

# The Dawn

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## HIGHLIGHTS OF DAWN

### GOD AND CREATION SERIES, PART 11

## Deliverer and Deliverance

*“Jesus came and spake unto them, saying,  
All power is given unto me in heaven and in earth.”*

*—Matthew 28:18*

**L**UST FOR POWER has caused much sorrow and suffering in human experience. Bloody wars have been fought in an effort to exalt ambitious leaders to positions of power over their fellows; and selfish rulers holding positions of power have misused their advantages over others, which also has caused untold suffering. While from time to time throughout the ages there have been autocratic rulers who exercised their authority and power benevolently, there have also been many tyrants who were cruel in their dictatorships. In no other aspect of human experience has man's inhumanity to man been so tyrannically manifested.

But the people will have nothing to fear from God's new Ruler, yet never has a king, a potentate, or a dictator of the past had within his grasp such sweeping powers as have been entrusted to Jesus. According to his own testimony, he now possesses all power in heaven and in earth. This beloved Son of God who, while sacrificing his flesh for the life of the world, was given a crown of thorns, spat upon, beaten, and nailed to a cross until he died, is now raised from the dead and exalted to a position in which he is able to exercise unlimited authority and power throughout every part of the great universe of God.

The Apostle Paul explains it in this manner: “God . . . hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth; . . . and that every tongue should confess that Jesus Christ is Lord. to

the glory of God the Father.” (Phil. 2:9-11) We know that this ‘all power’ will be exercised by Jesus in a manner which will serve the best eternal interests of all, and this is because he proved his genuine interest in those over whom he is now exalted to rule. He “made himself of no reputation, and took upon him the form of a servant.” He humbled himself, and “became obedient unto death, even the death of the cross.” (Phil. 2:7,8) One who humbly dies as a servant of his subjects can be entrusted with power to rule over them.

Probably the disciples were a little bewildered when Jesus said to them, “All power is given unto me in heaven and in earth.” His crucifixion, and then his resurrection, of which they were gradually being convinced, posed many questions for which they did not have the answers. Why did Jesus allow himself to be put to death? And now that he had been raised from the dead why was he so different from what he had been before his crucifixion? Before he gave his flesh for the life of the world, he was with them almost constantly. Now they saw very little of him, and each time he did appear in their midst, he seemed strangely unlike the blessed Master with whom they had been so intimately associated. In fact, each time he appeared to them he did so in a form different from any previous appearance.

The two Marys, who were first at the tomb after the close of the Sabbath, were surprised to find that the stone had been “rolled back . . . from the door” of the tomb, and that an angel was sitting upon it. “His countenance was like lightning, and his raiment white as snow.” Normally, angels are invisible to human eyes, but the Old Testament records instances when they appeared as men, and now again this had occurred. This angel, without asking, knew why the women had come to the tomb—“I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay,” said the angel to them.—Matt. 28:1-6

“Go quickly, and tell his disciples that he is risen from the dead,” continued the angel, “and, behold, he goeth before you into Galilee: there shall ye see him: I have said.”

(vs. 7) The Marys were filled with mixed feelings of fear and joy as "they did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—vss. 8-10

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted." (vss. 16,17) It was here, in a Galilean mountain, that Jesus announced to the eleven, "All power is given unto me in heaven and in earth." Already there had been the exercise of superhuman power. The fact that one who had been crucified, wrapped in grave clothes for burial, and sealed in a tomb with a heavy stone before the door, could now appear and speak to them on a mountain in Galilee denoted the exercise of power far beyond anything they could understand.

Not that Jesus raised himself from the dead! No, the Apostle Peter later made this plain. When speaking on the Day of Pentecost he said, "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32) When Jesus died on the cross, he committed his life into the hands of his Heavenly Father. If he were to live again, it must be through the exercise of divine power, for in death he had no power of his own. The apostle speaks of the "exceeding greatness" of the Father's power "which he wrought in Christ, when he raised him from the dead."—Eph. 1:19,20

But now that Jesus had been restored to life, this almighty power had been given to him, to be exercised when, where, and in the manner in which God directed. Among the first uses of this power are his several appearances to his disciples before he returned to his Father in heaven. One of his first appearances was to Mary. She "saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne this grave, tell me where thou hast laid him, and I will take

him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”—John 20:14-16

When Jesus was crucified, his clothing was divided among the Roman soldiers on guard, and lots were cast for his seamless robe. He was wrapped in linen clothes for burial. Now he suddenly appeared to Mary dressed as a gardener. She did not recognize his features. Not until he spoke her name in the familiar manner to which she was accustomed did she realize that it was her Master. From whence came the clothing of a gardener? From whence could any clothes come? The only answer is that the ‘all power’ which Jesus now possessed included ability to create. It was this power which, as the **Logos**, he employed as the agent of his Father in the original work of Creation, and now he had used this power to create clothing; and, in fact, to assume a human body in which he could appear to, and converse with, Mary.

Then there was the experience of the two disciples who walked to Emmaus, and while on the way were joined by the resurrected Jesus. But they did not recognize him. Not until the evening, when he asked the blessing at the evening meal, did they realize who their journeying companion had been. Then he vanished from their sight. It was evidently his familiar way of asking the blessing upon the meal that revealed his identity to them. Here, then, was a still different-appearing body, and still different clothing. Here, also, was the ability to ‘vanish out of their sight’. When Jesus was with them in the flesh, they had seen him perform many miracles, but never had they seen anything like this. Surely he was different.—Luke 24:13-31

Thomas had heard of Jesus’ appearances to the other disciples, but he doubted. He said that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and feet, and the spear wound in his side. Eight days later, while they were gathered in a room with the doors closed, Jesus suddenly appeared in their midst. He addressed Thomas, inviting him to examine his hands and his feet, and to thrust his hand into the wound in

his side. Thomas was thereby convinced that Jesus had been raised from the dead. But how did Jesus know that Thomas doubted? He was nowhere in sight when he expressed his doubts. And where were the nail prints in Jesus' hands and feet when Mary thought he was the gardener, and when the two journeying to Emmaus thought he was a 'stranger in Israel'?

John explains this demonstration to Thomas, saying, "Many other signs truly did Jesus in the presence of his disciples." (John 20:30) It was a sign, a demonstration, designed to meet a need. This was not Jesus' real body; for, as he explained in advance, he had given his flesh, his humanity, for the life of the world. This was not Jesus' resurrected body any more than was the body of the gardener seen by Mary, or the stranger with whom the two disciples conversed on the way to Emmaus.

When Jesus appeared to the disciples with Thomas present, they thought they were seeing a 'spirit', but soon discovered that what they saw was not a spirit, but a genuine fleshly body. Jesus ate with them, even as did the three angels who materialized and visited Abraham many centuries earlier. Abraham did not see three spirits, but he saw three angels who had materialized in human form; and the disciples saw the resurrected Jesus, who had also materialized in a human body, as a sign to convince 'doubting Thomas'.

There was also the time when Jesus appeared to his disciples on the shore of the Sea of Tiberias, or Galilee. The disciples were in their boats, having been fishing all night, but with no success. We are told that "Jesus stood on the shore: but the disciples knew not that it was Jesus." (John 21:4) It was only when, in keeping with Jesus' suggestion, they lowered their nets on the other side of their boats and they were filled with fish, that they knew who it was on the shore.

This was another 'sign'. Why? Because a similar miracle had occurred when Jesus first called them to be his followers. To have this experience repeated proved to them that it was Jesus who had made the suggestion. Apparently his appearance, on this occasion, was again different. They saw no nail

prints, no gardener's clothing and, from his features, he was not recognized as the one who had journeyed to Emmaus with two of them.

### **Born of the Spirit**

During his earthly ministry Jesus had explained to Nicodemus, a ruler of the Jews, that "except a man be born again, he cannot see the kingdom of God." (John 3:3) Here Jesus is referring to the position of rulership in the kingdom of God, not to those who will become subjects of that kingdom. Nicodemus asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus then explained that he referred to a birth of the Spirit, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." —vs. 6

Jesus had been born into the world of flesh. It was in this manner that he was "made flesh for . . . the suffering of death." (John 1:14; Heb. 2:9) But he was explaining another 'birth', a birth of the Spirit, and the great change that it would bring in one's experience and abilities. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," Jesus explained. (vs. 8) The wind is both invisible and powerful. It moves about unseen by human eyes, its presence being recognized by various manifestations of its strength, such as the swaying trees, and the mountainous waves of the ocean.

