of the glory of God." (Rom. 3:23) Adam in his perfection was crowned with glory and honor, but none of his children have enjoyed the glory of human perfection. All have sinned. All are imperfect. Paul's statement in Romans 3:24 carries a beautiful thought: "Being justified freely by his grace." God's grace is his unmerited favor, by his love, by his loving-kindness; for it is because of his great love for us that he arranged for our justification. Therefore, the first prerequisite of our standing before God in righteousness is our Heavenly Father's love for us.

Had it not been for his love, his grace, his great goodness toward us, there would be no opportunity for us to be other than sinners in the sight of God—every one of us; none excepted. This realization brings to our minds the scripture we all love: "For God so loved the world that he gave his only begotten Son." He gave, and we are justified freely, gratuitously, by his grace. The gift of his Son was not without cost to him. It cost him much; it cost him the death of his beloved Son. And it was not without cost to our Lord Jesus; it cost him crucifixion and death. But freely, gratuitously, without cost to us, it opened up a new and living way; a way for us to come back into fellowship and communion with God.

Think for a moment of the love of our Heavenly Father for us! He was the one that was sinned against. It was his instruction that was flouted in the Garden of Eden. It was

the pair who owed so much to him who disobeyed and sinned against him. And yet it was our Father in heaven who made the first overture toward a reconciliation. And at what a cost! He arranged the first step so that those under condemnation could be brought back into fellowship with him. A wonderful expression of love! So God's grace, his loving-kindness, was the first prerequisite in providing the way for our justification. Through his love he provided the "redemption that is in Christ Jesus."

### **By His Blood**

Another prerequisite is found in Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him." We are "justified by his blood," and Romans 3:25, 26 supports the thought that the blood of Christ is necessary for our justification: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

And again, in Ephesians 2:13, we read: "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ." So the blood of Christ is a very important prerequisite to our standing of justification before God. The "sins that are past" (Rom. 3:25) refer, of course, to the adamic sins. The wrath of God (Rom. 5:9) refers to the condemnation of Adam under which all mankind is born.

We recognize that the "blood of Christ" has primary reference to his death. The "life of the flesh is in the blood." (Lev. 17:11) Shed blood results in the death of the life that existed in the body. Thus we understand the ransom sacrifice of Jesus Christ. A life for a life. Jesus died for Adam and thus redeemed him and his race.— I Cor. 15:21, 22

Acts 20:28 reads as follows: "Take heed therefore . . . to feed the church of God, which he [Jesus] hath purchased with his own blood." Now, if we are purchased with Jesus' precious blood, then our relationship with God is certainly dependent upon that purchase price. We cannot separate Christ's sacrifice from salvation. Our salvation depends upon it. In I Peter 1:18, 19 we read: "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as a lamb without blemish and without spot."

The sacrifice of the passover lamb is the type. The pass-over lamb died, the first-born lived. The offering of a life to God is the essential thing in sacrifice and, therefore, blood becomes a symbol of sacrificial death. And the blood of Christ becomes to us the realization that he sacrificed his life for us.

The expression "being . . . justified by his blood" informs us that the ransom is indeed a prerequisite of our justification, and that it plays a very important part in our relationship with God. To us who understand the philosophy of the ransom and the part it plays in our deliverance from God's condemnation, this doctrine becomes a very important truth—a fundamental truth that clearly teaches that our redemption which is from God is through Christ Jesus.

### **By His Resurrection**

Another prerequisite is found in Romans 4:24, 25, which reads: "Jesus our Lord . . . was delivered for our offences, and was raised again for our justification." Christ was "delivered," that is, delivered up in death, for our offences. But had he remained dead, none of the human race could ever be accounted righteous in the sight of God. Therefore, he was raised from death that we might be justified. Let us remember that justification depends upon a change from being at enmity with God to being reconciled to him;

from being under condemnation, to being freed from condemnation.

Hebrews 9:23 speaks of the tabernacle types, and tells how these would give place to "better sacrifices," and then in the 24th verse we read: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." We wish particularly to emphasize the phrase, "now to appear in the presence of God for us." When Christ entered into the presence of God for us he did not have in his possession the blood of a bull, nor the blood of a goat, but he had what his own blood represented, the merit of his ransom sacrifice; the merit of a perfect life that had been laid down in sacrifice for us.

And had he not done that, we would not be justified. John 10:17,18 reads: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

These are the words of Jesus. And how true they were! It was indispensable that he take up that life again in order to accomplish the fruition of his death. "No man taketh it from me," he said. That was not true of Adam. Adam's life had been taken from him because of his disobedience to God's law. But Christ was always obedient to his Father's will; he willingly, gladly, voluntarily laid down his life in sacrifice. His life was his own to give or to keep, but he chose to give it. "I have power to take it again," he said.

