

# The DAWN

VOLUME No. LXXXVIII, Number 8  
(USPS 149-380), August 2020

## TABLE OF CONTENTS

*Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$12.00 a year.*

**ARGENTINA:** A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P, 1842 Buenos Aires

**AUSTRALIA:** Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

**BRAZIL:** A Aurora, Caixa Postal 50088, Rio de Janeiro, RJ, CEP 20050-971

**BRITISH ISLES:** Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

**CANADA:** P.O. Box 1565, Vernon, British Columbia, V1T 8C2

**FRANCE:** L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 11 03, 64368 Ober-Ramstadt

**GREECE:** He Haravgi (The Dawn), 199 Railroad Avenue, East Rutherford, NJ 07073 USA

**INDIA:** The Dawn, Blessington, #34, Serpentine Street, Richmond Town, Bangalore 560025

**SPAIN/ITALY:** El Alba/Aurora, Associazione Studenti Biblici, Via Ferrara 42, 59100 Prato—Italia

### HIGHLIGHTS OF DAWN

The Permission of Evil—Its Results

—Part 2 of 2 2

### INTERNATIONAL BIBLE STUDIES

Faith and Wisdom 16

Hearing and Doing 18

Living Faith 20

Taming the Tongue 22

Two Kinds of Wisdom 24

### CHRISTIAN LIFE AND DOCTRINE

Attaining Peace of Heart and Mind 26

Ministering Spirits 38

Our Covenant of Sacrifice 48

Weekly Prayer Meeting Texts 15

### ENCOURAGING LETTERS 61

### OBITUARIES 37

### SPEAKERS' APPOINTMENTS 62

### CONVENTIONS 63

# The Permission of Evil—Its Results

*“Weeping may endure for a night, but joy cometh in the morning.”*  
—Psalm 30:5

**IN PART ONE OF OUR CON-**sideration of this important subject, which appeared in last month’s issue of *The Dawn*, we considered the reason for the permission of evil by God. We saw, through the example of Job, that man learns best from experience, and that a knowledge of both good and evil will be necessary in order that each member of the human race might choose with full understanding whether to serve righteousness or unrighteousness. Although Job did not at first understand these things, God ultimately revealed his divine purposes in the permission of the evil which had befallen him. Job maintained his loyalty to God, and was greatly blessed as a result.

In Part 2 of our reflection on this key Bible topic, we will consider the eventual grand and glorious result of man’s experience with sin, suffering and death. In doing so, we will see that mankind’s current experience, so much of which is beset with the results of sin and evil, is soon to be replaced by a

blessed experience with good. In this, man will learn an eternal lesson, and be given the opportunity to be restored to perfection of mind, body and character, to live on a perfected earth in peace, security and happiness forever.

## **DEATH PLAGUES ALL**

God's design in the creation of our first parents was that they should be the progenitors of an entire race. God also knew that in order for Adam's children to really know him and have a true appreciation of his standards of right and wrong, they, even as Adam, would need to learn by experience the terrible results of disobedience. Later, by contrast, they would learn of the blessings which would be showered upon them by his love. Thus the Creator, by permission, designed that all of Adam's offspring should be carried into death with him. Paul wrote, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned."—Rom. 5:12, *English Standard Version*

Since the fall of Adam, the human race, having come under condemnation to death because of sin, has been exposed to evil, and by experience has been learning the terrible results of disobedience. The seeds of death have manifested their presence in the human race regardless of nationality, social status or financial wealth, by myriads of infirmities and diseases of both mind and body. Neither the young nor the old have escaped the plague of death—infants and young children often falling before this enemy at a tender age with little or no understanding of what is taking place in and around them. Perchance, some live to what is termed a "ripe old

age,” but they too finally succumb to the ravages of death which prey upon all.

Not only by disease are the people brought down to the grave, but upheavals of nature contribute to the process, as do accidents, and men’s own cruelties to one another in war, in crime, and in many other types of human conflict. Even religious institutions, Christian and non-Christian alike, have contributed throughout the centuries to the great plague of death through many misguided teachings and traditions.

Throughout all the ages God has not interfered with the great enemy Death. Paul informs us concerning mankind as a whole, that “God gave them up to minds that He did not approve, to practices that were improper.” (Rom. 1:28, *Williams New Testament*) This implies that he has not restrained the human race from taking its own course, selfish and sinful though that course has mostly been, nor has he interfered with the carrying out of the death sentence in the sense of protecting some and not protecting others.

Thankfully, God’s great design does not end with the human race prostrate in death, for through Jesus, the Redeemer, the Creator has made a provision for all to be awakened from death and to be restored to perfection of life. Paul wrote, “Just as all men die by virtue of their descent from Adam, so all such as are in union with Christ will be made to live again.” (I Cor. 15:22, *Williams*) This provision of life through Christ is based on Jesus’ own death and resurrection. He said, “My flesh ... I will give for the life of the world,” and it was for this very purpose that Jesus was born into the world as a human.—John 6:51; Heb. 2:9,14

In describing the arrangement by which Jesus became the Redeemer of the world through his death, the Bible uses the word “ransom,” which, according to the Greek word from which it is translated, means “corresponding price.” Jesus was a perfect man, even as Adam was a perfect man before he sinned. Thus in death Jesus became a corresponding price for the forfeited life of Adam. As all mankind lost life through Adam, so all mankind is redeemed from death through Christ.—I Tim. 2:5,6

### **JUST AND UNJUST**

In God’s due time, all will be awakened from the sleep of death. Paul informs us that there is to be “a resurrection of the dead, both of the just and unjust.” (Acts 24:15) Indeed, throughout the ages, while sin and selfishness have predominated, there have been noble men and women who, by virtue of their faith and obedience to God’s laws of righteousness, are spoken of by Paul as “just.” However, these also have been allowed to suffer, even as Job did. This was not to punish them, but to test and prepare them further for exalted positions which the Creator has designed for them in his arrangements for the future.

There have also been many noble, unselfish people throughout the ages who have given up faith in God. One reason for this has been their observation that the innocent suffer as well as the guilty. They have not been able to understand why an infant is allowed to die. They have not been able to reconcile the idea of a loving, powerful God with the fact that so many, through no willful fault of their own, have suffered for years on beds of sickness, and others

have been afflicted with disease, mental illness, and every other conceivable malady. Had these unbelieving, yet noble people, comprehended the full plan of God they would have understood these situations.

Additionally, throughout the ages, the true God of the Bible has been flagrantly misrepresented. Many otherwise religious people, who bemoan the suffering they see taking place around them, try to believe that all who die in unbelief will suffer eternally in a literal place of torment. This unscriptural teaching has helped to create many unbelievers, for a properly reasoning mind cannot believe that a God of love would act toward his creatures in this manner. Such cruelty is even contrary to the laws of civilized men.

## **MANKIND TO PROFIT**

Only a relative few in all the ages have as yet profited by their experience with evil. Indeed many, as noted, have been turned to unbelief by it. This is understandable, and if we were to base our conclusions on man's limited abilities and his restricted viewpoint, there would be no satisfactory answer as to why God permits evil. In this limited viewpoint of many, death is the end of existence. To others it is the end of all opportunity to learn and to profit from past experiences. These viewpoints, however, are not supported in the Bible.

As we have seen, according to the Bible, those who are asleep in death will be awakened from that sleep and given an opportunity to profit from the experiences of the present life. Just as often happens now, the difficulties and distresses of a certain day are understood and appreciated only at a later

time. So it will be on a grander scale, as those who are now sleeping in death are awakened and they enter another term, as it were, in their school of experience.

### **“JOY IN THE MORNING” WILL COME**

In Job’s case, while he could not understand at the time why God allowed him to suffer, yet, when the experience was over, he could say, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” (Job 42:5) Thus it will be with the world of mankind. When their experiences of sin and suffering are over and they are awakened from death, their faulty vision or understanding of God will be corrected. They will rejoice to learn of the gracious and loving provision the Creator has made for them through Christ, the Redeemer, to “ransom them from the power of the grave,” and to “redeem them from death.” (Hos. 13:14) They will be restored to perfection of life, in the light of this true knowledge of God, if they obey him by conforming their lives to his standards of right and wrong.

The psalmist wrote, in the words of our opening text, “Weeping may endure for a night, but joy cometh in the morning.” (Ps. 30:5) This “night” of sin, sorrow, and death began with the disobedience of our first parents, and it has indeed been a night of weeping. The sorrow that has borne down upon the human race has been bitter, and many in their distresses have wondered whether or not God has any pity, or even exists at all.

