

The Dawn

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Highlights of Dawn

The Bible Versus Tradition Series—Part 1

A Heavenly Inheritance

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

—I Peter 1:3-5

THE thought of leaving this earth and going to heaven to spend eternity is almost inseparably associated with the Christian religion in the minds of most people. There have always been a few sincere and ardent Christian believers to whom this has been a bright prospect, something which they have anticipated with a considerable measure of joy. To the vast majority, however, even of professed Christian believers, it has appeared only as an alternative to going to a place of torment at death. These would much rather remain alive on the earth; but since (they believe) they cannot do this, they would, of course, rather go to heaven than to eternal torture.

And this is understandable, for according to common understanding, the picture of heaven has not been drawn in an especially inviting manner—the main reason being that tradition pictures it largely as a place of idleness or, at the best, of harp-playing and singing! In the Bible there is a definite heavenly hope held out to the faithful followers of Jesus. And while it is

impossible for our finite minds to understand heavenly conditions, the Bible does assure us that there is a real purpose in exalting some to this high position in the divine arrangement—that heaven is not designed simply as an escape from a fiery hell.

Jesus said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) Here we could properly think of the "Father's house" as the entire universe, and the "many mansions" as the numerous places of abode, or spheres of life, which had already been created at the time Jesus made this promise to his disciples, including the various orders of angelic creation.

An old Gospel hymn states, "I want to be an angel, and with the angels stand." This may be a laudable desire, but the Bible gives no assurance that humans, no matter how faithful to the Lord they may be, will ever become angels. The angels are a separate order of creation. Their plane of life and dwelling place is one of the mansions in the Father's house. But Jesus said to his disciples that he would go to prepare a place for them—a 'place' or mansion which did not then exist. In this promise Jesus said, "If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

A Priesthood to Bless

Hebrews 3:1 reads, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." In keeping with this, the Apostle Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9

These two texts reveal that those who receive the heavenly calling are symbolically inducted into a priesthood. This termi-

nology is based upon God's dealings with ancient Israel. There were twelve tribes of Israel and one of them, the tribe of Levi, was set apart from the other tribes to minister to the nation in holy things. One of the families of the tribe of Levi was chosen to be priests. The priests of Israel offered sacrifices and, upon the basis of their sacrifices, extended blessings to the people.

So Paul and Peter explain that in the present age, beginning with Jesus' first advent, the LORD is calling a people to be a 'priesthood' under Christ as Head, or High Priest. These also offer sacrifice, not of bulls and goats as did the priest of Israel, but of themselves—their lives to his service.

Jesus gave his human life for the sins of the world. We are invited to be co-sacrificers with him. Based upon this work of sacrifice, we will also extend blessings to the people. But before these blessings reach the people, this antitypical priesthood will all be exalted to heavenly glory. Their calling is not only to a priesthood, but to heaven also.

The divine plan to bless the world of mankind through Jesus and his true church is shown in God's promise to Abraham that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) The Apostle Paul explains that Jesus and his true followers are this foretold seed of Abraham. In Galatians 3:16, Paul identified Jesus as being the chief one of this 'seed class', and then in verses twenty-seven to twenty-nine of the same chapter he says, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Yes, the great objective of the divine plan of salvation through Christ is the blessing of all the families of the earth—upon the earth! The purpose of the heavenly calling is not to afford an escape from unending torture for a few of God's favorites, but to select and prepare representatives from among man-

1988 Memorial Supper Date

THE proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Thursday, March 31st.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan from The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

The video cassette service can be purchased for \$6.00, and is also available on loan. Send your request to:

*Dawn Video Cassette Service
P. O. Box 4355
North Hollywood, CA 91607.*

kind to be associated with Jesus in extending blessings of life to the remainder of the human race.

The "Bride"

To help us understand more clearly all that is involved in the heavenly calling of a few, in order that they may be used as channels of blessing for the remainder of mankind, the LORD refers to these under various symbols. As we have seen they are a 'priesthood' to offer sacrifice, and later to extend blessings to the people.

They are also spoken of as the "bride" of Christ. In Revelation 19:7, we read, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb [Christ Jesus] is come, and his wife hath made herself ready." In chapter twenty-one we read, "There came unto me one of the seven angels, . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great

and high mountain, and showed me the holy Jerusalem, descending out of heaven from God.”—vss. 9,10

The ‘holy city’, then, is not a place to which Christians go to escape hell-fire, but is another descriptive name for the ‘bride’, the Lamb’s wife, composed of the true followers of Jesus. This ‘holy city’ comes down from God out of heaven after the saints are united with Jesus, and the “gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it.”—vss. 24-26

The open gates of this city suggest that Jesus and his church will welcome the peoples of earth to come in, and to receive the blessings of life provided for them through the death of Jesus, the Lamb that was slain. (Rev. 5:2) We read, “The Spirit and the bride [the Lamb’s wife] say, Come, . . . and take of the water of life freely.” (Rev. 22:2) The true followers of Jesus will not be sitting on clouds, playing harps, for all eternity! Instead, for the first thousand years of their existence, they will be engaged with Jesus in the great work of blessing all the families of the earth, restoring them to perfection and to oneness with God.

Begotten Again

In our text, Peter speaks of Christ’s disciples as being “begotten . . . again.” When Nicodemus went to Jesus one night to learn more about him and about the message he was presenting to the people, Jesus said to him that in order to enter into the kingdom of heaven he would have to be “born again.”

Nicodemus did not understand this, so Jesus explained that those who are born again are able to come and go as the wind, meaning that they are invisible and very powerful. This was Jesus’ way of describing some of the characteristics of those who enter into the heavenly inheritance to which they are called. This was literally true of Jesus after his resurrection, for, with the exception of the few brief times he appeared to his disciples, he was invisible to human eyes. When he appeared in their midst, they knew not from whence he came; and when he disappeared from

their midst, they did not know where he went. Thus "is every one that is born of the Spirit," Jesus explained.—John 3:8

And it is this that is involved in our hope of being born again into the heavenly phase of Christ's kingdom. In our text, Peter said that we are 'begotten' to this hope. This new life has begun in our minds, but will not come to birth until, in the resurrection, we shall be made like Jesus and, like him, be invisible and powerful.

The Apostle John wrote concerning this glorious hope of the true Christian, saying, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear [or, when it does become apparent, after our resurrection], we shall be like him; for we shall see him as he is." As John explains, it is only those who are, in the resurrection, made like him, that will be able to see the Heavenly Father and the divine Jesus.

The "Last Time"

Peter also spoke, in our theme text, of a revealment of the heavenly class in the "last time." In the plan of God to save the world from death and to restore the willing and obedient to perfection of human life on the earth, this present age is for the purpose of calling from the world a class who will enter into the heavenly inheritance to live and reign with Christ. They have been unknown to the world, and often persecuted by those who have been blinded to the truth of the Gospel by the "god of this world," who is the Devil.—II Cor. 4:4

But in the beginning of the new age, the age of Christ's kingdom—the final age or "last time" in the accomplishment of the restoration of Adam's race in the plan of God—the true position of these faithful ones will be revealed. Then it will be recognized by all mankind that this "little flock" of misunderstood and sometimes persecuted followers of the Master were really the LORD's true people, and that now they have been raised from the dead, exalted to heavenly glory, and together with Jesus, are the

new spiritual rulers of the world.

And it is fitting that these should receive a heavenly inheritance, for they gave up all earthly honor and advantage in order that they might devote their lives wholly to following in the footsteps of their Master, our Lord Jesus. The Apostle Paul was a good example of this spirit of full devotion. He wrote:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:8-14

Paul's use of the expression, 'high calling', is revealing. It indicates that those to whom the promise of a heavenly reward has been offered are invited to a very special place in the divine arrangement. It is not, as tradition would have us believe, an alternative to being tortured forever—a sort of emergency escape from an eternity of doom. It is not a matter merely of being saved, but a calling, an invitation, to participate in the divine plan for the blessing of all families of the earth.

Children and Heirs

In a passage already quoted, the Apostle John refers to this class to whom the high calling is extended, as being sons of God, or children of God. Paul also wrote concerning these: "The Spirit

itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”—Rom. 8:16-19

The expression, ‘earnest expectation of the creature’, is translated more properly in the **Revised Version**, “earnest expectation of the creation.” Here the reference is to God’s human creation—the whole world of mankind. Paul spoke of the “whole creation,” which “groaneth and travaileth in pain together until now,” waiting for the “manifestation,” or revealing, of “the sons of God.”—vss. 22, 19

The whole world of mankind, blinded by the great Adversary, the Devil, does not understand the plan of God. The people are blind to the glorious provision of life through Christ which has been made for them by divine love. Nevertheless, in their groaning and travailing they are ever hopeful that conditions will change, and that happiness will in some way replace misery. Pain and death shall indeed be destroyed in God’s due time, and this will be done through the power of the divine Christ, made up of Jesus—the Head, and his body members—the house of sons, who have been made partakers of the heavenly calling.

When these children of God are revealed together with Christ, in power and great glory, then the promised kingdom work of blessing all the families of the earth will begin. The sons of God themselves will occupy a heavenly position, being exalted to “glory and honor and immortality.” (Rom. 2:7) In this position of authority and power, they will be the instruments of God in extending blessings of health and life on the human plane to all who, when they are enlightened, accept the gift of life through Christ, and obey the righteous and just laws of the kingdom which will then be in force. □

International Bible Study Lessons

LESSON FOR MARCH 6

The Disciples' Future

KEY VERSE: "*Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"—Matthew 25:40

SELECTED SCRIPTURE: Matthew 25:31-46

TO THE sheep class of the parable, the king said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me. I was sick, and ye visited me: I was in prison and ye came unto me." (Matt. 25: 35,36) The 'sheep' are surprised at this, and inquire when they had rendered all these good services. The king's reply to their inquiry is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vs. 40) The expression, 'these my brethren', denotes that the king is speaking of those right there on the scene. These would be the people of the restored world of mankind at the close of the thousand-year Judgment Day.

The parable of the sheep and the goats is the conclusion of Jesus' reply to his disciples' question pertaining to the signs of his

return and second presence. (Matt. 24:3) "When the Son of man shall come in his glory," are the opening words of the parable, and they clearly establish it to be one of the signs of his presence, or *parousia*, as it is in the Greek text.

