

The Dawn

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HIGHLIGHTS OF DAWN

Just as the penalty for sin which was imposed upon Adam (and through him upon his children) was death, so Jesus must die in order to set that judgment aside.

He could not redeem man by the good example of his life, nor could he do it by showing us how to die for a good cause.

The intrinsic value of Jesus' faithful ministry was in the fact that . . .

"He Poured Out His Soul Unto Death"

"It pleased the Father that in him [Christ] should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

— Colossians 1:19,20

BLOOD IS USED in the Scriptures as a symbol of life, particularly life poured out as an atonement for sin. Leviticus 17:11 reads, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." God's arrangement with typical Israel, through the Tabernacle services, called for much shedding of blood. While a degree of blessing accrued to the Israelites from these sacrifices, their main purpose was to point forward to Jesus' sacrifice and the fact that he would shed his blood to make an atonement for the sins of the world.

A thought similar to atonement is expressed by the word 'propitiation', meaning 'to expiate' or 'make satisfaction'. In Romans 3:25 Paul, speaking of Jesus, says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." In I John 2:2 we read, "He [Jesus] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

It was the love of God that made the provision for atonement through the blood of Christ. The need for atonement arose when Adam transgressed the divine law and brought the penalty of death upon himself and upon his progeny. Not until satisfaction, or propitiation, had been made for Adam's sin could he or any of his condemned race be released from the penalty of death.

Typical Atonement

In the Books of Exodus, Leviticus, and Numbers, where the typical work of sacrifice is described, the word atonement appears seventy-three times. In the 16th chapter of Leviticus, a yearly Atonement Day and its sacrifices are described. While the nation of Israel received a measure of blessing from these yearly services, they could not provide satisfaction for inherited sin and its penalty, death, so they remained under Adamic condemnation and continued to die.

Paul explained this matter as recorded in Hebrews 10:1: "The Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Only by being made perfect, free from Adamic condemnation, can one escape the penalty of death. The yearly Atonement Day sacrifices offered by Israel's priests could not bring perfection to those who sought benefit from them.

"The Law made nothing perfect," Paul wrote, "but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 1:19) This better hope is based upon the atoning efficacy of the blood of Christ. The blood of Christ is efficacious to assure perfection, and therefore life, because his life, the life which he poured out, as symbolized by his shed blood, was an exact equivalent of the perfect life of Adam, which he lost. Paul emphasized this basic aspect of the atoning work of Christ by the use of the word 'ransom', saying that the man Christ Jesus gave himself "a ransom for all."—I Tim. 2:3-6

Received by Faith

God's love provided atonement for sin through Christ which, in turn, opens the way to life. But the mere fact that Jesus died as the Redeemer and Savior of the world does not in itself give life to Adam and his race. Each one of the condemned race who receives life through this provision must individually believe and accept the gift. John 3:16 makes this clear: "God so loved the world that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life."

Jesus said also: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [Greek, 'judgment']; but is passed from death unto life." (John 5:24) This is a most comprehensive statement, and can be properly understood only in the light of Jesus' further explanation of the resurrection, "The dead shall hear his voice, and they that hear shall live."

Further explaining that he had been given authority to execute judgment, and that it had been given him to have life in himself, Jesus again spoke of the resurrection, stating that those during this age who have done good—believers—shall come forth unto the resurrection of life, and those who have

done evil—not believed—shall come forth unto a resurrection of judgment.

When Jesus said believers have ‘everlasting’ life, it is obvious he meant that they have it upon the basis of faith. God no longer looks upon them as sinners under condemnation to death, but as perfect through the righteousness of Christ imputed to them, and having a right to live. However, from the human standpoint, these seem to die like everyone else.

“A Living Sacrifice”

There is much said in the New Testament to indicate that the justified followers of Jesus are co-sacrificers with him. Paul wrote, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service.” (Rom. 12:1) Yes, it is a holy sacrifice, and therefore acceptable to God. It is holy because faith in the atoning blood of Christ results in perfection, not actual, but reckoned.

Paul spoke of being “crucified” together with Christ. In Romans 6:3-11 he reasoned the matter out in detail, showing why we are given the privilege of laying down our lives in acceptable sacrifice to God. First he spoke of it as a baptism, or burial, into Christ’s death—a sacrificial death. He said we are “buried with him” by baptism into death—“planted together in the likeness of his death.”

Paul further explained (vs. 6) that our “old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin [*Margin*, ‘justified from sin’].”

What is the body of sin that is destroyed? Professor Strong defines the Greek word translated “body” as ‘(a sound whole) used in a very wide application, literal or figurative.’ The body of sin mentioned by Paul is a reference to *all* the sin resulting from the imperfection which came upon the human race in

the Garden of Eden, blighting humanity ever since. The atoning work of Jesus opened the way for the destruction of this body of sin. Our being crucified with him—our death baptism with him—is a further aspect of the divine arrangement whereby the evil reign of sin will be overthrown and destroyed.

Paul substantiated this in verse 10 of Romans 6. Speaking of the death of Jesus he said, "He died unto sin once." He continues in verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin." There are two key words in this statement—'likewise', and 'reckon'. Jesus died *for* sin. Jesus was not himself a sinner, and did not die unto sin in the sense of destroying sin in his own body. He died unto sin as a sin-offering for others. Likewise, or *in the likeness* of his death, we die *for* sin. With our imperfect bodies we could offer nothing to the LORD in the way of an acceptable sacrifice; so, in order to be partners with Jesus in the divine plan of reconciling a world to God, we are authorized to reckon ourselves to be doing so. We can thus reckon because God considers us as having passed from death unto life. If we be dead with Christ, Paul said we are freed from sin's condemnation, and, on the authority of God's Word, are privileged to reckon ourselves as participants in the better sacrifices of the great sin-offering work of Christ.—Heb. 9:23

Ransom and Sin-Offering

There is a distinct difference of meaning between the words ransom and sin-offering. The word ransom as used in the Bible means 'a corresponding price'. Thus Paul explained that the "man Christ Jesus gave himself a ransom for all." (I Tim. 2:3-6) None other than a perfect man could do this, for it was the perfect man Adam who sinned and brought death upon himself and his offspring. Only the undefiled Jesus gave himself as a ransom, for only his perfect life was needed.

A sin-offering, on the other hand, is simply an offering for sin. A sin-offering can be anything which the LORD indicates his willingness to accept, and for any purpose which the LORD may design. Thus, in connection with the typical Tabernacle services, bullocks and goats were offered for sins, and the LORD accepted them. By God's design certain blessings accrued to Israel from these offerings. They did not make the offerer perfect, nor give him life. Only a sin-offering which was a corresponding price, as offered by the man Christ Jesus, could do this.

But the fact that a ransom, a corresponding price, was provided by Jesus, did not in itself give life to Adam and his race. The world must be given a knowledge of this provision, and an opportunity to accept it. And even after they accept it, they will need sympathetic help and understanding to bring their lives into harmony with the righteous principles required to achieve human perfection and everlasting life. This will be the Millennial Age work.

The church now is invited to share in the future work of reconciling the world to God, bringing the people into at-onement with the Creator that they might live. Paul wrote "that God was in Christ reconciling the world unto himself," saying also, "God, who hath reconciled us [the church] to himself by Jesus Christ, has given unto us the ministry of reconciliation." Thus we represent Christ as his ambassadors, to carry to the world the "word of reconciliation."—II Cor. 5:18-21

This cooperative plan in which the word of reconciliation is entrusted to the footstep followers of Jesus begins during the Gospel Age while we are still in the flesh. The conditions are that we be planted together in the likeness of his death, suffering with him.

Paul wrote, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24) This

is a very practical matter. All those who eventually become members of the body of Christ were at one time in the world, and in darkness with the world. The truth which enlightens and draws them to the LORD is not flashed across the sky, but taken to them by others previously enlightened. Because darkness hates the light, this ministry of the truth, the ministry of reconciliation, results in suffering.

Bitter, death-dealing persecution does not always result from bearing witness to the truth. It often did in the beginning of the age. Now rejection of the light is more refined, often taking the form of disinterest or cold indifference. But faithfulness in the ministry of the truth will lead to weariness of the flesh. The responsibilities of the ministry, if faithfully discharged, may also mean a measure of mental concern for the interests of the LORD's people. No true saint of God can ever be content to take life easy when there are brethren to be served, or when the truth can be proclaimed for the purpose of reaching those whom the LORD may be calling.

We have a wonderful example of this in the ministry of Paul. What a great deal of suffering was involved in his faithful ministry! Stripes, imprisonments, stonings, "perils in the sea," and "perils in the city," and even "perils among false brethren." All of this, he said, was for Christ's "body's sake, which is the church."—II Cor. 11:23-28; Col. 1:24

But not alone for the church. In his masterful argument on the necessity of the resurrection, he again spoke of his suffering, and the suffering of his brethren. "Why," he asked, "are we thus baptized for the dead, if the dead rise not at all?" (I Cor. 15:29) Here Paul referred to our baptism unto his death as being on behalf of the dead—that is, the dead world of mankind.

A Sympathetic Priesthood

Jesus is the great anti-typical High Priest, and in the New Testament the church is clearly shown to be associated with him in the priesthood. (Heb. 3:1; I Pet. 2:5,9) One of the principal functions of Israel's priesthood was the offering of sacrifices. So the priesthood of this age, beginning with Jesus and continuing with his faithful followers, also offer sacrifices—not animal sacrifices, but themselves.

Based upon the sacrifices offered, the priests of Israel extended blessings to the people. For example, at the close of the typical sacrificial service outlined in Leviticus 9, "Aaron lifted up his hand toward the people, and blessed them." (vs. 22) Just so, the anti-typical priesthood, composed of Jesus and his church, will, in the Millennial Age, be the channel of blessing to all mankind; and the blessing they will offer the people will be the opportunity to gain everlasting life made available through the ransoming blood of the Redeemer.

What wisdom and love are revealed in this arrangement! The antitypical priesthood are the Gospel Age 'sons' of God, and we read that "it became him, for whom are all things, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10) Jesus had never been imperfect. The thought of the text is that through suffering he was trained or perfected as the 'Captain' of our salvation.

This training through suffering made Jesus a sympathetic High Priest. Paul wrote, "In that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18) Again, we read, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15,16

These references describe Jesus' relationship as High Priest to his church, but the same principle will hold true in the next age in the relationship of the world of mankind to the divine priesthood made up of Jesus and his glorified church. The entire priesthood is perfected through suffering for that high office, so that when the due time comes, the world will be dealt with sympathetically, understandingly.

