

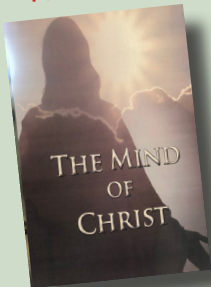
# The Dawn

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Philippians 2:5*

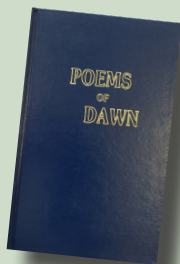
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# The DAWN

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# God Will Not Fail

*“The LORD’S  
lovingkindnesses  
indeed never cease,  
For His  
compassions never  
fail. They are new  
every morning;  
Great is Your  
faithfulness.”*  
—*Lamentations*  
3:22,23,  
*New American  
Standard Bible*

## **THE POET HAS WELL SAID**

that “hope springs eternal in the human breast.” Many noble people have long attempted to rise above the chaos and distress of the present, hoping for better times to come. The sages of the past looked forward to and wrote about a “golden age” which they projected would ultimately become a reality through the good will and cooperative efforts of those who believed that human destiny promised something better than continually being in a condition of turmoil, distress and trouble. Even today, some still entertain this hope and do all they can to translate their hope into reality.

A number of years ago this was emphasized for us by a letter *The Dawn* received from a gentleman who subscribed to what is known as the World Federalist Movement. World or global federalism is not a new political ideology, although perhaps little known to many. It advocates a democratic, federal world government with authority on global issues

and general sovereignty over the world population. In the letter, our presentation of the prophecies and promises of God recorded in the Bible was criticized, and an appeal was made by the writer to join hands in helping to establish a federal government of the world.

The letter stated, in part: “It is difficult for me to believe that anyone in this country would believe in the kind of God that you appear to worship. The idea that it is the divine purpose that we should destroy ourselves and look forward to living happily in heaven forever after is beyond my ability to comprehend. If I thought that this was a sound interpretation of the prophecies, I think I would prefer to be an atheist. I very much regret that an enlightened country should produce people with such conceptions of the Creator—a cruel and sadistic sort of God.”

This part of the letter reveals that the writer failed to grasp the meaning of the Bible prophecies which *The Dawn* has endeavored to explain, for certainly it is not the teaching of the Scriptures that it is God’s will for the human race to destroy itself and then to live happily in heaven forever after. If this were the thrust of biblical prophecy, we would be inclined to agree that it might be better to be an atheist. Rather, we are glad that some among mankind have spoken against interpretations of the Bible which, in effect, represent the Creator as a cruel, vengeful sort of God.

However, much of the traditional misunderstanding of the Bible does just this. Take the unscriptural doctrine, for example, of the eternal torment of the wicked. Could there be a viewpoint

more pitiless and sadistic than that? Properly, enlightened people of the world are repulsed at the many cruelties inflicted against political, religious and ethnic groups by dictators and leaders of rogue nations of both the past and the present. Should not we all also cry out against the claims that the Creator of the universe, the God of the Bible and of Christianity, is far crueler in dealing with his enemies than totalitarian dictators have ever been?

Then there is that unscriptural tradition of the Dark Ages pertaining to the “end of the world”—that one day Christ will return to earth and precipitate a literal world conflagration which will destroy the entire planet Earth. This is truly a heartless viewpoint.

The question of moral decency and human rights has been raised for decades in connection with the potential use of nuclear weapons. The chances are, however, that many who raise this question, themselves claim to believe that their God will, when the “end of the world” comes, destroy all the cities of every nation, every countryside, mountain, and valley, slaughtering all the billions of the human race except the few who will at that time be deemed worthy to be taken away to heaven. What a tragic ending to a domain which, when created, was designed to be filled with the glory of God!

As you read the foregoing, you are perhaps alarmed that we should present such a cruel perception of God, one which is so horrible to contemplate. Indeed, we likewise feel the same way! The reason for sharing these thoughts is that there are still many who conscientiously claim to hold such malicious and unscriptural beliefs concerning the purposes

of God. However, upon seeing these things in their true light and by re-examining the Bible, we learn that the God of true Christianity is not a vindictive being, but one whose purpose is the blessing of all the families of the earth; that the second coming of Christ is not to destroy the earth, but to make it perfect for the everlasting home of the human race, rescued from sin and restored to life.—Gen. 1:26-30; Eccles. 1:4; Isa. 45:18; Acts 3:20,21

Going back to the letter received, from which we partially quoted earlier, after telling us that he did not care to worship a sadistic God—to which we say, Amen—the writer then spoke about the aims of the movement to which he subscribes. We again quote in part: “I hope you will see your way clear to realize that we are all individually responsible for affairs in this life and that it behooves all of us to work for such things as world peace and world brotherhood. I have supported every sincere peace movement and now I am supporting the [establishment of] a law-making body with jurisdiction to outlaw war and prevent aggression. In a world of natural law on every hand, it would seem to be in harmony with the divine purpose for man to finally establish law and order on an international basis—a world basis. I sincerely hope that you will reflect on these ideas.”

One cannot help but recognize and appreciate the sincerity and earnestness with which these statements were written. This gentleman, like millions of others, wants peace. We, too, want peace. Better than this, the Bible assures us that the world will have peace. However, history tells us that ever since “The Prince of Peace” was born,

noble-minded men and women have been working for peace. (Isa. 9:6) Yet, after more than twenty centuries of such sincere efforts, the world has nothing better to show for these labors than increased trouble, turmoil, and the threat of complete destruction.

We should not discourage those who are working for peace. It is a great deal more honorable to be working for peace than to be promoting conflict and war. At heart, the vast majority of people probably want peace. Even the prospect of war is often with the hope that thereby lasting peace will somehow be established. However, the great handicap to attaining true peace is the selfishness of fallen human nature, and unfortunately, this element of human character is found throughout the world. It is not a characteristic merely of governments and leaders, but of society in general.

It is this element, for example, which causes sellers to raise prices seemingly the moment a threat of trouble comes, even though there may be no need to do so. It is human selfishness that induces people to hoard food and other supplies when certain dangers loom, even though by so doing it might deprive others from obtaining what they actually need. Fallen human beings are unable to solve the problem of human selfishness. This is a fundamental reason that little progress has been made throughout the centuries toward actually establishing lasting peace in the world. From the human standpoint, there is certainly little prospect that mankind in his current sinful condition will suddenly discard selfishness and deal with one another on a basis of genuine mutual interests—that is, the basis of love.



How thankful we are, however, that the problem of human selfishness is not beyond God's ability to solve! That is the reason we can have confidence in his promises to establish peace, and why we can believe his assurance that under the administration of his kingdom "the desire of all nations shall come." (Hag. 2:7) It is true that God knew about the terrible calamity into which sin and its resulting human selfishness would plunge the world. God permitted this, but he did not design it, nor does it represent his eternal purpose for man. In addition to foreknowing the present crisis of the human race, God also foretold it in the Bible. It did not come as a surprise to him.—Dan. 12:1; Matt. 24:21

One reason God has allowed man to go to the extreme limit of his fallen propensities is in order that he might be convinced of his own inability to establish lasting peace and good will among men. Most of those even today who are so zealously working for peace have not yet learned this lesson. They still want to establish peace by their own wisdom and power. If they believe in God, they evidently seem to think that while he may be looking on as they struggle against such desperate odds, he does not intend, or is unable, to do anything about it.

It is precisely at this point that the teachings of the Bible part company with all human philosophies pertaining to the ultimate destiny of man. While man tries to lift himself by his own bootstraps, the Bible assures us that in his own due time God will intervene in human affairs. He will rescue man from the results of the "wisdom of this world," which is "foolishness with God," and establish peace and good will on a worldwide scale. (I Cor. 3:19-21; Isa. 9:7;

Luke 2:14) Not only will he give the nations peace, but life also to the people, for the same agencies of his kingdom, which will bring peace to the nations, will also exercise divine power to give the people health and the prospect of everlasting life upon the earth.—Rev. 21:1-5; Isa. 25:8,9; Hos. 13:14

The promises of God assuring us of the establishment of Christ's kingdom have often been misconstrued to mean that mankind must set up his kingdom themselves. This has resulted in humanly devised church systems and organizations being established throughout the Christian age, as well as various efforts by church denominations, both in the past and still today, to influence lawmakers to enact better laws. These efforts of the churches find expression in many ways and may even be properly motivated. However, they are contrary to the teachings of the Bible, for they are attempts to accomplish the divine purpose by human wisdom rather than in ways designed by God.

As we said in the beginning, "Hope springs eternal in the human breast." However, apart from God it is a hope that is ever failing to mature into reality. We can have a genuine hope, however, by placing our confidence in the promises of God, by which he assures us that even now his hand is overruling in the affairs of men in preparation for the complete fulfillment of the angelic proclamation at the time of Jesus' birth—that glorious assurance of peace on earth and good will toward men.—Isa. 57:14-19; Luke 2:10-14

Nations have not yet learned that, no matter how they yearn for it, they cannot establish lasting peace, nor solve the problem of human selfishness.

