

a herald of Christ's presence

THE DAWN

"OF THE INCREASE OF
HIS GOVERNMENT
AND PEACE THERE
SHALL BE NO END, ...
UPON HIS KINGDOM,
TO ORDER IT, AND TO
ESTABLISH IT WITH
JUDGMENT AND
JUSTICE."

—Isaiah 9:7

August 1967

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Israel in the News

THE story of the rebirth of Israel as a nation in 1948 is well known. The Israelites were taken captive to Babylon by Nebuchadnezzar in 606 B.C. This Gentile king had besieged Jerusalem and taken away the liberty of the Israelites nineteen years before this, which was in the third year of the reign of Jehoiakim. Jehoiakim reigned as a puppet over Israel for eight years after this, and then Nebuchadnezzar made Zedekiah king instead of Jehoiakim. Zedekiah reigned eleven years in all; then he was dethroned and, together with the remainder of the Israelites, was taken into captivity.—II Chron. 36:5, 11

They were held captive in Babylon for seventy years, and then, under a decree by Cyrus, were permitted to return to their land. They rebuilt Jerusalem and their temple but continued to remain a subject people. At the time of our Lord's first advent, the Israelites were in bondage to the Roman Empire. Jesus referred to this, and said that they would continue to be trodden down by the Gentiles until "the times of the Gentiles" would be fulfilled.—Luke 21:24

In A. D. 70-73 the Roman armies destroyed Jerusalem, and the scattering of the Israelites to the far corners of the earth began. For more than nineteen centuries they were a people without a home, and without a national existence. Events following the first World War finally led to a change in their status; for, as we have noted, in 1948 Israel again became a nation, and, most significantly, a free nation, no longer "trodden down" by the Gentiles. Indeed, in due course, this new nation of Israel became a member of the United Nations. Thus has Jesus' prophecy been fulfilled.—Luke 21:24

Regathering Foretold

The scattering of the Israelites among the nations of earth was foretold by God's prophets, as was also their regathering to the land which God promised to their father, Abraham—the land of Canaan. Concerning their regathering, the Lord promised, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9:14, 15

From the standpoint of human understanding, one would think that, when the time came for the Lord to fulfil this and similar promises made to his ancient people Israel, it would mean a time of great rejoicing and peace for them; but on the whole this has not thus far been the case. The prophecies point out that, instead, it would mean a great deal of trouble and anxiety for them. On this point we quote another promise of God: "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words which the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:3-7

The experiences of the Israelites ever since they began to repossess their Promised Land have confirmed the accuracy of this prophecy. They have indeed heard a voice of trembling, "of fear, and not of peace." When, under a League of Nations mandate, administered by Great Britain, the Israelites began to rebuild their country, the prospects looked bright, but only for

a little while. England had made promises to the Arab nations as well as to Israel; so the situation became too difficult to administer the mandate, and finally it was withdrawn and all immigration to the Holy Land was officially halted.

This was shortly before the outbreak of the second World War in 1939. There also came the horrible persecutions of the Jews by Hitler and his henchmen. This aroused the sympathy of the Western world, which took up the Jewish cause as its own. The displaced Jews of Europe began going to Palestine in defiance of the British immigration ban. Finally the British were forced to give up even trying to govern the country, and they turned it over to the United Nations. The UN, in an endeavor to satisfy both Jews and Arabs, partitioned the land, giving part of it to Abraham's descendants through Isaac—the Jews—and part to his descendants through Ishmael—the Arabs. It was on May 14, 1948, that Ben Gurion read a 979-word pronouncement declaring Israel an independent Jewish State.

More Fear and Trembling

Many long and fearful years elapsed during these developments in the Holy Land, and much bloodshed. Nor has the situation changed since. Israel was ringed by Arab nations whose avowed purpose was to destroy this newborn nation and to take back the land which they considered theirs. Through the years there was a tremendous build-up of armament, and the training of military forces, both by the Arabs and by Israel. There were almost innumerable border raids by one side or the other. There was one war-size clash in 1956, when in a few days Israel defeated Egyptian aggression. There was a constant fear and trembling on the part of this little nation which God was replanting in the Land of Promise.

In the latter part of May and early in June of this year, the condition intensified. The threatenings erupted into a brief war, in which Israel again quickly defeated her Arab enemies. But this has not ended the threat of danger to the nation of Israel. The controversy between the Arabs and the Israelites continues.

With Great Fury

Here is another prophecy of Israel's regathering. We quote: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—Ezek. 20:33-37

There seems no mistaking the meaning of this prophecy that great "fury" would come upon Israel when the time came for the Lord to exercise his providences in regathering them from all the various countries where they had been scattered. And how aptly their present situation is described by the expression "wilderness of the people." They have indeed been brought into a "wilderness," which the Lord here compares to the wilderness into which he brought them when they were delivered from Egyptian bondage.

The "wilderness of the people," into which the Lord has led his people, might suggest that the Israelites today are in much the same position as the remainder of the world, concerning which Jesus foretold that their hearts would be filled with fear as they looked ahead to the things coming upon the earth. (Luke 21:26) All nations are in this "wilderness" together, and all are seeking, but never finding, solutions to the many problems with which they are surrounded. We know, of course, that in his due time the Lord will solve Israel's problems, as well as the problems of all mankind; but Israel does not yet know this, nor do the Gentile nations know it.

At present, as the Lord points out in this remarkable prophecy, he is causing his people to "pass under the rod" and preparing them to enter into the "bond of the covenant." This is evidently

a reference to the New Covenant which the Lord has promised to make "with the house of Israel and with the house of Judah." (Jer. 31:31-34) It is in preparation for making this covenant with his typical people that the Lord has been, with "fury," gathering them from the four corners of the earth and causing them to pass under his disciplining rod for many years.

Gentile Nations Gathered

Further details concerning the time of Israel's gathering are pointed out to us by the Lord through the Prophet Joel. We quote: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2

The gathering of "all nations" is described more in detail later in the chapter. Verses 9 to 11 read, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [Gentiles], and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord."

This is clearly a warlike gathering of the Gentile nations, which has taken place in our generation, and is continuing. The importance of this item of the prophecy is that it is shown to take place "in those days, and in that time," when the Lord is regathering Israel from her captivity among the nations. How accurately both aspects of this prophecy are being fulfilled!

Another identifying point in this prophecy is its reference to the division of the Promised Land. They have "parted my land," the Lord declares. We have already noted this detail in connection with Israel's experiences in repossessing the Land of Promise. And here the Lord informs us that he is not satisfied with this arrangement and that he has a controversy with the nations concerning it.

Just what form this controversy will take as its details unfold we do not know. However, we are assured that eventually the entire Promised Land will be in possession of the Israelites, for this is God's promise to them through their father, Abraham. God's purposes unfold slowly at times, and as students of his Word of prophecy we should wait to see what the details will be rather than speculate and probably be wrong.

"Jacob's Trouble"

In the prophecy of Jeremiah 30:3-7, previously quoted, the travail of the Israelites in connection with their restoration to the land is described as "Jacob's trouble." (vs. 7) Most students of prophecy apply this expression to the final climax of the tempestuous experiences of the returning captives, when the Lord will intervene to rescue them from the destroying armies of their enemies. Through the Prophet Zechariah the Lord said, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:2, 3

What seems to be another reference to this same climax of trouble is found in the prophecy of Ezekiel. Chapter 38 tells of a mighty force from the north, under the leadership of a symbolic character called "Gog," which moves against restored Israel. In verses 9 to 12, God's message to Gog is: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . . It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, 'I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.' To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle

and goods, that dwell in the midst of the land.” (See R. S. V. and Moffatt)

This could indicate that there will yet be a negotiated peace settlement between Israel and her enemies, and that she will feel a sense of security just prior to the time she is attacked by Gog and his forces. Only the fulfilment of this prophecy will reveal the details of what it implies. The fact is, however, that there will be a final attack upon the Israelites who have been regathered from the nations, and that while, to begin with, the situation will look hopeless for them, the Lord will intervene and their enemies will be scattered. We quote: “It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: and every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.”—vss. 18-23

Manifestly much of this language is symbolic, but it unmistakably gives the thought that when this mighty horde attacks the Israelites, the Lord will intervene to save his people, although Zechariah 14:2, 3 indicates that this will not occur until after his ancient people have suffered a severe setback and the situation becomes hopeless apart from the Lord’s help. It will be then

that the Lord will fight for his people as he did in the ancient past, and they will be delivered.

The exact manner in which divine intervention will take place is not important for us to know now. What the prophecy does make plain is that the nations involved will recognize what has occurred, and that as a result their eyes will be opened to behold the glory and power of the Lord. This will include the Israelites themselves, for we read, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord, the holy One in Israel."—Ezek. 39:7

Thus Israel will be saved out of "Jacob's trouble." The fact that the Israelites themselves, as well as their Gentile enemies, will have their eyes opened by the experience, to recognize the glory of the Lord, would indicate that at this point the authority of Messiah's kingdom will become manifest throughout the earth. It will be then that the Lord will say to the raging nations, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth."—Ps. 46:10

Referring to the regathered Israelites, the Lord says, "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezek. 39:27-29

Thus will be marked the beginning of messianic kingdom blessings. It will probably be at about this juncture that the prophets and other worthy ones of ancient times will be awakened from the sleep of death, and will be made "princes in all the earth." (Ps. 45:16) These will be the human representatives of the divine Christ. (Matt. 8:11; Luke 13:28; Heb. 11:39, 40)

When Abraham, Isaac, Jacob, and all the Ancient Worthies have been resurrected and shall appear among the regathered Israelites, their superior mental powers will speedily distinguish them from others. Their perfect minds will quickly grasp present-day knowledge and inventions. They will be outstanding in many ways, as was the man Christ Jesus, of whom the people wondered concerning his knowledge of literary matters, "having never learned."—John 7:15

Israel's long-cherished hopes of the kingdom will meantime be reviving among those who, from respect for the promises, shall have regathered to Palestine. When to these the Ancient Worthies shall declare their resurrection and the form of righteous government to be established, the plan will undoubtedly be promptly recognized as of the Lord; and when they shall learn that the real kingdom over them is the spiritual, and that Jesus the crucified is the King, and when mentally, with the eye of faith, they shall look upon him whom they pierced—then "they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem." And God "will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."—Zech. 12:10, 11

The divine power of the spiritual phase of the kingdom, operating through its human representatives, will extend the influence of Messiah's kingdom to the uttermost parts of the earth, establishing peace between God and men, and this will be naturally followed by peace among men—and not only peace, but health and life as well. And the life-giving blessings of the kingdom will extend into the grave, awakening those who have died—all who have died, whether by sickness, by accident, or on the battlefield, whether of Israel or of other parts of the world.

The events of Israel in the news today are indications that this glorious climax of the divine plan for all Israel and for all the peoples of earth is drawing near. Let us be glad for the happy outcome which is promised!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham	WBRC-TV	Channel 6
Saturdays,	5:30 a.m.	
Decatur	WMSL-TV	Channel 23
Saturdays,	(Time to be announced.)	
Florence	WOWL-TV	Channel 15
Sundays,	11:00 a.m.	
Montgomery	WCOV-TV	Channel 20
Sundays,	8:30 a.m.	

ARIZONA

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

ARKANSAS

Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Clovis	KAIL-TV	Channel 53
Sundays,	8:00 p.m.	
Hollywood	KLXA-TV	Channel 40
Sundays,	11:00 a.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
Sundays,	8:30 p.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	7:00 a.m.	
San Francisco	KSAN-TV	Channel 43
Sundays,	11:00 a.m.	
San Jose	KNTV-TV	Channel 11
Sun., Tues, Thurs, Fri.,	8:00 a.m.	
Visalia	KICU-TV	Channel 43
Sundays,	11:00 a.m.	

