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Long-Heralded “Crisis” Arrives on Time

“The [everlasting] sun of righteousness shall rise, with healing in its wings.”—Malachi 4:2 RSV

WITH the passage of time the world becomes more painfully aware of the pressures wrought by a growing world population on diminishing world resources. As the resulting problems increase in intensity and diversity, it becomes ever more apparent that imperfect man is unable properly to manage his own existence, provide for his own well-being, direct the affairs of the world, or to control his own destiny. Indeed, he appears weak, helpless, and utterly perplexed in the face of the developing mighty forces that threaten to destroy the civilization he has labored for thousands of years to establish in the earth.

Most would heartily agree that war is irrational and a blight on humanity, yet wars have been fought by men to settle differences almost from the beginning of human existence. They cause indescribable suffering and heartbreak, impoverish nations, despoil the land, and create bitter and lasting hate between peoples and governments. Yet there has never been a period of any consequence in the history of mankind when the world has not been torn and divided by war. The peace of the world during this present century alone has been shattered by ruthless and devastating wars, including two so-called world wars. And the whole world is at this very hour suspended in a state of fear lest the most devastating of all wars should suddenly break out.

Also, all men everywhere deplore poverty and starvation; yet in this reputed day of science and progress, hundreds of millions of our fellow human beings the world over go to bed every night with virtually empty stomachs. George Borgstrom, a food production expert, says that one-half of the children alive today will never reach adulthood for want of proper nourishment. In undeveloped nations, multitudes will die without ever once having enjoyed what those living in affluent nations would consider to be just an ordinary good meal. The hunger that is habitual in the slum areas of Hong Kong, Bombay, and many other parts of the world is unbelievable and heartsickening. Meanwhile, millions more are added daily to the world's already hungry population.

Likewise, to give another example, the anguish and grief of drug addiction suffered by men and women, young and old, the world over, is universally bemoaned. But New York City alone has some 100,000 heroin addicts, each of whom must, somehow or other, get a minimum of \$40 a day to buy his required allotment of the drug.

U. S. News & World Report states that alcohol and marijuana are a spreading menace among teenagers, and that the rise in drinking and pot smoking is creating frightening problems for the nation's schools. Customs Commissioner Vernon Acree states that "narcotic substances are on the streets of virtually every city, town and village of the United States."

Yet, in spite of the expenditure of huge sums to reduce the use of drugs, discouragingly little progress is being made to bring it under control. As fast as one source of supply is reduced, another is quickly developed, and the misery and evil consequences of addiction continue unabated.

An "Unsurprising" Surprise

The energy crisis through which the eastern part of this nation has lately suffered presents another glaring example

of the ineptitude of imperfect human leadership. Aggravated by the extremely cold winter, the nation's long-heralded and well-publicized shortage of gas arrived, causing hundreds of thousands to be thrown out of work, while other thousands endured cold homes. The situation (and the exasperation of the general public) was reminiscent of the gasoline shortage of the winter of 1973.

For long years the national government and the leaders of our energy industries have all been aware of the energy problem looming ahead. In October, 1971, U. S. News & World Report presented details of an interview with Edward E. David, Jr., Science Adviser to then President Richard Nixon. The article was entitled, "Coming: Fuel Crisis." One of the vital points that Dr. David made at that time was that the demand for power in this country would double every 10 years, if continued at the then current rate of consumption. This, of course, clearly indicated the need for beginning construction of new sources of power at a rate that was not then envisioned, and pointed to an inevitable shortage not long hence.

"Cheap Energy Finished"

Also in 1971, Dr. John J. McKetta, Professor of Chemical Engineering at the University of Texas, had similarly called attention to the approaching energy crisis in the United States. He made it clear that cheap energy was about finished and that future production would involve huge expenditures for exploration and manufacture of energy from alternative sources of fuels.

"The days of abundant, cheap energy, regardless of form, are gone," McKetta stated. When asked why something had not been done before that time (1971), he replied, "Unfortunately, too many people, including some of our national politicians, simply refuse to recognize the plain, hard facts. They think someone will always come up with a magic solution and the problem will go away."

A 1972 issue of a publication of the Standard Oil Company of Indiana also called attention to the rapidly developing squeeze on oil. It stated, "Over the last ten years, Americans have increased their use of energy almost 50 per cent. During that decade, oil industry spokesmen repeatedly and increasingly pointed out that demand was rising faster than domestic supply and that **an energy crisis was inevitable** unless preventive steps were taken. . . . Now there is much public outcry about a developing energy shortage, **which should have been no surprise at all**. The nation has been consuming oil and gas for years at a faster rate than it has been finding new reserves, and energy demand is expected to nearly double in 15 years."

Cheap Energy Taken for Granted

In the same year (1972) the American Petroleum Institute also issued a statement calling attention to the urgency of the situation. Among other things it said, "Unlimited supplies of low-cost energy have been taken largely for granted in the United States. . . . Yet there is clear evidence that the United States is falling from a position of relative energy self-sufficiency into dependence on other countries to meet its requirements. . . . Continuance on the present course will lead to dependence on imports to meet more than half of the nation's daily oil needs within the next several years—mainly from Eastern Hemisphere sources, some of which pose problems of increased costs or possible supply interruptions.

"It is imperative that the United States adopt comprehensive and coherent national energy policies. Without adequate energy supplies within the United States, the nation will become increasingly vulnerable to foreign influence on its foreign and domestic policies and internal economic conditions." Unhappily, and foreseeably, this prediction shortly came to pass when, in October of 1973, the mid-eastern oil-producing nations placed an embargo on oil shipments to the United States.

“No Time to Waste”

In 1973 Exxon Corporation, largest of the international oil producers, commented on the inevitable diminution of the world's supply of oil. It stated, “It would . . . seem imprudent to plan the world's energy supplies on the assumption that it would be possible to accelerate discoveries of crude oil to parallel the rising consumption. . . . We need to face the fact that the world's conventional oil resources will not indefinitely support increases in production.”

To prepare for such a situation and for an orderly transition into a new energy era, Exxon said that “every consuming nation must . . . encourage energy conservation and speed the development of other conventional and nonconventional energy sources.”

Among other things, they specifically suggested that the United States should use more coal, speed up nuclear power plant construction, increase research on recovery of solar energy, advance commercial development of shale oil, and implement far-reaching conservation programs to tide us over until new sources of energy should be available to supply the growing needs of the nation. **“There is no time to waste** if the United States and other major energy-consuming countries are to adjust to the changed situation that lies ahead.”

Much as all would like it to do so, the problem just does not “go away.” Reporter Jack Anderson of the Washington Post recently wrote that the Energy Research and Development Administration has possession of documents which show that the United States, “already dangerously dependent on overseas oil, will be desperately short of petroleum in a few years.” Further, according to these papers, the total world reserves of 700 billion barrels will be exhausted by the end of the century. They state that U. S. dependence on oil imports is becoming untenable and that the nation's heavy reliance on oil and natural gas must be reduced. Meantime, it is generally agreed that it will require more time to develop new

energy sources than it will take to use up available domestic oil supplies. At the same time that foreign supplies have become less reliable, energy production from other domestic sources has increased but insignificantly.

“Shell Oil Says So!”

Yankee Magazine carried an article (February, 1977) headed, “When (not if) the World Runs Out of Oil.” The subheading continued: “You don’t have to take the word of energy expert Dr. Tom Eastler . . . that the world’s oil will be gone within 30 years. Shell Oil Company says so, too!”

Dr. Eastler handed the writer of the article, Steve Sherman, a short excerpt from a review of the oil situation that was published by the Shell Oil Company in Houston, Texas. It read, in italics: “This analysis would indicate that the petroleum age of the free world may be expected to continue at most for only about 30 more years.”

Writer Sherman says that Eastler pictures a bleak future “that nobody believes.” He quotes Dr. Eastler as saying, “In 30 years you will not be able to go down to your local gas station and buy a tankful of gasoline that is pumped out of a well somewhere. You will not be able to heat your house with an oil burner in 30 years and I suspect sooner than that. I know this is a . . . statement which nobody wants to believe.”

An Apocalyptic View?

Dr. Eastler foresees, at the least, a drastic change in the life-styles of Americans. He suggests, ominously, that this may come about in one of two ways: by directives from above imposing forced conservation, or by an agonizing revolution. He continues, “We don’t have the riots of Watts that we had a few years ago, but we’ll have them again and they’ll be centered around food and energy, particularly in the northern climates.”

Only last June the government of Poland attempted to raise food prices. This triggered worker riots by the already oppressed populace, and the militia had to be called out to

put down the trouble. The government hastily rescinded the price rises. Much the same thing happened in Egypt in January of this year. When the government of President Anwar Sadat imposed certain higher consumer prices, the people rioted, with 80 being killed and 800 hurt. Again, the price rises were revoked.

Sadat immediately initiated tough measures against strikes and demonstrations, providing for life sentences for violations. "Democracy too can have teeth and fangs," said Sadat. But, reports Newsweek Magazine (February 21, 1977), "Sadat isn't taking too many chances. Ever since the riots, three truckloads of riot police have stood discreetly in the shadows near his residence all night long." Those wretched companions, Hunger and Anarchy, are never far apart.

The Latest Hazard—LNG

In an attempt to relieve the domestic shortage of natural gas, a new hazard is on the way—the importation of liquified natural gas (LNG) in huge tankers presently under construction. It is proposed that these shall dock at terminals on Chesapeake Bay and the Savannah River, Georgia. "But what a risk we will be forced to take to feed our energy habit. Transporting LNG is an eerie business," reports the National Observer (February 19, 1977), "and the consequences of an accident are almost too terrible to think about."

LNG is presently brought into this country at Boston Harbor, and the respect accorded this dangerous substance may be seen in the elaborate precautions taken when a tanker filled with LNG arrives. It is given permission to enter the harbor on clear days only, and then under the strict guidance of the United States Coast Guard, escorted by tugs, and at a time when all other traffic in the harbor is brought to a virtual standstill.

A practical but costly example of the danger inherent in the handling of LNG was provided on October 20, 1944, when one of four tanks storing LNG at Cleveland, Ohio, broke open.

The LNG formed a vapor cloud that was touched off by a spark, sending flames a half mile into the sky. More than 30 were killed, 300 injured, and dozens of houses and factories were reduced to cinders.

“High Noon in Solar Showdown”

We hear much about alternative sources of energy to meet our domestic needs—vast coal deposits in the West; oil-bearing rock in Colorado, Utah, and Wyoming; nuclear, tidal, thermal, and wind energy. All have been hampered in greater or lesser degree by environmental or cost considerations, but more particularly by the inability or unwillingness of responsible leadership to agree on and establish an urgently needed national energy policy and program.

At present much research is going into tapping the energy which the sun so lavishly bestows upon this planet. The National Geographic News Service states, “In one second, the sun emits more energy than man has used in all the time since civilization began. All the homes on earth could be powered by the amount of light that falls on Los Angeles.”