Ultimately, however, they will learn peace when they will say, as the prophet foretold, “Let us go up to the mountain [kingdom] of the LORD, ... and he will teach us of his ways, and we will walk in his paths.” Then “they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation” anymore. Then also, as God promises, every man shall dwell “under his vine and under his fig tree,” and none will molest nor make afraid, not because man has finally succeeded, but because “the zeal of the LORD of hosts will perform this.” God’s plan will not fail!—Micah 4:1-4; Isa. 9:6,7 ■

## WEEKLY PRAYER MEETING TEXTS

**SEPTEMBER 1**—“The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”—Acts 9:15 (Z. ’03-206 Hymn 229)

**SEPTEMBER 8**—“Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”—James 4:4 (Z. ’99-70 Hymn 299)

**SEPTEMBER 15**—“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”—II Corinthians 6:17 (Z. ’99-203 Hymn 312)

**SEPTEMBER 22**—“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.”—Psalm 23:6 (Z. ’03-413 Hymn 170)

**SEPTEMBER 29**—“Every one that is proud in heart is an abomination to the LORD.”—Proverbs 16:5 (Z. ’03-329 Hymn 312A)

# The Call of Abram

**Key Verses:** “*Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*”  
—*Genesis 12:1,2*

**Selected Scriptures:**  
*Genesis 12:1-7;*  
*15:1-7*

Charran [Hebrew: Haran].” As noted in our Key Verses, Jehovah instructed Abram to leave the land of his nativity. The family first dwelt in Haran, and following his father’s death, Abram, his wife Sarai, and his nephew Lot, were directed by God to go to the land of Canaan.—Acts 7:2-4; Gen. 11:27-31

In addition to God’s instructions to leave Ur, our Key Verses contain a remarkable promise given to Abram

## **IN TODAY’S LESSON WE**

will consider one of the most outstanding personalities of the Bible. Abram, whose name God later changed to Abraham, was an Old Testament character. However, his name is mentioned many times in the New Testament. Because of his faith, Abraham was called “the Friend of God,” and he is mentioned prominently by the Apostle Paul in his listing of various Old Testament heroes of faith. (James 2:23 Heb. 11:8-10,17-19) In Genesis 14:13, he is called “Abram the Hebrew.” He dwelt, along with his family, in Ur of the Chaldees. While in Ur, Stephen states, “The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in

which he believed to be true. His faith was so complete that he was willing to leave his homeland and go to an unknown country so that the Lord might use him and bless him. Through him, God said he would establish a “seed,” or offspring, which would be used in due time as a means of blessing to “all families of the earth.” Jehovah also promised Abram that his seed would possess the land of Canaan. (Gen. 12:3-7) Abram encountered numerous trials and tests of faith following his initial entrance into Canaan, but the Lord helped him through them all.—Gen. 12:10-20; 13:1-13; 14:1-16

Later, the word of the Lord came to Abram in a vision renewing the promise that he had made to him. The record states that Abram “believed in the LORD, and he counted it to him for righteousness.” (Gen. 15:1,5-7,18) Verse 18 states that God had now “made a covenant with Abram.” Two chapters later, the Lord expanded upon this covenant and changed Abram’s name to Abraham, which means “father of a multitude.” Jehovah further told him, “I will make nations of thee, and kings shall come out of thee.”—Gen 17:1-8

The call of Abram very much resembles the call of the elect church during the present Gospel Age. We do not at first comprehend all the leadings of divine providence. However, in faith, we are to follow the leadings of the Lord and be taught by him, day by day. (John 6:45) Like Abram, we are called to commit and use our “all” in God’s service and to keep in view his many “exceeding great and precious promises.”—II Pet. 1:4

The Lord’s promises to his elect church are also in many ways similar to those made to Father Abraham. To these the Heavenly Father says, “Ye are a chosen generation, a royal priesthood, an holy nation.” “He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” (I Pet. 2:9; Rev. 2:26) To these, the Father’s words will specially apply, “I will bless thee, and make thy name great; and thou shalt be a blessing.”—Gen. 12:2

# Jacob and Esau

**Key Verse:** *“The LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”*  
—Genesis 25:23

**Selected Scripture:**  
Genesis 25:19-34

his name was called Jacob.” “The boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.” (vss. 24-27) Their father, Isaac, who was now well up in years, “loved Esau” because he brought him venison to eat; “but Rebekah loved Jacob.” (vs. 28) This created a situation which would lead to the fulfillment of the promise made in our Key Verse.

Esau, returning from one of his hunting trips, was very hungry to the point of fainting. He said to Jacob, who had prepared a meal of red pottage—a boiled soup of lentils—“Feed me, I pray thee, with that same red pottage; for I am faint: therefore, was his named called

**AFTER REACHING MANHOOD,** Isaac chose Rebekah to be his wife, by arrangement of his father, Abraham. (Gen. 24:1-67) Rebekah, like her mother-in-law, Sarah, was childless for many years after her marriage to Isaac. Thus, Isaac “intreated the LORD for his wife, because she was barren.” (Gen. 25:21) A miracle took place; Rebekah conceived and bore twin sons.

The firstborn was “red all over like an hairy garment; and they called his name Esau.” The second son was born, and “his hand took hold on Esau’s heel; and

Edom,” meaning “red.” Jacob, seeing an opportunity, offered to feed Esau in exchange for his birthright, which belonged to Esau as the firstborn. Esau responded, “Behold, I am at the point to die: and what profit shall this birthright do to me?” He accepted Jacob’s offer and sold to him his birthright, the record stating, “Thus Esau despised his birthright.”—vss. 29-34

Rebekah was conscious of the fact that God had performed a miracle in enabling her to give birth to these twins. She also recalled what the Lord said to her before they were born, that the elder, Esau, would serve the younger, Jacob. Rebekah and Jacob saw in the family birthright the assurance of being heir to the promises God had made to Abraham. Since God had indicated before he was born that Jacob was to be the favored son, it was quite proper to secure the birthright by a legitimate purchase agreed to by Esau.

According to the custom of the times, the parental blessing also belonged to the firstborn son. To obtain this before the father died was a confirmation of the birthright. Thus, when “Isaac was old, and his eyes were dim, so that he could not see,” he asked Esau to go hunt and bring him venison for a meal, “that I may eat; that my soul may bless thee before I die.”—Gen. 27:1-4

Esau went back on the promise to sell his birthright and proceeded to fulfill his father’s wishes. Rebekah was watching the interests of Jacob, whom she knew the Lord favored and had chosen. She produced her own plan to have Jacob receive Isaac’s blessing. Since Isaac’s eyesight was poor, and having overheard the instructions given to Esau by his father, Rebekah instructed Jacob to bring two kids of the goats, and she would make “savory meat.” Since Esau was covered with hair, Jacob also put the hairy skins of the goats on his hands and neck. (Gen. 27:1-18) Jacob went in to see his father, who thought he was Esau. Thus, Jacob received his father’s blessing just as God had promised.—vss. 19-29; Rom. 9:9-12 ■

# Jacob Wrestles an Angel

**Key Verse:** *“He said, Thy name shall be no more Jacob, but Israel: for as a prince hast thou power with God and with men.”*  
—Genesis 32:28

**Selected Scripture:**  
**Genesis 32:22-32**

for one morsel of meat sold his birthright.” The apostle continues, saying that Esau “found no place of repentance, though he sought it carefully with tears.” (Heb. 12:16,17) Rebekah learned of Esau’s plan and instructed Jacob to leave Canaan. Fleeing his father’s home, Jacob traveled to Haran, in the region of Panadaram, where his grandfather Abraham had dwelt for a period after leaving Ur of the Chaldees. Jacob prospered there, but soon realized that the promises of God were of greater value. Thus, by divine providence, he was determined to return to Canaan and make peace with Esau, though he was fearful. Jacob prayed to God to deliver him from the wrath of his brother, and recalled the promises made to Abraham.—Gen. 32:9-12

Jacob continued his journey to Canaan, taking his family and all his earthly possessions with him, including his flocks and herds of animals. He was hoping to offer much to Esau to make peace with him. In fear of having

**WHEN ESAU DISCOVERED** that the blessing of the firstborn was given to Jacob, as noted in our previous lesson, he became very angry and vowed to slay his brother. (Gen. 27:41) The attitude of Esau is noted by the Apostle Paul, who speaks of him as a “profane person, ... who



a difficult encounter with Esau, Jacob sent all his possessions, animals, and his family ahead of him, with the hope of appeasing his brother prior to his arrival.—Gen. 32:14-24

Jacob was now alone, and it was at this time that an angel of the Lord appeared to him as a man. So full of faith in the power of God was Jacob that he laid physical hold upon the angel and vowed that he would not let go until he received a blessing. Jacob wrestled with the angel until dawn of the following day.—vss. 24-26

Here we can see the lesson relating to Jacob's struggle with the angel come into view. The angel appeared as a man, as was often the case in olden times. Jacob recognized him, nevertheless, as God's representative, and laid hold upon him with every fiber of strength which he possessed. We cannot for a moment suppose that the angel was not powerful enough to free himself from the grasp of Jacob. The angel continued to say "Let me go," but Jacob resisted him throughout the night. The Lord was well pleased to bless Jacob and had sent the angel for that purpose. He was first tested, however, to prove how much he really desired this blessing. (Isa. 26:4; 50:10) Jacob gained a great victory, and now God was pleased to reward his faith, energy and zeal.

