

The Dawn

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Highlights of Dawn

Many Christians today have grave doubts that the kingdom of Christ will ever be set up on this earth. And with good reason: just look at the world—with its nagging, ever-growing threat of nuclear holocaust—the rapidly rising tide of international terrorism—the flagrant openness of immorality—global increase of godlessness—and most of all the impotency of religious powers to do anything about it.

Certainly this is a dark and dismal outlook.

Will Christ's kingdom ever succeed?

Does the Bible tell us how?

The Consummation of God's Purposes for His Kingdom on Earth

WHEN we realize that God's plan of salvation for the lost human race embraces thousands of years in time, we instinctively know there is a great deal more to it than simply believing on Christ and being saved, important though the redemptive work of Christ is in the divine plan. In the first place, Jesus did not come to die for the world until four thousand years after the fall of man, and during all that time God gave no definite revelation of his redemptive plan, speaking of it only vaguely through the prophets and by types and shadows, and then merely to the one little nation of Israel. It was not until Christ came and brought life and immortality to light through the Gospel, that God's people began to realize that he has a plan, an eternal purpose, and that it will not be until the "dispensation of the fullness of times" in that plan that things both in heaven and in earth will be gathered unto Christ.—Eph. 1:10

Much of the detail of God's plan is revealed through his Word by means of illustrations. Our first parents, for

example, were tested as to their obedience to God's will. They failed, and even though Jesus paid the penalty of their sin, and thus provided a way of escape from death, no member of the race of Adam will be given everlasting life until he is tried individually. The thousand-year period during which individuals of the race as a whole will undergo this trial is spoken of in the Scriptures as a judgment day—the word judgment being used in this connection to convey the thought of this particular aspect of God's purpose as it will be consummated during the dispensation of the fullness of times.

The sin of our first parents was in reality a rebellion against the Creator's will, and the entire human race has been in rebellion ever since that time. God has assured us that this opposition to his will is to be put down, and God's will is ultimately to reign supreme throughout the whole earth. In order to convey to our minds what is involved in this aspect of God's purpose toward mankind, his promises tell us of a kingdom, and that in this kingdom Christ will reign until all enemies are put under his feet, until God's will is done in earth even as it is now done in heaven. The term 'subjects' as used in connection with the thought of a kingdom, conveys the meaning of the kingdom illustration—the world is to be made subject to the will of God.

And there is another important word used in order to convey the full scope of God's intentions toward the human race, and that is 'covenant'—the human race is to be restored to covenant relationship with God. A man might prove loyal under trial, and might fully subject his will to the requirements of God's law, yet not be restored to covenant relationship with the Creator; so this term is used in order to give us a more complete picture of what God, through Christ, proposes to do for the fallen race. There are still other expressions used in the promises, but in our present discussion we will confine ourselves to these three: the judgment work, the kingdom work, and the making of a covenant between God and men.

The Work of Preparation

By reason of failure to rightly divide the Word of truth, many have grossly misunderstood the divine plan relating to God's judgments, his kingdom, and his covenants. Most of the Christian world believes the human race is on trial during this life—that this, in effect, is God's judgment day for all men. True, because the Bible speaks so emphatically of a **future** judgment day, it tries, in a distorted sort of way, to take the scriptures pertaining thereto into consideration, but the result is confusion and contradiction. It is bound to be so when it insists the moment of death marks the full end of probation for all.

By the same token, God's promises concerning the kingdom of Christ and what it will do for the human race are misunderstood. Not knowing the plan of God, many insist that the kingdom was set up at the beginning of the Gospel Age, and that it has been reigning on the earth ever since. Naturally, this viewpoint nullifies God's promises of that future glorious kingdom which will bring peace and joy to mankind, and everlasting life to all who obey its laws. How we rejoice that now we can see so clearly that what began with Christ's first advent was the calling and training of those who would be associate kings with Jesus, and not the full setting up of the kingdom itself.

The same principle of interpretation holds true with respect to God's promises to establish covenant relationship between himself and the estranged human race, beginning with the "house of Israel and the house of Judah." (Jer. 31:31) This is called by the prophet a **New** Covenant, and many failing to understand God's plan, take for granted this new covenant began to operate between God and men when the Holy Spirit came upon the waiting church at Pentecost. It is the same mistake that is made with respect to the work of judgment and the work of the kingdom—and for the same reason.

The reason so many fail to understand these fundamental doctrines of the Scriptures correctly is that they do not see

clearly the distinction between those whom God has promised to bless and those whom he will use as his channels of blessing. They fail to discern that the association of his promises of the judgment day, the kingdom, and the New Covenant with his servants of this age does not mean that this is the world's judgment day, nor that the kingdom is now in operation, nor that we are now living under the terms of the New Covenant.

Mysteries Revealed

That which is not revealed is a mystery, and prior to our Lord's first advent there was much of God's plan that remained a mystery. One important feature of that plan which was not unfolded until Christ came was the fact that the seed of promise, the Christ, the great King and Judge—through and by whom God's promises to bless the world are to be fulfilled—was to have associates who would share his glory, who would live and reign and judge with him. "Christ in you, the hope of glory," is the way the Apostle Paul defined this mystery. (Col. 1:27) But when the mystery was revealed, God's people learned that the saints were to judge the world; that they were to reign with Christ a thousand years; and were called to be able ministers of the New Covenant.—I Cor. 6:2; Rev. 20:4, 6; II Cor. 3:6

Let us take the thought of the judgment day, for example. Paul tells us plainly that God has appointed a day in which he will judge the world in righteousness by Jesus, "that man whom he hath ordained." (Acts 17:31) The Scriptures also declare that all judgment has been committed unto Jesus, who will judge the "quick and the dead at his appearing." (John 5:22; II Tim. 4:1) Yes, the first mention of the work of judgment that was made by one of God's prophets makes it clear that many would participate in that work. That was Enoch, who, according to Jude, prophesied that the Lord would come with myriads of his saints, to execute judgment. (Jude 14, 15) And Paul wrote, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

Over and over again, the Scriptures declare Jesus is the great king in the divine kingdom which is to dominate the affairs of the whole world. Nevertheless, the Scriptures also emphatically declare his faithful followers of this age are to share the glory of his kingship, that they are to reign with him. This is a wonderful hope of glory, for those who sacrifice all, suffering and dying with Jesus, and who in the resurrection will live and reign with him.

And—what wondrous grace!—the Scriptures authorize us to include in that hope of glory the anticipation of sharing in the work of mediating the New Covenant. True, Jesus is declared to be **the** mediator of that covenant, but every faithful follower of Jesus is also said to be an able minister thereof, called and trained to serve as “ministers of reconciliation,” both now and in the future.—II Cor. 3:6; 5:18; 6:1, 2

Practical Training

In the divine arrangement, the training of those who are called to participate with Jesus in the blessing of all the families of the earth has been placed upon a very practical basis. When Paul inquired of the Corinthian brethren, “Do ye not know that the saints shall judge the world?” he was admonishing them to give greater diligence in applying the principles of the truth in their own lives and particularly in their dealings with one another. He reasoned that if they were to share with Jesus in judging the world, they should learn properly to apply the principles of justice and righteousness in solving the problems which arose among themselves in the church.

And this same practical training of the future blessers of the world is discerned in connection with their hope of reigning with Jesus, the king of kings. When one prays, “Thy kingdom come. Thy will be done in earth even as it is in heaven,” they should remember first of all the divine will should be done in their own hearts and lives. Full and unreserved surrender to the will of God through Christ our Head is the condition upon which any may hope to share with Jesus in the work of

establishing the divine will in the hearts of the people during the Millennium. It is only as they humble themselves under the mighty hand of God that he will exalt them to kingdom glory with the Master.

Similarly, as prospective Millennial Age ministers of reconciliation, they are getting training now. In the present use of the word of reconciliation, it is their privilege whenever and wherever they find an ear to hear, to say, "Be ye reconciled to God." Thus they serve as peacemakers in preparation for that enlarged service as able ministers of the New Covenant, when it will be their privilege to help bring the entire race into covenant relationship with God. What a glorious prospect!

The Kingdom at Hand

Students of the Scriptures should be familiar with the many texts which speak of the kingdom as having its beginning with the first advent of Jesus. Paul wrote, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his [God's] dear Son." (Col. 1:13) We also read that "the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12) These and many other scriptures prove that the kingdom came into being at the first advent of Jesus; but those who are able to rightly divide the Word of truth understand that the kingdom reign did not begin then. They know the kingdom has existed merely in its preparatory stage; that is, the Gospel Age is the period during which the kings who will reign in the kingdom have been and are being called and trained for this high position.

The reason we are stressing this well-known fact of truth is that we want to emphasize also that the same principle of interpretation holds true with respect to God's promises of the New Covenant. Just as God's promises pertaining to the setting up of the kingdom make it clear that the reigning period of that kingdom is during the millennium, so his original promises of the New Covenant likewise identify very definitely when it will become operative, and that then it will first of all be made "with the house of Israel, and with the

house of Judah.’’ (Jer. 31:31-34) Similarly, just as in the case of the kingdom promises, the promises of the New Covenant also involve too much to be fulfilled in the experiences of God’s people during the present age.

However, the New Testament does associate the church with the New Covenant of promise, just as the church during the Gospel Age is associated with God’s promises of the kingdom, but when we see that the present relationship of the saints to that covenant is merely in the sense of being trained as its servants, then we will have no difficulty in discerning the perfect harmony of all the scriptures bearing on the subject. Let us then examine the New Testament references to the New Covenant and note they imply no more than do the references of the New Testament to the kingdom and the church’s relationship thereto.