CONNECTICUT

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

DISTRICT OF COLUMBIA

Washington	WOOK-TV	Channel 14
Sundays,	(Time to be announced.)	

FLORIDA

Jacksonville	WJKS-TV	Channel 17
Sundays,	8:30 a.m.	

HAWAII

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

ILLINOIS

Moline	WQAD-TV	Channel 8
Sundays,	11:30 a.m.	

INDIANA

Terre Haute	WTHI-TV	Channel 10
Alternate	Sundays,	12:00 noon.

MASSACHUSETTS

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

MINNESOTA

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

MISSISSIPPI

Biloxi	WLOX-TV	
Sundays,	1:00 p.m.	
Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	

NEVADA

Reno	KTVN-TV	
Sundays,	(Time to be announced.)	

NEW MEXICO

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

TV BROADCAST

NEW YORK			El Paso	KTSM-TV	Channel 9
Binghamton	WNBF-TV	Channel 12	Sundays,	10:00 a.m.	
Sundays,	8:00 a.m.		Odessa	KOSA-TV	Channel 17
OHIO			Sundays,	10:00 a.m.	
Cambridge	WHIZ-TV	Channel 80	Port Arthur	KJAC-TV	
Sundays,	9:30 a.m.		Sundays,	(Time to be announced.)	
Cincinnati	WCPO-TV	Channel 9	San Antonio	KWEX-TV	
Thursdays,	1:30 a.m.		Sundays,	3:15 p.m.	
Columbus	WBNS-TV	Channel 10	UTAH		
Saturdays,	7:30 a.m.		Salt Lake City	KUTV	Channel 2
Coshocton	WHIZ-TV	Channel 71	Sundays,	10:00 a.m.	
Sundays,	9:30 a.m.		VIRGINIA		
Kettering	WKTR-TV	Channel 16	Roanoke	WRFT-TV	
Sundays,	3:30 p.m.		Sundays,	12:00 p.m.	
Zanesville	WHIZ-TV	Channel 18	WEST VIRGINIA		
Sundays,	9:30 a.m.		Fairmont	WDTV	
PENNSYLVANIA			Sundays,	1:00 p.m.	
Lebanon	WLYH-TV	Channel 15	Huntington	WHTN-TV	Channel 13
Sundays,	11:30 a.m.		Mondays,	7:30 a.m.	
SOUTH CAROLINA			Oak Hill	WOAY-TV	Channel 4
Anderson	WAIM-TV	Channel 40	Fridays,	(Time to be announced)	
Mondays,	(Time to be announced.)		Weston	WDTV-TV	Channel 5
SOUTH DAKOTA			Sundays,	12:30 p.m.	
Aberdeen	KXAB-TV	Channel 9	WISCONSIN		
Sundays,	10:30 a.m.		Milwaukee	WITI-TV	Channel 6
TEXAS			Sundays,	11:30 a.m.	
Big Spring	KWAB-TV	Channel 4	BERMUDA		
(Day and time to be announced.)			Hamilton	ZFB-TV	Channel
			Sundays,	11:00 p.m.	

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO		PHILIPPINES	
Denver	KFSC 1220 8:45 a.m.	Zamboanga City	DXJW 9:45 p.m.
PARAGUAY		SURINAM	
Asuncion		Paramaribo	620 Tuesdays, 8:15 p.m.
Z. P. 9 Comuneros	970 kc. 10:15 a.m.	URUGUAY	
PERU		Montevideo	Radio El Espectador 810 kc.
Lima	Radio America 7:00 p.m.	Fridays,	2:15 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green 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 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEB	1300	9:00 a.m.
Buffalo-Niagara Falls	WHLD	1270	12:00 noon
Kingston	WBAZ	1550	9:45 a.m.
New York	WJRZ	970	9:30 a.m.

NORTH CAROLINA

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

OHIO

Akron-Canton	WHLO	640	7:45 a.m.
Cincinnati	WNOP	740	9:10 a.m.
Columbus	WBNS	1460	10:05 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	6:45 a.m.
Cleveland (Sat.)	WXEN (fm)	106.5	11:45 a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10 a.m.
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OREGON

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

PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pottstown	WPAZ	1370	8:30 a.m.

PUERTO RICO

Aguaadilla (Fri.)	WGRF		8:00 p.m.
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SOUTH DAKOTA

Yankton	KYNT	1450	11:05 a.m. and 5:45 p.m.
Yankton	WNAX	570	10:45 a.m.

TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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TEXAS

Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 p.m.
San Antonio	KBOP	1380	7:15 a.m.
Sherman-Denison	KRRV	910	11:45 a.m.
Wichita Falls	KWFT	620	10:15 a.m.

UTAH

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

Richmond	WLEE	1480	10:45 a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGy	1240	10:35 a.m.
Seattle	KAYO	1150	10:30 a.m.
Tacoma	KMO	1360	9:45 a.m.

WISCONSIN

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

WYOMING

Cheyenne	KVVO	1370	10:05 a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00 a.m.
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CANADA

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

AUSTRALIA

Geelong	3GL	222m.	10:00 a.m.
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RADIO TOPICS FOR AUGUST

6—"Times of Restitution"
13—"The World's Judgment Day"

20—"Awakening the Sleepers in Hell"
27—"The Seed of Blessing"

LESSON FOR AUGUST 6

The One True God

MEMORY VERSE: "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; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."—Acts 17:24, 25

ACTS 17:22-31

TODAY'S lesson is centered in Athens, which, at the time of Paul, was the political and intellectual capital of Greece. There, philosophers of all sorts congregated and took delight in speculation and debate. The Bible states that "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." (Acts 17:21) Athens was an idolatrous city—"wholly given to idolatry"—the record states, and seeing this, Paul's spirit "was stirred in him."—vs. 16

Paul "disputed . . . in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." (vs. 17) This came to the attention of Athens' philosophers, who decided that they would find out more of his views, "and they took him, and brought him unto Areopa-

gus [Mars' hill], saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean."—vss. 19, 20

Paul gladly responded to the request for information, and in doing so he made good use of the circumstances and surroundings. The King James version represents Paul as saying to the Athenians, "I perceive that in all things ye are too superstitious." Most other translations use the word "religious," and in a complimentary manner.

He called attention to the many idols he had seen as being evidence of their devotion to religion, and mentioned one of these idols in particular—one ascribed "TO THE UNKNOWN GOD." Then he said that he was there to identify this unknown God and to tell them about him. Towering above Paul as he spoke was a great and beautiful

heathen temple, the Parthenon, which even then was five hundred years old. He said that the God who was unknown to them was the "God that made the world and all things therein," and then added, "Seeing that he is Lord of heaven and earth," he "dwelleth not in temples made with hands."—vss. 23, 24

The Parthenon was the pride and joy of the Athenians, and perhaps it was not too diplomatic to tell them that the true God of heaven and earth would not dwell in their temple, or in any other temple made with hands. But he didn't stop with the temple. He then referred to their idols and made it plain that the true and living God of the universe is not "worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things," as our memory verse declares.

Commenting further along this line, Paul said, "In him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." The worship of idols and of other false gods indicated a lack of knowledge concerning the true God, and Paul explained that "the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—vss. 29, 30

The expression "winked at" suggests an overlooking, or shutting one's eyes to an act or condition. And the Scriptures reveal that this is God's attitude toward those of the unbelieving world who have not had a full opportunity to know and obey him. Paul explained that God has appointed a day in which he will judge the world in righteousness, or justice. The Psalmist wrote that this judgment work will be accomplished by the truth. (Ps. 96:13) The Revelator points out that the people will be judged by the things written in the opened books of divine revelation. (Rev. 20:12) In that coming day of judgment, which will last for a thousand years, every person will be held accountable for the measure of light he has enjoyed in the present life. Ignorance then will not be "winked at," for all will be fully enlightened.

Paul explained to the Athenians that God has given assurance of this future day of a just reckoning, by raising Jesus Christ from the dead. Jesus will be the judge of the people at that time. Those who in this age hear the call to repentance, devote themselves to divine service, and are faithful unto death, will be co-judges with Jesus.—I Cor. 6:2

QUESTIONS

Explain the background of today's lesson.

Who will be the judges in the world's coming day of judgment?

Partners in the Gospel

MEMORY VERSE: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—I Corinthians 3:6, 7

ACTS 18:18-28

IN REALITY Paul had many partners in the Gospel. There were Timothy, Titus, Silas, Luke, Barnabas, and Lydia, to name a few of them. Today's lesson calls our attention to Aquila and his wife, Priscilla, and also to Apollos. Aquila by trade was a tentmaker, like Paul. They would thus have this in common, as well as the Gospel of Christ, which was the strong spiritual tie that bound them together as workers in the divine cause.

During Paul's ministry of a year and a half in Ephesus he seemingly lived with Aquila and Priscilla. After this Paul visited various other places and confirmed the brethren, returning to Ephesus. Upon his return he found Apollos there, "an eloquent man, and mighty in the Scriptures." This man "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."—Acts 18:24, 25

Here was a man who was earnestly desirous of serving the

Lord, and who, realizing that he had a talent for presenting a message, was doing this zealously and effectively up to a point. His weakness at the moment was that he was not too well grounded in the doctrines of the Gospel. In his letter to Timothy, Paul states that one of the qualifications for a minister in the church is aptness to teach. To Titus he wrote that a teacher should "be able by sound doctrine both to exhort and to convince the gainsayers."—I Tim. 3:2; Titus 1:9

Apollos was "apt to teach" so far as the ability to impart information was concerned, but he was not skillful in imparting a full knowledge of the Gospel of Christ until he himself became better equipped with a knowledge of that Gospel. The account states that he was preaching the "baptism of John." The baptism of John was one of repentance, and it symbolized a desire to return to God within the framework of the Law given to Israel at the hand of Moses. It was a preparation for receiving the Messiah.

When Jesus went to John and asked to be baptized, John hesitated. He knew that Jesus had not sinned against the Law, and he saw no point in immersing him. Instead, he said to Jesus, "I have need to be baptized of thee." (Matt. 3:14) Jesus insisted, and John baptized him without understanding the reason. But it was John's baptism that Apollos was teaching.

The result of the incomplete and partially erroneous nature of Apollos' message comes to light in Acts 19:1-6. Apollos went to Corinth, and while he was there, Paul came into closer contact with those in Ephesus who had been reached through the ministry of Apollos. Paul asked them if they had received the Holy Spirit, and they replied that they had not so much as heard of the Holy Spirit. This revealed a further lack of information on the part of Apollos. Paul then presented to this group the truth concerning baptism, and as he laid his hands on them, they received the Holy Spirit.

A stream cannot rise above its source. Just so, pupils cannot learn more from a teacher than the teacher himself knows. So it behooves all who would be teachers of the Gospel of Christ to make sure that they understand the message they attempt to present to others. Otherwise, those who hear will fail to understand the truth in its clarity.

Aquila and Priscilla were evidently better versed in the doc-

trines of Christ, for when they had heard Apollos present his message they had recognized a lack of understanding on his part. So they took him with them—probably to their home—"and expounded unto him the way of God more perfectly." He was evidently a humble brother in Christ, ready to learn from anyone who was able to teach him.

When he left Ephesus "the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace." We read further that Apollos "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." We can assume that by now he understood about Christ's baptism and other points of truth which he had learned from Aquila and Priscilla.