Jacob got the blessing and with it a change of name. He was from then on called Israel, which signifies, "Who prevails with God." This new name was a source of encouragement to him for the remainder of his life and an incentive to continue to trust in the Lord. All of Jacob's posterity adopted this name, becoming eventually the nation of Israel. Jacob called the name of this place Peniel, meaning "The Face of God."—Gen. 32:27-30

How well does Jacob point to Christ Jesus, the true father and life-giver to Israel and to all mankind. It is he, who through faith and obedience to God, has prevailed and overcome all things, and is now highly exalted, "to the glory of God the Father."—Phil. 2:9-11 ■

# The Promise to Judah

**Key Verse:** *“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”*  
—Genesis 49:10

**Selected Scripture:**  
Genesis 49:8-12

**AS THE END OF JACOB’S** life drew near, he called for his twelve sons, and said, “Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.” (Gen. 49:1,2) Jacob then proceeded to explain to his sons that one of them would be destined to receive special praise from his brethren.

After speaking quite harshly of his first three sons, Reuben, Simeon and Levi, Jacob then turned to Judah. “Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies.” (vs. 8) This is followed by our Key Verse, in which Jacob stated that a “sceptre,” or right to rule, would someday be invested in Judah’s progeny. In proportion as they had faith in God’s promises, all the other tribes would now look to Judah, expecting blessings to come through him in due time.

God’s promise to Abraham, renewed to Isaac and to Jacob, was that from their posterity would come a great deliverer who would not only bless them as a family and as a nation, but would also bless “all families of the earth.” (Gen. 12:3) It looked for a time as though Moses, the great lawgiver and deliverer of Israel, might be the one promised,

but he was not from the tribe of Judah. He spoke prophetically, however, of someone to come in the future. “God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.”—Deut. 18:15; Acts 3:22

When King David arose from the promised tribe of Judah, Israel’s victories during his reign led to lofty expectations of an extended kingdom, whose influence would grow and embrace the world. Furthermore, when David’s son Solomon began to reign, and his world-renowned wisdom and greatness were at their height, it looked as though the crown of universal dominion was within Israel’s grasp. However, due to pride and a lack of obedience to God, their joy was turned to disappointment when after Solomon’s death their kingdom was first divided, and then eventually overturned. In humiliation, the people who had expected to rule and bless all nations were carried as captives to Babylon.—Ps. 137:1-9

Though the crown was removed from Israel, and the power to govern themselves was taken from them, the “sceptre,” or right to rule conveyed originally in God’s promise to Judah, was not removed. (Ezek. 21:26,27) The original promise to Israel must be fulfilled, and so the scepter remained until the coming of Shiloh, another name signifying the Messiah of promise. The one whose “right it is” to rule is Jesus, “The Lion of the tribe of Judah, the Root of David,” and the “Prince of Peace.” (Rev. 5:5; Isa. 9:6,7) Jesus was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” (Heb. 7:26). He also kept and fulfilled Israel’s law perfectly, the only Israelite to ever do so.—Matt. 5:17,18

Jesus, by birth, was of the tribe of Judah, the kingly tribe. Yet, when he laid down his perfect life as a ransom offering, he took Israel’s Law “out of the way, nailing it to his cross.” (Col. 2:14) Jesus thus secured for his subjects, both Jew and Gentile, forgiveness of sins and recovery from sin and death in his Father’s kingdom, in which he will reign as “King of kings, and Lord of lords.”—I Tim. 6:15 ■

# Lessons from Devoted Old Testament Servants

*“These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”*

—*Hebrews 11:39,40*

**THE BIBLE SPEAKS ABOUT** a great “cloud of witnesses,” which we often refer to as heroes of faith, or by the term “Ancient Worthies.” (Heb. 12:1) These, also described in the words of our opening text, lived prior to the opening of the “high calling of God in Christ Jesus” which commenced at

Pentecost and will continue until the body of Christ is complete.—Phil. 3:14

In Numbers 19:1-10 is recorded one of Israel’s laws of purification, which involved the slaying of a red heifer and its subsequent burning with fire.

Following its burning, these instructions were to be observed: “A man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.” (vs. 9) These ashes may well refer to the remembrance and acknowledgement as to the faithfulness, even unto death, of worthy individuals from past ages, pictured by the red heifer. These symbolic ashes will be used during God’s kingdom to help cleanse the world of mankind from the defiling effects of Adamic sin which will have to be overcome as they progress up the “highway” of holiness.—Isa. 35:8

These Ancient Worthies had the testimony that they pleased God during their lifetime as they dealt with various types of adversity. Thus, the Scriptures state that they will be made “princes in all the earth.” (Ps. 45:16) Their collective experiences and how they were able to prove faithful to God will be given as examples to the human family to help them be successful in overcoming the various debasements related to sin which will be required of everyone before they can qualify to receive everlasting life.

The examples of these Old Testament holy ones also should have a sanctifying effect upon spirit begotten believers today. We should be stimulated to persevere in our pilgrim journey as we consider what they endured as members of the house of servants even though the High Calling was not yet open for them during the time they sojourned here on Earth. (Heb. 3:5,6) They were faithful in pleasing God, and no matter what age they lived in, there can be no higher commendation than this.

Let us consider various aspects in the lives of three such individuals, namely, Daniel, Ruth and King David, mindful that the faithful from the distant past included both men and women who revered God despite being surrounded by nations who were not in a covenant relationship with Jehovah. Let us glean lessons from their experiences that we might apply in our own lives as we desire to be approved of the Heavenly Father.

### **DANIEL'S INTEGRITY**

Although living in idolatrous Babylon for most of his life, Daniel never forgot the need to worship Jehovah as the one true God of Israel. He was continually sustained by the strength received because of his communing with the Heavenly Father. We recall the events that led up to his being cast into the den of lions and his ultimate safe delivery. These stemmed from the fact that Darius, the Median ruler, elevated Daniel above all the presidents and princes in the kingdom because of his integrity. Daniel would certainly stand in the way of those who might attempt to steal from the king's treasury.—Dan. 6:1-3

The other leaders were jealous of Daniel but agreed they could find no fault against him unless it was because of his religion. They plotted privately to have the king establish a decree that for thirty days anyone who prayed to any god but King Darius as the head of the empire should be cast in the lion's den. (vss. 4-9) Those conspirators well knew that Daniel would pray to Jehovah no matter what. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open

in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” (vs. 10) Nevertheless, Daniel was cast into the den of lions but was subsequently delivered, and those who conspired against him were destroyed by these same beasts.—vss. 16-24

## **DANIEL PRAYS FOR ISRAEL**

A notable example of Daniel’s great concern for his people commends itself to our attention. It deals with the seventy years’ prophecy concerning the desolation of Judea. (Jer. 29:10; II Chron. 36:20-23) Convinced that the time for the return of God’s favor to Israel was near at hand, he uttered a compassionate prayer to the Heavenly Father on her behalf.

“We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ... O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.” (Dan. 9:5,6,18,19) In humility, Daniel used the collective “we” in speaking about the evils Israel had committed, and although conceived in

sin and shapen in iniquity as part of the human race, he was a faithful servant who loved and strove for righteousness.

## **NEW TESTAMENT PRAYER LESSONS**

As a member of the cloud of witnesses, Daniel's prayer life is certainly an example to the church. Let us consider some further Biblical passages in this connection as we seek to render effective prayer to the Heavenly Father. "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) Concerning our petitions, the Lord expects us to apply ourselves with diligence, as well as watch for the answers to these prayers. Thus, if we desire wisdom under the guidance of the Holy Spirit, we should engage in activities of study, meditation, devotion and discussions with others of the brotherhood, realizing the importance of assembling with one another that we might be instructed aright from the very oracles of God.—Heb.10:24,25

Paul provides this important exhortation. "Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." (Col. 4:2,3) We should pray for our brethren in their efforts of spreading the Gospel, and of prospering their activities in their capacity as ministers of God. Surely, petitions which seek only self-interests could not be acceptable to the Heavenly Father, for we are all part of the one body and are "members one of another."—Eph. 4:25



One evidence of deep spirituality is contained in the following words of the Master. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44) When we progress to this level and continue to do so heartily, without rancor, bitterness, vindictiveness or railing in our being, we surely will have reached the highest form of Godlike love. When the church is complete these faithful overcomers, under Christ's direction, will help inaugurate a great educational program so that the entire human family will learn what constitutes acceptable prayer. As this is learned by mankind, the work of restoring that which was lost in Adam will take place in each individual making such petitions.