By this illustration Jesus taught that one born of the Spirit would be invisible to human eyes, yet possess mighty power. In his resurrection Jesus was 'born of the Spirit'. That is why he could be present with his disciples without their realizing he was in their midst. That is why he could create a different body each time he appeared to them. That is why he could vanish from their sight as he did after asking the blessing on the evening meal in Emmaus.

The wind is indeed powerful. Take a tornado, for example. It is claimed that the exploding of hydrogen bombs directly in the center of a tornado would not alter its course in the slightest. Here is a manifestation of sheer force—one of

the most irresistible forces known to man, and Jesus used it to help us grasp, to a small degree at least, some of the characteristics of those born of the Spirit. Except as they materialize and appear in bodies of flesh, they are invisible to human eyes, and they are powerful. 'All power', Jesus said, had been given to him.

The Apostle Peter touches on this point, saying, "Christ also hath once suffered for sins, the just for the unjust, . . . being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18) The **Revised Version** reads, "in the Spirit." He was put to death 'in' the flesh, and quickened, or made alive 'in' the Spirit, no longer a fleshly being, but 'born of the Spirit', and as the Scriptures reveal, to the very highest plane of Spirit life, the divine.

### **"A Quickening Spirit"**

The Apostle Paul explains, "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: and the second man is the Lord from heaven." (I Cor. 15:44-47) Here we have two fundamentally important thoughts brought to our attention. First is the contrast between the 'first Adam', and the 'last Adam'. The first Adam was made a 'living soul'. Had he remained obedient to divine law he would have continued to live—a wonderful boon. The 'last Adam', however, was made a 'quickenning spirit'. Not only was he raised from the dead a glorious spirit being, but the 'all power' given to him included the ability to impart life to others. He was made a 'quickenning', or life-giving spirit being.

In this lesson Paul is discussing the subject of the resurrection. It was when Jesus was raised from the dead that he was made a life-giving spirit, not when he was born into the world as a human being, or 'made flesh'. This was a necessary step in preparation for the giving of life to fallen humanity, for Jesus was made flesh for the 'suffering of death'. But now that he had given his flesh for the life of the world, he had

been made alive in the spirit, and was a powerful quickening spirit, enabled to give life, or restore life, to the first Adam and his children.

But this great program of restoring life was not due to begin at once. No, Paul explains that the second man, or the second Adam, is the Lord from heaven, thus indicating that not until Christ returns from heaven would he, as a quickening spirit, begin to quicken, or give life to the dead and dying children of the first Adam. The expression, second man, as applied to Christ, does not in any way indicate that in his resurrection he was still human. It is used here simply as a parallel in the sense, that as Adam gave life to his children, even though imperfect, so Jesus as a quickening spirit will give life. But it is not as a man that Jesus does this. No, it is as the Lord from heaven.

### **Regeneration**

In Matthew 19:28 we are told of a time of "regeneration," when the "Son of man," the 'second man' mentioned by Paul, the 'last Adam', "shall sit in the throne of his glory." This is during Jesus' second presence, when, as the Lord from heaven, he is here to conduct the work of regenerating the fallen race, thus giving them life. The human race was originally generated by Adam, the progenitor of all mankind. But being under condemnation to death himself, and dying, Adam could give only imperfect life to his offspring. Even as the "stream could not rise above its fountain," so the human race has continued to go into death. But the last Adam, the Lord from heaven, will regenerate the dead and dying race of the first Adam, thus delivering them from death.

This is brought clearly to our attention in Isaiah, chapter 53. In verse 10 of the preceding chapter Jesus is referred to as the "arm of the LORD," and we are told that through him "all the ends of the earth shall see the salvation of our God." Chapter 53 shows this arm of the LORD being led as a lamb to the slaughter. Verses 10 and 11 read, "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall

prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."

'Travail' is associated with bringing forth children, and it is used in this prophecy of the suffering and death of Jesus as the Redeemer of the world, to reveal and emphasize that as a result of his sacrifice the fallen race of Adam is to be regenerated and become the children of the 'second Adam', the Lord from heaven. Therefore the prophecy further states that he shall see his seed. As a man, Jesus had no children, but as the Lord from heaven, all the willing and obedient of the entire human race will be regenerated by him and become his children, his seed. Jesus is referred to in Isaiah 9:6 as the Everlasting Father—he will give everlasting life to all his children.

Isaiah 53:10 also says concerning Jesus that he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. When explaining to his disciples why he was surrendering to his enemies to be put to death, Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Jesus had just invited his disciples to follow him—into death, that is—and he explains that those who do this will save their lives. Jesus himself died, sacrificially. This is how he prolonged his days. His Father raised him from the dead, and exalted him to his own right hand, giving him all power in heaven and in earth.

And now he is in a position to carry out his Father's plan for restoring the sin-cursed and dying race to life. This is the pleasure of the LORD for Jesus, and during the time of regeneration it will prosper in his hand. While in the flesh, and by enlisting divine power to aid him, Jesus healed the sick and raised the dead. Now that power has been given to him, it will be used in due time to heal all the sick and raise all the dead.

In Isaiah 52:13-15 this 'Arm' of the LORD, who will extend salvation to all the ends of the earth, is called Jehovah's 'servant'. The passage reads, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many as are astonished at thee; his visage was marred more than any man, and his form more than the sons of men." Certainly Jesus, to whom has been given all power, is now exalted 'very high'. First, however, his visage was marred by the cruel persecutions which fell upon him, ending with his death on the cross. Little did his enemies know that by his humble submission to these cruelties he was providing redemption for them, and for all the families of the earth.

"So shall he sprinkle many nations," continues the prophet. The Hebrew word here translated 'sprinkle' is a primitive verb meaning 'to spirit'. It is the word frequently used in reference to the sprinkling of Israel's priesthood, the Tabernacle, and the people. Symbolically, it denotes a cleansing through expiation from sin. During the Jewish Age it was merely a typical cleansing; but, as it will be accomplished by the Arm of the LORD, it will result in an actual cleansing, not merely of the one nation of Israel, but of all nations. And this cleansing from Adamic sin will open the way for lasting life for all who accept this wondrous provision of God's grace through Christ, and obey the laws of the kingdom then in force.

Isaiah continues: "The kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." Throughout the six thousand years of human experience there have been many kings, many rulers. Some have been noble, endeavoring to rule their subjects in justice and in righteousness. Some have been cruel and vicious. But the best any of them could do, even the noblest, was to protect their people from exploitation and to see that a measure of justice was assured to all. But it will be different when the Arm of the LORD is ruling. Then 'that which had not been told them they shall see'.

Whoever heard of kings and rulers offering health and everlasting life to their subjects? When has there ever been a king who ever promised to raise the dead? The issues confronting all governments have been limited to the things of a temporary life, at best, matters pertaining to earth and its

tice. The Arm of the LORD will give equity and justice to the people, and in addition, health and life. He will even raise the beloved dead of all his subjects, for to this mighty Arm has been given all power in heaven and in earth.

The Prophet David wrote concerning this new king of earth, this Arm of the LORD, the last Adam: "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."—Ps. 72:6-13

What a beautiful description of the blessings which will be lavished upon the people of all nations under the rulership of the Arm of the LORD! He will even save the souls of the needy. All mankind will be needy. Sold under sin, condemned and dying, no blessings which could be given to them would be of lasting value unless their 'souls' can be 'saved'. And, thank God, all the ends of the earth shall see the salvation provided for them through Jesus, who gave his 'flesh', his life, that all the children of the first Adam might be given an opportunity to live.