The Blood of the New Covenant

In Matthew 26:27,28, Jesus is quoted as saying to his disciples when he gave them the Memorial cup, that it represented the blood of the New Testament, or New Covenant. This is sometimes misunderstood to mean that Jesus was saying to his disciples that the foretold New Covenant had now become operative and that under its terms they were then, through his blood, being reconciled to God. But when we examine the matter more carefully we find that this is not the thought.

Hebrews 10:9 reads, ‘‘Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.’’ The first referred to in this text is the Old Law Covenant, and the second is the New Covenant. It seems clear, according to the Scriptures, that Jesus did away with the Law Covenant as a means by which Israel and the world could be reconciled to God. It was taken away just as definitely as was the typical kingdom removed by Babylon as forecast by Ezekiel and Jeremiah (Ezek. 21:25-27; Jer. 25:9-11), and later by the Romans as forecast by Jesus when he said, ‘‘Your house is left unto you desolate.’’—Matt. 24:38

And Paul writes that the first covenant was taken away in order that the second, the New Covenant, might be established. The same is true concerning the kingdom. The typical kingdom was removed in order that the antitypical, the real kingdom, might be established. And with the removal of the typical kingdom, the real kingdom was at hand—it began to be established in the sense that the kings for that kingdom began to be prepared for the high office to which they were called. So it was with the New Covenant: it began to be established by Jesus; for at the beginning of the age, its able ministers began to be tutored in the school of Christ that they might be ready, in association with him, to inaugurate that covenant at the beginning of the Millennial Age. That is why Jesus said his blood was the blood of the New Covenant. There is no other blood. The purpose for which Jesus shed his blood was that the lost race might be reconciled to God, and that work of reconciliation is to be accomplished through the New Covenant.

But let us notice how Paul sets forth the complete thought of how the blood of Christ is the blood of the New Covenant. This, as the great apostle points out, was beautifully pictured in the type. Prior to the inauguration of the typical covenant, Moses, its mediator, sacrificed animals, and then, when the covenant was enjoined upon the people, he used the blood of these animals to sprinkle “both the book, and all the people.” And then Paul adds, “Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the ministry. . . . It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”—Hebrews 9:19-23

The sprinkling of all the people in the type, points forward to the inauguration of the New Covenant; but in addition to that, as Paul explains, both the Tabernacle and all the vessels of the ministry were also sprinkled, which, he said, pointed forward to the sprinkling of the antitypical tabernacle and its arrange-

ments—the heavenly things of this age. The Book of Hebrews plainly places the church in the same relationship to the antitypical tabernacle as the priests of Israel were to the typical Tabernacle. We are a priesthood, with a hope of entering into the Most Holy.

We do not know how long it required for the building of the typical Tabernacle and the inauguration of its services through which the nation of Israel received its blessings under the Law Covenant, but it requires the entire Gospel Age to 'build' and 'set up' the antitypical tabernacle and initiate its priesthood. This is a necessary work in connection with establishing the New Covenant. And because this is being done in preparation for reconciling the world to God through that New Covenant arrangement, the blood of Christ which makes it possible is quite properly referred to as the blood of the New Covenant. In other words, the blood of Christ is being used during the Gospel Age to make acceptable the sacrifices of those who are being prepared as able ministers of the New Covenant. This does not mean they are under the New Covenant. What it does mean is that they are being prepared to administer the laws of that covenant to the people when the preparation work of this Gospel Age is complete.

In Hebrews 9:14 Paul explains that the blood of Christ purges the Christian's conscience from dead works. It is essential that this be done else we could not be acceptable to God as able ministers of the New Covenant. And then in the next verse Paul explains that it is for this same purpose—that is, the purging of sins—that Jesus is the Mediator of the New Covenant. And because of this, writes the apostle, the death of Jesus will effect the "redemption of the transgressions that were under the first testament." Thus it will be that they who are called will receive "the promise of eternal inheritance."

In this passage, therefore, we find two things which are accomplished by the blood of Christ. The first is the purging of our own conscience from dead works, and the second is the

redemption of the transgressions under the first testament. In Paul's day, a few in the church had actually transgressed under the Old Covenant, but this was not true of the Gentile converts either then or now, so what he is referring to is the manner in which the promise of Jeremiah 31:34 will be fulfilled when the New Covenant is made with the house of Israel, and with the house of Judah.

Paul speaks of the natural house of Israel as they which are called. This is not a reference to those who are invited to the high calling. We should remember that the nation of Israel was called to certain favors in the divine plan, and Paul refers to this in Romans 11:26-29. Here he explains that out of Zion shall come forth the Deliverer, and shall turn away ungodliness from Jacob, that this is God's covenant with them when he takes away their sins. Then he adds, "For the gifts and calling of God are without repentance." Comparing this passage with Hebrews 10:16, we can see clearly that in the latter Paul is explaining the ultimate work to be accomplished by the blood of Christ, after that blood has first been used to purge our conscience from dead works. True, in the case of the Jewish converts, some of these dead works were their efforts to gain life under the Law, but the whole church needs this purging in order to be prepared to administer the law of the New Covenant when it is inaugurated.

Fleshly Tables of the Heart

In II Corinthians 3:3-7, Paul illuminates further the relationship of the church to the New Covenant. It is in this passage that the church is spoken of as able ministers of that covenant, and Paul indicates clearly the nature of their service. He says that we are the "epistles of Christ," written not on stone, but on fleshly tables of the heart. In verses seven and eight he makes it clear that he is comparing the ministry of the Law Covenant with that of the New Covenant, and that the typical ministry to which he refers is that which was conducted by Moses in connection with the Law which was engraven in stones.

Let us think of the tables of the Law as the epistles of Moses, and Paul is telling us that those to whom he was writing, the church, are the epistles of Christ, and that this Gospel Age is the period during which these epistles are being inscribed by the Holy Spirit. In Exodus 24:12, the LORD told Moses that the tables of the Law were given to him in order that he might teach the people. So it is with the antitypical tables of stone, the epistles of Christ. As able ministers of the New Covenant they are being prepared as the future teachers of the people. These are the Zion class, and the law of the New Covenant shall go forth from Zion. But for this to be true, they must first learn that law, and be thoroughly reconciled themselves to all of its terms, delighting in it even as did Jesus.

And they are ministers of the New Covenant now, for there are two phases of that ministry. First there is the sacrificial ministry of that covenant, and then will follow the glory ministry. The sacrificial ministry has been going on throughout the entire Gospel Age, and soon the glory phase of the ministry will begin. This latter, Paul indicates, was typified by the glory on the countenance of Moses when he came down from the mount bearing the tables of the Law. If Christ is in us we have this hope of glory, for the promise is that when he shall appear—typed by Moses' appearance to Israel when he came down from the mount—we also shall appear with him in glory.—II Cor. 3:3-12; Col. 3:4

Paul writes in Romans 8:24 that we no longer hope for that which we already see or possess, so if the glory of our able ministry of the New Covenant is as yet but a hope—and Paul makes it clear that this is so—there is just no way in which we can have the New Covenant operating now. It is being established, yes. Those called are being sacrificed in its interests, being baptized for the dead—their sacrifice being made acceptable through the blood of Christ. But the New Covenant cannot be made with the house of Israel and the house of Judah, and through them with all nations, until Christ appears in glory, as Moses did, and with him his

epistles, his co-ministers, as those typical tables of stone were with Moses when he came down from the mount.

Hebrews 8:6 speaks of Jesus' mediatorship of the New Covenant as a "better ministry." Can there be any doubt that when Paul speaks of the church as "able ministers" of the New Covenant he means that they share with Jesus in the work of mediatorship—that better ministry? And in Hebrews 9:21 the apostle speaks of the vessels of the ministry being sprinkled with blood. These vessels are also typical of things in the antitypical tabernacle arrangement, which emphasizes again a true relationship to the New Covenant, that it is as servants of that covenant, not as typed by the Israelites who were blessed under the Law Covenant.

When we keep this distinction in mind—that is the difference between the servants and the served—then we will have no difficulty in understanding all that the Bible says about the New Covenant. For example, in that wonderful lesson of II Corinthians, chapters five and six, where Paul designates the church as participating in the work of reconciliation, he speaks of it as being co-workers with God. Then he explains that this present age is the acceptable time, the day of this great salvation. In this connection he quotes from Isaiah 49:8-12, and applies it to the church. In this wonderful prophecy the LORD addresses the Christ, Head and body, and says, "I will . . . give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8) How could the LORD make it plainer to us that the faithful of this age are to be a part of that New Covenant arrangement by and through which restitution blessings are to flow to the world!

Let us then rejoice in the kingdom joys that are to be dispensed to all mankind in God's due time. Let us be happy in the thought that Israel and the world are to be brought into covenant relationship with God, and that his Law will be written in their hearts and in their inward parts—that they will be restored to perfection of both mind and body. □

International Bible Study Lessons

LESSON FOR JUNE 1

God's Message for a Time of Turmoil

KEY VERSE: "The LORD said unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces! For I am with thee to deliver thee said the LORD."—Jeremiah 1:7, 8

SELECTED SCRIPTURE: Jeremiah 1:4-10, 13, 14, 17-19

BY NATURE Jeremiah was not a courageous man. He hesitated to accept the commission of the LORD to serve as a prophet, explaining that he was but a child. However, the LORD reassured Jeremiah by the promise that he would be with him, and that he would be able to prophesy whatever he was commanded.

Jeremiah served the LORD as a prophet during the distressing years leading up to the overthrow of Jerusalem by Nebuchadnezzar, and the carrying away of the people into captivity. He began his ministry in the thirteenth year of the reign of Josiah, and continued it until the beginning of the captivity.

God's commission to Jeremiah, stating that he was set over the nations and over the kingdoms "to root out, and to pull

down, and to destroy, and to throw down, to build and to plant" (Jer. 1:10), is understandable only in the light of the further explanation that this work was actually to be done by others. (vss. 13-16) Jeremiah's part in all this was merely that of declaring it, yet from the divine standpoint he was to be given credit for actually accomplishing the judgments of the LORD against Israel.