However, there is to be a morning of joy for the human race! That time of joy will be ushered in by what the Scriptures refer to as the rising of “the

Sun of righteousness,” who will have “healing in his wings.” (Mal. 4:2) Jesus is this glorious Sun of righteousness. The new day of blessing will be brought about through the establishment of God’s kingdom, with Jesus as its ruler, and the government of righteousness foretold by all God’s “holy prophets since the world began.”—Acts 3:20,21

Associated with Jesus as rulers in his Father’s kingdom will be his faithful followers—those who have suffered and died with him. Jesus died the just for the unjust. Likewise, his footstep followers voluntarily suffer and die with him, and will be exalted to the highest of all spiritual realms of life, to be associated with Jesus in the rulership of his kingdom. Jesus said to his disciples, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2,3) The Scriptures also declare that these will live and reign with Christ a thousand years, being brought forth from death in “the first resurrection.”—Rev. 20:4,6

Christ and his followers, a “little flock,” will be the invisible heavenly rulers of the world during the thousand years of his kingdom. (Luke 12:32) They will be represented here on earth by another group of God’s faithful servants, each one of whom proved loyal to God under adversity during the ages preceding the First Advent of Jesus. These, as the Bible tells us, will be made “princes in all the earth.” (Ps. 45:16) This group will consist of the faithful and worthy servants of God of past ages, beginning with righteous Abel, and will include other outstanding figures as Abraham, Moses, David,

Elijah, Daniel, and all God's holy prophets.—Heb. 11:1-39

These “princes in all the earth” will be awakened from death in the resurrection as perfect human beings, and will be the earthly representatives of the divine Christ among men. (Heb. 11:40) What a wonderful governmental arrangement this will be! Among many other long-sought desires, it will establish universal and lasting peace, which man in his selfishness has been unable to do. The divine head of this government, who is Christ, is referred to in prophecy as “The Prince of Peace,” and we are assured that “of the increase of his government and peace there shall be no end.”—Isa. 9:6,7

## **THE HOUSE OF THE LORD**

In Micah 4:1-4, the kingdom of Christ is referred to symbolically as God's ruling “house.” This ruling house consists of Jesus and those who, through faithfulness in following in his footsteps, are also exalted to heavenly glory as children of God. This prophecy reads, “In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not

lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”

The ancient nation of Israel, to whom this prophecy was first addressed, was governed from a mountain. It was literal Mount Zion in Jerusalem. God uses this background in presenting his prophecy of Messiah’s kingdom, and his promises of the blessings that it will assure to the people. The “mountain of the Lord” is the kingdom of God, centered in the Christ, and represented by the symbolic “Zion” of Micah’s prophecy.

Notice that under the rulership of this kingdom the people learn God’s “ways” and “his paths.” The entire period of Christ’s kingdom will be one of learning, and of education. In this prophecy, one of the results of this education is that the people will learn war no more. It will be then that the angels’ message of “peace ... on earth” will be translated into reality. The Prince of Peace will then reign supreme.—Luke 2:13,14

### **UNDER VINE AND FIG TREE**

In addition, there will be economic security. This is symbolized in the prophecy by the assurance that every man will dwell under his own “vine” and “fig tree.” Much of the suffering in the world throughout the ages has been due to lack of food, clothing, and shelter. Even today millions of the human race exist on insufficient supplies of food, have little clothing, and live with the most meager of shelter over their heads. However, this

will be corrected through the agencies of Christ's kingdom.

Peace and economic security will not be the only blessings guaranteed to the people under the rulership of "the mountain of the house of the Lord." Isaiah wrote, "In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."—Isa. 25:6-8

In addition to the "feast of fat things" which this prophecy assures us will be spread for mankind in Messiah's coming kingdom, we are also informed that the "covering" and "vail" now cast over the faces of the people will be removed. This clearly refers to a symbolic curtain which hinders the people from seeing and knowing God in his true light. Another prophecy says that then "the eyes of the blind shall be opened." (Isa. 35:5) Those literally blind will then have their sight restored, and those spiritually blind will acquire a true vision of God and his glorious character.

## **ALL EVIL TO BE DESTROYED**

Of this same time of Christ's kingdom, we read, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9)

Then there will be no more suffering and death as a result of Adam's transgression. It will be the time when Adam's children are being "made alive" through Christ. Killing, as well as all other kinds of calamities, will no longer be permitted. The peaceful and prosperous conditions which men and women today would like to see throughout the earth will then exist, because the knowledge of God will fill the entire earth.

God assures us further, as quoted above, that he "will swallow up death in victory," and that he will wipe away tears "from off all faces." What blessed assurances these are! Paul wrote that Christ will reign until all enemies are put under his feet, and that "the last enemy that shall be destroyed is death." (I Cor. 15:25,26) The result of this glorious arrangement is described in Revelation 21:4, which reads, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

### **FIRST EXPERIENCE WITH GOOD**

It will be during the reign of Christ that Adam and his children in general will receive their first real experience with "good." It is this which will complete their education with respect to the validity and importance of the standards of right and wrong established by God. Though perfect when created, Adam did not then have sufficient knowledge from experience to prevent his transgression. Job maintained his integrity before God under an extreme test, yet he also needed to experience evil and to be delivered from it in order to "see" God. Adam and

his race will likewise “see” and understand God as a result of their experiences.

The God that mankind will then see and know will be the one they have longed to understand and to serve. They will recognize the value of the experiences through which they have passed. Understanding this, they will realize that the few short years of hardship through which they passed while under condemnation to death were as nothing compared with the eternity of joy then stretching out before them under the glorious array of divine love. No wonder they will then say, “Lo, this is our God; we have waited for him, ... we will be glad and rejoice in his salvation.”—Isa. 25:9

At the conclusion of the harrowing experiences through which Job passed, he was restored to health, and his family was also restored to him. This partially illustrates the great blessing which lies ahead for all mankind during the reign of Christ. Peter speaks of this period as “times of restitution of all things,” which, he declares, have been spoken by all of God’s holy prophets since the world began.—Acts 3:20,21

Peter’s declaration concerning the restoration of the human race to health and life was based on the miracle he had just performed of healing a man who had been lame from the time of his birth. During “the times of restitution,” all the lame will be restored to soundness of limb, and all other human maladies will be cured by the Sun of righteousness, who will then rise “with healing in his wings.”—Isa. 35:6; Mal. 4:2

As we have seen, this loving provision for the human race includes those who have fallen asleep

in death. This is, in reality, a vital key to an understanding of why God permits evil, for it means that his viewpoint of human experience is not dependent upon man's present short span of life. God is viewing man's present experience with sin and death, rather, as a lesson which, in the resurrection, can be compared with all the "good" which will then be showered upon the people, that "feast of fat things" which he will then spread before all nations.

### **A TIME OF LEARNING**

This future period of blessing is also described in the Bible as one of judgment, or trial. Isaiah wrote that when God's judgments are abroad in the earth, "the inhabitants of the world will learn righteousness." (Isa. 26:9) All the inequalities of the present will then be righted. Those who now willfully oppose God and his laws, and unjustly treat their fellows, will then receive appropriate discipline and instruction designed to correct their wrongdoings.

Those who have died in infancy will likewise be awakened, mature to adulthood, and have an opportunity to enjoy God's blessings. In a comforting promise to mothers who lose their children in death, we read, "Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not [they were dead]. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their

own border [they shall return to life on earth].”—  
Jer. 31:15-17

Having had a full experience with both good and evil, each individual will be able to decide intelligently whether or not he wishes to choose the good and live forever, or choose evil and again go into death. During the present nighttime of sin and death, all die—believers and unbelievers, the innocent and the guilty, those striving to live right and others who practice wickedness. However, as a result of the reign of Christ, only those few who willfully disobey the laws of God after receiving a full knowledge of his righteous and loving ways will die. All others, the vast majority we believe, will mature toward full mental and moral perfection, and will enter as perfect human beings into the everlasting future ages of happiness and life. They will return to God’s favor “with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10 ■

## **WEEKLY PRAYER MEETING TEXTS**

**AUGUST 6**—“Resist the devil, and he will flee from you.”  
—James 4:7 (Z. ’00-30 Hymn 149)

**AUGUST 13**—“We are ambassadors for Christ.”—II Corinthians 5:20 (Z. ’04-72 Hymn 118)

**AUGUST 20**—“Whom therefore ye ignorantly worship, him declare I unto you.”—Acts 17:23 (Z. ’03-29 Hymn 116)

**AUGUST 27**—“Henceforth know we no man after the flesh.”  
—II Corinthians 5:16 (Z. ’03-170 Hymn 165)

# Faith and Wisdom

**Key Verse:** “*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*”  
—James 1:5

**Selected Scripture:**  
James 1:1-8

intelligently seek him.” (vs. 6) This is faith in its simplest form. The true Christian, however, must develop a deeper level of faith. It must grow and mature through experience, then be tested and proven through difficult trials. Our faith must progress to the point of absolute certainty and trust in the will of God, and in his attributes of justice, wisdom, love and power. To have unwavering faith should be the goal of every child of God.

We quote Romans 1:16,17 from *Wilson's Emphatic Diaglott*: “I am not ashamed of the glad tidings; ... For the righteousness of God by faith is revealed therein in order to faith; as it has been written, ... The righteous by faith, shall live.” We see from this that through the Gospel—the glad tidings—God has revealed his righteousness to us so that our faith will increase and mature, and that we will live according to our faith.

As suggested in our title, faith must lead to wisdom

in the life of a Christian. In reality, they are developed together as we mature in the “school of Christ.” In order for this to take place, we must progress in the development of the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5:22,23) We are to also “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (II Pet. 3:18) If we have the witness of such spiritual growth, let us rejoice, and follow along the same pathway as we are brought to maturity in Christ. Our faith will thereby increase in its depth, and divine wisdom will be gained in good measure.