Our memory verse indicates that Paul appreciated the services of Apollos, and recognized him as a true servant of the Lord. In Corinth Paul had planted the seeds of truth, and Apollos had gone there, and his ministry was in the nature of watering that seed. But, as Paul reminds us, the planting and the watering would mean nothing unless God gives the increase. Thus God is the important one in all our ministering.

QUESTIONS

Who were Aquila and Priscilla?

How did they help Apollos?

Why should teachers in the church be sound in the faith?

Paul at Ephesus

MEMORY VERSE: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Matthew 6:24

ACTS 19:23-28, 35-39

THE love of material security is a powerful influence in the lives of the vast majority of mankind. We have an illustration of this in one of Paul's experiences in Ephesus. The people in this city of Asia Minor were nearly all worshipers of the goddess Diana, an image of whom, they believed, had fallen down from Jupiter in heaven. "Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen."—Acts 19:24

Others besides Demetrius were in the shrine-making business, and he called these together and explained what seemed to him to be a threat to their livelihood. Already in Ephesus large quantities of books on magic had been publicly burned by those who had turned from the worship of Diana to the worship of the true and living God, and Demetrius reasoned that if the ministry of Paul and his companions was permitted to continue, the sale of their silver shrines of Diana would be greatly diminished. This would mean that many craftsmen would become unemployed.

Demetrius claimed that the

temple of Diana, which was very sacred to her worshipers, would soon be despised and destroyed by the followers of Paul. Both these viewpoints were based on fear, and it is doubtful that the Gospel would have turned enough of the Ephesians from the worship of Diana to make any measurable difference in the sale of shrines. And certainly the followers of the Master would not desecrate and destroy the great temple of Diana.

But even though the charges were false, the silversmiths of Ephesus believed them and were "full of wrath, and cried out, saying, Great is Diana of the Ephesians." The word "Great," as used in this expression, is believed to be one of the titles ascribed to Diana. Evidently this acclamation honoring Diana was repeated by the silversmiths throughout the city, for we read that "the whole city was filled with confusion."

Seemingly the people of the city, other than the silversmiths, were not given much information as to what the excitement was about. The cry, "Great is Diana of the Ephesians," was evidently sufficient to indicate that their precious

goddess was in trouble, and something would have to be done about it. In their confusion they seized upon several of Paul's traveling companions and "rushed with one accord into the theatre."

Paul, not wishing to desert his brethren in this emergency, attempted to follow them into the theatre, but the other disciples would not permit him to do so. Others—"certain of the chief of Asia"—who were friends of Paul, also urged him not to go into the theatre and expose himself to danger. In the theatre confusion reigned, "and the more part knew not wherefore they were come together." (Acts 19:29-32) The Jews in the crowd attempted to put Alexander forward to quiet the mob, but when the people saw that he was a Jew they continued to shout, "Great is Diana of the Ephesians."—Acts 19:33, 34

The town clerk finally was able to settle the people. He reminded them that essentially all the people of the city were worshippers of Diana and of the image which had fallen down from Jupiter. If what they believed concerning Diana was really true, then they had nothing to fear. "Seeing then that these things cannot be spoken against," he said, "ye ought to be quiet, and to do nothing rashly." He affirmed that Paul and his companions were "neither robbers of churches, nor yet blasphemers of your goddess."—vss. 36, 37

The town clerk did not mention specifically what the charges were

against Paul and his friends, but said that if Demetrius and the craftsmen who had started the trouble would state their charges at the proper place, "the law is open," and determination would be made "in a lawful assembly." Here was a wise man. He knew, as is so apparent throughout the world to-day, that nothing can be properly settled by mob violence. He said further, "We are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse."—vs. 40

Our memory verse, while stating a very important truth concerning our relationship to God and our loyalty to him, is only remotely applicable to the remainder of the lesson. The silversmiths of Ephesus were concerned only with their fear that the new religion being introduced by Paul and his companions would affect their livelihood.

As disciples of Christ we need to be on the alert that mammon does not become an object of worship, in the sense that we cherish it in our hearts and become slaves to it, instead of to the Lord. We cannot successfully serve two masters.

QUESTIONS

Who was Diana?

What caused the silversmiths of Ephesus to stir up a riot against Paul and his friends?

How was this riot brought to an end?

Why can a Christian not serve God and mammon?

Courage Born of Commitment

MEMORY VERSE: "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

ACTS 21:7-14

AT the time of this lesson Paul was on his way to Jerusalem, stopping at various places to serve the brethren. "From Miletus he sent to Ephesus, and called the elders of the church," for he wanted to give them a farewell message. (Acts 20:17) Part of that message was, "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."—Acts 20:22, 23

To this Paul added, "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 20:24) The Holy Spirit continued to impart this information to Paul. When he reached Caesarea, still on his way to Jerusalem, he was entertained in the home "of Philip, the evangelist." While Paul was there, a brother in Christ named Abagus came from Judea. Agabus "took Paul's girdle, and bound his own hands and feet, and said, Thus saith

the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts 21:10, 11

Luke, the historian, who was evidently one of those traveling with Paul at the time, observes, "When we heard these things, both we, and they of that place, besought him [Paul] not to go up to Jerusalem." (Acts 21:12) Here we find Paul in a position very similar to the situation which confronted Jesus a short time before he was crucified. Jesus also knew that afflictions awaited him at Jerusalem, and so announced to his disciples.

It was on this occasion that Peter tried to dissuade the Master from going to Jerusalem, even as later Paul's friends did with him. Peter said, "Be it far from thee, Lord: this shall not be unto thee." Jesus replied to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:21-23) Jesus knew that it was the will of his Heavenly Father for him to die as the Redeemer and Savior of the world. He knew, therefore, that

Peter's viewpoint was contrary to the will of God.

Likewise with Paul, the Holy Spirit had testified to him that bonds and imprisonment awaited him. Had he been going to Jerusalem simply on his own desire, he might easily have interpreted the message from the Holy Spirit as a warning to turn aside and thus avoid unnecessary trouble. We do not know, of course, just how Paul knew that it was the Lord's will for him to go to Jerusalem at this time, but evidently he was sure that this was so, and he felt it important that he should arrive there before the day of Pentecost.—Acts 20:16

In view of this, Paul interpreted the messages of the Holy Spirit concerning the trouble that awaited him, not as warnings to keep him out of trouble, but as a test of his willingness to suffer and, if need be, to die in the service of his Master. So when Paul's friends endeavored to dissuade him from continuing on to Jerusalem, he said, as in our memory verse, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

One wonders if Paul, in this experience, may not have remembered the example of Jesus when he was confronted by death at the hands of his enemies in Jerusalem. Perhaps so. In any case he displayed the same zeal for the Father's will that Jesus did and

the same steadfast determination not to give heed to the pleadings of imperfect human reasoning.

The brethren who begged Paul not to go to Jerusalem under the circumstances, seeing that he was determined to go regardless of their wishes, ceased their pleading and said, "The will of the Lord be done." Paul, of course, did find that bonds and imprisonment awaited him. He was placed in prison by the Romans, as a protective measure against the Jews, and later was taken to Rome in protective custody, and imprisoned there.

But he did not change his mind about being willing to suffer and die. While in the Roman prison, he wrote to the brethren at Philippi and said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:7, 8) Paul knew that in order to reign with Christ it was necessary to suffer and die with him.—II Tim. 2:11, 12

QUESTIONS

What great test confronted Paul on his last trip to Jerusalem?

In what way was this similar to Jesus' experience?

How do we know that Paul remained faithful even though imprisoned?

SACRIFICE IN THE PLAN OF GOD

Section IV

Better Sacrifices

HOW our heart leaps for joy in recognizing Jesus as the Lamb of God, and in appreciation of his costly sacrifice for us! As we contemplate this scene of sacrifice and meditate upon the scriptures surrounding this feature of God's plan of redemption, we stand in still further wonder and awe. The Bible speaks of a mystery which was "hid from ages and from generations but [which] now is made manifest to his saints." What is this mystery? It is: "Christ in you, the hope of glory."—Col. 1:26, 27

From this and related texts we understand that The Christ is not just one individual; rather, it is a class, consisting of the Head and body members. The entire Christ class, we find, is to be given a share in this stupendous role of sacrifice. All the members are to walk the same pathway as their Head and Master, and to lay down their lives in the service of God. Collectively, these "better sacrifices" are considered as the one grand offering for sin. Stated another way, the Heavenly Father has arranged for all of the members of Christ's body to share in the offering for sin by counting their sacrifices as part of Jesus' sacrifice. We see in this a wonderful privilege extended to all who would follow the Master, while recognizing at the same time that this is a matter of reckoning on the Father's part, since all the redeeming merit stems from Jesus alone.

We find that the church's share in the sin-offering is not set forth in a simple and open manner in the Scriptures. The testimony, we believe, is there and is clear, but much study, searching, and effort are necessary to uncover the beauty and

depth of the subject. The matter is of such importance that it affects and relates to almost every avenue of the Christian's life. Even though the number of direct statements may be few, we find abundant indirect references to the church's share in the sin-offering. These are especially brought out in the texts on the memorial, baptism, consecration, and Christian suffering. We would like to consider the following scriptures as being helpful and enlightening in this regard:

Better Sacrifices

Hebrews 9:22,23: "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices [plural] than these."

In this chapter Paul has been referring to the sin-offering of bulls and of goats which was carried out in the tabernacle (see verse 13). Now he speaks of better sacrifices (in the plural) than the typical sin-offerings of the tabernacle. The blood of bulls and goats sufficed to cleanse the nation of Israel in a typical way, but it could not provide the ultimate release from sin. The reality of this picture was to be found in better sacrifices than these, according to Paul's words. What did he mean by this?

We would not consider, of course, the possibility of plural sacrifices on Jesus' part. The Scriptures are very plain on this point, for over and over again they teach that Jesus' sacrifice was needed just once: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself. . . . Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:24-26

Whatever these sacrifices may be, we note that they must be "better" than those of bulls and goats. Following the logic and

the grammatical construction of the text, we find the strongest implication that these would also be blood sacrifices. We conclude, therefore, that this must be alluding to human sacrifice. We will await the next scripture for further identification and elaboration.

Burned, Not Eaten

Hebrews 13:11-13: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

Again Paul has made reference to the bulls and goats used in the tabernacle type of the sin-offering. This time our attention is drawn to the fact that the animals' "bodies" were burned outside the camp. This was done only to those animals used as sin-offerings. Next he mentioned that Jesus suffered in this way "without the gate," showing clearly that one or more of these animals pictured Jesus. And finally, he urged the "us" class—the church—to follow her Lord, to suffer with him "without the camp."

If this is one of the main texts in the New Testament which identifies Jesus as the antitype of one or more of these animals, we can see that by mentioning the church here, Paul was showing that she too is an antitype. What a marvelous revelation this turns out to be—that the sacrifice of Jesus and the church was pictured by these animals!

But can we use the logic of the typical picture to go still further and permit it to point out for us the exact antitypical identity of these animals? We think so. We have just read Paul's words indicating that both Jesus and the church were portrayed here. Looking back at the type of the atonement day sin-offerings, we find that just two animals were primarily involved: there was the bullock, with much fat, and the goat, with very little. Could there have been a more appropriate way of representing

the abundance of love and zeal of the perfect man Jesus, and the leaner portion which his body members would have to offer? In effect, we believe Paul has identified Jesus with the bullock, and the church with the goat, of the sin-offering.