Only Jesus' Blood

It was Jesus' blood alone that provided atonement for both the church and the world. It was his blood, his life, that constituted the ransom, the corresponding price. But, as we have seen, those who suffer and die with him during the present age are reckoned as having a share in the great sin-offering work based upon the ransom. The sacrifice and suffering of the church contribute to the future blessing of the world. We are "baptized for the dead." Because this offering is part of the divine arrangement for destroying the body of sin and releasing sin-cursed humanity from death, it is properly styled a sin-offering. Or, as Paul put it, we, like Jesus are dying unto, or for sin.—Rom. 6:10,11

All the sin-canceling merit is in the ransom. The church's share in this wonderful plan of reconciliation and salvation is merely in being the channel through which the merit of the ransom is made available to the world. The sacrificial work of the church during this age is, as we have seen, designed to prepare us to be the kind of priesthood which will offer the life provided by the ransom under the most favorable circumstances. Thus every painful circumstance faithfully endured will result beneficially to the world when the life-giving blessings of the ransom are being offered to them.

A simple illustration would be the case of a person threatened with certain death by a fatal disease. He is taken to a hospital. Only one surgeon in that whole institution is

capable of successfully performing the operation, and he, of course, is glad to serve. But suppose nothing more were done than to perform the operation. Suppose the patient were left on the operating table with no one to do anything further for him. Even though the operation had been successfully performed, without further care he would still eventually die.

But he is not left on the operating table to recover—or more likely not to recover—by himself. The surgeon has done that which only he could do, and now the hospital staff takes over, and with the needed operation successfully performed, the man is restored to health by them. Obviously, the training and preparation of the hospital staff contribute to the recovery of the patient. All help to make the recovery complete, and to assist the patient to return to his normal life. The many hours and days of training each assistant in the hospital received, helps toward the patient's complete return to health.

So the entire Gospel Age is utilized in training—not nurses and doctors as in our illustration—but a priesthood. An understanding, sympathetic priesthood who will carry the healing powers of the ransom to the world.

And what a wonderful way God has provided! The LORD could have emblazoned the truth of the ransom across the sky and said to mankind, Accept this provision, or else continue to die. But in his love he has provided this better way, a way in which members of the fallen race, touched with a feeling of the world's infirmities and needs, may sympathetically bring the provisions of the ransom to the attention of mankind, lovingly instructing the people in the ways of life. ☐

THE MEMORIAL SUPPER this year will be observed after 6:00 p.m. on Sunday, April 8. We have complete Memorial Services available on both audio and video cassettes. Audio cassettes cost \$2.00, and can be ordered from The Dawn, 199 Railroad Ave., E. Rutherford, NJ 07073. Video cassettes cost \$6.00. Write to: Dawn Video Cassette Service, P.O. Box 4355, No. Hollywood, CA 91617 Both are available on loan.

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR APRIL 1

Standing for the Truth

KEY VERSE: *"Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37*

SELECTED SCRIPTURE: *John 18:28-40*

THE NATION OF ISRAEL was too blinded by their sinful and evil ways to accept so noble a character as Jesus. He was hated by the rulers of his day, and charges were brought against him aimed at his life. One of the charges was that he claimed to be a king. He was brought before Pilate, the Roman governor, for trial, and was asked, "Art thou a king?" (John 18:37) to which he replied, "To this end was I born, and for this cause came I into the world." In making this statement, he knew that he was in effect sentencing himself to death, because such a claim would be considered treason against Caesar.

When the governor realized he could do nothing more to save Jesus' life, he permitted his soldiers to place a crown of

thorns upon the prisoner's head, and showing him to the people, he cried, "Behold the man!" But they shouted, "Crucify him, crucify him!"—John 19:1-6

While this future king of earth voluntarily surrendered himself to his enemies, his manner of life and death nonetheless changed the course of the world in a manner never matched before or since. While this king was crucified by his people, the religion which bore his name was made the official state religion of all Europe; however, this was done contrary to his teachings. In his name some of the bloodiest wars of history were fought; but he himself was a peacemaker who taught his followers to love their enemies and to do good to those who spitefully used

them. He taught that those who wield the sword would perish with the sword.—Matt. 26:52

And so it has been. The kings, civil and religious, who now have had their day, built up their kingdoms in the name of Christ and tried to maintain them by the power of the sword; but they have all perished. The use of swords has failed as a method for setting up Christ's kingdom in earth. Those who have tried to force their erroneous concept of that kingdom upon mankind have seen, and continue to see, their objectives die.

That is why the world needs a new king, one who will discard the principles and methods which have always failed and which will continue to fail; one whose ideology is that of goodwill among all and for all; one who is backed up by power other than that of the sword, even the power of the Creator himself; one who manifested such genuine and loving interest in his subjects that he gladly died for them—dying even the cruel death of the cross. Such a one will be the world's new king. He is Jesus of Nazareth.

They crucified Jesus, but he told his disciples that he would come again, and taught them to pray for the kingdom which he would establish. The brightness of the hope that radiates from

this promise is in the fact that the day in which Jesus is to be king is already dawning. It is a dark and stormy dawn, but the light of his presence and the power of his kingdom will soon become manifest, and the darkness of the early morning hours will give way to the brightness of a new day of peace and joy and life for all mankind!

The promise of God through Jacob, that out of Judah would come one called "Shiloh," 'peacemaker', and that "unto him shall the gathering of the people be" (Gen. 49:10) will find its glorious fulfillment in the kingdom, for King Jesus will be that Shiloh and unto him, and under his banner of love the people will be gathered and blessed. All nations will call him blessed. "Of the increase of his government and peace there shall be no end." (Isa. 9:7) "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish." (Ps. 72:6,7) "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him: all nations shall serve him." (vss. 9,11) All these heart-cheering promises will be fulfilled in the "new heavens and new earth."—II Pet. 3:13 □

Facing Death

KEY VERSE: *"When Jesus had received the vinegar, he said, It is finished, and he bowed his head and gave up his spirit."*—John 19:30, RSV

SELECTED SCRIPTURE: John 19:28-42

IT IS USUALLY true in connection with the loss of beloved friends or relatives that the little incidents that occurred and the things they said during the last few hours they were alive are long remembered by those to whom they were near and dear. This is more true of Jesus than of any other person who ever lived. Not only were the details of his death and the last words which he uttered recorded by four sacred historians, but they have been repeated and meditated upon by millions throughout the centuries, and have been a vital source of inspiration to all those who endeavor sincerely to follow in his steps.

The story never grows old, and every time we read it we walk those last weary steps with him from the judgment hall to Calvary, and we involuntarily flinch with pain as we think of the Roman soldiers piercing his hands and feet as they nailed the Master to the cross. We see the cross raised, and hear it sink with a sickening thud as it drops

into the socket which holds it upright while the Son of God dies. And we cannot help offering a sigh of thankful relief as we hear those parched and quivering lips cry out, "It is finished."

Through it all, Jesus held no resentment against his cruel enemies. To do so would have been paradoxical, for he was voluntarily dying in order that they might live. "He saved others," they cried, "let him save himself." Yes, he had saved others. One of the main purposes of his First Advent was to provide an opportunity of salvation for all others. He had demonstrated the very practical manner in which salvation would benefit the world by healing the sick and raising the dead.

And now, as he hung upon the cross, it was with a consciousness on his part that in giving up his own life in sacrifice, he was providing an opportunity of health and life everlasting for all mankind. How little, therefore, did his enemies realize that

it was his love for them that kept him on the cross.

It is true only in part that his enemies did not know what they were doing. They did not know, of course, that it was necessary for Jesus to die in order to provide salvation for the world; but they did know—particularly the religious leaders of that day—that Jesus had done nothing worthy of death, and that they had brought about his death sentence in a fraudulent way to protect their own standing as leaders of the people. In other words, they were partially willful, hence cannot be forgiven except upon the basis of their repentance and sincere effort to make amends. We mention this point because the expression in verse 34, "Father, forgive them, for they know not what they do," is spurious, not being found in the older manuscripts.

We saw in last week's lesson that Jesus endured great "contradiction of sinners against himself," and now we see further evidence of this. (Heb. 12:3) The superscription over the cross, "This Is the King of the Jews," was looked upon as a mockery of the fact that Jesus was a king. At the same time it was also a just rebuke to his accusers, for it was this very issue that secured for them the death sentence upon the Master.

They wanted Pilate to have it read that Jesus said he was the king of the Jews, but he refused to make the change. Legally he had to refuse, because if in the view of the Roman law it was merely a case of a religious fanatic claiming to be king of the Jews, there would have been no real cause for crucifying him; so to make the cause of crucifixion valid the superscription had to remain as Pilate ordered.

"They gave him vinegar to drink" (Matt. 27:34), the record states, but he refused to drink it. (Mark 15:23) This mixture was used to deaden pain, and apparently Jesus reasoned that he had no right to do anything which would decrease the amount of suffering involved in being the sin-bearer of the world.

After they hung Jesus upon the cross, the guards and a few others waited for the Prince of Life to die. "Sitting down they watched him there," the account reads. What a scene to watch! Little did they realize that they were watching the most outstanding manifestation of divine love that will ever be known to man. Nor did they realize that the death of the one whom they watched while he died provided an opportunity of everlasting life for them. ☐

Resurrection and Faith

KEY VERSE: *"Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."* —
John 20:29

SELECTED SCRIPTURE: *John 20:18-31*

WHILE JESUS DID appear to his disciples on a number of occasions before his ascension, he did not attempt to give them any detailed instructions concerning the Father's plan. As with Thomas, these appearances were more for the purpose of verifying the fact of his resurrection, and to give the disciples a renewed hope in him until the Day of Pentecost would come. His visits were brief, and had a sense of mystery associated with them which left the disciples each time more or less at a loss to understand the strangely new and different relationship they bore toward him. The last time he manifested himself to them he said they would receive power through the Holy Spirit, and that they were to be his witnesses unto the uttermost parts of the earth, but he gave them no further information.

His first appearance was to the two Mary's who, early in the morning, had visited his tomb. But by then the great Creator of

the universe had exercised his mighty power to raise Jesus from the dead and exalt him to the divine nature. He was now "born of the Spirit," and could move from one place to another in an instant. He could have manifested himself to his disciples wherever they were much more quickly than Mary Magdalene and the other Mary could reach them and tell them he had been raised from the dead. But he chose not to do it that way. He preferred to have human messengers convey the good news, so the commission was given, "Go quickly, and tell."