The National Observer (March 27, 1976) featured an article that said, “It’s High Noon in Solar Showdown.” The writer stated, “The United States is embarking on what could be the nation’s major scientific effort of the 1980’s.” Its goal: to find ways to convert sunshine into energy to heat and cool homes, office buildings, and schools; water crops in desert areas; cook your food; and eventually provide perhaps 25 per cent of the nation’s electric power. He pointed out that nuclear energy is beset by problems, and oil, gas, and coal are exhaustible resources.

“The sun’s energy, however, seems beyond calculation,” he said. “Three days’ worth of the sun that shines on earth provides energy equal to the energy of all the world’s known oil, gas and coal reserves. Solar collectors occupying just a few thousand square miles could supply all of the nation’s

electric power, researchers say, and by the year 2020 sunshine could provide 25 per cent of these needs.”

Solar cells for converting sun heat to electricity and storing it are already available. Homes in many parts of the nation are at least partially heated by solar hot water systems. It is believed by some experts that general use of sun-fueled electricity is only a decade away. Photovoltaic cells that convert the sun’s rays into electricity have already worked efficiently on more than 600 manned and unmanned space flights. But this relatively new science has not yet developed to the point where it can relieve the growing gap between energy supply and energy demands.

“Distress of Nations, with Perplexity”

Mankind today is indeed plagued with many difficult and perplexing problems which cause much suffering, injustice, and unhappiness. As the problems multiply, the solutions become ever more elusive. The energy problem that is even now in our midst is just one more of these perplexing situations.

Speaking to his disciples of this very period of time in human history, Jesus said there would be “upon the earth distress of nations, with perplexity.” The New English Bible translates this passage, “On earth nations will stand helpless, not knowing which way to turn,” while James Moffatt says, “the nations will be in dismay, bewildered.” (Luke 21:25) How eloquently descriptive is this language of the present state of human affairs, as we watch feeble man’s faltering efforts to hold back the swelling tide of world events! The very confusion that is universally present in high places is evidence of our Lord’s presence, the approaching end of the age, and the coming establishment in the earth of Christ’s kingdom.—Matt. 24:3, 21

When Christ’s thousand-year kingdom is established in the earth there will be no energy problem. Much of the energy used today is produced at the expense of polluting the air, the seas, and the earth. The pollution resulting from nuclear

activities alone may well contaminate the earth for hundreds of years or longer. But in that glorious future day it shall no longer be said, "The earth lies polluted under its inhabitants." (Isa. 24:5 RSV) Whatever the source of energy in the kingdom, it will be clean, whether derived from the tides of the oceans, from the winds, from the rushing rivers, or directly from the sun.

The blowing of the winds upon the face of the earth, the ebb and flow of the tides of the oceans, and the tumbling mountain streams and the rivers are all the result of the alternate heating and cooling action of the sun and the gravitational attraction of the moon on the waters of the seas.

"Blessed Be the Lord God"

These are all clean sources of energy, and they will never fail. Speaking of the antitypical David, the Christ, the psalmist says, "His line shall endure for ever, his throne as long as the sun before me. Like the moon it shall be established for ever." (Ps. 89:36,37 RSV)

In another place the psalmist likens the endurance of the sun to the everlasting endurance of Christ. "His [Christ's] name shall endure for ever; His name shall be continued as long as the sun." (Ps. 72:17) We learn from Solomon that "the earth abideth for ever" (Eccl. 1:4), and from Peter that Christ's kingdom on earth will be an "everlasting kingdom."—II Pet. 1:11

Thus we learn that the loving Heavenly Father has not only planned an everlasting home on earth for the resurrected billions of mankind, but he has also arranged for a constant and endless source of pure energy to provide for man's everlasting comfort, occupation, and happiness.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

—Ps. 72:18,19 □

Bible Study

LESSON FOR APRIL 3

Jesus Offers Himself

MEMORY SELECTION: "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."—Mark 14:36

SELECTED SCRIPTURE: Mark 11:7-10; 14:32-36; 15:33-39

IN A series of brief but dramatic episodes, the Gospel of Mark presents Jesus' last week on earth. His few short years following his baptism in the river Jordan had been spent in service to his Heavenly Father, in teaching and by example. The time had come for the giving of his life for the people.

The first episode in our selected scriptural reading describes our Lord's triumphal entry into Jerusalem. This was the center of political and religious power in Roman-dominated Israel. And what a grand entry into the city it was! "Many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that

cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."—Mark 11:7-10

Having entered Jerusalem, Jesus proceeded to the temple—a decision that would cost him his life before the week ended, but a decision that he knew was the will of God. He knew his purpose in life was to be the antitypical Lamb that would take away the sin of the world; he was familiar also with the prophecies of the Old Testament writings concerning the necessary sacrifice for sin.

Jesus could, no doubt, quote those prophecies from memory, having spent his entire life becoming familiar with them. Preparing for his departure to Jerusalem, he perhaps read some of those prophecies; for

example, the one written by Zechariah which reads (Zech. 9:9): "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The second episode in our selected scriptural reading concerns the agonizing experience our Lord suffered in the garden of Gethsemane. Jesus, together with his apostles, "came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch."—Mark 14:32-34

It is difficult to imagine the tremendous burden that Jesus bore, alone, in that garden. He not only thought of the terrible cross, with all of its accompanying pain and distress, but he also was fearful that in some way, perhaps, he may have failed to carry out the will of God in connection with his life of sacrifice, or that he may not have kept the Law in every detail. He understood fully that

the slightest infraction in the covenant which he had made would mean the complete upsetting of the plan of God in connection with the redemption of the human race.

The final portion of this study concerns the final hour in our Lord's life. The cup of sorrow did not pass from him. He had been forsaken by those who were closest to him, betrayed by one of his own apostles, arrested, beaten; and now he hung with all his weight on that gruesome cross—the ultimate symbol of suffering.

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark 15:34) The crowds of people who were nearby misunderstood what he was saying and, instead, thought he was calling for Elijah, who they supposed had come to announce the messianic kingdom. And with that [vs. 37], "Jesus cried with a loud voice, and gave up the ghost. [breathed his last.]"—R.S.V.

The penalty for man's disobedience and the wages of sin was therefore paid by Jesus. It was a difficult way that he chose, but it was the one that had been marked out for him in God's Word. □

Jesus Lives

MEMORY SELECTION: "He is risen; He is not here: behold the place where they laid Him."—Mark 16:6

SELECTED SCRIPTURE: Mark 15:42—16:8

THE proclamation, "He is risen," marks that most momentous event—the resurrection of our Lord and Savior Jesus Christ, who became the first-fruits of those who sleep in death.

The importance of Jesus' resurrection is brought forcibly to our attention by the Apostle Paul, who wrote (I Cor. 15:16-18), "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The central theme of the Bible lies in the fact that our Lord was faithful in giving his life for the world of mankind, who are powerless to help themselves. The reality that he arose from death is a guarantee that the Heavenly Father has the power to accomplish such a stupendous task.

It is interesting to note the different ways in which the Gospel writers have recorded

the various circumstances surrounding this incident. Although specific occurrences have been emphasized by one, they have not been by others; however, the accounts complement each other in a remarkable way.

Matthew (28:1-6) gives the information concerning the great earthquake and the angel of the Lord who descended from heaven. We also learn that it was the angel who rolled away the great stone from in front of the entrance to the sepulchre and that it was this angel who proclaimed the message, "He is risen," to the two Marys.

Mark (16:1-8) identifies the women who came to anoint Jesus' body as Mary Magdalene, Mary the mother of James, and Salome. The stone had already been rolled away when they arrived, and they saw a young man clothed in long white garments sitting on the right side of the sepulchre. He is the one who said to the women, "He is risen."

Luke's record (24:1-12) indicates that there were two men in shining garments standing by the sepulchre and that they announced that our Lord Jesus had arisen from the dead. It was Mary Magdalene, Joanna, and Mary the mother of James, together with other women, who ran to tell the apostles of this event.

In John's Gospel (20:1-18) Mary Magdalene, having seen the stone removed from in front of the door to the sepulchre, ran to give the news to Peter and one of the other apostles. Later (vss. 11, 12), she stooped to look into the sepulchre and saw two angels dressed in white. One was sitting at the head, and the other at the feet where the body of Jesus had lain.

While the four Gospels differ in some of their particulars in connection with the circumstances surrounding Jesus' resurrection, when studied together they provide a reliable historical record. When we consider the many varied emotions that must have been experienced during those early hours of the new dispensation it is little wonder that any of the writers could be sure of what actually did happen. We believe, however, that God has overruled the entire matter for

the highest spiritual welfare of his people.

Throughout Jesus' earthly ministry, and even at the time of his death, women believers enjoyed special privileges. There were those who "ministered unto him of their substance." (Luke 8:3) Others, who may not have had the privilege of contributing to the cost of his earthly ministry, followed him as he made his way to Calvary, as recorded by Luke (23:27), who says, "There followed him a great company of people, and of women, which also bewailed and lamented him." And it was to a woman, Mary Magdalene, that the risen Lord first revealed himself. Of this we read (John 20:14), that she "saw Jesus standing, and knew not that it was Jesus." However, she soon recognized him when (vs. 16), "Jesus saith unto her, Mary. [Then] she turned herself, and saith unto him, Rabboni; which is to say, Master."

With Jesus' death and resurrection, a new phase in the plan of God commenced. Soon afterward Jesus ascended to the right hand of his Heavenly Father; the apostles received the gift of the Holy Spirit, also the speaking of tongues; the Gospel call was extended to Cornelius and the Gentiles; and a new age of faith began. □

Surprised by Joy

MEMORY SELECTION: "They said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"—Luke 24:32

SELECTED SCRIPTURE: Luke 24:13-16, 25-35

IT WAS the very day on which our Lord had risen from the dead; and while Jesus had explained to his followers that it would be necessary for him to die and that he would be resurrected on the third day, the hope was too much for them to grasp. Their hearts were filled, instead, with grief and fear.

It was in the afternoon of that momentous day that Cleopas and another disciple proceeded on their way to Emmaus, where Cleopas lived. They were aware of the report from the women in their company concerning the empty tomb which had been found that morning (vss. 22, 23), and they had heard that Peter and John had visited the sepulchre after learning the news from Mary Magdalene and the other women (vs. 24). But the reports of the resurrection were not accepted. "Their words seemed to them as idle tales." (Luke 24:11) The two were in a state of shock and disbelief.

In this state of heart and mind the two were joined by a stranger, who asked why they were sad. They, in turn, could not understand why the stranger had not heard of the great events that had transpired. "And one of them, whose name was Cleopas, answering said unto him [Jesus, who had actually materialized in the form of a man], Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" (vs. 18) When the stranger asked (vs. 19), "What things?" they proceeded to open their hearts to him. They spoke of Jesus, the Son of God, who was a great Prophet and Teacher; and they explained how the religious rulers had been responsible for having him put to death. They were sadly disappointed to have lost him as a great Teacher but also because they had believed him to be the Redeemer of all Israel.