We consider this text as the primary one in the New Testament which teaches the church's share in the sin-offering. Notice how Paul presented that share. He urged the "us" class to go forth unto Jesus "without the camp, bearing his reproach." There seems little doubt that this phrase refers to suffering, for how could the reproaches of Christ be borne without suffering at the hands of the world? In addition, this phrase follows immediately after the statement that Jesus "suffered without the gate." "Let us go forth therefore," continued the apostle, "unto him [doing likewise, walking in his steps] . . . bearing his reproach."

We believe that the sufferings, the hardships, and the experiences of the church, as well as the final death, are all included in the sin-offering. From the moment of consecration and the death of the human will, this sacrifice begins, and it continues until it is finished in the actual death of the human body. The church willingly presents herself to the High Priest, Jesus, who carries out the work of sacrifice.

The question may be asked, Can suffering atone for sins? We know that the Scriptures state, "Without the shedding of blood is no remission." (Heb. 9:22) Jesus' blood, and his blood only, could make the actual atonement, and whether it was shed with or without suffering would be irrelevant to its efficacy. Nonetheless in the verses of this text Paul included the thought of suffering in the sin-offering picture when describing the roles of both Jesus and the church.

We do not think Paul was suggesting that suffering can atone for the adamic sin, for this would not agree with his words in Hebrews 9:22. Suffering is merely an inherent part of the sacrifice for sin, of which only the blood of Jesus provides the final satisfaction. Suffering becomes the external means whereby the church can demonstrate her willingness to be included

with Jesus in his work of sacrifice. Suffering also marks the sin-offering as a process occurring throughout the Gospel Age; this part must first be completed before the final act of sprinkling can be performed.

With this background, let us reread the first text quoted, Hebrews 9:22, 23. Now we can see that from God's standpoint the blood sacrifice of Jesus has been expanded to permit the church to be included as a part of it. While in number the sacrifices of the church are many, they are all considered as parts of the one whole. It is in this sense that the "better sacrifices" are together reckoned as the one blood sacrifice which makes possible the remission of sins. The actual merit rests in Jesus alone, but The Christ, united as one, Head and body, will be privileged to apply it for the cancellation of sin.

The Christian's Altar

Hebrews 13:10: "We have an altar, whereof they have no right to eat which serve the tabernacle."

In the typical services of the tabernacle, it was the normal practice of the priest to appropriate a portion of certain of the sacrificial offerings to himself and to his family for their food and sustenance. (Lev. 2:10) In the case of the sin-offering, however, this procedure was not to be followed, since by commandment all of it was to be burned. Part of it was consumed on the brazen altar; the remainder outside the gate. (Lev. 16: 25, 27) It is this custom to which Paul was referring.

Paul wrote that the "we" class, the church, possessed this antitypical altar. The altar, of course, implies that a sacrifice is to be made upon it. But the animal for this offering was the one of which he said the priests had "no right to eat." This identified it as the sin-offering, all parts of which were consumed by fire, leaving nothing remaining which could be eaten: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."—Heb. 13:11

Now, if this special altar of sacrifice belongs to the church,

and if it is the one upon which the sin-offering is brought, the conclusion seems clear: the church's sacrifice must be in the nature of a sin-offering (which would correspond fittingly to the goat in the type) which could not be eaten by the priest.

We realize, of course, that it is only because the church appropriates the merit of Christ's sacrifice that she may offer acceptable sacrifices and go to him "without the camp." Paul's words seemed to emphasize the active participation of the church, whom he urged to "go forth unto him . . . bearing his reproach." (Heb. 13:13) The verses directly following this text show a continuation of this line of reasoning: we are to "offer the sacrifice of praise to God, . . . to do good and to communicate [to share what we have, Rev. Stand.] . . . for with such sacrifices God is well pleased." (Heb. 13:15, 16) These all suggest direct involvement on the part of the body members.

Unto Sin

Romans 6:3-11: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. . . . For in that he [Christ] died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord."

These verses are filled with references to the church's share in the baptism and death of Jesus. Verse 10 is most significant, as it provides the key to understanding the remainder. Jesus' death "unto sin" could not be referring to a struggle against sin within himself through the period of his ministry, for the Scriptures clearly teach that he was perfect and without sin. The reference, then, must be describing his sacrifice, which God accepted as an offering "for sin."

Verse 11 applies to the church, and most translations give the thought of an inward struggle against sin and the various weak-

nesses of the flesh. However, the grammatical construction in the Greek is identical for both verses 10 and 11, so that the church is credited with sharing in this sacrifice for sin in the same manner as Jesus. How very meaningful this makes the 12th verse: if we are being given the privilege of sharing in Jesus' offering for sin, let us not willingly permit sin to reign in our mortal bodies!

With this background, let us read Romans 6:2: "How shall we, that are dead to sin, live any longer therein?" Here the Greek word translated "to sin" is the same form as that rendered "unto sin" in verses 10 and 11. To be consistent, we believe it should also be understood to mean "for sin."

Notice that Paul spoke of this death, not in the future tense, but as already having occurred in the lives of true Christians. Thereafter they are not to yield themselves any longer to the influence of sin. Thus he identified this death as the symbolic dying which takes place at consecration and continues daily as all is surrendered before the Lord. All this is included in the thought of the offering "for sin."

Partnership

I Corinthians 10:16-18: "The cup of blessing which we bless, is it not the communion [common union, participation, sharing, partnership—Emphatic Diaglott and Amplified N. T.] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers [sharers—Goodspeed N. T.] of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers [sharers, partners—Interlinear Greek-English N. T. and Amplified N. T.] of the altar?"

This text, familiar to many, contains a deep truth which is hidden by the King James translation, and by the customary observance of what many denominations term the "Communion Service" or the "Lord's Supper." There is much more involved here than a remembrance of our Lord's sacrifice and a

passive partaking of the emblems representing it.

Without question, there is a fellowship of believers which results from appropriating Christ's sacrifice to themselves. This is actually the chief basis for the association of the brethren, the body members, and inspires all of their efforts in the ministry. But is this the full import of the Apostle Paul's statement in this verse? We think not.

The meaning of the Greek word which is translated "communion" in the Common Version is a participation, a sharing, a partnership, or simply a common union. These are action words, suggesting more than a mere fellowship of belief. They imply a fellowship of activity. We believe that Paul is including the church in the symbols of the blood and the body of Christ. We believe he is stressing the church's active role in sharing in the sacrifice of her Head. We thus understand that there is a secondary significance to the memorial service—that the inspired words of Paul reveal that the church is to reflect upon the share which the Lord has given her in the sacrifice of Jesus.

Notice how the wording of the text emphasizes the oneness of the sacrifice. The church's participation is in the blood and in the body of Christ. Only in and as a part of the Beloved is the church's sacrifice acceptable. "For we being many are one bread and one body." All are co-laborers, co-participators, joint-sacrificers, partners, in the work which the Father has willed to be accomplished in the Gospel Age. What a tremendous privilege is that which accrues to us—and what a tremendous responsibility as well!

The second portion of the text seems to corroborate this thought: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Those who ate of specified sacrifices in the tabernacle were the priests. Paul reasoned that they were partakers (sharers) of the altar, meaning that their chief function was to carry out the rites of sacrifice. In the antitype, the church eats (or appropriates to herself) the blood and body of Christ, which are representations of the merit of his great sacrifice, and they gain life thereby. But to qualify as

antitypical priests, they must go on to partake of the altar—to share in the work of sacrifice represented there.

In God's sight the many members of Christ's body are considered as one, being broken together in sacrifice at the altar. They are sharers and partners in the work of sacrifice, represented by the same emblems, and considered part and parcel with Jesus. We wonder how Paul could have stated this more forcibly or clearly than he has done in this text, according to the Greek. At the memorial time and throughout the whole year, may each of us remember Jesus' costly sacrifice and the benefits accruing to us. This certainly is the primary aspect of the occasion. Then secondarily, may we also keep in mind the responsibility of sharing with Jesus in that sacrifice and all that this implies.

"His Body's Sake"

Colossians 1:23, 24: "I, Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church."

That there were sufferings left behind for Paul (and the church) to endure points to God's arrangement for expanding the one sacrifice of Christ to include the participation of many members. It was not just any sufferings that Paul rejoiced in, however; his heart was made glad in the realization of his privilege to fill up that which was left behind "of the afflictions of Christ." These afflictions of Christ were not left behind in the sense of Jesus' being incompetent to offer the full sacrifice for the sins of the world. There is no question regarding the efficacy and completeness of Jesus' sacrifice. Rather, these "afflictions" represented a provision for permitting others to follow in the same way of suffering and sacrifice—yes, actually to be counted in as sharing his same afflictions!

We believe the afflictions of this text comprise the sacrificial feature of the church's share in the sin-offering. We notice, too, that Paul spoke of rejoicing in these sufferings and afflictions, for the sake of the benefit they were producing for fellow

members of the body. Much of our sacrifice, then, should be directed toward our brethren, for the purpose of building them up in the most holy faith. Let us determine to follow Paul's example in this, and to rejoice in the privilege of laying down our very lives in the service of our brethren, our co-workers in Christ.

Suffering with Him

II Timothy 2:11,12: "If we be dead with him, we shall also live with him: If we suffer, we shall also reign with him."

Romans 8:17: "Heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Precious promises to the church! What joy to know that the Father appreciates the sufferings of his people, and that they portend a glorious future day! Yes, if we suffer—not just any kind of suffering—if we suffer with Jesus, we shall also reign with him. What a close and intimate relationship we thus see existing between the sufferings of Jesus and the sufferings of the church. Though not here described specifically as part of the sin-offering, the close tie-in between these sufferings is certainly being emphasized.

Why should heirship with Jesus be made contingent upon suffering with him and sharing his reproaches? Through the eyes of faith we see a new creation in the process of development. Under the direct supervision of the Heavenly Father, a creative work has been progressing, to perfect the character of The Christ class, Head and body. This is a work in which God employs a ministry of suffering to accomplish his grand purpose. Through it our Lord Jesus was enabled to perfect his own character and to be prepared to become a merciful and sympathetic High Priest.

If we were asked to assist in planning the formation of a new creation class, one which was destined to become heirs of God and partakers of the divine nature, we no doubt would employ several methods we thought wise and prudent. But how many of us would have included suffering and the present painful experience with sin and death? Our loving and all-wise Father

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deemed it best to do so. Therefore, let us humbly submit ourselves to the trials and the testings of the way, and let us rejoice in our privilege of sacrifice.

God will use these means to develop and crystallize our characters and to provide the experiences needed to make us sympathetic underpriests, fully qualified to assist in the future work of blessing. Let us think of the suffering as the bitter herbs which only serve to whet our appetites all the more for sharing with Jesus in the glorious kingdom reign.

Are We Able?

Matthew 20:22, 23: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the [my] baptism."

I Corinthians 15:29: "What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Recall the occasion when Zebedee's wife asked Jesus for special positions in the kingdom on behalf of her sons, James and John. Jesus' reply was in the form of a penetrating and revealing question: "Are ye able," he asked, "to drink of my cup, and to be baptized with my baptism?" The very same question is still heard by each of us today, through the voice of the Scriptures. Was it a literal cup and the physical act of baptism to which he referred? We think not.

Just prior to his Gethsemane experience, Jesus said unto Peter, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) On another occasion, long after his baptism in the river Jordan, he said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) It would seem evident from these accounts that both the cup and the baptism are symbols of the suffering and death of Jesus, and it is in this that the church was invited to share.

The Apostle Paul later confirmed this in Romans 6:3, when he

wrote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Then in I Corinthians 15 he revealed additionally that this baptism was one designed to accrue "for" or "on behalf of" (Diaglott, verse 29) the dead, that is, the dead world of mankind. The baptism of the church, then—the immersion into the will of God and the full consecration that accompanies it—is another way of expressing the church's share in the one offering for sin. The acceptance of that sin-offering, which is made up of the collective baptism of Head and body, will mean life to the dead world and the subsequent blessings of restitution.