Having faith in the Heavenly Father, in his purposes and in his plans, should be a constant reminder to us that “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” —James 3:17

A heart motivation to increase in the development of both faith and wisdom should be the natural outgrowth of our covenant relationship with the Heavenly Father and with his dear Son. Such a desire is expressed well by the psalmist: “I delight to do thy will, O my God: yea, thy law is within my heart.” (Ps. 40:8) The Apostle Paul gives us these additional words of encouragement: “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:17-19

Faith and wisdom are vital elements of character which are especially necessary to be possessed by the child of God, that the words of our mouth and the meditation of our heart may be acceptable in the sight of the Heavenly Father, and our Lord and Savior Jesus Christ.—Ps.19:14 ■

# Hearing and Doing

**Key Verse:** *“Be ye doers of the word, and not hearers only, deceiving your own selves.”*  
—James 1:22

**Selected Scripture:**  
James 1:19-27

**OUR KEY VERSE ADMON-**ishes us to action—be “doers of the word.” The Scriptures variously exhort us to bear fruit, to walk in the narrow way, to deny ourselves, to take up the cross of sacrifice, and to follow Jesus. These all imply action on our part. Being only a passive hearer of the word is insufficient to give proof of our devotion to the will of God. Just as we are to work on our inward development as Christians, the Heavenly Father is also engaged on our behalf. The Apostle Paul speaks of this dual effort: “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”—Phil. 2:12,13

Our hope rests upon the promises of God, but for that hope to remain strong and to grow, we need always to be on the alert to meet certain important requirements. The Apostle Peter says that we have been given “exceeding great and precious promises,” and that by these we might be “partakers of the divine nature.” However, as Peter continues, for this to occur we must give all diligence, and add to our faith the qualities of virtue, knowledge, self-control, cheerful endurance, godliness, brotherly kindness, and love.—II Pet. 1:4-7

To further emphasize the importance of both hearing

and doing, the apostle then uses the small but important word—"if." He says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (vs. 8) Two verses later he adds, "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (vs. 10) Faithfully carrying out these "ifs"—that is, being doers of the word—will result in an entrance being ministered unto us "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (vs. 11) The Master also spoke in this fashion, saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." However, this will only hold true, he adds, if "ye bear much fruit."—John 15:7,8

If, by the grace and promises of God, we are to attain the divine nature, it will be necessary to give full diligence. It will not do to be halfhearted, nor part-time runners for the prize. We cannot divide our interests between the things of God and the things of the world, nor between the interests of the New Creature and the interests of the flesh. Paul wrote, "This one thing I do." (Phil. 3:13) This is the only approach to the Christian life which will result in victory, and the only attitude of heart in which to be, if the Lord is to fulfill his promises to us. We cannot afford to be unduly concerned about even our temporal needs. The Lord knows about these and promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33

What a blessed prospect is assured us by the Heavenly Father's wonderful promises if we fully seek to "hear" and "do" his will. Truly the Lord has given us "good doctrine." (Prov. 4:2) Let us yield ourselves to its transforming influence and be made ready for that blessed entrance into the kingdom, where we shall "be like him," and "see him as he is."—I John 3:2 ■

# Living Faith

**Key Verse:** *“As the body without the spirit is dead, so faith without works is dead also.”*  
—James 2:26

**Selected Scripture:**  
**James 2:14-26**

All such works will show that our faith is alive and, over the course of our Christian walk, will give proof of our zeal and love for the Lord.

As we seek to show our faith by our works, we are to remember that all of our activities of sacrifice and service for the Lord’s cause must be properly motivated. Our zeal for works is not to be based upon pride, nor any desire for fame or the praise of men. Rather, it should come solely from an honest and sincere heart—the same motivation that moved us to give ourselves to God in consecration. Humility in service, without fanfare, is the best recipe for success in developing a living faith.

Although outward works are important and necessary, the inward work of adding various fruits and graces of the spirit to our foundation of faith is of even greater importance. (Gal. 5:22,23; II Pet. 1:2-8) We have been given many precious promises of good things to come. One of these is the glorious hope of having part in the “first resurrection.” (Rev. 20:6) This will require a change of nature from the earthly to the heavenly, and

is a work that begins now as we strive to put on the character likeness of Christ Jesus our Lord.

“Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (I Cor. 6:11) This Scripture indicates that, although we must have a living faith, the greatest portion of work relative to our success in the narrow way is accomplished in us by the power of God, in the “name of the Lord Jesus.” A daily appreciation of all that the Heavenly Father and his only begotten Son have done for us, and continue to do on our behalf, should stir within us a keen desire towards full and complete obedience.

We are part of a wonderful “household of faith.” (Gal. 6:10) In this spiritual family arrangement we have many opportunities to serve, and to be served. To fully take advantage of this aspect of our living faith requires that we keep in close contact with fellow-members of this spiritual family. We should have both faith and trust in our brethren, knowing that they have the same aims, desires and goals that we have. Humility, patience, forgiveness and love should be foundation principles of our dealings with the household of faith, and as we show our faith by our works on behalf of one another. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, ... even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.”—Col. 3:12-14

Paul summarizes what truly constitutes a living faith: “Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—Eph. 4:15,16 ■

# Taming the Tongue

**Key Verse:** *“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!”*  
—James 3:5

**Selected Scripture:**  
James 3:1-12

**THE EFFECTS OF THE USE,** and misuse, of words is something we see each day. It has become especially so during this present day of constant information and social media communication. There has never been a time in which more exacting scrutiny has been applied to the words that people speak or write, whether they be those of government, religious leaders, economic strategists, social activists, or just the common people.

The tongue is one of the most influential parts of the human body, whether for good or for evil. “Death and life are in the power of the tongue,” the Scriptures say. (Prov. 18:21) Unfortunately, the stark reality is that because man has fallen far from his original perfection, the words of our lesson are clearly true, “The tongue can no man tame; it is an unruly evil, full of deadly poison.” (James 3:8) As the words of James indicate, and as personal experience has often shown us, it is more difficult to control the tongue than nearly any other part of our body. So skillful a servant is it that every ambition and passion and inclination of the fallen nature seeks to use it as a channel for evil.

If with our tongues, we do injury to others, we are to that extent falling far short, and perhaps even deceiving ourselves, with respect to our standing before God. It,

therefore, requires on the part of the Christian, much in the way of vigilance, wisdom and care to control this powerful member of the body, and to bring it into subjection. It is the spirit-begotten “mind of Christ” to which the tongue should be brought into conformity. “Let this mind be in you, which was also in Christ Jesus:” (I Cor. 2:16; Phil. 2:5) Thus, we are to continually seek to ensure that our tongue is not a hindrance, to ourselves nor to others, but a positive and useful servant in the narrow way.

The power to conquer the tongue and make it obedient and thoroughly reliable cannot be fully accomplished in our fallen fleshly condition. Nevertheless, we must continually fight this battle with every fiber of our being. Jesus said, “Out of the abundance of the heart the mouth speaketh.” (Matt. 12:34) Since the tongue is the agent speaking “out of” the sentiments of the heart, it follows that it is the heart that needs to be converted if our words are habitually improper. Many Scriptures note the importance of continual examination of our heart condition. “Create in me a clean heart, O God; and renew a right spirit within me.” “Keep thy heart with all diligence; for out of it are the issues of life.” “The end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned.”—Ps. 51:10; Prov. 4:23; I Tim. 1:5

If the same tongue can curse men, but also praise God, how careful we should be to speak only that which will be helpful and uplifting, and which will bring praise to our Heavenly Father. A greater use of our tongue in such positive ways will of necessity help to limit its use in unrighteous ways. This, too, begins with the heart and its motivating influence. If a properly motivated heart consistently guides our tongue toward honorable and edifying words, we will eventually gain the victory over this most difficult member of our flesh. Let it be our daily vow to follow these instructive words: “I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.”—Ps. 39:1 ■

# Two Kinds of Wisdom

**Key Verse:** *“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”*  
—James 3:17

**Selected Scripture:**  
James 3:13-18

a greater understanding of the divine will. Hence, greater wisdom will accrue to their eternal benefit.

“The beginning of wisdom is the reverence of Jehovah.” (Prov. 9:10, *Rotherham Emphasized Bible*) Without proper reverence for God, it is impossible to gain the wisdom “from above,” for that wisdom is made evident by the Creator’s loving character and his divine purposes for mankind’s ultimate blessing. We see the wisdom of God exemplified in his Son, Christ Jesus. The Apostle Paul speaks of Christ as “the power of God, and the wisdom of God.”—I Cor. 1:24

Divine wisdom is truthful, honest and sincere. It is not used as a garment to cover up selfishness, and it makes no compromise with sin or impurity in any form. The gaining of wisdom requires purity of intention and motive.

## **THE SCRIPTURES INSTRUCT**

us: “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” (Prov. 4:7) As our Key Verse points out, we should seek the pure wisdom that comes from our Heavenly Father. Indeed, it is that which we derive from considering the Word of God, and his divine counsel, that is the essence of wisdom. Those who have a condition of heart in which they desire to be instructed by the Lord will surely be blessed with

The child of God who seeks wisdom must strive to be guileless, honorable and sincere. He must be utterly opposed to secret whisperings, backbiting, or evil surmising. The combination of our fallen flesh and an improperly motivated heart can be “deceitful above all things.” (Jer. 17:9) Let us not mistakenly believe that self-wisdom and self-will equate to God’s wisdom and will. Seldom, if ever, will this be the case.