While Cleopas and the other disciple did not recognize the Lord Jesus in the form of the stranger, they did, nevertheless, regain their confidence in him and his ministry by the very things they discussed as they strode together along the Emmaus road. Jesus was still, in their minds, "a Prophet mighty in deed and word before God and all the people." (vs. 19) They had not failed to recognize him for what he was, nor to lose faith in the great lessons which he had taught them.

Having put them in the proper frame of mind for further instruction, Jesus then proceeded to explain why it was necessary for him to die. Still the great Teacher that he was, he turned to the writings of Moses and the prophets to prove the matter. From Moses' writings he may have recalled God's promise which said (Deut. 18:18): "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." This, and the subsequent verses, he would have applied as typically representing himself. From Moses' writings, God's Law is recorded and the atonement-day sacrifices, which show our Lord's sacrifice for the sins of the world.

From the prophecies we read (Isa. 9:6, 7): "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Do not our hearts also burn within us when we contemplate the true meaning of this prophecy? This scripture and others inspire us because they have also been opened to our understanding. We likewise marvel at the magnitude of God's great plan of redemption.

Even with all of this expounding of truth, the two disciples did not recognize the resurrected Jesus as he opened the Scriptures to them. As they neared their destination, Jesus accepted their invitation to join them for an evening meal. It was at that time, when he broke bread with them in the familiar manner, that the eyes of their understanding were opened. Their dismay and perplexity had been turned to joy! □

Jesus Commissions His Followers

MEMORY SELECTION: "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke 24:47

SELECTED SCRIPTURE: Luke 24:44-53

IN LAST week's lesson we traced the events surrounding Jesus' appearance to the two disciples as they walked together on the road to Emmaus. We recall that they recognized the risen Lord only after he had broken bread with them in the familiar manner, and then he vanished from their sight.

Luke's account continues to provide further background for this week's study. These two followers of Jesus wasted no time in returning to the company of the apostles and other brethren who remained in Jerusalem, for "they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." (vs. 33) The message they had was too good to contain in their hearts, as they proclaimed with joy (vs. 34), "The Lord is risen indeed, and hath appeared to Simon."

It was while they were gathered together as a group of brethren that Jesus again manifested himself in the flesh, and "stood in the midst of them, and saith unto them, Peace be unto you." (vs. 36) They were terrified, but he calmed their fears with the assurance that it was really their resurrected Master who stood before them.

As they enjoyed a meal together, Jesus took the opportunity to teach them the true meaning of the great events that had occurred. In his usual spirit of understanding and patience he reminded them that (vs. 44) "all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me." Then, as he had done with Cleopas and the other disciple on the road to Emmaus, he opened up the Scriptures so that all could know the meaning of his ministry and sacrificial death.

“And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.”—vs. 46

Our Lord then gave instructions to his followers. They were to preach the good news of salvation to others. This message was that “repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (vs. 47) They were given responsibility to preach the Word of God because they were witnesses of the great things that had come to pass.

The hidden truths in the writings of Moses and the prophets included the calling and selection of a bride class, who would share the glory of the kingdom of Christ and the change to spirit nature. These things remained a mystery to the disciples. They had not yet received the spirit of sonship, and Jesus had not yet appeared in the presence of the Heavenly Father to present the merit of his sacrifice on behalf of his followers. They were to tarry in Jerusalem until they received the promised Holy Spirit. That event would mark the beginning of another important step in the great plan of God for the salvation of the human family. The Holy Spirit would enable

them to understand the deep things of God’s plan and their calling in connection with it.—John 14:26

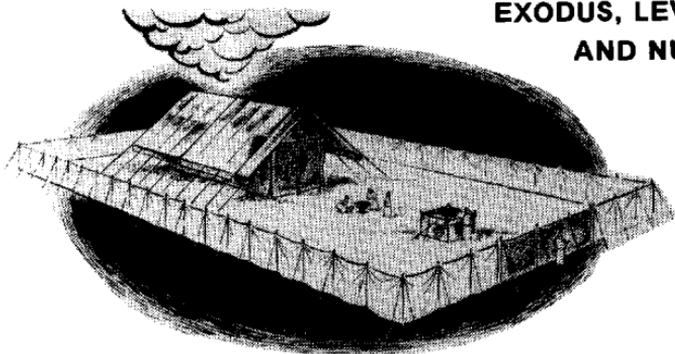
The early Christians had been especially favored because they witnessed the life and ministry of our Lord and Savior. They would be given, in due time, the Holy Spirit of sonship and would become a part of the family of God; and they were commissioned to preach to others who yearned for truth and righteousness, the truth regarding those things which they had been taught. Others who were to follow the Master’s teachings throughout the Gospel Age were also instructed to preach those glad tidings. And even today the child of God accepts that same privilege to preach; for indeed, “how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”—Isa. 52:7; Rom. 10:14-17

Luke’s Gospel closes with the account of Jesus’ ascension to heaven. Having led the disciples to Bethany, our Lord raised his hands to bless them; he then departed from them—to be carried into heaven. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART VII

EXODUS, LEVITICUS, AND NUMBERS



Aaron and His Sons

AARON was the brother of Moses. He was appointed by the Lord to be a "mouth" for Moses. (Exod. 4:16) Because of this, his services and experiences for the most part parallel those of the great lawgiver. With the giving of the Law, Israel's priesthood was instituted, and Aaron was appointed the first high priest, his four sons serving as underpriests. As spokesman for Moses, he was to a large extent the actual instrument in working most of the miracles of the Exodus.

Aaron was dependent upon his brother and received his authority from him. When Moses went up into Mount Sinai to receive the Law, Aaron was left on his own responsibility, and he displayed weakness by yielding to the demands of the people to make the golden calf and to worship it. He repented of this sin, and Moses gained forgiveness for him.—Deut. 9:20

It was immediately following the making and worshiping of the golden calf that "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me.

And all the sons of Levi gathered themselves together unto him.” (Exod. 32:26) Aaron was of the tribe of Levi, and later this entire tribe was substituted for the firstborn of all the families of Israel, to be the religious servants of the people.— Num. 3:41, 45

The Aaronic family of the Levites was chosen as the one from which the priests of Israel would be taken, by succession from father to son, Aaron being the first high priest. God’s authority to Moses for appointing Aaron and his sons to the priesthood is recorded in Exodus 28:1. The text reads: “Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.”

In Hebrews 5:4 and 5, where it is explained that Jesus did not exalt himself to the high position which he occupied in the divine plan, Paul says that “no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.”

From this we see that Aaron’s position as high priest in Israel was typical of the position occupied by Jesus. In God’s arrangement with Israel the principal work of a priest was to offer sacrifice and, upon the basis of his sacrificial work, to extend blessings to the people. Thus Aaron’s position was typical of the manner in which, through Christ, the blessings which God promised through the “Seed” of Abraham will be extended to “all the families of the earth.”

The priests of Israel offered animals in sacrifice, but Jesus offered himself. And, just as in the type, both Aaron and his sons served as priests, so in the antitype, both Jesus and his followers lay down their lives in sacrifice, Jesus dying as the Redeemer of the world, and the church being planted together in the likeness of his death, their sacrifice being made acceptable through his. Peter wrote, “Ye also . . . are

built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ.”—I Pet. 2:5

Aaron's Consecration

Not only were Aaron and his sons appointed by God to be Israel's first high priest and underpriests, but a rather elaborate service was prescribed for initiating them into office. This service is outlined in the 8th chapter of Leviticus. It was a service which was repeated each time a new priest was installed into office.

First of all, Aaron was clothed in his garments of glory and beauty, while his sons were clothed in their white linen robes, with bonnets on their heads. Aaron's garment is described thus: "A breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle."*—Exod. 28:4

In the service of consecration three animals were offered in sacrifice—a bullock for a sin offering, a ram for a burnt offering, and the ram of consecration. The sacrifice of the bullock for the sin offering pointed forward to the sacrifice of Jesus and his body members, the church. Aaron and his sons laid their hands on its head, indicating that it represented them. Hence everything from that time on prefigured the experiences of the antitypical priesthood in their sacrificial work during the Gospel age.

This bullock was then delivered up to Moses, who represented the Law. To meet the demands of the Law the bullock had to be slain, "and he [Moses] slew it." Its blood was applied to the horns of the altar, thus pointing out that the power of Christ's earthly altar of sacrifice is in the blood, and that our sacrifice offered on this altar is acceptable to God. (Rom. 12:1) The blood poured at the base of the altar suggests that through the power of the antitypical blood, even the curse which is upon the earth because of sin will be removed as a result of the sacrificial work of Christ.

*NOTE: See **Tabernacle Shadows** for the significance of the various parts of these garments.

Moses took the hide and flesh of the bullock and burnt them with fire without the camp. This suggests that through the sacrificial work of the antitypical priesthood, Christ and his church, the world of mankind will ultimately be delivered, the merit of this sacrifice being, of course, in the sacrifice of the perfect man, Christ Jesus. This sacrifice is a vile thing in the eyes of the unbelieving world, but God accepts it and is pleased with the heart devotion which prompts the sacrifice. The spirit of this devotion is described in the prophecy concerning Christ, which reads, "I delight to do thy will, O my God."—Ps. 40:8

The ram for the burnt offering indicates the manner in which God accepts the sacrifices of the antitypical priesthood. It was cut into pieces and laid on the altar, the head first, followed by the other parts, and the fat. Thus Jesus, the "Head" of the church, was first sacrificed, and throughout the Gospel Age the remaining parts of The Christ are being sacrificed. God's acceptance is shown by fire.

The ram of consecration reveals the effect of the spirit of consecration upon the antitypical priesthood. After slaying this ram, Moses took of the blood and put it upon each of the priests separately, thus showing that our consecration is an individual matter and places upon us an individual responsibility.

He put the blood upon the tip of the right ear, upon the thumb of the right hand, and the great toe of the right foot. Thus through our consecration we are given the hearing of faith and are enabled thereby to appreciate God's promises as no others can. Our hands are consecrated so that we do with our might what our hands find to do. Our feet are also consecrated so that we "walk in newness of life."

The choice portions of the ram, its "inwards" and "fat," represent our heart sentiments, our best powers. These were taken in the hands of the priests and "waved"—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord merely for a

moment, or a day, or a year, but that we consecrate to keep our affections and powers continually uplifted, never ceasing until our sacrifice is accepted by him.*

Being installed in office, Aaron and his sons were then prepared to conduct the various sacrificial services which God had outlined to Moses while in Mount Sinai. Just as their consecration pointed forward to the dedication of the antitypical priesthood and the effect it would have upon the lives of Jesus and his followers, so the sacrificial services which they subsequently conducted were typical of the "better sacrifices" of this Gospel Age, this being particularly true of the services outlined in the 9th and 16th chapters of Leviticus.