The coming of the Son of man in 'glory' is in contrast with his first advent, which was in humiliation and suffering. When Jesus was raised from the dead he announced that "all power" had been given to him "in heaven and in earth." (Matt. 28:18) He was then exalted to the right hand of "the throne of God." (Heb. 1:3; 12:2) It is this divine, glorified Jesus who returns and rewards his followers, and establishes his kingdom for the blessing of all the people.

While Jesus will be instrumental in awakening the dead world of mankind from the sleep of death, and in restoring the willing and

obedient to human perfection, the Heavenly Father will become the father of the restored world of mankind when the kingdom is turned over to him at the close of the Millennium. He is also Jesus' father. From this standpoint the 'sheep' will be the least of Jesus' brethren, while his followers of this age, exalted to divine glory with him, will be the greatest.

The sheep of the parable demonstrate their worthiness of everlasting life by their loving interest in and solicitude for those about them. Hunger, thirst, loneliness, nakedness, sickness, and imprisonment, symbolize a fairly complete cross section of human needs. The sheep sense these needs of their fellows, and do what they can about them. It becomes part of their character to do this, and they do not realize that they are performing deeds so pleasing to the king. They learn and practice the way of love, and at the end discover that they are worthy of inheriting the dominion of earth which our first parents forfeited through their disobedience to divine law.

The 'goats', on the other hand, do not display the qualities of divine love. Apparently, their outlook is entirely selfish, so they do not enter into the spirit of the

kingdom age, and do not cooperate with the kingdom agencies for the general welfare and blessing of the people. They do not "learn righteousness," so continue in the evil ways of the selfish world in which they had formerly lived. Consequently they are cut off from life.

Jesus, of course, is the great 'king' referred to in the parable, the one who, together with his joint-heirs, the church class of the present age, will administer the just and righteous laws of the kingdom period, the future Judgment Day. And we know that there will be no misjudging of the people. No mistakes will be made. Concerning the king who sits upon "the throne of his glory," the Prophet Isaiah wrote:

"The Spirit of the LORD shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5 □

Strength for the Future

KEY VERSE: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—*1 Cor. 11:26*

SELECTED SCRIPTURE: *Matthew 26:17-30*

IT IS especially appropriate in partaking of the Memorial emblems to recall at what great cost redemption from sin and death was provided. Think of our Heavenly Father's love in giving his only begotten Son to suffer and die! And think of what it cost Jesus in terms of mental and physical suffering to be our Redeemer, and the Redeemer of all mankind!

Crucifixion was one of the most agonizing methods of inducing death ever devised by man. Immediately after being condemned, the prisoner was brutally scourged. At the place of execution, he was stripped of his clothing and fastened to the cross, sometimes with cords, other times with actual nails—as was true in our Lord's case. (Col. 2:14) Adding to the suffering was the fact that the prisoner was usually hung on the cross very close to the

ground, permitting him to be directly exposed to the jeers and insults of the passers-by.

Crucifixion was considered such a horrible and humiliating form of death that it was reserved for the very lowest class of criminals. The pains of death were protracted for an especially long period by this method, sometimes lasting for days. The English word "excruciating" literally means 'from the cross'. Death was finally brought on by the utter exhaustion, hunger, and thirst of the victim, and sometimes was accelerated by the breaking of his legs.

In the minds of many, such a death would carry with it a double significance for Jesus. First, it would imply that he was a criminal in the sight of his fellow-men—those whom he loved so dearly, to whom he had ministered so unselfishly, and for whom he

was actually laying down his life. Secondly, it would also carry with it the thought that he was accursed of God, being punished as a blasphemer and one who had dishonored the name of Jehovah. This was to be his lot, Jesus could see, even though he had endeavored throughout his entire ministry to magnify and honor the name of his Father in all that he said and did. What a fate for one who had come to earth for the very purpose of demonstrating God's love, of glorifying his name, and of providing redemption and salvation for the human race!

Why, we may ask, did the Heavenly Father require that his dear Son pass through such an experience? The answer is provided in Hebrews 5:8, where we read: "Though he were a Son, yet learned he obedience by the things which he suffered." Even our Lord Jesus, who was perfect after the flesh, was in need of developing absolute obedience to the Father, obedience which could come only through suffering.

The Apostle Paul further related obedience to the ignominious path of the cross when he wrote: "Being found in fashion as a man, he humbled himself, and became obedient unto death;" yes, "even

the death of the cross."—Phil. 2:8

But even while hanging on the cross—enduring excruciating pain—Jesus was alert to a final opportunity to bear witness to the Gospel of the kingdom. When the thief asked, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "Verily I say unto you today, shalt thou be with me in paradise." (Luke 23:42,43) While Satan, the prince of this world, was succeeding in putting the "King of kings" to death, Jesus knew that the long-promised messianic kingdom would be established, and that then "all the ends of the world" would "turn unto the LORD." He knew, as had been foretold, that the time would come when, as the great Messiah of promise, he would be "governor among the nations."—Ps. 22:27,28

Yes, when the end came, Jesus, in faith and confidence, could say, "Into thy hands I commend my spirit," my life, my all. (Luke 23:46) He had been led as a lamb to the slaughter, and now his sacrifice was finished. The antitypical Passover Lamb had been slain, and as we partake of the emblems which represent his broken body and shed blood we can do so with grateful appreciation of the love which provided redemption and life for us at so great a cost! ☐

Struggling with the Future

KEY VERSE: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."—*Matthew 26:41*

SELECTED SCRIPTURE: *Matthew 26:36-50*

JESUS knew from the beginning of his ministry that he was to die sacrificially, and had so announced to his disciples. He had said he would give his flesh for the life of the world. (John 6:51-56) The disciples did not grasp the reality of this statement.

Even when it became apparent to them that Jesus would be killed by his enemies, they did not understand why it was necessary for him to die. This meant that Jesus bore the burden of his last trying hours with little benefit of human companionship, understanding, or comfort.

In the 'upper room', Peter expressed great love for his Master, and his willingness to die for him if necessary, and no doubt he was sincere in this profession of loyalty. But when Jesus needed him most, Peter fell asleep, as did James, and John. This was in Gethsemane, where Jesus said to these three apostles, "My soul is exceeding sorrowful, even unto

death: tarry ye here, and watch with me." (Matt. 26:38) Then Jesus went a little farther into the garden, and in his great sorrow prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (vs. 39) After thus praying, Jesus returned to the three disciples and found them asleep. He said to Peter, "Could ye not watch with me one hour?"—vs. 40

How much it would have meant to Jesus at that time to know that at least one of his apostles was entering into his feelings with some measure of understanding! Yet he was kind to them, and admonished them to watch and pray lest they enter into temptation. He acknowledged his realization that their spirits were willing, but their flesh was weak. Jesus knew that Peter and the others really did love him, and that, in their hearts, they were willing to do all they could to help him.

Jesus also knew that with their limited knowledge of his mission

on earth, the disciples were not able to give him the comfort and strength that he needed at that time. Only his Heavenly Father could supply this.

Much assurance had been given to our Lord through a remarkable incident which occurred just a short time earlier. It is recorded in John 12:23-33, where Jesus is quoted as saying, "The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say! Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. . . . Jesus answered and said, This voice came not because of me, but for your sakes."

We notice from the context of these verses that Jesus was speaking of the hour of his death. As a result of his faithfulness even unto the death of the cross, the most important phase of God's plan of salvation was to be carried forward. The ransom price for Adam's sin was about to be provided. The successful accomplishment of this act was to bring glory to the name of the Father. The voice from heaven gave unmistakable assurance that Jesus' death

would bring this about.

Jesus' response to this voice was also very revealing. His words: "This voice came not because of me [that is, I was not particularly in need of this assurance], but for your sakes [that is, for the benefit of you who are listening to me]." This miraculous demonstration was provided to emphasize the significant role Jesus was carrying out in the plan of God. There was not so much as the slightest hint or suggestion here that Jesus might have come short in any respect thus far in his mission.

There remained now only the very difficult final hours. How Jesus must have yearned for the companionship of his disciples to help see him through, but he realized that only in retrospect, after the Holy Spirit would enlighten them, would they begin to appreciate the meaning and importance of these events.

While it was difficult to realize that he must stand alone as far as human help was concerned, he knew that the Heavenly Father would comfort him, and the Father did. He gave his beloved Son strength to endure the harrowing experiences of being hailed before his accusers, condemned to death, beaten, and hung upon the cross.[]

The Challenge of the Cross

KEY VERSE: "What shall I do then with Jesus which is called Christ?"—Matthew 27:22

SELECTED SCRIPTURE: Matthew 27:11-17, 20-22, 35

THE resounding answer that the rulers of Israel gave to this question put to them by the Roman governor was: "Let him be crucified."—Matthew 27:22

This, of course, was no surprise to the accused man standing before Pilate. He made no objection to the statement that he was called Christ, even though this was the supposed heresy upon which the demand for his death was based. He was well aware that, according to the Scriptures, the Christ (*Messiah*, Hebrew) was to be put to death.

Jesus was very familiar with the prophecy of Daniel, which identified this as the time when the "Messiah would be cut off." (Dan. 9:26) The Prophet Isaiah had described how he would be "taken from prison and from

judgment . . . for he was cut off out of the land of the living . . . he made his grave with the wicked and with the rich in his death." (Isa. 53:8,9) At an earlier time he had told his disciples how the brazen serpent which was lifted up on a cross in the wilderness by Moses, was a description of how he would die. "So must the Son of man be lifted up."—John 3:14

This was the purpose for which he was born into the world. This was the end to which his ministry had been dedicated. And to accomplish a fulfillment of that which had been written, he had confronted these accusers publicly, revealing their sins, and then resigning himself to their deadly retaliation. As it was also written in the Scriptures, "He was oppressed and he was afflicted, yet

he opened not his mouth."—Isa. 53:7

Pilate was confused by the demeanor of Jesus. He sensed that the charges brought against him were made in envy, and, expecting a vigorous defense, asked, "Hearest thou not how many things they witness against thee?" But Jesus "answered to him never a word."—vss. 13,14

It was difficult for the governor to realize that a man could be so hated unless guilty of some gross misconduct against his people. Of course he knew that the Jews were accusing Jesus of claiming to be a king, and that this, if true, was treason to Caesar. But evidently Pilate had seen no real evidence of this.