In our lesson, James tells us that earthly wisdom leads to “confusion and every evil work,” and is often the result of “envying and strife.” This kind of wisdom does not come from above, he says, but is “earthly, sensual, devilish.” (James 3:14-16) To this the Apostle Paul adds, “The wisdom of this world is foolishness with God.” (I Cor. 3:19) The more we see the increasing foolishness of this world’s wisdom, the greater should be our reliance only on the wisdom which comes from the Word of God. However much mankind may desire to have love, peace and unity reign supreme in the earth, the achievement of such conditions can only come as they are in harmony with God’s unchanging principles of righteousness, all of which form the basis of divine wisdom.

In today’s world, a majority of people live for present earthly pleasures and rewards. The focus of a child of God, however, should be along the lines of this testimony from Paul, “In holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.” (II Cor. 1:12, *New American Standard Bible*) We are to delight in the beauty of “holiness and godly sincerity,” because it will lead us always in the direction of divine wisdom.

Let us be ever thankful that our Heavenly Father, the only true and living God, has wisdom as one of his character attributes. “O the depth of the riches both of the wisdom and knowledge of God! ... For of him, and through him, and to him, are all things: to whom be glory for ever.”—Rom. 11:33,36 ■

# Attaining Peace of Heart and Mind

*“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”*  
—*John 14:27*

**WE PRESENTLY FIND OUR-**selves nearly two-thirds through what has been a most uncertain and tumultuous year. This properly affords us the opportunity to ask ourselves, “What is my condition, spiritually speaking, with regard to my level of faith and trust in the Heavenly Father, in light of the commotion and confusion of the world’s present experiences?” To answer this question in the most appropriate fashion, we must look to the Scriptures as our chief source of guidance for the attainment of peace, comfort and assurance in such troubling times.

Among the many promises contained in God’s Word, these expressions of the psalmist are notable: “The LORD is my light and salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?” “God is our refuge and strength, a very present help in trouble. Therefore will not

we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” “Sing aloud unto God our strength.”—Ps. 27:1; 46:1,2; 81:1

## **PEACE, CONTENTMENT AND COMFORT**

Having and maintaining the peace of God is not dependent upon outward circumstances, but is based on a properly guided development of the inward motives of the heart and meditations of the mind. Thus, the attainment of God’s peace is possible regardless of outward commotion and uproar. In reality, we have nothing to fear, for the Scriptures tell us, “Since God is for us, who can be against us?”—Rom. 8:31, *Wilson’s Emphatic Diaglott*

To be sure, we need the spiritual rest and peace promised in God’s Word to sustain us in today’s difficult times. We will surely not find these in the world around us, as there is no real peace outside of the Lord’s provision. Whatever outward conditions may prevail upon us, we are to seek and to preserve inner peace. We recall the words of the Apostle Paul, in which he states God’s promise that we be “strengthened with might by his Spirit in the inner man.” Thus, we can have inward peace and contentment, realizing also that “godliness with contentment is great gain.”—Eph. 3:16; I Tim. 6:6

A scriptural passage of comfort which is always appropriate for our meditation is found in the familiar words of the 23rd Psalm. “The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea,

though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

## **HOW GOD PROVIDES COMFORT**

Whatever our testings and trials may be, the Bible assures us that our Heavenly Father cares and is attentive to our needs, both temporal and spiritual. “No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it.”—I Cor. 10:13, *Diaglott*

God will “direct the issue” of our trials, bringing us needed inner peace and comfort, by various means. It may be through his providential overruling in the experience on our behalf. He might also direct us to the Scriptures, wherein we can find comfort in his divine promises. God may employ our guardian angels to intervene in some way on our behalf. He might also provide a special measure of the Holy Spirit which will enable us to understand and appreciate his eternal purpose in allowing such experiences.

There is another important aspect of the Heavenly Father’s wisdom in permitting us to endure various trials and difficulties. These experiences are helping to equip us for future service as part of that sympathetic Melchisedec priesthood of the next age.

Having gone through many of the same difficulties which the world now experiences, we will be the better prepared to help restore mankind to perfection during Christ's glorious kingdom reign. May we be grateful for God's wisdom in this regard, as we go through the difficulties of the Christian walk. Such appreciation will likewise engender much comfort to our hearts and minds.

### **PROVIDENTIAL CARE**

We are to remember that God's overruling hand is not limited. He is all-powerful and all-knowing. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness." "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." (Isa. 50:2; 59:1) What wonderful assurances of God's mighty power are found in these words! They are ours to claim by faith and confidence in his Holy Word.

Our experiences, and God's providence in them, are a most valuable and indispensable tool in the life of the follower of Christ. Experience, it is said, is the best teacher, and for the Christian, it is often a means by which we can ascertain more clearly the Lord's will in specific circumstances of life. Thus, we are better enabled to do that which God would desire by rightly learning from our experiences. Paul expresses our progression through experience with these words: "We glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad

in our hearts by the Holy Spirit which is given unto us.”—Rom. 5:3-5

True spiritual maturity comes best through our experiences, and the recognition of God’s providences in them. Paul spoke of his own growth toward spiritual maturity by using the example of the natural man, saying, “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”—I Cor. 13:11

We are to claim God’s promises in our experiences, remembering that in them also his providences are to be found. These precious assurances of the Scriptures provide comfort and peace to all who strive to be submissive to the Father’s will. Through his guidance and direction of our experiences, we are enabled to be properly exercised by them, which is an important aspect of divine providence in our affairs. Paul states: “Now no chastening [Greek: education, training] for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”—Heb. 12:11

If we truly believe that our experiences are “tailor-made,” we should always be on the alert, because the Lord’s will just might be indicated in them. Therefore, the Christian should never view the outcome of any situation as resulting from being “lucky” or “unlucky.” Let us remember the words of the psalmist: “The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.”—Ps. 37:23,24

## **GOD'S SPIRIT OF POWER AND LOVE**

The Holy Spirit of God is his invisible influence and power as it is employed in any place or time, and under any circumstance throughout the vast domain of his universe. This includes his invisible influence as it governs the minds of those who desire to serve and worship him. Jesus told the woman at the well that true worship of God must be “in spirit and in truth.” (John 4:23,24) That is, our worship of the Heavenly Father and our service for his cause are to be guided by the influence of his holy character and in harmony with his eternal purposes.

During this present Gospel Age a special called-out class has been in process of development since Pentecost, and has been privileged to enjoy the begetting of God's Holy Spirit. This power, or influence, upon God's chosen people is variously termed in the Scriptures “the Spirit of God,” “the Spirit of Christ,” “the Spirit of truth,” “the spirit ... of a sound mind,” and “the Spirit of adoption.”—Rom. 8:9,10; John 15:26; II Tim. 1:7; Rom. 8:15

As indicated by the term “Spirit of adoption,” the footstep followers of Jesus have been called to sonship with God. However, such a great privilege brings with it the necessity of character transformation into the likeness of his “only begotten Son,” Christ Jesus. (Rom. 12:2) The sum total of this transformation is stated in the requirements given by the Master, when he said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.”—Matt. 22:37-39

The law of the Spirit of God is founded upon love, for we are told that “God is love.” (I John 4:8,16) In us, that spirit should engender first a supreme love for God; second, love for his son, Christ Jesus; and third, love for our fellow man. The Apostle Paul describes love by its actions. He states, “Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.”—I Cor. 13:4-8, *English Standard Version*

## **SACRIFICES OF PRAISE AND PRAYER**

Our attainment of spiritual peace can be greatly aided by maintaining an attitude of praise and prayer toward God. The Psalmist David associates the altar—symbolic of sacrifice—with the voice of praise. “Now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.” (Ps. 27:6) Nothing short of this sentiment should be considered an adequate response to God in return for all that he has done for us.

The Apostle Paul expresses a similar thought, saying, “By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” (Heb. 13:15) Here Paul may have had in mind the statement of the Prophet Hosea, where he speaks of rendering to God “the calves of our lips.”