This is not to say that Christ raised himself from death; he was raised from the dead by the power of his Heavenly Father. This truth is stated in Acts 2:24, Acts 10:40, and in many other texts of Scripture. And when he was raised

from the dead by the power of the Father to the spirit life, he took again that unforfeited life merit that he had given up in sacrifice; not as literal blood, but as redemptive merit, as purchasing power—as a value to redeem Adam, who had forfeited his life. He took it, and appeared in the presence of God for you and me, as this was necessary before we could be released from adamic condemnation through the “redemption that is in Christ Jesus.”

### **By Faith**

Our next prerequisite is found in Romans 5:1, 2 and 10: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” God’s love, God’s grace in providing a way through the gift of his Son was the first step toward our justification. Christ’s faithfulness even unto death, his resurrection, his appearing in the presence of God for us was the next step toward our justification.

In considering this subject of justification, let us emphasize in our minds the importance of God’s part, and the importance of the part of our Lord Jesus. But we also have a part. Our part is the full exercise of our faith. Faith is an active principle in the life of every child of God. If our faith is inactive, it is “dead, being alone.” (Jas. 2:17) But how do we exercise our faith toward justification? We do so by an enthusiastic consecration of ourselves to God. This faith which moves us to consecration is necessary for our justification. We are “justified by his blood,” and “his blood” is the merit of the ransom sacrifice of Jesus Christ. And for whom can the merit of Jesus Christ be applied? Only for those who have truly consecrated themselves to

God. Through the imputation of Christ's merit, we are covered with the robe of his righteousness, and thus we are acceptable to God through the merit of the Beloved.

Note again the statement of our text: "Therefore being justified by faith, we have peace with God." Not the peace of a tranquil soul, although the peace "of" God is also very important. This text, however, tells us we have peace with God; that is, we are no longer at enmity, no longer in opposition to God. We have now become reconciled; we are at peace with him. This peace of reconciliation is possible only because we have had imputed to us the merit of Christ's blood. We are righteous before God because we are thus covered. Why does the Heavenly Father see us and account us as being righteous, or clean, or right before him? Only because we are covered with the robe of Christ's righteousness!

And only because of this have we been released from condemnation and wrath and made right, or righteous, before God. Thus, we are justified in God's sight. Only those consecrated to God may receive this redemption which is in Christ Jesus, and of them Paul said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) All others are at enmity with God. One of the connotations of the word "peace" in Romans 5:1 is reconciliation. It is the same word that is used in the text, "and on earth peace, good will toward men." (Luke 2:14) We may have thought of this text as referring only to the fact that there would be no more wars or conflicts between nations. It does mean this; but it means more than this. It brings us joy in the realization that the time is coming when there will be reconciliation, or peace, between God and man; and because of that reconciliation there will be "good tidings of great joy, which shall be to all people. For unto you is

born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:10, 11

So again: being justified by faith we have peace, reconciliation, with God, through our Lord Jesus Christ; we are reconciled to God by the death of his Son. We have learned that we are justified “by his blood,” by the imputation of the merit of his sacrifice. Thus we know that the exercise of faith, as we have exercised that faith in consecration, is a prerequisite of partaking of the merit of his sacrifice, and is therefore a prerequisite of our justification.

In Romans 3:26 we read: “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” This is one of the most beautiful texts that the Apostle Paul, under inspiration, has written in his explanation of justification. Several other translations read: “that he might be just and yet the justifier of him who has faith in Jesus.”

Our Heavenly Father was just in sentencing man to death. But if the sentence was just, how could he remove that sentence and still be just? He can do so only because of the ransom sacrifice of Jesus Christ; only because the merit of the ransom is extended to those who have full faith in our Lord Jesus, for he died the Just for the unjust. This text, therefore, emphasizes God’s justice, just as his grace emphasizes his love. But it also emphasizes his eternal and essential consistency. He provides the way whereby we may come to him and be justified, the way that enables him to be just and yet the justifier. He condones nothing. He provides his Son that he can be just and yet be the justifier of the ones made acceptable through faith in the redemption that is in Christ Jesus.