Significant in connection with the service outlined in the 9th chapter is the fact that after the work of sacrifice was over, Aaron, clothed in his garments of glory, came out and blessed the people. Thus is shown that after the better sacrifices of this present Gospel Age have been completed, the glorified Christ, Head and body, will extend to all mankind those blessings of health and life promised by the mouth of all God's holy prophets since the world began, the blessings which God promised would reach the people through the seed of Abraham.

Of special significance in the sacrificial service outlined in the 16th chapter of Leviticus, a service which was repeated each year on the tenth day of Israel's seventh month, was the fact that there were two animals sacrificed—a bullock and a goat—each one of which was treated in the same way. We believe that in this picture the bullock represented Jesus, and the goat his body members, the church. The bullock was slain first. The priest took burning coals from the brazen altar and incense and, putting these coals on the golden altar in the first compartment of the tabernacle, called the holy, sprinkled the incense upon them. The sweet perfume of this

*NOTE: For further details of this consecration service, and their significance, see **Tabernacle Shadows**.

burning incense penetrated into the most holy of the tabernacle, where the blood was then sprinkled upon the mercy seat. The fat of the the sin offering was burned on the brazen altar in the court of the tabernacle, and its skin and flesh were then burned without the camp.

The goat was sacrificed in the same way, and Paul identifies the followers of Jesus with this picture, when in Hebrews 13:13 he says, "Let us go forth to him [Jesus] without the camp, bearing his reproach." Thus Paul shows the significance of the fire and the burning of the carcass of the animals "without the camp," as well as revealing that the church shares these experiences with Jesus.

That the followers of Christ are thus shown to be fellow sacrificers with him explains the real purpose of the Christian life, that it is not merely a matter of accepting Christ and living righteously; but, as Paul explains, it is also given unto us to "suffer for his sake," as well as to "suffer with him." (Phil. 1:29; Rom. 8:17; II Tim. 2:11, 12) It also reveals one of the principal reasons that the blessings of life promised to come through the Messiah have not yet been offered to the world. It is because the foretold and prefigured work of sacrifice is not yet finished. The church is still filling up that which is behind of the "afflictions of Christ."—Col. 1:24

The Rebellion of Korah

In the 16th chapter of Numbers there is an account of a rebellion against Moses and Aaron, led by Korah. Korah challenged the right of Moses and Aaron to have full charge of the religious affairs of the nation. Moses properly left the matter in the hands of the Lord to decide. His decision was against Korah and his sympathizers, and an earthquake opened the ground under them and they went down into the "pit" and were destroyed.—vss. 30-33

But this did not entirely put down the rebellion. The next day "the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." (vs. 41) The Lord then sent a plague

upon the Israelites, and before it was stayed "fourteen thousand and seven hundred" of the people died. (vs. 49) The plague was halted when Aaron, obeying the instructions of Moses, ran among the people with a censer in which was fire and incense.

After this, Moses gave instructions that the heads of all the twelve tribes of the Israelites bring their rods (denoting authority) to the tabernacle, Aaron's rod for the tribe of Levi included. These rods were laid up in the tabernacle for a day, with the understanding that whichever rod budded would signify that the tribe for which this rod stood would be the Lord's choice for conducting the religious services devolving upon the priesthood.

The result was convincing—"It came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." (Num. 17:8) This served to convince the Israelites that only the house of Aaron, assisted by the Levites, were to serve in the religious affairs of the nation.

While the tribe of Levi had previously been substituted for the firstborn of all Israel and the Aaronic family appointed for the priesthood, apparently the Israelites had not had this sufficiently impressed upon them, and the rebellion of Korah, and the subsequent uprising of the people in sympathy with him, served a needed lesson. Now the Israelites outside of the tribe of Levi who had not been obeying the Lord's instructions in connection with coming near to the tabernacle were fearful lest they be punished by death, but they were not.

The Lord said unto Aaron, "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity . . . of your priesthood." (Num. 17:12,13; 18:1) Apparently the Lord was willing to forget the past, and from this time on the priestly family was made wholly responsible for the proper conduct of the tabernacle services.

The Lord was very strict with everything pertaining to the tabernacle and its services because it was designed as a "pattern" of better things to come. Concerning the Aaronic priesthood Paul wrote, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount."—Heb. 8:5

The priestly family having been made responsible for conducting the tabernacle services properly, Nadab and Abihu were slain when they offered "strange fire" before the Lord. (Lev. 10:1,2; Num. 3:4; 26:61) The "strange fire" was kindled by themselves for use in their censers, instead of being taken from that which burned perpetually on the altar. (Lev. 6:13) When these two sons of Aaron were slain, the remaining sons were forbidden to mourn, emphasizing that the Lord's decisions are always just and right.—Lev. 10:6

The Death of Aaron

While Aaron was a faithful co-worker with his brother, Moses, serving as his mouthpiece and, after they left Egypt, as high priest, apparently he was not a strong character. Not only did he readily yield to the clamor of the people in connection with the erection and worship of the golden calf, but in the one instance when Moses lost his patience and failed to give glory to God for bringing water out of the rock, Aaron participated in the wrong with him.

This was at Kadesh, in the desert of Zin. The people were without water for themselves and for their beasts, and, as was their custom, they complained to Moses. Then "Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them

water out of the rock: so thou shalt give the congregation and their beasts drink.”—Num. 20:6-8

These instructions were clearly stated, and were applied to Aaron as well as to Moses, but they were not properly carried out. With the people gathered before the rock, Moses did not speak to the rock as instructed, but to the people. He said, “Hear now, ye rebels; must we fetch you water out of this rock?” Then he smote the rock twice.—vss. 10,11

He asked, must “we” fetch you water? thus indicating that Aaron was sympathetic to his viewpoint, and they both failed to give glory to the Lord. So the Lord not only decreed that because of this Moses could not enter the Promised Land but extended the same punishment to Aaron. (vs. 12) A little later, as the Israelites journeyed from Kadesh, in the desert of Zin, they “came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.” (Num. 20:22-24) “Meribah” means “strife,” and is the name the Lord gave to the water that came out of the rock at Kadesh.

Then the Lord instructed Moses to take Aaron and his son Eleazar up into Mount Hor and place Aaron’s priestly garments upon Eleazar. This was done, and Aaron died in the mount, being, as the account says, “gathered unto his people.” (Num. 20:26-29) The trio went up into the mountain in the sight of all the people, and after Aaron’s death, Moses and Eleazar returned in full view of the congregation; so it was at once evident that Aaron had died in the mountain.

“And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.” (Num. 20:29) Aaron’s death was a great loss to the Israelites, for he had served them faithfully from the time he and Moses first appeared before Pharaoh to demand their release from Egyptian bondage. He had shared with Moses

their many accusations of evil intent in bringing them out of Egypt; but the people realized that only by the mercy and power of God manifested through these two faithful servants were they kept alive in the wilderness. It is no wonder that they mourned when he died.

No doubt Moses shared in this mourning, for he had been more closely associated with his brother than any of the others. Only once had Aaron shown anything but friendship and loyalty to Moses, and that was when he joined with his sister Miriam in speaking against him "because of the Ethiopian woman whom he had married." (Num. 12:1) Moses' marriage to Zipporah was merely the excuse. The real reason for their opposition appears in the next verse, where we find Miriam and Aaron asking, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?"—vs. 2

Miriam, years older than Moses, had stood and watched the little basket, or "ark," in which her brother was hidden and put afloat in the waters of the river when he was three months old. She had arranged for his mother to nurse him for Pharaoh's daughter. She had seen the providences of the Lord in this matter and had observed the wonderful manner in which the Lord had used Moses in connection with the deliverance of her people.

Aaron was also acquainted with these circumstances and, with Miriam, had witnessed the mighty miracles the Lord had performed through Moses in connection with the Exodus and the crossing of the Red Sea. Miriam, indeed, joined with other women in replying to Moses' song of deliverance after they had crossed the Red Sea.—Exod. 15:20, 21

She had some prophetic powers; so did Aaron, and apparently she became jealous of the prominent manner in which the Lord was using Moses, and Aaron permitted himself temporarily to be influenced by her. But the Lord revealed himself to them both, and they repented, although Miriam was severely punished, being stricken with leprosy.

Aaron, recognizing his wrong, said to Moses, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." (Num. 12:11) On behalf of his sister he said, "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." (vs. 12) Moses revealed the true nobility of his character by effectually praying to the Lord to heal his sister, indicating that he had graciously forgiven both Miriam and Aaron.

But this was the one exception to Aaron's forty years of loyalty to his brother. He was by his side as a "mouth," or spokesman, and was faithful in his service as high priest. An intimate, loving service which Moses doubtless remembered was the occasion when Aaron and Hur kept his weary hands uplifted to assure the victory of the Israelites over their enemies, the Amalekites.—Exod. 17:8-14

Now Aaron had been gathered to his fathers, and Moses knew that he also would soon die. The Lord had given him Aaron as a spokesman because he insisted that he was a man slow of speech. But now that Aaron was no more with him, we find Moses in the last days of his life presenting to the children of Israel one of the most beautiful orations recorded in the Bible. It is the "song of Moses," and is recorded in the thirty-second chapter of Deuteronomy.

The Lord has limitless ways of giving his people the assistance they need. Aaron had been provided to make up Moses' slowness of speech, and without doubt he very capably filled the need. But now that he was gone, the Lord gave eloquent utterance to Moses' own tongue. Thus we see fulfilled in Aaron, in Moses, and in the daily experiences of our own lives, as we endeavor to serve the Lord, the fact that the Lord helps his people in all their needs, and sustains them in keeping with the abundance of his grace. Moses expressed the thought in his parting blessings upon Israel, saying, "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27 □

Christian Life and Doctrine

“Jesus Himself Drew Near”

(Luke 24:13-35)

**“It is Christ that died, yea rather, that is risen again.”
—Romans 8:34**

THE account that we will consider is one of the most striking manifestations of Jesus to his disciples after his resurrection. Early in the morning of the day of his resurrection he had appeared to the women who came with spices to embalm his body, and they had communicated to Peter and John that the Lord had been with them. These two most energetic apostles vied with each other to get to the sepulchre with speed. But they saw merely the empty tomb.

The disciples of Jesus were dazed, perplexed. Although he had told them that he would be crucified and that he would rise from the dead on the third day, they had not comprehended the teaching. Even after hearing of his resurrection, they were seemingly slow to connect it with what he had previously told them.

In the afternoon, two of the company were walking home, discussing their disappointment in Jesus—how, instead of becoming a great king, he had been crucified, and their hopes of associating with him in dignity and honor had all been dashed. Jesus had been proven a fraud, to the satisfaction of their rulers. The fact that he was crucified seemed to settle the matter that he could not have been the Messiah, as he had declared himself to be and as they had believed.

That Jesus Is Still Flesh Is Unscriptural

While they thus talked, Jesus overtook them. They knew him not, because of his resurrection change. The Apostle

(Continued on page 38)

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Sacramento KGMS 1380 8:00 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

GEORGIA

Albany WALG 7:30 p.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Haven WGHN 8:30 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLI 1270 12:00 noon
Mineola (Sat.) WTHE
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 7:30 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KRGO 8:00 a.m.