This has been the LORD's method throughout the entire age. The responsibility to "go quickly, and tell" has been placed upon all to whom the LORD through the truth, has revealed himself. The LORD's messengers have not all been furnished with the full outline of the divine plan, but they have been given the responsibility of

making known whatever of truth the LORD has revealed to them. The glad tidings given to Mary Magdalen, and the other Mary, was simply that Jesus was no longer dead, that death no longer had dominion over him.

Some days had elapsed, and while waiting and praying in the upper room in Jerusalem the Holy Spirit came. Jesus had gone to the Father, and now fulfilled his promise to send the Comforter. Suddenly the many strange things he had said to them, especially the night before he was crucified, all became clear. They could see Jesus as they had never seen him before.

But again, there was no time to tarry, for they now understood clearly the full intent of the commission given to them to be witnesses of Jesus in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Now the enlightening, inspiring powers of the Holy Spirit impelled them to quickly proclaim the glorious Gospel of the kingdom far and wide. The Book of Acts is a revealing testimony to the zeal of those first disciples upon whom the Holy Spirit was poured out at Pentecost.

On Sunday, April 15th, this year, countless millions of people will again commemorate the greatest event of all time, even

the resurrection from the dead of our Lord and Savior Jesus Christ. Among these there is a wide variety of ideas as to who Jesus was, and what his death and resurrection mean to a distraught and suffering world today. Many, indeed, who join in the celebration of this greatest of all miracles actually doubt that it ever really occurred. Others believe that Jesus was God, hence did not really die.

But these misconceptions of such a vital and glorious truth of the Word of God need not take away from its lustre in the minds and hearts of those of us who have been permitted to know this and other "mysteries of the kingdom of heaven." (Matt. 13:11) To us the resurrection of Jesus Christ from the dead is the inspiration of our hope and the proof that his death-sacrifice as an atonement for sins was acceptable, well-pleasing to the Father, and that now Christ lives to make intercession for us at the anti-typical Mercy Seat.

While the unbelieving world is unaware of what Jesus' resurrection will yet mean to them, we can rejoice that the exercise of divine power nearly two thousand years ago to raise him from the dead is an assurance that eventually all will be given an opportunity to learn righteousness, obey and live. □

Abiding in Love

KEY VERSE: *"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."*—1 John 1:7

SELECTED SCRIPTURE: 1 John 1:1-10

THE VERY EARLIEST act recorded in the Genesis account of the earthly creation resulted in the appearance of light upon the earth. "Let there be light: and there was light." (Gen. 1:3) This reminds us that the beginning of the New Creation was also preceded by the appearance of light in the world. This included the light of truth necessary for the work which was about to begin. Paul said, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

The Master in substance emphasized, "I am come a light into the world." (John 12:46) Not that our Lord expected all men to come to the light and rejoice in it then and there, for the majority of mankind were, and still are, not ready for this blessing. It is recorded: "Men loved darkness rather than light, be-

cause their deeds were evil."—John 3:19

Looking back to the First Advent, we see that only a few in Israel were ready for the message of the great salvation Jesus brought. The same has been true of the Gentiles to whom the light of truth went after Israel was cast off from favor. Only one here and there has been, through faith and consecration, translated out of darkness into his marvelous light.—1 Pet. 2:9

We must never forget that the light of God, and his children illuminated by this light, have many enemies. First and foremost there is the great enemy of God and man, Satan, the prince of darkness; his kingdom, of which we were once a part, is a kingdom of darkness.

The Scriptures show how Satan is constantly using the children of darkness to deceive and mislead the children of light by trying to make darkness appear light, and light darkness.

As the prophet said, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. 5:20

Against these attacks the faithful apostle exhorts the brethren, saying, "So then brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter." (II Thess. 2:15, **Weymouth**) If we would stand against the wiles of the prince of darkness in this evil day, we must be faithful to the light with which we have been blessed and "walk in the light" in accord with the truth that has come to us. The psalmist said, "Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97:11

Again, "Unto the upright there ariseth light in the darkness." (Ps. 112:4) For these the path of light will shine with increasing brightness as they seek not only to hold fast to the truth but also to possess more and more of the spirit of the truth. This is suggested by the psalmist's description of this class: "There ariseth in the darkness a light to the upright: he is gracious, and merciful, and righteous."—Ps. 112:4, **Leeser**

It is the light of truth that establishes for us a common bond

of fellowship. It comes not from any earthly source, but is a light from heaven communicated to us by God through his Word. "The LORD is my light." We are exhorted to strive that our thoughts and actions may be in accord with this light of truth (I John 1:7), that we may become 'lights' in the LORD, walking "as children of light" (Eph. 5:8), because "ye are all the children of light, and the children of the day."—I Thess. 5:5

Having been translated out of our former darkness into God's marvelous light, we must never forget that continued enjoyment of the light of truth is conditional. Our LORD's words contain a solemn warning along this line: If the light with which you have been blessed become darkness—if you fail to let it shine by putting it under a vessel, or under a bed—how great is that darkness!—Matt. 5:14-16; 6:23

Our Master said, "I am the way, the truth, and the life" (John 14:6), I will show you the way in which one who has been illuminated with "the light of the knowledge of the glory of God" should walk in order to lay hold of the glory, honor, and immortality held out to him. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16 □

Knowing and Abiding

KEY VERSE: *"If that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son, and in the Father."*—1 John 2:24

SELECTED SCRIPTURE: 1 John 2:18

THE LORD, HAVING heard our cry for help, inclined his ear, and lifted us up out of the "horrible pit," "set our feet upon the rock," Christ Jesus, and established our "goings" in the narrow way. (Ps. 40:2) But we realize that on our part it required more than merely to take the first step of consecration. This was a proper beginning and we then rejoiced in the light of God's countenance. But we know, even as Paul wrote, that after having thus done the will of God, we need patiently to endure as we walk in the path of the just, or justified, else the light in that pathway, instead of becoming brighter, could easily become darkness.—Prov. 4:18; Matt. 6:22,23

Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) We realize that while God has made almost innumerable precious promises to help us, to give us guidance, and through Christ to extend

mercy and forgiveness, we also know that there are conditions attached to these promises. We know that if we come short of meeting these conditions we might experience the 'frowning providences' of the LORD, instead of continuing to behold his 'smiling face'.

One of the assurances the LORD has given us is that he shows himself strong on behalf of those whose hearts are perfect toward him. (II Chron. 16:9) Knowing this we pray, "Let the words of my mouth, and the mediation of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer." (Ps. 19:14) We wanted in the beginning and we want now, a 'clean heart', one that is emptied of self and filled with the Spirit of the LORD.—Ps. 51:10

The light of the Gospel, shining in the face of Jesus Christ, revealed to us that in our flesh there dwells no good thing, that by nature we have all sinned and come short of the glory of

God. But we also learned that the LORD is judging us, not according to the flesh, but according to the intents of our heart—that our fleshly imperfections are all covered by the robe of Christ's righteousness.

So on this basis we had, and still have, boldness to go to the "throne of [heavenly] grace," to obtain mercy and strength, saying to our Heavenly Father, "Thou hast [in the past] been my help; leave me not [now], neither forsake me." (Heb. 4:16; Ps. 27:9) We realize how feeble is the "arm of flesh," how certain it is to fail us. (II Chron. 32:8) We know that we cannot be dependent upon even our choicest earthly friends and relatives to give us the spiritual help that we so often need, but we know that even if our father and mother should fail us the LORD would take us up.—Ps. 27:10

As we progress along the path of the just and our hearts become more and more enlightened, we sense our increasing need of "wisdom from above." So we pray, "Teach me thy way, O LORD, and lead me in a plain path because of mine enemies." (Ps. 27:11) The true ways of the LORD are plain, simple, not confusing. One of our great enemies is Satan, and he is always trying to lead us away from the true paths of right-

eousness. He is a wily foe, and only by the LORD's help in making his ways plain can we hope to keep free from our enemy's deceptions and allurements.

Jesus taught us to pray for deliverance from evil. David expressed a similar thought and it is appropriate that we too should pray, in his words, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." (Ps. 27:12) Through the Apostle Paul, our loving Heavenly Father replies, I am for you, be not afraid, for no one can prevail against you. I did not spare even my own Son, but delivered him up for you and for all, and surely now, through him, I will freely give you all you need. Who shall lay anything to the charge of my elect?—Rom 8:33

How wonderfully reassuring are these words of our Heavenly Father! Knowing that we have sought his face and found it, he wants us to know that only by turning willfully aside from the light of this pathway which reveals each onward step and gives us strength to take it, will we become separated from him. Even though we may have tribulation we know that through him who loves us we can be "more than conquerors."—vs. 37 □

Lessons from Lot

"As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

Remember Lot's wife."

—Luke 17:28-30,32

WHO WAS LOT, and what lessons can we learn from his experiences?

Lot was the son of Abraham's brother, Haran. In the opening verses of Genesis, chapter 12, we read concerning the time that God spoke to Abram, whose name was later changed to Abraham, and told him to leave his country and go to an unknown land to which God would lead him. Abram, his wife, Sarai, and his nephew, Lot, and their entourage did leave and eventually entered the land of Canaan. There God promised to give Abram and his posterity all the land, to the east and west, north and south, as his and their inheritance. Notice that God did not speak directly to Lot, Abram's nephew, nor did he make any promises to him.

Abram and Lot became so prosperous that the land they were sharing was unable to sustain the flocks and herds of both families. So Abram told Lot it was time for them to separate. Abram discussed the matter at length with Lot, recommending that they should not have any quarreling between them, nor between their herdsmen, and reminding him that they were kinsmen. He said, "Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left." Lot looked

up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD. "So Lot chose for himself the whole plain of the Jordan."—Gen. 13:8-11, *NIV*

As the senior member of the family, Abram could have selected the best pastures for himself and sent Lot elsewhere. But he relinquished his privilege and allowed his nephew to exercise first preference. It is no surprise that Lot would desire to have the prime land. But it eventuated that this act of selfishness brought with it a costly price: he must live in close proximity to the wicked city of Sodom. Surely Lot was aware of the city's reputation before he decided to take up residence there, with his family, as well as his flocks and herds. Yet move there he did, and he paid a enormous toll for this decision.