Jeremiah was used of the LORD to prophesy the seventy years' captivity of the Israelites in Babylon; and their return from this and subsequent captivities. He was also used to foretell the destruction of both literal and symbolic Babylon. Jeremiah prophesied the making of the New Covenant, and the resurrection of the dead, both children and adults. He was also used to

call attention to God's great mercy, and his faithfulness to his people.

God's commission of service to Jeremiah was identical in principle to the commission he gives to all those whom he calls into his service. This was particularly true with respect to the message he was to deliver. It was not to be his message, but the LORD'S message. The LORD said to Jeremiah, "I have put my words in thy mouth." This was true even of Jesus, the most outstanding of all the LORD'S spokesmen, for he said, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me." (John 14:10, 24) And Jesus said of his disciples, those who were to be his ambassadors, "I have given them thy Word."—John 17:14

It is very essential for all the LORD'S people to keep this in mind when they undertake to speak for him. Jesus recognized the commission of Isaiah 61:1-3 as being in a general way an outline of what he and his followers were to present as their message from the Almighty. And it is well even for those of us who are living at this end of the age to give careful consideration to this outline of the message which our God will approve. It is a message of glad tidings, a

message which can be more real today by the assurance that its fulfillment is near at hand. And in declaring it, we are even now having a part in its future glorious purpose. How wonderfully the LORD honors those who are faithful to his commission.

Those who speak for the LORD during this present evil world must expect to suffer as a result of their faithfulness; yet this should not deter them from the course of obedience. Jeremiah was told by the LORD that a high honor was attached to his commission, yet the prophet found himself imprisoned because he insisted on telling the people the truth which the LORD had given him to declare. Not all of the LORD'S servants have suffered so severely because of their faithfulness as did Jeremiah, but many have.

At one point in his life, Jeremiah records that this commission was made more of a reproach and a derision by those to whom he prophesied than he could bear, and he determined not to speak any more. But he says he could not refrain from speaking, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) Oh, that we might all have such a burning fire in our hearts! □

A People Gone Astray

KEY VERSE: "I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof, but when ye entered, ye defiled my land, and made mine heritage an abomination."—*Jeremiah 2:7*

SELECTED SCRIPTURE: *Jeremiah 2:1-3, 7-8, 11-13*

HOW typically the attitude and deportment of the nation of Israel reflected that of fallen mankind in general. The LORD had indeed brought them into a prosperous and productive land. Historians tell us that at that time, Canaan was a well-watered land, agriculturally rich, and possessed those natural resources which could have made its inhabitants the wealthiest of all nations. Beyond this, the LORD had promised to protect them and bless them materially if they would honor him and his Law. A hint of what could have been was experienced for a fleeting moment during the reign of Solomon. With prosperity, however, came a tendency to forget God and his statutes, and to take on the more popular ways of the nations about them, which led them into idolatry and the worship of Baal.

How sad that their great potential for good and for blessing should have been lost to

a history where they were made an example of a curse. (*Zech 8:13*) They defiled the land with their greed, and made his heritage an abomination with their stiff-necked refusal to serve the principles of his Law. And now the ultimate punishment faced them—they were to lose their land and be reduced to slavery.

The LORD dealt with Israel tenderly, carefully, giving them every opportunity to learn the needed lessons. In the separation of the kingdom into two parts, an object lesson was furnished to Judah (the loyal remnant), to notice the works of idolatry in Ephraim (the disloyal ten-tribe kingdom). To a certain extent this for a time was beneficial to Judah. When they witnessed the captivity and dispersion of the ten-tribe kingdom because of disloyalty to Jehovah, the lesson should have been even more deeply

impressed.

Judah represented those Israelites who were faithful to the LORD, those who trusted in the promises, all of which centered in Judah; and many of the **faithful** of the ten tribes moved into their territory. Yet, with all these lessons and with the instructions of the prophets, the history of the nation was one of unfaithfulness to their great king, Jehovah. Now the time for the change which God saw best to bring upon them had come, and nothing could avert it. Nevertheless, they were given a hope that at the end of a certain period of seventy years' chastisement, the LORD would graciously bring back those who revered him. And it is worthy of note that only those who had respect for the LORD and the promises made to their fathers would find any inducement to return; for the Land of Promise, meanwhile, had become a veritable wilderness, while seventy years' residence in a new land would root and attach to it all who had not considerable faith in God's promises. And although the edict of Cyrus gave permission to **all** of the multitudes of the entire twelve tribes then in captivity in his dominion to return to Israel, less than fifty-five thousand persons availed themselves of it and

returned. The others were faithless, and pleased to remain in Babylon. The whole number of the children of Israel at that time, it is estimated, exceeded two million scattered abroad.

Thus did the LORD sift out from that nation all except the more faithful families; to give them a better opportunity of profiting by his instructions and disciplines, and to the intent that, if possible, a sufficient number of that people should be brought to a condition of heart-readiness to receive Messiah at his first advent. God's dealings with that nation did develop, as we know, a considerable number who received the LORD, and to whom he gave liberty to become "sons" and of the kingdom class. (John 1:12) Nevertheless, these were but a remnant selected out of that nation, after it had been sifted several times. And these, fortunately for the Gentiles, were **not enough to complete the elect number**, and hence the call to joint-heirship with Christ was extended to them also.

In this select class of Jews and Gentiles lies Israel's hope of restoration to God's favor. "And so all Israel shall be saved . . . for there shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob." □

False Worship Condemned

KEY VERSE: "Amend your ways and your doings, and obey the voice of the LORD your God."—Jeremiah 26:13

SELECTED SCRIPTURE: Jeremiah 7:1-4, 8-10

KING Josiah made no arrangement for a successor on the throne, and so the elders of the people chose his youngest son to be the king of Judah. The king of Egypt, on his victorious return from war with Assyria took the young king a prisoner to Egypt, and exalted to the throne his eldest brother, Jehoiakim. Under his rulership, evil of every kind seemed to prosper, and the good reforms instituted by his father gave way to idolatry.

At this time Jeremiah was one of the principal prophets in the land, but had been hindered for some time from prophesying publicly. However under the LORD'S guidance, he wrote out his prophecy respecting the coming judgments and chastisements upon the people of Judea. When it was finished it was read before certain prominent people of Jerusalem, and so deeply impressed them that they desired the matter be brought to the king's attention. King Jehoiakim demanded to

see the document, and had his scribe read it before him. The king was unmoved by the message, and after hearing the contents of three of the columns of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder, until the entire manuscript was read and destroyed. Thus he emphasized his determination not to accept counsel from the LORD, but to disregard his Word.

The king then ordered the arrest of Jeremiah and his scribe, but by the LORD'S providences, they had hid themselves and were not to be found. They learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions, which constitutes the Book of Jeremiah as found in our Bibles today.

Under the evil rule of King Jehoiakim, Jeremiah, under the

LORD'S guidance, foretold the coming destruction of the city and Temple. The effect of such a prophecy should have led the people to self-examination, prayer, and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing, and open licentiousness.

The priests led the people in an angry attack upon the prophet. He was arrested, charged with speaking evil of his city, in declaring its forthcoming destruction.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And throughout history this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. No doubt these religious teachers twisted their reasoning to such an extent that they considered their course a just one—possibly they even thought it was interest on their part for the people; or perhaps they persuaded themselves they were moved in their persecu-

tion by love for God. At all events, their course shows what an easy matter self-deception is, and their mistake bids us beware and watch carefully our own motives.

Jeremiah impressed the jurors—the princes of his people. He reaffirmed every word he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them also.

All cannot be reformers and prophets of righteousness to the same extent as Jeremiah. Every child of God, however, is a servant of righteousness and, proportionately, should be a foe to sin in its every form, and should consider it a privilege to "obey the voice of the LORD!"

While it is not our commission to publicly pass judgment on present society and all its ills, we can however be spokesmen of the LORD'S Word on the matter, which explains the cause of the troublous time in which we live; and that the Day of Vengeance effecting the passing away of this order of things is but a prelude to God's loving and benevolent plan for the world's reformation through **obedience to "his voice."** □

Overcoming Obstacles to Witness

KEY VERSE: "They shall fight against thee; but they shall not prevail against thee, for I am with thee saith the LORD, to deliver thee."—Jeremiah 1:19

SELECTED SCRIPTURE: Jeremiah 36:4-8, 27-31

TODAY'S study draws our attention to the persecutions endured by one of the LORD'S faithful prophets—Jeremiah. He was a patriot in the highest sense of the word, who desired that his nation follow the leadings of divine wisdom. His principle was 'God First', and he knew that only this could bring blessings to Judah. He was greatly misunderstood by the king and his counsellors. They did not like him because he told the truth as God directed him. They preferred prophets who would tell them of their own wisdom, greatness, and the success of their policies.

When King Zedekiah was on the throne, he was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the LORD through Jeremiah. The Chal-

deans laid siege, and the Egyptian army started for their deliverance. The siege was temporarily lifted, and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring, as at the first, that the end of the kingdom was near and that they would be swallowed up in Babylon.

"Therefore thus saith the LORD, Ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. . . . And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you."—Jer. 35:17, 21

The king and his princes con-

sidered Jeremiah their opponent and a traitor to the nation. They should have realized the nation was God's, and Jeremiah was his faithful prophet.

After the Chaldean army had withdrawn from the siege, Jeremiah decided to cast his lot with the people living outside the city walls. In attempting to escape Jerusalem, he was arrested on the charge of disloyalty, and of having acted for the favor of the Chaldeans. Although he denied the charge, he was put into prison.