For three and one-half years, Jesus had been ministering to his brethren of Israel, doing good to them, and nothing but good. He had fed the hungry, healed the sick, and raised the dead. He had preached the truth—truth calculated to break the shackles of superstition and error by which they were bound and kept in subordination to a hypocritical priesthood. The acceptance of this message would have resulted in a greater blessing than anything else he did for the people. But they accepted neither him, nor his message. In-

stead, under the leadership of their religious overlords they clamored for his life.

Jesus was serene in his faith that his times were in the Father's hands. He knew that he was to give his flesh for the life of the world. He knew that Pilate would be permitted to hand him over to his enemies to be crucified, but this mattered not to Jesus, for thus, and thus only, could he complete the work which had been given him to do as a human being.

From this point to the final end, when upon the cross he cried, "It is finished!" it was merely a matter of enduring, with God's help, whatever divine wisdom permitted in the way of ignominy, shame, and suffering. And what great "contradiction of sinners" the Master did endure! (Heb. 12:3) The kingship of the greatest of all kings of earth was made a mockery. His enemies, believing in their hearts that he could never be a king, nevertheless used what they did not believe themselves as a charge to destroy the Prince of life.

The Word which was "made flesh" was now giving his flesh to redeem the world. He had committed his life into the hands of his Father whose will he had come to do, and delighted to do. □

Christian Life and Doctrine

The Lamb of God

*"Behold the Lamb of God which taketh away
the sin of the world."*

—John 1:29

THESE words were spoken by John the Baptist when he saw Jesus coming toward him, as John ministered to his disciples and baptized repentant Jews in the river Jordan. For the first time, the meaning of the symbol of a lamb—as found throughout the pages of the Jewish Scriptures, the Old Testament—was clarified, and could be understood. Jesus was identified as the reality; literal lambs were only used as pictures.

At the time of the first sacrifice, mentioned in the Book of Genesis, Cain and Abel each brought an offering to the LORD. God accepted Abel's sacrifice of a sheep, but rejected Cain's offering of fruits and vegetables. Cain was told he must perform a certain action before any offering could be accepted. Although not all Hebrew scholars agree, Rotherham suggests that Genesis 4:7 should be read as if God were telling Cain that he must first sacrifice a sin-offering—a lamb—which he could secure from his brother, Abel. Although Cain did not do this, we can clearly see in the incident a picture of the need for a lamb to be slain as an offering, to give sinful man a standing before God.

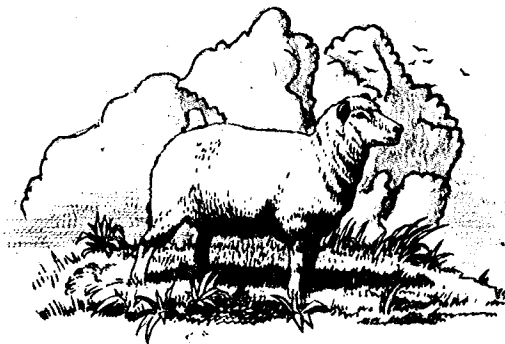
In Genesis, chapter twenty-two, we have a record of the beautiful picture that was made when God asked Abraham to sacrifice Isaac, his and Sarah's only son. Although he was a strong, mature young man, Isaac did not resist this seemingly terrible and incomprehensible request. We read that just as Abraham was about to slay his son, an angel stayed his hand. A ram caught in a nearby

thicket was substituted on the altar, instead of Isaac. Here we have a further corroboration that a lamb foreshadowed God's sacrifice of his only begotten Son many centuries later, and that Son's willing compliance with his Father's plan.

One of the most important events in Israel's history occurred when God freed them from Egyptian slavery. We learn in Exodus, chapter twelve, how the Israelites prepared themselves for the LORD's Passover, according to the directions given. Each household selected a whole, unblemished, male lamb on the tenth day of the month, and killed it on the fourteenth day. Its blood was sprinkled on the upper lintel and two side posts of the door to the house. They then ate the roasted lamb with unleavened bread and bitter herbs. When the angel of the LORD went through the land that night, he passed over each home where blood was sprinkled. If there were no signs of blood on the doorposts and lintel, the firstborn within that house died.

Here again, Jesus is pictured by the slain lamb. He was "selected" by Israel when he rode triumphantly into Jerusalem on the tenth day of the month, and was slain on the fourteenth day. Since his death and resurrection, we who believe there is merit in his sacrifice, have sprinkled his blood on the lintel and doorposts of our hearts. As Christians, we partake of the lamb—Jesus; of the unleav-

ened bread—sometimes another picture of Jesus, and sometimes a picture of the words he spoke that give us life; and of bitter herbs—bitter experiences that drive us to feed more fully and richly on the lamb.



The Apostle Peter explained that we are redeemed through the blood of the one who is pictured by a slain lamb. He said, "You know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect."—I Pet. 1:18,19, NIV

Bread Also Pictures Jesus

On one occasion in Capernaum, Jesus referred to himself as 'bread' that a man must eat to live forever. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." (John 6:51) Many in the audience did not understand what Jesus meant. The next verse says, "The Jews therefore strove among themselves saying, How can this man give us his flesh to eat?" That Jesus was using 'bread' in a symbolic sense is shown by these words: "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life."—vs. 63

Our Lord participated in several Passover celebrations with his disciples and each must have been a solemn occasion to him, because he knew the meaning of the symbols. From the prophecy of the seventy weeks (Dan. 9), he knew he would be "cut off" in the middle of the last week—after three and one-half years his sacrifice would cease. He knew he was the "lamb of God" which would be slain as a sin-offering, so others might live.

Matthew recorded some of his words while he was with his disciples the night before his crucifixion—Passover night. "As they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples and said, Take, eat; this is my body." (Matt. 26:26) Just as manna in the wilderness sustained the life of those who ate it, Jesus will give everlasting life to all who appropriate him to themselves.

'Eating' the true bread from heaven frees us from sin, thus providing our justification which gives us a standing with God. We

then have something worthwhile that God can accept in sacrifice. If we enter into a covenant of sacrifice by consecrating ourselves to God, he considers us part of the Christ. The Scriptures use the illustration of a head and a body: "As the body is one and hath many members and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—I Cor. 12:12-14

As we partake of this bread, we assimilate it and it becomes part of us. We also become part of it—part of the one loaf that is to be broken so the world of mankind might eat and receive life.

Jesus Pictured by the Cup

"He took the cup, gave thanks and offered it to them, saying, Drink from it, all of you. This is my blood of the covenant which is poured out for many for the forgiveness of sins." (Matt. 26:27,28, NIV) The fruit of the vine within the cup pictures the perfect life of Jesus, poured out, sacrificed.

When Jesus offered his human life to the Heavenly Father at his baptism, he sacrificed all claim he had to live on the earth. Because he was perfect, his life was acceptable to God's justice as a corresponding price, a ransom, for Adam. When he offered his perfect human life as a ransom, he could never live again as a human being. But at Jordan he was begotten by God's Holy Spirit to a *new* life—he became a new creature. It was this new creature that was resurrected out of death and received spirit life of the highest form—the divine nature!

The resurrection of Jesus is just as important as his death. Now, as a divine being, he is in the position of being able to bless the world of mankind. First he applied the merit of his shed blood on behalf of his church, and later—in the Millennial Age—he will apply his merit on behalf of all the remainder of mankind. He is now the glorious fulfillment of Israel's high priest, but a high priest "after the order of Melchisedec" (Heb. 7), not after the order of Aaron.

Joint-sacrificers Invited

When Jesus offered the cup to his disciples, he was offering them an opportunity to participate with him in sacrificially laying down their lives. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16) The Greek word translated "communion," has the thought of 'common union', 'partnership'. Those disciples, and all who have accepted Jesus' offer during the Gospel Age, have agreed to walk the narrow way of sacrifice, laying down their lives as he did his. Jesus proved himself faithful by being submissive in all his trials and tribulations, and in completely fulfilling the commission the Father had given him. Likewise, we must prove our faithfulness in performing the tasks the LORD has placed in our hands, and in showing submission during our trials. This is how the Heavenly Father tests us.

Our commission is much the same as Jesus': "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen." (Luke 28:19,20) And again, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

There was a time when James and John went to Jesus, asking for a special reward in glory. (Mark 10:35-37) Although their request may have been motivated by pride, Jesus recognized they were not yet blessed with the Holy Spirit, and did not understand all of God's plans for them and the world. So he asked them: "Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" (vs. 38) They answered, "Yes," although at the time they probably did not understand everything implied by this question. We understand now that drinking of this sacrificial cup and being baptized into Jesus' death is a lifetime commitment.

"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." (John 6:53) The Israelites who heard

these words were dying. No one of Adam's children has had life as God gave it to our first parents. It is only by accepting Jesus and the merit of his sacrifice that we can be said to have life.

The reality of Jesus as the lamb of God is a wonderful symbolism in the Scriptures. It shows that God foreknew all that would happen, and that his Son would be faithful even unto death. By providing the ransom price for father Adam, Jesus Christ has received a reward far above every name that is named! And what is most astounding: others have been called to participate in like manner, as part of this great sacrifice for sin. If faithful, they, too, will receive a heavenly reward.

May we, as footstep followers of the Master, take our responsibilities seriously, looking to God for strength and guidance as we continue to lay down our lives in sacrifice faithfully unto death. □

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Christian Life and Doctrine

THE FAITHFUL WITNESS OF THE APOSTLE PAUL —CONCLUSION

Paul's Perilous Journey to Rome



AS WE will recall from our previous study, Paul's final witness in Jerusalem came to an end with a very dramatic scene. The twenty-first to the twenty-sixth chapters of the Book of Acts detail his experiences in that

city, concluding with his rescue once again by Roman soldiers, from violence at the hands of an angry group of Jews who took strong exception to his preaching. For his own safety he was taken to Caesarea where he remained in the custody of the Roman government for two years.

Festus was appointed the new Roman governor of conquered Israel in 60 A.D. As required by his duty as the newly appointed governor, he arranged for two hearings with reference to Paul's case, to determine what to do with him. Festus was convinced that Paul was innocent, and should be set free. But Paul, as was his right as a Roman citizen, had previously made an appeal for an audience with Caesar in Rome. Therefore, he had to remain in custody until his case had been presented to Caesar for a decision.