So all the souls, the lives, that is, of the poor groaning creation will be saved, restored to life. It was life in an earthly paradise that was lost, and it will be life in an earthly paradise that will be restored. And it will then be a global paradise. This is the pleasure of the LORD which will prosper in the hands of him who is mighty to save—mighty, because to him has been given all power in heaven and in earth. ■



## TALKING THINGS OVER

# General Convention Bulletin

July 16–21, 1994 — St. Joseph, Missouri

	Age 0 to 4	5 to 11	12 and over
Breakfast/lunch/dinner	\$5.00	\$8.50	\$12.50
Lodging: double/night	\$10.75*	\$10.75*	\$10.75
single/night			\$19.00
Package double (18 meals, 7 nights)	\$105	\$126	\$150
single			\$208

\* No charge for a child who does not occupy a bed (i.e., sleeps in a crib or in a sleeping bag on the floor) if all beds are occupied.

Room rates have been discounted \$2 per night to make the convention more affordable. A \$2 per day "facilities fee" charged by the college for each person who attends the convention will also be paid by the convention treasury. Again this year an additional rebate of 50% of the cost of children under the age of 18 will be given if they attend at least 75% of the Bible classes while they are at the convention.

Those who do not want to take all three meals may pay cash for specific meals at the door of the cafeteria. Breakfast on Friday, July 22, will be available for cash at the door.

We expect to have the same facilities as in 1992. In the older dorm two bedrooms—one with a lower bunk bed and two upper bunk beds—share one bathroom. Each bedroom has a sink with hot and cold running water. The newer dorm consists of two bedrooms, each with two twin beds and no sinks, sharing a small living room and bathroom. The newer dorm is like a small apartment (i.e., the bathroom is not as private as the one in the older dorm, which can be entered directly from either bedroom.) ■

# INTERNATIONAL BIBLE STUDIES

## LESSON FOR JANUARY 2

### Mission to People

**KEY VERSE:** *“The Spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the LORD.”* — Luke 4:18,19

#### **SELECTED SCRIPTURE:** Luke 4:16-28

WHEN JESUS WAS immersed by John the Baptist, John saw the Holy Spirit descending upon Jesus in the form of a dove as a sign that Jesus was indeed the Messiah, the anointed one. (Luke 3:22) Jesus returned to his home in Galilee with “the power of the Spirit,” to begin his ministry. (Luke 4:14) As he taught in the synagogues, his fame spread among the people. Soon after his baptism, Jesus went into the synagogue in Nazareth where he stood up and read our Key Verse for today. This passage was most appropriate for Jesus to choose because it prophesied concerning him and his mission to bring ‘good news’ to the ‘poor’.

Jesus was sent by God to proclaim a message of re-

lease from death for the captives enslaved through father Adam’s fall into sin. He offered sight to those blinded by the god of this world, Satan—those who were unable to see the light of God’s truth. Ultimately the oppressed would be fully freed from their bondage to Satan—this oppression coming to an end with Satan’s binding for a thousand years, and afterward his complete destruction. (Rev. 20:1-10) As the hard taskmaster of the world’s population, Satan had brought misery and woe to the masses of mankind, but the First Advent of Jesus gave assurance that Satan’s evil domination would end.

Jesus also proclaimed the ‘year’ of the LORD’s favor! What a great blessing Jesus’

First Advent was to those who accepted him as the anointed one of God! For centuries God had sent his prophets and teachers to bring his people, Israel, close to him. But, in general, God's representatives were rejected. Only a small remnant profited from their messages. Now he sent them his Son to be the Messiah, and to preach repentance, conversion, and acceptance of God's ways. Even his Son was rejected by Israel! Therefore their time to enjoy exclusive favor from Jehovah drew to a close. No longer would they be called his chosen people.—Amos 3:2; see Daniel 9:24-27.

Because as a nation they had renounced Jesus, God took away their covenant relationship. Jesus wept over the holy city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. 23:37,38

Jesus alluded to several historic events which illustrated the point that because the Jews would reject Jesus, the Gentiles would be

invited to be part of God's elect. During a time of great drought and famine, Jesus said, there were many widows in Israel. But Elijah, instead of being sent for sustenance to one of them, a Gentile was given that privilege. (Luke 4:24-27; I Kings 17:9) Another incident involved Elisha. There were many lepers in Israel during his day, Jesus reminded them, but Elisha did not heal any but a Gentile.—II Kings, chapter 5

His lesson was clear: favor was to be taken away from Israel as a nation, and extended to Gentiles. God planned to "visit the Gentiles to take out of them a people for his name." (Acts 15:14) Not all Israel rejected him. John wrote, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1: 11,12

Special favor to the elect class—comprised of both the 'remnant' of Jews, and of those 'called out' Gentiles (Acts 2:39)—would continue until the close of the Gospel Age. Afterward, favor would return to Israel and to all mankind through the establishment of the kingdom of Christ. ■

## Called to Care

**KEY VERSE:** *"When the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."*—Luke 4:40

**SELECTED SCRIPTURE:** Luke 4:31-43

JESUS CARED ABOUT the people. He went throughout the cities and villages of Israel "preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—Matt. 9:35,36

In the account in Luke, several people in the city of Capernaum were healed by Jesus. He made well the Apostle Peter's mother-in-law, who was "taken with a great fever." (vs. 38) Immediately she rose up from her sick-bed, indicating how completely she had been cured, and resumed her responsibilities! Some who had been possessed by "devils," or demons, or "unclean spirits," were cured when Jesus commanded their tormentors to leave

them alone, or when he "laid his hands" upon them and healed them.

One devil said, "I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him." (vss. 34,35) Others cried out, saying, "Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ." (vs. 41) It is obvious that Jesus did not want agencies of Satan in any way to be affiliated with his ministry.

Jesus' fame "went out into every place of the country round about." People were amazed, and spoke to one another saying, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out!" (vss. 36,37) And so they continued to bring their sick friends and relatives and neighbors to

Jesus, no matter what was wrong with them, and "he laid his hands on every one of them, and healed them."— vs. 40

But as much as Jesus cared for and sympathized with the sick and ailing people, these miracles of healing were only meant to be illustrations of the blessings which would be available to all during the Millennial Age, when his kingdom will be established upon earth. The Lord said, "I must preach the kingdom of God to other cities also." This was his urgent mission, and the healing of the people was merely a sample of the work of the kingdom when all mankind will be healed, not only from their fleshly illnesses, but also of their spiritual diseases. The psalmist David speaks of that time, saying, "Bless the LORD, O my soul . . . who forgiveth all thine iniquities; who healeth all thy diseases." (Ps. 103: 2,3) Isaiah said that then "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) Notice the connection both prophets make between righteousness and health!

Jesus preached unceasingly and without concern for his own health and physical welfare, to let all Israel know

that his kingdom would bring a new administration whose first concern would be the health and welfare of its constituents, and these miracles he performed were examples of the sweeping changes which would be made in the lives of men.

The selection of those who would be involved in the new government was just beginning. Jesus chose his twelve apostles, starting with Peter, Andrew, James and John, to be "fishers of men," and they forsook all to follow him. See Luke 5:4-11 and Matthew 4:18-22. His twelve apostles were to lay the foundations for the work which would go on throughout the Gospel Age, which was the call to become his disciples and to lay down their lives as he did—to take up their cross and follow him. (Luke 9:23) The theme of preaching the kingdom of God was to be the primary work of all our Lord's disciples, just as it was Jesus' most important message.

After his death and resurrection, Jesus told his apostles: "Ye shall receive power, after that the Holy [Spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.— Acts 1:8 ■

## LESSON FOR JANUARY 16

# Living in God's Kingdom

**KEY VERSE:** *"Be ye therefore merciful, as your Father also is merciful."* — Luke 6:36

**SELECTED SCRIPTURE:** *Luke 6:17-36*

SEEING THE MULTITUDES, Jesus "went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them." (Matt. 5:1,2) Luke's account says, "He came down [from a mountain] with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples," and taught them. (Luke 6:17-20) When he had completed his work of healing the people, he no doubt climbed up a little way into the mountain, gathering his newly chosen apostles closely around him while the multitude spread out on the plain below to listen to his

words.—vss. 12-16; Matt. 5:1-12

Luke 6, verses 20 to 38 are familiarly known as The Beatitudes—which is not a Scriptural term but is a derivative of a root word meaning "to make happy." Many of the declarations listed by our Master, Jesus, teach his followers how to be happy, or blessed, in the LORD—how to please God and to receive his blessing. Conversely, Jesus also lists a series of "woes" which will befall those who ignore God's commandments, and therefore they will not receive God's favor. The standards are very high, and difficult to live by. Only a perfect man could actually keep these standards, but they are the criteria for which we should strive. Jesus lived by these rules, and he is our role model.