### **God Is for Us**

In Romans 8:31-34 we find this message: “What shall we say then to these things? If God be for us, who can be

against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Here is a specific statement. It is God's elect; that is, the church, the consecrated, whom God justifies during this Gospel Age. In these verses the inspired Apostle Paul presents an important truth. Notice how this is stated in the Emphatic Diaglott: "What shall we say, then, to these things? Since God is for us, who can be against us? Surely he who spared not his own Son, but delivered him up on behalf of us all, how will he not with him also graciously give us all things? Who will bring an accusation against God's chosen ones? Will that God who justifies?" Note that it is God's chosen ones, the elect, the consecrated, whom God justifies. The Diaglott rendering continues: "Who is he who condemns? Will that anointed one who died; and, still more, who has been raised; who also is at the right hand of God, and who intercedes on our behalf?" These words should encourage every child of God!

The subject of justification need not be so difficult to understand as some have thought. Let us keep this beautiful doctrine just as simple as it is presented to us in the Word of God. Let us rejoice in the knowledge that the elect, by virtue of the merit of Christ's blood being imputed to them, are made righteous and acceptable to God. Justification is not a process of being made right, but a right condition already attained.

Does God deal with anyone before his consecration? There is no doubt that he does. Not only are the Scriptures clear on this point, but the experiences of every child of

God confirm that God does deal with those who are in the way of righteousness. The Scriptures say, "No man can come to me [Jesus], except the Father which hath sent me draw him." (John 6:44) Possibly the expression, "the drawings of the Lord," most beautifully expresses the experience of our own lives prior to consecration. Our providences, our experiences, as we sought after the Lord, made us realize that the drawings of God, through the power of his Spirit, were directing us in the way of truth and righteousness. Yes, directing us through his providences toward the act of consecration and to our justification.

In Colossians 1:20-22 we find the following statement: "And, having made peace through the blood of his cross [Please note how this statement harmonizes with what we have been studying], by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven; and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight."

Isn't this a magnificent text with which to conclude this study? But justification is only the beginning, and leads us on to the subject of sanctification. For just as justification changes our status before God, sanctification daily changes us as we grow in grace and in knowledge. Thus we develop as "new creatures" and thus we go on towards the completion of the good work begun in us. Therefore, let us consider indeed, the privilege that we enjoy of being justified in God's sight, and let us also appreciate the privilege that we have of daily sanctification through the power of the truth. "Sanctify them through thy truth: thy word is truth." (John 17:17) At last our day will be done,

and we will hear those longed-for words, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."—Matt. 25:23

We also rejoice in the knowledge that the blood of the cross goes further. It extends the redemption blessings to the world of mankind, so that at the close of the thousand-year reign of Christ and the church all the obedient of earth will have been reconciled to God, and their enmity removed. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10



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## *Worthy the Lamb*

“WORTHY is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them [having been raised from the ‘death’ condition], heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”—Rev. 5:12, 13

These two verses are part of a chapter which, in highly symbolic language, beautifully describes a most wonderful “throne” scene, beyond the veil. The chapter opens picturing the Heavenly Father seated upon the throne, and in his hand a scroll written within and at the back, firmly sealed with seven seals. (Diaglott) That scroll, representing the divine plan of

the ages, known only to the Father, was kept in his own power, until someone should be proved worthy to become its executor, and to carry into effect all God’s eternal plans and purposes.

The symbolism proceeds to show that up to the time when our Lord Jesus completed his ministry at Calvary, no one had ever been found, or proved to be worthy to take up the “divine plan.” But Jesus proved his loyalty to the Heavenly Father by his obedience in humbly divesting himself of his prehuman heavenly spiritual majesty and power, to take man’s estate for the suffering of death.

### **“It Is Finished”**

This is the cry that Jesus uttered upon the cruel cross. (John 19:30, R.V.) He then expired, and in letting go his hold on life, he confidently surrendered it to the Father.

The sufferings and agonies of Jesus in redeeming mankind are now over; the work, long contemplated, long prom-

ised, long expected by prophets and saints, is done. The toils in the ministry; the persecutions and mockeries; the severe Gethsemane experiences and the cross, are ended. Jesus had now fully provided the ransom price for the redemption of the whole human race, by giving his life "a ransom for all."—I Timothy 2:6

The announcement, "It is finished," is truly a marvelous note of victory. But, it may be asked, why should it have been necessary for our Lord to die? Before giving the answer, it should first be noted that the reign of sickness, sorrow, pain, and death are obvious and undeniable facts—and no power of men can bring this dying process to an end.

The Scriptures, however, describe the cause of death, and the divine remedy. It was by the disobedience of one man (Adam) that sin entered into the world, and death by sin; and so death passed upon all. But we rejoice to know that by one man (Christ Jesus) comes the resurrection of the dead. (Romans 5:12-21) This wonderful legal philosophy is also clearly stated in I Co-

rinthians 15:21, 22, Diaglott: "For since through a man [Adam], there is death, through a man, also [the man Christ Jesus], there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life."