## **RUTH'S DEVOTION TO GOD**

During a famine in Bethlehem, an Israelite named Elimelech unwisely took his wife, Naomi, and their two sons to live in Moab, a land of idolatry. Shortly after arriving in Moab, Elimelech died, and the two sons married two Moabite women, Ruth and Orpah. Subsequently these sons died as well. Hearing the famine in Bethlehem was over, after ten years, Naomi decided to return to her land and told her daughters-in-law they should remain in Moab, perhaps, with the thought of remarrying. (Ruth 1:1-9) Although Orpah finally heeded Naomi's counsel, here is how Ruth responded: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest,

will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.”—Ruth 1:16,17

When Naomi observed that Ruth was determined to go with her, she protested no more. Ruth had made her decision; she was no longer a Moabite at heart. She chose to travel to Bethlehem with her mother-in-law. Apparently, Naomi was penniless and, in returning, virtually had to throw herself upon the mercy of her people. (vss. 18-22) Ruth knew this, yet had enough faith in Naomi’s God to believe that they would be taken care of. From a material standpoint she might have been better off to have stayed in Moab where Elimelech had brought his family years ago to flee from the famine in his native land, but the bond of love with Naomi and the favor of Jehovah meant more to her than material good things. Ultimately, following Naomi’s advice as to how she should conduct herself while in Bethlehem, Ruth married Boaz, and a son was born to them named Obed. Obed begat Jesse, and Jesse begat David, and it was David’s family which God chose as the line through which the Messiah would come.—Ruth, chapters 2-4

## **GOSPEL AND MILLENNIAL AGE LESSONS**

With regard to how Ruth as a member of the cloud of witnesses might impact our Christian life, her actions remind us of Paul’s new attitude of devotion to Christ following his Damascus Road experience. “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in

Christ Jesus.” (Phil. 3:13,14) Additionally, Ruth seems to picture the Gentiles, who by a full consecration of their all, leave behind their earthly hopes, ambitions, interests and are taken into the family of God as “Israelites indeed,” having been “grafted in” to the Abrahamic Covenant of promise. (John 1:47; Rom. 11:13,16-24) If we continue faithfully in our endeavors, we may truly entertain the hope of receiving the “exceeding and eternal weight of glory” that will surpass anything we may have enjoyed previously.—II Cor. 4:17

Concerning the human family during the Millennial reign of Christ, it would seem that Ruth’s experience of leaving the idolatry of Moab and cleaving to the God of Israel will be a wonderful witness to the world of mankind. This is especially so since they will learn how honored she was to become an ancestor of David through whose line our Lord was born on the human plane.

When individuals return from the tomb, they probably will possess the same ideas they had when they went into the grave as suggested by the passages that declare “where the tree falleth, there shall it be,” and that “there is no work, nor device, nor knowledge, nor wisdom in the grave.” (Eccles. 11:3; 9:10) Upon their awakening, mankind in general will not know the one true God at the start of the kingdom. Furthermore, it will be explained by the Ancient Worthies that Christ is God’s son and that through him life will be attained. As part of her future testimony to the human family, Ruth might well express how she took a leap of faith by identifying herself with the God of Israel in leaving Moab and was rewarded by becoming an instrument

to help bless the world. (Heb. 11:39,40) What an incentive that will be for those awakened from the tomb to walk up the highway of holiness and learn to reverence the same Heavenly Father as she did after learning about him through Naomi so long ago.

## **MERCY THROUGH BOAZ**

Boaz was a wealthy relative of Naomi's husband who remained in Bethlehem while Elimelech took his family into Moab. The Mosaic Law indicated farmers should not fully harvest their fields but leave some grain behind so the poor and needy could glean in order to obtain food. (Lev. 19:9,10) Ruth took advantage of this provision and entered a portion of the field owned by Boaz in order to gather barley for Naomi and herself. (Ruth 2:1-7) When Boaz arrived from Bethlehem he inquired of Ruth and was told she was Naomi's daughter-in-law. The following inquiry and exchange between Boaz and Ruth provide further insights as to the lessons that might prove edifying to us.

“Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all

that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.”—Ruth 2:8-13

During God’s Kingdom, just as Ruth would recall the kindness of Boaz in making provision for her in his field, she then would be able to declare to mankind that she felt unworthy of the mercy he extended to her as a foreigner. As he told her if she were athirst, she could drink of the vessels that had been drawn, we are reminded of the following passage of Scripture. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Rev. 22:17) What a precious promise this is. In this instance, Ruth would surely be able to express to the human family that the greater Boaz, Christ and his church, will satisfy their needs just as her needs were satisfied in the past.

## **KING DAVID**

Our third example from the cloud of witnesses relates to David and the lessons which focus upon sin, repentance and reinstatement as featured in his life. David is spoken of as a man after God’s

own heart. (Acts 13:22) This does not mean that he had no faults, but rather, that his heart was right before Jehovah. David perpetrated a grievous sin in committing adultery with Bathsheba and then arranging for the death of her husband Uriah. The Prophet Nathan confronted David and pronounced God's judgment in the matter. David would suffer violence within his household, his wives would be taken and publicly violated in a similar fashion as his taking of Bathsheba, and their firstborn child from that adulterous union would die.—II Sam. 12:1-19

David took Nathan's words to heart. He properly confessed that he had sinned against Bathsheba, Uriah, and against God and his laws. He responded in genuine repentance and humility. (vs. 13) God granted him forgiveness, although he did not change the consequences. David's punishment came as predicted. However, because of his sincere repentance, his relationship with God was restored.

This account shows us that no position or place of privilege puts one above divine law. Furthermore, confronting our sins honestly, and in humility, is crucial towards being restored to the Heavenly Father's favor. Thus, this lesson shows us that God is rich in mercy and forgives those who truly repent, but there also are consequences for sinful conduct that will not change. Psalm 32 seems to be an expression of David's feelings toward Jehovah in connection with his sin and subsequent forgiveness. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long."—Ps. 32:1-3

## REPENTANCE PRECEDES FORGIVENESS

Is there a lesson for the church in this matter? In our initial approach towards the Heavenly Father, we were required to acknowledge our own unworthiness, repent from sin, accept the blood of Jesus as being efficacious towards our being forgiven and then make a full consecration to do God's will. (Acts 2:37,38) A lovely hymn notes, "The past is under the blood," and how thankful we should be to have a new and living relationship with the Master and our dear Heavenly Father.

After having been accepted in the Beloved, we need to appreciate the following divinely inspired exhortation. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—I Cor. 6:9-11

In addition, sins such as "evil speaking" or "evil surmisings" will not make us acceptable to God. (Eph. 4:31; I Tim. 6:4) Thus, we must search our hearts and keep a watch over our tongues, that we rectify whatever missteps we may have made, especially with our brethren. This includes the steps of repenting and asking forgiveness where necessary, which often seems to be so difficult to do. The following words are very sobering as to what is required in such instances. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled

to thy brother, and then come and offer thy gift.” (Matt. 5:23,24) If we hope to be of the body of Christ, we cannot harbor ill will against any of our brethren nor any other individuals for that matter.

## **KINGDOM APPLICATIONS AND CONCLUSION**

Regarding the world, we know that much evil has been done against many members of the human family at large. In the light of the coming kingdom, when all wrongs hidden or known will come to light, how ashamed so many members of mankind will be. Nevertheless, there must be acknowledgement of the evils committed, sincere repentance and an appreciation as to what is meant by loving one's neighbor as himself before progress can be attained.

Undoubtedly, as one of the princes in the earth, David will be instrumental towards helping sinners walk up the highway of holiness, using his own past experiences to help teach the joy of restoration into God's favor after acknowledgment of serious wrongs committed, followed by sincere repentance. What a marvelous method the Heavenly Father has arranged for the recovery of all who desire to receive his blessings and everlasting life here on Earth.

In summary, a portion of Numbers chapter 19 describes the red heifer class, or Ancient Worthies. They lived before the greater atonement day sacrifices that pertain to this Gospel Age and, therefore, they could not be a part of the body of Christ. Hebrews 12:1 refers to these Old Testament heroes of faith as a cloud of witnesses to the church, despite the fact that they were not spirit begotten. The ashes of the heifer will symbolically be utilized in the kingdom as mankind learns righteousness



from the example and leadership of these princes, who will be the visible earthly representatives of God's kingdom.

The holy ones of old desired to understand the meaning of various prophecies concerning the opportunity for a greater heavenly salvation. However, the application of these was not meant for them, but rather to God's people of a future time. These Ancient Worthies, like the remainder of perfect humanity, will doubtless be more than satisfied with their ultimate reward upon the earth. The Scriptures give us no definite information concerning arrangements for them beyond the Millennial kingdom. We know, however, that mankind will need visible human representatives to carry out the divine program during the "times of restitution." (Acts 3:20,21) Who could better fill positions of this kind than the Ancient Worthies?

