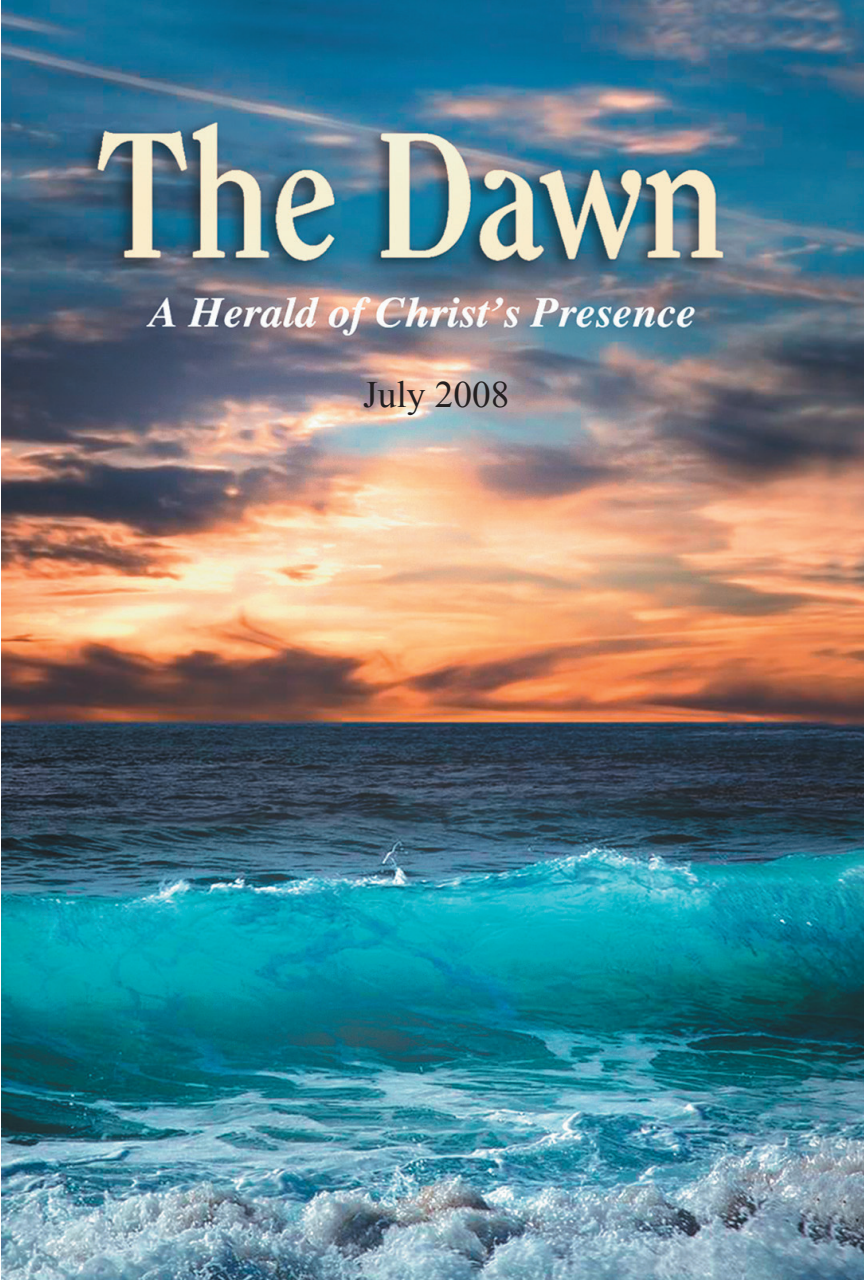


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# The DAWN

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## TABLE OF CONTENTS

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### HIGHLIGHTS OF DAWN

Going Green:

Environmental Awareness 2

### INTERNATIONAL BIBLE STUDIES

Christ as Teacher 16

Christ as Healer 18

Christ as Servant 20

Christ as Messiah 22

### CHRISTIAN LIFE AND DOCTRINE

Treasures of the Truth—Part 18

Ministers of the New Covenant 24

The Potter and the Clay 39

Out of a Pure Heart 52

Message of God 60

Weekly Prayer Meeting Texts 15

**OBITUARIES** 62

**SPEAKERS' APPOINTMENTS** 62

**CONVENTIONS** 63

# Going Green:

## Environmental Awareness

*“Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”*  
—Jeremiah 17:7,8

**IN OUR FEATURED SCRIPTURE**, the Prophet Jeremiah speaks of those Christian people who love and put their trust and hope in our Heavenly Father and his righteous character. They are represented by the green leaves of a tree. As trees of righteousness they receive their nourishment because the tree sends out its roots to obtain the necessary life-giving waters that represent the Truth of his Word, and that have been provided by a loving and caring Creator. These firmly rooted trees are able to withstand severe conditions of heat and drought when necessary, and yet produce abundant fruitage.

The Psalmist David also uses the color green as a symbol to emphasize the spiritual life and growth

that followers of our Lord Jesus experience. Concerning this faithful class who desire to know and serve the Father, he writes, “I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.” (Ps. 52:8,9) The author of another psalm also says, “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing [green, *Marginal Translation*]; To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.”—Ps. 92:12-15

### **COLOR: A DIMENSION OF NATURE**

Green is positioned between the primary colors yellow and blue on the color spectrum, and there are many varieties and hues that surround us in our natural environment. These different shades of green extend their harmony and beauty throughout all the earth, and help provide the human family with a relaxing and pleasant dimension to our everyday lives. This suggests the wisdom of our Creator who has so extensively used it. The dimension of color is a most wonderful gift and is a marvelous indication of our Father’s unlimited power and readiness to bless.

A verdant valley thus describes a beautiful green landscape that is lush with thriving vegetation. This color has been used by Jeremiah the prophet, the Psalmist David and others to illustrate the

freshness and vigor of flourishing and abundant spiritual life that may be seen in the consecrated child of God.

The place where various varieties of flowers, plants, and vegetable species are grown, protected, and cultivated is called a 'greenhouse,' and it has been said that when someone has an unusual ability to grow flowers and plants, they are spoken of as having a 'green thumb.' Green is also the color that has been aptly chosen to identify the present day 'going green' movement that brings attention and awareness to earth's physical environment because it is so easily associated and identified with life.

### **'GOING GREEN'**

In recent years, the expression 'going green' has become increasingly familiar and it is gaining momentum. The term is used as a slogan to address a multitude of issues that impact and reflect upon people's everyday lives, and the need to help make environmentally friendly decisions in connection with their modern life style. Going green suggests that by making better choices in these daily habits, everyone may contribute responsibly to preserve the earth and its natural environment.

One of the main features of the green movement focuses attention on the ways in which all may minimize pollution to air, water, and soil resources. Although there are numerous concerns, attention is especially drawn to the importance of addressing the issues of sustainability, promoting intelligent recycling, and instituting meaningful waste management projects as goals to help preserve the natural environment and mankind's well being.

Issues that concern sustainability attempt to address the continuing needs of the present time without compromising the ability of future generations to also meet their needs. These concerns relate to the continuity of economic, social, and environmental aspects that govern society. Sustainability or 'living green' thus suggests making intelligent choices at the present time and for the future. Going green may involve changing some of the ways we all live our lives, and that have become a basic part of our everyday living habits. These issues include how we build our homes, businesses, and schools, how we live together as a community, and how we travel or shop.

Many relatively small actions on the part of all may have a wider impact than first realized. For example, man can minimize waste paper and plastic items around their homes, use fewer harsh chemicals, convert to compact fluorescent light bulbs, and buy energy efficient appliances when they need to be replaced. Perhaps some people might be in a position to grow some of their own food. Householders should also keep their water and its sources clean, and be conscience of developing other environmentally friendly habits around the home.

## **THE REALITY**

For many years, environmentalists have warned of coming climate disruptions, and now men begin to see evidence that the earth's weather patterns are changing. This impact has seen an increase in more violent and unpredictable global climate patterns. Green-minded activists were not at first successful in bringing this awareness to the general

public, or to convince them of the need to return to a simpler way of life. Environmental issues have taken on new dimensions as the polluted earth is reaching a crisis point.

Wealthy and prosperous nations have turned to modern technology for their answers, but man's selfishness and pride has had enormous effects on the earth. The Scriptures reveal that if this situation was not cut short by the overruling and powerful hand of God, it would lead to total devastation of the earth and all of its inhabitants. (Matt. 24:22) Yet, Americans and other rich societies continue to trash the very planet they call home.