### **Supreme Exaltation**

Concerning Jesus, we read in Philippians 2:8-11, Diaglott, "Being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name; in order that in the name of Jesus every knee should bend, of those in heaven, and of those on earth, and of those beneath; and every tongue confess that Jesus Christ is Lord, for the glory of God the Father."

The word "therefore" (meaning "for this reason") in the preceding scripture, is very significant, because in view of the fact that Jesus was obedient unto the death of the cross, "therefore God supremely exalted him."

However, this was but part of a succession of rich spirit-

ual blessings which result from our dear Lord's faithfulness unto death. We read in Acts 2:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."

Nothing like this had ever happened before in connection with fallen humanity. What a grand sequence of events! The promised "Comforter," the Holy Spirit, had come, strengthening, comforting, and enlightening the faithful followers of Jesus concerning God's plans and purposes, as recorded in the Scriptures. Through the medium of this holy influence they were begotten to sonship with God; and from that day of Pentecost until now, the fully consecrated children of God are similarly begotten by the Holy Spirit, through the sacred Word of truth.

### **Inexpressible Love**

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them

unto us by his Spirit." (I Cor. 2:9,10) As a result of this wonderful Holy Spirit, rich blessings become possible, as never before. And they become operative, in their own due time, as the result of the ministry and sublime sacrifice of Jesus at Calvary.

Thus we learn of the high calling of God in Christ Jesus to an immortal inheritance, incorruptible, in heaven; the invitation to be members of The Christ, Jesus the Head and the church his body; to sit with Jesus in his throne, and to reign with him for the blessing of all the families of the earth. We learn that the risen, highly exalted Lord Jesus will unlock the great prisonhouse of death, and set the prisoners free; that all who are in their graves shall hear his voice, and shall come forth.—John 5:28, 29

In him there will be the fulfilment of all the promised restitution blessings (Acts 3: 20, 21), even to the complete establishment of the glorious kingdom of God in the earth, which will never pass away. Then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.

"Worthy the Lamb" that died, they cry,  
To be exalted thus;  
"Worthy the Lamb," our hearts reply  
For he was slain for us.

### Sacrificial Love

"By this we have known love," declared the Apostle John; "Because he laid down his life on our behalf; and we ought to lay down our lives for the brethren." (I John 3:16, Diag.) And it was the same apostle who said, "God so loved the world, that he gave his only begotten Son [his most treasured possession], that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

And to us the exhortation comes, "Become therefore imitators of God, as beloved children; and walk in love, even as the Anointed One loved us, and delivered himself up on our behalf, an offering and a sacrifice to God." (Eph. 5:1, 2, Diag.) The qualities of "faith" and "hope" in the Lord and his Holy Word are, of course, essentials; but we must have also that self-

sacrificing love of God, and of the Lord Jesus.

This high form of love is the very pinnacle of our being as followers of the Master; it is the glorious height of our attainments (by divine grace) in being conformed to his likeness. If we have this kind of love continually dwelling in our hearts richly, then its varied effects can, and will, be seen by those around us. This quality is a beautiful fruit of the Holy Spirit (Gal. 5:22); and we are urged to be filled with the Spirit (Eph. 5:18), and also to "put on love; it is the bond of the completeness." (Col. 3:14, Diag.) It is that which binds or unites all the other graces of Christian character, and so renders a sublime completeness.

As indicated by the Apostle Paul in II Corinthians 5:14, it is the love of Christ that "constraineth" us; or, according to the Greek, it is the love of Christ that "holds us togeth-

er." Here is a beautiful oneness, a wondrous fellowship. All begotten, quickened, guided, and strengthened by the same Holy Spirit. All gratefully rejoicing in the love of Christ, which holds them to him, and to one another. What a grand foretaste of that sacred, heavenly oneness beyond the veil, when, as the completed "bride" of Christ, all will be united with their beloved Bridegroom upon the divine plane!

#### **The Faithful Give Diligence**

Looking back to the days of the apostles, we find that this particular hope was fixed firmly in the zealous Apostle Paul's mind. To be "with Christ"—this was the apostle's earnest desire.—Phil. 1:23, Diag.

All the fully consecrated children of God should also earnestly desire to be "with Christ," and yet, like Paul, be perfectly willing to "remain in the flesh" (vs. 24) for a time, zealously active in the Master's service, if that be the divine will. To Paul, the great honour of being called to joint-heirship with Christ in the kingdom was worthy of every sacrifice and every effort that he could possibly

put forth. And he did diligently "press along the line, towards the prize of the high calling of God by Christ Jesus."—Phil. 3:14, Diag.