We who are striving at the present time to be part of the Christ class are also mindful of the steadfast faithfulness under trial of these servants of old. Let us, then, consider their example and note how they demonstrated their loyalty, and how they proved their dedication to the Heavenly Father, for this will help us also to endure our trials now with obedience and devotion.

Thus, we also will receive our reward and will rejoice in the privilege of having these human princes as instruments of blessing during God's kingdom. May we continue in our walk of sacrifice and righteous pursuits that will result in the commendation: "Well done, good and faithful servant; ... enter thou into the joy of thy lord."—Matt. 25:23 ■

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# They Who Lived and Reigned

*“I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, ... and they lived and reigned with Christ a thousand years.”*  
—*Revelation 20:4*

## **THE PROSPECT OF LIVING**

and reigning with Christ is set before his followers in various ways. It is the result of attaining the “mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) From another standpoint it is the outcome of faithfulness to the “heavenly calling.” (Heb. 3:1) It is an “inheritance incorruptible, and undefiled, and that fadeth not away.” (I Pet. 1:4) Paul wrote, “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him.” —II Tim. 2:11,12

In our opening text, the Apostle John describes those whom, in vision, he saw reigning with Christ, and says that they had been “beheaded for the witness of Jesus, and for the word of God.” The word beheaded, from the natural standpoint, does not present a pleasant thought. Most of us would rather

not think of scenes in which literal beheading takes place. However, the Lord uses this term, and possibly one reason is that there are certain aspects of the Christian life which are not pleasing to the flesh and from which it shrinks. Such experiences, nevertheless, must be borne with fortitude if we are “to live and reign with Christ.”

Crucifixion was quite generally practiced under Roman law, although some prisoners considered worthy of the death penalty were beheaded. However, as nearly as we can ascertain at this time, not many of the early Christians were literally beheaded. Evidently, therefore, the Lord used the expression in a figurative sense, even as crucifixion was thus used by Paul when he wrote, “I am crucified with Christ.”—Gal. 2:20

Crucifixion and beheading both describe the taking of life, but each from a different standpoint. In the crucifixion symbol we are represented as daily taking up our cross, dying daily with Christ, until the death of the flesh is fully consummated. (Luke 9:23) The beheading symbol highlights the fact that we surrender our will to God, and accept Christ as our Head. (Eph. 4:15; Col. 1:18) Thus the “old man” is put to death, while the “new man” follows the directives of its Head, endeavoring to be obedient to his every instruction.—Col. 3:9,10

Paul’s detailed lesson in I Corinthians, chapter twelve, reveals many of the things involved in our beheading. It is in this chapter that he uses the figure of a physical body to represent Christ and his church. In this illustration Jesus is the Head of the body, and the individual members of the church are represented by the other parts of the body. It is

a simple illustration, but with vital meaning for all those who aspire to live and reign with Christ.

In this account, the apostle writes, “As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.”—I Cor. 12:12-14

We enter the “body” by means of the baptism, or burial, of our will and the acceptance of the will of Christ, our new Head. We read, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3) In other words, we know in advance that when we accept the headship of Jesus, by being baptized into his body, we place ourselves in a position to die by following in his footsteps of sacrifice and service.

We know that Christ’s will for us is the same as was the Father’s will for him. “The head of Christ is God.” (I Cor. 11:3) Jesus buried his will into the will of his Father when he said, “Lo, I come: ... I delight to do thy will, O my God,” and he knew that the Father’s will for him, as outlined in the “volume of the book,” was for him to die. (Ps. 40:7,8; Heb. 10:7-10) He did not understand this clearly prior to his consecration, but soon thereafter he did, having been begotten by the Holy Spirit. Thereafter, the entire course of his ministry was one of daily dying, until on the cross he cried, “It is finished.”—John 19:30

When we are baptized into Jesus Christ as members of his body, it is a baptism into death. It



is not only the death of our own wills in the acceptance of the headship of Christ, but eventually the death of our bodies also, which are presented to God as “a living sacrifice.” (Rom. 12:1) Our sacrifice is made acceptable through the merit of Christ. It is a serious step to take, and only by divine grace is anyone able to carry through victoriously to the end. However, great is the reward for those who do, for they shall live and reign with Christ a thousand years.—Eph. 1:6,7; 2:4-10

### **OUR BRETHREN—ALSO BODY MEMBERS**

Paul reminds us of the unity and cooperation of the various parts of the body. “If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him.”—I Cor. 12:15-18

Here, each one under the headship of Christ is presented with a heart-searching lesson in humility and the acceptance of the Lord’s will. There is nothing in worldly associations to compare with this. It is contrary to the natural trends and desires of the fallen flesh. In the world, for example, no one is condemned for ambitiously seeking a place of prominence and authority among his fellows. People think there is nothing wrong that a candidate for office travel throughout the country endeavoring to impress the people with their greatness. Indeed, candidates will spend many millions

of dollars to convince voters that they are qualified for this or that high office.

This viewpoint, however, is entirely out of place for the “beheaded” Christian. Having accepted Christ as our Head, and become members of his body, we leave the choice with the Lord as to just what place we will occupy in the body. Can we imagine the hands and feet of a natural body arguing as to which should become an eye? This may seem incongruous, but it is just this that Paul brings to our attention to impress us with the need of accepting the divine will in this as well as in all other matters.

Paul makes another application of the foregoing illustration: “Because I am not the eye, I am not of the body.” This suggests what may sometimes be observed among the Lord’s people; namely, that if some cannot have the position in the church to which they aspire they become discouraged, and begin to think that they do not belong at all. Such is the reasoning of fleshly thinking, and it may happen that later one with this viewpoint will be found creating a small “body” of their own, not realizing perhaps, that the position they really coveted was to be the head.

Moreover, no member of the body of Christ should undervalue, in any manner, the importance of the other members. Here, also, is a lesson in humility and brotherly interest in all the body members. Those who are truly of the body, regardless of the position they may occupy, will highly “esteem” every other member, regardless of the relative position that any may seem to occupy.—Phil. 2:3,4

It is a privilege for any of us to be in this body at all. It all came about by the grace of God, through Christ. (Eph. 2:8-10) Since God has placed every member in the body as it has pleased him to do, how fitting that we recognize the importance of all our brethren in Christ, regardless of their abilities, or of the place which God has assigned to them in the body.

Paul suggests the proper viewpoint in this matter. “Those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”—I Cor. 12:23-26

How different is this from the unprincipled and ruthless efforts so often seen in the world to attain positions of honor and authority among people! What a tremendous change must take place in the human heart for one to be truly beheaded and accept the headship of Christ. Such a transformation implies humble submission to the divine will, and of rejoicing to associate with those whom God has called, regardless of their talents, or of how they may measure up to our preconceived ideals.

One of the things some worldly-minded individuals want people to know is that they are personally acquainted with this, that, or the other great

personage in the world of government, business, entertainment, sports, or of some other high profile position. How different it should be, though, among the members of the body of Christ. Of Jesus it was asked, "Have any of the rulers ... believed on him?" (John 7:48) The answer, of course, was no! His disciples were just plain people—fishermen and the like. There was also Matthew, a tax collector, a profession generally looked down upon by most. There was a physician, Luke, and later there was Paul, a Pharisee. Yet his occupation was that of a humble tentmaker. Generally speaking, if we were asked to mention the celebrities whom we know, and who are associated with us, we probably could name none, but we would name those in the humbler and less recognizable walks of life. It is these very ones, however, who will make up the royal company of Christ and his body members.—I Cor. 1:26-29; I Pet. 2:9,10

What a royal company is being selected and developed! They will be associates of a King. Indeed, even now they are on the most intimate terms with him. He is their advocate and helper; he is their elder brother and their espoused Bridegroom. (I John 2:1; Mark 3:33-35; Rev. 19:7,8) These lowly ones, mostly unknown from the world's standpoint, are all of a royal line, children of God, and in training to live and reign with Christ a thousand years.—I John 3:1,2

### **FOR THE WITNESS OF JESUS**

In Paul's use of the body illustration he makes it clear that every member in the body has a work to do. We cannot be in the body at all unless we work.

Looking to our Head for guidance, we hear him say that we are to be his witnesses. The Truth is to be ministered to one another, and to the world. It is this important work of bearing witness to the Word of God that helps to emphasize the need for the harmonious working together of all the members of the body. Jesus prayed, “Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. ... Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—John 17:17-21

The world in general will not be able to understand that God sent Jesus to be their Redeemer and Savior, a “ransom for all,” until, as our opening text states, the kingdom reign of the Christ, head and body, begins. (I Tim. 2:5,6) We, however, as prospective body members of Christ, are now in training for that future work of enlightening the world, and God is giving us practical tests as to our enthusiasm for his cause by bidding us to be his witnesses now. It is for this witness, the Revelator says, that we dwell under the headship of Christ.