Radio Broadcast Schedule

VIRGINIA			CEYLON		
Richmond	WIKI	7:45 a.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
WASHINGTON			MALDIVE ISLANDS		
Bellingham	KPUG 1170	9:15 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
Clarkston	KCLK	10:45 a.m.	NEW ZEALAND		
Seattle	KAYO 1150	7:15 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Spokane	KUDY 1280	9:30 a.m.	NIGERIA		
Tacoma	KMO 1360	9:45 a.m.	Ibadan (Wed.)	WNBS	10:45 p.m.
Yakima	KUTI 980	7:15 a.m.	PANAMA		
WISCONSIN			Panama City	HOQ 1250	10:30 a.m.
Milwaukee	WEMP	8:45 a.m.	SOUTH AFRICA		
Neillsville	WCCN 1370	9:15 a.m.	Joubert Park	SWAZI Music Radio	
WYOMING			(Wed.)		11:30 a.m.
Sheridan	KWYO 1410	12:00 noon	VIRGIN ISLANDS		
CANADA			St. Croix	WSTX 970	9:00 p.m.
Edmonton, Alta.	CJOI	12:45 p.m.	SPANISH RADIO BROADCASTS		
Vancouver, B.C.	CJJC	7:15 a.m.	ARIZONA		
Winnipeg, Man.	CKJS	9:00 a.m.	Tucson	KXEW 1600	8:30 a.m.
Corner Brook, Nfld.			CALIFORNIA		
	CFCB 570	10:30 a.m.	Fresno	KXEX 1550	10:45 a.m.
Deer Lake, Nfld.	CFDL-FM		Los Angeles	XEGM	7:45 a.m.
Port au Choix, Nfld.	CFNW	10:30 a.m.	FLORIDA		
Port aux Basques, Nfld.			Coral Gables	WRHC	8:45 a.m.
	CFGN 910	10:30 a.m.	ILLINOIS		
St. Andrews, Nfld.	CFCV-FM		Chicago (Sat.)	WOJO	12:45 p.m.
St. Anthony, Nfld.	CFNN-FM		TEXAS		
Stephenville, Nfld.	CFSX		San Antonio	KUKA 1250	8:45 a.m.
Oshawa, Ont.	CKLB 1350	9:45 a.m.	MEXICO		
St. Thomas, Ont.			Mazatlan	XEACE	9:00 a.m.
	CHLO 1570	10:45 a.m.	PORTUGAL		
Montreal, P.Q.	CFMB	5:15 p.m.	Oporto		Radio Miramar
Prince Albert, Sask.			782 k.c.		10:15 p.m.
	CKBI 900	9:15 a.m.	URUGUAY		
Regina, Sask.	CKRM	7:45 a.m.	Montevideo		Radio El Espectador
Yorkton, Sask.	CJGX 940	10:00 a.m.	810 k.c.		Sat., 1:30 p.m.
AUSTRALIA					
Geelong	3GL	10:00 a.m.			
Tamworth (Tues.)	2TM	10:10 p.m.			

RADIO TOPICS FOR APRIL

3—"The Bread and the Cup"
10—"The Resurrection"

17—"The Unquenchable Fire"
24—"Palestine in Prophecy"

(Continued from page 31)

Peter tells us that he was put to death in flesh, but quickened in spirit.

We understand this in the light of the explanation given of the resurrection change of the church. The Apostle Paul declares: "It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (I Cor. 15:43, 44) And, of course, if the church is to experience such a resurrection change in order to be like her Lord, he must have experienced just such a change.

The same thought is impressed again in the same chapter by the apostle's statement: "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." (vss. 50-52) The change which the church is to experience in order to be fitted for the kingdom of God is the same change which Jesus experienced when he was raised from the dead, a life-giving Spirit—no longer a man.

Our Lord's title, "the Son of man," still belongs to him, just as the title, "the Word of God," the Logos, still belongs to him. When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read, "A body hast thou prepared me"—for the suffering of death. (Heb. 10: 5-10) When he had accomplished that purpose, he no longer had need of the human nature; but, as he had foretold to his disciples, he ascended up where he had been before—to the spirit plane, to the spirit nature, as well as, later on, to heaven itself.

To assume that Jesus is a fleshly being in heaven, bearing wounds and scars to all eternity and surrounded by spirit beings on a higher plane than the human, is to suppose that the Father never really exalted him again to the glory which he had with God before the world was. (John 17:5) Such an assumption is unscriptural. We must note carefully the scriptures which show that the Father highly exalted the Redeemer, not only restoring him as a spirit being, higher

than human, but exalting him "far above angels, principalities, powers, and every name that is named."—Phil. 2:9-11; Eph. 1:20-23

"Jesus Showed Himself"

Luke declares that Jesus showed himself alive after his resurrection. (Acts 1:3) Again he speaks of him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared; he showed himself to some and not to others; and in every way he manifested the fact that some great change had taken place in him after the resurrection. Not only did he appear and show himself in various forms, in different bodies, unlike each other, but also in different clothing. Then, too, when he suddenly vanished, the clothing disappeared also.

When we say that Jesus, a spirit being, materialized, we are not to be understood as in any way sympathizing with the class called Spiritualists, who claim to produce materializations of the dead. If we desire an illustration, let us go back to the Bible account of how Jesus, when he was the Logos—before his nature was changed from Spirit to human—appeared to Abraham, in company with two angels. We read that the Lord and two angels did eat and talk with Abraham, who knew them not, but "entertained angels unawares," until eventually their identity was revealed.

Just so it was with the two disciples en route to Emmaus. The stranger who overtook them sympathetically inquired, Why look and talk so sadly? They opened their hearts to him, astonished that he did not know. They told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained that theirs was a double disappointment, in that not only had they lost a friend but their hope that he was the Messiah who would have redeemed Israel had been crushed. They proceeded to tell him of the events of that very morning; that some of the women of their company had found the tomb empty and had seen angels, who said that he was alive.

This gave Jesus the opportunity he sought—to explain to his disciples quietly, without any excitement, that the experiences they had had were part of the divine plan. He said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken!” He declared that it was necessary that he should thus suffer in order to enter into his glory—that without such suffering he never could be the King of glory, with power to bless and restore humanity by and by.—Acts 3:19-21

Then he began to point out from the writings of Moses and all the prophets what God had foretold respecting Messiah’s experiences. He probably reminded them of how Isaac had been offered up by Abraham, showing that Abraham typified the Heavenly Father and Isaac typified himself; and that the offering, even though not fully carried out, represented the death of himself as it had taken place, the subsequent life of Isaac representing the resurrection of Jesus, to be with his Father again.

He doubtless told them about the smitten rock, from which gushed the waters—that that rock represented himself, who must be smitten in order to give the water of life to the dying world. He probably recalled how Moses lifted up the serpent in the wilderness and explained to them that the serpent represented sin; and that he himself in being crucified, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God’s sight through the Redeemer’s sacrifice.

Most likely, he referred to the sacrifice of the Atonement Day, telling them that the bullock, which died, represented him in the flesh, and the high priest, who lived and entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented him, a spirit being, who, after resurrection, would go into heaven itself and eventually offer up full sin-atonement on behalf of the world and would come forth again at his second advent to bless those for whom he had died.

“He Opened the Scriptures”

No doubt he spoke to them respecting the passover lamb and pointed out that it typified him, “the Lamb of God, which taketh away the sin of the world.” We may assume that he proceeded to The Book of Psalms, Isaiah, and the other prophets, explaining all the prophetic passages relating to the sufferings of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while he opened to them the Scriptures!

As the early disciples were refreshed by the message of God’s grace and the fulfillment of his promises, so it is sure to be with all the followers of Jesus. The Lord prophetically declared, “My people are destroyed for lack of knowledge.” Evidently there will be a dwarfed Christian life and experience unless the Word of God is studied, understood, and assimilated. Hence we have the frequent exhortations of Jesus and the apostles that the people of God should grow in grace and knowledge, should search the Scriptures, etc. Let those who are cold and indifferent unite with those who are dejected and despondent in coming to the Master for the “meat in due season.” Such surely will not be turned away empty by him who said, “Seek, and ye shall find; knock, and it shall be opened unto you.” And in proportion as they find their hearts also burning within them, as they realize the fulfillment of God’s promises in the past, so shall they develop faith in the fulfillment of those promises which relate to the future.

Jesus could have manifested himself to his disciples otherwise than he did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing after communicating with his disciples, he could have done just as he did with Saul of Tarsus, the last one to whom he appeared. We read, “Last of all he was seen of me also, as of one born out of due time.” (I Cor. 15:8) Those begotten of the Holy Spirit now, are to be born of the spirit in the resurrection. Then they will be spirit beings like the Redeemer, see him as

he is, and share his glory. That will be the due time for all of his followers to see him as he is—not as he was.

“They Knew Him—He Vanished”

When the travelers arrived in Emmaus, Jesus, after being urged, accepted their hospitality. We have every reason to suppose that if they had not urged him to do so, he would not have stopped with them; for “he made as if he would have gone farther.” And so it is still; he does not intrude upon his disciples. Rather, he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. So it was with those brethren at Emmaus. They were appreciative of what they had learned. “Never man spake like this man.” If he had ministered to them so much spiritual joy, they would delight in showing him every courtesy in their power; and perhaps this might give further opportunities for conversation.

And so it was. When they sat down to supper, their guest assumed something of the manner of Jesus; and the way in which he asked a blessing upon the food evidently reminded them of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus, having fulfilled the purpose of his materialization, he vanished out of their sight—clothes and all—instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem and there found the others rejoicing in the fact that the Lord had manifested himself to Simon Peter. Then the two told the story of their experiences; and faith, hope, and joy began to grow in all their hearts.

Who cannot see that the Lord’s way of manifesting himself after his resurrection was in every way the best! Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered,

shocked. They would not have been so well able to identify the "light from heaven, (shining) above the brightness of the sun (at midday)" with their Master, Jesus. Even if a voice from heaven had declared the fact of his resurrection, Jesus would not have had the same opportunity of explaining to their minds the prophecies; and they, perturbed and excited, would not have been so well able to receive the instruction.

It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that which they had seen, and bearing the marks of crucifixion; and that on both of these occasions he appeared while the doors were shut and later vanished while the doors were still shut, in order that his followers might learn a double lesson:

- (1) that he was no longer dead, but alive, resurrected;
- (2) that he was no longer flesh, but spirit.—"Now the Lord is that Spirit."—II Cor. 3:17

Weekly Prayer Meeting Texts

APRIL 7—My God shall supply all your need according to his riches in glory by Christ Jesus.—Philippians 4:19 (Z. '96-163 Hymn 233)

APRIL 14—He hath poured out His soul unto death: and He was numbered with the transgressors.—Isaiah 53:12 (Z. '99-125 Hymn 168)

APRIL 21—We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews 4:15,16 (Z. '98-23 Hymn 256)

APRIL 28—We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.—Romans 5:3-5 (Z. '03-348 Hymn 312A)

The Oil of Gladness

“Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”—Hebrews 1:9

AT THE time of the Memorial, the brethren of present truth throughout the world commemorate the suffering and death of our dear Redeemer and Head, Christ Jesus. We are reminded again of his fidelity to righteousness even in the face of suffering and death. He loved righteousness, and to him righteousness was the will of his Heavenly Father. He hated iniquity, which, to his perfect and inspired understanding, was everything contrary to the divine will—all that did not measure up to the divine standards. It was because of his unwavering loyalty to his Father and his militant hatred of every principle out of harmony with his Father's plan and will that he was “anointed with the oil of gladness above his fellows.”