The massive industrial complexes have created monsters with huge appetites. Factories spew out their filthy wastes, freeways designed to carry an increasing number of cars and trucks have polluted the atmosphere, high-rise developments and shopping malls have gobbled up valuable farm land. Many of these have been designed by developers who a few decades ago did not realize the ultimate consequences of their careless and greedy actions.

In the meantime, Asian countries are making great strides in their efforts to catch up with western nations progress. Their desire to leap into the twenty-first century is creating still further levels of environmental problems. Forward-thinking people are actively involved to bring the green vision before mankind to save the planet.

## **RENEWABLE ENERGY**

The burning of fossil fuels has had a major negative impact on the earth's environment, and the supply of these sources of energy is limited.



Therefore, a growing number of renewable alternatives are now being considered and studied to address these problems. These include clean, inexhaustible power that can be derived from wind turbines, solar arrays, wave-power flotillas, hydroelectric generators, geothermal systems, and other methods of energy. Researchers are challenged to develop these new environmentally friendly technologies so that they may produce energy in large-scale industrial quantities.

## **AIR, WATER AND SOIL**

Industrial wastes are a major factor in our society, and they must be dealt with effectively. Factories are also faced with the need to consume less water, power and materials. Urban sprawl eats up valuable land and snarls traffic. Land must be intelligently allocated for housing projects and businesses, and a more efficient way to use space and infrastructure. Building more efficient homes and using energy-saving household appliances is a positive step forward. 'Going green' means a redesigned living pattern that aims for a higher quality and more natural lifestyle. It would focus on cleaner air, water, and soil resources, sustainable energy and nontoxic recyclable technology.

## **FORESTS**

Among the many concerns that environmentalists are now addressing includes preserving earth's forests, and seeking to develop sustainable forest management programs. For example, it has been pointed out that if recycled paper was used for the printing of a single issue of the Sunday edition of the *New York Times* it would save the destruction

of thousands of trees that are needed to process the pulpwood. Again, if every American recycled only one-tenth of all their newspapers each year millions of trees could be saved for future generations. In addition to this sobering reality, we must face the fact that millions of acres of tropical rainforests are being destroyed each year through poor logging and burning practices.

## **HOUSEHOLD IMPACT**

Studies show that nearly 85% of all American households discard materials that could easily be recycled with proper waste and recyclable management programs. This figure includes recycling such items as yard waste, paper and cardboard, food scraps and other materials found around the home. There are also numerous varieties of cans, glass bottles, and plastic beverage containers that are used only once and then discarded. It is estimated that Americans throw away approximately 25 billion styrofoam coffee cups every year, and an additional 40 billion soft drink cans and bottles.

## **GREEN TIPS**

‘Going green’ may include many environmentally friendly tips that can actually save householders money if they were put into practice, and some of these steps could also make a positive contribution toward helping our earth at the same time. Recent studies indicate that American households now consume more than twice the amount of energy used by families living in Western European countries. One of the major sources of this energy comes from burning fossil fuels, which in turn is a leading cause of air pollution. This pollution includes sulfur

dioxide, nitrogen oxide, carbon dioxide, mercury and other pollutants that are seriously affecting the human family, the animal kingdom, plant life and even the earth itself. One of the immediate answers to help address some of these problems is to go green and try to make our homes more energy efficient.

Using more green energy will substantially replace that which the human family have been traditionally using in and around their homes with renewable sources such as wind, solar, low impact hydroelectric power and others. In recent years, home builders have also begun to incorporate many new and innovative ideas that help reduce the amount of energy that is consumed, and this is a welcome green step forward.

Approximately 20% of a typical American household's total amount of consumed energy is derived from electricity. An eco-friendly tip that is free and easy to do is to turn lights off when they are not being used. Another way to conserve energy is to go green and convert to using compact fluorescent light bulbs which require about 75% less energy than incandescent bulbs.

Nearly 90% of the energy needed by our washing machines goes toward heating the water. Another free and easy step is to simply turn down the temperature on the hot water tank a few degrees, which can save a considerable amount in energy costs.

The driers that are used to dry the clothing after it has been washed have filters that simply need cleaning on a regular basis. Performing this simple task alone will keep the machine running more

efficiently. No energy will be required at all if the clothes are hung on outside clotheslines. Using low-flow showerheads can also cut down on the amount of hot water we use by more than half, and still maintain adequate water pressure.

Leaking valves around the house waste water, and should be attended to as soon as possible. When placing the refrigerator in our kitchens care should be taken to prevent it from competing with sources of heat such as furnace vents, or next to the stove or dishwasher. Costly energy may be saved by cleaning the condensing coils on a regular basis.

To eliminate heat loss in the family home during winter time an easy project involves installing a good quality weather proofing product. Leaky windows and drafty doors account for a considerable amount of lost heat. Programmable thermostats may be installed that reduce the temperature setting at night time or during the hours when there will be no one in the home. Upgrading the amount and type of insulation in the home should also be seriously considered. Most homes that were built even a few decades ago are not up to today's higher 'green standards.'

## **ENERGY STAR**

The efficiency of household appliances has been improved in recent years from the inefficient energy wasters that were commonplace only a few decades ago. Modern appliances are only worthy of 'Energy Star' status when they are built to exceed the federally mandated efficiency standards for their particular categories. Manufacturers claim

that an Energy Star refrigerator will use at least 10% less energy than older models, and up to 50% less energy is needed to run a modern washing machine. Homeowners should be alert when making their appliance purchases, and choose only those models that meet their particular household needs. The temptation is often to buy more than their families require.

## **GREEN TRANSPORTATION**

The family car is a major investment, but also one of the biggest polluters. Tuning it up can go a long way toward improving its energy efficiency and reduce some of the pollution. Keeping the tires properly inflated, using the recommended grade of motor oil, and replacing the air filters regularly will also improve the car's performance, thus helping to save money as well as the earth's environment. Sharing rides with others when possible, taking advantage of car-sharing plans or using mass transit cuts down on fuel, pollution, and saves the environment. For both health and profit, human power in the form of walking when and wherever possible, or riding a bike, are sometimes options that should not be ignored.

## **A GREEN MIRACLE**

Years ago composting yard and kitchen wastes was commonplace. Putting back some of the nourishment that has been taken from the earth made good sense, and it still does. As people are once again looking for more positive activities that benefit the earth they are considering nature's own recycling system. With only a little effort the results can be very satisfying.

Composting permits grass clippings, leaves, weeds, vegetable peels and a variety of other organic wastes to be turned into humus, an essential soil conditioner that is richer than anything that we could buy. So, why throw away raw material that generates a product that is so valuable and has such natural benefits? Up to 30% of the garbage homeowners throw away each week can go into a compost bin. As a byproduct this practice also provides for longer landfill life as well as better management of waste materials.

Lawns, gardens, and house plants thrive on compost that gradually releases a variety of valuable nutrients into the soil at the very time they are needed most by the growing plants. Insects and plant diseases are not as prevalent when the soil has been enriched with an abundance of decayed organic matter. Dark compost draws the sun's heat to warm the garden's soil. Compost acts like a sponge, soaking up water when it rains and releasing it during dry spells. It improves the structure of both sand and clay soils, thus protecting them against either drought conditions or erosion.

## **LOOKING FORWARD**

Although awareness and interest in environmental issues is gaining momentum, we may put our total trust in the hands of our loving Heavenly Father who has all matters pertaining to pollution and the protection of earth's natural resources well under control. The earth has been created with balances in nature that will ultimately work together in perfect harmony, and restored mankind will share in its lasting beauty and grace.

The psalmist looked forward to that time when God's ultimate plan and purpose for his human creation will be manifest by his wonderful blessings that will become available to them during that future time. "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."—Ps. 85:11-13

Isaiah's wonderful prophetic words describe the majestic scene of God's wonderful world of tomorrow. Christ's thousand-year kingdom will be established to assist and uplift the fallen sin-sick world of mankind back to the knowledge of the Father and his laws of truth and peace. Those who respond favorably to the blessings will receive the perfection to life that was lost by our first parents Adam and Eve so long ago. The prophet proclaims, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. 11:4,5) The faithful class of Jesus' followers who have accepted the calling which has gone out throughout this present Gospel Age to follow our Lord Jesus, will share in this righteous rule over the human family.