As beheaded followers of the Master we of necessity must be members of his body, else we have no head at all. This means that all of us will work together and cooperate in the general work of witnessing to the “gospel of the kingdom.” (Matt. 24:14) As individuals, also, we bear witness to the Truth, but if we are to live and reign with Christ we must, as members of his body, learn to work

together, being “subject one to another,” and above all to our Head, Christ Jesus.—I Pet. 5:5

The expression, beheaded for the witness of Jesus, strongly implies that this is one of the main purposes of our beheading. We are not beheaded to attend meetings, or to merely study the Bible. We attend meetings of the Lord’s people and study the Bible in order that we may become more fully acquainted with the will of God for us, that thus we may be more completely in line with the directives of our new Head, Christ Jesus. When we took on the headship of Christ, we gave up our own plans and ways. Hence, we need earnestly to seek the plans and ways of God that we may work in harmony with him, and in close cooperation and harmony with our fellow members of the body.

## **TESTS OF CONSECRATION**

Witnessing for Jesus as members of his body is a voluntary service. The influence impelling us to faithfulness is love. The message we bear is so wonderful that it is a joy to tell others about it, but the results are not always joyful. The world is in darkness, and the darkness hates the light. As we let our light shine the world often frowns upon us; we may not be accepted among our friends as we once were. Some may even speak evil of us and persecute us. These situations are not pleasing to the flesh, and there may come the temptation merely to adhere as best we can to the righteous principles of the Truth, but not bear witness to it.—Matt. 5:10-12,14-16; John 3:19-21; 8:12

Then there is the temptation to become “weary in well doing.” (Gal. 6:9) Witnessing for Jesus and

for the Word of God is not an incidental thing in the dedicated Christian's life. It is one's chief "vocation" and business. (Eph. 4:1) Other things are more or less incidental. However, sometimes there is a tendency to reverse this arrangement, using less and less of time and strength for the main issue of our consecrated lives, and more and more for the less important things.

Jesus mentioned this danger in his parable of the sower. In his reference to the seed, which fell among thorns, he said, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Matt. 13:22) Here is the case of one who has progressed to the extent of bearing Christian fruit, but then allowing other interests to enter in, to the point of becoming unfruitful.

There is also the danger of discouragement. The cold indifference of the world to the gospel of the kingdom may result in less enthusiasm and have a tendency to dampen zeal. We labor for years, perhaps, and see no tangible results from our witness work. Under these circumstances the flesh would say, What is the use? Why should I continue to spend my time, my strength, my means, when nothing is being accomplished? The new mind, though, consulting the Head, is reminded that the results of our witness work are not our responsibility, that it is "God that giveth the increase." —I Cor. 3:7

We are not invited to witness for Jesus and the Word of God because our special help is warranted, but because we need the opportunity thereby to

prove our zeal for the Truth, and our joy in the fact that God intends to bless all the families of the earth. Such a joy should impel us even now, and at whatever may be the cost, to tell as many as we can about it. The only ones who will live and reign with Christ are those who demonstrate their enthusiasm for the purpose of that reign, and for this cause we now are being beheaded for the witness of Jesus and for the Word of God.

A temptation that could come to us in connection with the witness work is the inclination to boast of the great things we are doing. Even more subtle, deep down in our hearts we might feel a sense of great satisfaction that we have done so much for the Lord, even though we may not have expressed our feelings to others.

If we find ourselves being tempted along these lines we should recall Jesus' parable in which we are represented as "unprofitable servants." (Luke 17:10) If we have spent much time and strength in the service of the Lord's cause, it is only what we agreed to do when we made our consecration and took Jesus as our Head. Therefore, we have nothing to boast about. What marvelous grace is here manifested! The Lord has taken us into partnership with him, made us one of his coworkers, yet from the beginning to the end of our earthly course, all of the honor and all of the glory rightly goes to the Head, and to him only.

A moment's reflection reveals the reason for this. On the night Jesus was born, God used the angels to make the announcement to the shepherds. First one spoke, proclaiming the glad tidings, and then a whole multitude of the angelic hosts sang,



“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:10-14) God could have continued to use the holy angels to proclaim the Gospel. With no difficulty at all God could arrange for the angels daily to proclaim the glad tidings of the kingdom, and with a display of glory the like of which the world has never known. How insignificant and weak our efforts seem when we compare them with what God could do in other ways, but for the fact that he is giving us an opportunity to prove that we are worthy to live and reign with Christ.

### **LOVE—THE MOTIVE**

“God is love.” (I John 4:8) His plan for the blessing of the world is prompted by love. To be in harmony with him, our efforts to cooperate in his plan must also be motivated by love. This is the vital lesson Paul so effectively sets forth in I Corinthians, chapter 13, “If I bestow all my goods to feed the poor, ... but have not love, it profiteth me nothing.” (vs. 3, *Revised Version*) Jesus told the rich young ruler that if he bestowed all his goods to the poor he would have “treasure in heaven.” (Mark 10:21) Paul knew this was one of the ways of expressing the terms of the Christian way. He knew that we cannot lay up treasures in heaven except through the sacrifice of all that we have and are for the blessing of others and for the glory of God. Paul knew also, however, that unless our giving, our sacrificing, is prompted by the spirit of unselfishness, by love, it will profit us nothing, and no treasure will be laid up to our account.

Paul stated also, “If I give my body to be burned, but have not love, it profiteth me nothing.” (I Cor.

13:3, *RV*) He knew that giving our bodies “to be burned” symbolizes what is involved in our being beheaded for the witness of Jesus and for the Word of God. The apostle writes, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”  
—Rom. 12:1

Presenting bodies in sacrifice is a thought that Paul got from the services of Israel’s Tabernacle arrangement, in which animal sacrifices were burned on the brazen altar in the court. (Exod. 27:1-8; Deut. 12:27) He knew that, similarly, Christians are also called upon to offer bodies to be burned—not the bodies of animals, but their own. These would not be offered on literal altars nor consumed by literal fire, but on the altar of God’s service, and by the trials, testing and suffering for Christ’s sake, which must inevitably accompany such sacrifices.  
—I Pet. 4:12-16

However, there is no profit in sacrifice, no laying up of treasures in heaven, if we are not motivated by sincere, unselfish love. This does not mean that if we have love we will hold back from sacrifice. Rather, the more fully we are filled and controlled by love, the greater will be our determination to give all we have and are in sacrifice and service, knowing that it will be acceptable to God through Christ.

Love not only prompts to sacrifice, but also controls the way we sacrifice and serve. “Love suffereth long, and is kind,” says Paul. (I Cor. 13:4, *RV*) Under the headship of Christ, we serve one another. Are we doing it kindly, sympathetically? Are we patient with others’ weaknesses as we would like them to be

patient with ours? Is the spirit of kindness and gentleness manifested in our witnessing to the world?

Love should enter into, and control, all our activities and all our associations. To the extent that it does, we will not be envious of others. We will not be boastful and puffed up, and our conduct will be such as becometh the children of God. We will not be easily provoked, nor insisting on our rights, and we will not think evil of others.

Love “rejoiceth not in unrighteousness, but rejoiceth in the truth.” Love “beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.” (vss. 6-8, *RV*) Love, filling our hearts and controlling our words and acts, is the great principle and power that makes our feeble efforts in God’s service acceptable through Christ. If we are truly beheaded for the witness of Jesus and for the Word of God, it is because we are motivated by love. By so doing, we may confidently hope for the glorious consummation of living and reigning with Christ in God’s Millennial kingdom. ■

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*I cannot do without Thee;  
I cannot stand alone;  
I have no strength or goodness,  
No wisdom of my own;  
But Thou, beloved Savior,  
Art all in all to me.  
And weakness will be power,  
If leaning hard on Thee.*

—*Poems of Dawn*

# When the Lord Speaks

*“The LORD is in his  
holy temple: let all  
the earth keep  
silence before him.”*

—*Habakkuk 2:20*

**IN ONE OF THE PROPHE-** cies descriptive of the raging nations in the great “time of trouble” with which the present age is ending, Jehovah says, “Be still, and know that I am God.” (Ps. 46:10) The people of the world today generally have little inclination to listen to anything the Lord might say to them. For this reason, they blindly continue on in their futile attempts to restore order among the strife-ridden nations and peoples of the earth.

The ability to listen is a great asset even in human relationships. He who never listens to what another says shuts himself up in the small world of his own thoughts; and yet probably all of us are to some extent guilty of this habit. Are we good listeners, or are we discourteous toward those with whom we converse by frequently interrupting them in the midst of thoughts they are endeavoring to relate to us, or by silently ignoring them?

In our fellowship with the brethren, it is especially important that we cultivate the habit of being good

listeners, for each one has thoughts that will refresh and strengthen us as New Creatures if given the opportunity to express them. Some of the richest spiritual gems of thought have been expressed by those who are not viewed as teachers in the church. Let us realize this and try not to monopolize every conversation in which we participate.