Nor is there any hint in our text that the “fellows” above whom Jesus was exalted were disloyal to their God. Lucifer, of course, was, and others of the angelic hosts deflected from their course of faithfulness under the leadership of Lucifer. But there were many of the angels who remained loyal to their Creator, yet they were not all called to the same high position in the divine arrangement to which Jesus was anointed and finally exalted. In this is exhibited the fact, which is apparent in all God's dealings with his creatures,

that it is his will that there shall be degrees of honor and glory among them.

A Secret of Joy

A point of special interest in this connection is the explanation that the exaltation of our Master was an occasion of joy. The "oil" by which he was "anointed" to his position above his fellows is described as the "oil of gladness." There is doubtless a vital significance to this, as it indicates that true joy and gladness result from the operation of the divine will—joy for those who are exalted and also for those who are not. Happy indeed are those who can rejoice in the exaltation of their fellows because they recognize that "promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—Ps. 75:6

While we know that Jesus was exalted above all his fellows on the spirit plane, we realize also that he was anointed to be the Head over his church—the "Master" over his "brethren." "All ye are brethren," Jesus declared, and "one is your Master, even Christ." (Matt. 23:8) And what a joy there is in the recognition of this fact! The psalmist declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."—Ps. 133:1, 2

Here again the thought of gladness is associated with the anointing of our Head, Christ Jesus, as symbolized by the precious ointment poured upon the head of Aaron, the typical high priest. It is "good" and "pleasant," David declares, for brethren to dwell together in unity, for it is like the precious ointment which represents the anointing of Jesus with the oil of gladness above his fellows. Here we are shown that the gladness is not alone on the part of the one exalted—who in this case is Jesus—but also on the part of the brethren as a

whole. They dwell together in unity—a unity which is both good and pleasant—because they dwell in Christ, recognizing his headship in the church as being supreme.

All Members Necessary

In I Corinthians 12 the Apostle Paul gives us a more detailed picture of Jesus, the Head, and the church, his body. In this chapter we are reminded not only of the headship of Christ, but also that all the members of this one body are necessary to its proper functioning; that even the seemingly insignificant members have important roles to fill, so that none can say there is no need for these. And the apostle also explains that God has set every member in the body as it has pleased him. This great truth should be indelibly impressed upon the mind and heart of every Christian, and we should see to it that its implications control us in our associations with our brethren.

The picture given us by David of the anointing oil running down from the head over the body, even to the skirts of the garments, shows that as each consecrated one is inducted into the body of The Christ he partakes of the anointing—not of a literal oil, but of the Holy Spirit, which is symbolized by the oil. (I John 2:27) It is plain, then, that the “good” and “pleasant” unity of the brethren in Christ depends upon the full surrender of their wills to the will of their new Head, Christ Jesus. It depends also upon their recognition of the will of God with respect to the position in the body occupied by other members, and upon their rejoicing in the place which the Lord has assigned to them.

Any other viewpoint than this tends to disrupt the “good” and “pleasant” associations in Christ which otherwise would be their pleasure to enjoy. In this body arrangement, where all are members one of another, the joys and sorrows of each are experienced by all. If one member suffers, all members suffer; and by the same token we rejoice with those who rejoice. If one who professes to be a Christian does not thus share the feelings of his fellow travelers in the narrow way,

he may well wonder whether or not he is really a member of the body of Christ.

Present and Future

There is to be a glorified body of Christ, even as there is a body of Christ in the flesh now. And in that body beyond the veil it will be true that every member in it will be "set" in harmony with the divine will. Jesus, of course, will be the Head, and there will be degrees of honor among the other members; and the eternal joy of every member of that glorified body of Christ will result from the fact that while in the flesh the lesson of humble and joyful submission to God's will was learned, and learned well.

The body of Christ in the flesh is represented by each local church or ecclesia of the consecrated, and God sets the members of these representative groups through the vote of his people. This is one of the laws of the new creation clearly set forth in the Scriptures, and we are of the firm conviction that any disposition on the part of the consecrated to ignore or deny it must necessarily result in spiritual loss. Consecrated saints who are wholly isolated from others of like precious faith by circumstances over which they have no control might well consider that their situation is one that is ordained for them by the Lord; and in it he is, of course, abundantly able to care for them and to bless them with all the riches of his grace. But it is surely the will of God for those who live near one another to associate themselves in an orderly manner, according to the arrangements laid down in the Bible for such group assemblies.

This is more, not less, important today than ever before. The spirit of the world is becoming more and more chaotic. Liberalism in thought and action is becoming increasingly the order of the day. This worldly attitude, based upon false conceptions of "freedom," is attacking the consecrated. It is well to recognize this and, while we war against the world and the flesh along other lines, to give due attention to this point also. There can be no more dangerous position for any

Christian than to be a "free lance." To be "free" probably has a lure for some. How unwise for a soldier to separate himself from his company, reject the orders of his captain, and expect to fight safely and successfully! It is also unwise for a Christian to suppose that he can get along better by not being subject to the regulations of his brethren in a scripturally organized ecclesia.

One who insists upon thus being free not only exposes himself needlessly to the fiery darts of the Adversary, but his attitude often tends to raise disturbing questions in the minds of his brethren. In fact, every attitude, every expressed thought, every move, on the part of any of the Lord's people which is not in keeping with the rules and regulations of the new creation is a disturbing influence, and to whatever extent the brethren yield to it, they lose just that much of the good and pleasant results of dwelling together in unity.

We are writing plainly on this subject because of its vital importance to the welfare of the brethren generally. Just as it is appropriate for us to exhort one another along lines which pertain to our spiritual lives and to godliness, so it is also appropriate with respect to the importance of observing the laws of the new creation as they pertain to church organization. Some may cry "bondage" when urged to observe these scriptural rules, but whatever bondage may be associated with such joyful obedience to Christ is but a part of what is involved in being his bond slaves.

As each local ecclesia is recognized by God as the church, and the servants of that ecclesia—duly elected by the congregation—are accredited by him as being divinely set, so it seems eminently proper that such ecclesias in their cooperation with one another through the exchange of speakers, or in other ways, recognize the authority invested in them. In this time of uncertainty, when firsthand knowledge of individual Christians may be hard to obtain, there can be no better recommendation for a brother to have than that he is a duly appointed elder in his home ecclesia.

Present Truth Doctrines

In speaking of ecclesias, we of course have in mind those scripturally organized groups of consecrated believers who hold to the doctrines of "present truth"—those precious doctrines of the divine plan of the ages built upon the foundation of Jesus Christ and his ransom sacrifice for the sins of the church and the world. These doctrines include the church's share in the better sacrifices of the Gospel Age; a proper understanding of God's covenants; the second presence of Christ; and the near manifestation of his kingdom for the blessing of all the families of the earth.

An ecclesia which as a group accepts and promotes these blessed doctrines of the Bible and carries on its activities in harmony with the laws of the new creation, in the spirit of love and goodwill toward all, assuredly has the approval of the Lord. To sever connections with such an ecclesia, or to associate with it merely as a visitor, must inevitably result in a certain measure of spiritual loss. For one professing to be "in the truth" to work against the interests of such an ecclesia, by seeking to draw away disciples from it, is to be guilty of causing divisions contrary to the doctrines which we have learned. Such, the apostle says, we should avoid. —Rom. 16:17

In some cases it would seem that the desire to work independently of the local ecclesia reflects a disposition not to be subject one to the other. How can we demonstrate to the Lord that we are happy in the position he has chosen for us in the body if we do not permit him to manifest his will through the expressed choice of his people? Even the great Apostle Paul, appointed directly by God for the special place he was to occupy in the body, gladly submitted to the laying on of hands by a local ecclesia. Who are we—any of us—that we should not do the same?

There is nothing that would please the Devil more than to create disunity among the Lord's people. In order to accomplish this, his first line of attack is often against the

solidarity of the local ecclesia. He uses very subtle methods to accomplish this—secret weapons, as it were—often camouflaged by the banner of “love.” When these subtle attacks are made, it is well to remember that to adhere closely to the laws of the new creation as they pertain to church organization does not manifest a lack of love. When one or more individuals sever their relationship with an ecclesia and charge intolerance on the part of those who do not agree with them, it is possible that they themselves are the ones who are really intolerant because they were not willing to subordinate their preferences to the will of the majority in the ecclesia. In such cases the “oil of gladness” which anointed the Head of the body and which should permeate all its members, causing them to dwell together in unity, is resisted by wills not wholly surrendered to the will of the Head.

All of the Lord's consecrated people appreciate the privilege of attending ecclesia and convention gatherings, and it is well to remember that these gatherings take place because brethren have labored together in arranging for them. Gatherings of the saints, where there is sweet fellowship because the brethren have found how good and how pleasant it is thus to dwell together in unity, do not occur spontaneously. They represent painstaking planning and effort. If all the Lord's people should decide they want to be free and to assume no responsibility in an ecclesia, there would be no meetings for any to attend.

Surely such a course would not be the Lord's will. And if it is not the Lord's will for all of his people, it is not his will for any of them. All who are in the “body” have a place to fill in the co-operative arrangements of that body; and it is only by occupying that place faithfully, no matter how small and seemingly unimportant it may be, that we discover that the Holy Spirit by which we are anointed is indeed “the oil of gladness.” We would urge, then, in every place where there are as many as two or three of “like precious faith,” that they meet together regularly, and in an orderly manner, choosing

those best qualified to serve as leaders of the meetings, etc. Details of scriptural arrangements for such meetings are set forth clearly in Volume VI of **Studies in the Scriptures**, which we recommend be studied carefully and prayerfully by those not acquainted with them.

Such ecclesia meetings should not be organized under the auspices of The Dawn, because publishers of truth literature have no scriptural jurisdiction over the affairs of local churches. Should there be need for literature for use in such meetings, we are of course happy to supply it, but only as the ecclesia desires and requests it. Having favorable contacts with a large number of ecclesias throughout the country, we have enjoyed the privilege, in the Lord's providence, of scheduling traveling brethren to serve local groups where such service is desired. These traveling brethren are sound in the doctrines of present truth and have the confidence and support of their home ecclesias. Arranging for them to serve is merely in the way of co-operating with the local ecclesias and thus helping—where that help is desired—to build the brethren up in our "most holy faith."