Isaiah points to the harmony that will be manifest over the earth and its natural surroundings at that future time. He continues, "The wolf also shall dwell with the lamb, and the leopard shall lie down

with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adder's, *Marginal Translation*] den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—vss. 6-9

### **LIKE THE GARDEN OF EDEN**

At the present time some forward-thinking people are realizing the need for preserving the earth, not only for themselves, but also for future generations. Although this effort is highly commendable, we rejoice in the wonderful assurance of God's coming rule over the affairs of a sin-sick and dying race. A thousand years has been set aside for the regeneration of the human family and his environment, and the cleaning up and renewal work that is to be accomplished under the administration of Christ's righteous and glorious kingdom. At that time, life and harmony are to be restored to a perfected earth, and the whole human family will be given opportunity to live everlastingly.

When writing under inspiration of the Holy Spirit of God, Ezekiel wrote concerning the land of Israel that had lain desolate. He also speaks of the greater harmony and beauty that is foreshadowed in his prophetic words that will mark the glorious kingdom of God. At that time, the whole restored human family will come to love and appreciate him.



We quote from the prophet's wonderful words where he says, "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it."—Ezek. 36:34-36 ■

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## WEEKLY PRAYER MEETING TEXTS

**JULY 3**—"I have set the LORD always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6 Hymn 109)

**JULY 10**—"All bare him witness, and wondered at the gracious words which proceeded out of his mouth."—Luke 4:22 (Z. '99-53 Hymn 264)

**JULY 17**—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isaiah 26:3 (Z. '99-95 Hymn 263)

**JULY 24**—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268 Hymn 274)

**JULY 31**—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171 Hymn 183)

# Christ as Teacher

**Key Verse:** *“They were astonished at his doctrine: for his word was with power.”*  
—Luke 4:32

**Selected Scripture:**  
*Luke 4:31-37; 20:1-8*

**JESUS, BECAUSE HE WAS A** perfect man, also had perfect abilities and talents. One of these was as a teacher. As a teacher, he had perfect ability to present the message of the Gospel, and to do so in a way which captivated and impressed his hearers, even those who considered him an enemy. Our Key Verse indicates this by stating that his words were ‘with power’—that is, authority and force—and those who heard him were amazed.

On this occasion, there was a man with an unclean spirit who had come to the synagogue, perhaps hoping that Jesus would rid him of this terrible condition. The evil spirits, of course, feared this possibility, and spoke through the lips of the man whom they had possessed, saying, “Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.” (Luke 4:34) Jesus immediately commanded the evil spirit to be quiet and come out of the man, and “he came out of him, and hurt him not.”—vs. 35

Those gathered there were amazed, huddling among themselves, marveling that even the unclean spirits were subject to his words (vs. 36). The Mark account of this same experience puts it this way, “The people were all so amazed that they asked each other, ‘What is this? A new teaching—and with authority! He even gives

orders to evil spirits and they obey him.”—Mark 1:27, *New International Version*

On another occasion, Jesus showed his great authority and talent as a teacher in a different way. While teaching the people in the Temple, he was asked by the chief priests and scribes, who were surely attempting to stumble him, “By what authority doest thou these things? or who is he that gave thee this authority?” (Luke 20:2) Jesus saw that their motives were impure, and that there really was no need to give them an answer, for it should have been clear to them that only the authority of God could be behind the wonderful deeds, miracles, and teachings which he had been putting forth, and which no one had been able to deny, duplicate, or question.

Jesus did respond in another way, however, using a method which we can perhaps use when questioned by others—he answered them with a question of his own, asking them whether the baptism of John was authorized by God or by men. (vs. 4) The Jewish leaders reasoned among themselves, soon realizing that Jesus had them in a mental trap. As they conversed together, they said, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’ But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet.” (vss. 5,6, *New American Standard Bible*) Their answer to Jesus, recorded in verse 7, was that they did not know who authorized John’s baptism, surely a humiliating admission for them since they were the supposed religious teachers of the people. To their answer, Jesus simply replied, “Neither tell I you by what authority I do these things.”—vs. 8

These lessons were merely foretastes of the greater teaching work of the Christ in the kingdom, when all mankind will learn righteousness. “He will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.”—Mic. 4:2 ■

# Christ as Healer

**Key Verse:** *“He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.”—Mark 1:34*

**Selected Scripture:**  
*Mark 1:29-45*

## IN THE VERSES OF TODAY’S

lesson, two specific miracles are cited: first, the healing of Simon Peter’s mother-in-law of a fever (Mark 1:29-31), and second, the cleansing of a leper. (vss. 40-42) In addition to this, however, countless other healings are mentioned, “They brought unto him all that were diseased, and them that were possessed with devils . . . And he healed many that were sick of divers diseases,

and cast out many devils. . . And they came to him from every quarter.”—vss. 32,34,45

Having healed throughout the day, even well into the night, Jesus found that the only opportunity for solitude was in the hours after midnight, when everyone else had finally retired to their places of abode. “In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” (vs. 35) Jesus was truly a great example of taking advantage of every moment of solitude to commune with his Father in heaven, an example we do well to imitate. His closest disciples, though, followed after him, realizing he was probably physically exhausted, and said, “All men seek for thee.” (vs. 37) Although the scriptural account does not say so specifically, implied in the words of the disciples seems to be the suggestion that Jesus avoid the constant pressing of the people as they came to him in throngs to

hear his preaching and to be healed. He answered them, however, saying, "Let us go into the next towns, that I may preach there also: for therefore came I forth."—vs. 38

How we should marvel at our Lord's response to the disciples! He was not only pleased to have been able to do these things, but his desire was to continue to preach, teach, and heal, for this was his mission. The example to us is clear—"Whatsoever thy hand findeth to do, do it with thy might." (Eccles. 9:10) We are to be "zealous of good works." (Tit. 2:14) Truly we should be able to say as Jesus said, "My meat is to do the will of him that sent me, and to finish his work."—John 4:34

The healing work of Jesus at his First Advent was only temporary. All those whom he healed still died as a result of original Adamic sin and its resulting penalty. However, these works were illustrative of the greater, and permanent, healing which will take place in Christ's coming kingdom. This healing will not just be of the physical kind, but will also include man's mind, his thoughts, even his heart. All mankind has been diseased to a greater or lesser extent by the results of sin which have been passed down from generation to generation. All these mental, moral, and physical sicknesses will be dealt with and healed by the Great Physician in that kingdom soon to come. Then, "the inhabitant shall not say, I am sick."—Isa. 33:24

Let us meditate upon these words of the prophets, as they foretell the many aspects of the greater healing work to come. "I have seen his [man's] ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him." "I will restore health unto thee, and I will heal thee of thy wounds." "The Sun of righteousness [will] arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Isa. 57:18,19; Jer. 30:17; Mal. 4:2 ■

# Christ as Servant

**Key Verse:** *“I have given you an example, that ye should do as I have done to you.”*  
—John 13:15

**Selected Scripture:**  
John 13:1-20

son. He did so by using, as he often did, a simple illustration, but one which unmistakably got his point across.

The account reads, “He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.” (John 13:4,5) Foot-washing in olden times was a task normally reserved for slaves or servants to perform. It was a very humble service and one which, according to the flesh, appeared menial and distasteful. Yet to the one receiving it, it must have been a source of great refreshment, especially after a long day walking in sandals on the dusty paths of the city, or roads of the countryside. It was in this spirit of meek, humble service that Jesus took it upon himself to perform this loving act.

One might think that since the disciples looked to Jesus as their master and teacher, and since they also had the hope that he would soon be king over Israel, they would have, as his servants, taken it upon themselves to

**ONE OF THE MOST FAMIL-**  
iar scriptural accounts of Jesus’ ministry, shortly before his death, is the focus of today’s lesson. As he met with his disciples in the upper room the night before his crucifixion, Jesus took the opportunity to teach them, and us, a great les-

carry out this service on his behalf—washing his feet, and perhaps those of one another. Rather, though, they had not matured spiritually to the level where they saw this as an opportunity for service, and so Jesus, their Lord and Master, took the servant's role.

Peter, seeing Jesus begin this service toward the other disciples and perhaps humbled by the realization that they should have taken the role of servant, told him, "Thou shalt never wash my feet." (John 13:8) Peter evidently thought it should be beneath the Lord to take the role of a servant and wash his or the others' feet, thus resisting the Master's purpose. Jesus quickly replied, however, as recorded in the remainder of verse 8, "If I wash thee not, thou hast no part with me." He then explained to Peter and the other disciples that the reason he had done this was not because they were unclean, either literally or figuratively, except for Judas, who was to betray him and was unclean in heart. (vs. 10) There was, in fact, a deeper lesson Jesus wished to leave with his disciples than that of mere cleanliness.