(Hos. 14:2) The thought in these verses is that praise, given through the prayerful “fruit of our lips,” is shown to be part of our acceptable sacrifice and offering to God—a “reasonable service.”—Rom. 12:1

There are various ways by which we can offer the “sacrifice of praise” to God. We can sing hymns of praise which, without doubt, is pleasing in his sight. Though not much in the way of sacrifice is involved in this form of praise, it is, nevertheless, a delight to raise our voices in song to the giver of every good and perfect gift. (James 1:17) Our sacrifice of praise is to also include prayer, the “calves of our lips.” In Ephesians 6:13-17, Paul lists the spiritual “armor” which we are to wear in order to repel the attacks of the great Adversary, Satan. The apostle then adds this all-important requirement in order for the individual pieces of armor to work together properly. He says: “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”—vs. 18

Sacrifices of praise and prayer will most assuredly result in an increased measure of inward peace and comfort in the life of the Christian. They also produce a sweet-smelling savor and aroma to our Heavenly Father. This was pictured most particularly in the Old Testament by the offering of incense at the Golden Altar in the Holy compartment of Israel’s tabernacle. (Exod. 30:34-38) The prayers of God’s faithful people are often represented symbolically in the Scriptures as a sweet odor of incense which ascends to his presence.—Ps. 141:2; Luke 1:5,8-10; Rev. 5:8; 8:3

## OUR FOCUS

What is to be our focus as we strive to maintain the peace which Jesus left with us, as cited in our opening text? First, we must be able to say with Paul, “I can do all things through Christ which strengtheneth me.” (Phil 4:13) This may at first seem to be a bold statement, but we should note that Paul’s words are not to be understood as denoting self-reliance, rather, it is only “through Christ” that we can do all things. In another place, the apostle reminds us of the need for a humble and sober assessment of our progress: “Wherefore let him that thinketh he standeth take heed lest he fall.” (I Cor. 10:12) The Apostle Paul realized that it was the grace, strength, and “power of Christ,” not his own might and ability, which rested upon him during all of his experiences, and which guided his life in service to the Master.—II Cor. 12:9

God, through his Son, will similarly strengthen and equip us if we focus on him and, in humility, depend upon his grace, strength and help in every aspect of our lives. The Apostle Peter states: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” (I Pet. 5:6) Only through humility and reliance upon our Heavenly Father’s strength can we fulfill our consecration vows and be exalted as New Creatures to the divine nature.—II Cor. 5:17; II Pet. 1:4

Another vital element of our present focus must be faith. Though we can see many aspects of God’s purposes with much clarity, yet we still must live and walk by faith, not by sight. (Gal. 2:20; II Cor. 5:7; Heb. 10:38) We echo these words from the Apostle Paul: “Let us draw near with a true heart in full assurance of faith, having our hearts sprin-

kled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).”—Heb. 10:22,23

We have had a most wonderful portion of God’s plan revealed to us, yet certain events which may lay before us and the world we can, at best, only envision in part. Quoting Paul again, he states, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” (I Cor. 13:12) Thus, we are assured that, if faithful unto death, we will, in the “first resurrection,” see, know and understand all things perfectly. For the present, however, we must live by faith. Indeed, our ultimate victory will only come about by faith. “This is the victory [Greek: means of success] that overcometh the world, even our faith.”—I John 5:4

Our present focus should also include the application of these words of the Master: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16) Light is symbolic of truth and righteousness, both of which have their source in God. The Apostle John said, “God is light, and in him is no darkness at all.” (I John 1:5) Dwelling in the light which comes from God, and as shown forth by his Son, Christ Jesus, we also have the privilege of reflecting that light to those with whom we come in contact. To the child of God, Peter expresses, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”—I Pet. 2:9

## OUR SPIRITUAL STIMULUS

In recent months, much has been made of the economic “stimulus” packages which have been passed by Congress and signed into law by the President. Included in these packages have been individual stimulus payments to most Americans of various amounts. Spiritually speaking, however, our stimulus or motivation to serve God, and the accompanying inner peace which we enjoy, are not associated with anything related to earthly wealth or goods. Jesus alone paid the price for our redemption. Having done so, he admonished us, “Lay not up for yourselves treasures upon earth, ... But lay up for yourselves treasures in heaven. ... For where your treasure is, there will your heart be also.”—Matt. 6:19-21

Our stimulus and motivation toward faithfulness are to be found in the many assurances of God’s Word. These include such promises as, “All things work together for good to them that love God, to them who are the called according to his purpose.” (Rom. 8:28) Those things which “work together for good” include even the delays, difficulties, troubles, persecutions, and seeming disasters that sometimes come our way. These are part of the “all things” which work together for our good as we grow spiritually, and they bring to mind the words of Peter: “That God of all favor, who has called you, ... when you have suffered a short time, will himself complete, confirm, strengthen you.”—I Pet. 5:10, *Diaglott*

Our aim and stimulus to faithfulness is well stated in these words: “Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” (Col. 3:15) Daily, our lives should be stimulated to meditation upon our

Heavenly Father, the perfect example of his beloved Son, Christ Jesus, and the Word of Truth which they have provided for our daily spiritual sustenance. As for our daily walk, these words of Paul, spoken to Titus, are most appropriate: “The grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”—Tit. 2:11-13

Let us, therefore, seek the Lord daily with humility, honesty, and peace of heart and mind, without guile or selfishness. Let us also continue to “bear much fruit,” those qualities of character listed by Paul as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (Gal. 5:22,23) Finally, let us claim the peace promised by our Lord in the words of our opening Scripture: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John 14:27 ■

## **OBITUARIES**

*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.*

Sister Janice Highway, Canadian Lakes, MI—July  
18. Age, 85

Sister Franciszka Chocyk, Vancouver, BC, Canada  
—July 23. Age, 95

# Ministering Spirits

*“Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. ... Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”*  
—Hebrews 1:7,14

**OUR TEXT INDICATES THAT** the Heavenly Father, in caring for our needs as his children, uses heavenly messengers, or angels, who are sent forth under his general direction. Each of these is invested with adequate power to perform the task appointed, which is to assist, deliver, guide, and bless the people of God in their

joyous, yet difficult, pilgrimage along the narrow way.

Man was created a little lower in nature than the angels, yet these heavenly beings have always been interested in man. Hence they are enthusiastic and happy coworkers with God in all things pertaining to his plan as it relates to the human race. Described in Job 38:7 as the “sons of God,” they are said to have “shouted for joy” when this earthly domain was created.

The angels’ continued interest in the human family is reflected in their keen desire to understand the

writings of the Old Testament, which reveal, in prophetic language, the divine purpose of redemption through Christ. The apostle says that the angels desired to look into these things, but were not permitted to understand them until the due time for their fulfillment.—I Pet. 1:12; Rev. 5:1-7

The angels have not been honored with so deep an insight into God's plan for human redemption as have the footstep followers of Jesus, nor been called to the high position in that plan of joint-heirs with him in his kingdom. Yet they gladly serve in the more humble capacity of helpers to the future royal family of heaven and earth.

Jesus, in sounding a warning to those who might think to oppose his followers, mentioned the protection afforded them by these spirit messengers, saying, "In heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) Of himself the Master said that he could ask the Father and, if it was in harmony with his will, he would provide more than twelve legions of angels for his only begotten Son's protection. (Matt. 26:53) Indeed, holy angels are spoken of in the Scriptures as possessing power that would baffle all human conception. A single angel was said to have struck down 185,000 Assyrians in one night.—II Kings 19:35

### **ANGELIC MINISTRIES IN OLD TESTAMENT TIMES**

As already indicated, the angels served as God's ministers in ancient times, even as they are the invisible guardians of the church now. The Old Testament is replete with narrations of the presence and power of these ministering spirit beings. Frequently when God spoke to his servants, an

angel was the instrument used to produce the audible voice, the angel being commissioned to speak in Jehovah's name. The Apostle Paul informs us that "the word spoken by angels was stedfast."—Heb. 2:2

One of the earliest accounts of angelic intervention explicitly stated to be such is in the case of Hagar, after she and her young son, Ishmael, had been banished from Abraham's household. Out in the desert, with bread and water exhausted, she wept bitterly, assuming her son would die. We are told that an angel called to her out of heaven and said: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."—Gen. 21:17-19

Aside from God's personal interest in Hagar and her child, Ishmael, he used them as illustrations of fleshly Israel and his dealings with them under the Law Covenant. As an angel ministered to Hagar and Ishmael, so God's dealing with the Israelites in connection with the Law is said to be by means of angels through Moses the mediator.—Gal. 3:19; 4:24-31

## **ABRAHAM ENTERTAINS ANGELS**

We remember, too, when Abraham was sitting during the noonday heat under the shelter of his tent door, he was startled by the sudden approach of three strangers. Apparently there was a display of royalty in their demeanor, because Abraham bowed himself to the ground before them, offering his hospitality. (Gen. 18:1-8) These strangers were

materialized angelic messengers, sent to Abraham by God, and charged with the commission of conveying a most important message to him, which was a reaffirmation of the divine promise that Sarah was to bear him a son.—vss. 9-16

Neither Abraham nor even the angels who had spoken to him realized the full import of the promise concerning the son, or “seed,” to come through Sarah. No doubt they were not fully informed concerning the seed as pointing forward to Christ and his church, the royal nation being developed through faith, during the present Gospel Age. (Gal. 3:16,26-29) Nevertheless, it was a happy privilege for the angels, and a blessed experience for Abraham and Sarah, to have even this limited share in the outworking of the divine promises. Later, when Abraham is raised from the dead, and the plan of God is unfolded to him in its fullness, he will know who constitutes the real seed of promise. By then, too, the angels who visited him on that memorable occasion will doubtless also fully understand these things.