The brethren of The Dawn are prepared to co-operate with all the Lord's people along these lines—with individuals and also with groups. Surely there never was a time when it was more important for the brethren to work together harmoniously than now. Should we not all examine our hearts to make sure that therein is no trace of pride or ambition or bitterness or other form of selfishness which may now or later estrange us from our brethren and thus destroy that good and pleasant association with them which otherwise we might continue to enjoy? Let us all work for unity, based upon the truth, by being willing to subordinate our wills to the will of the Lord. If living where we can be associated with an ecclesia, let us learn to be subject to the will of that ecclesia, as unto the Lord. It makes splendid training in humility and helps to prepare for the glory, honor, and immortality of the future. □

Encouraging Letters

To Help Grandson

Dear Sir: Please send me a copy of "Science and Creation." My six-year-old grandson enjoyed your program about life and death on March 14. He hasn't been able to understand about the death of his great-grandmother. I think this will help explain it to him better. Thank you.—OK

The World Needs It

Dear Gentlemen: I watched your program this evening on Channel 7 here in Bangor and enjoyed it very much. I'm so happy to see more religion come to TV. The world needs it! I request a copy of your booklet "God's Plan." Thank you.—ME

Desires Deeper Walk with God

Dear Pastor: Please find enclosed one dollar for the book "Daily Heavenly Manna." My dear little patient just won't let me do anything for her but she must do more; so she would like me to have the lovely devotional book such as you have sent her. Thank you so much for the great comfort she has received from the book and from your prayers. These books which I have been able to order are, by her help, leading me in that deeper walk

with God which I desired and never knew where to get started. I praise the Lord for this and can't say thank you enough. Sincerely, in Christ.
—FL

Wonderful Message

Dear Sirs: Please use the enclosed money order for the "Frank and Ernest" program. This is a wonderful message and a help to us all. I hope you will be able to keep this program on the air for many years to come. But I do think that it will not be long before this old order will be done away with and the kingdom of God will take over. Yours sincerely.—CANADA

Friends Like Children's Book

Dear Sirs: Thank you for sending my order of "God's Promises Come True" so promptly. Now I want again to place an order for three more copies, and I enclose payment for them. When my friends see and hear about this book, they want me to buy copies for them. They make such lovely gifts! Thank you.—OH

Wants to Circulate Truth

Dear Brothers in Christ: I have read your book "The Divine

Plan of the Ages" and found it to be a rewarding and edifying experience. Thank you for this much-needed work. I am interested in working with you to help lead people out of darkness and into this marvelous light. Please send me some tracts which will help me to circulate the truth about the Lord and his coming kingdom. Thank you once again. And I pray that the Lord will continue to work through you, "both to will and to do his good pleasure." Yours in Christ.—PA

A Great Deal of Interest

Dear "Frank and Ernest": I try to listen to your program on Station WTHE as often as possible. I find it to be very inspirational and informative. I recently listened to your discussion with a great deal of interest and request that you please send me a copy of "How God Answers Prayer." I didn't realize how deep "Thy will be done" really is. May God continue to bless and keep each of you as you "rightly divide the Word of truth." Brotherly yours.—NY

Enlightening Hours

Dawn Publications—Dear Friends in Jesus: I am enclosing a new reader's subscription,

together with the renewal of mine. I have had many exciting and enlightening hours since I have been receiving this precious little magazine. It makes me hungry for more knowledge, and I find myself searching the Scriptures in constant amazement as the truths of God's Word are opened up to me. I particularly enjoy the prophetic passages that are so relevant to our time. Thank you so much! Most sincerely.—NY

From an Alabama College

Gentlemen: Regarding your film, "God and Science," this was a wonderful film—the best way for college students to see the real effect God has on man. Every student in college should see this film. About 150 saw it here and made remarkable comments about it.—AL

"We Love It"

Dear Sirs: I was very happy with your little booklet I sent for. When I read it I felt much closer to the Lord. And I want to comment on your program. We love it. I learn so much from it and feel that many, many more people who sit up late at night enjoy your program. And you bring it forth with such happiness! Please pray for me and my family. Your sister in Christ.—IN

□

Divine Prophecy in World History

THE inspired Word of God boldly commits itself, even from its opening pages, to prophetic announcements of a great eternal purpose—not a plan of a few years, but of the ages. The Holy Bible seems to say, "Herein is revealed the mind and character of the great Jehovah, also his plan of the ages, and in order that you may be assured of this, I tell you beforehand things that are to happen upon the earth. My pages sketch out for you the course of future events, together with their order and their times. I reveal the end, from early times. Let every age, as it rolls past, bear its witness to my truth."

In Isaiah 46:9,10 it is recorded, "For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

To foretell accurately is a miracle. To strengthen faith, increase hope, and intensify love, the many threads of divine prophecy in world history can be tested and proved in various ways. The following paragraphs examine some prophetic utterances associated particularly with seven memorable names.

Adam

Genesis 3:15 reads, "And I will put enmity between thee [the Adversary] and the woman [Eve], and between thy seed and her Seed; it [the Seed of the woman] shall bruise thy head [Satan], and thou shalt bruise his heel." This brief revelation given in Eden immediately after the fall threw a faint ray of light upon the character and course of human history as a whole. Man was not left in his self-inflicted ruin without some little beam of hope. Here was an intimation to man that God had a gracious purpose towards him.

While the conflict then commenced between Adam and his

tempter would be continued in the history of the fallen human race, there was reference in Eden to a special Seed—One who would Himself be bruised in the battle (not lastingly crushed like His adversary, but yet not free from hurt)—“Thou shalt bruise his heel.”

The Adversary, however, would in the end be completely destroyed; his head, figuratively speaking, would be bruised, and by the promised Seed, the Lord Jesus, who (seeing that men are partakers of flesh and blood), “also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.”—Heb. 2:14

Jesus was to be Jehovah’s servant—humbled, marred, despised, rejected, wounded, afflicted, oppressed, and ill-used, cut off prematurely, made an offering for sin. Yet he was to be exalted. A child born to Israel, and yet the mighty One, the everlasting Father, The Prince of Peace. (Isa. 9:6) In Eden, many centuries before the first advent of our Lord, the essential features were foreseen by God, although only faintly declared.

Noah

This faithful one of old, moved with reverence for God, prepared an ark to the saving of his

house, and while doing so, acted as a preacher of righteousness to the evil generation in whose midst he lived. (Heb. 11:7; II Pet. 2:5) His knowledge, imparted by God, concerning the closing of that particular age, did not make him idle. It roused him, rather, to preach with power and to labour with diligence. And it separated him in spirit from the wickedness and the unbelief of his day.

None of the wicked understood, believed, or heeded his warnings. Although God’s servant, Noah, had not failed to proclaim to men the divine purpose, they “knew not until the Flood came, and took them all away.”—Matt. 24:39

The terrible Flood surely impressed upon Noah and his family a vivid realisation of the solemn fact that God would actually destroy, rather than permit, the victory of evil. This was a grave revelation, for they, too, belonged to a sinful race. Never did trembling mariners launching on a stormy and unknown future need more the compass, pilot, and daylight than did Noah and his family need a divine promise. As might be expected, the grace that had saved them speedily reassured their hearts.

God made a wonderful covenant with Noah—a promise that

neither the earth, nor all living creatures on the earth, should again be destroyed by such a deluge—and the rainbow appeared as a token of the covenant. (Gen. 9:11-17) The passing of thousands of years has proved God's faithfulness to his promise.

Abraham

This ancient patriarch believed and obeyed God, and to Abraham were communicated some very important details of the divine purpose. For example: "Get thee out of thy country, . . . unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; . . . and in thee shall all families of the earth be blessed."—Gen. 12:1-3

It is interesting to note also from Genesis 13:14-17 and 15:5-7 the promised earthly blessings and a literal inheritance in the land of Palestine. "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15) Abraham has not yet possessed that land; but when he is restored to life, he will actually inherit it, as promised by God.

The promises to Abraham are very wonderful, including the one, "In thy seed shall all the

nations of the earth be blessed." (Gen. 22:18) The Apostle Paul has written something very important in this connection, explaining who would be the promised Seed. We read, "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." "And if ye be Christ's, then are ye Abraham's Seed [together with Christ], and heirs according to the promise."—Gal. 3:16, 29

Here was a more emphatic repetition of that faint ray of hope held out in Eden, that the blessing of the sin-ruined race would be accomplished by a promised Seed. This was now revealed to be Abraham's Seed—Christ and his glorified church.

Moses

It is well known how Moses became the adopted son of Pharaoh's daughter, and that as a growing lad he had every possible educational advantage. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22) In due time Moses was used mightily by God in connection with the wondrous deliverance of Israel from Egyptian bondage. In the days of Moses also, the Israelites, now grown into a nation, were

placed under a Law Covenant, and their blessings made conditional upon their obedience.

Privileged as no people had ever been before them, chosen of God to be a favoured nation, time would prove whether they would be worthy of the noble mission of being God's people. Deuteronomy 31:28,29 records the words of Moses: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

Because of their persistent evil ways, it could be seen by God, and it was clearly foretold, that they should be plucked off their own land. (Lev. 26:33; Deut. 4:27) Yet in their dispersion they should still be a Jewish people. (Lev. 26:44; Deut. 4:31) History, both ancient and modern, bears abundant evidence to the correctness of these prophecies. We know, too, that the regathering of Israel was clearly foretold.—Jer. 16:14-16; Amos 9:14,15

There is also a wonderful prophecy recorded in Deuteronomy 18:15, declared by Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him [the Christ, the great Deliverer] ye shall hearken." The grand fulfillment of this prophecy, yet future, during "the times of restitution," is referred to in Acts 3:19-25.

David

To this prophet and king was revealed further information regarding God's purposes. Psalm 89:3,4 reads, "I have made a covenant with My chosen, I have sworn unto David My servant, Thy Seed will I establish forever, and build up thy throne to all generations." Verse 36: "His Seed [this is the same as Abraham's Seed] shall endure forever, and his throne as the sun before Me."

This kingdom of David's illustrious descendant was not to be merely Jewish, but universal. "Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession." (Ps. 2:8) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Concerning the future King of

this kingdom, David did not neglect to write of the sufferings of Christ, which would precede the glories of his reign.—Ps. 16:10; 22:1; 69:9,21; etc.

History records that David's descendants continued to occupy his throne until the day of the captivity of the land, when, for their sins, God allowed them to fall before Nebuchadnezzar. There seemed then to be an end to the royal line. God's promises, however, are sure, and in the fullness of time we know of a great One who was born of the line of David.

Heralded beforehand by the angelic announcement recorded in Luke 1:32,33, we read concerning Jesus: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The sufferings of Jesus came in their season; and just as surely will come the promised glorious reign.

Daniel

"The sure mercies of David" (Isa. 55:3) had not failed. His throne was only in abeyance until He should come whose right it was to reign. "The times of the Gentiles" were inaugu-

rated, and temporal supremacy was taken from the Jews and given to the Gentiles at that time, just as later on religious supremacy, "the kingdom of God," was similarly taken from them and given to a people bringing forth the fruits thereof.