## **A COMPARISON**

The loss of blessings through failure to listen to each other emphasizes the still greater importance of giving ear to the truths the Lord expresses to us through his Word. It is unfortunate if we show a lack of courtesy to our brethren by constantly interrupting them when they endeavor to converse with us, but we are both discourteous and irreverent to God when we fail to give attention to him or treat lightly what he has to say.

Throughout the Old Testament particularly, the Lord pleads with his people to give ear to his instructions. To be impressed with this fact, we note that word “hearken” is used in many exhortations to stress the importance of giving heed to Jehovah’s Word. One of the Hebrew words used in the Old Testament and translated “hearken” is explained in *Strong’s Hebrew Dictionary* as meaning “hearing with intelligence,” and with the implied object of obeying.

In the New Testament we have the exhortation, “He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 2:7) This admonition is used in connection with the messages to each of the “seven churches” referred to in chapters 2 and 3 of the Book of Revelation. This repetition should

impress us with the importance of hearkening unto the Lord. If he has given us “ears” that are capable of hearing and obeying his instructions and admonitions, how serious it would be not to listen to “what the Spirit saith unto the churches.”

In each of these messages to the seven churches there are expressed both commendations as well as condemnations. These messages are directed to the professed followers of the Master, some of whom are true to their profession, and some who are not. To a large extent the message to “the church at Ephesus,” found in Revelation 2:1-7, is one of commendation, but not altogether. The Lord says, “I have somewhat against thee, because thou hast left thy first love.”—vs. 4

Perhaps the loss of our first love is manifested by our inability to endure hardships resulting from the faithful carrying out of our consecration vows. It may be that the “light affliction” of the “former days” now seems to be an extremely burdensome trial. (II Cor. 4:17) If to any extent a change like this has occurred, we should take the Master’s warning seriously to heart, and endeavor by divine grace, not only to remember the former days, but also to regain our original first love enthusiasm for the Lord, the Truth, and the brethren.

### **“FEAR NOT”**

The Spirit’s message through Jesus to “the angel of the church in Smyrna,” recorded in Revelation 2:8-11, reveals the presence “of them which say they are Jews, and are not, but are the synagogue of Satan.” These, apparently, were as the “tares” which had grown up amongst the “wheat” in Jesus’ parable

of the wheat and the tares. (Matt. 13:24-30) The true disciples were encouraged to remain faithful despite the opposition which might be leveled against them by those of “the synagogue of Satan.”

“Fear none of those things which thou shalt suffer,” Jesus said to the church at Smyrna. While Jesus was still with his disciples in the flesh he said to them, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) One of the purposes of the messages to the seven churches is to remove fear from the hearts of the Lord’s people. However, this objective will not be accomplished in us as individuals unless we give ear to what the Holy Spirit says through the Word of God.

To the church at Smyrna the Master further said, “The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) Imprisonment is not necessarily a literal fulfillment in the experiences of a great number of the Lord’s people today. However, during the past century hundreds of God’s people suffered in prisons and concentrations camps in Europe. In the United States, some also, due to their religious conscientious objection to participating in war in any form, were sent to prison. As to the future, we do not know if the current chaotic conditions might worsen to such an extent as to bring about a similar situation again in some part of the world.

We are not to borrow trouble, nor are we to look for it. “Fear not,” is the Master’s plain admonition. We know that we will be given strength and “grace

to help” in our every “time of need” and for whatever experience we are called upon to endure. (Heb. 4:16) Faithfulness in enduring the little vexing day by day trials often requires greater courage and stamina than standing up against severe persecution. It is not for us to determine the experiences which are best suited to our needs. Our chief concern is that we remain faithful even unto death. If we do, as the message to the church at Smyrna says, we shall receive a crown of life.

### **“MORE THAN THE FIRST”**

The message of the Spirit to “the angel of the church in Pergamos” reveals that there was much in this assembly of which the Lord did not approve. (Rev. 2:12-17) Nevertheless, it did contain some fervent and pure-hearted individual followers of the Master who held fast to his name, not denying the faith, but suffering as “faithful martyrs.” (vs. 13) There were also those faithful ones of the church in Thyatira, who were told, “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.”—Rev. 2:19

This information is not given merely as an item of interest, but rather that we might endeavor to be like these faithful brethren, who, amidst all the unfavorable circumstances which surrounded them in the Pergamos and Thyatira periods of the church, progressed in grace and in godlikeness. They did not permit the iniquities which surrounded them to cause their zeal to “wax cold.” (Matt. 24:12) Even if our greatest trial is simply in waiting for the outworking of the divine plan, let us actively



wait, continuing zealously to increase in love, service, faith, patience and good works.

The message to the unfaithful in the Thyatira church is a drastic one, emphasizing that dire punishment would fall upon those who practice evils of various kinds. Speaking symbolically of Jezebel, or Babylon, the Master said, "I will kill her children with death." One of the purposes of this, the Lord explains, is that "all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."—Rev. 2:23

The glorified church of Christ beyond the veil will be made up of those who, individually, were faithful unto death. The Lord is not taking groups, congregations or church organizations into the kingdom to live and reign with Christ. It is blessed to fellowship and work together in our local ecclesias, and to cooperate nationally and internationally in a general service of the brethren and proclamation of the Truth. However, participating in these activities does not, in itself, assure us of receiving the heavenly reward of joint-heirship with Christ. As noted in the foregoing verse, the Master said that he will give to each one of us, as individuals, according to our works.

On the other hand, one of the tests which the Lord permits may be how humbly we obey the instructions of his Word to "be subject one to another." (I Pet. 5:5) This is essential if we are to work together to the glory of his name. We might be very faithful in serving the Lord independent of association with others of our brethren, but the Lord who searches the "reins and hearts" might be

more pleased if we worked together with those of “like precious faith.”—II Pet. 1:1

The general fellowship of the brethren in gatherings and in the service of the Truth is the Lord’s arrangement. It began at Pentecost and was encouraged in the Early Church by the apostles. (Acts 2:42) The spirit of division and of going separate ways was deplored. However, individual faithfulness to the Lord was then, and still is, required of each one who proves worthy to live and reign with Christ. May we realize at all times that the Lord sees into our hearts, and that only if they are pure and fully dedicated to him, will we enjoy his approval, and, as a joint-heir with Jesus, receive “authority over the nations.”—Rev. 2:26,27, *International Standard Version*

### **EVEN IN SARDIS**

The mingling of the true and the nominal [in name only] disciples of the Master throughout the various stages of the church’s development, as illustrated by the “seven churches which are in Asia,” is again clearly indicated in the message given “unto the angel of the church in Sardis.” Jesus said, “I have not found thy works perfect before God.” (Rev. 3:1,2) However, he also said to this church: “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.”—vs. 4

To this church the Lord also said, “Thou hast a name that thou livest, and art dead.” (vs. 1) Here, apparently, is described a state of spiritual lethargy on the part of many in this church, and which is such a crippling malady in any Christian’s life. This

is a timely reminder to all of us of the possibility of becoming spiritually drowsy. We do not actually have to practice wrong in order to lose the Lord's favor. Permitting our first-love enthusiasm to cool and drifting aimlessly along will do it. Are we hearing and heeding this message from the Lord's Word and developing our character by it?

How wonderful is the reward that is promised to those who overcome! The Lord says, "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (vs. 5) Can we think of anything more wonderful than to have our names confessed before the Heavenly Father, and before his angels? This is one of the rewards for obediently hearkening to what the Spirit says unto the churches.

## **MESSAGE TO PHILADELPHIA**

In delivering his message "to the angel of the church in Philadelphia," the Master mentions some of his own qualifications. We read, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth."—Rev. 3:7

Jesus is both holy and true. We can depend upon his word. How unwise it would be not to give ear to him! In addition, he has the "key of the house of David." (Isa. 22:22) This is the greater house of David in which Jesus himself is the supreme ruler, and the overcomers of the Gospel Age the joint-heirs with him. (Rom. 8:17) However, he possesses the key, the authority, to open this door of opportunity to whomsoever he will, and to close it whenever he

determines it is the proper time to do so, in accordance with his Father's plan.

As we have noted, within the different time periods for each of the seven churches, there have been some who practiced various iniquities spoken of in these messages. The door to the special "house of David" class is closed to these, and no man can open it for them. It cannot be opened by human philosophy, nor by a mere outward show of righteousness or works. Likewise, it cannot be closed to those whom the Lord judges to be overcomers.

However, let us give ear to the Lord, rather than to human philosophy, and continue on zealously to do his will, that we may be among the overcomers. The Lord says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, ... and I will write upon him my new name."—Rev. 3:12

While these messages to the seven churches have certain chronological applications, yet in principle they all apply throughout the entire Christian age. It has been true of "the called" of God in every part of the age that they have had set before them an "open door" of opportunity to prove worthy of joint-heirship with the Master. (Rom. 8:28; Rev. 3:8) Human creeds or philosophies cannot close this door.