Jerusalem was honeycombed with underground cisterns and vaults designed to be reservoirs for water in times of drought or during seige. When the water was removed, the bottoms of these cisterns were frequently deep with mud and slime. We read, "They let down Jeremiah with cords, and in the dungeon there was no water but mire; so Jeremiah sank in the mire." (Jer. 38:6, 11) Finally, when they lifted him out, we read they took old, rotten rags and let them down to Jeremiah, who put them under his arms and was drawn up.

The prophet had remained many days in this pit and it was only because he desired to inquire more of him about the future that the king had him taken out. Even though the king

despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart realized he was a servant of Jehovah and feared his message was true. When questioned again by the king, Jeremiah altered not a word of what he had previously said, urging the king not to heed the predictions of his other counselors. He repeated that his own statements were true because they were the Word of the LORD.

At his entreaty, he was not returned to the mud at the cistern bottom, but was allowed to remain confined in the court of the prison, even being granted daily food.

The deliverance promised to Jeremiah in the words of our text was not to be one from persecution or even from death, but merely such protection as would prevent his enemies from prevailing against him to hinder the LORD'S purposes. God does not deliver his children from all the ills of this present life. They are permitted to share with the rest of mankind—even injustice, abuse, or martyrdom for righteousness. But, if faithful unto death, loyal and true to God, and to his truth, and to conscience, their glorious deliverance will come at last, with an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ!

God's Test of a True Prophet

KEY VERSE: "Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD."—Jeremiah 23:16

SELECTED SCRIPTURE: Jeremiah 28:5-9, 15, 16

JEREMIAH confronted Hananiah, who claimed to be a prophet, but was an evil influence upon the king and princes of Judah because he said the things they wanted to hear, and not the word that God spoke. Jeremiah said, "Hear now, Hananiah: The LORD hath not sent thee; but thou makest this people to trust in a lie." (Jer. 28:15) "When the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him."—vs. 9

The dark prophecies which the LORD sent through Jeremiah, the true prophet, finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of seige, finally succeeded in making a breach in the wall with battering rams, through which an entrance was made and the city forced to surrender. King Zedekiah and his small army escaped to the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Ne-

buchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and there the royal prisoner, Zedekiah, was taken to be punished for having violated the contract with Nebuchadnezzar who had placed him upon the throne.

The punishment was after the manner of the time. The king's eyes were put out and he was led a prisoner to Babylon. Thus were fulfilled two very striking prophecies, which until fulfilled, seemed quite contradictory.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and die, and yet it still declared that he would never see the city. This is a seeming contradiction. Jeremiah, on the other hand, in predicting the downfall of Jerusalem, declared that Zedekiah would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seems to contradict

Ezekiel's statement, for if he would speak with the king, seeing him eye to eye, how could it be possible that he would not see the city of Babylon?

The fulfillment faithfully met all the requirements of the two prophecies. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah in Judah. His sight was there taken from him and then he was taken a prisoner to Babylon. He lived and died in Babylon, but saw it not.

It has been written that in the bas-reliefs representing the capture of Lachish by Sennacherib, the prisoners are pictured as being cruelly beaten by their captors, some having their eyes put out. The practice of blinding prisoners especially prevailed in Persia, and it is mentioned by most Greek historians. This custom, no doubt, carried over from the Chaldean rule.

The seventy years which followed the overthrow here depicted, are frequently referred to as the seventy years' captivity. But the Scriptures call them the seventy years' desolation of the land—a desolation which had been predicted by the Prophet Jeremiah (25:11), saying, "This whole land shall be a desolation, and this nation shall serve the king of Babylon seventy years." The completeness of the desola-

tion is shown in II Chronicles 36:17-21; and although the king of Babylon allowed certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the LORD'S purpose that the land of Israel should be **desolate** seventy years, and so it was. In the same year, Gedaliah, whom the king of Babylon had made governor, and under whom many of the Jewish fugitives returned from neighboring countries, was assassinated, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon.—II Kings 25:21-26; Jer. 41:1-3; 43:5, 6

Thus all that Jeremiah had prophesied concerning the kingdom of Israel came to pass in its every detail. The knowledge of this should give us great assurance that other wonderful prophecies concerning the coming kingdom of Christ, of which the prophet also was commissioned to write, will indeed have their fulfillment. One of these speaks of Israel's and the world's restoration to favor, and reads: "Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the LORD . . . and their soul shall be as a watered garden, and they shall not sorrow any more at all!"—Jeremiah 31:12 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 17 (Conclusion)

The Ever-living, Loving God

“My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55:8-11

“GOD is dead,” many are saying today, and these claim that belief in God is ineffectual in helping men and women meet the problems of this chaotic world in which we live. However, those who say this have in mind the concepts of a god which have come down to us from the Dark Ages. This is a god who, according to the claims made for him, proposed to torment his enemies forever in a fiery hell. He was the god of war in those days when Europe was ruled by the church-state systems of government. He was the god of the so-called Holy Inquisition, and the blesser of those who tortured humans who did not subscribe to their theology.

We agree that this god is either dead or dying. Indeed, he never really lived except in the minds of his devotees. And now these, by the million, are realizing such a god can be no help to them in this nuclear age of learning and science, so they are willing he should be dead. But the true God of the Bible is not dead! He is the ever-living and loving God of all creation, a God of justice and of might, a God who is ever ready to help his people in their times of need.

Concerning the true God, the Prophet Isaiah wrote, “Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” — Isa. 40:28-31

Knowing God

When we look about us in the world and note all the indications of human failure, we cannot see much evidence of the existence and work of an all-powerful and loving God. David wrote, “The heavens declare the glory of God; and the firmament showeth his handiwork.” Here the reference is to the great works of creation. And how wonderfully the works of creation do reveal the glory of the Creator! This is true not only as we look into the heavens, but it is true with respect to all the created things with which we are surrounded: they all display the marvelous wisdom and power of the Creator. But the creative works of God do not explain why his human creatures have experienced thousands of years of pain and death, nor do they explain why mankind today is experiencing the greatest time of trouble that has ever been known on this earth.

Jeremiah 9:23, 24 read: “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.” We can see God’s glory in the heavens and in the flowers, in the mountains, rivers, and valleys, but these do not explain why God is permitting chaos to prevail throughout the earth at the present time. They do not reveal God’s lovingkindness.

We can see the glory of God in the birth and growth of a normal baby. But what about the malformed babies, those retarded in mind and body? And what about all the other distressing situations which are a blight on human happiness generally? The glory of the heavens and the delicate beauty of the flower do not answer these questions concerning an all-wise God who delights to exercise lovingkindness in the earth.

Only Through His Plan

It is only as we become acquainted with God's grand design, or plan, as it is revealed to us in his inspired Word, the Bible, that we can see and know the great Creator as a just and loving God as well as a wise and powerful one. That Word not only reveals the successive creative steps of the Creator in preparing the earth for human habitation, but it also explains his purpose in the creation of man. "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it," the Creator said to our first parents. (Gen. 1:27, 28) Thousands of years later God affirmed that he had not created the earth in vain, but had formed it to be inhabited.—Isa. 45:18

God also designed that man should be king of earth, having dominion over all his other earthly creatures. (Ps. 8:3-9) In the New Testament we find the Apostle Paul saying, "We see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:8, 9) Man disobeyed his Creator and lost his dominion. However, God, in his love, provided redemption for him, which means God's original design for his human creatures is yet to be realized. Man is to be restored to life and to his dominion over the earth. It is through this great truth of the Bible that we are able to see and know God as one who delights to exercise lovingkindness, judgment, and righteousness, in the earth.

Obedience Essential

We can see the glory of God in the heavens because the

heavenly bodies obey the law of God. Think of the chaos and destruction there would be among the planets and stars and suns, if each one were permitted to go its own way, breaking loose from the gravitational laws which hold each in its own orbit! They cannot disobey. These inanimate creations are held in control by the unvarying laws of the Creator, from which they cannot deviate.

Obedience to divine law is equally important to God's intelligent creatures. It was so with our first parents, but they were free to disobey if they so desired. They were not robots, but intelligent creatures, made in the image of God. It was contrary to the design of the Creator to coerce his human creatures into obeying his law. He desired them to obey of their own choice. In exercising this God-given freedom, they chose to go contrary to their Creator's will. This brought the penalty of death, of which they had been forewarned.

"Thou shalt surely die," God had said to Adam. (Gen. 2:17) The Apostle Paul wrote that "by one man's disobedience many were made sinners," and also that "in Adam all die." (Rom. 5:19; I Cor. 15:22) Thus it was that death was introduced into human experience. By inheritance, death passed on from one generation to another, and with it, all the sickness and pain that ultimately leads to the grave. The wreck of the human race which resulted from disobedience to divine law is like the chaos and destruction that would have taken place among the stars had they not been held in course by the laws which still control them.

Why Permitted?

God permitted sin to enter into the world so his human creatures might, by experience, learn the terrible results of disobedience to his law. In Genesis 3:22 we read, "The LORD God said, Behold, the man is become as one of us, to know good and evil." The 'us' referred to in this statement is the same as in Genesis 1:26, where the Creator is quoted as saying, "Let us make man in our image." The reference is to Jehovah and his beloved Son, the Logos, or Word, who

cooperated with his Heavenly Father in all the creative work.
—John 1:3

The Heavenly Father and his beloved Son foreknew what the terrible results of disobedience to divine law would be; but Adam did not know, although he had been told he would die as the result of sin. Jehovah and the Logos knew also the human race could gain this information fully only by being permitted to experience it. So when Adam and Eve sinned, the Creator observed (Gen. 3:22) that they had “‘become as one of us, to know good and evil””; that is, they were destined to acquire this information because they had embarked upon a course whereby they would learn these lessons by experience.