During the Millennial Kingdom of Christ, people will gradually be able to meet these prerequisites, as they walk up the highway of holiness. (Isa. 35:8) Since, at that time, the Holy Spirit will

be poured out upon all flesh (Joel 2:28), and with the help of the Ancient Worthies (Ps. 45:16) who will be their guides and teachers as they walk toward perfection, mankind will actually be able to see these standards taking shape in their characters. Today, in this evil world in which Satan is the prince, and all flesh is in a fallen condition (Rom. 3:10), the Beatitudes are a standard which we must reach out for, but can never fully grasp. How thankful we are for God's mercy, which reckons our faith and our efforts toward perfection as righteousness. —Rom. 8:1

"Blessed be ye poor: for yours is the kingdom of God." (vs. 20) Is there something intrinsically good about being poor? Can no rich men please God? Jesus said, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." —Matt. 19:23-26

A rich man may have too many material blessings to be willing to lay them down in sacrifice to follow in Jesus' footsteps. However, a few have done so, because 'with God all things are possible!' However, Matthew's version of this Beatitude may be closer to Jesus' meaning: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) To be poor in spirit has the thought of being meek and teachable, and very pliable in the hands of the Great Potter, who desires to shape and form us in the image of his Son.

Our Key Verse climaxes the Lord's lesson. It sets the standard of mercy before us as Godlike, and the Scriptures affirm this thought. When Moses asked God to show him his glory, Jehovah did pass by before him and proclaimed: "The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. 34:6) This vision of God caused Moses to bow his head toward the earth, and to worship his Creator. It should cause us to do the same, and should be a benchmark in life to set as our goal. ■

## LESSON FOR JANUARY 23

# The Cost of Discipleship

**KEY VERSE:** *“Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” – Luke 9:62*

**SELECTED SCRIPTURE:** *Luke 9:51-10:12*

THESE WORDS WERE spoken to a man who had expressed a desire to be Jesus' follower, but had qualified it with a request to first go to his home and bid farewell to his family. Jesus' reply might seem somewhat harsh, but as was often the case, he used the occasion as a means of expressing a general principle of discipleship, not intending a personal rebuke. However, with the Master's unique ability to read men's hearts, perhaps he sensed that the man was not fully persuaded to make this change in his life, and it was far better for him to count the cost at that time than to turn back from his service later.

Included in the terms Jesus had previously laid down for his followers was the requirement that one must "seek . . . first the kingdom of God and his righteousness." (Matt. 6:33) This must take precedence over

all other interests, and priority over every action in life. To do this would not always be easy, because, as he explained to another man who volunteered to follow him, those who shared in his life of sacrifice could well be bereft of many earthly comforts and pleasures, as he was, even including some of the necessities of life. The "foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." (vs. 58) Discipleship could also result in the weakening of sweet family ties, and the severing of earthly friendships.

On one occasion Jesus said to his disciples, "If any man come to me and hate [love less] not his father and mother and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple." (Luke 14:26) And then Jesus finished by saying how important it is that we are

aware of the possible consequences in yielding ourselves to his service, "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it, lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."  
—vss. 28,29

Discipleship—being fully consecrated to the LORD's will—means that we are willing to give up all that we have and to follow Jesus. If this seems like too much, stop for a moment and compare the cost with the reward! The great Apostle Paul, having done this in his own life, gave this testimony: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) Paul said that glory would be to reign with him in his kingdom.

While the reward held out for faithful discipleship is a wonderful incentive needed to withstand the trials from the world, the flesh, and the Devil, and besetments to our service, the greatest impetus to continue in Jesus' footsteps comes to us, as it did with our Lord, in the joy of knowing we are doing the Father's will. Of Jesus it was

prophesied that his motivation was, "I delight to do thy will O my God." (Ps. 40:8) And Paul again expressed well the attitude of all true followers when he wrote of himself, "What things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. 3:7,8

The cost and purpose of discipleship is no different now than it was when Jesus walked the dusty roads of Israel those many years ago. He taught others how to become his followers, and that the servant was not above his master. His disciples were sent out from city to city, accepting the loss of all things, and suffering many hardships to bring the glorious light of truth to any God might be calling to be heirs of the kingdom. While witnessing to the truth brings much less suffering and hardship today, it is still our grand privilege to lay down our 'all' in his service. And if we faithfully follow him to the very end, not looking back, we can look forward to the time when we will be among those who "shine forth as the sun in the kingdom of their Father."—Matt. 13:43 ■

## Lost and Found

**KEY VERSE:** *"This my son was dead, and is alive again; he was lost, and is found. And they began to be merry."*—Luke 15:24

**SELECTED SCRIPTURE:** *Luke 15:11-24*

JESUS HAD ATTRACTED a large crowd of listeners which not only included scribes and Pharisees, but also publicans and sinners. When the Pharisees and scribes murmured against Jesus, saying, "This man receiveth sinners, and eateth with them" (Luke 15:2), Jesus spoke several parables illustrating the fact that all were sinners who needed to be sought after and saved, including the Pharisees themselves.

The first parable was about the man who had one hundred sheep and one became separated from the flock and lost. He left the ninety and nine to search for the one lost sheep, and when he found it he said to his friends and neighbors, "Rejoice with me; for I have found my sheep which was lost." (Luke 15:6) Jesus said, "Joy shall be in heaven over

more than over ninety and nine just persons, which need no repentance."—vs. 7

The second parable concerned a lost piece of silver. Although she had ten other pieces of silver, the woman who had lost the one piece, searched diligently in her home until she located the lost coin. She too called her friends and neighbors, saying "Rejoice with me; for I have found the piece which I had lost."—vs. 9

The third parable is called the parable of the 'prodigal' son, and its lesson is based upon a man who had two sons. The younger wanted his father to give him his portion of the family money so he could leave home and seek his fortune while his older brother stayed at home and served their father. The father granted his request. He went "into a far country, and there wasted his substance with dissolute living."

(vs. 14) When he had spent all, he began to be in want. So he was hired by a farmer who raised swine, and he worked in the fields feeding the pigs. He was reduced nearly to starvation—to the point that he ate whatever the pigs left behind of the husks. He said, "I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."—vss. 13-19

As he returned home, his father saw him afar off, and ran to meet him, embracing him and kissing him. Although the son confessed his unworthiness and his repentance, his father ordered the servants to give him apparel befitting the son of a wealthy man, and to prepare a celebration, because "This my son was dead and is alive again; he was lost and is found."—vss. 20-24

The Pharisees may, or may not, have recognized themselves in this parable as the elder son who stayed home to serve his father, and who thought they were righteous and needed not to be saved. But the attitude he had when his brother returned and was greeted so warmly by his father was

certainly similar to their attitude!

He said: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends!" Jesus knew that they had murmured at the witness he had been giving to the publicans and sinners—and that they were grieved at his going to their homes and eating at their tables. Jesus had never honored the scribes or the Pharisees in this way. In fact, he spoke scathing denunciations of their handling of religious affairs in Israel. See the entire 23rd chapter of Matthew.

All three of these parables teach the main lesson of the salvation of mankind from sin and death—the recovery of that which was lost. Through the ransom sacrifice of Jesus, all mankind will receive an opportunity to be restored to perfection. In the case of each parable, great rejoicing was the result of the recovery. Likewise, there shall be great joy in heaven and on earth when all mankind have repented their sins and been converted to righteous living and to honoring and praising their Heavenly Father for his good gifts. ■

## CHRISTIAN LIFE AND DOCTRINE

### “Know Ye Not?”

*“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”*  
—I Corinthians 9:24-27

THE OUTSTANDING PHRASES in this passage of the Apostle Paul are, “So run,” and, “that ye may obtain.” These are prefaced with the telling question so often used by Paul, “Know ye not?” Here are a few instances, and all are impressive:

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”—Rom. 6:3

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?”—Rom. 6:16

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—I Cor. 3:16

“Know ye not that a little leaven leaveneth the whole lump?”—I Cor. 5:6

“Know ye not that the unrighteous shall not inherit the kingdom of God?”—I Cor. 6:9

“Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”—II Cor. 13:5

The Apostle James adds: “Know ye not that the friendship of the world is enmity with God?”—James 4:4

“Do you really not know that they which run in a race run all”; or, as **Ferrar Fenton** says: “The runners on the track all run, but one carries off the prize.” Therefore, as the apostle emphasizes, so run that you may win. So run—that is, with diligence, perseverance, constancy, and care—that you will gain the reward.