The apostle was indeed faithful and, when getting towards the end of his third missionary journey, he courageously testified, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24

At a later period, when he was a prisoner in Rome, and the end of his earthly pilgrimage seemed to be in sight, he wrote these words to Timothy: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."—II Tim. 4:6-8

## Eride and Bridegroom

All the prospective members of the "bride" of Christ will, if faithful, not only behold their Bridegroom's glory, but will also share with him in his glorious kingdom reign. It will be then—when the "completed" bride, having "made herself ready" (Rev. 19:7), is glorified with her beloved Lord—that they will speak mightily unto all the nations in the interests of the earthly phase of God's marvellous kingdom.

Then the "Spirit and the bride" shall say, "Come!" and "whosoever will," world-wide, will be lovingly invited to come and "take the water of life freely."—Rev. 22:17

We surely value most highly, and look forward with joyful anticipation to that glorious "first resurrection," not far distant, and being "with Christ" for all eternity! And to us the exhortation comes, from Jesus: "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21

Jesus is worthy to receive  
Honour and power divine;  
And blessings, more than we can give,  
Be, Lord, forever thine.

Let all creation join in one  
To bless the sacred name  
Of him that sits upon the throne  
And to adore the Lamb.

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## BRITISH SPEAKERS' APPOINTMENTS

	J. H. MURRAY	Lincoln	28
Belfast	Sept. 6, 7	Dewsbury	(Sat.) Oct. 4
Dublin	8, 9	E. T. NADAL	
Gorticar	10, 11	Latchford	(Sat.) Oct. 18
Londonderry	12-14	Dewsbury	(Sat.) 25
Glasgow	21	C. SMITH	
		Latchford	Sept. 21

LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

# ***Vineyard Echoes***

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## **Portrush Convention, 1969**

ONCE more at Whitsuntide, May 24-26, brethren gathered from near and far to join in worship and fellowship at Portrush, Northern Ireland, where the Irish friends had, as usual, prepared things both temporal and spiritual, with loving care, to ensure that the maximum blessing and comfort should be enjoyed by their "guests."

Despite the troubled conditions in Northern Ireland, the brethren there had gone forward with their plans for the convention in quiet assurance and faith that their labour of love would be rewarded, and this proved to be the case, as brethren from many parts of the British Isles, as well as from the U. S. A. and Canada gathered in happy fellowship.

Brethren from England, Ireland, and the U. S. A. ministered to the spiritual needs of the convention, while the temporal necessities were abundantly provided by the Irish friends in a true spirit of loving hospitality.

### **A Foretaste**

The convention proper was scheduled to commence with tea on Saturday, 24th May, but as quite a number of friends had gathered by the previous evening, a "foretaste" meeting was arranged, at which one of the visiting brethren spoke on the subject of "Jesus Only." This was a very beautiful and spiritual presentation of lessons to be learned from the wonderful vision of the transfiguration. The lessons derived from the dramatic demonstration of Jesus in

glorious raiment, flanked by Moses and Elijah, were pointed out with telling effect, and the culminating exhortation was vividly summed up in the closing scene, when the glory of the vision faded and the wondering disciples "saw no man, save Jesus only." So we, by faith, see the glory and majesty of the coming King, but before the vision is finally fulfilled we must play our part in suffering with him, that we may reign with him. For us, as with Peter, James, and John, the life of sacrifice calls for a singleness of purpose which expresses itself so very beautifully in the words, "Jesus Only."

### **Opening Sessions**

Saturday saw the opening of the convention proper with tea, followed by a brief word of welcome by Brother T. Lang of Londonderry, on behalf of the Irish brethren. He called to mind the exhortation of Scripture that the Lord's people should gather together in fellowship, and exhorted all to participate to the full in the provision our Heavenly Father had made for spiritual enjoyment at this convention.

The first discourse was entitled, "Things We Must Know." Based on the words of the Apostle Paul in Philip-pians 3:10, emphasis was placed upon the personal relationship existing between our Lord and his followers, a relationship underlined by one translation of the text which speaks of "perceiving and recognising and understanding the wonders of his person, and progressively becoming more intimately acquainted with him." This, it was suggested, encompassed much more than doctrine, important as that was. It involved the revelation of divine character, "the light of the knowledge of the glory of God in the face of Jesus Christ." This intimate personal knowledge and relationship was that to which Paul referred when he exclaimed, "That I may know him, and the power of his resurrection." The realization of divine glory and

power manifested in our Lord's life and work enabled Paul to rejoice in the privilege of sharing his sufferings and finally being made conformable to his death. These were things Paul knew, and we too must know them if we would be faithful to our covenant of sacrifice.