During Paul's confinement, troublesome and unsettling events continued to plague the brethren in Jerusalem. As a result, some went to minister to classes in other regions, and to continue the important work of searching for God's people where they settled.

From among a goodly group of Paul's former traveling companions, Paul's faithful co-worker, Luke, and one other brother named Aristarchus, remained in Judea. It was during this time that Luke obtained from the apostles and disciples there, the information necessary to write his Gospel. A number of incidents recorded by Luke were not reported in Matthew's, Mark's, or John's accounts, and are important to us, and we are appreciative for his records.

When Paul, as a prisoner, finally sailed by ship to Rome, Luke and Aristarchus accompanied him. These two brothers were a source of great comfort and help to Paul during his lengthy imprisonment, with Luke remaining right until the end. Paul mentions his beloved Luke many times in his later letters.—Col. 4:14; Phil. 1:23-25; II Tim. 4:11

So it is with the body of Christ. The members have much concern and great affection for each other. It is also noteworthy that sometimes God even directs matters so that the hearts and minds of good men of the world in positions of authority are moved by the fine qualities they see in the Christian's life, and look favorably upon them. And this was true in Paul's case. The centurion in command of delivering the prisoners to Rome permitted Paul and his friends to visit the brethren in Sidon when the ship docked there. His name was Julius, and he "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself."—Acts 27:3

How refreshing it must have been for Paul to have fellowship with the brethren in Sidon, and what a blessed surprise for those dear brethren to see Paul again! This was his first congregational meeting in more than two years! Joy and love must have flowed freely on this occasion, and it no doubt reminded Paul of similar gatherings he had enjoyed during his many pilgrimages. But the time came when the ship was ready to set sail again, and they had to part.

The account in Acts tells us that the ship plyed a course close to the mainland of Asia Minor due to contrary winds. It was getting dangerously late in the season to be traveling by ship. Progress was slow and difficult. But finally they reached a port in Lycia where

they changed for another vessel which was bound for Italy. Winds continued to be unfavorable, and their progress was still very slow. Since the originally planned course could not be followed due to the bad weather, when they reached the island of Crete, refuge was taken in a harbor called Fair Havens.

There they remained longer than had been hoped would be necessary, waiting for the storms to cease. Soon it became apparent that if they did not set sail immediately they would have to spend the entire winter in that city. So the ship's owner decided to sail to the southern part of the island, as he preferred to winter there. Despite Paul's warning that venturing out was too dangerous to the ship, its cargo, and its passengers, one morning when the south wind was blowing, they readied the vessel and left.

In a very short time they knew that this was a mistake. A "northeaster" arose, with a tempestuous wind, and the ship, tossed by the storm, was driven far off course. The crew worked hard and tirelessly, to keep the ship from being driven against rocks or a sandbar. This was no ordinary storm—it raged for fourteen days!

On the second day they lightened the ship by tossing cargo overboard; and on the third day they threw out all the furniture. No one could eat because the pitching of the ship on the wild waves was so intense, and fear continually grew in the hearts of the passengers and the crew. "But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not, Paul: thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island."—Acts 27:21-26

At last, on the fourteenth day, they came close to land. After sounding to determine the water's depth and finding it to be

extremely shallow, the crew threw out four anchors. It was nighttime when the crew planned to desert the ship, using the only small lifeboat on board. But before they could lower it over the side, Paul advised Julius, the centurion, to caution them that unless they stayed aboard all would drown. The crew was not convinced to heed that warning, so the soldiers cut the ropes of the small boat before any could climb aboard, and it drifted away.

As daylight approached, Paul assembled the two hundred and seventy-six people on board, and said to them: "This is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat."—Acts 27:33-36

After everyone had finished eating, they lightened the ship still further by tossing sacks of wheat overboard. Finally, when it was full daylight, land could be seen, but the captain was unable to recognize where they were stranded. A nearby bay seemed as though it offered them some safety, and so the crew decided to steer the ship into the cove. They cut off the anchors and sailed toward the bay. The harbor had almost been reached when strong, contrary currents caused the ship to run aground. All at once, the bow became stuck in the rocks, and the violence of the sea broke up the stern of the ship. Although they did not make safe harbor, they were close enough so that everyone could reach the shore unharmed.

Julius ordered all who could swim to go first, and those who could not, to cling to pieces of the ship's wreckage, and eventually be taken by the waves onto the shore. Generally, it was the practice of Roman soldiers to kill their prisoners before they could escape in situations of this kind. They were responsible for their prisoners, and if one should escape they were accountable with their own lives. But the centurion was impressed with Paul. Paul had warned them not to

sail, in the first place. It was he who had told them that an angel of the LORD had given the assurance that none would perish; and it was Paul, too, who had warned the centurian that the ship's crew were planning to desert the ship. Julius was confident that none of his prisoners would escape.

Shipwreck was not a new experience to Paul. In II Corinthians 11:25, Paul tells of being shipwrecked three times, and on one occasion, of being adrift in the sea a night and a day! Travel by ship was very hazardous, as well as arduous, in those ancient times.

However, their adventures were not at an end even though they had survived the storm, the shipwreck, and the swim to shore. The natives of the island of Melilta, or Malta, as it is named today, proved to be kind and helpful to these cold, wet survivors, and built a large fire to warm and dry them. Paul, helping to find fuel for the fire, was gathering up sticks when suddenly he was bitten by a viper!

The inhabitants of that island, being very superstitious, began supposing that Paul had been a murderer, and that although he escaped the sea, justice was claiming his life and he would die from the deadly bite of the poisonous serpent. But Paul did not fall down dead, and soon they changed their theories, deciding that he was a god! It seemed so to them, when in reality God was using his power on Paul's behalf to assist him in his witness to the people.

God's power continued to be miraculously employed on Paul's behalf. Paul and his friends were entertained by Publius, the governor of the island, whose father was very ill. When Paul healed that man, word of the miracle spread throughout the entire island! Their stay on Melita lasted three months, and during this time many people suffering from diseases were brought to Paul, and were cured.

We do not learn from the record whether or not any of these people were converted to Christ and became disciples, but we do know that when the time came for Paul to again set sail, they honored him, and presented him with many gifts. And they supplied many provisions for their continued journey. Perhaps the LORD did have

some people there whom Paul reached, and that was the reason for the circumstances which so drastically altered the course of the ship. In any case, a witness was given by Paul and his companions, so that if there were any hearing ears, they would have an opportunity to understand the calling of God to them.

Finally the weather became favorable for a continuation of their journey. The centurion arranged for another ship—all were put aboard—and they set sail for Italy. A few days later they arrived at a port on the north shore of the Bay of Naples. Nearby, in a town called Puteolli, there were brethren. Paul, Luke, and Aristarchus searched them out and enjoyed a week of fellowship with them, before having to continue on to Rome.

How had the Gospel message previously reached these people in Puteolli, Italy? We do not find any scriptural information to answer this question. Tradition holds that Cornelius carried the Gospel to Rome and other parts of Italy when he and his family returned to that country, and that through his faithful witness several congregations of Christians became established. In any case, we are aware that there were organized groups of brethren, composed of both Jews and Gentiles, to whom Paul had earlier written what we call his Epistle to the Romans. Now he was meeting them for the first time!

Rome was still one hundred and ten miles away! This overland excursion was the final leg of a long and weary journey. Paul apparently was apprehensive and in low spirits as they left Puteolli, but before too long he found encouragement! A group of brethren who lived in Rome heard that Paul was on the way there, and they traveled fifty-eight miles to meet him at the Appian Forum! We can well imagine the effect this had upon Paul! Luke says that he thanked God, and took courage. These dear ones manifested great love for Paul, which helped to prepare him for whatever lay ahead in Rome.

At last the journey was completed—they had reached the city of Rome. Julius turned his prisoners over to the authorities, with the

exception of Paul. The Lord provided a special arrangement for him, so that he was able to live in a private house with only a single Roman soldier to guard him. Since this house was paid for with Paul's own money, supplemented by contributions of the brethren, Paul was able to receive visitors.

Just three days after arriving in Rome, Paul contacted the chief men of the Jews. He wanted them to know what had brought him to Rome, and to declare his innocence of the accusations which had caused him to become a prisoner. These men had no knowledge of Paul, either from letters or visitors. However, they were aware of the Christian sect, and of the extensive opposition to it. Now that Paul was among them, they were eager to hear more about it.

When Paul selected a day suitable for all, many came. He preached to them from morning until evening, telling about the kingdom of God, and how in various ways the Law of Moses pointed to Jesus. Some were convinced, but others did not believe. To the unbelievers, Paul quoted Isaiah's words, "Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:9,10) Paul told this august assemblage, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it!"—Acts 28:28

Luke concludes his record of the Acts of the Apostles by saying, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those tidings which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30,31

Nowhere in the Scriptures do we find anything more said about Paul's later experiences. However, it is believed that Paul was brought before Nero, tried, and condemned to death. Paul had been privileged to witness before great crowds of people, and he had private audiences with some of the most prominent men and women

of his day, yet only a few responded in any measure. His most rewarding work was in establishing the young churches. However there were a few distinguished people among his converts: Claudia was of British royalty, and she was married to Pudens, a young senator of Rome, and both became faithful Christians. (II Tim. 4:21) But the Gospel, then, as now, appeals more generally to the poor of this world, rich in faith.

Tradition is inconsistent in detailing later events in Paul's life. Various sources give accounts of further activities by the apostle, indicating that he was released from his confinement in Rome. Some of these are Clement, the third bishop of Rome, and L.A. Muratori, Catholic priest and historian, who lived from 1672 to 1750. They speak of further missionary work done by Paul during later visits to the churches. But none of these writings have Scriptural backing.

On the contrary, Paul's words lead us no farther than Rome: "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." (Acts 19:21) While en route to Jerusalem he told the elders of Ephesus, "Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me."—Acts 20:22,23

It was also evident that the Holy Spirit had indicated that "they would see his face no more." (vs. 38) Again, the Lord appeared to Paul in a vision, saying, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." And finally, we recall the apostle's words to his shipmates during the storm at sea: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar."

So we must be content with the knowledge that God did, indeed, bring Paul safely to Rome where, even though he was a prisoner, he was able to strengthen the brethren living there, and to find new Christians.

(Continued on Page 37)

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WISCONSIN
Milwaukee WNOV 85.6 7:00 a.m.