Adam and Eve, in the Garden of Eden, experienced ‘good’ for a short time, although, having known nothing else, they perhaps did not fully appreciate the blessings which their Creator had provided for them. After they sinned they were driven out of that garden home, and it was then they began to experience evil. Being perfect to begin with, they lived for hundreds of years; and probably much of the time during these years they were free from severe physical pain, although, figuratively, they did eat their bread by the sweat of their faces.

But finally death took its toll, and our first parents returned to the earth from which they were taken. Since then, throughout the centuries, generation after generation has likewise suffered and died. Some good has been experienced by many, but for the most part it has been a long, dark night of weeping during which evil has been experienced by all almost continuously. David wrote about this, saying, “‘Weeping may endure for a night, but joy cometh in the morning.’” —Ps. 30:5

The ‘Good’ Time

It will be during that future morning of joy, ushering in a new day of blessings for mankind, that the people will gain their real experience with ‘good’. It will be only then that the vast majority will fully learn why God has permitted evil. Then

they will realize the relatively short time of distress in this life will be as nothing compared with the eternity of joy that will stretch out before them as restored and perfect human sons of God.

This future time of blessing has been made possible in the plan of God through the Creator's loving gift of his Son to be the Redeemer and Savior of the world. (John 3:16) Jesus, in his love, laid down his life in sacrifice, taking the sinner's place in death. He did this in cooperation with his Heavenly Father to provide release for the human race from sin and death. Paul wrote that Jesus gave himself a ransom, or corresponding price, for all, and this manifestation of divine love toward the human race is, in due time, to be testified, or made known, to all mankind.—I Tim. 2:3-6

Christ's work of redemption through his death provides for a resurrection of the dead. Apart from the resurrection of the dead, there would be no answer to the question as to why God permits evil. If this life, entailing so much misery, is all there is to hope for, then our faith is vain. If there is no resurrection of the dead, then the sufferings of mankind during the present life are also in vain. It would indicate there is no God of love who cares for his human creatures.

But there **is** to be a resurrection of the dead. The Old Testament teaches it, and this hope-inspiring doctrine of the divine plan is abundantly confirmed in the New Testament. Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) The reference to Jesus as the firstfruits of the resurrection implies there will be afterfruits, and, indeed, this is what the Bible teaches.—I Cor. 15:23

Coming forth from death in what the Bible refers to as the first resurrection, will be those who, during the present age, have suffered and died with Jesus. These are restored to life and exalted to heavenly glory to live and reign with Christ in that thousand-year kingdom which will be the medium of blessing for all mankind. (Rev. 20:4,6) Those who participate

in the later, general resurrection will be restored to life as humans here on the earth. As we have seen, this was God's design in the creation of man, and that design is to be carried out.

The hope of the resurrection has been confused in the minds of many by the false claim that there is no death. If no one really dies, how could there truly be a resurrection of the dead? This false teaching goes back to Satan's lie to mother Eve, "Thou shalt not surely die." (Gen. 3:4) But when we accept death as the reality that it is, how heart-cheering is the hope of a resurrection of the dead! It means all will be given the opportunity of picking up the broken thread of life, and going on to benefit from the experiences of the present time.

Consider a retarded child. Suppose that within a few months, or even years, medical science could find a way to restore that child to normal health of mind and body. How quickly the past would be forgotten, and how the child and its family would rejoice in the new-found buoyancy of health and life! Through divine power, this will be the experience of all who have suffered and died. After all, death is but an interlude of sleep between the weeping of the present dark night of trouble and the joys of earth's new day of rejoicing in health that will become perfect upon obedience, and a life which will be everlasting. Then all will know that God permitted evil to give mankind an opportunity, based upon experience, to choose between disobedience and death, and obedience and all the radiant joys of a life that will be everlasting.

Through the Kingdom

While humans have been unaware of it, ever since the fall into sin and death, God has been preparing for man's ultimate deliverance. He sent his Son to be the Redeemer from sin and death, and now for more than nineteen hundred years he has been selecting from the world those who will be associated with Jesus in the future work of blessing all mankind. That work of blessing will be accomplished through the invisible, spiritual rulership of the messianic kingdom, in which Jesus

and his faithful followers of the present age will be the chief rulers.

Prior to the present age, God was selecting and preparing a group of humans who will be the visible representatives of Christ throughout the earth. These are the ancient, faithful servants of God, beginning with righteous Abel. They are referred to in the Bible as those who will be made "princes in all the earth." (Ps. 45:16) In the eleventh chapter of Hebrews we read of some of the leading ones in this group, and we are told of their heroic deeds of faith. Actually, they died for their faith, and through all their experiences they had the assurance that they were pleasing to their God, Jehovah, the living and loving God of all creation.

The faithful followers of Jesus during the present age have also lived and died by faith. These, too, have had the assurance of God's favor and blessing in their lives. They have suffered, grown old, and died, just as all mankind; but they have known God has a wonderful plan to restore them to life, and to exalt them to glory, honor, and immortality, to live and reign with Christ a thousand years for the blessing of the world of mankind. Because of this they have been convinced that the light afflictions of this present time are not worthy to be compared with the eternal weight of glory which awaits them in Christ's kingdom.—II Cor. 4:17

Witnesses for Jesus

The faithful followers of Jesus have rejoiced in their privilege of bearing witness to his name and of telling the whole world, as they have had opportunity, of the grand design of the Heavenly Father to shower blessings of joy and life upon all mankind. These have not been popular among those who worshiped the god of the Dark Ages. It has not always been easy to declare boldly that the wages of sin is death in the midst of those who have insisted there is no death.

But the LORD has given strength to his people, and still does. We rejoice to know of his abounding love, and that from everlasting to everlasting he is the same true and ever-living

God, not only of wisdom and justice, but also of love and power. How good, indeed, to realize that God's love provided a way of escape from death, and that his power will restore the dead to life!

In our testimony we can also affirm the workings of the Holy Spirit in our lives. We rejoice in the new hope of life which it has begotten in us, and we look forward to the birth of this new life in the resurrection. We are glad also that in the coming kingdom God's Holy Spirit will be poured out upon all flesh, and that it will be an important factor in enlightening the world concerning the true and living God. What a privilege it is to assure all that in God's due time "the earth shall be full of the knowledge of the LORD as the waters cover the sea."—Isa. 11:9

No, our God is not dead! He has been unknown to mankind in general, but he has nonetheless been preparing for their blessing. He has worked in a mysterious way, his wonders to perform, but his wonders have been performed, although unrecognized by the world. And still greater wonders are to come. Critics have tried to explain away the miracles of the Bible. They have cast doubt concerning Noah and the Flood, about the miraculous crossing of the Red Sea and of the River Jordan. They have scoffed at the story of Daniel in the lion's den, and the three Hebrews in the fiery furnace.

Many today who have taken the name of Jesus deny his virgin birth, his miracles, and his resurrection from the dead. But how different it will be when the wonders of tomorrow begin to unfold! Noah will be awakened from the sleep of death and will be able to confirm the account of the Flood and of his own experience in connection with it. Moses, likewise, will be on hand to relate how the power of God enabled him to lead the Israelites through the Red Sea. Joshua, also, will then be there to tell about the crossing of Jordan. And who will doubt the story of Daniel in the lions' den and the three Hebrews in the fiery furnace when they hear these ancient servants of God confirm their truthfulness?

In addition to these wonders there will be the actual awakening of all the dead—not all at once, of course, but as they can be provided for throughout the period of the kingdom. The Prophet Isaiah describes the kingdom of Christ as a mountain, and tells us that in this mountain death will be swallowed up and tears will be wiped away. He describes the response of the people to this miraculous dispensing of the blessings of health and life. They will say, Isaiah declares, “Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”—Isa 25:6-9

Yes, the people will then recognize and rejoice in the true and living God of the Bible. Recognizing that all their own plans have miserably failed, they will gladly follow the arrangements of Christ’s kingdom and thus find peace, security, health, and life. There may be some individuals who, despite their experimental knowledge of both good and evil, will choose the evil course of disobedience. The Bible reveals these will be destroyed, they will not be permitted to corrupt the good ways of those who are rejoicing in the LORD and his blessings of health, life, and happiness.—Acts 3:23

God Is Not Dead

Yes, the God of all creation is very much alive, and his grand design for his human creatures is developing rapidly to its glorious consummation. As yet mankind in general is unaware of this, and the hearts of the people are filled with fear as they look ahead to the things coming upon the earth. For example, God said, “Multiply and fill the earth.” (Gen. 1:27, 28) The carrying out of this divine commission is now causing much anxiety on the part of many. “We are having a population explosion,” they say, “and something must be done about it else the earth will, in a very short time, become over-populated.”

The world fails to understand that the one who gave the human race the commission to fill the earth is fully qualified to withdraw the commission by neutralizing the powers of

procreation which make its accomplishment possible. However, the fact that we have reached the time in human experience when the earth would soon become overpopulated except for divine intervention in the affairs of men is one of the sure indications that such intervention is near.

Divine intervention in all human affairs will come through the agencies of Christ's kingdom, and it is good to realize this control over the activities of men will soon be established; for it is this that will assure mankind of peace, of health, and of life everlasting. In a word, this means that all the glorious promises of God, including the awakening of the dead, will soon be fulfilled.

The blessings described in these promises are very near. They do not belong to the remote and distant future. While today the world is filled with darkness and chaos, through God's Word of prophecy the rays of the coming morn can already be seen, assuring us that the dawning of the grandest day the earth has ever known is just at hand!