### **Examples of Faith**

Sunday opened with the discussion of the Manna for the day, and the reading of greetings from classes and brethren in many parts of the British Isles and abroad.

This was followed by a discourse on "Examples of Faith," based on the words of James 2:18. So wonderful are the signs of the times in which we live, it might almost seem that we can do without faith, yet it still remains true that "we walk by faith and not by sight." Faith which does not lead to activity in the Lord's service, where possible, is worthless, as James points out, and faith must inspire obedience to God's will if we would be acceptable to him. It was noted how severely Abraham's faith was tested when he was required to leave his home and his people and go to an unknown land; then again, the apparent delay in the birth of the seed of promise, and later the command to sacrifice that son—these were great tests of faith. We too are called upon to leave all and go into the land of consecration, where tests of faith must be applied if we are to prove our worthiness to suffer with our dear Lord, and finally to reign with him.

The whole of the Sunday afternoon was given over to prayer, praise, and testimony, and many brethren spoke of the blessings received at our Heavenly Father's hands as they endeavoured to press on in the narrow way and hold fast to the precious promises set forth in his Word.

### **"Let Us Run"**

The first evening discourse on Sunday was an exhortation to run! "Know ye not that they which run in a race

run all, but one receiveth the prize." This revealed the urgency of the race. We are God's men, said the speaker, and we should bear in mind the great honour attached to our calling. Abraham ran to meet the three men who came to visit him, and he ran to fetch a calf to give them hospitality. David said, "I have chosen the way of truth. . . . I will run the way of thy commandments." (Ps. 119:30, 32) We are in the running from the time we give our hearts to the Lord. The course is marked out for us; we must "run with patience the race set before us" in order that finally we may receive the prize of the high calling of God in Christ Jesus.

### **Our Great High Priest**

Sunday's closing discourse reminded us of our Lord's wonderful work as our great High Priest and burden-bearer. He was tempted as a "new creature" in all points, as we are. In his temptation in the wilderness he no doubt spent much time in prayer and study, and this would fortify him against the Adversary, who sought to turn him from his faithfulness to God. It is vitally necessary for us, as it was with our Lord, to give time and effort in preparation for the service we are called upon to undertake. Just as our Lord did not use the power given him by the Father for his own protection and comfort, neither should we use our privileges for selfish ends. Jesus' delight was in doing the Father's will; and as our great High Priest he helps and inspires us to use truth, and our privileges of service, to the glory of our Heavenly Father.

### **Immersion Service**

The last day of the convention opened with a baptismal service, at which a sister from Nottingham symbolised her consecration by water immersion. The service was simply and reverently conducted, and all present rejoiced to witness the faithfulness of one who, by this solemn act, testi-

fied to her submission to the will and calling of our gracious Heavenly Father.

Following the immersion service came a most helpful talk on "The Epistle of Christ," based on Paul's words in II Corinthians 3:3. God's people, said the speaker, are the epistle of which our Father himself is the Author. The hearts of the consecrated form the material upon which God's epistle is written, and the subject matter is Christ. We become part of this epistle by God's grace; he establishes and seals us. (II Cor. 1:21, 22) Our hearts must be entirely submitted to him—clean and impressionable. Truth must enter the heart and transform the whole being, so that what the Lord writes inwardly is expressed outwardly. If we are true epistles we shall eventually, as Paul expresses it, be "known and read of all men."

#### **Following Instructions**

"When thou vowest a vow unto God, defer not to pay it. . . . Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." With these words from Ecclesiastes 5:4, 5, we were introduced to the last lesson of the convention, a lesson in obedience. Doctrine, service, and character development are all important parts of our Christian life, and are closely related. If in all these aspects of our work we follow instructions, we shall find that a great deal of responsibility is taken from our shoulders by our Heavenly Father himself, for he is always prepared to accept responsibility for that which he requires of us. Disobedience to instructions, on the other hand, brings suffering and punishment, for this would be an infringement of our vow of consecration. God's promise to Abraham that in him and his seed all the families of the earth would be blessed, presents the scope and extent of the divine purpose, and we, with our Lord, as that seed of promise, must follow instructions if we are to prove faithful and share in the great work of restitution.

The convention closed with a second testimony meeting, at which many expressed their deep appreciation of the rich blessings received from the fellowship and ministry provided in yet another "happiest ever" gathering of the Lord's people in the delightful environment of our well-loved Portrush.