PUERTO RICO
Aguadilla-Fri. WABA 8:00 p.m.

U.S. BROADCASTS—Spanish

ARIZONA		
Nogales	KFBR 1340	9:15 a.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

CANADIAN BROADCASTS

ALBERTA		
Banff	CFHC-1340	11:45 a.m.
Canmore	CFHC-1450	11:45 a.m.
Lethbridge	CJOC-1220	7:15 a.m.
Wetaskwin	CJOI-1440	7:45 a.m.
BRITISH COLUMBIA		
Castlegar	CKQR-780	8:45 a.m.
Duncan	CKAY-1500	9:00 a.m.
Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
Langley	CJUP-800 AM	9:30 a.m.
LABRADOR		
Churchill Falls	CFLC-FM 97.9	7:15 a.m.
MANITOBA		
Winnipeg	CKJS-810	9:00 a.m.
NORTHWEST TERRITORIES		
Yellowknife	CJCD-1240	9:00 a.m.
ONTARIO		
Hamilton	CKOC-1150	7:00 a.m.
Leamington	CHYR-710	5:00 p.m.
St. Thomas	CHLO-1570	10:45 a.m.
QUEBEC		
Montreal	CFMB-1410	5:15 p.m.
SASKATCHEWAN		
Prince Albert	CKBI-900	7:30 a.m.
Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL-1190	8:45 a.m.
YUKON		
Whitehorse	CKRW-810	9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES		
Dublin	Christian Broadcasting	9:00 p.m.
Radio Caroline-Tues.	KHZ 962	8:45 p.m.
BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.
CEYLON		
Columbo-Sat.	Radio Sri Lanka	7:15 p.m.
FRANCE (French)		
Lyon-Sat.	Radio Ciel	6:30 a.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.

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)
Mazatlan XECQ 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa-Wed. 8:00 p.m.

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

PHILIPPINES
Manila-Sat. DZAM 1026 KHz 7:15 p.m.

SOUTH AFRICA
Joubert Park-Thurs. SWAZI Music
Radio 1400 & shortwave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Girona-Mon. 9:45 p.m.

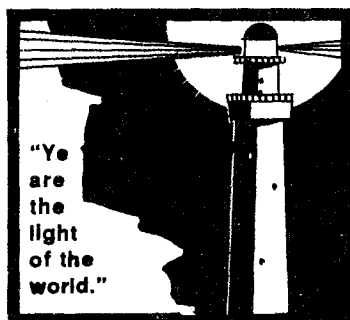
TONGA
Nuku' Alofa-Mon. 10:15 a.m.

URUGUAY (Spanish)
Montevideo Radio El Espectador 810 9:15 a.m.

VIRGIN ISLANDS
St. Croix WSTX 970 9:00 a.m.

SHORTWAVE BROADCASTS

(Beamed to Africa, Europe, U.S.)
Eastern U.S. (Sat.) WRNO 15.20 12:45 p.m.



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GEORGIA Atlanta	WATL		MISSOURI Springfield	KOLR
ILLINOIS Champaign- Springfield	WBHW		NEW MEXICO Roswell	KSWs
IOWA Cedar Rapids Mt. Vernon- Lisbon (every weekday)	KTS-13 WMVL Cable	7:00 a.m.	NORTH CAROLINA Hickory	WHKY
MICHIGAN Ann Arbor-Sun.	WIHT-31	12:00 noon	OHIO Dayton	WHIO
			TEXAS Lubbock	KCBD
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It is generally conceded by Bible scholars that the last letter written by Paul was the second epistle to Timothy. His letters to the Ephesians, Philippians, Colossians, Philemon, Hebrews, I and II Timothy, and Titus, are believed to have been written from 61 A.D. to 65 A.D., also from Rome. We conclude that once Paul arrived in that city, he remained a prisoner there until his death. His words to Timothy are plain: "I am now ready to be offered, and the time of my departure is at hand."—II Tim. 4:16

Paul's final words to Timothy are truly inspiring and strengthening to our faith: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—II Tim. 4:7,8 □



Weekly Prayer Meeting Texts

MARCH 3—"Whatsoever things are just, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 324)

MARCH 10—"Exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin."—Hebrews 3:13 (Z. '03-54 Hymn 254)

MARCH 17—"Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."—Matthew 25:28,29 (Z.'01-59 Hymn 201)

MARCH 24—"I will never leave thee, nor forsake thee."—Hebrews 13:5 (Z. '03-41 Hymn 293)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:12 (Z. '03-91 Hymn 210)

Christian Life and Doctrine

Precious Doctrines of the Truth

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

because I will publish the name of the LORD:

ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

—Deuteronomy 32:2-4

THE words of our text are part of a song by Moses. Since Moses was one of God's holy prophets, and a type of Christ, we unquestioningly accept what he says as coming from the LORD. When he speaks of 'my doctrine', and 'my speech', we properly think of these as being the LORD's doctrines and the LORD's Word. The word doctrine simply means 'teaching', and it is by publishing the teachings which reach us through the LORD's Word that we ascribe greatness unto our God. It is through these doctrines that we recognize that our God is the Rock, the great foundation upon which our hopes are built. It is through the doctrines that we recognize that all God's ways are judgment, and that he is a God of truth and without iniquity—that he is just and right.

The doctrines of the LORD as set forth through the Old and New Testaments are likened by Moses to rain or dew, to the small rain upon the tender herb, and as the showers upon the grass. The tender herb and the grass would soon wither and die without the rain and dew; just so, we need the refreshing waters of truth in order to maintain a healthy spiritual life. Without the waters of truth we, too, would soon wither and die as new creatures in Christ Jesus.

We often refer to the doctrines of the Bible as the divine plan of the ages. In the New Testament the combined doctrines are styled the Gospel. Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16) In Romans 1:1-3 Paul speaks of "the Gospel of God, (which he had promised afore by his prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

The word Gospel means 'good tidings'. This was the good news proclaimed by the shepherds on the night Jesus was born, when the angel said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10,11) Here the good news is clearly indicated to be the fact that God had sent a Savior into the world, one who would save the people from their sins, and consequently from death.

First to Abraham

But this was not the first time that the Gospel was preached. Moses records a promise which God made to Abraham—a promise that through his seed "shall all families of the earth be blessed." (Gen. 12:3) The Apostle Paul refers to God's promise to Abraham as the Gospel. He wrote, "God . . . preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Then Paul identifies the promised seed: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."—Gal.3:16

How refreshing this promise must have been to Abraham! As Moses said, it was like rain upon the tender herb, and as the showers upon the grass, and this good news is still refreshing the LORD's people today. What an all-comprehensive Gospel it is! To Abraham, God promised to bless all the families of the earth, and thousands of years later when Jesus was born, the angel of the LORD referred to the event as good news to all people. During that entire span of time,

God's design on behalf of his human creation had not narrowed. And today it is our privilege as well to proclaim this same universal Gospel as widely as possible.

The Prophetic Testimony

The promise to Abraham was that all families of the earth would be blessed. The question naturally arises as to the nature of this promised blessing. When Paul wrote of the Gospel of God, he explained that it was the Gospel which God had promised by his "prophets in the Holy Scriptures." (Rom. 1:2) What do the prophets say concerning blessings which are yet to reach all families of the earth? Let us examine, in part, what the Prophet Isaiah has written.

Isaiah 2:2-4 reads, "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Here, as is usually the case throughout the Scriptures, a mountain is used to symbolize a kingdom. Isaiah informs us that the mountain of the LORD's house shall be established in the top of the mountains. This means that the LORD's kingdom will occupy a commanding position over the affairs of all nations. What a refreshing blessing this will be! Isaiah explains that under this arrangement the people will learn the LORD's ways, which will be the paths of peace and righteousness. The LORD will then judge among the people, and any nations which resist his sovereign power will be rebuked. Mankind will no longer use the resources of the earth to make war, for nation shall not lift up sword against nation, neither shall they learn war any more.

The Birth of Christ Foretold

Isaiah also wrote concerning the birth of Jesus: "Unto us a child is born, and unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice, and with righteousness, from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7, R.S.V.

How invigorating this promise must have been to the natural descendants of Abraham! Here was a further assurance that the promised 'seed', the Messiah, would come and establish his ruler-

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ship over the earth, bringing justice and peace to the people. How much more exhilarating it is for us who know that Jesus, through the merit of his redeeming blood, will establish peace between God and man, and that this will be followed by peace among men! How precious is this doctrine of the ransom and the assurance of the kingdom blessings which it guarantees to all families of the earth.

People Enlightened

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) No longer will the people be held in bondage to heathen gods, nor to a torment deity. Instead, they will become acquainted with Jehovah, the true and living God, the God of infinite wisdom, exact justice, unbounding love, and unlimited power. What a blessing this will be to all the families of the earth. And to know about it in advance as we do, is indeed refreshing to the soul!

Isaiah forecasts further blessings of the LORD's mountain, the messianic kingdom, saying, "In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

What joyful blessings are here described as reaching the people through the administration of Messiah's kingdom! Much symbolic language is used, of course, but how full of meaning it is! There will be a feast for the people, a feast of wine on the lees, well refined. The veil of superstition and misunderstanding will be removed from the people, for then they will know the LORD, and his

glory will fill the earth.

Death is man's greatest enemy; but we are assured that in Christ's kingdom, death will be swallowed up in victory. This itself will wipe away most of the tears of the people, for the destruction of death will be so complete that it will involve the restoration to life of all who have died. These, we are told, will return "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

And when the people receive these promised bounties in fulfillment of God's promise to bless all families of the earth, they will heartily respond. "Lo, this is our God: we have waited for him, and he will save us:... We will be glad and rejoice in his salvation." Yes, those who have known about God's promise of kingdom blessings have waited long to see their fulfillment. In due time the waiting will be over, the blessings will be here, and all the peoples of earth will have an opportunity to enjoy them. What a refreshing doctrine this is! May we be more and more inspired by it, and give all diligence to make it known to all who will hear.

Jesus' Testimony

Jesus came as the seed of promise, to be the Messiah, and king of Israel and of the world. It is interesting to note the manner in which his doctrines harmonize in every respect with those of the Old Testament. This is not surprising, for, as he explained, his words were those of the Father. He did not proclaim his own doctrines, but, rather, the doctrines of the great Author of the divine plan. He was 'the greater than Moses', and his teachings confirmed those of the great Lawgiver of Israel as well as those of all God's holy prophets since the world began.