That will also be the world's blessed thousand-year day of judgment. The psalmist wrote: "Say among the [nations] that the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96:10-13

And think of the joy that will come to mankind through the awakening of those who have fallen asleep in death! This is described in the Bible as a returning from death. The Prophet Isaiah wrote, "The ransomed of the LORD shall return, . . . with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Truly, "Great and marvelous are thy deeds, O LORD God, Sovereign over all; just and true are thy

ways, thou King of the ages. Who shall not revere thee, LORD, and do homage to thy name? For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed."—Rev. 15:3, 4, **NEB** □

*I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."*

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Ye are the light
 of the world.
 Matthew 5:14

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Christian Life and Doctrine

PART 2—Conclusion

The Seven Beatitudes of Revelation

“The Marriage Supper”

Revelation 19:9 reads: “Write, Blessed are they which are called unto the marriage supper of the Lamb.” This is the fourth present truth beatitude, and how rich it is in meaning—a meaning that is comprehensible only because the time is at hand, and the sealed up vision of truth has been opened. As a rule, two suppers were customary in connection with the Jewish marriage ceremony. One of these preceded the wedding, and the other, to which a much more general invitation was extended, followed the wedding.

Jesus promised when he returned he would “gird” himself, and serve his disciples with “meat in due season.” (Luke 12:37-44) In this time of the end we have experienced the fulfillment of this promise. Rich indeed, faith-strengthening and spiritually nourishing has been the food made available by the returned Christ, and dispensed to the household of faith by the “faithful and wise servant.” (Matt. 24:45-47) This delectable feast of truth is enjoyed by the saints this side the veil prior to the marriage of the Lamb. And oh, what rejoicing there has been on the part of those who have gathered around the table of the LORD to partake of these rich viands of present truth.— II Pet. 1:12

But there is to be another feast—the marriage supper of the Lamb. This will follow the time when the bride and Bridegroom are united—the bride having made herself ready for the glorious occasion. The bride will, of course, also partake of this feast, but she does not need to be especially invited. The bride of the Lamb will be at the marriage supper of the Lamb because she **is** the bride. It is her friends, her companions which follow her, who are invited to the marriage supper in or-

der that they may have this wonderful share in the joys of the occasion.—Ps. 45:14

While this beatitude is expressive of a wonderful blessing which will come to the great company class following the marriage of the Lamb, its meaning is clearly understood now by the little flock, and in that meaning they rejoice. One great cause of the joy which has filled the hearts of the watchers as the result of truth's vision being unsealed in this time of the end is the fact that thereby the wideness of God's mercy and love has been revealed.

We know now—and in that knowledge we rejoice—that God's plan provides blessings for others than ourselves. So we are made happy to know that a great multitude who, while not of the "more than conquerors" (Rom. 8:37) and thus qualified to be the bride of Christ, nevertheless are, after coming up out of "great tribulation," to be invited to the marriage supper of the Lamb. How glad we will be to see them all there, and to rejoice in their great blessing! And how happy they will be after coming up through the great tribulation and having their robes washed in the blood of the Lamb, to be servants before the throne!—Rev. 7:9-17

The Fifth "Beatitude"

The next special blessing, so inspiring and full of meaning to the watchers in this time of the end, is recorded in Revelation 20:6, and reads: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here is represented an enhanced glory and an exaltation of nature beyond that referred to in the previous beatitude in which the superlative degree of blessing available to the great company is shown to be the spirit nature and the privilege of a seat at the marriage supper of the Lamb.

The blessings of the first resurrection are still quite beyond the ability of our finite minds to comprehend. But the knowledge that there **is** to be a first resurrection, and that those who participate in it are to be exalted to the divine nature

to live and reign with Christ, in contradistinction to the resurrection of the world of mankind as human beings, is a great blessing which has meant so much to the LORD'S people in this time of the end.

These are to "live and reign with Christ a thousand years." (Rev. 20:4) Not until the end of the 1,335 days did the LORD'S people receive a clear understanding concerning the reign of Christ for a thousand years, and that this reign is for the purpose of blessing all the families of the earth. To most Christians previous to that time, the heavenly hope was merely that of escaping eternal torture, and playing a harp forever, instead of burning in hell.

But oh, the blessedness to learn the purpose of the first resurrection, and that there is to be an afterward of blessing for all mankind. How blessed, indeed, it is to know those who share in the first resurrection are to be both kings and priests, and as such to reign over and bless the human race for whom Christ died. (Rev. 5:9,10) Truly, the blessing of this knowledge has filled the hearts of the LORD'S people during the harvest time, and has encouraged them to be holy, completely set apart to the doing of God's will, in order that they might be found worthy to live and reign with Christ.

"Behold I Come Quickly"

The sixth beatitude of Revelation reads, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 22:7) Here is emphasized the importance of obedience to present truth. It is essential for the consecrated to keep every feature of the truth. We are to be "doers of the Word, and not hearers only," James reminds us; and this is just as true of dispensational truth as it is of the other doctrines. (James 1:23) None can hope to be truly blessed by God during this time of Christ's second presence who, for whatever reason, is either in darkness concerning the significance of the times in which we are living; or who, knowing of the times, minimizes the importance of such knowledge as a guide to Christian living.

Behold, I come quickly! This was recorded at the beginning of the age, and in Revelation is portrayed the sequence of events which were to precede and lead up to Christ's actual coming and the period of his second presence. To the last stage of the church, Jesus is shown as standing at the door and knocking, ready to come in and sup with those who open to him. It has been important, then, for the LORD'S people throughout the entire age to be faithful watchers, to keep the sayings of the Book of Revelation as they could be understood.

And now he who was to come quickly has come, and the knowledge of this, more than anything else, is responsible for the blessedness which has come to the LORD'S people since the end of the 1,335 days. But if we are to be truly blessed it is necessary to be loyal to present truth, to keep with true and faithful hearts all the commands of the LORD which belong to this time. We cannot expect to be among those who are blessed by the knowledge of the times in which we live if we merely hear and read, and do nothing more about it.

John, the Revelator, was so entranced by the vision of truth that he fell down at the feet of the angel who had been used by the LORD to show the vision to him. But the angel said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8, 9) God uses human instruments on occasions as his angels, and this has been true with respect to the vision of present truth. That faithful and wise servant was an angel indeed, used by the LORD to make plain the glorious truths pertaining to the Lord's presence, the work of the harvest, and the many other glorious doctrines by which the consecrated are so richly blessed today.

And how glad we are this fellowservant was faithful to the sayings of this book, particularly the one immediately following the admonition to worship God rather than his servant. It reads, "Seal not the sayings of the prophecy of this book: for the time is at hand." (Rev. 22:10) No true servant of God will keep hope-inspiring knowledge to himself unless

directly commanded by the LORD to do so. It was because that servant, and his fellowservants throughout the harvest period, sacrificed their lives to tell out the glad message by which we are blessed today, that these dispensational beatitudes mean so much to us.

Contrast this command to seal not, for the time is at hand, with what the angel said to Daniel. We quote: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9) This leaves no doubt that the due time for the unsealing of the vision was to be in the time of the end. Now that time is at hand! Daniel was told while many in the time of the end would be purified and made white, the wicked would do wickedly, and none of the wicked would understand. (Dan. 12:10) This harmonizes with what the Revelator records concerning the time when the vision would be unsealed: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still."—Rev. 22:11

This indicates that while the LORD wants us to uncover the message, to tell it out for the benefit of the consecrated, we are not to expect that a proclamation of the truth at this time will change the course of the world, nor convert those who love unrighteousness. The truth appeals only to those who are either already holy, or those who at heart love righteousness but have lacked the opportunity to learn the truth of God's plan. Concerning these and commenting on this text, Brother Russell wrote:

"There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts, and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the LORD."—R. 3572

“Through the Gates”

The final beatitude recorded by the Revelator reads, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” This blessing seems to apply primarily to the restitution class, those who enter into the city. The little flock, the bride of Christ, are a part of the city—the city which will be God’s haven of security and salvation for the redeemed world of mankind during the thousand-year kingdom period.

But to know that this blessing is coming to the world constitutes a great source of joy to the LORD’S people even now. Indeed, it was the restoration of the glorious restitution doctrine which helped so materially in illuminating every other phase of the truth. It was this great truth which gave lustre to the entire plan of God, for it gave assurance of the Creator’s interest in all mankind and that he had made provision for their blessing.

And so it is, that if the truth of the divine plan has been received into unselfish hearts we will rejoice as much in the blessings coming to the world—those who will enter through the gates into the city—as we do in God’s wondrous provisions for ourselves. It is appropriate that in setting forth these beatitudes which cheer our hearts so much in this time of blessedness, the world in general is not overlooked. This is a good guide for us. Let us never become so engrossed in our own spiritual feasting and rejoicing that we lose sight of any of the people whose blessing is provided for in God’s plan.

Brother Russell was guided by this principle. In the later years of his ministry he seldom served at a convention or visited an ecclesia without arrangements being made for a public meeting in addition to his service on behalf of the friends. The whole Bible, and the entire plan of God breathes the divine Spirit of interest in and love for all men, all nations. It is therefore fitting, especially as a reminder to help prevent us from becoming selfish, that in this final chapter of Revelation and of the Bible, a blessing should be pronounced

upon those who enter into the city. The promise of old was that all the families of the earth are to be blessed, and here we have this final reminder that the promised blessing will be realized when they enter into the city.

Truly, then "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." That blessing is now our daily portion.

We are blessed by reading and hearing the message.

We are blessed in our labor of love in proclaiming the message and in the happy realization that when the labor is ended, we will continue the same work on the other side of the veil.

We are blessed as watchers on Zion's hill, having discerned the presence of our king, and the first gray streaks of approaching dawn.

We rejoice in realizing the marriage of the Lamb is near, and if we are faithful in making ourselves ready we will soon be united with him in glory. And we are glad that our companions, the great company, are to be blessed with the privilege of sitting down at the marriage supper of the Lamb.