Gentiles Acceptable

Romans 15:15, 16: "Brethren, I have written the more boldly unto you, . . . putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit."

What is the "offering up of the Gentiles" to which Paul referred? We believe it is a general reference to the church's share in the sin-offering this side of the veil. Paul was sent as a special envoy to the Gentiles in order that he might instruct them in the ways of serving God. As revealed to Peter, the high calling of God was not to be limited to Israel after the flesh; after Israel's prolonged unfaithfulness and final rejection of her Messiah, God turned to the Gentiles. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:14

Now, the ministry of Paul was to be directed to these Gentiles, to teach them the way of sacrifice, the way of suffering and death, the way of the cross of Jesus. They were to be fully instructed respecting their privilege of presenting themselves to the High Priest, and of having their offering made pleasing and acceptable in the Father's sight. Unquestionably, the Apostle Paul was so used, and to this day his writings have provided us

with a clear knowledge of the sin-offering and the church's share in it.

God's Will

I Peter 3:17, 18: "It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

In the second chapter of his first epistle, Peter counseled the followers of Jesus to be patient in their trials and sufferings, particularly in those hardships encountered for His name's sake. (vs. 20) In the fourth chapter he wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

In the text quoted, Peter showed the importance of the church's sufferng, likening it to that which Jesus underwent. The King James translation, "For Christ also hath once suffered," is perhaps more pointed than the word-for-word in the Greek allows, "For Christ even once suffered." (see Diaglott or Interlinear Greek-English N. T.) Nonetheless, Peter wrote that the very purpose of the church's calling was to suffer for well-doing, "because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:20, 21

Returning to the text, again we notice that the church's share was described in terms of suffering in this present life, before Christ's glory is revealed. Suffering in itself is certainly nothing to be desired, and it generally represents merely something to be avoided if possible. But when it becomes the means by which the Lord's people can demonstrate their willingness to be counted in with Jesus, it truly takes on a sanctified meaning. For the privilege of entering into the Master's sufferings now, let each of us rejoice and give thanks, especially as we look forward to the consummation of our sacrifice and the greater joys to follow!

—Contributed

The Ancient Worthies

**"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report."
"And these all, having obtained a good report through faith, received not [the fulfilment of] the promise: God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:1, 2, 39, 40**

IN THE eleventh chapter of Hebrews we have an account of the deeds of some of the heroes of faith who lived in past ages. Faith is the foundation requisite that leads to God. We know that "without faith it is impossible to please him" in any age. (Heb. 11:6) We know that no work unaccompanied by faith is acceptable to God. According to Scripture, between the time of man's creation and the present time there have been two classes of men and women who have exercised supreme faith in God. One of them lived before Pentecost. Both have been well-pleasing to the Heavenly Father, and both will be highly rewarded for their faith and their faithfulness. The class that lived prior to Pentecost is known as the Ancient Worthies; the one since Pentecost is known as "the church of God."—Acts 20:28

Professed Christians generally are quite unaware of the distinction which the Bible makes between these two classes, and the different manner in which they are rewarded in the resurrection. The subject of the Ancient Worthies can be appreciated only in the light of God's great plan of salvation as centered in Jesus. An appreciation of the faith and the reward of the Ancient Worthies is peculiar to those who understand the important doctrine of the ransom and its philosophy.

The experiences and faith of these Ancient Worthies—the saints of the Old Testament who lived and died before the development of the spiritual "Seed" of Abraham—help us to appreciate the providences of God on our behalf. The first of the

Ancient Worthies was Abel. The last, we think, was John the Baptist. Certainly John the Baptist was one of the Ancient Worthies, and Jesus said that "the Law and the prophets were until John." (Luke 16:16) In Hebrews 11:32 the prophets are included among the Ancient Worthies.

Both Men and Women

The church is composed of both men and women, and so also is the Ancient Worthy class. Rahab, Sarah, the Shunamite woman, and Moses' mother are some of the women making up this class. We read in Hebrews 11:23 that "by faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." From this we feel sure that Moses' mother and father were both of the Ancient Worthy class.

We also know that the prayers of the Ancient Worthies were heard by God. There were many believers in those ancient times. There are many believers now. There were a few faithful then, and there a few faithful today. We do not know how many were faithful to God during those ancient times, for their number has not been recorded. Hebrews, chapter 11, mentions from twenty to thirty persons, but the apostle explains that he did not have time to mention all of them, so we know that there were more than those whose experiences were briefly mentioned by the apostle. (Heb. 11:32-38; 12:1) In the Book of Acts from fifty to seventy-five members of the Early Church are mentioned, but this is only a few—mostly the prominent ones—of the church class at that time.

Since Hebrews 12:1 refers to the Ancient Worthies as a "cloud of witnesses," we must conclude that the number of the faithful before the Christian era was large—certainly large enough to do the work to be assigned to them; namely, the administration of the New Covenant throughout all the earth, as the earthly representatives of the Mediator of the New Covenant. The kingdom work will be vast. The Ancient Worthies are to be "princes in all the earth," and there will be

millions of people to be dealt with all over the earth, so it seems that the Ancient Worthies will need to be a much larger group than mentioned in Hebrews 11.—Ps. 45:16

Their Reward

We can appreciate the reward of the Ancient Worthies through our understanding of other doctrines of the divine plan. The Master said that in his time “no man hath ascended up to heaven.” And no heavenly promises were ever made to the Ancient Worthies. Where, then, are these faithful ones? The Bible explains that they are asleep in death, and that in the resurrection God will awaken them from this “sleep” and reward them with perfect human life. The Bible refers to this great feature of the divine plan as “a better resurrection.”—Heb. 11:35

Some of the Ancient Worthies were tried more severely than we have ever been, but the Lord guided them and gave them strength to endure. This is a witness for us. He has promised to give us strength, and his arm is not shortened. His promises are as sure now as they were then, but faith is as necessary now to lay hold upon those promises as it was in the time of the Ancient Worthies. Without faith we cannot please God—cannot make our calling and election sure. We can hardly speak of faith without referring to those ancient examples of faith—and how stimulating to faith those examples are! Daniel is one of them. Do we “dare to be a Daniel”? His experiences should be a source of spiritual courage, and we constantly need courage.

Hebrews 12:1-3 reads, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” The

knowledge of God's dealings with the Ancient Worthies should be a real inspiration to us. Their lives exemplify faith in action. Psalm 22:4 reads, "Our fathers trusted in thee: they trusted, and thou didst deliver them." May this assurance be ours today, for, as we have noted, the arm of the Lord is not shortened.

Pictures

There are many pictures in the Bible that suggest a close and beautiful association and communion between the church and the Ancient Worthies during the Millennial Age. One of these is Jacob's dream of the ladder that was set up on earth, the top of which reached to heaven. We read in Genesis 28:10-15 of the dream and of the angels ascending and descending. It is one of the lovely stories of the Bible and shows beautifully the relationship and the communication between the heavenly and the earthly.

The veil that was over Moses' face when he came down from the mount (Exod. 34:29-35) and spoke to the people might well illustrate that the antitypical Mediator, Christ, will not speak to the people directly, but through the Ancient Worthies. The close association of David and Jonathan may also suggest the close relationship between these two classes.

Isaiah 32:1 reads, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." Here, evidently, the "King" who rules is The Christ, the great spiritual authority during the Millennium. The Ancient Worthies are the "princes," those who, according to Psalm 45:16, will be made "princes in all the earth." Here again, then, the close future relationship of these two ruling groups in the kingdom is indicated. Psalm 45:16 states that the "princes" will be the children of The Christ, which also shows a close relationship in the family of God.

A Justified Class

The Ancient Worthies are a class represented in the Bible as having pleased God. We read that "these all, having obtained [past tense] a good report through faith, received not the promise: God having provided some better thing for us, that

they without us should not be made perfect." (Heb. 11:39, 40) These are "made perfect" in the "better resurrection." (Heb. 11:35) In Hebrews 12:23 we have a text in which we believe the Ancient Worthies are referred to as "just men made perfect." They were justified to friendship with God, and may therefore be described as "just men." In Acts 24:15 we read of the "resurrection of the dead, both of the just and unjust." The Ancient Worthies would be the "just" ones of that period in the divine plan.

In John 5:28, 29 the "just" are referred to as "they that have done good" and the "unjust" as "they that have done evil"; and Jesus said that those who have done good shall come forth "unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," or trial, testing. (Revised Version) We see that those who have done good, who shall come forth "unto the resurrection of life"—that is, who will come forth in the resurrection fully alive—can refer only to overcoming classes, the church, the Ancient Worthies, and the Great Company. These alone can be said to have done well in the Lord's estimation, to have received divine approval.

In the Kingdom

Luke 13:28, 29 is another text pertaining to the Ancient Worthies. We quote, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Matthew 8:11 reveals that the people of the world will "sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

Thus it is indicated that in the kingdom the Ancient Worthies will occupy a special position, in that the world in general will "sit down" with them. The thought seemingly suggested here is that the Ancient Worthies will be looked up to as the teachers of the people, the ones through whom the Word of the Lord will go out from the divine Christ to all mankind. All will be

in the kingdom—the world in general as subjects, and the Ancient Worthies as rulers, representing the spiritual rulership phase of the kingdom.

To Serve Under New Covenant

The reconciliation of fallen man with God during the thousand years of Christ's kingdom is likened in the Scriptures to the making of a covenant with the people, a covenant in which the law of God will be written in the hearts of the people, and "in their inward parts." (Jer. 31:31-34) The Law Covenant which God made with Israel at Sinai had Moses as its mediator. The New Covenant will also have a Mediator—The Christ, Jesus and his body members. The Ancient Worthies will have a part, in their capacity as teachers and "princes," in bringing others into this covenant.

At the same time, the Ancient Worthies will be subject to the righteous requirements of the New Covenant and will serve under the direction of its Mediator. Having already proved their worthiness under most adverse conditions, they will be raised from the dead as perfect beings, so would not seem to need the mediating services of The Christ as will the fallen human race, who will reach full perfection only at the end of the Millennium, when all will be subject to a final test. Not until after the final testing period at the end of the Millennium will any, even though perfect men, have direct access to God.

Questions have been raised about the imperfections of some of the Ancient Worthy class. There was David, for example. But God referred to David as a man after his own heart. David won God's approval upon the basis of his faith and loyalty of heart.

Then there was Samson, whom Paul named as among those who received God's approval. We know that Samson was not perfect, but God dealt with him. For twenty years he served God as judge in Israel, and his very last act—the slaying of the idolatrous Philistines—was a service for God. Some have looked upon this as a great sin on Samson's part, but the account reveals that God gave him the strength to accomplish it. It is well to remember that the Philistines were engaged in an orgy of

idolatry to Dagon at the time and were making sport of one of God's servants, one whom an inspired servant later indicated to be one of the Ancient Worthies.

Counselors

Isaiah 1:25, 26 reads, "I will turn my hand upon thee, and purely purge away thy [Israel's and the world's] dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." The judges whom the Lord raised up in Israel were deliverers and blessers of the people, and through Isaiah the Lord assures us that he will again raise up judges; and these, we believe, will be the resurrected Ancient Worthies.

"The city of righteousness" referred to in this prophecy is evidently the same city mentioned in Isaiah 2:2-4. In verse 3 we are told that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "Zion" and "Jerusalem" here seem to symbolize the spiritual and earthly rulership phases of Messiah's kingdom, and the Ancient Worthies will be the earthly part of this city-government arrangement. It is easy to see how these "princes in all the earth" will have their names remembered in all generations and why the people will praise them forever and ever." as foretold in Psalm 45:16, 17.