With this thought in mind it is interesting to examine the conversation between Jesus and the young man who came to him asking what good thing he could do to inherit eternal life. (Matt. 19:16-28) Jesus replied to this young man, saying, "If thou wilt enter into life, keep the commandments." (vs.17) This was a logical reply to the man's request, for, after all, it had been promised that those

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who could keep God's Law as represented in the Ten Commandments, would gain life.—Rom. 10:5; 7:10

The young man replied to Jesus: "All these have I kept from my youth up: what lack I yet?" Let us assume that this young man had made an earnest and sincere effort to keep God's commandments, but had found, as Paul testified, that that which was designed to give life was not doing so. Instead, just like everyone else, this man realized that he was aging, and that if this continued, sooner or later he would die. Perhaps he remembered the promise that death would be swallowed up in victory, but from his own experience he was being swallowed up by death; so he asked, "What lack I yet?" What else must I do to preserve my life?

One Thing Lacking

Jesus' reply to him was, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21) We read that "when the young man heard that saying, he went away sorrowful: for he had great possessions." (vs. 22) Jesus had asked for sacrifice—the sacrifice of all that the young man possessed—and it was more than he was willing to give.

There was another aspect to the Master's reply which might have affected the young man's attitude toward it. Jesus told him that if he would make this great sacrifice he would have treasure in

heaven. This was something new to the young Jew. The prophets of Israel had not promised a heavenly reward in return for faithfulness in keeping the Law. Actually, this young man had asked what he could do to assure himself of continuing life on earth. But when he received Jesus' final reply, it called for the sacrifice of all he had of earthly goods, with a promise of a reward described as 'treasure in heaven'.

Jesus' disciples had been listening to this conversation, and he turned to them and said, "A rich man shall hardly enter into the kingdom of heaven." They were perplexed by these words and asked him, "Who then can be saved?" Jesus answered, "With men this is impossible; but with God all things are possible." This was a reply, but not an explanation. So Peter, turning to Jesus, inquired, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"—vss. 23-27

The reason for this question is obvious. In becoming the followers of Jesus the disciples had forsaken all, just as he asked the rich young man to do. They believed Jesus was the promised Messiah, and that if they were faithful to him they would have a share in his messianic kingdom. Starting at Jerusalem, they believed that this kingdom ultimately would extend its sphere of influence over the entire earth. But now Jesus seemed to be saying something different to them; instead of having a share in an earthly kingdom, they would have treasures in heaven. What did he mean?

The Regeneration

Up to this time Jesus' disciples had been given no special reason to expect a heavenly hope; now they wanted to make sure just what discipleship would lead to. Jesus' reply to Peter's question is enlightening: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—vs. 28

The regeneration here referred to by Jesus is the restoration of the human race to life on the earth. The race, originally generated by

Adam, will be regenerated by Jesus, the second, or "last Adam." (I Cor. 15:45) This restoration of Adam's race to life on earth is described by the Apostle Peter as restitution, and the period in which it will be accomplished as "the times of restitution of all things." (Acts 3:19-21) Peter explained that this work of restitution had been foretold by God's holy prophets, and we have already quoted some of the forecasts concerning it which were made by the Prophet Isaiah.

By referring to the regeneration in his reply to Peter, Jesus would be assuring his disciples that he was not overlooking the great objective of the divine plan as foretold by the prophets. This was the great work to be accomplished by the exercise of messianic kingdom authority and power throughout the earth. It was to be in the regeneration that he would sit upon the throne of his glory. When he did, then those who had faithfully followed him, laying down their all in sacrifice, even unto death, would share his glory; and part of that glory would be the position of judges which would be given them—sitting upon thrones, judging the twelve tribes of Israel.

Joint-heirs with Christ

Here was a further unfolding of the Gospel of the kingdom, a further disclosure of the precious doctrines of God's plan which Moses said would fall like rain upon the grass. The disciples had some idea that they would be associated with Jesus in his kingdom, but it is doubtful if they then understood that through the kingdom a worldwide work of regeneration, or restitution, would be accomplished. Nor did they realize that they would be judges as well as kings in Messiah's kingdom.

After the pouring out of the Holy Spirit at Pentecost the apostles understood this point clearly. The Apostle Paul, for example, after identifying Jesus as the promised seed of Abraham through whom all families of the earth would be blessed, further explained, "As many of you as have been baptized into Christ have put on Christ," and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27,29

To be baptized into Christ means to be immersed into the doing of his will—and the will of the LORD for Jesus' disciples is that they suffer and die with him. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) It is this that is involved in following in Jesus' footsteps. Those who thus dedicate themselves fully to the doing of the LORD's will, and who are faithful even unto death, as Paul explains, will be part of the seed of Abraham—that messianic seed through whom all families of the earth will be blessed.

The Apostle Paul again wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16,17) To be glorified with Christ is to be highly exalted in the resurrection—to live and reign with him. Those who attain this high position are described in Revelation 20:4,6 as coming forth in the first resurrection to live and reign with Christ a thousand years.

A Heavenly Reward

These will indeed have treasure in heaven, just as Jesus explained to the rich young ruler. The Apostle Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3,4) Again in Hebrews 3:1 we read, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

It is clear from the Scriptures that there is a heavenly salvation for the faithful followers of the Master. Their future treasures will not be on earth, but in heaven. Sincerity and zeal are required on the part of the consecrated followers of the Master in order to lay up these treasures in heaven. The spirit of sacrifice must also be manifested; a willingness to give up all that we have, take up our cross and follow the Master. To these Jesus made the promise, "Be

thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) And once more, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev.3:21

It is not merely a matter of having a home in heaven. Jesus' faithful followers are called and are being prepared to reign with him, for the destruction of sin and death in the earth. That future age of blessing will also be a time of probation for mankind, termed in the Bible "the Day of Judgment." It will be then that the overcoming saints will sit on thrones, judging the twelve tribes of Israel. It will be then that they will sit on the throne of glory with Jesus and share with him in judging the people of all nations.—Matt. 25:31,32

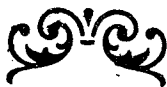
The worthy and unworthy in that future Day of Judgment are referred to symbolically as 'sheep and goats'. To the sheep, those found worthy to be on the right-hand of the Father's favor, it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the kingdom that was given to our first parents when God commanded them to multiply and fill the earth, and have dominion over it. (Gen. 1:27,28) It is an earthly dominion, and those who enjoy it forever will be the restored human race—all families of the earth. God promised to bless these through the seed of Abraham, which seed will be Jesus and his overcoming church—those who have been baptized into his death and, in the resurrection, are glorified together with him.

Two Salvations

So, among the galaxy of precious doctrines which the LORD sets forth in his Word, we find that there *are* two salvations. There is the heavenly salvation of those who will live and reign *over* the earth with Christ; and there is the earthly salvation of all who, during the thousand years of coming judgment, will prove themselves worthy of everlasting life *on* earth. A knowledge of what constitutes these two salvations greatly increases our appreciation of the glorious harmony of the Scriptures. It is this and other precious doctrines of the Word, which drop as the rain and distill as the dew, as the small

rain upon the tender herb, and as the showers upon the grass!

Moses, in the words of his song, added, "I will publish the name of the LORD: ascribe ye greatness unto our God." The precious teachings of God's Word have not been revealed to us to be held merely for our own refreshment and joy. As we continue to publish them far and wide as we have, and can make, opportunities, thus showing forth the greatness of our God, they will continue to increase their refreshing power in our own lives. For how great is the privilege which has been given to us to declare of God, through the doctrines of the truth, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he!"—Deut. 32:2,4 □



Loyalty

The Christian is called to, and is being tested and prepared for, the divine nature and for joint-heirship with Christ Jesus in his millennial kingdom. But God will not exalt to such a glorious position in the universe any who do not now demonstrate that they have a fighting spirit of loyalty to him and to the things that belong to him. It is through the truth that we know God, and know his will concerning us. Aside from the works of nature with which we are surrounded, the truth of the divine plan, and his providential leadings through that plan, are all that we know of God while this side of the veil. Hence, our manifestation of loyalty to his truth is the only manner in which we can now show our loyalty to God.

Voices from the Past

Discourse by Brother Jens Copeland, Chicago, IL

Our All-inspiring Aspiration

*"Whosoever will be chief among you,
let him be your servant."*

—Matthew 20:27

PROPER aspirations are beneficial both to the aspirant himself, and to those with whom he comes in contact. Jesus had a proper aspiration, as stated in Hebrews 12:2: "Who for the joy that was set before him endured the cross, despising the shame."

His aspiration was to redeem and restore man to his original perfect condition. This was one of the joys set before him. We cannot aspire to redeem man because that magnificent purpose has been completely achieved by our Lord Jesus; but it is proper for us to aspire to be Jesus' assistants in the great work of restoring mankind. It is the *all-inspiring aspiration* of our lives! All else we could aspire to might be selfish unless it would ultimately lead to the one great event of blessing all men with everlasting life and health and oneness with God.

God is love, the highest form of unselfishness—God loves to do good to others. His loving-kindness expressed to his intelligent creatures brings him no other reward than the joy of having blessed someone else. (Rev. 4:11) In Genesis 1:26 we read: "Let us make man in our image, after our likeness," etc. It seems evident that God and the **Logos** [our Lord Jesus in his pre-human condition] discussed the possibilities of this earthly creature—man and his offspring, filling the earth—which, aside from the heavenly realm, was an additional area of the great universe where God's blessings, his goodness, could be expressed.

The Logos was fully in harmony with this. It is said of him that he was daily the Father's delight. (Prov. 8:30) Other spirit beings also were happy to witness the creation of earth, the Garden of Eden, and finally, the creation of man. We read in Job 38:7, that "the morning stars sang together, and all the sons of God [other angels] shouted for joy." All the knowledge we have of God proclaims his unselfishness!

During his three and a half years' of ministry Jesus said, "The Son of man came not to be ministered unto, but to minister." (Matt. 20:28) The purpose of his life was to give, not to receive. When the complete plan of redemption and restoration was explained by God to the Logos, maybe the Father asked, "Who shall we send to do this great work?" I seem to hear the Logos answer: "Here am I, send me." It must have brought great joy to the Father to see manifested in his only begotten Son the same unselfish spirit. As followers of Jesus, we should have the same spirit, the same aspiration: namely, the blessing of all mankind.