Jesus told his disciples in the ensuing verses of our lesson what the real purpose was in his washing of their feet. "Do you understand what I have done for you? he asked them. You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them." (John 13:12-17, *New International Version*) The primary lesson of this experience is that contained in our Key Verse. He was giving an example of how his footstep followers should be servants one to another, just as he was to them. As Apostle Paul later explained the matter to us, "By love serve one another."—Gal. 5:13 ■

# Christ as Messiah

**Key Verse:** “*He saith unto them, But whom say ye that I am?*”  
—**Matthew 16:15**

**Selected Scripture:**  
**Matthew 16:13-23**

## **JESUS SAW THE NEED TO**

make known to his disciples the fact that he indeed was the long-promised Messiah, foretold by the prophets of old, and of which many were now in anticipation. Rather than come right out and tell them, though, he posed the matter in question form. First, he asked, “Whom do men say that I the Son of man am?” (Matt. 16:13) The disciples answered that some thought he was John the Baptist, others Elijah, still others Jeremiah, or one of the other prophets—that perhaps he was one of these, having been raised from the dead to continue the reforming work they had started, but had not been able to complete in their lifetime.

The words of our Key Verse contain the Lord’s next question, as he asked them now not whom others thought he was, but whom they thought he was. Simon Peter immediately answered and said, “Thou are the Christ [Hebrew: *Messiah*], the Son of the living God.” (vs. 16) Jesus responded, as recorded in the next verse, “Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (vs. 17) Thus Jesus indicated to Peter, and to us, that God has revealed these important truths, not to the world in general, but only to those are truly seeking after him and his will. “God hath revealed them [his truths] unto us by his Spirit: for the Spirit searcheth all



things, yea, the deep things of God.”—I Cor. 2:10

The truth of Jesus’ messiahship was to be the foundation of the disciples’ understanding from thence forward, and so he states the matter, “Upon this rock I will build my church; and the gates of hell [the grave] shall not prevail against it.” (Matt. 16:18) The ‘rock’ Jesus referred to in this statement was this rock-solid foundation truth, that he was indeed the long-promised Messiah. Additionally, it would be based on this fact that he would now begin inviting others—his church—to join with him as part of his body to be the complete Messiah, the Christ, who together would bless all the families of the earth in due time. He said that the gates of the grave, or death, would not prevail against these truths, because “the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth.”—John 5:28,29

It was shortly after this important revealing to his disciples that Jesus began to show them “how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” (Matt 16:21) This, too, was to be an important feature of his role as Messiah. He had to die as man’s ransom provider, and rise again from the dead with the merit (value) of that ransom in his possession, to satisfy the demands of Divine justice. Peter did not yet understand the need for Jesus to die and said to him, “Be it far from thee, Lord.” (vs. 22) Jesus, knowing that it was Satan, through Peter’s lack of understanding, who was behind this suggestion, responded, “Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”—vs. 23

Peter, once begotten of the Holy Spirit at Pentecost, fully understood the entire matter, and explained it for all to understand. “Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ [Messiah].”—Acts 2:36 ■

# Ministers of the New Covenant

***“Who also hath  
made us able  
ministers of the  
new testament; not  
of the letter, but of  
the spirit: for the  
letter killeth, but  
the spirit giveth  
life.”***

***—II Corinthians 3:6***

## **PAUL’S APOSTLESHIP WAS**

being challenged by some of the brethren at Corinth and he chose this occasion to write to them. He thus began his epistle by asking, “Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?”—

II Cor. 3:1, *New American Standard Bible*

Paul then stated that he needed no such letters of commendation from them, but explained, “Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”—vss. 2,3

In his letter, the apostle made important spiritual connections to some Old Testament types.

These types illustrate the making of the New Covenant, and relate to those who will share with our Lord Jesus as the Mediator. Under the administration of Christ's future kingdom, all who are willingly obedient to God's law will be given opportunity for reconciliation with the Heavenly Father, and will attain everlasting life under the terms of the covenant.

## **THE LAW OF GOD**

When speaking of the 'tables of stone,' the apostle was making a connection to the original Law Covenant that was given by God to Moses and the nation of Israel. After Moses had been in the mount for forty days, we read, "He gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exod. 31:18) These were the same tablets that Moses broke as he descended from the mount and witnessed the idolatry of the children of Israel.—chap. 32:15-20

Israel's falling into idol worship was thus symbolized by Moses breaking the tables of God's law. This was later confirmed by the Prophet Jeremiah, who wrote, "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD."—Jer. 31:32

## **TYPE OF CHRIST**

God was prepared to abandon his arrangements with Israel, and they did not know whether he

would permit them to come back into covenant relationship with him again. But Moses implored God that he might be permitted to die in place of his people who had sinned against him. He said, “Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.” (Exod. 32:32) Moses had been selected by God for a very special position as mediator of the Law, and he was ready to die for the people’s sins. This was a wonderful illustration of our Lord Jesus—the greater than Moses who would at a future time be willing to die for the sins of the whole human family.

### **MOSES PRAYS FOR THE PEOPLE**

Moses prayed on behalf of Israel, that God would reinstate his covenant with them. “The LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.” (chap. 33:17) Soon afterward, he was given further instructions as to what he was to do. “The LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.”—chap. 34:1

The first tables of the Law had been written by God on stone tablets that he had provided. “The LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.”—chap. 24:12

### **GOD’S SECOND COMMANDMENT**

When God commanded Moses to ascend to his presence on Mount Sinai the second time, he was

instructed to chisel out from the earth two new stones and bring them with him. (Exod. 34:1-4) When Moses had performed this task, God then revealed his intentions to him. "He said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD." (vs. 10) Further details were also given, "The LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."—vss. 27,28

### **MOSES' FACE SHONE**

There was an important and significant difference between the writing of the first two tablets, and those of the second set. "It came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him." (vs. 29) Moses was not aware that his face shone, "When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." (vs. 30) Moses then called Aaron and all the rulers of the congregation before him and spoke to them, and when he had finished speaking with them, he put a veil over his face. (vs. 33) When he went into the Tabernacle to speak to God he took the veil off. When he came

out to communicate with the people again the veil was off and his face shone.—vss. 34,35

## **SPIRITUAL LESSONS**

Returning to Paul's letter to the Corinthians, we now have the scriptural background as well as the apostle's spiritual perspective in connection with what he was saying to them. After explaining that they were his letter of commendation he assures them, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—II Cor. 3:3

The apostle was thus emphasizing a significant and spiritual connection to the old Law Covenant given to Moses and the people of Israel. When God spoke to Moses the second time, he instructed him to dig from the earth and bring with him two new stones when he ascended the mountain to appear in his presence. God then wrote his Law again on these new tables of stone. (Exod. 34:1) Paul points out that Jesus' followers are now 'epistle[s] of Christ' and during this Gospel Age they are being prepared by the Holy Spirit of God to share with our Lord Jesus as Mediator of a new and better covenant that will be administered under Christ's future kingdom.

Later, Paul said, "Being also co-laborers, we exhort you not to receive the favor of God in vain; (for he says, In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee. Behold, now is a well-accepted Season; behold! now is a Day of Salvation)."—II Cor. 6:1,2, *Wilson's Emphatic Diaglott*

The apostle was quoting from Isaiah's prophecy where he had written, "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish [raise up, *Marginal Translation*] the earth, to cause to inherit the desolate heritages."—Isa. 49:8

Isaiah's prophetic words also spoke of the future covenant, and the ministers of that covenant who would be called by God during an acceptable day of salvation, this present Gospel Age. During this age our loving Heavenly Father has been calling from the world consecrated followers of Jesus, and has been preparing them for the future work of Christ's kingdom. Together with our Lord they will share as the Mediator of the glorious New Covenant for the blessing of the whole human family under the administration of his kingdom of righteousness and peace.

Our Heavenly Father, through ministers such as Paul and other disciples of Jesus, labored diligently to assist the brethren at Corinth and in other ecclesias of the early church that they too might become epistles of Christ and share in that grand work of the kingdom. God's law was being written in their hearts of flesh, illustrated by the tables of stone that Moses took from the earth and carried up to God, so that when Christ's kingdom is established they may be given 'as a covenant for the people.' Throughout this Gospel Age this calling has gone out to sincere and consecrated Christians who have also labored in God's vineyard, as epistles of Christ.