Revelation 3:8 continues, "For thou hast a little strength, and hast kept my word, and hast not denied my name." None of the Lord's people have sufficient strength of their own to be overcomers, but all must make the endeavor. If our hearts are in harmony with God's Word and we are willing to acknowledge him and accept the opportunity of

suffering and dying with Jesus, we will be given the necessary strength for every “time of need.” (Heb. 4:14-16; Ps. 46:1) This is what the Lord is saying to us. However, if we fail to keep his word, we will not be in a position to fully receive needed encouragement, and we may faint by the wayside.

## **LAODICEAN CHURCH**

The Lord’s message to the Laodicean church, like the others, also includes both criticisms and commendations. “I know thy works,” he says, “that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” (Rev. 3:15,16) This is addressed to those believers whose life of consecration is losing its fervency and zeal.

What a realistic illustration the Lord uses to indicate lack of faithfulness on the part of these! A drink that is hot or cold is palatable and enjoyable, but it is distasteful if lukewarm. Evidently, many in the church of Laodicea are like the lukewarm drink, and risk being rejected by the Lord.

Those in such a condition may claim that they are “rich, and increased with goods, and have need of nothing.” The reason they say this is because they have ceased to hearken unto the voice of the Lord and have begun to follow their own supposed wisdom. This eventually leaves them outside of God’s love and care. While such feel secure in their own wisdom and strength, they do not realize that from the Lord’s standpoint they are “wretched, and miserable, and poor, and blind, and naked.”—vs. 17

These words could apply to any one of us as individuals and would apply should we embrace the

viewpoint and attitude of self-reliance, and in our spiritual pride fail to give proper heed to the voice of the Lord. Let us not take the position of the Pharisee in Jesus' parable who thanked the Lord that he was not like the publican, assuming that the Lord's favor to him was a certainty. (Luke 18:9-14) Rather, let us have a reverential fear, lest, as Paul states, "a promise being left us of entering into his rest, any of you should seem to come short of it," by failing to hearken unto the voice of the Lord, and by disobeying his instructions.—Heb. 4:1

"Behold, I stand at the door, and knock," Jesus said. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) These words are addressed to us individually. If we are of those who hear the Lord's voice, open the door of our hearts, commune with him, and obey his instructions to the best of our ability during our earthly sojourn, we will be part of the overcoming class.

At this time especially, in the end of the Gospel Age, it is all the more important that we give heed to Jesus' voice and that he "sups" with us. This includes the privilege of feasting with him on the precious "meat in due season" with which we have been bountifully fed during the present Harvest period.—Matt. 24:45

How humble it should make us to realize that we have been given ears to hear the knock of our precious Lord! However, it is necessary that we continue hearkening to his voice. Only by so doing can we hope to be overcomers. Indeed, precious is the promise to those who are thus faithful. Jesus said, "To him that overcometh will I grant to sit with me

in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:21

## **GIVE EARNEST HEED**

Paul wrote that “we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. 2:1) It is not enough that we once heard the Lord’s voice and obeyed it in making a full consecration to do his will. In the daily carrying out of our consecration vows it is essential that we continue to listen and to give earnest obedient heed to his voice if we are to continue in his favor.

There is always the danger that the cares of this life, the deceitfulness of riches, the weaknesses of the flesh, and the temptations of Satan, may dull our ears to that all-important voice of the Lord, hence the need of daily giving “more earnest heed” to what he is saying. Let us be watchful also, lest we interrupt the Lord with our own selfish opinions and fail to hear his messages which are so essential for our guidance and strength.

Paul wrote concerning the spiritual weapons of our warfare, that they are “mighty through God to the pulling down of strongholds; Casting down imaginations [Greek: reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (II Cor. 10:4,5) How foolish we would be to set up our own opinions and reasoning above the instructions of the Lord. Instead, let us hearken unto his voice, and zealously endeavor to obey his every instruction. “He that hath an ear, let him hear what the Spirit saith unto the churches.”—Rev. 3:22 ■

## SPEAKERS' APPOINTMENTS

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

### **R. Carnegie**

New York, NY September 3,4

### **R. Charlton**

Seattle, WA September 3-5

### **O. B. Elbert**

Seattle, WA September 3-5

### **R. Goodman**

Seattle, WA September 3-5

### **M. Kerry**

Grand Rapids, MI  
September 24,25

### **R. Liberda**

Seattle, WA September 3-5

### **B. Montague**

Tennessee Valley, AL  
September 9-11

### **H. Montague**

New York, NY September 3,4  
Tennessee Valley, AL  
September 9-11

### **D. Rice**

Tennessee Valley, AL  
September 9-11

### **B. Sweeney**

Grand Rapids, MI  
September 24,25

### **J. Wesol**

Grand Rapids, MI  
September 24,25

## 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.*

Brother Daniel Rice, Canandaigua, NY—July 24. Age, 70

Sister Elaine Redeker, San Luis Obispo, CA—August 1.  
Age, 87

Sister Maria Sojka, Chrzanów, Poland—August 3. Age, 76

Sister Darlene May Oystryk, Canora, SK, Canada—  
August 6. Age, 73

Sister Janina Koc, Świdnik, Poland—August 6. Age, 92

Brother Mark Kandel, Chicago, IL—August 9. Age, 75

Brother David W. Anderson, Rogue River, OR—August  
10. Age, 95



## 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, PO Box 521167, Longwood, FL 32752-1167*

**NEW YORK CONVENTION, September 3,4—WILL BE BROADCAST ONLINE ONLY**—Contact G. Passios. Email: gpassios11@verizon.net

**SEATTLE CONVENTION, September 3-5—WILL BE BROADCAST ONLINE ONLY**—Contact J. Christiansen. Email: jrchristiansen@comcast.net

**TENNESSEE VALLEY CONVENTION, September 9-11—IN PERSON AND BROADCAST ONLINE**—Comfort Inn, 4725 University Drive (HWY 72), Huntsville, AL 35806. Phone: (256) 562-2525. Contact R. Armstrong. Phone: (256) 281-6807 or Email: robin@exzaktec.com

**COLUMBUS, INDIANA HARVEST CONVENTION, September 17,18—IN PERSON AND BROADCAST ONLINE**—**New location**—Harvest Hall, 2620 Valley Branch Road, Nashville, IN 47448. Contact S. Ledwinka. Phone: (812) 350-6791

**GRAND RAPIDS CONVENTION, September 24,25—IN PERSON AND BROADCAST ONLINE**—Little Pine Island Camp (Salvation Army Facility), 6889 Pine Island Drive NE, Comstock Park, MI 49321. Contact T. Malinowski. Phone: (616) 304-7691 or Email: TJM@gmail.com

**AUSTRALIAN QUEENSLAND CONVENTION, September 30-October 2—WILL BE BROADCAST ONLINE ONLY**—Contact R. Charlton. Email: randscharlton@gmail.com

**LAGOS/IKORODU, NIGERIA CONVENTION, October 1**—Contact I. Ashiegbu. Email: ikechukwua-shiegbu@yahoo.com

**WEST NEWTON FALL CONVENTION, October 8,9**  
—**IN PERSON ONLY**—West Newton Lions Club, 507  
Pittsburgh Street, West Newton, PA 15089. Contact L.  
Mlinek. Email: lisa.mlinek@aol.com

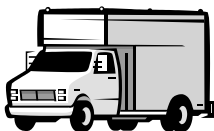
**AGAWAM CONVENTION, October 9—WILL BE**  
**BROADCAST ONLINE ONLY**—Contact F. Sansom.  
Phone: (860) 861-6881 or Email: elshaddai144k@sbcglobal.  
net

**ORLANDO CONVENTION, October 29,30—IN**  
**PERSON AND BROADCAST ONLINE**—South Semi-  
nole Lodge, 122 Triplet Lake Drive, Casselberry, FL  
32707. Contact J. Kuenzli. Phone: (321) 442-1862 or  
Email: jkuenzli@cfl.rr.com

**MILWAUKEE CONVENTION, November 5,6—IN**  
**PERSON AND BROADCAST ONLINE**—Lake Lodge,  
1235 E. Howard Avenue, Milwaukee, WI 53207. Contact  
D. Farchione. Email: debfarchione@aol.com

**IBADAN, NIGERIA END OF YEAR THANKSGIV-**  
**ING CONVENTION, December 3,4**—Contact C. Egbu.  
Email: egbucaje@gmail.com

**CHICAGO CONVENTION, December 31, January 1**  
—**IN PERSON AND BROADCAST ONLINE**—Location  
TBD. Contact C. Martire. Phone: (312) 925-5434 or  
Email: secretary@chicagobible.org



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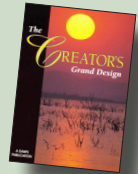
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## ***To us the Scriptures clearly teach . . .***

### **THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD**

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

### **THAT MEANTIME THE CHISELING, SHAPING AND POLISHING**

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

### **THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD**

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

### **THAT THE HOPE OF THE CHURCH**

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

### **THAT THE PRESENT MISSION OF THE CHURCH**

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

### **THAT THE HOPE FOR THE WORLD**

lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 55