Lot may have thought that he could rise above the evil influences of that city and its wicked people, and continue to worship God as he always had. At first, perhaps, he was able to accomplish this, but it became increasingly difficult to endure. In Genesis 13:12 we read that Lot "pitched his tent toward Sodom," in other words, he dwelt there. But, before long, marauding kings attacked, carrying off Lot and all his possessions. (Gen. 14:12) After a spectacular rescue by Abram and his army of servants, Lot returned again to the city and there served as a judge "in the gate of Sodom."—Gen. 19:1

Do we think that Lot made the wisest choice by returning to that place? No, we do not think so. In fact, perhaps God was giving him the opportunity and incentive to choose a new location, by allowing him to be captured and carried off. But he did not read the leading of the LORD in this matter, and returned instead to Sodom despite the fact that by this time, he was well aware of the terrible situation. (Gen. 13:13) "Lot . . . was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)." (II Pet. 2:7,8, *NIV*) He may have been distressed by

the lives of those wicked people, but still he chose to remain in their midst.

Abram, on the other hand, was content to live on the plains of Mamre, which ran up into the hills; although it was not as fertile nor as easy to utilize as the more fruitful area of Sodom, it was quite adequate for Abram's needs. He lived apart from the wickedness of the others and he was blessed, and prospered abundantly.

The Destruction of Sodom

After some time, angels, who appeared to Abraham as two men, told him they were going to destroy Sodom because of the grievously sinful state existing there. (Gen. 18:20) Abraham became concerned that Lot would be swept away in the destruction along with everyone else, and tried desperately to negotiate a stay of execution from Jehovah. He began by asking God, What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? (vs. 24, **NIV**) God assured him that the city would not be destroyed if there were fifty righteous dwelling therein. Abraham continued: Will you destroy Sodom if there are forty-five? he asked. God replied, No, it will not be destroyed. Forty? Thirty? Twenty? Finally Abraham reduced the count to just ten, and was still told that the city would not be destroyed if ten righteous were found!

Abraham may have thought that Lot's example could possibly have converted a few souls to the path of righteousness. He knew, of course, that the immediate members in Lot's family numbered four, which was a good start toward the required ten! But in fact, those were the only ones who eventually did escape from the city before it was demolished by fire and brimstone!

After assuring Abraham that the city would not be destroyed if ten righteous could be found there, the angels left Abraham and went to Sodom. Lot, who was sitting at the gate, saw them coming toward the city, and immediately invited them into his home in order that they would have safe

shelter. But the unrestrained wickedness of the men of Sodom was revealed when, violating all the rules of Eastern hospitality and even ordinary civilized behavior, they attempted to enter Lot's home by force, and snatch the visitors from their refuge there. Behind this lawless conduct was the inconceivably barbaric purpose of doing them great bodily harm, and, in fact, of ravishing them.

Of course they did not realize that they were dealing with spirit beings, who were well able to fend off their attacks. Immediately, the men were struck blind by the angels, who then warned Lot to flee at once because the city was going to be totally destroyed at any moment.

Lot was not able to convince his prospective sons-in-law of the seriousness of what was about to occur, and so Lot, his wife, and his two daughters were the only refugees who obeyed the angel's forewarning to escape from Sodom. The angels told them to escape to the mountains, but Lot asked to go to the little city of Zoar, which at last the angels agreed would be acceptable. And then the dreadful destruction began. But, ignoring the command not to look back, Lot's wife did look back, mesmerized by the horrifying scene, and she became "a pillar of salt."—Gen. 19:23-26, *NIV*

"By the time Lot reached Zoar, the sun had risen over the land." The LORD rained down burning sulfur on Sodom and Gomorrah out of the heavens and in this way he overthrew those cities, including all those who lived in them. And they have never been uncovered to this day.

Would we call this a case of unexpected destruction? Not as far as Abraham was concerned. He had been forewarned that it was going to take place through the ministration of the angels; Lot also knew in enough time to escape. But the people of the city did not know. Their minds and hearts were not touched with gratitude for God's provision of all their material needs, or to worship him for his goodness; they did not even care how wicked their lives had become, but lived as though there would never be a day of reckoning. If anything,

their destruction was long overdue, not only for the sake of others, but for themselves as well.

The Church and the Great Multitude

Paul, in his first letter to the church at Corinth, recounted several of Israel's experiences, showing how they should serve as particularly pointed lessons to the Christian. "These things happened to them as examples and were written down as warnings for us." (I Cor. 10:11, *NIV*) The experiences of Abraham and Lot are indeed examples from which we may gather important lessons.

It is not difficult to determine who Abraham pictures. He represents the church class, those who maintain their faithfulness to God throughout many difficulties and trials. "So then they which be of faith are blessed with faithful Abraham." (Gal. 3:9) Those who comprise the church class do not exercise their own wills, but rather endeavor always to do the will of God. And since their goals are heavenly ones, they do not seek earthly advantage over neighbors, friends, relatives, or business associates.

Are we always successful in suppressing our own desires and goals in favor of others' aims and ambitions? Abraham, in this illustration, did successfully put Lot's desires before his own and he was greatly blessed because of it. He was a marvelous example for us to follow.

We are convinced from our understanding of prophecies now being fulfilled before our very eyes regarding the destruction of the present evil world, that the long-awaited event of the establishment of Christ's kingdom in it's stead, will soon be accomplished. We have no question about this fact. However the "day and the hour" are in question. Because of this, the members of the church class have ever greater impetus to strive to make their election sure, that they may be found faithful before the opportunity to accept this high calling comes to a close.

Lot, on the other hand, did not evidence very much concern about his relationship to God. He was blessed by God in

general, but only because of his kinship to Abraham did he seem to enjoy specific blessings or protection. His decisions were based upon his need for earthly prosperity and position for himself and his family, rather than looking for the blessing of God through association with other godly men. He was a good man by ordinary standards. The Apostle Peter did call him 'righteous', since he had no desire to hurt anyone, and even risked his life to protect the angels. (II Pet. 2:8) But compromise with the world always exacts its price and in the end he lost all that he valued—home, wife, position—everything except his life, and that of his two daughters. Who does Lot represent?

Revelation chapter 7 describes the church as consisting of 144,000 spiritual Israelites. Following this statement, John reports, "After this I beheld and lo a great multitude, which no man could number. . . . [They] stood *before* the throne and before the Lamb, clothed with white robes and palms in their hands." (Rev. 7:9) This Great Multitude is in heaven: ("they are *before* the throne of God and serve him"—vs. 15), but they are not *on* the throne with their Lord. (Rev. 3:21) Lot seems to be an excellent picture of this group.

Some have said that 144,000 is a very small number to win the highest heavenly reward. But when we realize that these must be tested to be certain that they are worthy of *divine* life, we marvel that any are found faithful enough to receive such an elevated distinction. During the past two thousand years there have been individuals here and there who have maintained their faithfulness to God in spite of the loss of their possessions and even their lives, in God's service. But the great majority have selected an easier course and have compromised with the world. They are, by the world's standards, fine citizens, but their careers, their positions in the community, and their opportunities for earthly prosperity, affect all their decisions, coming first in their lives, and eventually lead them away from a life of complete dedication to God. It is only by divine intervention and mercy that they eventually find heavenly salvation.

The Apostle Paul says, "I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds." (I Cor. 3:10, *NIV*) The foundation, he explains, is Jesus Christ, and upon this foundation two kinds of structures can be erected by individuals: 1) gold, silver, costly stones; or 2) wood, hay or straw. The testing of each one's work will be by "fire." "If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames." (vss. 14, 15) The Great Multitude is like Lot: its members build mainly with 'wood, hay, and straw', and in the end lose everything they sought so diligently after, except their lives. Only the small amount of building done with the gold, silver, and precious stones remains after the fiery trials purge them.

Sodom and Gomorrah represent this 'present evil world' which the LORD will bring to an end. "By the same word the present heavens and earth are reserved for fire, being kept for the Day of Judgment and destruction of ungodly men." (II Pet. 3:7, *NIV*) All of this world's selfishness, evil, and corruption will be swept away. Then the present but invisible Lord will be revealed and his kingdom will be set up. This will be the answer to the Christian's prayer, "Thy kingdom come. Thy will be done on earth." But before this can take place, the last of the 144,000 members of the church class must complete their covenant of sacrifice, and be changed from human to divine life.


Abraham was called righteous, and he was faithful to God and his principles. He had few earthly ambitions, being content to live in tents as a pilgrim and a stranger. His hope was centered in "a city which hath foundations, whose builder and maker is God." (Heb. 11:10) Abraham was blessed with a faithful wife, who is even mentioned among the heroes of faith, in Hebrews 11:11.

Lot was a righteous man, too, in his heart, but his actions were rather self-centered. Nothing is said in the Bible about his having been accounted faithful to God. Lot began his stay

in Canaan living in tents, but soon he had moved on to a more prominent place in a very wicked city. He was not looking for any other city, for a righteous city, and he seemed to be resigned to his place among the wicked heathen. Lot also had a wife, one that stands to this day as an example of unfaithfulness. As they fled from Sodom, she turned to cast a fond look back at all the 'good things' she was leaving. As she stood there behind the others, she became incrustated with salt like a pillar. We are advised to "remember Lot's wife."

"Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the [symbolic] heavens by fire, and the elements will [symbolically] melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness."—II Pet. 3:11-13, *NIV*

Let us strive always to live our lives after the fashion of righteous and faithful Abraham. Let us avoid the self-seeking actions of Lot's example. May we prove faithful so that after the coming destruction of this present evil world, we will receive our reward, and have a part in the blessing of all the families of the earth. □



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"I am the LORD thy God, the Holy One of Israel, thy Savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore, ye are my witnesses, saith the LORD, that I am God."

—Isaiah 43:1-3,11,12

IN THIS REVEALING CHAPTER the LORD indicates that his future dealings with his people, Israel, would also witness to his glory. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—vss. 6,7

This is apparently a reference to the regathering to their land of scattered Israel, as it is being accomplished at the present time. There are many prophecies which show that this regathering would take place at the end of the present age, preparatory to the Millennial Age. One reads: "Behold, the days come saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them."—Jer. 16:14-16

The fact that the natural seed of Abraham are now going back to their Promised Land in unbelief, motivated, not by their love for God, but by their desire for security, does not disprove the beginning of the fulfillment of these wonderful prophecies. It should be noted that their present exodus from the nations is likened to their exodus from Egypt. At that time the motive was to escape from slavery, and it was because of their lack of faith and their rebellion against their God that they were allowed to wander in the wilderness for forty years.