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## Witnessing in the Libraries

A LETTER from Brother Miles S. FitzPatrick, of Bremer-ton, Washington, gives a very encouraging report of efforts being made to place the children's book, "God's Promises Come True," in public libraries. Brother FitzPatrick writes:

"Dear Brethren: Loving greetings in our precious Lord! Enclosed you will find copies of letters sent to sisters in Port Angeles, Washington, from libraries that have received the book 'God's Promises Come True' as a gift from them. Their project was started by the daughter, Mrs. Dick Ray, sending a 'God's Promises' book to their home city library as a gift in memory of her deceased father. It was so graciously accepted that the gift books continued to go out to other libraries in the state, and one even reached a library in Arizona when they vacationed there last year. So far fifteen 'God's Promises' have been placed. As so much appreciation has been shown we thought you would like to know this, that the idea of 'God's Promises Come True' being sent to libraries could be shared with your readers, perhaps in your annual report of witness work. How wonderful that the witness work is still going on! Warmest Christian love to you all, and his richest blessing be your portion."

We are indeed glad to hear about this effort, and happy to pass it on. In writing us about it, Brother FitzPatrick enclosed copies of some of the letters received from libraries in response to the offer to furnish the book. The children's librarian of the Walla Walla Public Library wrote:

"Thank you for your letter. The Young Readers' Room would be very happy to receive the gift of the book, 'God's Promises Come True.' I will personally see that it comes to the attention of the children who visit the library when it is added to the collection, and know that it will be so very worthwhile. Thank you for your kind remembrance!"

From the Chehalis Public Library: "On behalf of the Library Board I want to thank you for the gift of the children's book, 'God's Promises Come True.' It is now on the shelves of our children's room, and we hope that it will circulate often."

So here again is another opportunity of making known the glad tidings of the kingdom. Jesus said to his disciples, "Ye are the light of the world." (Matt. 5:14) This has been the position of all the footstep followers of the Master throughout the age, and still is. And how faithful these have been in finding ways and means of letting their light shine—that glorious light of the Gospel. May we ever keep on the alert to use every opportunity we can find to show forth the praises of him who has called us out of darkness into his marvelous light.

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**CHANGE OF ADDRESS FOR DAWN FILM SERVICE**

The new address of the Dawn Film Service is Dawn Films,  
1611 The Midway, Glendale, California 91208.

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# Encouraging Letters

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## Comforted

Dear Friends: I received your booklet, "Hope," at the time my husband died. I have read and re-read it, and have marked it, and looked up all the Scripture quotations. I don't know how to thank you for the comfort received from this booklet. Please send me a copy of the booklet, "God and Reason." I will pass "Hope" on to another widow to read.—Michigan

## Inspired

Dear "Frank and Ernest": I listen to your programme every

Sunday morning. It has really inspired me, and I would like you to send me, "Life After Death," "The Truth About Hell," and "God's Plan." Thanking you in advance.—Virgin Islands

## Starts Week Right

Dear Sirs: Please may I have a copy of your booklet, "Jesus, the World's Savior," that you mentioned in your beautiful TV program, The Bible Answers. I do appreciate this presentation of Bible truths and fulfilment of prophecies—seems to start the week right for me.—Canada



## FREEDOM FROM FEAR

To be discussed by

### 'FRANK and ERNEST'

WQTE—560 kc.—10:30 A.M.  
Sunday, September 21

Tune in this informative discussion, and send for a free copy of the booklet, "Our Lord's Return." Address:

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## For Your Newspaper

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

**OCTOBER SPECIAL:** On Sunday, October 19, "Frank and Ernest" will discuss the topic, "When a Man Dies." This is a subject of vital interest to every thinking person. Special circulars will be furnished free for announcing this discussion. Send for as many as you can use. Address, The Dawn, East Rutherford, New Jersey 07073

# Speakers' Appointments

## Ministering the Glorious Gospel of Christ

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

### SAM BAKER

New York, N. Y.	Sept. 1
West Newton, Pa.	2
Indianapolis, Ind.	4
St. Louis, Mo.	6, 7
Kansas City, Mo.	9
St. Joseph, Mo.	10
New Albany, Ind.	12
Cincinnati, Ohio	14, 15
Piqua, Ohio	16
Toledo, Ohio	17
Chatham, Ont.	21

### L. PAUL DAVIS

Freiburg, Germany	Sept. 7
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### O. D. DEIFER

Pottstown, Pa.	Sept. 28
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### G. HOMER HAMLIN

Hartford, Conn.	Sept. 14
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### G. M. JEUCK

Allentown, Pa.	Sept. 21
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### A. H. KRUMPOLT

Paterson, N. J.	Sept. 21
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### R. J. KRUPA

St. Louis, Mo.	Sept. 6, 7
Pittsburgh, Pa.	20, 21

### J. Y. MAC AULAY

Sayville, N. Y.	Sept. 7
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### M. C. MITCHELL