Someone will ask, perhaps, "Is it not proper for us to aspire to be like God, to have the divine nature, as Peter says in II Peter 1:4, "Unto us are given exceeding great and precious promises: that by these ye might be partakers of the divine nature"? Surely it is proper but this is not the chief, the *all-inspiring aspiration* of our lives. Our real aspiration is the restoration of man, and to make the whole earth a paradise. We aspire to the divine nature because it is only as divine beings that we can be the bride of Christ, and it is only as the bride of Christ that we can, together with him, say: "Come, . . . whosoever will, let him take the water of life freely." (Rev. 22:17) Then all will know the character of our great God, which will result in their giving glory and honor to his holy name. (Rev. 5:13) Aspiring to the divine nature is only a means to an end—the blessing of all mankind, and the bringing of glory and honor to our Heavenly Father. If these are not our real objectives, then there may be some selfish-

ness present.

Our text implies that some may aspire to be chief in the church. But Paul says in I Corinthians 12:18, God "hath set the members in the body, as it hath pleased him." And Jesus said, "One is your Master [chief], even Christ, and all ye are brethren." (Matt. 23:8) The various members in the body of Christ have different services to perform, and Paul points this out, using the natural body as an example.

If anyone wants to be chief, it should be because he is humble enough to be the servant of all. Each one should be willing to serve where his natural abilities can be best used. Our attitude should be to serve the church, and to allow the LORD to choose how we will serve. If we see someone doing with his might what his hands find to do, we can be sure that brother will have the LORD's approval; and often the LORD rewards such a person with some special service among the brethren. Let us be content with what the LORD's providences open up for us. Let us not be self-seeking. Jesus said, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14

The matter, as stated in our text, seems to indicate that there will be some in each congregation who, of necessity, will be recognized as overseers. There are various kinds of service to be rendered in the ecclesia, and it is necessary to have an elder or elders for the orderly accomplishment of such services.

God arranged for this. He made Jesus a chief. He passed by Lucifer, who was self-seeking, and instead chose Jesus, who was willing to humble himself. His reward was to be made like God, given the divine nature, exalted to the highest place in the universe, next to the Father in power and glory!

During this Gospel Age, the Father is seeking those who will have the same spirit of humility, the same spirit of service as that possessed by Jesus. He was the servant of all. He came not to be ministered unto, but rather, to minister to all the others. This is

the way it is in each congregation of the LORD's people, be it large or small. Each one in the church considers it his chief honor to be the servant of the other members.

Dear brethren, our chief aspiration is indeed to be faithful in order that we may be privileged to bless all the families of the earth during Christ's thousand-year kingdom upon this earth. Let us start now to bless them with what knowledge we have! Let us do as the hymn reminds us: "Tell it out! Tell it out among the nations!" ☐



"As the Heavens Are Higher than the Earth"

IT IS when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness, and with a favorable opportunity for reformation. When we come to see that the elections of the Jewish Age and also of this Gospel Age are but means to that grand end of blessing the world, then we begin to discern how much higher are God's ways above man's ways, and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world.

And, proportionately, as we look upon this glorious picture we are strengthened in the inner man by his might, and lifted out of our narrowness and selfishness. We are more and more constituted images of God's dear Son, and thus also images of the Heavenly Father.

Oh, then, that we might each and all be of those who are known of the Lord as the "very elect"—of those whom he will use in the present time in connection with his present work of electing the little flock, and who will be used by-and-by in his great work of blessing all the families of the earth. What trials and difficulties we might well endure with such a prospect! ☐

WOULD YOU LIKE TO USE THIS AD IN YOUR LOCAL NEWSPAPER?

HERE is a suggestion for a small advertisement which you may wish to insert in your local newspaper, designed for 2 1/4 by 4 inches.

Our video tape service is a very popular one. Many people indicate an interest in watching tapes on Biblical subjects. The promise of everlasting life and the scriptures which teach that it is not only a possibility but will be an actual experience, contain a message we are anxious to share with our neighbors. And here is a new method of doing so!

FINANCIAL HELP:

If your class thinks it would like to try this form of witnessing, obtain an estimate for this size ad from the newspaper you would like to use. If it involves an amount which is too high for your class to handle, the Dawn would be glad to share in the expenses to enable you or your class to witness in this way.

WRITE TO:

Dawn Publications
199 Railroad Avenue
East Rutherford, NJ 07073

"World Without Death"

*Perplexing
questions
about life
and death are
considered . . .*



Video cassette containing a 45-minute program recorded on 1/2-inch video tape. **\$6.00**

Free catalog available upon request.

DAWN VIDEO CASSETTE SERVICE
P.O. BOX 4355 • North Hollywood, CA 91607

Please send me THE BIBLE ANSWERS
video cassette, "World without Death,"
for \$6.00 ☐ BETA ☐ VHS ☐

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Science and the Resurrection

THE Bible teaches the resurrection of the dead. What does science teach with respect to the resurrection of the dead? Science is based upon the observations and knowledge of man. The general resurrection of the dead, as promised in the Bible, has not yet come, therefore science has no entry in its book of facts on the resurrection of man.

The criterion in science is "reproducibility of results." This means that under a given set of conditions, or causes, a certain specific effect will result, and, within certain limits of error, be reproducible. To date, there has been no large scale reproducibility in the resurrection. The resurrection of Jesus to a higher than human nature—the divine—was a singular event. The awakening of Lazarus and others, as recorded in the Scriptures, were singular events. At the time of the general resurrection this miracle will be seen by the scientists as a reproducible event, and they will accept it with joy.

The Bible's promises of a resurrection of the dead in the earthly kingdom of Christ implies a restoration in the flesh here on earth. To many this may appear utterly impossible. But this is only because mortal man has not been able to restore the dead to life. To restore the once 'sleeping' entity does not require the restoration of the broken bones and disintegrated flesh, nor the utilization of the same molecules. Furthermore, it would not require the reversal of the death process. The restoration of life to its former state of maturity and degree of perfection requires merely the restoration of the former state or distribution of energy. Through the power of the Creator, Jesus and his apostles had the power to reactivate the dormant form of life energy in those whom they restored to life.

This requires a "know how," but is no more impossible physically than the present day transition of matter into energy,

or the reversal of radiant energy into matter. Is it unreasonable, and unscientific, to believe that He who knew how and when to give life, and how and when to take it, does not know how and when to restore it?

The resurrection of Jesus, and his exaltation to the divine nature, is possibly the most difficult fact set forth in the Scriptures to rationalize with man's studies in the physical and biological sciences. And this same glorious miracle is promised to the faithful followers of Jesus. The exaltation of a former life and personality on earth from the state of death into a spirit being to dwell with the Lord, and to assist with the establishment of his kingdom on earth, is something beyond the scope of human sciences to measure or to predict.

It does not necessarily follow that this transition is beyond the comprehension of human faith. Jesus' resurrection was accomplished by the power of the Creator, and it is through Jesus that his followers are awakened and exalted to be with him. Surely the resurrection of Jesus is sufficient evidence of what can be accomplished by the power of God.

To resurrect the dead is not a physical impossibility. Water of its own and natural accord flows downhill. It can be made to flow uphill by some external agency. Heat energy of its own accord always flows down the "temperature hill." It can be made to flow up the temperature scale by an external agency. Here the natural processes can and have been reversed by man. Man of his own accord goes down the hill into death. He, too, can be resurrected by an external agency without the violation of physical law.

In the case of the resurrection, however, man is unable to provide the external agency that is required to accomplish it. But He who created life is abundantly able to do this, and in His Word, He has promised to do so. When Einstein is awakened from the sleep of death, he will be glad to acknowledge that the Creator's knowledge of science is quite superior to his!

Encouraging Letters

UNDERSTANDS MORE FULLY

Dear Sirs: The Dawn has meant much to me in helping me understand more fully God's plan for man, as well as explaining and answering the many questions I have had in harmonizing the Scriptures, one with the other. What your studies, and those of Pastor Russell, have done for me cannot be measured in terms of satisfaction in seeing the Truth explained as I believe God intended. May God bless you all as you continue to uphold the truth of Jehovah's Word. Sincerely.—AL

APPRECIATES LITERATURE

Dear Sirs: Please send me your literature that I heard about on today's program, and also the lessons for the three previous Sundays, which I am very interested in, or any other literature that will help me. I am not pleased with the politics in the churches here, and on television. I appreciate whatever you can help me with. Thank you so very much.—LA

FINDS BROADCAST EXCEPTIONAL

Sir: On my small transistor radio I came across an exceptional religious broadcast which I now periodically listen to. After thirty minutes, the speaker offered books in which I became interested. In this connection it is with great pleasure and honor that I request the "Plan" book and "Creation" book, which you have written to magnify and glorify the ever-living God. I pray for the success of your mission in the service of God. Respectfully yours.

—PHILIPPINES

"HOPE" EXPLAINS SO WELL

Dawn Publications: Greetings! Would you please send me twenty-five copies of your very truthful and revealing booklet, "Hope." I think it is one of the best booklets ever written about death's prisoners. It tenderly explains so well one of life's hardest scenes. Thanking you for past favors.—KY

DESIRES BETTER UNDERSTANDING

Dear Frank and Ernest: I thank God for your lives, and all those who are helping to make your programme a success. I believe God will give you the needed help, both in strength and in spirit, to carry on reaching the whole world with the message which is the truth. I must admit that the Scriptures and, for that matter, the Bible and the work of science, has been one of the arenas which has brought confusion and misunderstanding.

I was therefore very glad when I learned from your programme that such matters that are difficult to understand are being treated by men of God led by the Spirit to be honest with themselves, despite the complex nature of the creation as taught in the Bible, which is contradictory to the evolution theory, which the scientists try to prove. I am therefore happy that you are always ready to assist in explaining and proving, and even making it so simple and understandable to the human mind. That is wonderful!