That we should expect to see them return to Israel in unbelief is clearly indicated by the prophecy of Ezekiel 20:33-37, which reads: "As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Several important facts appear in this prophecy of Israel's return to the Promised Land. One is that God rules over them in his 'fury'. This language does not describe the voluntary returning of a people motivated by love for their God. They are first brought into "the wilderness of the people." This expression indicates that for a time the returned exiles would be in the same confusion and unbelief as the world around them. God pleads with them "face to face." He would not need to plead with them if they were wholeheartedly for him and had accepted Jesus as their Redeemer.

After they are caused to pass under God's "rod" of punishment they are finally brought "into the bond of the covenant." This shows that when they are first restored to Israel they are
(Continued on Page 37)

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 Jackson WYLO 540 2:15 p.m.

... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	10:15 a.m.
Canmore	CFHC 1450	11:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL 1190	8:45 a.m.

Overseas Broadcasts

BRITISH ISLES

Radio Caroline (Tues.)	KHZ 819-AM	8:45 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

ECUADOR

Quito Radio Anoranza	99.7-FM	8:45 a.m.
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HONG KONG

Radio Villa Verde (Fri.)		6:00 p.m.
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ITALY (Italian)

Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria (Fri.)	MHz 102	5:30 p.m.
Radio Corleone Centrale	FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

Radio Africa (Thurs.)		7:45 p.m.
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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PHILIPPINES

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SPAIN (Spanish)

Radio Gerona (Mon.)		9:45 p.m.
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SRI LANKA

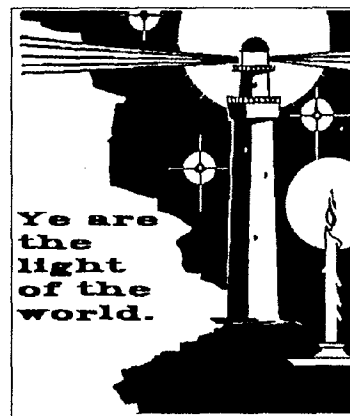
Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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TONGA

Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo Radio El Espectador	810	9:15 a.m.
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PUERTO RICO

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not in covenant relationship with their God. Jeremiah 31:31-34 informs us that the time is coming when the LORD will make "a New Covenant with the house of Israel and with the house of Judah." But this will not be until they have been brought under the rod of discipline, and after their eyes have been opened to behold the glory of the LORD.

The Prophet Ezekiel, in chapters 38 and 39, gives a clue when this will take place. Israel will attract aggressor hordes from the north to mount an attack against them. It will be in this attack that God will again fight for his people as he did in the days of old. The prophecy states that God will plead against the leader of Israel's enemies "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. 38:22

The final result of this will be the opening of the eyes of the nations to the glory of God. And not only so, but Ezekiel 39:7 declares, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the nations shall know that I am the LORD, the Holy One in Israel." As God brought glory to his name by the wonderful manner in which he dealt with Israel in the past, it will yet be so again. In this way Israel will continue to be his witnesses, not because they are diligent in making known the virtues of his character, but because, as in the past, he will protect and deliver them, and will forgive their transgressions.

Along this line the LORD further declares to Israel: "Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for

mine own sake, and will not remember thy sins.”—Isa. 43:24,25

So, after many centuries of patient waiting, during which the LORD has chastised Israel in their exile among the nations, he will bring them back to himself, and enter into covenant relationship with them. Paul informs us that this will also mean “life from the dead.” (Rom. 11:15) Yes, all Israel, the living and the dead, will again be used by the LORD as a means of revealing his glory to them and to all the nations. So again they are to be his witnesses, even though, as the LORD explains, one of their contributions to this end was their sins, calling for the exercise of his mercy and love.

Witnesses of Jesus

During the Gospel Age the light of God’s glory has been manifested in quite a different manner. When, in our text, Jesus said, “Ye are the light of the world” (Matt. 5:14), he was speaking to his footstep followers throughout the age. The era during which God miraculously manifested his hand in the protection and blessing of his chosen people, and in the punishment of their enemies, was rapidly drawing to a close. In a few short years God’s typical people were to hear those fateful words, “Your house is left unto you desolate.” (Matt. 23:38) Then the light of God was to shine out through other channels, and by different means.

In this new arrangement Jesus was the Leader, the Captain, the Forerunner. He declared of himself, “I am the light of the world.” (John 8:12) But Jesus knew that he would not personally remain in the world, and that the work of God entrusted to him would be continued by his representatives, his ambassadors, referred to as those who are “beheaded for the witness of Jesus, and for the Word of God.”—Rev. 20:4

This language describes martyrdom, or the giving up of life in the service of Jesus and the Word of God. During the

Gospel Age faithfulness leads to death; and we are encouraged by the promise, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

In the beginning of the age, and continuing through the lifetime of the apostles, miracles were employed which demonstrated the glory of God. Jesus healed the sick and raised the dead. The apostles did the same, but they themselves died, and in this fact no evidence of divine overruling or care in their lives was observable. True, Jesus was raised from the dead, but few aside from the disciples believed it. The Holy Spirit was poured out upon the waiting disciples at Pentecost, but their enemies refused to accept what they saw and heard as evidence of God's hand in their affairs. Instead they charged that the disciples were intoxicated.

Soon after the apostles fell asleep in death, all miraculous demonstrations of divine protection and love ceased, and the LORD's people since have been called upon to walk entirely by faith. They have been witnesses of Jesus not because divine favor has been evident to others, but because they have been faithful in proclaiming the "Gospel of Christ" which, as Paul asserts, is "the power of God unto salvation."—Rom. 1:16

The commission given to these by Jesus was that they should be his witnesses in all the world and preach the Gospel. (Matt. 28:19; Acts 1:8) In the ages past when the LORD's people were called his witnesses it was because God revealed his glory by the miraculous manner in which he dealt with them. In the Gospel Age those who witness for Jesus do so by proclaiming the marvelous plan for human salvation which Jesus was sent into the world to execute. In proclaiming this Gospel they tell not only of the mighty miracle of Jesus' resurrection, but also of the miracle of the resurrection of those who will live and reign with him.

Furthermore, the full Gospel message calls for a declaration of that great future miracle which will be necessary for the awakening of all the dead, and the restoration of the willing and obedient to full perfection of life as human beings on the earth. In proclaiming the facts concerning these miracles the witnesses of Jesus are strengthened by their knowledge of what occurred in the past; for they know that the God who delivered Israel from Egypt, who escorted them safely through the Red Sea and across Jordan to victory in Canaan, who sent an angel and destroyed an Assyrian army in one night, and who delivered the three Hebrews from the fiery furnace, is abundantly able to fulfill all his good promises pertaining to the deliverance of mankind from sin and death.

Only a handful of these witnesses ever actually saw Jesus, but they believe the testimony of those who affirm the fact that he was raised from the dead. They also believe and proclaim the testimony of Paul that when Jesus was raised from the dead he was highly exalted above angels, principalities, and powers, and above every name that is named, to the right hand of the Majesty on high. (Eph. 1:18-23) They also accept and preach the further testimony of Paul which declares that ultimately "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." —Phil. 2:9-11

These witnesses of Jesus are glad to occupy this place as his ambassadors in the arrangements of the Heavenly Father, because they delight to obey the divine command to honor the Son even as they honor the Father. Indeed, they realize that they cannot honor the Father at all, except as they do so through the Son. (John 5:23) They know that to honor and worship the resurrected and glorified Jesus, and to serve as his witnesses, does not detract from the glory of God, for they

realize it was the Father's power that exalted his Son to this high position, at his own right hand.

So as "witnesses of Jesus, and for the Word of God," these sing songs of praise for his love in sending Jesus to be the Redeemer and Savior of the world; praise for divine wisdom which designed such a loving plan of salvation; praise for divine justice which, while it could not clear the guilty, made provision to wash away their sins at great cost to himself in the gift of his dearly beloved Son who gave his blood; and praise for the power of God by which every feature of his glorious purpose is implemented and made sure.

These do not go about constantly shouting, Praise the LORD! They praise and honor Jehovah by making known his loving plan as it is centered in Christ Jesus. They rejoice that the Spirit of God has authorized them to be witnesses of Jesus and God's witnesses as it relates to those who are invited to be joint-heirs with Jesus in the spiritual phase of his kingdom, as well as to proclaim the glorious hope of restitution for all mankind during the thousand years of Christ's reign.

The World Not Converted

But the glorious testimony which has been given throughout the Gospel Age by the witnesses of Jesus has not converted the world, nor will it now convert the world. It was not God's plan that it should—his will being that the chief accomplishment of this witness work would be the reaching and development of those who would join the witness class.

Incidentally, of course, others have heard this widely broadcast message, and to some extent have been blessed. Thus they are in a measure prepared for the blessings of the kingdom which will reach the world during the Millennial Age. Millions have heard the message, but have paid no attention to it, yet it has been a witness even to these. Jesus said that "this Gospel of the kingdom shall be preached in all the world

for a witness unto all nations; and then shall the end [of the Gospel Age] come.”—Matt. 24:14

Jesus likened his individual witnesses to candles shining in the dark. A candle does not project its light any great distance into the darkness. It is of benefit only to those who are close to it. So the light of the Gospel shining through Jesus' witnesses is a guide and great blessing to those who, by belief and devotion, draw near to it and to the LORD whom it represents, but the outside world sees only an indistinct glimmer.

Someone has said that the light of the Gospel as it shines through the witnesses of Jesus is like a lighthouse in the ocean—it is not put there to light up the ocean, but to guide the mariner. So the truth has not enlightened the world during the Gospel Age, although it has been the only light in the world. This light, however, has been a guide to the LORD's own people, enabling them to find and to walk in the narrow way which leads to glory, honor, and immortality.