Life Under New Covenant

The Ancient Worthies will, we believe, receive life under the New Covenant. It is the only source of everlasting human life. This conclusion is supported by the text, "Instead of thy fathers shall be thy children." They will be the children of The Christ and, therefore, the children of the New Covenant which The Christ will mediate. Certainly they did not expect a heavenly reward. Our Master said concerning John the Baptist, the last of the Ancient Worthy class, "He that is least in the kingdom of heaven is greater than he." (Matt. 11:11) The reference here is to the heavenly phase of the kingdom. How long will this text remain true? Our Master gave it no time limit. Hebrews 11:9,

10, 13-16 is sometimes used to suggest that the Ancient Worthies will receive a heavenly reward. We quote, "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The "city" for which Abraham looked was "the New Jerusalem," that city which comes "down from God out of heaven"—sent and implemented by the God of heaven. (Rev. 21:2) Until The Christ class is complete, Abraham could not have the blessings of this "holy city," the kingdom. Abraham and all the Ancient Worthies saw the fulfilment of the promises "afar off," that is, beyond their lifetime. None of them were in harmony with the evil order in which they lived. They were pilgrims and strangers, "of whom the world was not worthy." But they desired a country ruled from heaven. And God has promised that kingdom, through the heavenly mediatorial reign of Christ and the church.

Another interesting co-relation of texts is I Peter 1:4, 10, and verse 12. Peter speaks of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (vs. 4) Verse 10 reads, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." And then verse 12, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit

sent down from heaven; which things the angels desire to look into." The prophets were desirous of knowing the meaning of their prophecies concerning "the great salvation" but could not; it was revealed that their application was not to them, but to God's people of a future time.

The Ancient Worthies, like the remainder of perfect humanity, will doubtless be more than satisfied with their reward. And while the Scriptures give us no definite information concerning details of arrangements for mankind beyond the Millennium, the human race will need administrators; and who could better fill positions of this kind than the Ancient Worthies?

One of the important lessons for us in connection with the Ancient Worthies is their steadfast faithfulness under trial. Let us, then, consider these faithful ones and note how they demonstrated their loyalty, how they proved their devotion; for this will help us also to endure in faith and devotion. Thus we also will receive our reward and will rejoice in the privilege of having these human princes as our friends in the kingdom of God.

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WEEKLY PRAYER MEETING TEXTS

AUGUST 3—"Separate yourselves from the people of the land."—Ezra 10:11 (Z. '99-203 Hymn 192)

AUGUST 10—"If there be any consolation (comfort) in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—Philippians 2:1, 2 (Z. '04-296 Hymn 23)

AUGUST 17—"Quench not the Spirit."—I Thessalonians 5:19 (Z. '03-25 Hymn 217)

AUGUST 24—"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are."—John 17:11 (Z. '03-77 Hymn 165)

AUGUST 31—"If it be so, our God whom we serve is able to deliver us from the fiery furnace, and He will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:17, 18 (Z. '99-172 Hymn 126)

"They Shall Be Mine"

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Malachi 3:17

The words of our text have reference to a people who wholeheartedly endeavor to know and to do God's will—not their own will. Their main objective in life is to perform God's will, and to rejoice in so doing. This doing of our Father's will is of vital importance. It is essential because obedience to God's will leads to life, whilst disobedience leads to death. The Scriptures reveal that by one man's disobedience "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

Surely this would be a helpless and hopeless condition but for the fact that our God is a just, wise, loving, and powerful Saviour. Psalm 68:20 reads: "Our God is the God of salvation; and unto God the Lord belong the issues from death." Away back

in the dim past God formulated in his mind a great and marvelous plan of salvation.

"God so loved the world" that he planned to give, on behalf of all mankind, the greatest treasure that he had—"his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Here is a great eternal purpose in Christ Jesus; but for thousands of years, even from the foundation of the world, God kept many of its wonderful details a secret.—Matt. 13:35; Eph. 3:9-11

Today, however, some of these sacred secrets have been revealed to his fully consecrated people, who are referred to in our opening text. "They shall be mine, saith the Lord of hosts." In other words: "They shall belong to me." This is a very lovely, endearing phrase, a very precious expression, particularly as we realize that as humans we were born in sin and shapen in iniquity, and were "children of wrath," all subject to death, extinction.—Ps. 51:5; Eph. 2:3

It is not that we first loved God, but that he first loved us.

(I John 4:10) Surely we can gratefully testify from the heart, using the words recorded in Exodus 34:6, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." And he would have us fully understand and gratefully appreciate what all this means, and that his gracious loving-kindness is continually outstretched towards us.

Our Father's words recorded in Isaiah 57:15 are, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." We should daily be conscious of the fact that our Father requires in us a humble and contrite heart; for it is then that he is able to dwell with us.

If we are faithful, our Heavenly Father will be able to say concerning us: "They shall be mine, . . . when I make up my jewels." In this connection it is important that we keep in mind the words of Psalm 51:17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." This blessed truth should be ever present with us. If it is, it will surely revolutionise our life. This

condition of a broken and contrite heart which our Father requires is a very precious possession.

To be contrite is to be exceedingly sorry for sin, and this is possible for even the weakest child of God. There is no room then for pride and self-will. It is then that God can, and will, do great things for us. And what a great and glorious privilege it is for the Lord's people to experience, in increasing measure, his saving grace and power, particularly in connection with his "high calling" to be members of a new creation!

This new creation is a divine family, all sons of God on the spiritual plane. It is made up of those who during their consecrated walk are faithful footstep followers of Jesus, and are specifically mentioned in II Corinthians 5:17 [Diaglott]: "If any one be in Christ, he is a new creation."

Regarding the great mass of humanity, we learn from the Scriptures that they have been, and still are, waiting for the manifestation of these sons of God. (Rom. 8:19, Diaglott) Through these will come, in due time, earthly blessings for all families of the earth. Meanwhile, there is a waiting for the sons of God, until their faithfulness unto death has been proved and they

are actually in possession of that promised heavenly inheritance which is incorruptible, the divine nature.

This divine family of sons, consisting of our risen Lord and his glorified church, can rightly be termed a new creation. The making, or bringing into being, of this new creation is a mighty and wonderful work. This is God's masterpiece. It is a work of surpassing strength and beauty, bringing into fullest action exhaustless resources of divine power, sounding the depths of unfathomable wisdom, and compassing eternity in the stupendous purpose of God. This is indeed a divine family—immortal.

A Peculiar Treasure

Our Heavenly Father's heart of love has long been planning and working to have a special treasure for himself in fulfilment of this text: "And they shall be mine . . . when I make up my jewels." The Hebrew word here translated "jewels" means "a peculiar treasure"; and the first use of this Hebrew word in the Scriptures is in Exodus 19:5. The scene is at Mount Sinai, and the message, recorded in verses 4 to 6, is from God, through Moses, to the children of Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought

you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

Concerning that holy (separate or set apart) nation, Amos 3:2 reads: "You only have I known [recognised] of all the families of the earth." And Isaiah wrote: "Israel, whom I have chosen" (Isa. 44:1); "Israel mine elect." (Isa. 45:4) During the Jewish Age, and even before that time, there was no heavenly calling. Consequently there is no mention, in any of the promises made to Israel, that they would obtain a spiritual inheritance, to the divine nature. Theirs were earthly promises. The "high calling of God in Christ Jesus" was not opened until subsequently, and it opened as a result of our Lord's first advent.

This glorious high calling, this invitation to the spiritual, heavenly phase of the kingdom was first extended to the Jews. But as a nation natural Israel rejected Jesus and his glorious kingdom message. Only a remnant of that people received him, and because faith and obedience were lacking in Israel—God's elect, chosen nation—that house

of Israel was left unto them desolate—deserted. It is quite clear that if God's choosing or election is to be brought to a successful and glorious consummation, faith and obedience are vital.

Regarding natural Israel, the particular favour which had been exclusively theirs as a chosen nation was now withdrawn from them as a nation, though not as individuals. Respecting the high calling, this was now extended to the Gentiles. The Jewish people, as a nation, were to be punished and scattered. A "seven times" of punishment must be completed. Jerusalem was to be trodden down by "the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) Then, in due time, God would regather natural Israel, and deal very specially with them when they turn to him respecting the blessings of the earthly phase of his kingdom.

Throughout the Jewish Age, God had been very merciful to natural, fleshly Israel. He had been very gracious and long-suffering to them. His words, as recorded in Isaiah 65:2, 3, are very pathetic: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to

anger continually to my face."

Isaiah 48:17, 18 reads: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

They had indeed most wonderful advantages over all other people. Romans 3:1 asks: "What advantage then hath the Jew?" The next verse reads: "Much every way: chiefly, because that unto them were committed the oracles of God." In one way or another, God spoke to them. They were given divine communications and blessings in many ways, such as through the Law and the holy prophets.

Centuries passed, and when Jesus came at his first advent he specially ministered to "the lost sheep of the house of Israel." (Matt. 15:24) They were invited to accept him and obey his teachings. He asked them to deny self, take up their cross daily, and follow him. (Luke 9:23) He taught that they were to be clean inwardly, and to experience a real purification. (Matt. 5:8; John 15:3) But only a remnant received him.

It is to all this that we, as footstep followers of the Master, are called. And it is a very great privilege indeed for us of the Gentiles to be so called. And I John 1:7 reads, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is because of Christ's death, and because he was raised from the dead, that our privilege of full consecration, and God's grace of justification, and our complete sanctification become possible. Verse 9 reads: "If we confess our sins [with humble contrition of heart, asking for personal forgiveness] he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

What a gracious favour is ours! But in Romans 6:1, Diaglott, it is questioned, "Ought we to continue in sin that favor may abound?" Verse 2: "By no means." Verses 12, 13: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Wonderful Experiences

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—I John 3:1-3

This process of purification is urgent, because we are now living in the time referred to in our opening text—"when I make up my jewels." And we should take care to ensure that the Lord does not pass us by because we are lacking in the required "jewel" quality. This is a sacred, individual responsibility, and we should remember that he is now day by day testing, proving, and making up his jewels.

The Revelator, referring to all these jewels when completed and glorified, comprising the "bride of Christ," the "Lamb's wife," declares that "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." (Rev. 21:11) The jeweller today will tell us that there are various stones in his shop that are termed precious stones, but that not all are of gem quality, and that the most precious stone

is one that is perfect in every way, without any flaw, darkness, or shading.

Concerning the crystallization of jewels or other mineral substances, scientists inform us that they always crystallize in exactly the same shape or form, if left to themselves, each kind of mineral having its own particular formation in crystallization. For example, lead will crystallize in a cube formation, but if during crystallization it is pressed in with some other substance, it is made to include that other mineral when it is crystallized, and the shape is changed. The same process applies to precious stones, and there are those which, while having in them the material to make them precious, are not wholly of precious quality; they are not most precious. It should be noted that it is the most precious stone that typifies the church, a stone of the very first quality, without any flaws.

Many diamonds have been found—also rubies, garnets, and other stones—which, if they had not been crushed, during crystallization, against some other minerals and made to crystallize around those other substances, would have been very valuable. But because they have been made to form around other and impure substances which have

come into too close contact with them, they are useless as gems.