To do this implies concentration of purpose. Not one thing is ever achieved without a conviction of its being right, and a growing enthusiasm to accomplish it. The apostle assures us of this great principle when he says: “This one thing I do” (Phil. 3:13), and again, “So fight I, not as one that beateth the air.”—I Cor. 9:26

When Paul was journeying from Ephesus to Jerusalem, he was assured by the Holy Spirit that bonds and afflictions awaited him, and he said: “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the Gospel of the grace of God.” (Acts 20:24) Let us seek to follow the apostle as he followed Christ, and so run in the race of life and immortality, not uncertainly, thoughtlessly, but with a clear definite objective in view, as did Paul. “What things were gain to me, those I counted loss for Christ.”—Phil. 3:7

### **Olympic Games**

In the Olympic games, to which Paul so often refers, there were prescribed regulations for each competitor to observe and obey in order to become eligible to race or to play in the games. These were: (1) Freemen only were eligible. (2) Ten months’ of training under a professional trainer or tutor were required. (3) Particular attention must be given to one’s diet. (4) Special discipline to one’s habits must be maintained. (5) Repeated and continual exercise and practice must be carried on.

An experienced trainer or tutor was necessary for the competitor to become conversant with every need and detail. The Scriptures suggest that our trainer and tutor is Christ Jesus our Lord. In his experiences he became our Forerunner and Captain, and, as we concentrate on the hope set

before us, looking to that which is beyond the veil, the crown of life, we shall be inspired by the instructions imparted to us through his Word. Jesus said, "The words that I speak unto you they are spirit, and they are life."—John 6:63

We can see Jesus, crowned with glory and honor. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:9,10) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) Again: "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) We are to be copies at heart of God's dear Son, and to be conformed to his image.—Rom. 8:29

### **Freemen**

To be a freeman implies that all encumbrances and hindrances would need to be disposed of. Engagement in other contracts taking one's interest and time would prevent one holding a position as a competitor for the prize. As children of Adam, and therefore as children of disobedience, and as men of the world fulfilling the desires of the flesh, we could not hope to enter upon the race for life in Christ and for immortality and the divine nature, as promised.—I Pet. 1:4; II Pet. 1:4

We must first be delivered from Adam's condemnation and freed from the burden of sin in our hearts. Repentance toward God and faith in our Lord Jesus Christ, demonstrated by a full consecration, are the steps necessary to attain this freedom. Being made free through Christ, we are eligible to enter the race for "the prize of the high calling of God" (Phil. 3: 14); and then we should remember that "no man that warreth entangleth himself with the affairs of this life."—II Tim. 2:4

This being our happy, heart experience, we can say with the apostle, and with all who accept this great honor, "Beloved, if our heart condemn us not, then have we confi-

dence toward God.” (1 John 3:21) It is here that we learn the first principles and go on to perfection not, of course, forgetting them, but in building up our increase of faith upon those principles of elementary faith and full appreciation of God’s Word.

The giving up of oneself in consecration to do the LORD’s commands is a glorious experience in human life, and the outworking of Romans 12:2: “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” This is the greatest privilege and the highest honor ever conferred upon men. It is the noblest deed that man can possibly perform. Those who have thus devoted themselves to God can enjoy the thrill of the poet’s expression:

Were the whole realm of nature mine  
That were a present far too small.  
Love so amazing, so divine,  
Shall have my soul, my life, my all.

It is right here in our experience of Christian life that the race set before us actually starts.

### **Training**

The ten months’ training would compare largely with our earlier experiences in the Christian way, prior to our definite consecration, whereas consecration—coming to a decision to take up our cross, to deny ourselves, and to follow Jesus Christ—marks the time of actually entering the race. Just as a professional tutor in the Olympic races would furnish all competitors with a knowledge of the dangers and ensnarements during the actual race, so our Tutor in the Christian race encourages and exhorts us to perseverance and to endurance. We also become aware of every pitfall before and during the running of the race.

### **Pitfalls in the Race**

Sometimes there may be disappointments at the position given to start off in the race. “Let your conversation be without covetousness, and be content with such things as ye

have.” (Heb. 13:5) “Godliness with contentment is great gain.” (I Tim. 6:6) Do not complain or compare yourself to others with greater advantages and fewer disabilities. Through “much tribulation” we enter the kingdom of God.—Acts 14:22

Some run because their friends do, rather than for personal eagerness to gain the prize. But we should individually run for the prize. Paul wrote: “Being made conformable unto his death, if by any means I may attain unto the resurrection of the dead.”—Phil. 3:10,11

There could be real faintness, fatigue, resulting from self-effort. Always remember that “it is God which worketh in you both to will and to do of his good pleasure.” (Phil. 2:13) “He giveth power to the faint; and to them that have no might he increaseth strength.” (Isa. 40:29) Let us, then, “lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.”—Heb. 12:1,2

There is a tendency with some to be careless. “Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” (I Pet. 1:13) Others are self-reliant, proud of strength and form. These easily miss the way. They keep running, but never arrive. “God resisteth the proud, but giveth grace unto the humble.”—James 4:6

Some runners are too self-centered and vain. They give too much attention to externals: how they shine, whether or not spectators are taking note of all their salient points. “If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” (Rom. 8:13) “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.” (John 6:27) Jesus assured his disciples: “The life is more than meat, and the body is more than raiment.” (Luke 12:23) “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—Gal. 5:1

All these are as pitfalls in the way of those taking their place as runners in the race for the crown of life, and will be encountered as the race proceeds. As the tutors of the Olympic games and races warn their runners, or prospective winners, so our Heavenly Tutor and High Priest warns and admonishes us against these things. In the heavenly race all these possibilities have to be accounted for, and even greater temptations than these confront us.

The apostle brings to our attention the devices of our great Adversary: "We wrestle not against flesh and blood [merely], but against principalities, against powers, . . . spiritual wickedness in high places," and against "the rulers of the darkness of this world." For this reason, since these are more powerful than ourselves, we are exhorted to take every precaution in fortifying our hearts and minds with the whole armor of truth provided for our security in Christ. (Eph. 6:11,12) "Beware," says the apostle, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8

The response to the Adversary is by the human heart. The human heart, as God's Word says, is deceitful and "desperately wicked." (Jer. 17:9) The Adversary's method of operation is by strategy rather than by open violence. Therefore we find it necessary to be quite convinced and fully enthused with the faith that wins. If this is so, we shall find ourselves adhering more strongly to the principles of truth and love, even to one's own human hurt. "Every man that striveth for the mastery is temperate in all things." (I Cor. 9:25) We may be called upon during this race to sacrifice our human attainments and prospects for the will of God, and we readily acquiesce. In these tests and experiences we become more restful, and equipped even for greater trials of our faith. We are more peaceful amidst confusion, and more resigned to every experience, whether it be sweet or bitter. We learn to count it a joy when we "fall into divers temptations." (James 1:2) We well know that "God is able to make all grace abound" toward us. that we always having "all suf-

iciency in all things, may abound to every good work.”—II Cor. 9:8

God’s commands are his enablings. If he bids us go forward, it is lack of faith in him rather than distrust in ourselves if we hesitate, falter, and draw back. This inspires one to go on and on with humble spirit, but with a stout heart, full of confidence and assurance to ‘so run’ that he may obtain.