As the Sun

Jesus' parable of the wheat and the tares brings us down to the end of the age and the witnesses of Jesus are here called “children of the kingdom.” When the work of harvest is fully completed these children of the kingdom are said to “shine forth as the sun in the kingdom of their Father.”—Matt. 13:43

This shining forth as the sun will be in association with Jesus, the foretold “sun of righteousness,” who is to arise with “healing in his wings” to enlighten and bless the whole world of mankind. (Mal. 4:2) The witnesses of Jesus will, together, as the church triumphant, become part of that sun of righteousness, and with Jesus will cause the knowledge of the glory of God to fill the whole earth, “as the waters cover the sea.”—Isa. 11:9; 40:5

Therefore we see that when Jesus said to the handful of disciples to whom he preached his sermon on the mount, “Ye

are the light of the world," he meant that ultimately they would be more, yes, much more than merely a light 'in' the world. It is in this limited manner that they have so far let their light shine. This has not been due to lack of zeal or enthusiasm on their part, but because of human limitations.

Not only so, but just as Jesus explained, the darkness of this world hates the light, and therefore those who dwell in darkness usually turn away from the light even when they see it. Satan is largely responsible for this, for, as the 'god' of this world he has blinded the minds of those who believe not, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4

But when the sun of righteousness arises, and the children of the kingdom shine forth with Jesus, Satan will be bound, that he may "deceive the nations no more." (Rev. 20:1-3) With the prince of darkness prevented in this way from interfering with the shining forth of light from that glorious sun, all the world will have a full opportunity to become acquainted with the true God and with his beloved Son who died for them that they might live. Then will be testified to mankind, the great truth that Jesus gave himself a ransom for *all*. —I Tim. 2:4-6

The work of enlightening all mankind will require the entire thousand years of Christ's kingdom. First the living generation will have the "pure language" turned to them. (Zeph. 3:8,9) This will be immediately after the "fire of God's jealousy" has destroyed the symbolic earth in the great "time of trouble such as never was since there was a nation."—Dan. 12:1

Those who go through that fire will have been quite ignorant of the true God, hence the necessity of having the pure message of truth given to them in order that they might have an opportunity to know and serve God properly, "with one consent." But that will be only the beginning. There will then come the awakening of the many millions who have died. As

each generation of these hear the voice of the LORD calling them forth from the tomb they also will need to be enlightened, and so, although the sun will be shining throughout the millennium, it may not be until near the close that the darkness of the long night of sin and death will have been fully banished from the minds of all the people.

Zechariah gives us a beautiful illustration of this. He speaks of the thousand years of Christ's reign—that thousand years during which the sun of righteousness will be shining—as a “day,” and he says “it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.”—Zech. 14:7

“It shall be in that day,” the prophet continues, “that living waters shall go out from Jerusalem.” (vs. 8) Also, “the LORD shall be king over all the earth: in that day there shall be one LORD, and his name shall be one.” (vs. 9) Because God loves natural Israel for the “father's sake,” those regathered in the Promised Land will be the first to have the life-giving waters of the kingdom offered to them, but the river of life will quickly flow out to all nations.

This river is shown in Revelation 22:1 to flow from “the throne of God and of the Lamb.” On either side of the river are the trees of life, bearing all necessary life-giving fruit, and “the leaves of the trees are for the healing of the nations.” It will be then that the “Spirit and the bride shall say, Come, . . . take the water of life freely.”—Rev. 22:17

Thus in this beautiful combination of symbols, the future work of the present witnesses of Jesus is portrayed. Now our message to all who fully believe is to take up their cross and faithfully follow Jesus into death. Then, as through them the light concerning God's plan is revealed to all mankind, the invitation will be, “Come, . . . take the water of life freely.”

How honored are the saints of God today, to be light-bearers and witnesses of Jesus; while at the same time they

look forward with joy to the still greater honor of shining forth as the sun in the kingdom of their Father, causing the knowledge of the LORD to fill the earth so completely that no one will need to say to his neighbor, "Know the LORD: for they shall all know him, from the least of them unto the greatest of them."—Jer. 31:31-34 □

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed.—Isaiah 40:4,5

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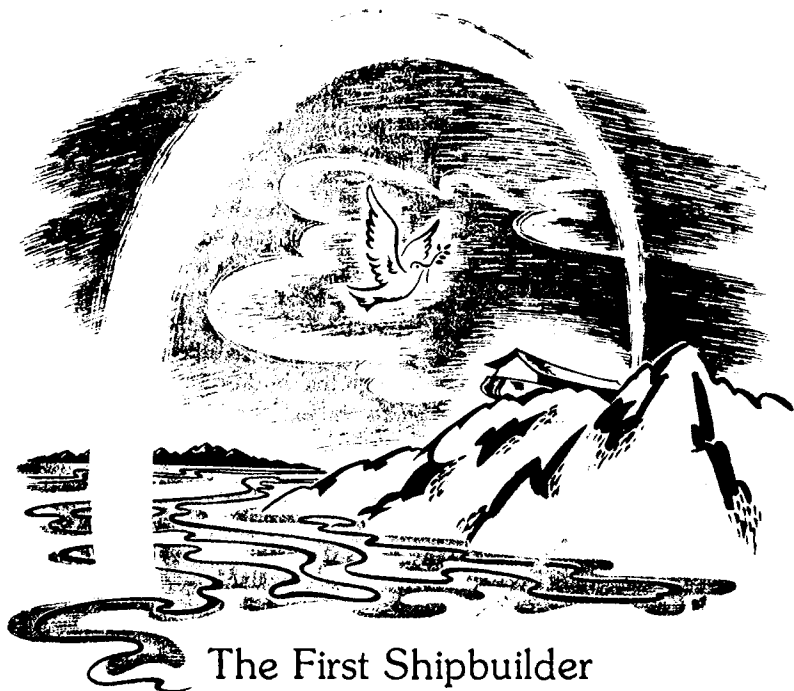
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Noah is one of the best known personalities of the Bible, although not too many day-to-day details are given concern-

ing his life. The account does tell us that Noah was a man with deep faith in God, and that he always tried to live his life according to righteous ideals. These rare qualities of character caused him to stand out noticeably from his neighbors, who were self-centered and godless—in fact, they were extremely wicked people.

It was in Noah's day that angels wrongfully left their heavenly home to come down to earth to marry human beings. When they saw the beauty of the young girls, they went against God's laws, taking wives of all they chose. As a result of the union between the more powerful angelic beings with human beings, their offspring were "giants"—they were mighty and powerful in the earth. No doubt it was these 'nephelim', as they are called, who inspired medieval folklore about wicked giants. They were indeed evil, and stirred up violence among the already unruly people—spoiling the earth, and terrorizing everyone who opposed them.—Genesis 6:1-6

When conditions had reached the point that the people were in constant turmoil, God told Noah: "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." Then he added these comforting words, "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee," and you will find safety there. The lineage of the human family would not disappear, but would continue through Noah and his family.

Noah knew that if anyone wished to change their iniquitous ways, and began to worship God, that they would be saved also. So Noah spread this message far and near to all he met. By sounding a warning so far in advance of the great Flood, God gave more than sufficient opportunity for men to improve their evil way of life. But not one did. Only Noah and his family tried to please God.—Genesis 6:3,7,8

When on the stream of time, and where on earth did Noah live? Well, Noah lived in the Middle East, close to what today is called Turkey, south of Russia. (Genesis 8:4) He lived about three thousand years before Christ. Or, to put it another way, he lived about one thousand years after Adam was sent out from the Garden of Eden. The curse of death had affected every person born during that entire one thousand years—no one had escaped from it.

However, before the Flood men lived far longer than they do today. Noah, for example, was nine hundred and fifty years old when he died! Adam lived nine hundred and thirty years; and Methuselah, the oldest of all men, lived to be nine hundred and sixty-nine years of age!—Genesis 9:29

At first thought this seems astonishing to us, because today we consider that a person who has lived to be one hundred years old as being very aged. But the Bible promises us that God's plan for man includes *everlasting* life—life that never ends! (John 3:16; John 6:47; Genesis 3:22) Now we die for only one reason—because of Adam's disobedience to God. Since God's just sentence of death was not only placed upon Adam, but also upon all his children, none of Adam's race has escaped this punishment. When the proper time comes, this sentence passed upon Adam will be lifted, and therefore it will also be lifted from all his children. Once again all mankind will have the opportunity to live forever!

During the ten centuries which had elapsed since Adam's day, the area on earth where Noah lived had become rather thickly populated. It was not a civilized society, however, but one filled with corruption and destructiveness. Because extremes of depravity were evident everywhere, God's purpose was to cleanse the earth with the great Flood of waters.

Noah and his family kept themselves separate from all the evil around them. For this reason—because of his uprightness and faith—God chose Noah to be the preserver of the human

family. Yes, the entire human race was in danger of being completely destroyed in the Flood. If God had not warned Noah, and if Noah had not followed God's instructions exactly, *all* life would have been *totally* wiped out, including Noah and his family—*all* mankind, *all* beasts—'*all* flesh'!

"I do bring a Flood of waters upon the earth to destroy all flesh, and *everything that is in the earth* shall die," were God's words to Noah. (Genesis 6:17) This was not a last-minute decision on God's part. Many thousands of years before, during the days of creation when the rings of vapor began to fall upon the earth, God knew that the time would come when it would be necessary for him to rid the earth of almost all human beings. One vapor ring was purposely left around the earth—it was a layer of water vapor. From Adam's day until the time of the Flood it had never rained upon the earth. Instead, at evening time, a mist would rise up from the earth to water it. But now the time the LORD God had foreknown was come, and the ring of water he had saved for this very purpose would fall upon the earth. The rain would pour down for forty long days, and forty long nights!

Shem, Ham, and Japheth were the names of Noah's three sons. When they learned from their father what God had confided to him—his intention to destroy everyone except Noah and his family—both his sons and their wives were very willing to help prepare the ark. They cooperated eagerly in building the sturdy ship designed to weather the Flood, and to carry them safely through its frightening adventures. Not one of them suggested that perhaps Noah was old, and his judgment failing. They showed that they also had full faith in Noah's God by working shoulder-to-shoulder, day after day, until the ark exactly matched the description and design given by God.—Genesis 6:14-16

This boat was to be made of cypress—a timber later much favored by ancient shipbuilders of that region. Cypress was a

light, strong, long-lasting wood, and was in abundant supply. The ark was a box-like ship, at least five hundred feet long, over eighty-seven feet wide, and about fifty feet high. This size and shape is still considered to be an excellent configuration for seaworthiness. This was no small boat, but was the size of an average ocean-going vessel of today—much larger, indeed, than many.