## **OUT OF ZION**

Once this calling has been completed, the church, as living representations of God's law, will be brought forth by the greater Moses, our Lord Jesus, and will be used to teach the Father's law to the sin-sick and dying human family. "So all Israel shall be saved: as it is written, There shall come out of Sion [Zion] the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."—Rom. 11:26,27; Isa. 59:20,21

Moses did not come down from Mount Sinai without the stone tablets of the covenant, and thus Jesus does not come out of Mount Zion to make the New Covenant until the fleshly tables have all been made ready. The forty days that Moses spent upon the mount, during which time the stones were prepared, illustrate the present Gospel Age, the acceptable time prophesied by Isaiah and quoted from by Apostle Paul. This establishes an important truth for the Lord's people during the present Gospel Age.

## **PREPARATION WORK**

The apostle, and those who are being called as ministers of the New Covenant, are also privileged to share in the present work of encouraging and assisting others of like precious faith, as addressed by Jude, who wrote, "You, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit." (Jude 20, *NASB*) We also read concerning the "fulness of the Gentiles," and the calling and testing of the church, which are essential prerequisites to the making of the New Covenant.



(Rom. 11:25-27) It is a blessing to participate in sending forth the Word of Truth to those who respond to the wonderful calling of the present age and who will share in the future grander work of the Millennial Age.

In his letter to the brethren at Corinth, Paul made an important comparison. He said, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (II Cor. 3: 7-9) The apostle contrasts the exceeding glory of the New Covenant and its future administration with the making of the old Law Covenant with its fading glory under the mediatorship of Moses.

The work of sealing the New Covenant began with Jesus' first advent, and continues throughout the Gospel Age as the church takes part in the better sacrifices. The Gospel Age has been set aside for completing the work of writing the law of God in the hearts of the church. They will be used as the teaching agencies of the New Covenant during Christ's kingdom. "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." (vss. 10,11) Paul taught that the Law Covenant was to be abolished, but that a New Covenant would be established with a better mediator. It will be *(Continued on page 35)*

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(Continued from page 31) God's permanent and everlasting law.

In his letter to the Galatians, he wrote, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) When Jesus began his earthly ministry, the progressive work, which would in due time result in the establishing of the New Covenant, began. Luke recorded, "The law and the prophets were until John: since that time the kingdom of God is preached."—Luke 16:16

### **WITH PLAINNESS OF SPEECH**

When he wrote to the Corinthians, Paul made an important distinction. He said, "Seeing then that we have such hope, we use great plainness [boldness, *Marginal Translation*] of speech." (II Cor. 3:12) The hope of which he spoke pointed to his own work of ministering to the Lord's people, and on behalf of the everlasting covenant that will never pass away as did the old law.

He further explained, "Not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." (vs. 13) The veil hid from Israel the fading glory which was upon Moses' face. "Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." (vss. 14,15) Israel as a nation was blinded to the truth concerning their Law Covenant, that it was to be abolished and that it would be replaced with a new and better arrangement.

The apostle said, however, that the Jews continued to read about Moses and the old Law.

The glory of the New Covenant will be much greater than was the glory of the old. The veil was upon the hearts of those Israelites who were blinded to this fact. Neither did they accept Christ as their Savior. "Whenever a man turns to the Lord, the veil is taken away." (vs. 16, *NASB*) When an honest heart turns to the Lord, they understand that the law has ended and has been replaced by Christ's sacrifice that will accomplish that which the old Law could never do.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (vs. 17) The 'liberty' here referred to is liberty from bondage under the old Law Covenant which Paul had earlier called the 'ministration of condemnation.' Those who are blessed to receive Christ by turning to him have been freed from the Law and its bondage. They enter into the liberty of the sons of God, and into his presence.

### **WITH UNVEILED FACE**

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." (II Cor. 3:18, *NASB*) Paul compares Moses' ministry and the veil he wore, with that of the Lord's people during this present age. He places Christ's followers in the very presence of God with unveiled faces.

By accepting the Lord Jesus as our Savior and consecrating ourselves to die with him, we enter into the presence of the Heavenly Father through

him. We then may take on the character qualities of Jesus and become epistles of Christ. In this sense, we may reflect the glory of God as did Moses when he spoke to the people after being in the presence of God. Our lives, behavior, attitudes, and words must reflect the disposition of Christ as proclaimed in Paul's letter that he wrote to the ecclesia at Rome. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8.29) During the present Gospel Age, the Lord's people are putting on the fruits and graces of the Holy Spirit. In doing this, they reflect the glory of the Lord and, as the apostle explains, we 'are changed into the same image from glory to glory, even as by the Spirit of the Lord.'

By accepting and following Christ, we take on the glory of God in our characters, and are changed into his image. It is 'from glory to glory' because we are in the glorious presence of God through our Redeemer and then we reflect that glory to others. This is accomplished by the Spirit of the Lord working in our lives and hearts. "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:3,4

The true church, being called from the world during this present Gospel Age, reflects the glorious image. Christ Jesus is the very image, or representation, of God, and when we behold and learn of him we may transform ourselves into the same

image. Paul further says, “We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—vs. 5,6

As the people of Israel saw the glory of God reflected in the face of Moses, so we, as spiritual Israelites, see the glory of God reflected in the face of Jesus Christ. Christ is identified by Paul as the antitypical Moses in this illustration, and he has shown the contrast between the making of the old Law Covenant, and the making of the New Covenant. During this age, those who behold the glory of God in the face of Jesus Christ are changed into the same image from glory to glory.

The church by virtue of their sacrifice now and their transformation into the image of God’s dear Son, our precious Savior, are being prepared to become a part of the Mediator of the New Covenant. In his explanation of the type and its antitype, the apostle has not placed the followers of Jesus or identified them with the nation of Israel according to the flesh, and those with whom the old Law was made. He has, however, identified them with the one who mediates the covenant—Moses as the type and Christ as the antitype. They are the antitypical tables of stone, and there is clear evidence that the church is yet being developed as ministers of the New Covenant. May our loving Heavenly Father help us to be faithful for a place in Christ’s glorious kingdom, and share in the blessing of all the families of the earth as ministers of the glorious New Covenant. ■



# The Potter and the Clay

*“Now, O LORD,  
thou art our  
father; we are the  
clay, and thou our  
potter; and we all  
are the work of  
thy hand.”*

*—Isaiah 64:8*

## **THE LESSON OF THE POT-**

ter and the Clay is interwoven through many scripture passages. In these word pictures, God portrays the peculiar interest and intimate relationship he has with his people, and shows to us in a most beautiful way how “we are his workmanship,” as the Apostle declares in Ephesians 2:10. Isaiah, in our theme text, gives us the principal thought of this lesson, speaking prophetically of the relationship of the church and their Heavenly Father.

## **AN ANCIENT ART**

The art of making pottery, or earthenware, is one of the most common and ancient of trades and is still done today. Although more modern techniques are employed now, the basic principles of pottery-making remain the same as they have for millennia. It is abundantly evident in the scriptural account that the Israelites used earthenware vessels as they wandered in the wilderness, and later carried the

potter's trade into the land of Canaan. The Israelites themselves had practiced the art of pottery-making while in Egypt, probably making most of the pottery used by the Pharaohs and other high ranking officials. This is indicated in Psalm 81:6. There is later a royal establishment of potters at Jerusalem referred to in I Chronicles 4:23, and it is believed that the "potter's field" (Matt. 27:10) of our Lord's day received its name because of its use in ancient times as both the pit from whence the clay was taken and also as a place to discard imperfect and broken pottery unfit for royal use. Isaiah 30:14 seems to refer to this arrangement.

The Egyptian process of pottery-making, which was evidently the method most commonly practiced in ancient Israel, was a very simple operation. The clay, when dug, was trodden by men's feet so as to form a paste. (Isa. 41:25) It was then placed by the potter on a horizontal wheel beside which he sat and shaped the vessel with his hands as the wheel turned, adding water as needed to make the clay more pliable. Jeremiah 18:3 refers to this use of the potter's wheel. After being formed and shaped, the vessel was then smoothed and engraved with certain cutting tools. Finally, it was glazed and put into the kiln where it was baked to the proper hardness. These basic facts concerning the ancient art of pottery-making should be kept in mind as we consider how God used it as an illustration of certain aspects of his Divine plan.