All who hold fast to the conviction of faith, strong and unwavering, embrace confidently the promises of God and become victors before God. Think of Moses who, by faith, when he came to years, “refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of reward.” (Heb. 11:24-26) Abraham went out from his own country, “not knowing whither he went,” and was among those who “died in faith not having received the promises, but . . . were persuaded of them,” and looked for a city prepared of God.—Heb. 11:8-16

As those who preceded us reached their goal by faith and endurance, so must we reach our goal. These things are recorded for our benefit, to supply us with food for thought and meditation, that we might take comfort in the Scriptures. (Rom. 15:4) Let us take a lesson from these noble worthies of the past and note their severe discipline, the intenseness of their struggles, and their reward in comparison with our own privilege of being called to a throne. (I Cor. 1:26) “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, . . . and let us run with patience the race that is set before us.”—Heb. 12:1,2

Every man that strives is temperate, agonizes, indulges self in no way whatever, but bruises the body, keeps it in subjection. (I Cor. 9:27) He fulfills not only some, but all conditions relating to the race. He does it for a corruptible crown, “but we an incorruptible.” (I Cor. 9:25) If men show such extraordinary devotion to self-sacrifice for a perishable crown what

should be the devotion and sacrifice of those for whom an imperishable crown is certain! (II Tim. 4:8) What an encouragement to mount up in the spirit of Christ with "wings as eagles"; to run, and not be weary; to walk, and not to faint.—Isa. 40:31

In the Olympic races and games there is continual practice thirty days prior to the race. So we should give greater diligence as we near the last few tests. No day should be allowed to pass without meditation, prayer, earnestness in righteousness, unity and love, and in fellowship and communion with God.

### **Devotion and Service**

The "race" involves contemplation and activity; devotion and service. The exhortation is not only "so run." The apostle also says, "so fight I." The illustration changes from running to boxing. "So contend I," Paul wrote. He had an adversary to strike, and did not do so wildly or impotently, thus merely beating the air. There is a definite aim, a decided purpose. We should not wear out our strength with vain flourishes, but with a telling aim. "Resist the Devil, and he will flee from you."—James 4:7

Many people of God flounder and "shoot at a venture," and so often repress merely the symptom of trouble instead of attacking the real disease. It is better to examine the particular hinderances, bring them into subjection and make them slaves, conquered and led captive. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—Rom. 6:16

If there is anything we delight to do, we shall be found at every opportunity doing that thing. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) The great objective of this race is that we might dwell with God and with Jesus Christ our Lord. Let us make it our delight.

Soon the clock of the ages will have struck, and the last members of that glorious priesthood will have completed their course. Then shall be heard once

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# "FRANK AND ERNEST" . . . .

## Sundays Unless Otherwise Noted

### ARKANSAS

Little Rock KAAY 1090 6:30 a.m.  
Marshall KCGS 960 4:30 p.m.

### CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.  
Lancaster KVOY 1340 8:15 a.m.  
Los Angeles(Span) KALI 1430 5:45 a.m.  
Monterey KNTY 1240 8:30 a.m.  
San Francisco KEST 1450 3:30 p.m.  
Tehachapi KTPI FM 103.1 8:15 a.m.

### FLORIDA

Jacksonville WXTL 1010 7:45 p.m.  
Orlando WGTO 540 9:00 a.m.  
St. Augustine WSOS FM 94.5 7:15 a.m.  
St. Petersburg WTIS 1110 5:00 p.m.

### ILLINOIS

LaSalle WLFO 1220 9:45 a.m.  
Rockford WRRR 1330 6:15 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Hammond WJOB 1230 8:30 a.m.  
Jeffersonville WXVW 1450 10:00 a.m.  
LaPorte WCOE FM 96.7 10:00 a.m.  
North Vernon WKRP 1460 8:00 a.m.

### IOWA

Waterloo KXEL 1540 10:15 p.m.

### KANSAS

Goodland KLOE 730 7:15 a.m.  
Coffeyville KGGF 690 9:05 p.m.

### KENTUCKY

Bowling Green WBG FM 107.1 8:15 a.m.  
Manchester WWXL 1450 7:45 a.m.  
Winchester WHRS 10:30 a.m.

### LOUISIANA

New Orleans(Sat.) WWL 870 9:00 p.m.

### MICHIGAN

Battle Creek WOLY 1500 1:45 p.m.  
Detroit WLQV 1500 9:30 a.m.  
Fremont WSHN 1500 9:15 a.m.  
WSHN FM 100.1 9:15 a.m.

### MISSOURI

Excelsior Springs KEXS 1090 7:30 a.m.  
Osage Beach KRMS 1150 8:30 a.m.  
St. Louis (Sat.) KSTL 690 8:30 a.m.

### NEW JERSEY

Camden (Tues.) WTMR 800 9:30 p.m.  
Salem WJIC 1510 9:45 a.m.  
WNNN FM 101.7 9:45 a.m.

### NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

### NEW YORK

Buffalo WWKB 1520 11:00 p.m.  
Buffalo WHLD 1270 12:00 noon  
New York WOR 710 9:15 p.m.

### NORTH CAROLINA

Wendell WETC 4:45 p.m.

### OHIO

Cincinnati WLWA 550 7:00 a.m.  
Cleveland WRKG 1380 7:45 a.m.  
Fairfield WCNW 1560 6:00 p.m.

### OKLAHOMA

Muskogee KHJM FM 100.3 5:00 p.m.

### OREGON

Portland KKEY 1150 7:00 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Pittsburgh WPLW 1590 8:00 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Beaufort (Sat.) WVGB 1490 1:00 p.m.  
Charleston WOKE 1340 7:06 p.m.  
Lexington WLGO 1170 12:30 p.m.

### TENNESSEE

Nashville WSM 650 7:45 p.m.

### VIRGINIA

Richmond WGGM 820 7:45 a.m.

### WASHINGTON

Tacoma KAMT 1360 10:15 a.m.

### WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

### WISCONSIN

Jackson WYLO 540 5:15 p.m.  
Milwaukee WNOV FM 85.6 7:00 a.m.

**NOTE CHANGES WHICH  
OCCUR FREQUENTLY**

# WORLDWIDE RADIO BROADCASTS

## Canada

### **ALBERTA**

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400	7:45 a.m.

### **BRITISH COLUMBIA**

Duncan	CKAY 1500	9:00 a.m.
	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum- Parksville	CHPQ 1370	9:30 p.m.

### **MANITOBA**

Winnipeg	CKJS 810	9:00 a.m.
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### **ONTARIO**

St. Thomas	CHLO 1570	10:45 a.m.
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### **SASKATCHEWAN**

Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

## Angola and Zambia

Radio Africa #2 (Thurs.)	9:00 a.m.
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## Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas 91.5 MHz	10:00 a.m. & 10:00 p.m.
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## Brazil (Portuguese)

Curitiba Radio Capital	1270 kHz	8:45 a.m.
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## British West Indies

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

## Chile (Spanish)

Concepción	Unica FM 105.5	10:15 a.m.
Santiago (Sat.)	Radio Panamericana CB 142	10:00 a.m.

## China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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## Costa Rica (Spanish)

San José Radio Sonora 105.9 FM, 700 AM	6:15 a.m.
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## Kenya and Uganda

Radio East Africa	4:00 p.m.
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## Mexico (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
Guadalajara	XEWK 1130	8:30 a.m.
Monterrey	XHSR FM	10:00 a.m.
Torreón	XETB 1350	8:15 a.m.
Tuxtla Gutierrez	XEON 720	7:30 a.m.

## New Zealand

Whakatane	IXX	8:10 a.m.
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## Nigeria

Radio Africa (Thurs.)	7:45 p.m.
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## Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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## Peru (Spanish)

Trujillo	105.7 FM	9:30 a.m. & 10:00 p.m.
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## Philippines

Manila (Sat.)	DZAM 1026 kHz	7:15 p.m.
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## Portugal (Portuguese)

Vila Nova de Gaia Radio Minute	8:45 a.m.
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## Russia (Russian)

Novgorod	FM 71.3	10:00 a.m.
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## Sri Lanka

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

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

Montevideo Radio El Espectador 810	8:00 a.m.
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# THE BIBLE ANSWERS TV PROGRAMS

**UNITED STATES:** *New Jersey Cable TV*—Programs are shown every Sunday evening at 6:00 p.m. E.T.

*Nostalgia Network*—Programs are shown every Sunday afternoon at 1:30 p.m. E.T.; 12:30 p.m. C.T.; 11:30 a.m. MT; 10:30 a.m. P.T.

*Pittsburgh, PA, WNEV TV 63*—Programs are shown Sundays at 9:00 a.m. E.T.