The message brought to Abraham and Sarah on this occasion was one that must have been difficult to believe, and even contrary to all natural laws. Yet, in due time, that unexpected angelic announcement was fulfilled. Never has a holy angel gone forth from the presence of the Most High to any nation, people, or person, with false or uncertain tidings. The word spoken by the holy angels is the utterance of God’s will, and therefore fully dependable. Though Satan and his servants conspire to thwart the accomplishment of the divine purpose, the power of Almighty God stands back of every message he sends by the ministering spirits of heaven, and those messages

have been recorded for our particular benefit.—Rom. 15:4; I Cor. 10:11

The all-important message the angels had for Abraham was that pertaining to the promised seed, and the blessing that was to come through that seed. Just so, the most important part of God's message to us today is that of a promised spiritual seed, Christ and his church, and the resulting blessings to all mankind. The fact that the Lord also informed Abraham in this same setting of the coming destruction of Sodom and Gomorrah, points us to the soon destruction of Satan's world. (Gen. 18:17-33) This knowledge in itself would be of little value were it not that we know that after the dissolving of Satan's empire there is to follow the "new heavens and a new earth, wherein dwelleth righteousness," in which the completed spiritual seed, the greater Isaac, will be the righteous rulers.—II Pet. 3:13

### **ANGELS MINISTER TO DANIEL**

The inspired prophecy of Daniel is both interesting and important in view of its remarkable delineation of future events to be fulfilled in God's plan. His predictions extend to the culmination of the "time of the end" of this age, and tell also of the Messianic kingdom which is to be the administrative power in the affairs of men throughout the new dispensation soon to come. He foretells the First Advent of the Messiah and of his sacrificial death, in which he would be "cut off, but not for himself." His prophecy also points out the return of Christ at his Second Advent, the raising of the dead, the destruction of evil, and the establishment of a universal reign of righteousness on the ruins

of the present imperfect governments of men.—  
Daniel 2:44; 9:24-27; 12:1-4,8,9

The angel Gabriel was used as the messenger for much that Daniel predicted and prophesied. Thus, the mysteries of unseen future eras and events were furnished to the prophet in that manner. (Dan. 9:3,20-23; 10:9-12) We recall that Daniel was a captive in a foreign land when he wrote his prophecy, but he was true to his people and to the God of his fathers. He resisted the fascinations and corruptions of Babylon's court life with which he was surrounded, and challenged the admiration of his enemies by his purity and integrity.

Daniel's knowledge and wisdom, under divine providence, resulted in a rapid advancement at the court of Darius, the Median king who ruled following the fall of Babylon. The favors bestowed upon Daniel by Darius awakened cruel jealousy in the hearts of other officials. Out of this there developed a wicked plot against Daniel, the servant of God, which resulted in his being cast into a den of lions.—Dan. 6:1-17

The king, who had been tricked unwittingly into the plot to destroy Daniel, came to the lions' den the next morning, hoping that the prophet's God had protected him. Upon inquiry, he found that indeed, his hope had been justified, and his trusted servant was still alive. We quote Daniel's explanation to Darius of what had occurred: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."—vss. 19-23

Thus, by an angel of God, was effected a deliverance of Daniel from the attacks of literal lions. Christians also are subjected to attacks likened unto that of lions. Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) However, as with Daniel, so with the footstep followers of Christ, "The angel of the LORD encampeth round about them," and they are delivered from the destructive purposes of Satan.—Ps. 34:7

### **PREPARING THE WAY FOR MESSIAH**

We next recall Israel's priest, Zacharias, the father of John the Baptist, and how he was overcome with fear at the presence of an angelic visitor. Once again it was the angel Gabriel. Gabriel soothed the alarm of the priest with words which filled his heart both with amazement and delight: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." —Luke 1:5-13

Both Zacharias and his wife were "well stricken in years," so it was hard to believe the joyous tidings that Gabriel had brought, even though they had come from the lips of an angel. It was but natural, therefore, that he should inquire, "Whereby shall I know this? ... And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed." In fulfillment of this, Zacharias' lips were sealed, and he remained without speech until after the birth of John.—vss. 18-20,57-64

## **JESUS' BIRTH**

The announcement of the Savior's coming birth was also made by the angel Gabriel. Nine months later, when Jesus was born, the glorious tidings of his birth were declared by angelic lips. (Luke 1:26,27; 2:8-15) Later, Joseph was told by an angel, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word." (Matt. 2:13) Joseph obeyed, following the angel's instructions, and escaped from the jealous power of Herod. What a precious life was thus delivered from peril, and how highly did God thus honor and wondrously use his angelic servants!

This angelic guardianship over Jesus continued, for, when Herod was dead, Joseph and Mary were again instructed in a vision by an angel to return to their own land. When doubtful about the rule of Herod's successor, they were given further counsel and direction. (vss. 19-23) Thus did the holy angels keep constant watch over the precious life of the one who would be man's Redeemer. There can be no doubt that the angels of heaven continued to be the swift and powerful ministering servants of the Master. Throughout his earthly walk it was their privilege and joy to attend him day and night. They were his unseen helpers at every step of the way.

## **MINISTERING TO THE SAINTS**

The same holy and powerful angelic beings who attended the Savior all through his earthly pilgrimage are also ministering spirits to his footstep followers. Just as the angelic hosts helped him in all his trials and sufferings, they are now in constant attendance over all his saints—his brethren. Irrespective

of their needs, the holy angels are competent to guard their steps from danger, and to deliver them from the “snare of the fowler.” (Ps. 91:3,11) Indeed, how much we need to be defended against the assaults of the Adversary and other enemies which unitedly are endeavoring in every way to defeat us who are the soldiers of Jesus Christ.

The ministry of the angels is invisible to our human eyes, and is accomplished by power that is beyond the earthly realm. God is above all that we call nature, and the holy angels are his mighty messengers. While God does not perform his work contrary to the laws of nature, except when necessary, yet what we understand as natural law is never an obstruction to the accomplishment of his will as committed into the hands of his angelic ministers. No place where dwells the child of God can be so dismal, no cavern so deep and dark, no fortress so strongly guarded, that the angels cannot find quick and easy access.

Angelic power, under divine commission, is superior to all physical laws. This was evidenced by the miraculous deliverance of the Apostle Peter. His chains fell off and the huge iron gates of that ancient prison opened at the angel’s bidding, without being touched by the hand of man. (Acts 12:1-11) The ministrations of the angels are equally efficient on land, on the sea, or in the air. Wherever God’s people are at any moment, angels are present to care for them.

## **THE ENCAMPMENT OF ANGELS**

We quote again these words: “The angel of the LORD encampeth round about them that fear him, and delivereth them.” (Ps. 34:7) This pictorial

language suggests that our guardian angels do not work on our behalf simply on occasions of great and dire peril. The word “encampeth” literally means in the Hebrew to “pitch a tent.” This suggests that the angels are never absent, but always on duty, and fully vigilant. Symbolically speaking, they pitch their tents around all the followers of the Master, and spread over them their shields of protection, as it may be in harmony with the Heavenly Father’s will.

Let us remember, however, that while God always works through such instrumentalities as may serve his purposes best, still it is God himself who directs the work. Whatever help we have from angels or human instruments is really the help of God, as though he personally were present to put forth his mighty arm and work directly on our behalf.

In all ages God has used the ministry of the holy angels for the benefit of his people. Even now, in these dark and evil days, God’s angels continue to guard the followers of the Master, so that no outside power nor influence is able to separate them from the love of God. (Rom. 8:35-39) Tenderly, these ministering spirits wait and watch, always alert to the needs of even the weakest follower of the Lamb of God. Their vigil will not end until the last member of the church, the body of Christ, is “faithful unto death,” and raised to “glory and honour and immortality” in the heavenly phase of Christ’s kingdom. (Rom. 2:7; Rev. 2:10) Then, the glorified church will join with its head, Christ Jesus, in extending God’s blessings to all the families of the earth, just as was promised so long ago to Abraham by the angelic hosts.—Gen. 18:17,18; 22:15-18 ■

# Our Covenant of Sacrifice

*“Gather my saints  
together unto me;  
those that have  
made a covenant  
with me by  
sacrifice.”*

*“Precious in the  
sight of the LORD is  
the death of his  
saints.”*

*—Psalm 50:5;  
116:15*

**THESE TEXTS, CONSIDERED** together, bring to our minds two important events in the Christian experience. The first is the time when we saw the Truth, and in it found God’s character and plan revealed so clearly that we were inspired with the desire to do his will. We discerned that God’s ways for

us were infinitely higher than our own, and that to follow these meant a great turning point in our lives. In humility we gave our whole heart to God, and offered ourselves in sacrifice and service to him and his cause from that point forward in our lives, even unto death.—Prov. 23:26; Rom. 12:1

The second notable event in our walk with the Lord is yet to come for those who have not yet entered into death. The Apostle Paul spoke of his soon approach to that day when he said, “I am already being poured out, and the time of my dissolution

has come near. I have maintained the good contest. I have finished the race, I have guarded the faith.” (II Tim. 4:6,7, *Wilson’s Emphatic Diaglott*) Having started upon this narrow way of sacrifice, and having seen from the Word of God many of its implications, we recognize that in between the beginning and the ending of our sacrificial walk, a great variety of experiences are to be ours.

Some of these experiences will be of the mountaintop variety, causing us to rejoice exceedingly because of the rich blessings they afford us. We know, too, that there are to be other times in which we will be in the valley of testing, as it were, where our faith and loyalty to God will be on trial. When we enjoy the mountaintop experiences of the Christian life, our overflowing hearts go out to the Lord in prayer, and our meditations upon him and his wondrous works are precious indeed. Thus, these joyful days should help prepare us for the more difficult experiences that, sooner or later, the Lord, in his wisdom, will permit to come to us.