Minneapolis, Minn.	Sept. 1
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### HARRY PASSIOS

New York, N. Y.	Sept. 1
Rutherford, N. J.	3
New Haven, Conn.	4
Waterbury, Conn.	5
Agawam, Mass.	7
New Bedford, Mass.	8
Somerset, N. H.	10
Boston, Mass.	14
Hartford, Conn.	15
Allentown, Pa.	16
Pittsburgh, Pa.	20, 21

### E. K. PENROSE

San Diego, Calif.	Sept. 1
Los Angeles Area	2-7
Bakersfield, Calif.	8
San Luis Obispo, Calif.	9
Fresno, Calif.	10
Palo Alto, Calif.	11
San Francisco, Calif.	14
Antioch, Calif.	15

Sacramento, Calif.	16	LEO POST	
Chico, Calif.	17	Baltimore, Md.	Sept. 14
Salem, Oreg.	19	Philadelphia, Pa.	14
Portland, Oreg.	21		
The Dalles, Oreg.	22	RICHARD SURACI	
Clarkston, Wash.	23	New London, Conn.	Sept. 21
Spokane, Wash.	24		
Sagle, Idaho	25	H. J. TIEMEYER	
Wenatchee, Wash.	26	New Haven, Conn.	Sept. 14
Tacoma, Wash.	28	Waterbury, Conn.	14
Bremerton, Wash.	29	C. R. WEIDA	
		York, Pa.	Sept. 28



Due to The Dawn being printed early because of the General Convention the Local Ecclesia Assignments arrived too late for listing.

## How True

“We believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience. (Acts 26:9) Truth-seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain of truth—God’s Word. And no religious teaching should have weight except as it guides the truth-seeker to that fountain.”—“The Divine Plan of the Ages,” page 12

# Conventions

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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.

**JACKSON, MICH., Aug. 30-Sept. 1**  
YMCA, 127 W. Wesley St. Mrs. Ralph Gaunt, 510 Golf Ave.

**MINNEAPOLIS, MINN., Aug. 30-Sept. 1**—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

**NEW YORK, N. Y., Aug. 30-Sept. 1**  
—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blouvelt Road, Nanuet, N. Y.

**SAN DIEGO, CALIF., Aug. 30-Sept. 1**  
—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

**SEATTLE, WASH., Aug. 30-Sept. 1**—Norway Center, 300 Third Ave. W. Mrs. John Keith, 22515 95th Place W., Edmonds, Wash.

**\*ST. LOUIS, MO., Sept. 6, 7**—Gateway Hotel, Ninth and Washington Ave. Mrs. D. E. Prutzman, 2035 Jannette Drive.

**MINNEAPOLIS, MINN., Sept. 7**—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**PITTSBURGH, PA., Sept. 20, 21**—Bellevue YMCA, North Borough Branch, 629 Lincoln Ave. Mr. Carl S. Boughton, 126 Slater Drive.

**CHATHAM, ONT., Sept. 21**—Mrs. Louise F. Croucher, 100 Poplar St., Apt. 30-B.

**CINCINNATI, OHIO, Sept. 21**—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

**CHICAGO, ILL., Sept. 28**—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

**DETROIT, MICH., Sept. 28**—Mc Gregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

**BUFFALO, N. Y., Oct. 4, 5**—Sweet Home Masonic Hall, Sweet Home Road and Sheridan Drive. Mr. Stanley T. Koszka, 670 Union Road.

**GRAND RAPIDS, MICH., Oct. 4, 5**—Walker Junior High School, 4252 Three Mile Rd., N. W. Mrs. Bernard Fuerst, 804 Conger St., N. E.

**AGAWAM, MASS., Oct. 5**—Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

**PIQUA, OHIO, Oct. 5**—YWCA, 418 N. Wayne St. Mrs. I. J. Peddemors, 222 Walker St.

**SAN LUIS OBISPO, CALIF., Oct. 11, 12**  
—Odd Fellows Hall, 520 Dana St. Mrs. George H. Croker, 2845 Broad St.

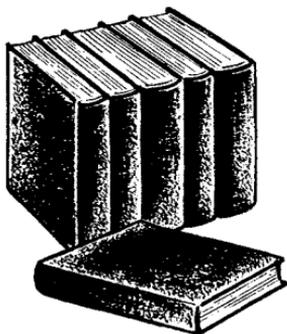
**CINCINNATI, OHIO, Oct. 18, 19**

**MILWAUKEE, WIS., Oct. 18, 19**

**CLEVELAND, OHIO, Oct. 19**

**NEW LONDON, CONN., Oct. 19**

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

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

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

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

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

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

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