**CANADA:** Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.

Atlantic Time—10:30 a.m. Eastern Time—9:30 a.m.

Central Time—8:30 a.m. Mountain Time—7:30 a.m.

Pacific Time—6:30 a.m.

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## Keystone Inspirational Network Every Sunday Morning

### CALIFORNIA

Hemet	TV 53
Palm Springs	TV 20
Sacramento	TV 62
Twenty-nine Palms	TV 25

### DELAWARE

Wilmington	TV 14
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### FLORIDA

Pensacola	TV 12
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### GEORGIA

Rome	TV 56
Tifton	TV 5

### IDAHO

Cottonwood	TV 39
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### LOUISIANA

Baton Rouge	TV 52
Crawley	TV 65
Lake Charles	TV 63

### MARYLAND

Leonardtown	TV 52
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### OHIO

Bucyrus	TV 54
Findlay	TV 6
Marietta	TV 26

### PENNSYLVANIA

Coudersport	Cable 66
Lancaster	TV 49
Williamsport	TV 5
York	TV 49

### SOUTH CAROLINA

Monks Corner	Cable 6
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### SOUTH DAKOTA

Sioux Falls	TV 48
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### TENNESSEE

Union City	TV 9
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### TEXAS

Corpus Christi	TV 55
Falfurias	TV 7

### NEWFOUNDLAND

Harbour Grace	TV 25
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Eastern Time—11:30 a.m.

Mountain Time—9:30 a.m.

Central Time—10:30 a.m.

Pacific Time—8:30 a.m.

more, "It is finished." Then shall we enter into joys abundant forevermore, and we shall be with the Lord to express perfect praise to him and to our Father. This will be the happy ending to life's story! ■



## 1994 Memorial Supper Date

**T**HE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Friday, March 25, 1994.

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**THE CUT-OFF DATE for ordering these tapes will be March 1st, so be sure to order them in good time.**

# CHRISTIAN LIFE AND DOCTRINE

## Armor of God Series, Part 3

### The Shield of Faith

*“Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

*“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.”*

*—Ephesians 6:10-17*

**A** SHIELD GENERALLY is a portable protector which a warrior moves around to safeguard different parts of his body. (Eph. 6:16) We are quite familiar with this sort of shield. In science fiction, we hear of shields of electrical force that can be set up completely around vehicles, buildings, or even whole cities, also as a means of protection to the occupants. The earth has a shield around it which we call the atmosphere. It protects earth and its inhabitants from harmful rays, and the direct heat from the sun.

In the Scriptures two kinds of shields are mentioned. One is similar to the shield we mentioned first—a small, maneu-

verable, hand-held object, which can be used to deflect missiles, spears and arrows, swords or knives, etc., which have been aimed at the soldier by his enemy. But there is also a large type of shield that can be planted at an area to be defended, directly in front of the warriors, to serve the same purpose as the smaller shield. According to some authorities, it was sometimes over four feet tall, rectangular in shape, and made of very solid and impenetrable material, such as wood, metal, or rocks. It became a wall to stand behind, but low enough that the defenders could return fire at their attackers. This is the kind of shield the Apostle Paul says that the LORD's people should use as Christian soldiers. In Psalm 5:12 we read: "Thou, LORD, wilt bless the righteous: with favour wilt thou compass him as with a shield."

Our theme scripture—Ephesians 6:16—brings this shield to our attention with these words: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Even though the words 'above all' have been used in the **King James Translation** when mentioning the shield, we do not think that the Apostle Paul meant to imply that the shield was the most important piece of the Christian soldier's armor. The breastplate of righteousness is very important; and the sandals of peace have an important job to do; and there were two other pieces of equipment—the helmet of salvation and the sword of the spirit, which we have still to consider. Other translations, such as the **Revised Standard Version**, clarify the thought. It says, "besides all these." And the **New International Version** reads: "in addition to these." From these translations we conclude that every piece of armor is equally important.

The shield is not a protection for one particular part of the body in the same way that the helmet is used only on the head, or the breastplate is to protect the upper portion of the body, or the sandals the feet. The shield is protection for the whole body of a Christian soldier. It can be thought of as a double defense, or a backup, to be used in conjunction with the other pieces of armor.

We are talking about the shield 'of faith'. **Wilson's Emphatic Diaglott** says "the shield of **the** faith." In the technical sense, it is "**the** faith"—our system of beliefs or doctrines—that is our shield. Primarily, however, most scriptures we will consider in this study refer to our own personal faith in the plan of God, and the Christian's fight of faith.

This faith—the shield—is a supplement to all the other parts of the Christian's armor. Without faith, the helmet of salvation, protecting the head (representing our **knowledge** of the truth) could be broken in pieces. Without faith, the breastplate of righteousness, protecting our heart and other vital organs (representing our desires to live **righteously** before God) would avail us nothing.

Before we examine some scriptures concerning the protection this shield will offer, let us see if we can discover what missiles are being hurled at us by our enemies. We quoted earlier from our theme text, that as we advantage ourselves of the shield of faith, we are able to 'quench all the fiery darts of the wicked one'. The 'wicked one' is obviously the Adversary and his cohorts, who hurl these fiery darts at us, bent upon our destruction.

These darts and arrows of the Adversary are described as 'fiery' darts. Back in history, darts were sometimes equipped with combustible material which had been placed upon their point of impact. This would be lighted before the darts were hurled, and as they struck their targets, they would burst into flames. This is a more lethal missile than one that would simply puncture. It had the power of wounding and burning at the same time. If they were aimed at structures, or grassy fields, the resulting fires added another deadly dimension to the battle. These fiery darts were among the most formidable weapons of Paul's day.

Paul tells us that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) Satan uses many different means, plans, and schemes, which he has in his control to endeavor to deceive, trap, and enslave the LORD's people. But Paul

assures us, in II Corinthians 10:4, that “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” If we remain securely covered with our armor from the LORD, and remain behind our shield of faith, walking in our sandals of peace, there is no way in which the Adversary can harm us.

Peter agreed with Paul, saying, “Beloved, 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) This apostle spoke of fiery trials, which are very similar to the fiery darts which Paul mentioned. The fiery trials are permitted to test us, and are designated as ‘fiery’ because they have to do with refining metals, such as gold. Despite the fact that the fiery trials, as well as the fiery darts, come from Satan, and his object is to destroy our faith, nevertheless they are permitted by our Heavenly Father with a much different object in mind. The Father’s goal is to test and prove our love for, and faith in him.

We should not become discouraged though these trials and testings come to us from time to time. They are not pleasant to endure, but, as we withstand the temptations of the Adversary, our faith will grow stronger. As with the tree that becomes more rugged from withstanding the blowing of the wind, so also our trials develop strength in us. If we are rightly exercised by them, they will bring out in us the peaceable fruits of righteousness. Paul suggests that faith is mightier than any of the mightiest assaults that can be hurled against us. God has promised us that all the fiery darts of the Adversary **shall be** quenched, if we put our trust in our Father.

Some of the fiery darts used by Satan are aimed at our fleshly weaknesses of various kinds. Disappointments in our lives can be set aflame, if the fiery darts of the Adversary were to strike us. Have you ever been discouraged or disappointed? Of course, we all have been! This can be one of the greatest trials that will ever come upon us. And then there is depression, which is a more advanced phase of discouragement. We could become lonely and despondent, or perhaps weary in well-doing. We may get tired of walking in the nar-

row way, and may want to take a respite. But we cannot do this because, as someone said, "On the plains of hesitation, lie the bones of countless millions, who at the dawn of victory sat down to rest, and resting, died." These are mentioned as just a few of the areas where the Adversary might endeavor to entice us to use his methods, rather than acquiesce to God's will. We should remember that we need to keep on going all the way to the end of life's road. Keep on, keeping on. The promise was, "Be thou faithful until death, and I will give you the crown of life."—Rev. 2:10

Satan attacks us not only through our human weaknesses, but through perfectly good goals, too. He will attract us by dangling those things which we enjoy in front of us as temptations to lead away from using our consecrated time in serving him and the brethren. These could be things like spending our time in refurbishing our homes—inside or outside—more than is really necessary. Or our health could be overly considered. Or perhaps pursuing more education, which is a noble goal for man, could consume our energy, our money, and our time. All of these activities are to be admired and have been designed by God to please his human children. But to indulge in them to the exclusion of meeting our Christian obligations is not the correct course for a follower of Christ. No doubt the most dangerous trials which are going to come upon us will be those that spring upon us unawares. We must keep up our guard constantly, and remain behind the shield of faith.