## **A PICTURE OF MANKIND**

We read in Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one

vessel unto honour, and another unto dishonour [less honor]?” It is clear from this verse that Adam and his race are pictured as the ‘clay’ in the hands of the potter in the apostle’s illustration. The unfitness of this human clay for any purpose through Adam’s disobedience is the teaching of the Scriptures, but they also teach us that God himself provided a remedy for the healing of this unfitness through Jesus, who redeemed the human family, and that ultimately there will be vessels of great honor and of less honor in the kingdom.

### **NATURAL AND SPIRITUAL ISRAEL ALSO PICTURED**

In Jeremiah 18, God through the prophet shows how the nation of Israel under the Law was indeed a vessel of honor unto God so long as it served him and the Law properly. God said to Jeremiah, recorded in verses 2-6, “Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.” Israel, as a vessel, was marred in the hand of the Potter when she failed to submit to the law of God; but, in due time, the Potter is to make again another vessel from the same clay.

We believe there is a greater lesson here than that which Jeremiah could understand. It seemed for a

time that fleshly Israel under the Law would be the means by which the Abrahamic Covenant would have its fulfillment. In due time, Jesus their Messiah, indeed, came unto the lost sheep of the house of Israel and gave them the opportunity to become the spiritual seed of promise. As a nation, however, they rejected him, and he declared, "Your house is left unto you desolate." (Matt. 23:38) As a vessel of honor, Israel had become marred in the Potter's hand, and so they were cast off. Then God 'made it again another vessel, as seemed good to the potter to make it.' That new vessel of honor in Jeremiah's prophecy is spiritual Israel—Jesus and his church, the body of Christ. Our theme text of Isaiah 64:8 suggests that God, during this Gospel Age, is creating another beautiful vessel from this human clay, and it will take the entire age to complete this vessel of great honor and glory—his church.

While the great Master Potter has been busy forming this beautiful vessel of honor represented in the church, we see Satan was hard at work making a counterfeit vessel unto his own praise and honor. This is represented primarily in the great ecclesiastical systems of the world designed in such a way to deceive the masses of the people. How glad we are to know that this vessel which has been formed by the hand of Satan will soon be broken. "He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." (Rev. 2:27) This is in contrast to the way the true church is being developed as a vessel of honor in the hand of the Potter. Psalm 139:15 says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts

of the earth.” The members of the true church are known only to God and to one another, but the world, lying in ignorance and blind unbelief, cannot see nor understand anything about this beautiful vessel unto honor that is being ‘curiously wrought in the lowest parts of the earth’ by the hand of the Master Potter.

### **THE POTTER’S FIELD**

We recall in Matthew 27:3-10 the account of how our Lord was betrayed for thirty pieces of silver—the price of a slave at that time—and that this was just enough to purchase the potter’s field. (see Zech. 11:12,13) As previously stated, the potter’s field probably got its name from ancient times when there was a royal establishment of potters at Jerusalem, referred to in I Chronicles 4:23. This potter’s field was the area where the clay pits were located, of which these royal vessels were made. Although the potter’s field had long since ceased to be used in connection with pottery making, its name however continued unto Jesus’ day. It was considered then only as a worthless piece of ground, no doubt containing many pits and marshes of miry clay suitable only as a place to dump refuse or, as it was used after being bought for thirty pieces of silver, a place to bury strangers who could not afford a decent burial.

We see this as a beautiful picture. The whole human family are strangers from the commonwealth of God, and being reckoned as dead in Adam they are all represented as being buried in the miry pit of the potter’s field. Just as the potter’s field once produced the pottery used in the royal courts,

our first parents were formed from clay, from the elements of the earth, and prepared and shaped into beautiful vessels of honor—created in the moral image and likeness of God. When sin entered in, however, they were cast off from Divine favor and placed under the condemnation of Divine judgment, and the earth was cursed on their behalf. It is in this miry pit of sin and death the human family has been brought forth and resided. “I was shapen in iniquity; and in sin did my mother conceive me.” (Ps. 51:5) The whole earth is a potter’s field for strangers.

We see that our Lord Jesus, through the shedding of his own precious blood on Calvary’s cross, has bought back the potter’s field and in due time the human family will be lifted up out of the miry pit and shaped into vessels of honor under the mighty and loving hand of our God. When the plans of the great Potter shall be fully accomplished, every creature in heaven and in earth shall be heard ascribing praise and thanksgiving, honor, dominion, majesty and might “unto him that sitteth upon the throne, and unto the Lamb.”—Rev. 5:13, 7:12

## **A PERSONAL LESSON**

We want to further apply this picture of the potter and the clay from a more personal standpoint. We recall our text in Isaiah 64:8, speaking prophetically of the church, declares the position of each one of us. “Now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.” There is no illustration in the Bible that could better picture this close relationship that we have with our Heavenly Father, and

the tender care and interest that he has in us. As clay in the potter's hand is completely under his control as to the kind of vessel to be wrought, so only by the complete submission of ourselves to God's will can he shape us into a vessel unto honor, truly praiseworthy, reflecting the glory and majesty of him and his dear son Christ Jesus.

Just as a potter seeks out the pure clay from which to make his vessels, so our Heavenly Father has been seeking out from amongst men those with pure hearts, those who "seek the Lord, if haply they might feel after him, and find him." (Acts 17:27) "I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—Ps. 40:1,2

In ancient times, clay was tempered with water to make it more pliable in the potter's hands. Water is often used as a symbol of Truth, and so it is that as clay in hand of the great Potter, we must be saturated with the water of truth. This Truth must have more than just a surface effect in our lives, for it must penetrate to the heart condition, because only by being fully absorbed with the water of Truth can the great Potter work with us "both to will and to do of his good pleasure." (Phil. 2:13) How important it is then that we not allow anything to prevent us from being refreshed daily at the fountain of Truth, and thus keep ourselves in a proper pliable condition before God.

It was also necessary that all foreign objects such as stones, pieces of wood, or anything that was not part of the clay be removed by the potter so that it

should not mar the vessel. The Lord is purging out of our lives the dross of sin that we may indeed be shaped into vessels unto honor. II Timothy 2:21 reads, "If a man therefore purge himself from these [impurities], he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." Our Heavenly Father, in his love and wisdom, is giving us experiences from day-to-day that are calculated to point out the sins and impurities that must be purged out of our lives. It is most important then that we do our part in this matter of the purging out of the dross of sin by learning and applying the lessons of experience that God gives us from day-to-day. "Whom the Lord loveth he chasteneth."—Heb. 12:6

## **MADE INTO A VESSEL OF HONOR**

The ancient potter would take the lump of clay, put it on the potter's wheel, and he would first shape it into the type of vessel that he had in mind to make. Then he would engrave upon it, with the use of certain cutting tools, the design or artwork with which he wished to beautify it. When God saw our heart condition and accepted our consecration, he did in effect lift us out of the miry pit and set us upon the potter's wheel. The world would think of this as a 'wheel of fortune,' these experiences merely the result of happenstance, but to us this represents the providential leadings of the Heavenly Father from day-to-day. If we submit to the turning of the wheel of his providence he will indeed be able to shape us into a vessel of honor.

After we have been generally transformed into the image likeness of our Master and pattern Jesus,



then comes the work of the fine details of character that must be worked out gradually in the life of each one of us. This is where God, as the great Potter, uses special tools to engrave our characters and to work out these fine details. If we have need of patience, God has a special tool for that—experiences that are designed to help us develop patience. If we have need of self-control, surely he also has special tools that he can use to help us along these lines. Gradually then, we are able to reflect Christ's image likeness more and more as our characters are developed and made beautiful under the loving hand of the great Potter. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8:29) We should also remember that God engraves each of his vessels separately. We each need special and unique experiences, those which will best work out our individual character requirements and which will best help us deal with our own particular weaknesses. Only our loving Heavenly Father knows what is best for each of us.

Next, the ancient potter would glaze the vessel with a substance designed to smooth and harden the surface and to generally beautify its appearance. Many people in the world have an outward polish or shine that seems to indicate a good character, but many times we learn that it is only a surface appearance. With the church, however, the 'glazing', or outward appearance, that we manifest to others should truly represent the true character within. Let us be sure that our conduct and appearance before others is an evidence of our inward faith and conviction and character.