We are blessed by the glorious hope of a share in the first resurrection; and this joy that is set before us is enhanced by the knowledge that we are to have the privilege of reigning with our Lord for the purpose of blessing all the families of the earth.

And the richness of our blessing in all these things depends upon our measure of faithfulness in obeying the truth that has been revealed in this time of the end.

Surely we want to be faithful; and the more so when we know we are serving the true God of love, the one who loves the whole world as well as the church, and is the divine Architect and Master Workman in building that glorious and holy city into which all may enter if they will, and be blessed! □



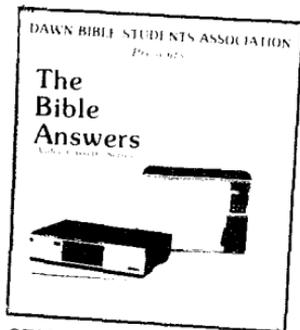
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God's Three Great Covenants

Brother Julius Bednarz of the Paterson, NJ Ecclesia, discoursed on the topic, "God's Three Great Covenants," the Abrahamic Covenant, the Law Covenant, and the New Covenant. God's use of the word covenant is one of the means by which he reveals his great purpose to restore the sin-cursed human race back to at-one-ment with himself. Our great Creator intended to permit evil to plague mankind for approximately six thousand years, meanwhile working out his plan, silently and unknown to the world, to destroy sin and restore the sinner.



The Abrahamic Covenant is the all-embracing arrangement for the accomplishment of this purpose. Everything which God has done or will yet do for the human race is included in this covenant. To Abraham he said, "I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3) In Galatians 3:8, Paul explains that this covenant with Abraham was in reality the Gospel itself, the "good news" of redemption and salvation through Christ. In verses sixteen, and twenty-seven to twenty-nine of this chapter, he identifies the seed of Abraham as being Christ and his church.

This class is called the "children of the promise," as pictured by Isaac, Abraham's promised son. Thus it is

evident that the church is developed, or brought forth under that original covenant. The Law Covenant made with Israel in no way changed the original covenant with Abraham. It was added “because of transgression,” Paul explains. (Gal. 3:19) This covenant made nothing perfect, but it did prepare a remnant of the Jewish nation to accept Christ as the Messiah of promise. It brought forth no children of God—only servants.

In Galatians, chapter four, Paul indicates that Sarah, Abraham’s wife, is an illustration of that feature of the Abrahamic Covenant that brings forth the seed of promise. These children embrace the promises of God relating to his purpose to bless all the families of the earth and thus they become children of the promise—God’s great covenant to bless, through a seed, all the families of the earth.

By these promises their hearts are enlarged. They look longingly for the glorious conditions of the kingdom, and to being joint-heirs with Jesus in that kingdom. They rejoice in the prospect of being part of the seed, the channel of blessing to all mankind. They know that the entering into this glorious inheritance depends upon their faithfulness in laying down their lives in sacrifice, of being baptized into Christ’s death; and their love for God and for his will leads them to follow joyfully in the Master’s footsteps of sacrifice.

The Scriptures inform us that this entire Gospel Age has been set aside in the plan of God for the call, development, testing, and final selection of these heirs of the promise, the heavenly seed class, the channel through which the future blessings promised by God will reach mankind. The Scriptures reveal that the seed class, the seed of promise, will mediate a New Covenant.

This New Covenant is entirely separate and distinct from both the Abrahamic and Law Covenants. Like the old Law Covenant, however, it will be a helper covenant. It will be inaugurated as a means of carrying out the blessings promised in the oath-bound covenant with Abraham. It will

be through this covenant that restitution blessings will reach the people. One of the main promises of this covenant describes the great changes it will bring to the hearts and flesh of the people who are blessed under it.—Jer. 31:31-34

The Old Law Covenant was illustrative of the New Covenant. Just as that covenant was sealed with blood—the blood of animals—so the New Covenant will be sealed by blood, the blood of Christ. Just as Moses was the mediator of that covenant, so Christ, and associated with him his church, will mediate the New Covenant.

The work of making the New Covenant will require a thousand years, for it will not be complete until all who are in their graves have been awakened and given an opportunity to be reconciled to God under its terms. But when it is complete, while the work of its mediator will no longer be needed, the covenant itself will remain in effect, and throughout the endless ages of eternity those reconciled to God under its terms, will continue to bask in the sunshine of God's love and favor. □

“All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the LORD endureth forever. And this is the Word which by the Gospel is preached unto you.”—I Peter 1:24, 25



Weekly Prayer Meeting Texts

JUNE 5—In thee, O LORD, do I put my trust.—Psalm 31:1 (Z. '95-157 Hymn 12)

JUNE 12—This one thing I do.—Philippians 3:13 (Z. '95-250 Hymn 114)

JUNE 19—Light (Truth) is sown for the righteous, and gladness (the joys of the Truth) for the upright in heart.—Psalm 97:11 (Z. '96-55 Hymn 203)

JUNE 26—Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews 3:1 (Z. '96-208 Hymn 225)

Encouraging Letters

MY COMFORT AND STAY

Dear Dawn Brethren: Greetings in our beloved Savior's name! I must express my appreciation of The Dawn magazine, and for the fact of its keeping so close to the old truths that gladdened our hearts so many years ago. I heard and accepted these wonderful truths over sixty years ago, and they have been my comfort and stay ever since. May our loving Heavenly Father and dear Lord Jesus bless and guide you in your work and labor of love. Your sister in Him. — Canada

"HOPE" FOR BRANCH

Dear Sirs: Please send me one hundred free copies of your booklet, "Hope." On the back please print the address and phone number I have given below. My people in North Carolina have appreciated these booklets so much, that I would now like some for my South Carolina branch. Thank you! Sincerely. —NC

UNIQUELY TRUE BELIEFS

Dear Sirs: I would be very pleased if you will send me a copy of "God and Reason," and also "Hope beyond the Grave." I very much enjoy your Sunday program, and I feel that your beliefs are uniquely true, and accurately interpreted from the Bible. I would like to know if it is possible to get on your regular mailing list and get a copy of the lesson each week. Also, is there a Bible study in your affiliation in the Boise area? I would also appreciate some information about your organization. God bless your work. Sincerely yours. —ID

HELPS WITH ANSWERS

Dear Sirs: I was listening to your program on the way back to the university which I am attending. Your "Plan" book answers some basic questions which I sometimes have a hard time explaining to others. I would really appreciate your sending me the book, because I know it will help me also. Sincerely. —GA

SO INFORMATIVE!

Dear Sirs: Let me tell you how much I enjoy your monthly magazine! It is tremendously informative! Last year you sent me your "God and Reason," and "Three Keys to the Bible" booklets. Thank you very much. They explain things so clearly. I am now anxiously looking forward to the literature I have listed below. Sincerely. — WV

HE AGREES

Gentlemen: Please send me a copy of your booklet with Scripture references to hell. I heard you on radio explaining about death. I entirely agree. Many people believe when they die they go immediately to heaven. Sincerely. — FL

"FINE MAGAZINE"

Dear Dawn: A dear person left behind two 1979 copies of your magazine at this hospital. By way of a friend, I was given these copies of The Dawn. I enclose \$1.00, and ask that you please enter my subscription for a year. It is such a fine magazine! May the LORD bless you. Sincerely. — AZ

FILM SERVICE HELPFUL

Dear Friends: The message of your film was informative and excellent. The Scripture quotations in proof of creation were a great support to our beliefs. Thank you so much for letting us use this helpful film. I know we are stronger Christians because of it. — WI

HELPFUL PROGRAM

Dear Sirs: I frequently watch your TV program, for I live on a ranch in New Mexico. The speakers always have something helpful to say. I enclose a check to assist in your work. Please send me a copy of your booklets, "Science and Creation," and "Hope." If you have a list of all your publications, please send me one. Thank you! Yours truly. — NM

TO SHARE WITH FAMILY

Dear Sirs: I found this article about "Life after Death," and I am interested in the booklet offered because my father passed away a while ago. I will appreciate receiving it soon so it can be shared with the other members of my family. Sincerely yours. — MI

TO CLARIFY QUESTIONS

Dear Sirs: I would like to request a copy of each of the tracts I have herewith listed, all of which are offered in The Dawn magazine. These would help me greatly in better understanding what would happen to us in the event of our death. I believe this literature would help clarify some of the questions constantly troubling our minds with regard to the death of man. Please continue bringing "Frank and Ernest" to your listeners in the Philippines and elsewhere, because I feel that radio is still the most effective means of spreading the Gospel to the four corners of the earth. Thank you very much. I am hoping for the continued growth and prosperity of your radio ministry. Sincerely yours. —Philippines

"HIGHLY FIRED" ZEAL

Dear Brethren: I have been receiving The Dawn for three months now, after receiving a sample from your recent offer and subscribing with pleasure and earnestness. Your teachings are solid and in-

spiring, and I eagerly await each monthly issue. In the meantime, I would like to purchase a collection of your books and booklets. I pray they are swift in getting to me. My zeal for devouring Scriptures and lessons is highly fired. I have yet to hear your "Frank and Ernest" program, as the station which carries it is hard to pick up here. But with the LORD'S help, I will not be missing it for too long. Thank you again for such a helpful publication. Keep up the good work. May the LORD God highly bless your endeavors. In Christ's name. —CO

LISTENS REGULARLY

Dear Friends in Christ: Please send me one of your booklets called, "The Truth about Hell." I listen to your program every Sunday morning at 9:30, and enjoy every word of it. I wish you could be on radio every day! But fifteen minutes on Sunday is certainly better than not at all! The time goes so fast for your program. I hope God will be with all of you. I remain, Your friend. —PA □

Talking Things Over

General Convention Bulletin

*“Let not your heart
be troubled.”—John 14:1*

THE fears of the world are indeed growing. This phenomena of our time was recently reflected in the many thousands of canceled travel plans in the wake of increased international terrorist activity.