We notice that God often deals with us upon this basis. That is to say, first he may shower us with blessings of joy and peace and fellowship with him and with his people, and thereby build us up in preparation for the testings to come later, and which are calculated to crystallize our growth in Christ-like character. God permits all of these experiences as a part of that which is necessary for us in the carrying out of the terms of our original covenant of sacrifice with him. Though our hearts may at times be weary and heavy laden, yet we should maintain our original desire to surrender everything to the Heavenly Father in order that he

may be our “all in all.” By so doing, in due time we will enter into the fullness of joy which is the blessed portion of all who make their “calling and election sure.”—II Pet. 1:10

## **EXAMINING OUR CONSECRATION**

From this standpoint, therefore, we should realize it was not enough that one day in the past we made a covenant with God by sacrifice. The question is, how is that covenant affecting our lives today? After having experienced a sizable measure of what it involves, and having been blessed with the rich bounties of grace and truth which the Heavenly Father bestows upon those who reverence him, can we say that we are as fully dedicated now as at the beginning? If not, or if we waver in our answer, we must soberly examine our hearts and minds.

It is often profitable for the child of God to put himself through a rigid self-examination. Paul suggests this in I Corinthians 11:31,32, which, according to the *Diaglott* translation, reads, “If, however, we examined ourselves, we should not be judged; but being judged by the Lord, we are corrected, so that we may not be condemned with the world.” It is evident from this that earnest self-examination is not only proper and beneficial, but if practiced by us there may be less need on the Lord’s part to correct us, as otherwise might be the case.

If, on the other hand, we find ourselves being often corrected of the Lord, it may indicate that we have not fully examined ourselves in the light of God’s Word, or have not taken the proper steps to remedy deficiencies which we may have found. In such cases, the Lord may permit certain experiences

which are calculated to help us put aside our own will and to more resolutely carry out his will in our daily lives. If we find ourselves receiving these gentle corrections from the Lord, we should not be discouraged, for they are evidences of his great love for us as his children. (Heb. 12:5-7) Rather, we should be thankful, and accept these with humility and a determination to be properly exercised by them.

When corrections from the Lord come to us, we should recognize them in the proper light. This means we should neither feel sorry for ourselves, nor blame others for the experiences which God has permitted to come to us for our good. It is easy to say that we want to do the Heavenly Father's will, but, at times, this may mean that we are only willing to do his will in our own way. However, if our hearts are sincere, the Lord will give us the necessary experiences to help us fully and completely yield up our own preferences that his will may have free course in our consecrated walk.

In the examination of ourselves, it is necessary that we check our thoughts, words and deeds against the many instructions found in the Bible pertaining to the will of God for his covenant people. We will quote, by way of example, one passage from the Scriptures and note the many ways in which it touches upon the outworking of the divine will in the child of God.

“He [Jesus] died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet

now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:15-21

In the above passage are several important points concerning the manner in which God's will should be working in our lives:

We should no longer live unto ourselves, but unto Christ Jesus.

We should not view our fellow-brethren according to the flesh.

As New Creatures in Christ, we are to remember that old things have passed away, and all things have become new.

God has committed to us the ministry and word of reconciliation.

We are to be ambassadors for Christ.

## **AMBASSADORS FOR CHRIST**

In the foregoing verses, one of the outstanding statements is that "we are ambassadors for Christ." Probably we never will be able to fully realize the responsibility of those who take the name of the

Lord, and who undertake to be his ambassadors. It is a sacred obligation which can be fulfilled only with divine help. Seeking to be Christ's ambassadors, we should be extremely careful in every thought, word and deed. We reflect either credit or discredit to him in all that we say and do.

As ambassadors of the Lord, we are commissioned to speak the Truth in his name—that is, the Word of truth found in the Bible. God's Word should be spoken in a straightforward manner, in love, and out of a pure heart. It should not be spoken with exaggeration nor with sarcasm. The ultra-dramatic Truth more impressive. The Scriptures themselves, spoken in simplicity, sincerity and tolerance, will accomplish all that God desires, and all worldly methods that are used contrary to the divine will are bound to detract from the message rather than to add to it.

We should remember the text in Isaiah which declares, "Come now, and let us reason together." (Isa. 1:18) With this admonition in mind, we should see to it that our presentation of the message of Truth is from the standpoint of reason, and is guided by the spirit of the Lord. Some methods of presenting God's Word may temporarily attract more hearers, but they generally do not draw those who are earnestly seeking to know the riches of the Gospel message. Thus we see that in our desire to do the Lord's will in the matter of our ambassadorship, it will be necessary to conduct our share in the ministry of God's Word in the proper manner, even if it may tend to hamper what we might consider to be a more effective method of individual expression.

## **THE LORD'S WAY OR OUR WAY?**

There can be a tendency to want to do the Lord's work in our own way. This has been more or less true of all God's people down through the ages, and is one of the weaknesses of the flesh against which it is necessary to continuously struggle. Moses, for example, sometimes wanted to do the Lord's work in his own way. God instructed him to go to Pharaoh, and Moses raised objections based on his own ideas, even though he desired in his heart to serve God faithfully. While Moses found it necessary to struggle against these tendencies in his service to the Lord, nevertheless because of his loyal heart condition, it is recorded of him that he was "faithful in all his house."—Heb. 3:5

This should be encouraging to us, because just as Moses was faithful, we can be likewise, even though we do not always succeed in getting the best of our stubbornness, or of controlling the desire to do things our own way. We should, however, always be on the alert to combat these tendencies in our flesh, and never yield willingly to any suggestions that may be contrary to the will of God as it is expressed in Christ Jesus, our perfect pattern.

In the New Testament we have another instructive example of one who, at times, seemed to want to do the Lord's will in his own way—namely, Peter. God gave Peter a wonderful vision, emphasizing the fact that the Gentiles coming into the Gospel arrangement through Christ were to be considered clean. Hence, they would be acceptable to God, even as the Jews. Yet we find that Peter did not fully benefit from this divinely given instruction as he should have, with the result that it became necessary for

Paul to rebuke him. (Acts 10:9-48; Gal. 2:11-14) While this rebuke to Peter came through the Apostle Paul, it was actually from the Lord, and it would not have been necessary had Peter more quickly applied the instructions and lessons which God had given him.

### **THEN AND NOW**

When we first dedicated ourselves to the Lord, how anxious we were to please him in all things! Is that same zeal in our hearts today? Do we need only a glance from the Lord, as it were, in order that we may be quick to fall in line with whatever his will may be concerning us? Many things come up in our daily experiences as a Christian to distract us from that which should be the chief thing in our life. For this reason it is necessary to continually look to the Lord and to be encouraged by his promises. Otherwise, we are quite liable to become “weary in well doing.”—Gal. 6:9

What does our consecration mean to us today? This is a question that each of us must answer, because it has to do with our individual relationship with God, and our eternal standing before him. In pondering this question, let us remember that our consecration was to do the Lord’s will, and that his will for us is expressed in his Word. Remembering this, we will not cast away, nor consider unimportant, anything in the Scriptures which has a bearing upon the manner in which we serve him.

### **PRESENT RESPONSIBILITIES**

God holds us responsible for whatever measure of understanding he has revealed to us through his Word, for it is through this awareness that he makes known to us his will. It is vital that we strive to be

faithful to all of the general principles of righteousness given us in the Bible. In addition, however, we must seek to know and understand the Lord's will as it may more specifically apply to the time in which we are now living, and to circumstances and conditions which may be unique to the present hour.

If our consecration is as real to us today as when first we made it, the evidence thereof will be that we will consider important that which God considers important. It means that we will not be seeking a way to side-step the responsibilities imposed upon us by the knowledge of his will. Rather, we will be zealous in facing and meeting each day the responsibilities of our consecration, realizing that as we look to him for grace to help in time of need, he will give us strength to carry on faithfully to the end of our earthly walk.

The responsibilities placed upon us by the divine will are a matter between ourselves and the Lord. Let us not suppose that by taking a course which will please others with whom we are associated, even our brethren in Christ, that this will necessarily be pleasing to the Lord in all cases. It is true, of course, that to the extent each one in a group of brethren is determined to obey the Lord's will, they will find themselves more and more in harmony with each other, and rejoicing in the same glorious truth and the same blessed privilege of sacrifice and service. Nevertheless, it is our responsibility as individuals to do that which we have learned to be God's will for us, even in cases when others may think we are wrong.

In seeking to be faithful to God, we are not to compare our efforts with those of others. We might

suppose that, on the whole, we are doing as well as they, and then mistakenly conclude that this means we are fulfilling the terms of our consecration. The Lord, who reads the hearts of all his people, knows what each individual is able to render in the way of service and devotion to him. We cannot read the hearts of others, nor know all their abilities or limitations. Therefore we are not to compare our own standing before the Lord with what may outwardly appear to be the standing of others. Jesus commended Mary of Bethany because she had “done what she could.” (Mark 14:8; John 12:1-8) He did not commend her because she had done what Martha could do. Mary had been faithful herself, and because of this, received the Master’s commendation. It was Martha’s responsibility also to be faithful in her particular service to the Master, and it is our responsibility as individuals to do zealously what we can in the carrying out of the divine will for us.