## FIERY TRIALS NECESSARY

The final process in pottery-making is that of baking the vessel in the kiln, this being required to permanently fix its condition, to harden it and make it strong enough to perform its required duties as a vessel. So the Heavenly Father crystallizes our characters through fiery trials designed to firmly fix us in the image likeness of Christ. When we stop to think about it, God intends to entrust to us all the responsibilities that go with the high exaltation to the Divine nature, and all the responsibility of the kingdom work. Surely he will only be able to use those who have been tried, proven, and found worthy. Thus we should “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (I Pet. 4:12), but rather, if God is permitting us to have severe trials, fiery trials, let us rejoice and be glad that in his love and wisdom he is fixing our characters and proving us in this way.

The ancient potter knew just how hot to make the furnace, and exactly how long to leave the vessel in it. God knows that about us too. He knows just the proper kind of trials to give each one of us. As the firing of the vessel was the final process, so it seems to picture that these special fiery trials would come after we have reached a considerable degree of spiritual maturity, in the latter part of our Christian lives.

As we think of the trials that we are having, or may have in the near future, we should always remember that we are in the Potter’s hands and that it is he who is carefully and lovingly preparing us for kingdom use. He has given “his angels charge

over thee.” (Ps. 91:11) If we keep this in mind, we will be able to pass through our trials successfully, and indeed, rejoice in tribulation, knowing that it comes to us by the will of God.

### **GOD’S WILL, NOT OURS, BE DONE**

Do we ever question the Heavenly Father, or try to avoid some of the experiences he gives us? Have we ever thought in our minds that he has permitted some things to happen to us that were unnecessary? “Shall the clay say to him that fashioneth it, What makest thou?” (Isa. 45:9) Let us never question the Father’s leadings, but let our faith be strong enough to accept each lesson we get in the school of Christ as necessary for our learning and development. If we are finally found to be a vessel unto honor and worthy to be used to his praise in the kingdom, it will be because of the merciful and loving care of the great Potter, our Heavenly Father. What a privilege it is to be among those who are being made in secret, and curiously wrought in the lowest parts of the earth.

In drawing this subject to a close, let us remember the words of the 139th Psalm. “O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee

from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

“How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” ■

## *The Potter's Hand*

*To the Potter's house I went down one day,  
And watched him while moulding the vessels of clay,  
And many a wonderful lesson I drew,  
As I noted the process the clay went thro'.  
Trampled and broken, down trodden and rolled,  
To render more plastic and fit for the mould.*

*How like the clay that is human, I thought,  
When in Heavenly hands to perfection brought;  
For self must be cast as the dust at his feet,  
Before it is ready for service made meet.  
And pride must be broken, and self will lost—  
All laid on the altar, whatever the cost;*

*But lo! by and by, a delicate vase  
Of wonderful beauty and exquisite grace.  
Was it once the vile clay? Ah, yes; yet how strange,  
The Potter has wrought so marvelous a change!  
Not a trace of the earth, nor mark of the clay,  
The fires of the furnace have burned them away.*

*Wondrous skill of the Potter—the praise is his due,  
In whose hands to perfection and beauty it grew.  
Thus with souls lying still, content in God's hand,  
That do not his power of working withstand.  
They are moulded and fitted, a treasure to hold,  
Vile clay now transformed into purest of gold.*

—Selected

# Out of a Pure Heart

*“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.”*  
*I Timothy 1:5*

## IN HIS FIRST LETTER TO

Timothy, the Apostle Paul pointed to God's commandment which is love 'out of a pure heart.' This includes having 'a good conscience' and an 'unfeigned' faith. The word here translated commandment means 'charge,' and is so translated by *Rotherham*, as well as in other translations of the Bible. When a man is appointed to an important position, his superiors will frequently give him a charge at the time of his induction into office, a solemn exhortation to carry out his duties and responsibilities faithfully.

All the sons of God on the various planes of being who will enjoy eternal life must become like him. They must become living expressions of love. Light is God's essence, and he dwells "in the light which no man can approach unto" (I Tim.6:16), and love is his character.

## GIVEN FOR A PURPOSE

Many opinions have been considered as to why we have been given the Truth, and why we are glad to have this enlightenment. Is it that we might have the benefit and pleasure of the knowledge of the plan of God? Is it in order to have the advantage over others in an argument? Has God favored us with the Truth that we might enjoy rest and peace in the midst of the world's turmoil, doubt, and uncertainty? Are we kept from the delusions of this evil day, or that we might be the Lord's witnesses and spread the message near and far? While all these are among the advantages that present Truth brings to us, Paul shows in our featured text that God has a much more important end in view than any of these. The end of the commandment is love out of a pure heart, a good conscience, and a faith unfeigned.

The Lord's people have been called out from the world, justified and anointed to be the Lord's representatives—his ambassadors—and to be prepared for a place in Christ's future kingdom. To each of these called ones, the Lord gives a charge, or the message contained in his word of Truth that contains a body of doctrine and exhortation to enable us to prove faithful to our calling, "That the man of God may be perfect, thoroughly furnished [perfected, *Marginal Translation*] unto all good works."—II Tim. 3:17

The measure of man's ability to understand his Creator depends upon his position in the mental and moral scale, as the psalmist says, "With the pure thou wilt shew thyself pure; and with the froward [deceitful] thou wilt shew thyself froward

[deceitful].” (Ps. 18:26) Our knowledge of the Heavenly Father depends upon the measure of our desire to be like him.

## **UNFEIGNED FAITH**

Unfeigned faith means to have a true and sincere belief and trust in the things God has revealed in his Word. This suggests having a desire to the best of our ability that both our words and works may be in accord with his will. Some may accept part of the Truth, and yet continue to support certain misrepresentations of the Divine character and plan.

This is far from having an unfeigned faith—a faith that will earnestly endeavor to bring our whole life into harmony with what we believe. If we believe we have received the Spirit of sonship and have become children of God, we must walk as the apostle explains, “Be ye therefore followers of God, as dear children” (Eph. 5:1), rather than taking the Lord’s name in vain. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”—Col. 3:17

If we believe that Jesus gave himself “a ransom for all” (I Tim. 2:6), we must be ready to explain how and when this blessing will be fulfilled to all mankind. If we believe that we are now living at the end of the Gospel Age, we must live accordingly. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”—II Pet. 3:11

A young man who is an heir to an estate will look forward to his coming of age, and the time



when he will assume its responsibilities. God's people must meditate upon the things promised to them—"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [for us, *Marginal Translation*]."—I Pet. 1:4

If we believe that Jesus has set us an example, and that we should follow in his steps, we will earnestly endeavor to so walk and copy him. This is sincere and unfeigned faith. Such a condition is not attained at the beginning of our entrance into the narrow way, but is one of the accomplishments that our Heavenly Father desires in his dealings with us. This will be manifest in the experiences he permits to come to us, and the lessons he wants us to learn. Our faith must become full and complete, and bring "into captivity every thought to the obedience of Christ."—II Cor. 10:5

## **A GOOD CONSCIENCE**

Conscience expresses the means by which we discern right from wrong; that quality of mind and heart that serves as a guide in our moral conduct. All mankind have some conscience or appreciation of right and wrong, but all do not have a good conscience.

God has given his Word of Truth to us in order to regulate and educate our conscience. By becoming familiar with the Divine standards and examples, our conscience is educated and trained. In time, it will act naturally along more proper lines. By meditating and acting upon the Truth, the mind will gradually become more in tune with righteousness, and our thoughts and acts will begin to run naturally in harmony with the Divine standards.

As the apostle expresses it, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (II Cor. 3:18) “[Ye] have put on the new man, which is renewed in knowledge after the image of him that created him.”—Col. 3:10

Adam, in his perfection, had no need of a written law to guide him, for God’s law was written in his very being, and his good conscience told him instinctively what was in accord with the will of God and what was not. But, with the fall, the clear cut outline of the Divine law originally written in man’s being became blurred and to some extent effaced.

The Apostle Paul wrote, “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.” (Rom. 7:7,8) Without either the written law or the law of conscience sin would not be recognizable as such, although its effects would be the same—that is, the wages of sin is death.

Again, the apostle says, “When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” (Rom. 2:14,15) The law of conscience will only tell us that

certain things are wrong. We need the Word of God to educate and train our conscience that we may become alive unto God concerning all the features of his gracious will.