The planks of the ark were to be protected by a thick coat of tar, inside and out, to make it completely watertight. In it were to be built a number of small compartments in which the various animals and their food could be stored. These were arranged in three levels, with every necessary detail provided for, including light and air from a long window which probably ran completely around the top of the ark. This was then covered with an overhanging roof to protect it from the downpour of rain and crashing of waves against the ship during the Flood. We can almost picture this ship in our minds from the clear description given in the Bible!

We are certain that during the many years it took to build this first large vessel, Noah must have had many opportunities to explain to those who questioned him, just why he was constructing it. No doubt they questioned his judgment as well, and thought he must be 'out of his mind'! "A man building a ship right in the middle of a field," they might have said, "to save himself and his family from 'rain'!—Why it has never 'rained' upon this earth to this day—what makes Noah think it would rain now?" (II Peter 2:5) However, it did rain—the great Flood did come! God kept his promise! But not until the ark was completely ready, waterproofed, and seaworthy.

When we consider how large this boat was, with its three stories and many rooms, we realize it was designed to hold more than just eight people—more than Noah, Shem, Ham, Japheth, and their wives. When the Flood of waters came it would not only drown all the people, but animals would also

die. However, God had no intention of allowing all the creatures he had created over long periods of time during the creative days, just vanish from the face of the earth in a few short hours.

God instructed Noah to gather together two of every specie of animal he could find—a male and a female of each kind. And of the domestic animals which would be used for food after the Flood—sheep, goats, cattle, etc.—he was to select seven of each variety. Seven days before the rain began to fall, God instructed Noah to take all the animals he had rounded up, on board the ark and to make them comfortable in their stalls. And Noah did all things according to what the LORD had commanded him.—Genesis 6:22

Imagine the laughter, the jeering of the people, as they gathered around the ark watching for an entire week as Noah pushed and pulled animals up the ramp and into the ark. But once all the supplies were loaded and the animals were in their stalls—and once Noah and his family were safely aboard—**God shut the door of the ark.** And then the rain began to sprinkle—just lightly, at first.

As these first few droplets came down, then became heavier and heavier as time passed, we can picture the people slowly becoming quiet, their laughter fading away; and the harder it poured, the more frightened they must have become. The days went by and the rain continued streaming down; and then something else began to happen! “The fountains of the great deep,” the oceans, swept over the land like a great tidal wave. The ark floated up and up, until it was sailing over the tops of the mountains! And all that was in the land died. (Genesis 7:16-22) While Noah was riding out the terrible storm, how grateful and thankful he and his family must have been to God for providing the way of escape from the destruction of the Flood, and to be the fresh, clean, and new beginning of the human race on the earth!

In the New Testament, the Apostle Peter called the Flood the ending of an old 'world', and the beginning of the 'world' of today. Read II Peter 3:6,7,12,13. In these scripture verses, three worlds are outlined: first, the 'old world' that was overflowed with water at the time of Noah; second, the 'world' that now is—today's world; third, the everlasting 'world' of righteousness, still to come. 'Heavens and earth' are the two parts that make up a 'world', according to the Bible. The planet Earth was not destroyed during the great Flood, as we know, but the whole society, or 'world' perished. The present 'world' which began after the Flood was started by Noah's family on the same planet, Earth. The 'world' still to come in the near future will also be on this same planet, Earth, and will last into endless time. This is one of the great promises of God which will come true, and is one strand of the golden thread which runs throughout the Word of God.

Little by little, the water began to drain off the land into the oceans. After five dreary months of floating and drifting it had receded so much that the mountains were once again jutting out of the waters, and the ark came to rest on Mount Ararat. Gradually the tops of other mountains became visible. What a welcome sight! More than a month passed before Noah thought it was time to open the window of the ark and let out a raven and a dove. Was there enough dry land for these birds to build their nests? Evidently not, since both birds returned to the ark. Several weeks later Noah repeated this procedure. Once, the dove brought back an olive leaf in her mouth! But finally the day came that Noah had been waiting for—the bird had found a nesting place, and did not return!

Nearly a year had gone by since the eventful day they had entered the ark and God had shut them in. Noah removed the covering of the ark and looked, and the face of the earth was dry. (Genesis 8:13) Until God spoke to them, however, no person or animal left the ship. Still another month passed.

How slowly time must have seemed to crawl by! At last, God told Noah, "Go forth from the ark with your wife, and your sons, and your sons' wives with you. Bring forth with you every living thing that they may be fruitful and multiply upon the earth," and "every beast went forth out of the ark."—Genesis 8:16-19

Remarkable as it may seem, the world recovered from the Flood very quickly. In only a few weeks after a destructive flooding of rivers, or heavy rains which leave muddy deposits, we have noticed seeds beginning to sprout and a green cover stretching out as far as our eyes can see. And it was so in the case of the great Flood also. When the animals were allowed to leave the ship to wander freely on the land, and to multiply, they found enough lush growth to satisfy their needs for themselves and for their young.

The strong faith that Noah, the first shipbuilder, had in God was unchangeable. Soon after leaving the ark, Noah built a stone altar, and on it he offered to the LORD some animal sacrifices. This custom was a way of expressing thanks to God. As the LORD God smelled the sweet savor of the offering, he was greatly pleased. He showed his pleasure by giving Noah a marvelous promise or *covenant*, and a *sign* to confirm the promise. And in the four thousand years since Noah's day, God has kept his promise, and it will never be broken!

God said, "I will not again smite anymore every living thing as I have done. While the earth remaineth [which is forever—Ecclesiastes 1:4], seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:21,22) "This is the token: I do set my [rainbow] in the cloud and the waters shall no more become a flood to destroy all flesh."—Genesis 9:12-17

Since God's plans and promises to us include the earth as man's everlasting home, this pledge reminds us that he created the earth to last forever! A more splendid reminder of

God's promise cannot be imagined—a rainbow of red, orange, yellow, green, blue, indigo, and violet hues, spreading across the heavens after a refreshing downfall of rain!

QUESTIONS

1. Why did Noah build an ark?
2. Who and what went into the ark, and why?
3. What were the names of Noah's three sons?
4. How long did it rain?
5. What happened to everyone not in the ark?
6. How long did Noah and his family remain in the ark?
7. Where did it finally settle?
8. What did Noah do when he set foot on dry ground?
9. What was God's promise and sign to Noah?
10. Why do we call the Flood the 'ending of a world'? ☐



WEEKLY PRAYER MEETING TEXTS

APRIL 5—"My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches."—Psalm 63:5,6 (Z. '96-161 Hymn 182)

APRIL 12—"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For we being many are one bread."—I Corinthians 10:16,17 (Z. '01-76 Hymn 2)

APRIL 19—"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."—Matthew 12:34,35 (Z. '96-30 Hymn 130)

APRIL 26—"He that is entered into His rest, he also hath ceased from his own works, as God did from His."—Hebrews 4:10 (Z. '02-205 Hymn 188)

Had We Been There

Had we been there, beloved Lord,
When on that night you knelt
With anquished prayer upon your lips,
Would we your grief have felt
Had we been there?

Had we been near, O precious Lord,
When traveling Calvary's road
You fell beneath the cross you bore,
Would we have borne the load
Had we been there?

That early morn would we have gone
And sought thy sacred tomb
That we might thus annoint thee there
With spice and sweet perfume
That early morn?

What joy is ours, for thou art raised
And nevermore shall die.
Thy blood was shed that we might live,
Thy name we glorify!
What joy is ours!

We'll follow on, the call is clear,
For all to consecrate.
A life anew in us begun,
All else do we forsake.
We'll follow on!

Then raised with him when life is o'er,
A crown for every cross.
What resurrection joy we'll know!
What gain for every loss,
When raised with Him!

Another Special Bulletin Re: 1990 General Convention

TWO CORRECTIONS MUST be made to the Convention Rates quoted in the March Dawn. The corrections apply **only** to the lodging prices on the **Daily Lodging Rates** schedule. Instead of daily rates of \$8.00 and \$5.00, the quoted amounts should have been \$10.15 and \$7.15. Please note that this correction is included on the revised Registration Form in this issue of The Dawn magazine, and illustrated below:

Daily Rate for Lodging (per night); if you bring your own *linens* the breakdown is as follows:

	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 5 and Over	\$5.00 7.15	\$3.00	\$2.00 4.15
Ages 4 and Under			FREE

Daily Rate for Lodging (per night); if Houghton provides your *linens*:

	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 5 and Over	\$8.00 10.15	\$3.00	\$5.00 7.15
Ages 4 and Under			FREE

Registration Form

Bible Students General Convention

Houghton, NY – July 21-26, 1990

All Names _____
 Mailing Address _____
 City/State/Zip _____

Please check items that apply to you:

- ☐ I must have a first floor room or elevator service for physical reasons.
- ☐ There is a child under five years old in our party.

Please fill in all applicable boxes. If you are registering for the **Package Rate** for the entire week, please do not fill in Daily Rate boxes on the next page. If you want **Daily Rates**, do not enter anything in this table.

Weekly Package Rate					+
Number of Persons ↓		Weekly Rate	Convnt. Subsidy	Linen Discount	You Pay
Age 14, up		\$139.10	-\$21.00	-\$21.00	
5 to 13 years		\$116.35	-\$21.00	-\$21.00	
4 yrs or less	FREE				
Make calculations on scrap paper. Enter totals on this form.			Total Due⇒		
			Deposit⇒		

Instructions: Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the weekly rate. Multiply that value by the number of people and write the result in the last column. Add the values of the two age categories together to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

Use these tables if you will attend the convention for less than the entire week.