### **PAST MISTAKES SHOULD NOT DISCOURAGE**

While we should remember our past experiences with a view of drawing lessons which will help us to be more faithful in the future, we should not permit Satan to discourage us simply upon the grounds that we have made mistakes. Mistakes should humble us, but also teach us so that we give greater diligence in searching out and doing God’s will. However, mistakes should never be permitted to discourage us. One important lesson we should learn from our shortcomings is the necessity of leaning more fully upon the Heavenly Father, and to depend increasingly upon his strength, rather than our own. Indeed, a mistake which has helped

to impress upon us a greater need of divine assistance can be considered a rich blessing.

Mistakes also help to prevent us from lapsing into a self-satisfied condition. Such an attitude may lead to spiritual lethargy, which is unhealthy indeed, and is certain, sooner or later, to lead to serious difficulties in the Christian life, if not corrected. The Scriptures declare, "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) Indeed, a small stumble in the way of sacrifice may be a blessing in disguise, as it might serve to return us to the proper path, and help us to avoid a greater "fall" later on.

Let us not think of the consecrated life as we would that of a worldly career, nor view it as something which may afford an opportunity to satisfy some long-cherished desire of the flesh. An individual once stated that when he learned that it was not necessary to go through college in order to be a minister, he felt that at last a long-cherished desire of his earlier life could be realized. He was, without realizing it, interpreting the satisfaction of his own fleshly ambition to be a minister as evidence of the Lord's blessing. Let us watch the desires of our flesh that they not be permitted to influence our interpretation of God's will for us, and thus lead us into paths which will not bring glory to him.

## **DEATH OF SELF-WILL**

In meditating upon the foregoing thoughts as they apply to the endeavors to carry out the terms of our consecration, it is apparent that one of the main issues at stake is the extent to which our Christian walk results in the death of self-will. Such crucifixion of

human desires is genuine if it leads to the full sacrifice of all our fleshly interests as joint-sacrificers with the Master. We are to be “planted together” in the likeness of Jesus’ death. (Rom. 6:5) This was, first of all, a death of his own will, and the acceptance instead of the will of his Father. It was the “delight” to do God’s will which was written of Jesus in the “volume of the book,” and it was the complete death of his own will that finally led to the Master’s faithfulness, even unto death.—Ps. 40:7,8; Heb. 10:7

It is both the death of our will, as well as the eventual death of our body, that constitutes the ultimate fulfillment of our consecration vows. It is this to which the psalmist refers when he writes in the second of our opening texts, “Precious in the sight of the LORD is the death of his saints.” Thus seen, our covenant with the Lord by sacrifice will not be fulfilled until it is completed in actual death. How important it is, therefore, that we daily scrutinize our thoughts and our heart intentions, in order that we may be sure that having started in the way of sacrifice, we are still zealously pressing on in the same narrow path, and taking each step as it is indicated to us by the footprints of the Master who has gone before.

Having made this consecration to the Lord, we are now to be fully engaged in doing the divine will as expressed in the instructions that come to us from the Father through his Son, as recorded in the Scriptures. It is through the keeping of this Word of truth that our love for the Heavenly Father, for his Son, and for the brethren, is manifested.

May the following words of Jesus be a constant reminder to us of the “covenant by sacrifice” we have

made with God, and the tremendous privileges attached thereto. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ... The word which ye hear is not mine, but the Father's which sent me."—John 14:21-24 ■

---

*Try the Uplook*

*When the outlook is dark, try the uplook.  
These words hold a message of cheer;  
Be glad while repeating them over,  
And smile when the shadows appear.  
Above and beyond stands the Master;  
He sees what we do for His sake.  
He never will fail nor forsake us;  
He knoweth the way that we take.*

*When the outlook is dark, try the uplook,  
The outlook of faith and good cheer;  
The love of the Father surrounds us,  
He knows when the shadows are near.  
Be brave, then, and keep the eyes lifted,  
And smile on the dreariest day.  
His smile will glow in the darkness;  
His light will illumine the way.  
—Selected*

# ENCOURAGING LETTERS

## STUDYING THE WORD

DawnBible: (*translated from French*) I am new to DawnBible and I want to know the written word, and be closer to the Father, the Son and the Spirit.—Niger

## EYEOPENING

DawnBible: I will like to request a copy of *Truth about Hell*, please. I listen everyday to you guys on my local radio station. It's very eye-opening.—Trinidad

## HOPE FOR OTHERS

DawnBible: Please send me some more of the *Hope* booklets. I'm the coroner in my county and I give them to all the families that I serve—MS

## RESTORATION OF EARTH

DawnBible: (*translated from Spanish*) I greatly appreciate the work of this religious organization, in particular regarding the restoration of decent living conditions for all who inhabit this land.—Venezuela (*order Peace through Christ's Kingdom*)

## WORD OF COMFORT

DawnBible: The booklet *Hope* was sent to me after my mom's passing. It has been something I would like to pass on to others after they lose a loved one.—WA

## GREETINGS FROM BRAZIL

DawnBible: Love and greetings from the Brazilian Bible Students! May the Lord continue to bless your wonderful work!—Brazil

## SENSIBLE TEACHINGS

DawnBible: The views you provided make a lot of sense. Looking to learn more. Thanks and blessings!—OR

## CLEAR AND DETAILED

DawnBible: I really admire your clear and detailed exposition of the doctrines of the Bible. Do you have a branch or congregation in Nigeria? Can I have at least one copy of each of your booklets?—Nigeria

## BIBLICAL TEACHINGS

DawnBible: Infinite gratitude for the biblical precious teachings.—Italy

# SPEAKERS' APPOINTMENTS

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

## J. Wesol

Online Broadcast of Convention  
Columbus, OH August 1,2

---

*The true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him.  
—John 4:23*

*Worship in Spirit and in truth does not apply simply to prayer, praise, supplication, and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an “act of worship” but rather a life of worship--a life in which, through the begetting of the Spirit and the knowledge of the divine plan, the individual becomes so at one with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father’s will. This is worship in Spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith, and it will find its expression also in all the acts and words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely, only those who are thus captivated to the Lord in heart, and who serve him in Spirit and in truth and endeavor to have his will done in their hearts, words, and conduct are in the full sense the true worshipers whom the Lord seeketh; the “little flock,” the faithful “royal priesthood.”*

—Songs in the Night, August 15

# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**IMPORTANT NOTICE: Numerous conventions in coming months will not be held in-person due to the COVID-19 pandemic. Some of these, however, will have an online broadcast alternative. Listed below are the details which the Dawn has been made aware of concerning upcoming conventions. Please contact the brethren shown in the listings to find out the status of a convention, and also how you can attend an online broadcast if one is planned.**

**CENTRAL OHIO CONVENTION, August 1,2—WILL BE BROADCAST ONLINE ONLY**—Contact L. Winske.  
Phone: (614) 579-5045.

**BIBLE STUDENTS INTERNATIONAL CONVENTION, August 5-9—CANCELED**—Contact M. Davis.  
Email: lmkdavis@earthlink.net

**NEW YORK CONVENTION, September 5,6—WILL BE BROADCAST ONLINE ONLY**—Contact G. Passios. Email: gpassios11@verizon.net

**SEATTLE CONVENTION, September 5-7—WILL BE BROADCAST ONLINE ONLY**—Contact L. Flinn.  
Phone: (206) 518-2678 or Email: laurie@flinn.us

**TENNESSEE VALLEY CONVENTION, September 11-13**—Comfort Inn, 4725 University Drive (HWY 72), Huntsville, AL 35806. For reservations, phone: (256) 562-2525. For special rate of \$75.00 per night, mention Bible Students Rate, and make reservations by August 31. For other information, contact R. Armstrong. Phone: (256) 281-6807 or Email: robin@exzaktec.com

**COLUMBUS, INDIANA HARVEST CONVENTION, September 19,20—WILL BE BROADCAST ONLINE ONLY**—Contact E. Ledwinka. Phone: (812) 546-5311 or Email: [eledwinka@outlook.com](mailto:eledwinka@outlook.com)

**GRAND RAPIDS CONVENTION, September 25-27—WILL BE BROADCAST ONLINE ONLY**—Contact T. Malinowski. Phone: (616) 304-7691 or Email: [Malinowski.TJM@gmail.com](mailto:Malinowski.TJM@gmail.com)

**COLORADO CONVENTION, October 2-4—WILL BE BROADCAST ONLINE ONLY**—Contact M. Homolka. Phone: (307) 267-5853

**ORLANDO CONVENTION, October 24,25—WILL BE BROADCAST ONLINE ONLY**—Contact C. Goodman. Phone: (407) 695-6815 or Email: [clmgoodman@gmail.com](mailto:clmgoodman@gmail.com)

**SAN DIEGO CONVENTION, November 21,22—WILL BE BROADCAST ONLINE ONLY**. Contact R. Brand. Email: [blatbrand@aol.com](mailto:blatbrand@aol.com)

---

## The Dawn Magazine

—available in Audio CD format—

Each month's issue comes on two CDs that can be played at home or in your car.

Each CD is pleasant to listen to with short hymn interludes.

The cost is \$24 a year.

Send your request to:

**Dawn Bible  
199 Railroad Avenue  
East Rutherford, NJ 07073**