The end of the commandment, of which Paul spoke in our featured text, is the development of a good conscience. The same work of grace will take place in the hearts of the world of mankind under the administration of Christ's future kingdom. Under that arrangement, God will put his law into men's inward parts, and write it in their hearts that a good conscience may be their guide throughout the future ages. Then man will no longer need a written law for his guidance and instruction as symbolically described by the Revelator. "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 22:5

## **THE END OF THE COMMANDMENT**

In explaining the operation of love, Paul summarized his remarks by saying, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Cor. 13:13) This means a love that acts from, and is governed by, right principles and pure motives. Our Lord said, "If ye love them which love you, what thank have ye? for sinners also love those that love them." (Luke 6:32) The world loves their families, children, and friends and this is right and proper. The followers of Jesus, however, must go much further than this. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) It is this

unselfish love of God that must be shed abroad in our hearts.

### **PHILEO AND AGAPE**

In the New Testament, there are two Greek words that have been translated love. These are *phileo* and *agape*. The first word *phileo* expresses the kind of love that is exercised between persons that are close of kin. This is illustrated in the text, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” (Matt. 10:37) It is the love that is exercised by those who have received the Holy Spirit, and toward others in whom we see the Spirit operating. It is the love that is called forth by that which is naturally lovable in others. From the Greek, we have the word *philadelphia* which means ‘love of the brethren.’

The second word translated love is *agape*. This has been defined as disinterested love—a love that will go out to all, including those who are not naturally lovable. It is a love that will operate in spite of things that would tend to hinder its operation. This love is the unselfish love of God. *Agape* love is the perfect expression of unselfishness. It is found in the epistles of John. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” (I John 4:9) John used it again when he wrote, “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.” (I John 3:16, *New American Standard Bible*) This is the goal toward which we are taught to strive—love out of a pure heart.

Let us keep the end in view, and that which our loving Heavenly Father has arranged for us—that is, love out of a pure heart, a good conscience, and an unfeigned faith. Christ shall thus be formed in us, and eventually we shall be prepared for his kingdom, and presented faultless before the presence of his glory with exceeding joy. ■

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*“Being reviled, we bless; being persecuted, we suffer it.”—I Corinthians 4:12*

*If you are a faithful pupil [in the school of Christ] it will not be long until you see that the perfect law of liberty, the law of Christ, is a discernor of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. . . . If even so much as a bitter feeling against our traducers and maligners arise, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher’s instructions, “Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not.”*  
—July 2, Daily Heavenly Manna

# Message of God

***“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”  
—John 3:16***

## **THE WHOLE MESSAGE OF**

God is contained in a condensed form in these words. Man's need is shown—his perishing condition, his need for Divine help. God's love is declared and the proof of it is pointed out to be the gift of his Son.

Our Lord's willing cooperation in the Father's plan is evidenced. The lengths and breadths of his love and redemption are declared to embrace the whole world, and not merely a section, a family, or a class. The limitations of Divine grace are plainly stated: only through a true acceptance of Christ can any obtain this great blessing—release from the perishing conditions of the curse, and complete reinstatement in the Divine favor and its blessed reward of life everlasting.

Thus the Gospel statement assures us that there is no hope for the world in its ignorance, and points us, as do other scriptures, for all hope respecting them to the future, when the voice of the Son of Man who redeemed them shall call all from the

grave, to the intent that all may attain to resurrection perfection under the judgments of the Millennial Age. "When the judgments of the LORD are abroad in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9), and many who have gone down into the tomb under the curse and in ignorance of the only name given under heaven and among men, shall ultimately be blessed as they shall hear of the great salvation God has provided, and if they shall accept it upon God's terms. ■

*Don't Give Up the Ship*

*Don't give up the ship brother,  
We've come on board to stay.  
We've gone thru calms together  
We'll go thru storms that way.*

*We're on the old ship Zion,  
Our Captain is the Lord.  
The course is mapped out for us  
On charts within his Word.*

*The storms may rage about us,  
And waves be mountain high,  
But the good old ship of Zion  
Will hold 'till land is nigh.*

*She will find the promised haven,  
Altho stormy be the trip.  
Let your faith be in your Captain  
Don't e'er give up the ship.*

*—Poems of the Way*

# SPEAKERS' APPOINTMENTS

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

|                                                                             |                                              |
|-----------------------------------------------------------------------------|----------------------------------------------|
| <b>C. Chandler</b><br>Vernon, BC<br>July 4-6                                | <b>A. Kopczyk</b><br>Vernon, BC<br>July 4-6  |
| <b>D. Christiansen</b><br>Vernon, BC<br>July 4-6                            | <b>J. Moore</b><br>Vernon, BC<br>July 4-6    |
| <b>F. Dueña</b><br>Ciclago, South Peru<br>Piura, South Peru<br>July<br>July | <b>P. Mora</b><br>Vernon, BC<br>July 4-6     |
| <b>O. B. Elbert</b><br>Vernon, BC<br>July 4-6                               | <b>A. Oysttryk</b><br>Vernon, BC<br>July 4-6 |
| <b>J. Freer</b><br>Vernon, BC<br>July 4-6                                   | <b>B. Sweeney</b><br>Vernon, BC<br>July 4-6  |
| <b>B. Keith</b><br>Vernon, BC<br>July 4-6                                   |                                              |

# OBITUARIES

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

Brother Kenneth Glaze, Baltimore, MD—May 8.

Sister Lois Brandle, Columbus, OH—May 11.

Brother Carl Hagensick, Chicago, IL—May 23. Age, 73

Sister Janet Jeuck, Sylva, NC—June 2. Age, 82

## MOVING?



If you are moving, please let us know six weeks before you move so that we can change the address on your Dawn subscription.



# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**OKANAGAN CONVENTION, July 4,5,6**—Schubert Centre, 3505 30th Avenue, Vernon, BC. Contact B. Blencowe. Phone: (250) 545-0780

**BIBLE STUDENTS GENERAL CONVENTION, July 19-24**—University of Pittsburgh, Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

**INTERNATIONAL CONVENTION, August 3-8**—Nowy Sacz, Poland. Contact T. Machacek. Phone: (219) 662-8107

**MILWAUKEE CONVENTION, August 16,17**—Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207. Contact D. Moore, 2176 South 71st Street, West Allis, WI 53219. Phone: (414) 541-8937

**JACKSON LABOR DAY CONVENTION, August 30,31**—Fa-Ho-Lo Camp and Conference Center, 3000 Mt. Hope Road, Unit 1, Grass Lake, MI 49240. Contact V. Lumley, 2531 Ashton Road, Jackson, MI 49203. Phone: (517) 782-7252

**NEW YORK LABOR DAY CONVENTION, August 30,31**—Doubletree Hotel, 180 Route 17 South, Mahwah, NJ 07430. Contact D. Szybinski for reservations at the hotel, and for a meal count, by August 20th. Phone: (212) 998-2095

**SEATTLE LABOR DAY CONVENTION, August 30,31,September 1**—Seabeck Christian Conference Center, 15395 Seabeck Hwy NW, Seabeck, WA 98380. Contact L. Flinn. Phone: (253) 939-9838

**HUNTSVILLE CONVENTION, September 12,13,14—**Bevil Conference Center & Hotel, Huntsville, AL 35816. Contact J. Cothren, 1300 Huntsville Hills Drive, Huntsville, AL 35802. Phone: (256) 852-8505

**COLUMBUS INDIANA OLDE HARVEST TIME CONVENTION, September 20,21—**Dan Ledwinka Farm, 10004 E 550 N, Columbus, IN 47203. Contact D. McClellan, 3181 Martha Court, Columbus, IN 47302. Phone: (812) 344-0066 Or contact E. Ledwinka. Phone: (812) 546-5311

**PITTSBURGH AREA CONVENTION, October 4,5—**Sewickley Grange Hall, Route 136 West Newton, PA. Contact G. Balko, 308 Burger Street, West Newton, PA 15089. Phone: (724) 872-6418

**GRAND RAPIDS CONVENTION, October 11,12—**Kenowa Hills Middle School, 3950 Hendershot Avenue, Grand Rapids, MI 49544. Contact J. Houlmont, 6825 Clubhouse Drive West, Canadian Lakes, MI 49346. Phone: (231) 972-4259

**ORLANDO CONVENTION, October 18,19—**Garden Club of Sanford, 200 Fairmont Drive (Corner of Hwy 17-92), Sanford, FL. Contact J. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 831-2098



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*To us the Scriptures clearly teach:*

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

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

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

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

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

**THAT THE HOPE FOR THE WORLD** lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35