And so with us. If we have some of the gem quality which would make us useful to the Lord and his work, and yet have not gone on and separated ourselves entirely from the base things of the world, but have allowed earthly things and the spirit of the world, also the impurities of our fallen nature, to crystallize into our character, then we have, in effect, been trying to serve two masters—"God and mammon." For the Christian, this sort of behavior is a waste of time, for Jesus has said: "Ye cannot serve God and mammon."—Matt. 6:24

We do know that the Lord has asked of us a full consecration and complete sanctification. And with it all we, as new creatures in Christ Jesus, are to remain in Christ and let him and God's precious Word dwell within us richly and crystallize (as it were) into our character until Christ be formed in us—until we be conformed to the image of God's dear Son.—Gal. 4:19; Rom. 8:29

Faithfulness

"Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?" (I Cor. 6:19) The exhortation comes to us: "Grieve not the Holy Spirit of God, whereby ye

are sealed." (Eph. 4:30) Were we to continue grieving the Holy Spirit we would "quench . . . the Spirit," and this we are admonished not to do.—I Thess. 5:19

The Scriptures therefore urge us to be faithful, rejoicing and greatly encouraged in the knowledge and in the experience to which our Father has graciously called us. We are begotten by his Holy Spirit to a new life, a spiritual life. If we continue to be faithful, he is ever present to help, and is able to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3:20) Faithfulness on our part will mean that God, who is ever faithful, will work in us "both to will and to do of his good pleasure."—Phil. 2:13

"Fear not, little flock," Jesus said, "for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) With what great pleasure then does our Father exclaim regarding his true people: "They shall be mine . . . in that day when I make up my jewels"—my special treasure!

To further illustrate this marvellous high calling of God which we have solemnly and most willingly accepted as a great and joyous favour, we quote from II Thessalonians 2:13-15, Diaglott: "We are bound to give thanks to God always for you, brethren

beloved by the Lord, because God chose you a First-fruit for salvation, in sanctification of spirit and belief of truth; to which he called you by our glad tidings, for the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand firm, and retain the instructions you were taught, whether by our word or letter."

And Jesus, through the Revelator, exhorts: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne." (Rev. 2:10; 3:21) This will mean immortality, the divine nature, as glorified members of a divine family, which is none other than the new Jerusalem, the heavenly city, spiritual Zion, God's dwelling-place forever.

"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." (Ps. 87:5) "And they shall be mine, saith the Lord of hosts." Surely we long to be with him in Zion, then to meet also our beloved Lord Jesus and all the other dear faithful ones of the first resurrection at that greatest and grandest of all conventions, that mighty and glorious assembly of the church of the firstborn in heaven.

Then it will be our privilege to bless all families of the earth. This is the greatest and grandest theme and position in the whole universe. Soon this divine family, this spiritual Israel, Christ and his glorified church, will be complete beyond the veil, and will shed forth the light of the knowledge of the glory of God for all people. This glorious, holy, and long-awaited divine family—kings and priests of God—will be instrumental, with Jesus, in raising all those who are in their graves, and in establishing fully and completely the glorious king-

dom of God in the earth.

We read concerning the ages of eternity to follow, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4) "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Ps. 132:13, 16) "And they shall be mine" forever.

Thine forever! God of love,
Hear us from thy throne above;
Thine forever may we be,
Here and in eternity.

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL	
Letchford	Sept. 10
J. H. MURRAY	
Belfast	Sept. 9, 10
Dublin	11, 12
Gorticar	13, 14

Londonderry	15, 16
Portrush	17
Lincoln	24
E. T. NADAL	
Letchford	Aug. 12 (Sat.)
Dewsbury	Sept. 16 (Sat.)

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1967 Portrush Convention

THERE is magic in the name Portrush for very many of the Lord's dear people who year by year respond to the call from Ireland to "come over and help us." It is the magic of the Holy Spirit's impulse to gather together in happy fellowship, that we may worship our Heavenly Father, and our dear Lord in true devotion and united witness to the wonderful Word of truth revealed to us and shared by each one as a cherished gift, most precious, from above.

This year the Portrush Convention was held from May 27th to 29th, and a representative gathering of friends from Great Britain and America joined in heart and voice to make the assembly a feast of spiritual enjoyment which only those who love the Lord can fully appreciate. On behalf of our Irish hosts Brother T. Lang, of the Londonderry Ecclesia, welcomed us to the convention in the words of the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1) It is our Father's purpose, said Brother Lang, that we should assemble before him in worship and praise, and in these difficult days it is particularly important that we "come apart and rest awhile" in order to renew our strength for the way ahead.

All those assembled were conscious of God's dealing with them in bringing them to the convention that they might hear the voice of him who "spake in time past unto the fathers by the prophets," and "hath in these last days spoken unto us by his Son." (Heb. 1:2) "My advice is," said Brother Lang, "that for these few days we give ourselves wholly to the hearing and

ministry of the Word, seeking divine blessing on our efforts to glorify the Father's name."

"Hush! for the Day Is Holy"

After the reading of many messages of greeting from brethren unable to attend the convention, we listened to the first discourse, entitled "Hush! for the Day Is Holy." The lesson of the discourse was based upon Nehemiah 8, verse 11 (Rotherham); and attention was drawn to the growing concern on the part of medical science at the abnormal increase of noise in everyday life. It was stated categorically by doctors that a large proportion of our children are already defective in hearing because of noise, and very many will be deaf before they reach maturity.

Today the "still, small voice" is rarely heard. Instead we have the restless, "big voice," which drowns every suggestion of reason and reverence in deafening ignorance. Thank God that very soon he will say, "Enough! Be still [be quiet], and know that I am God."

We were referred to the early chapters of Nehemiah, in which is given the account of the rebuilding of the walls of Jerusalem which had fallen into disrepair during the seventy years' captivity. Having heard of the sorry state into which his beloved Jerusalem had fallen through the neglect of those who had been left in charge, Nehemiah obtained permission from King Artaxerxes to go back to the city and do what he could to rebuild the walls, etc. He was given authority as Governor of the Province of Judea, and in co-operation with Ezra the scribe he rallied the people who were then in Jerusalem, and set to work to accomplish his task.

Opposition was encountered from those who were already in authority in the province; but despite it all, Nehemiah infused a spirit of willing service into those around him until, as we read in Nehemiah 4:6, "We built the wall . . . for the people had a mind to work." When the work was finished a service of thanksgiving was held and Ezra read the book of the Law to the people. He read it "distinctly, and gave the sense, and caused

them to understand the reading," a lesson, it was suggested, that might well be taken to heart by many ministers of the Word today.

The reading of the Law disturbed the people, who realised that they had been neglectful of God's commandments and feared punishment in consequence. Nehemiah and Ezra, however, reassured them, pointing out that although they had failed in the past, they had pleased God by their willingness to work and restore the wall, and could now rejoice, for, they said, "the joy of the Lord is your strength." God does not hold our past failures against us if we show a willingness to do his will when we see and understand it. So Nehemiah and Ezra said to the people "his day is holy unto the Lord your God; mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, . . . for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hush! [Rotherham] for the day is holy."—Neh. 8:9-11

From this very interesting narrative was drawn a lesson for the Lord's people (spiritual Israel). They too were once in bondage to Babylon and have been called out into the marvellous light of truth. The Nehemiahs, and the Ezras, the Daniels and the Ezekiels, have all along been at work, seeking and striving for an end to bondage and a return to the true Jerusalem with walls rebuilt and temple restored. This has been accomplished largely during the past seventy or eighty years, during which many thousands of God's people have come out from spiritual Babylon, back to the Bible, and have rebuilt the walls of their faith, rejoicing to participate in the great harvest work of these latter days, and realising the joy of the Lord which comes from doing his work and accepting his ways. To these this "day of the Lord" is holy in reverence and praise. The joy which is ours brings with it the hush of reverent worship, and while we "eat the fat, and drink the sweet," we rejoice in our privileges of service, for "the people had a mind to work."

"Glorious Things Spoken of Zion"

The Sunday sessions opened with the reading and a short

discussion of the Manna for the day. This was followed by an address based upon Psalm 87:1-3. Leeser's rendering of verse 1 reads, "It is founded by him," and the psalm then proceeds to reveal two distinct phases of God's kingdom—the gates of Zion, the spiritual phase, and the dwellings of Jacob, the earthly. Through the gates of Zion all the blessings will flow to mankind: "Glorious things are spoken of thee, O city of God." Glorious things, important weighty things. How true this is of Zion and its rule! The well-known verses of Isaiah 2:2-4 show the pre-eminence of God's great kingdom above all other kingdoms, for from Zion will go forth the law, and the word of the Lord from Jerusalem. We believe that the prophetic statements of these scriptures relate to the "day" now dawning, and we feel sure that the time for their accomplishment and for God's intervention in the affairs of man is very near.

We live in momentous times, when fear and perplexity are rampant amongst men, but the experiences through which the world is now passing are necessary in order that the world may gain an understanding of God's righteous judgments. The voice of the Lord is clearly shown in events which are taking place in the world today.—Ps. 29:7-9

The wonderful prophecies of Isaiah and others bring to our minds very forcibly the glorious things spoken of Zion as the city of God and the center of his great power and beauty. Psalm 48:1, 2 reads: "Great is the Lord, and greatly to be praised in the city of our God. . . . Beautiful for situation, the joy of the whole earth, is mount Zion." Here in these wonderful prophecies, our Heavenly Father and our Lord Jesus are acclaimed as the source of all mankind's blessings; but before such blessings can be enjoyed, the lessons of Isaiah 2:11 must be learned: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

A Lesson in Gratitude

Following our glimpse into the glories of Zion, we enjoyed a very helpful exhortation on the subject of "Gratitude."

Although this word is not found in Scripture, we were reminded that there are many indirect references to gratitude as an essential part of Christian character and experience, as, for example, in Colossians 3:15: "And let the peace of God rule in your hearts, . . . and be ye thankful." Our spiritual life and progress depend very largely upon our gratitude in appreciation of God's great goodness to us as his children.

An example of a cause for gratitude was cited in Naaman, captain of the host of the King of Syria—a great man, but a leper. On the advice of a little Hebrew maid he went to Elisha, who did not come out to him but told him to wash in Jordan seven times; but he was offended by what appeared to be the prophet's lack of respect, and he went away in a rage. His servants persuaded him to do as Elisha had advised, and then his leprosy was cured. The leprosy of Naaman represented sin and death; the seven times of washing, the completion of cleansing. And so, as we come to God and in faith wash completely in the precious blood of Christ, how grateful we should be for the cleansing we receive.

Just as Naaman desired, in gratitude, to offer sacrifice unto God only, and to worship him, so we must offer our sacrifice on our altar as a sweet-smelling savour. We have little to give, but we are transformed, and are called "his jewels." Let us put our all into whatever God has given us to do. We live in times of crucial testing of those who have made a covenant of sacrifice. We are in a change of dispensation, and in the presence of the Messiah. Ours are wonderful hopes, but these hopes can become dimmed and lost if we do not exercise gratitude. The experience of Elisha's servant, who sought to gain reward from his master's work and was himself smitten with leprosy, showed the danger of drawing back. We must not be among those who draw back.

Testimony Meeting

The whole of the Sunday afternoon session was devoted to prayer, praise, and testimony, and very many of the brethren and sisters were able to express their love and gratitude to our

Heavenly Father for his great goodness and mercy to them. Special reference was made to the passing of several of our brethren and sisters who were with us at Portrush a year ago, but who had now gone to their rest and reward.

Trial by the Word

The discourse of our Sunday evening session was based upon the words of Psalm 105, verse 19, with particular reference to the phrase, "The word of the Lord tried him." This reference to Joseph and his remarkable career taught us that whenever God gives extraordinary gifts and greatness, he also gives trials. Joseph was cast into prison; he was much troubled; the iron entered into his soul, but the providence of God surrounded him throughout his days. As a boy, Joseph was exalted by the thought of power, but later he became more sober and mature. Through thirty weary years he had to learn that visions may tarry, but they will surely be fulfilled. He learned to wait.