The current global proliferation of radioactive material from the failure of one nuclear reactor has given rise to a helpless feeling that the thread of this modern-day sword of Damocles might be wearing thin.

And now and in the future we will perhaps tremble and hold our breath a little more when space shuttles arc up into their window in the sky.

Just little fears, but which steadily tend to intensify that inexplicable sense of doom that hangs over our planet Earth.

If you find you are caught up with the world in these perplexities, “looking after the things coming upon the earth” (Luke 21:26), then come to the General Convention and, from the Bible, we will talk about them, and find that peace which only a knowledge of God and his plan can give. □



Saturday, July 26



Chairman: Brother Michael Balko
Orlando, FL

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser
Director, Continuing Education
- 10:00 Welcome Address Brother Carl Boughton
Pittsburgh, PA
- 10:30 Intermission
- 11:15 Discourse Brother Robert Gorecki
Detroit, MI
- 12:00 Close of Morning Session
• • • • •
- 2:00 Testimony Meeting Brother Charles Willis
Greenfield, OH
- 2:45 Discourse Brother Charles Zubowsky
LaSalle, IL
- 3:15 Intermission
- 3:45 Discourse Brother George Tabac
Chicago, IL
- 4:30 Discourse Brother Lloyd Gaddy
Phoenix, AZ
- 5:00 Close of Afternoon Session
• • • • •
- 7:00 Discourses on the Subject of "Peace"
The World's Peace Brother Leo Post
The Peace of God Brother Stephen Roskiewicz
The Peace of Jesus Brother Walter Blicharz
The Peace of His People Brother Emile Herrscher
- 8:15 Songs in the Night

Sunday, July 27



Chairman: Brother Frank Nemesh
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother Mitchell Blicharz
Palo Alto, CA
- 9:45 Discourse Brother Stephen Jeuck
Orlando, FL
- 10:30 Intermission
- 11:00 Convention Theme Brother Ray Krupa
Portland, OR
- 12:00 Close of Morning Session
• • • • •
- 2:00 Discourse Brother Burton Brown
Los Angeles, CA
- 2:45 Intermission
- 3:15 Testimony Meeting
- 4:15 Discourse: "The Creator" Brother Ernest Penrose
Columbus, OH
- 5:00 Close of Afternoon Session
• • • • •
- 7:00 Praise Service
- 8:30 Overseas Report
British Isles Brother George Jeuck
France/Poland Brother Tim Krupa
Germany/Poland Brother Ray Krupa
South America Brother Joseph Panucci

Tuesday, July 29



Chairman: Brother Charles Martig
Pittsburgh, PA

- 9:00 Morning Devotions
- 9:15 Baptismal Discourse Brother George Jeuck
(Goodrich Chapel) *New York, NY*
- 10:15 Intermission
- 10:45 Immersion Service & Right Hand of Fellowship
(At nearby church)
- 12:00 Close of Morning Session
- • • • •
- 2:00 Testimony Meeting
- 2:45 Discourse Brother Robert Mottie
Greenfield, OH
- 3:15 Intermission
- 3:45 Discourse Brother Nick Kasperowicz
Paterson, NJ
- 4:15 Discourse Brother Mike Balko
West Newton, PA
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Elders' Meeting

Monday, July 28



Chairman: Brother Glenn Baker
St. Louis, MO

- 9:00 Morning Devotions
- 9:15 Discourse Brother Tim Krupa
Portland, OR
- 10:00 Intermission
- 10:30 Testimony Meeting
- 11:15 Discourse: "*The Permission of Evil*"
Brother Walter Blicharz
Detroit, MI
- 12:00 Close of Morning Session
• • • • •
- 2:00 Discourse Brother Herbert Snyder
New York, NY
- 2:45 Discourse Brother Edmund Blicharz
Detroit, MI
- 3:15 Intermission
- 3:45 Discourses on the Subject of "*Trouble*"
The Time of Trouble-Ps. 46:2 E. Penrose
The Spirit of Fear-II Tim. 1:7 B. Brown
Ye Shall Have Tribulation-John 16:33 M. Balko
Weeping/But Joy Cometh-Ps. 30:5 E. Lankford
- 5:00 Close of Afternoon Session
• • • • •
- 7:00 Discourse Brother Leo Post
New York, NY
- 7:45 Vesper Service
- 8:15 Songs in the Night

Wednesday, July 30



Chairman: Brother William Vrooman
Orlando, FL

- 9:00 Morning Devotions
- 9:15 Discourse Brother E.F. Lankford
Sacramento, CA
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 12:00 Close of Morning Session
- • • • •
- 2:00 Testimony Meeting
- 2:45 Intermission
- 3:15 Discourse Brother Stephen Suraci
New Haven, CT
- 4:00 Intermission
- 4:30 Discourse Brother Ernest Kuenzli
Orlando, FL
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Discourse: “*Work While It Is Day*”
Brother Stephen Roskiewicz
Grand Rapids, MI
- 7:45 Vesper Service
- 8:15 Songs in the Night

Thursday, July 31



Chairman: Brother Sam Krystek
Los Angeles, CA

- 9:00 Morning Devotions
- 9:15 Testimony Meeting
- 10:00 Discourse Brother Kenneth Fernets
Vernon, B.C.
- 10:45 Intermission
- 11:15 Discourse Brother Joseph Panucci
Groton, CT
- 12:00 Close of Morning Session
• • • • •
- 2:00 Discourse Brother Ray Rawson
St. Petersburg, FL
- 2:45 Discourse Brother Richard Suraci
New Haven, CT
- 3:15 Intermission
- 3:45 Discourse Brother Al Weeks
Jersey City, NJ
- 4:30 Discourse Brother William Harp
Cincinnati, OH
- 5:00 Close of Afternoon Session
• • • • •
- 7:00 Discourse Brother Emile Herrscher
Phoenix, AZ
- 7:45 Melodies of Praise Brother Tim Krupa
Portland, OR
- 8:15 Love Feast & Breaking Bread

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 26—JULY 31, 1986

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

AIRPORT PICKUP INFORMATION: Airport Location:

Name of Airline: Flight Number

Time of Arrival: Date Hour a.m. / p.m.

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

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TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

Albion, Michigan 49224

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

N. KASPEROWICZ		Upper Lake, CA	23
Berwick, PA	June 8	Chico, CA	24
G. PASSIOS		Sacramento, CA	25
Middletown, NY	June 8	Portland, OR	27-30
		L.B. POST	
E.K. PENROSE		New London, CT	June 15
Seattle, WA	June 15	San Francisco, CA	24
Victoria, B.C.	17	Palo Alto, CA	25
Vancouver, B.C.	18	Portland, OR	27-29
Arcata, CA	21,22	Chico, CA	30

OVERSEAS' APPOINTMENTS

G.M. JEUCK		R.J. KRUPA	
Barnsley, England	June 1	Gainsborough House	June 1
Tyne & Wear, England	3	Chesham, England	6
Monifieth, Scotland	4	Hitchin, England	7
Glasgow, Scotland	7,8	Tring, England	8
York, England	11	Oxford, England	9
Bridlington, England	12	Gidea Park, England	10
Hitchin, England	13	Tyne and Wear, England	11
Chesham, England	15

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Obituaries

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

Sister Ruth Swenson Foulter, Baldwin, NY—April 12. Age, 90.

Brother John R. Nothstine, St. Louis, MO—April 14. Age, 83.

Sister Dorothy Witucki, Buffalo, NY—April 21. Age, 60.

Brother George Ulicni, Gary, IN—April 22. Age, 61.

We appreciate information concerning any brethren to be included in this list.

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

PORTLAND, OR, June 27-30—Collins Retreat Center, Hwy. 211, Eagle Creek 97022. Write: Mr. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

ALLENTOWN/NEW YORK CONVENTION, May 30, 31, June 1—Cedar Crest College, Allentown, PA. Write: Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077

WATERBURY, CT, June 8—YWCA 80 Prospect St. Write: Associated Bible Students, P.O. Box 1494, Waterbury 06721

WINNIPEG, MAN., CANADA, June 14, 15—Write Secretary, Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk

CINCINNATI, OH, June 15—At the Harp's Home, 2609 Merritview Lane, 45231. Mrs. Edity Harp, Secy.

BUFFALO, NY, June 29—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Write: Mr. Eugene Buczkowski, 85 Rogers Dr., Cheektowaga, NY 14225

DETROIT, MI, June 29—Redford YWCA, 25940 Grand River. Mr. Ed. Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

MARSHFIELD, WI, June 21, 22—Sunrise Sunset, 2327 W. Arnold St. Contact: Starr Carpenter, P.O. Box 864, 54449

LOS ANGELES, CA, July 4-8—Ar-

rowhead Springs Christian Conference Center, San Bernadino, CA. Make reservations through Mrs. Nannette Nekora, 1425 Lachman Lane, Pacific Palisades, CA-90272

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI—July 26-31

INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

DENVER, CO, August 15-17—Loretto Heights College, 3001 S. Federal Blvd., Denver. Marcia Kuehmichel, 10201 Riverdale Road, #53, Thornton, CO 80229

JACKSON, MI, August 30-September 1—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203
Phone: (517) 782-7252

NEW YORK, NY, August 30, 31—Rutherford Woman's Club, Corner of Montross and Fairview Aves. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

SAN DIEGO, CA, August 30-September 1—Details at a later time.

SEATTLE, WA, August 30-September 1—St. Thomas Center, Kenmore, WA. Contact: Mrs. C. Christiansen, 2404 E. 16th St., Breerton, WA 98310
Phone: (206) 377-4779