Mercy, however, was mingled with judgment at the sorrowful crisis when Israel was overturned; and it was then that another section of the divine purpose, with its all-glorious issue and triumphant termination, was imparted to Daniel.

The Book of Daniel, in chapters 2 and 7, deals specially with four great empires—Gentile powers—which were to be followed by the kingdom of God. The four world-wide empires can easily be identified in the pages of history as Babylon, Medo-Persia, Greece, and Rome. Mankind has seen the closing days of the Roman Empire, and the next to have universal sway is the kingdom of God.

Many of the prophetic utterances in the Book of Daniel are in symbolic language, but there need be no doubt or uncertainty regarding the meaning of various prophecies because, as seen, for example, in Daniel 2:36-45, we find certain divinely selected symbols divinely interpreted.

Jesus and the Apostles

As a result of the first advent of Jesus there came, through him personally, a tremendous outburst of prophetic light. Our Lord's predictions during his earthly life concerning things to come were stated, some in parables and others in plain language. In some of his parables he drew an outline sketch, or picture, as it were, of the Gospel Age.

In some of these outlines to which the kingdom of heaven process was likened, we read of the wicked husbandmen who killed the heir and lost the vineyard; also of the nobleman who went into a far country, and of whom the citizens said, "We will not have this man to reign over us." We also read of the talents used or wasted during that long interval which was to elapse before the establishment of the kingdom.—Luke 20:9-19; Matt. 25:14-30

These parables foretold a course of history with which we are familiar. In the society in which Jesus gave this programme of the future there were those who were convinced that he was the long-looked-for Messiah, and they were expecting that he would bring consolation to Israel, also deliverance, exaltation, supremacy. They had heard out of

the Scriptures that he was to abide forever; that of the increase of his kingdom there would be no end; that he would sit on the throne of David forever and be the glory of his people Israel.

At last the King was present, and they thought the kingdom must soon follow. But they had overlooked something and, as the Scriptures are examined, it is seen that an intermediate prospect of an entirely different character was also announced to them.

He, the King, would be rejected. The husbandmen would say, "This is the heir, come let us kill him." In still plainer language, Jesus spoke of his sacrificed life being given for the life of the world. He said he would lay down his life; and he also distinctly predicted that the Jews would deliver him to the Romans; that they would crucify him; and that, like Jonas, he would be three days and three nights in the heart of the earth. Jesus also said he would rise again; yet, upon being raised from the dead by the mighty power of his Heavenly Father, he would not at once establish his kingdom upon the earth.

Jesus also foresaw and foretold the fall of Judaism and the rise of Christendom. Towards

the close of his earthly ministry he approached Jerusalem, and he wept as he visualised her terrible future and self-inflicted doom. She had rejected all his loving efforts, and she failed to recognise her day of gracious divine visitation. And he said that Jerusalem would be trodden down of the Gentiles, until "the times of the Gentiles be fulfilled."—Luke 21:24

He who foretold the doom of Israel indicated also what would follow. For the Lord Jesus, in addition to speaking of his departure, foretold his own return to reign in the kingdom and, from heaven, to reign over Israel and the world, as the prophets of the Old Testament had promised. Meanwhile, some other work was to be taken specially in hand, and in this connection Jesus spoke about "the mystery of the kingdom of God." The field of divine operation would in the future be "the world."

This was a novel and most startling idea for Jewish minds—"The field is the world." (Matt. 13:38) It was as if Jesus had said, "In the future no one nation will enjoy religious advantage more than others—distinction of Jew and Gentile will be done away. There will be no planting and hedging of one nation as a vineyard, as of old."

Further, the kingdom of heaven, during its development, was to present a mixed condition. "Tares" would grow as well as "wheat"—the tares representing the unfaithful servants, the children of error; the wheat, the children of truth, the fully consecrated body members of Christ.

And it was explained that the enemy would be at work, as well as the true Sower, and that the Husbandman would not suffer the tares to be separated from the wheat until the end of the age, when there would be, as we have seen, a gathering out of the grains of wheat and a bundling together of the tares.

Speaking to his early disciples Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) He explained that the Spirit of truth, upon its arrival, would show them things to come. Beginning at Pentecost, this holy influence which emanated from God and his beloved resurrected Son did indeed reveal things to come.

On examining the Book of Acts, the writings of the apostles, and the Revelation of Jesus to John, it is seen that the outline predictions of Jesus are filled in with a great array of detail, and the sketch which he drew is coloured with the rich and

glowing tints of a wonderful picture.

With this outburst of prophetic light, there is a very special feature relating to the fully consecrated disciples of Jesus—the true church—as given by the Apostle Paul. “God,” he says, “by revelation made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.”—Eph. 3:2-6

Here was a very important revelation that a vital spiritual union existed between the risen Saviour and all his true footstep followers, whether Jews or Gentiles, so that they together form one spiritual organism, The Christ, of which Jesus is the Head and the church his body.

Ever since Pentecost there have been members of the body of Christ on the earth. Throughout the Gospel Age there have been the wheat and the tares. Quite different from the tares, the true wheat are sustained amid persecution, preserved amid corruption, revived even when apparently nonexistent, and enabled to withstand the

fiery darts of the Adversary. They prove faithful unto death.—Rev. 2:10; 17:14

In the long flight of time thousands of years have come and gone, and we are now in the last days of harvest. Our Lord Jesus, with great power, is present, doing a wonderful preparatory work in the interest of the kingdom blessings which shall be for all families of the earth.

Soon the last members of the true church—the faithful overcomers—will have been gathered home beyond the veil, glorified with their Lord and Head, who has said, “To him that overcometh will I grant to sit with me in my throne,” and “they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 3:21; 20:6

Earth’s dead millions will be raised to life, and this glorious promised reign will mean the establishment of God’s great kingdom in the earth. Then will be fulfilled one of the last great prophecies of the Bible: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4 □

General Convention Bulletin

“One is your Master, even Christ; and all ye are brethren. . . . One is your Father, which is in heaven.”—Matthew 23:8, 9

WHEN the General Convention Committee meets on March 25 in Detroit, the outline of the program that was completed last November will be filled in and finalized. Speaking assignments will be made and other details completed.

Some of the things that will be arranged to improve your comfort and enjoyment will be better transportation from terminals to the college. There will be improved transportation for the elderly and handicapped between the administration building and the chapel. Mr. Fraser has stated that Seaton Hall will be renovated and ready to be reopened by convention time. This will add to the convenience of many brethren.

It seems hardly possible that the convention date is only four months away. If you have not made your plans to be there, it is time you did so. Your brethren will all be there seeking to give and receive blessings. We know that the Lord will be there, too, to dispense through his servants rich spiritual lessons that will help us in our Christian walk.

Bible Students General Convention, Albion College, Albion, Michigan, July 30-August 4, 1977

Help Wanted!

The Dawn has openings for brethren to work here on a full-time permanent basis. The particular need is for typists. If you are interested, please write to the manager giving information concerning yourself and your qualifications.

Write to: The Manager
Dawn Bible Students Association
199 Railroad Avenue
East Rutherford, NJ 07073

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

G. JEUCK		Toronto, Ont.	14
New Haven, CT	April 3	Chatham, Ont.	15
A. KRUMPOLT		Cincinnati, OH	17
Allentown, PA	April 17	Indianapolis, IN	20
G. PASSIOS		Pittsburgh, PA	24
Berwick, PA	April 24	Toledo, OH	27
E. K. PENROSE		Columbus, OH	29
Columbus, OH	April 3	L. POST	
West Newton, PA	4	Sayville, NY	April 3
Berwick, PA	5	L. RUTH	
Allentown, PA	6	Baltimore, MD	April 24
Flushing, NY	8	J. TATE	
New York, NY	10	Philadelphia, PA	April 17
Johnstown, NY	11	Detroit, MI	24
Buffalo, NY	13		

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		J. ORR	
Portrush	June 4-6	Portrush	June 4-6
BURTON BROWN		R. E. ROBINSON	
(Los Angeles)		Latchford	April 23
Aldersbrook	May 8	Dewsbury	May 14
Latchford	11	Portrush	June 4-6
Dewsbury	12		
Glasgow	14, 15	PORTRUSH CONVENTION—June	
Newport	17	4-6. For details and accommodations	
Portrush	June 4-6	please apply to Mr. T. Lang, 31,	
C. CHUPA		Hawthorn Terrace, Londonderry,	
(Detroit)		Northern Ireland. BT48 ODV.	
Aldersbrook	May 8	Subscriptions and Literature—70,	
Newport	12	Station Road, Gidea Park, Romford,	
Latchford	14, 15	Essex. RM2 6DA.	
Portrush	June 4-6	Tapes and Cassettes on loan—15,	
E. T. NADAL		Southwood Gardens, Gants Hill,	
Portrush	June 4-6	Iford, Essex. IG2 6YF.	

Conventions

MINNEAPOLIS, MN, April 3—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

GARY AREA, IN, April 9, 10—Hobart YMCA, 601 W. 40 Pl., Hobart. Mr. John Ulicni, 6703 Tyler, Merrillville, IN 46410

PATERSON, NJ, April 10—V.F.W. Hall, 340 Outwater Ln., Garfield. Mrs. Cella Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407

BOISE, ID, April 15-17—Owyhee Hotel. Mrs. Elton N. Pigg, 1400 Sunrise Rim Rd. 83705. Phone (208) 336-0163

AGAWAM, MA, April 17—Agawam Jr. High, 1305 Springfield St., Feeding Hills, (Rte. 57) Mrs. Joanne Kwiat, 511 Shoemaker Ln. 01001

CINCINNATI, OH, April 17—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway. 45211

CLEVELAND, OH, April 17—Masonic Temple, 3615 Euclid Ave. Mrs. I. J. Doran, 3442 Monticello Blvd., Cleveland Heights, OH 44121

CHICAGO, IL, April 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

DETROIT, MI, April 24—Northwest Branch YWCA, 25940 Grand River. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

PITTSBURGH, PA, April 24—Bower Hill Civic League Community Center, 1600 Bower Hill Rd., Mr. James Passios, Rt. 4, Box 237, Wexford, PA 15090

HARTFORD, CT, May 1

WEST NEWTON, PA, May 15

VANCOUVER, B.C., May 21, 22

SAN FRANCISCO, CA, Asilomar, May 27-30

CHICAGO, IL, May 28-30

SAYVILLE, NY, May 30

NEW YORK-ALLENTOWN, June 3-5

WATERBURY, CT, June 12

ALBION, MI, General Conv., July 30-Aug. 4

Obituaries

The following brethren have recently finished their Christian course:

Brother H. B. Norris, Griffithstown, Pontypool, Wales.

Sister Doris Hudson, Welling, Kent, England—January 29.

Sister Anna Koterba, Palo Alto, CA—February 25. Age, 80

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