We too must realise that it is oftentimes worthwhile to sit still and learn that God is good. As with Joseph, we know from experience that God's presence can cheer us anywhere, under any conditions. Sold as a slave, in Potiphar's household, and in the dungeon, Joseph was instructed in one very special truth, namely, "trust in God." He had trusted in man and was disappointed, and he later realised that his experiences in prison were a means of preparing him for ultimate power. Through trial he received power to use power.

Joseph might well have been tempted to say nothing about his God when favour was shown him by Pharaoh, but he believed the word of God and, marvellously, Pharaoh believed that the Spirit of God was in Joseph. This was a great witness to God's glory. May we all learn as much from trial as did Joseph.

"Until the time that his Word came." What a wonderful word "until" is in Scripture! Joseph waited until God's time, and the call came just at the right time. If we sometimes feel disappointed at waiting, let us sit still, and we shall find that the Word which tries us will also set us free. "Cast not away there-

fore your confidence, which hath great recompense of reward."—Heb. 10:35

Baptismal Service

The opening of the last day of the convention took the form of a baptismal service, at which two of the Lord's dear people symbolised their heart consecration to his service by water immersion. The speaker pointed out that the real and essential baptism, which is to precede the symbol of water immersion, is being "baptised into Jesus Christ, . . . into his death."—Rom. 6:3-5

This overwhelming immersion, or burial, of ourselves, which resulted in our becoming members of his body as "new creatures," took place when we, individually, made a full surrender of our will to God. This full consecration resulted in our being begotten by the Holy Spirit, and by the Word of truth, to newness of life—to a new spiritual life. Reckonedly we are dead to our own natural mind and will, but alive unto the risen and glorified Lord Jesus Christ. "For you died, and your life has been hidden with the Anointed one, by God."—Col. 3:3, Diaglott

The complete surrender of self, being dead with Christ, is fittingly illustrated as we are lowered beneath the baptismal waters; and our walking in "newness of life" is beautifully pictured by our being raised out of the water. The service was simply and reverently conducted, and all who were present were, without doubt, impressed with the desire to renew again their own consecration to follow in the footsteps of the Master even to the end of their earthly course. It was a happy and blessed occasion for all.

God's Inheritance

Following the baptismal service we heard a discourse on "God's Inheritance," based on Ephesians 1:18. Kingdom truths ("the counsel of God," as Paul says) are revealed to the church, the new creation, begotten to sonship, and blessed with all heavenly things in Christ. These members of the new creation are called to the high calling, chosen in Christ, sons of God, set

apart for the divine purpose. These are God's inheritance, just as he is their inheritance through the wonderful provision he has made for calling and sonship through Christ. As the shekinah light signified to Israel the presence of God amongst them, so we have been privileged to see the glory of God, in the face, or person, of our Lord Jesus Christ.

By our burial into Christ's death we become members of the body of Christ. (Rom. 6:3-4) "For ye are dead, and your life is hid with Christ in God." (Col. 3:3) This is the basis of our inheritance in God, and his inheritance in us. God will make known to the whole universe, in the ages to come, his great purpose through Christ and the church, to gather together all things . . . in heaven and on earth. The call to work together with him, to co-operate in our Heavenly Father's wonderful purposes, requires on our part submission to the divine will.

There will be fightings within and without, as Paul found, but God is able to make all abound toward us . . . that we may abound to every good work. (II Cor. 9:8) May we hold closely to our faith in the revealed knowledge of the Word of truth, remembering always that God himself is our inheritance, even as it is our great privilege to be his inheritance by reason of our joint-heirship with our Lord Jesus Christ as members of his body and sharers in the glories of his coming kingdom.

The convention closed with a second testimony meeting, in which the seed thought was appropriately based upon Psalm 116, verse 12: "What shall I render unto the Lord for all his benefits towards me?" And it was all too soon that the spiritually uplifting season of fellowship and feasting upon the spiritual food came to an end. Divine truth had been expounded and the spirit of truth wonderfully manifested. Many heart-searching lessons were learned. Rejoicings and thanksgivings to our Heavenly Father overflowed because of rich spiritual blessings received.



"Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence."—Ps. 140:13

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.

H. E. ANDERSON		Grand Rapids, Mich. 23, 24	E. K. PENROSE
Richmond, Va.	Aug. 21	Jackson, Mich. 25	Steubenville, Ohio Aug. 30
Baltimore, Md.	22	Toledo, Ohio 27	
SAM BAKER		Elyria, Ohio 28	H. W. PRICE
Fort Collins, Colo.	Aug. 1	Cleveland, Ohio 29	Bellingham, Wash. Aug. 27
Denver, Colo.	2, 3	West Newton, Pa. 30	Tacoma, Wash. 29
Kansas City, Mo.	6	Pittsburgh, Pa. 31	Bremerton, Wash. 30
St. Joseph, Mo.	7		
St. Louis, Mo.	9	O. D. DEIFER	C. A. SMITH
		York, Pa. Aug. 27	Baltimore, Md. Aug. 6
OTIS R. BARRALL		TUNIS GERY	Philadelphia, Pa. 6
Allentown, Pa.	Aug. 6	Kuna, Idaho Aug. 24	
C. M. CHUPA		Clarkston, Wash. 25	STEPHEN SURACI
Buffalo, N. Y.	Aug. 23	Sagle, Idaho 26, 27	New London, Conn. Aug. 20
Rochester, N. Y.	24	Spokane, Wash. 28	
Flushing, N. Y.	25	Moses Lake, Wash. 29	H. J. TIEMEYER
New York, N. Y.	27	Wenatchee, Wash. 30	Sayville, N. Y. Aug. 6
New Haven, Conn.	28		
Paterson, N. J.	29	A. H. KRUMPOLT	F. S. WASSMANN
		Catawissa, Pa. Aug. 6	Wallingford, Conn. Aug. 6
L. PAUL DAVIS		J. Y. MAC AULAY	G. M. WILSON
Detroit, Mich.	Aug. 20	New Haven, Conn. Aug. 6	Nashville, Tenn. Aug. 10
Saginaw, Mich.	22	Waterbury, Conn. 6	Pittsburgh, Pa. 20

ANOTHER PILGRIM GOES HOME

On July 5, Brother Christian W. Zahnow finished his earthly course, having been faithful unto death. Brother Zahnow was known by the brethren from coast to coast, having served in the pilgrim work for many years. He was an ardent and effective defender of the faith. Brother Zahnow died at the age of eighty-eight, and is survived by his wife and four children—two sons and two daughters.

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

MIKE BALKO Duquesne, Pa. Aug. 27	GENE JEZUIT Minneapolis, Minn. (Cedar Ave.) Aug. 20	RAY RAWSON Adrian, Mich. Aug. 20
WM. G. BLONG Sonora, Calif. Aug. 20	RUSSELL L. JURD San Diego, Calif. Aug. 13	WM. W. RYBA Santa Ana, Calif. Aug. 13
DAVID A. BRUCE Fullerton, Calif. Aug. 27	HENRY KWOLEK Chatham, Ontario Aug. 20	THOS. T. RYDE Covina, Calif. Aug. 27
EDGAR BUCKLEY Saginaw, Mich. Aug. 27	ADAM MISKAWITZ Saginaw, Mich. Aug. 20	ALBERT SHEPPELBAUM Gary, Ind. Aug. 20
THOS. C. FAY Bakersfield, Calif. Aug. 13 Riverside, Calif. 20 Ontario, Calif. 20	D. J. MOREHOUSE Milwaukee, Wis. Aug. 6	JOHN TRZYNA Aurora, Ill. Aug. 6
CARL HAGENSICK Beloit, Wis. Aug. 6	KENNETH M. NAIL Sacramento, Calif. Aug. 6	IRWIN WYSOCKI Steubenville, Ohio Aug. 6 Pittsburgh, Pa. 20
ARTHUR JEZUIT Covert, Mich. Aug. 20	G. R. POLLOCK San Francisco, Calif. Aug. 6	L. W. ZBIK Saginaw, Mich. Aug. 6

AWAKENING THE SLEEPERS IN HELL

To be discussed by

"FRANK AND ERNEST"

KLIQ—1290 kc.—9:30 A. M.

Sunday, August 20

Tune in this special program, and send for a free copy of the booklet, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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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.

SEPTEMBER TOPIC: On Sunday, September 17, "Frank and Ernest" will discuss the topic, "Why God Permits Evil." This topic should be of special interest to many, and we trust that it will be advertised as widely as possible. Special circulars will be available for this purpose, and will be supplied free in any quantity desired. Send your request for the circulars to The Dawn, East Rutherford, New Jersey 07073.

CONVENTIONS

MINNEAPOLIS, MINN., Aug. 6-2601
Fillmore St., N. E. Mrs. C. R. Newham,
678 40th Ave., N. E.

SILAM, TEX., Aug. 11-13—Mrs. E. D.
Westfall, Route One, Box 142, Dublin,
Tex.

MINNEAPOLIS, MINN., Aug. 20—I.O.G.T.
Hall, 2922 Cedar Ave. Mrs. Edward
Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., Aug. 27—Central Ma-
sonic Temple, 912 N. LaSalle St. Mr.
Albert Sheppelbaum, 5739 S. Normandy
Ave.

JACKSON, MICH., Sept. 2-4—YMCA, 127
W. Wesley St. Mrs. Ralph Gaunt, 510
Golf Ave.

NEW YORK, N. Y., Sept. 2-4—Waldorf-
Astoria Hotel, 50th St. and Park Ave.
Mr. G. M. Jeuck, 81 Blauvelt Road,
Nanuet, N. Y.

SAN DIEGO, CALIF., Sept. 2-4—Temple

Beth Israel, 2512 Third Ave. Mrs. Gilbert
L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 2-4—Norway Cen-
ter, 300 Third Ave. W. Mrs. John Keith,
22515 95th Place W., Edmonds, Wash.

COLUMBUS, OHIO, Sept. 10—Southern
Hotel, S. High and E. Main Sts. Mrs.
Josephine Ewing, 273 S. Algonquin Ave.

PONTIAC, MICH., Sept. 10—YWCA, 269
W. Huron St. Mrs. Alice Mondo, 1948
Oaksdale Ct., Union Lake, Mich.

ANTIOCH, CALIF., Sept. 23, 24—I.D.E.S.
Hall, Tenth St. by City Park. Mrs. Rose
Knockaert, 3832 Larkspur Dr., Concord,
Calif.

BUFFALO, N. Y., Sept. 30, Oct. 1

PIQUA, OHIO, Oct. 1

ST. LOUIS, MO., Oct. 7, 8

CATAWISSA, PA., Oct. 8

SAN LUIS OBISPO, CALIF., Oct. 14, 15

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Indiana

August 12-17

SPANISH "FRANK AND ERNEST" ON IN PHILIPPINES

Station DXJW in Zamboanga City, Philippines, is now broadcasting "Francisco y Ernesto," the Spanish version of "Frank and Ernest." The programs are being broadcast each Sunday evening at 9:45. It is encouraging to have this additional opportunity of spreading the good news of God's coming kingdom.

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth, \$1.25
- The New Creation, cloth, \$1.25

Question Books for Volumes 1-3, 10 cents each;
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This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

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 "to ransom for all," and will be "the true light which lighteneth every man that cometh into the world," "in due time." Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 evilly wicked will be destroyed.—Acts 3:19-23; Isaiah 33.