Daily Lodging Rates					+
Number of Persons ↓		Daily Rate	Convnt. Subsidy	Linen Discount	You Pay
Age 14, up		\$10.15	-\$3.00	-\$3.00	
5 to 13 years		\$10.15	-\$3.00	-\$3.00	
4 yrs or less	FREE				

Daily Meal Rates				
Number of Persons ↓		Breakfast	Lunch	Dinner
Age 14, up		\$2.50	\$3.85	\$5.00
5 to 13 years		\$1.70	\$2.25	\$3.35
4 yrs or less	FREE			

Make calculations on scrap paper. Enter totals on this form.	Total Due →	
	Deposit →	

Arrive: _____ **Depart:** _____

Instructions: Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the daily rate. Multiply by the number of people and number of days. Write the result in the last column. Total the cost of meals and multiply by the number of people and number of days. Add lodging and meal costs to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

BUFFALO AIRPORT PICKUP INFORMATION

Airline Name: _____ Flight Number: _____

Arrival Date: _____ Time: _____

ENCOURAGING LETTERS

God's Future Sounds Wonderful

The Dawn: Please send me the following 10-cent booklets: "Christ's Thousand Year Kingdom," "Hope beyond the Grave," "The Kingdom of God," "Our Lord's Return, When a Man Dies," "Why God Permits Evil." Thank you. I have just read one of your booklets for the first time, and found it wonderful. I always believed in God and felt there was something for us after we died, but you make it sound so wonderful and something to really look forward to. I am 82 years old, and think more and more of God's future plans. God bless you all!—*NJ*

The Iron Curtain Drops

A group of brethren from Roumania, Europe, to those who, through the righteousness of our God and our Savior Jesus Christ, and through the pen of [the] Laodicean servant, have been given a faith as precious as ours: May grace and peace be yours in full measure

through your knowledge of God and of Jesus, our Lord. (II Pet. 1:1,2; Matt. 24:45) As one can see, we are of those who search the Holy Scriptures in the light of the presence of the Lord as it is shown by the faithful and wise servant along the six books of Studies [in the Scriptures].

We are here in Roumania several thousands of brethren who, in difficult conditions, kept the oneness of faith. We are sorry that we didn't get in touch with you so far. There are many reasons for that. Here, when our country, through the mercy of the LORD, has gotten off the communist bondage and stepped the way of freedom and democracy, we have the marvelous opportunity to try to meet together and build in the most holy faith. In this connection, we would like you to come here and share your long and nice experience in the service of the LORD. We would be glad to [have you come] here in the

Spring. We tell you of the books we have with the special request to bring or send us what we miss. They [what we have] are: the six books of Studies [in the Scriptures], "Daily Heavenly Manna," "Tabernacle Shadows," "Photodrama of Creation," "The Truth about Hell," and four of seven volumes of Zion's Towers, namely: 2, 5, 6, and 7. We need the whole set of Towers, and if you have some others, too. Here in Roumania there wasn't issued any literature (for us) since 1942.

Many are the problems we want to discuss with you so we hope we will do it soon, if the LORD's will is [so]. For further information you can ring up at [phone number] after 9:00 o'clock p.m., Roumanian time. If you want to write, here is our address. Thank you in advance and greet you with Jude 3: Manna [comments for] 27, 30 April; and 1,2, May. God Be With You!—Roumania

Hope in Difficult Times

Dear Brethren in Christ who publish the "Poranek" [the

Polish-language Dawn magazine]: I greet you in the peace of God, wishing you the LORD's blessing in faith, love, hope, and in your sacrifice in your work for the LORD and his people. First, I want to thank you for the last Poranek, No. 34, and for the teaching of truth that is our [spiritual] food and strengthens us in these difficult times. We thank the LORD for the light of present truth, and his care over his people. If possible, please continue sending me the Poranek for 1990. I remain in brotherly love.—
Poland

A Valued Christmas Present

Dear Sirs: I have been enjoying The Dawn for over four years. A friend had it sent to me for a Christmas present. I never miss reading it, and I never fail to renew my subscription for it, because I know how much I will miss it. Please allow me to take this opportunity to tell you that your magazine is a wonderful piece of communication, and is an inspiration to me. Yours in Christ.— MS

From Panama

Please accept my most sincere thanks with the assurance of my prayers for your permanent growth and success on the Radio Newspaper in Panama.—*Panama*

Only Thirteen-Years Old

Dear Bible Answers: Could you give me the free booklet entitled, "Why God Permits Evil"? I would really like that booklet because I am curious about the answers. I have thought about those questions and finally I will get the answers. I am only 13-years old, and I ask myself a lot of weird questions. Well, thank you for the booklet. Sincerely.—*TX*

Having Trouble Accepting Loss of Her Son-in-Law

To whom it may concern: I watched your show [The Bible Answers] on January 14th, and it was great. My son-in-law got killed two years ago, and we all are still having so much trouble with it. He left two small children and a wife, and it is so hard to deal with because he was such a wonderful person. I think your booklet will help

us all. Would you please send us "Hope beyond the Grave." Thank you.—*KY*

Program Alleviates Fears

Dear "Frank and Ernest": My family and I are constant listeners of your program over DZAM of Philippines Christian Radio. In fact, I have recruits among my friends to listen to you too. Now they are hooked on it! We are always looking forward for your next broadcast. Please don't fail us. It's the only way we can alleviate our fears of what is happening in our country. Yours sincerely.—*Philippines*

God Is Behind Your Work

Dear Sir or Madam: Enclosed you will find \$1.00 for a one-year subscription to your magazine. I am unable to express the satisfaction which I find from reading your magazines, and articles regarding Christianity. I believe that God is surely behind all of your endeavors regarding the Word of God. Yours in Christ.—*IL*

Reader for Years and Years

Dear Dawn Students: I haven't been without The Dawn magazine in years and years; I can't hardly wait for it to arrive each month. Every one gets better! Guess it is because I understand the truth more. I have been taught the truth since I was a young girl by my mother, and now I am eighty-two years old. I thank the LORD day and night for helping me to understand the

truth and to see the great changes that are taking place the world over. Thank you dear ones for the wonderful work you are doing for the LORD and his listeners. May God bless each one of you is my prayer.—AL

Enjoys Program

I enjoy your program on Sunday when I stay home. I can hardly wait for you to come on. I would like the booklet, "Father, Son, and Holy Spirit."—WI

Now if the rising of Christ from the dead is the very heart of our message, how can some of you deny that there is any resurrection? For if there is no such thing as the resurrection of the dead, then Christ was never raised. And if Christ was not raised then neither our preaching nor your faith has any meaning at all. . . But the glorious fact is that Christ did rise from the dead: he has become the very first to rise of all who sleep the sleep of death.—I Corinthians 15:12-20, *Phillips*

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Brother Wm. George, Bowling Green, KY—December 15. Age, 73.
Brother Harry S. Lalim, Jamaica, NY—January 28. Age, 89.
Sister Mary Bibby, Bridlington, England—February 5. Age, 99.
Sister Maude Nelson, Los Angeles, CA—February 6. Age, 81.
Sister Etta Stanger, Los Angeles, CA—February 9. Age, 90.
Sister Lucile Dickey, San Gabriel Val., CA—February 24. Age, 97.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

M. Balko
Gary, Indiana April 14,15

E. Blicharz
Oakridge, TN April 3 (a.m.)
Atlanta, GA April 3 (p.m.)

R. Gorecki
New York, NY April 29

G.M. Jeuck
Middletown, NY April 15
Boise, ID 27-29

S. Mengos
San Gabriel Valley, CA April 1

Jos. Panucci
Detroit, MI April 29

L.B. Post
Summersworth, NH April 22

G. Tivador
London, Ont April 22

S. Zolnierski
London, Ont. Memorial—April 8

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

ALBUQUERQUE, NM, PRE-MEMORIAL CONVENTION, March 31-April 1—Contact Mrs. R. Buss by phone: (505) 877-2866
DETROIT PRE-MEMORIAL CONVENTION, March 30,31, April 1—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact: Mr. Robert Gorecki, 6731 Scotch Lake Road, Union

Lake, MI 48085
Phone: (313) 363-6848
WILMINGTON PRE-MEMORIAL CONVENTION, March 31-April 1—The Pilot School, 100 Garden of Eden Road, Wilmington, DE. Contact: Mrs. Rod MacDonald, 135 W. Rutherford Dr., Newark 19713
Phone: (302) 731-1329

GARY AREA CONVENTION, April 14,15—Hobart YMCA, 601 West 40th Place, Hobart IN. Contact: John Ulicni, 6703 Tyler St., Merrillville IN 46410
Phone: (219) 769-5647

LOS ANGELES, CA, April 15—Masonic Temple, 248 E. Olive, Ave., Burbank. Contact Mr. J.B. Brown, 12223 Addison St., No. Hollywood, CA 91607

CINCINNATI, OH, April 22—At the Harp's Home: 2609 Merrittview Lane, 45231
Phone: (513) 825-4112

CLEVELAND, OH, April 22—Masonic Temple, 3615 Euclid Ave. Contact: J. Bazilius, 4808 Behrwald Ave. 44144
Phone: (216) 661-8059

BOISE, ID, April 27-29—Plaza Suite Hotel, 409 So. Cole Road. Contact: Mrs. Allan Allers, 2438 Bruins Circle 83704
Phone: (208) 375-6873

BUFFALO, NY, April 29—Unity Temple, 1940 Niagra St. Contact: Gene Buczkowski, 85 Rogers Drive, Cheektowaga 14225

DETROIT, MI, April 29—Redford YWCA, 25940 Grand River, Redford. Contact: Robert Gorecki, 6731 Scotch Lake Road, Union Lake 48084
Phone: (313) 363-6848

NEW YORK, NY, April 29—Woman's Club of Rutherford, Montross and Fairview Aves. Contact: Mrs. A. Lange, 76 Longview Ave., White Plains 10605
Phone: (914) 948-5428

PITTSBURGH, PA, April 29—Parkway Center Inn, Horizon Room, 875 Greentree Rd. Contact: Charles Martig, 730 Dunster Avenue 15226
Phone: (412) 563-6110

HARTFORD, CT, May 6—Sage Park Jr. H.S., Sage Park Rd., Windsor. Contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108
Phone: (203) 289-0116

AGAWAM, MA, May 20—Ramada Inn, 161 Bridge St., East Windsor. Contact: Mrs. Gladys Zielinski, 232 Shoemaker Lane, Agawam 01001
Phone: (413) 786-0256

ASILOMAR CA, May 25,26, 27,28—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Dr. #1108, Livermore CA 94554.
Cutoff date is April 24.
Phone: Mon.-Fri., days: (415) 455-0340; Weekends and nights: (415) 443-0567

ALLENTOWN, PA, June 15,16,17—Moravian College, Bethlehem. Contact: Margaret Young, P.O. Box 1672, 18105
Phone: (215) 867-5418

PORTLAND, OR, June 22-25—Collins Retreat Center, Route #211, betw. Sandy & Eagle Creek). Contact: Mr. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030

BIBLE STUDENTS GENERAL CONVENTION, July 21-26—Houghton, NY. See Bulletin.

INTERNATIONAL CONVENTION, August 11-17—Willingen, Germany. Write Int'l. Conv. of Bible Students, 1425 Lachman Lane, Pac. Palisades, CA 90272
Phone: (213) 454-5248