I was privileged to listen to the talk today, and was greatly moved. Greater was my joy also when you announced that you give further help to interested people to understand, and have answers to some of the most common questions ever being asked. I therefore humbly ask you to mail me the book on "Creation," and other materials that will help me to study the Bible with better understanding. I believe a lot more people are benefitting from the programme and pray that God help to sustain it so that many, many more will, through it, know the truth and come to understand the work of God and his nature. God bless you.—GREAT BRITAIN (RADIO CAROLINE)

IMPRESSED BY "HOPE"

Dear Sir: I was reading a booklet entitled "Hope," compliments of a local funeral home. I was impressed with its contents. I would very much like to read your booklet, "God and Reason," advertised on the last page of the book. Please send me a free copy. Thanks and may God bless you.—NY

**FINDS "DAWN"
IN DOCTOR'S OFFICE**

Dear Sirs: Yesterday, while waiting in my doctor's office for him to see me, I read my first copy of The Dawn. I enjoyed it so much I want to know how I can get one sent to where I live each month. Please let me know, and please let me know about

other booklets or tracts that you have. Thank you.—NJ

**DESIRES BOOKLET
FOR BEREAVED**

The Dawn: We recently lost a son and a grandson in death. My daughter found this booklet in some of her belongings. It is called "Hope." Is it possible you are still publishing this book-

**"Frank and
Ernest"**

*Listen to these
interesting topics
discussed Sundays
on*

**WGGM-1410
7:45 a.m.**

MARCH:

**6-Times of the Gentiles
13-Christ, the Foundation
20-The Manner of Christ's
Coming
27-What is Death?**

**SEND FOR the free booklet
offered after each broadcast:
"Frank and Ernest"
Box 60, Dept. N
New York, NY 10116**

**FOR YOUR
NEWSPAPER**

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for three and one-half inches in one column.

MARCH SPECIAL

On Sunday, March 20th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

The Dawn
East Rutherford, NJ 07073

let? If so, could we possibly get a few more—we have so many here that have lost their children in death. On the back of the booklet is the title of a book, "God and Reason." I would like to have a couple of copies of that. Thank you so much, and God bless you.—MO

MAGAZINE BRINGS HOPE FOR THE FUTURE

Hello! I am a Dawn magazine subscriber and wish to notify you that my address has changed. May I take this opportunity to say how much I enjoy your magazine and look forward to its arrival each month. I am so grateful to be learning the wonderful truths of the Bible—it is indeed God's Word, and wonderfully relevant for this late twentieth century. I look forward to the kingdom of God coming on earth, and our wicked, corrupt, polluted arrangement being destroyed. Your magazine certainly does bring hope for the future as well as joy for today. Keep up the good work! I look forward to The Dawn arriving on the door-

mat of my new home each month. God bless you all. Yours sincerely.—ENGLAND

SO MANY GOOD ARTICLES

Dawn Publications: Please send the monthly publication of The Dawn to the names enclosed. I would appreciate it if you can backtrack to the January edition, if possible. There are so many good articles in that issue. I am very pleased with this magazine, and praise the LORD for allowing me to come in contact with your great work in publishing the Truth. I am looking forward to the next edition, which will be my second. Again, thank you in the LORD's work.—CA

ANTICIPATES PROGRAMS

Dear Friends: I have seen your Christian info-dramas a few times, and I do enjoy them. Would you please send me your booklet entitled, "Why God Permits Evil." I would also like to request the one entitled, "Spiritualism." I appreciate your efforts and look forward to more episodes of "The Bible Answers" on cable television. Thank you very much, and keep up the good work!—OH ☐

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

E. Bilcharz		E.K. Penrose	
Louisville, AL	March 20	Louisville, AL	February 28
Columbus, GA	(evening) 20	St. Petersburg, FL	March 2
Indianapolis, IN	22	Warm Mineral Springs, FL	3
LaSalle, IL	23	Orlando, FL	5-7
Gary, IN	24	Macon, GA	9
W. Bilcharz		Evans, GA	10
Orlando, FL	March 5-7	Bath, NC	13
G.M. Jeuck		West Newton, PA	16
Orlando, FL	March 5-7	Detroit, MI	26,27
Detroit, MI	26,27	L.B. Post	
N. Kasperowicz		Orlando, FL	March 5-7
Allentown, PA	March 20	Albuquerque, NM	18-20
E. Lamel		J.H. Snyder	
San Luis Obispo, CA	March 13	Orlando, FL	March 5-7
T. Passios		J. Tate	
Chatham, Ont.	March 20	Middletown, NY	March 20



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God's ways are equal: storm or calm,
 Seasons of peril and of rest,
 The hurtling dart, the healing balm,
 Are all appointed as is best.
 In judgments oft misunderstood,
 In ways mysterious and obscure,
 He brings from evil, lasting good,
 And makes the final gladness sure.
 While justice takes its course with strength,
 Love bids our faith and hope increase;
 He'll give the chastened world at length
 His afterward of peace.

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.

- Sister Isabel Leech, Pottstown, PA—November 12. Age, 91.
Sister Carolyn M. Neville, Sacramento, CA—December 16. Age, 72.
Brother Anthony Franco, Groton, CT—December 20. Age, 55.
Sister Elfriede (Elly) M. Haldenwang, Phoenix, AZ—December 21. Age, 86.
Brother Thomas H. Brooks, Orlando, FL—December 24. Age, 89.
Sister Hazel Buckley, Jackson, MI—December 28. Age, 84.
Sister Helen Bushman, St. Petersburg, FL—December 29. Age, 71.
Sister Ruth Brown, Los Angeles, CA—January 4. Age, 65.
Brother William J. Siekman, Batavia, IL—January 20. Age, 86.
Brother Robert Alexander, Worthington, OH—January 21. Age, 57.
Sister Jessie Nadal, Aldersbrook, England—January 17. Age, 93.

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

FLORIDA CONVENTION, March 5, 6, 7—H/J Plaza Inn, 603 Lee Road, Orlando, FL 32810 Contact: Stephen Jeuck, 471 Kentia Rd., Casselberry, FL 32707 for information. Phone: (305) 834-7592 **Room reservations must be turned in by February 15 in order to guarantee special group rates. Address all requests for reservations to H/J Plaza Inn. PLEASE NOTE NEW LOCATION.**

CINCINNATI, OH, March 13—At the Harp's Home, 2609 Mer-

rittview Lane.
Phone: (513) 825-4112

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS CONVENTION, March 14, 15, Holiday Inn, 1600 E. Beach Blvd., Gulfport, MS. For more information, contact Mrs. W.C. Buel, 214 Magnolia, Pass Christian, MS 39571
Phone: (601) 452-4351

ALBUQUERQUE, NM Pre-Memorial Convention, March 18-

20—For information, contact: Roberta H. Buss, P.O. Box 9172, Albuquerque 87119

DETROIT, MI, Pre-Memorial Convention, March 25-27—Macomb Community College, 14500 12 Mile Road, Warren. Contact: Walter Blicharz, Secy., 19146 Bedford Rd., Birmingham, MI 48009

FRESNO PRE-MEMORIAL CONVENTION, March 25-27—ECCO, Oakhurst, CA 93644. For reservations contact Mrs. Virginia Wilson, 2103 N. Price St., #112, Fresno 93703.

GARY AREA CONVENTION, April 3—Hobart YMCA, 601 West 40th Place, Hobart, IN. Contact: John Ulicni, 6703 Tyler Street, Merrillville, IN 46410 \Phone: (219) 769-5647

LOS ANGELES, CA, April 17—Burbank Masonic Auditorium, 248 E. Olive, Ave., Burbank. Contact: Michael Nekora, Secy., 1425 Lachman Lane, Pacific Palisades 90272
Phone: (213) 454-5248

NEW YORK, NY, April 10—Woman's Club of Rutherford, Montross and Fairview Avenues, Rutherford, NJ. For information, contact Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

MINNEAPOLIS, MN, April 16,17—Details will be in the April issue of The Dawn. For information, please contact Mr. Myron Berdahl, 5717 Nevada Ave. North, Crystal 55428

Phone: (612) 533-8275

BOISE, ID, April 22-24—Holiday Inn, I-84 and Vista Ave. For reserva-

tions contact: Mrs. Allan Allers, 2438 Bruins Circle 83704
Phone: (208) 375-6873

NEBRASKA BIBLE STUDENTS CONVENTION, April 22-24—Benson Park Pavillion, 7028 Military Ave., Omaha. For reservations contact Best Western Immanuel Plaza Motel by April 1 to obtain special rates, stating you are with Nebraska Bible Students: (800) 528-1234 or (402)571-6161. For information and help contact: Tom Gilbert: (402) 592-2317.

HARTFORD, CT. May 1—Sage Park Junior H.S., Sage Park Road, Windsor. Contact: Mrs. John Coccia, 10 Light Street, Enfield 06082

AGAWAM, MA, May 14,15—Ramada Inn, 161 Bridge St. at I-91, Warehouse Point, CT. Contact: Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016 (203) 623-6591

ASILOMAR CONVENTION, May 27-30—Asilomar Conference Grounds, Pacific Grove, CA. For information, contact: Mrs. Carol Blong, 713 Sycamore Ave., San Bruno, CA. Please note: *Registration cut-off date is April 25th.*

INTERNATIONAL CONVENTION, Dalfsen, Holland, July 9-15—DeBron Conference Center. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

Phone: (213) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, Chattanooga, Tennessee, July 23-28. Please note new location and new dates.

Price Change Notice

BEGINNING with January 1988, due to increased production costs it was necessary to raise the price by \$1.00 on all vinyl, soft-covered books. Therefore all books which are presently listed at:

\$1.00 are now \$2.00

\$2.00 books are now \$3.00

WITH THE EXCEPTION OF

"Studies in the Scriptures." When purchased by the set, the cost will be \$12.00. When purchased individually, the prices for The Divine Plan of the Ages, The Time is At Hand, and Thy Kingdom Come will be \$2.00 each; The Battle of Armageddon, The Atonement between God and Man, and The New Creation will be \$3.00 each.

These new prices *will not* be reflected on the front or back inside covers of this magazine until a new printing of Dawn covers next June. *Until then, this notice is intended to supersede the prices shown.*

• NEW OFFERINGS •

The **"Daily Heavenly Manna"** is now available in a hard cover edition, with a sewn spine. Price—\$3.00 each.

"Hymns of Dawn" are now available in vinyl, soft cover, with a sewn spine. Price—\$3.00 per book; hard cover, sewn spine. Price—\$4.00 each. Spiral bound—\$4.00 each.

"Bread from Heaven," a children's Manna, is obtainable for \$4.00, hardbound, sewn spine. Makes a lovely gift.