Throughout the ages, God has been a shield to his people. Jehovah said to father Abraham, "Fear not Abram, for I am thy shield." And the psalmist wrote: "The LORD is a shield to all them that put their trust in him." Again, David penned these words: "The LORD God is a sun and a shield." As we examine the lives of the faithful cloud of witnesses of olden times, we see the Captain of our salvation standing in their very midst, overruling all the experiences they endured. Jesus said to Peter: "Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." (Luke 22:31,32) The same thing applies to us.

Satan desires to sift us—to have us lose our faith. So we must remain behind the shield of faith provided by God for our defense.

From some scriptures we learn that it is God who is our shield of faith. Greater is he who is for us, than all that be against us, over whom neither man nor the devil triumph, for, he reigns supreme! Jesus said he had overcome the world. Jesus is our elder brother and our example. In I John 5:4, we read, “This is the victory that overcometh the world, even our faith.” In his wilderness experiences, after he was baptized in the Jordan River, during the forty days following, Jesus was tempted of the world, of the flesh, and the Devil. He was tempted like as we are. And he was an overcomer in all of these temptations, because God was his shield!

Our faith is to us a shield only if we grasp it. The scripture says, “Above all, taking the shield.” We cannot simply stand there and wait for someone to hand it to us. It is **our** faith that will quench the fires of the weapons that the Adversary is going to hurl at us. Nothing but **our** faith will accomplish this victory. If we are to benefit from its defense, we must continue to grasp the shield of faith. If we venture out into the open, away from the shield, and rely upon our own strength, it could prove fatal to us. If we fail, we cannot blame the shield for being defective—it is impenetrable.

We must exercise faith, and that takes energy on our part. “Faith is the foundation of things hoped for, the evidence of things not seen.” If we remain in close association to God and his Son behind our shield of the faith, we are in no danger of being set on fire by the fiery darts of the wicked one.

“Without faith, it is impossible to please” God.—Heb. 11:6 ■



***I waited patiently for the LORD; and he inclined unto me, and heard my cry.***  
—Psalm 40:1

## CHRISTIAN LIFE AND DOCTRINE

### “I Will Be Exalted in the Earth”

*“Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.”*

—Psalm 46:10

THE BEGINNING OF 1994 finds the hearts of the people still uncertain about the future. Another year has passed without any of the major problems of the world being solved. The “distress of nations with perplexity” prophesied by Jesus is just as distressing and perplexing now as it was a year ago.—Luke 21:25,26

While active strife and conflict between the major powers of the world has remained in a more or less ‘simmered-down’ condition during the year past, nevertheless names such as Bosnia, Serbia, Croatia, Russia, Ukraine, South Africa, Somalia, have kept the world continually reminded that within nations internal troubles of many kinds continue to plague us. We have witnessed that under the present facade of a very uneasy peace, lurk many tinderbox situations ready to ignite at almost a moment’s notice, with the potential of worldwide involvement.

But nothing is gained by dwelling too long on the troubles of the world. It is sufficient if we realize that both from the standpoint of reality and the fulfillment of Biblical prophecies, man has nearly reached his extremity. And this means, also, that the time is near at hand in human experience when divine authority and power will manifest itself in the affairs of men. It is this that the LORD refers to in our text, saying, “Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.”

This, then, is the hope of those who put their trust in God! As these look ahead into the year 1994, it is with confidence that nothing will happen that will interfere with the ultimate

and glorious outcome of the divine purpose. To know this, and to be assured of it, is a great source of courage and strength, and a safeguard against becoming entangled in the countless and hopeless controversies which make up the confusion of this chaotic and dying world.

That the prophecies of the Bible which describe the ending of Satan's world and the time when the kingdom of Christ will be established for the blessing of the people are now being fulfilled, there can be no doubt. And happy are those who are able to discern the meaning of the many signs of this momentous era in which we are living. However, to enjoy this knowledge does not mean that we can look ahead into 1994 and foresee in detail just what will happen. We do not know what will come of the changes instituted by the Clinton administration; we certainly cannot predict what the outcome of the unrest in Russia will bring to those people, or to the entire world, during 1994 and beyond. We do not know whether or not the 'peace' negotiated in the Middle East will be productive, or war will erupt somewhere else in the world. What we do know is, that regardless of what happens, God's kingdom plans will neither be thwarted nor delayed.

In the opening verse of the psalm from which our text is taken, David writes, "God is our refuge and strength, a very present help in trouble." God has always helped his people in their every trouble; and this text has been a great comfort to all in every part of the Gospel Age who have put their trust in him. But it comes to us at the present time with even greater meaning, for the verses which follow indicate that the psalmist's use of the term 'trouble' is an evident reference to what Daniel described as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Jesus quoted Daniel's prophecy, and indicated that its fulfillment would be at the end of the age, and during the time of his second presence. (Matt. 24:21,22) It is descriptive of the very time in which we are living—this time when, as Jesus foretold, the hearts of the people would be filled with fear. (Luke 21:25,26) And as the world looks ahead into the year 1994, there is nothing in sight to give assurance that the

economic, political, social, and religious unrest in the world will find its satisfactory solution at the hands of men, despite their earnest efforts.

But for those who put their trust in the LORD it is different. These find shelter behind the fortress of God's promises, and can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:1,2) The word 'earth', as used here, is a symbol of the present humanly constituted social order which the Apostle Paul designates "this present evil world." (Gal. 1:4) It is the removal of this 'earth', with all the calamitous events associated therewith, that is causing the hearts of the people to be filled with fear. But "we will not fear," says David, and the reason we do not fear is that "God is our refuge and strength."

The psalmist speaks of the "mountains" being "carried into the midst of the sea," and then adds, "Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Ps.46:3) Jesus used the roaring of the sea and waves to illustrate the restless, discontented attitude of the people in this time of worldwide distress. (Luke 21:25) The Prophet Isaiah also refers to it, saying, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [many', **Margin**] waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12,13

It would be difficult to imagine a more vivid picture than that of the chaotic state of the nations today. There is unrest everywhere. It is quite apparent, even in the United States with all the divisive issues before the American people, but in other countries the bloody business of war is a daily ritual. In other countries, particularly in Africa, South Africa, and Russia, the masses are seething with unrest or starvation. Daily

we watch this violence on our TV sets, and wonder how much more deeply the western nations will be forced to become involved. Yes, all the great 'mountain' kingdoms and governments are being lashed by the raging seas of human passion. Beginning with 1914, many of them have already toppled over into the 'sea', and the remaining ones are gradually giving way to the strain placed upon them by the demanding 'waves' of oppressed and downtrodden masses.

Viewed from the standpoint of human wisdom, this chaotic world situation is a frightening one; but we will not fear because we know that in it all, a divine purpose is being worked out, even that purpose described by the Prophet Haggai when he wrote that the LORD would "shake all nations," and then "the desire of all nations shall come." (Hag. 2:7) Certainly we are now in that shaking period, and we can rejoice that in the LORD's own due time he will say to the turbulent mass, "Be still, and know that I am God."

### **"The Earth Melted"**

But the time has not yet come for the LORD to speak peace to the nations. A further 'shaking' is needed in order for all to be convinced that they cannot, by their own wisdom and power, establish peace and security in the earth. For this reason the LORD's voice is now being heard in another way. Verse 6 of the prophecy reads, "The heathen [**Hebrew**, 'nations'] raged, the kingdoms were moved: he uttered his voice, the earth melted." The 'voice' of the LORD is a symbol of his authority and power; and just as the Prophet Haggai indicates that it is the LORD who is now 'shaking' the nations, so David is telling us the same thing, describing the breaking down of a social order as the melting of the earth. So, whether we think of the earth as being 'removed', or 'melted', or being 'shaken', the idea is that man's world is coming to an end.

But this does not alarm the people of God. They agree with the Apostle Paul that it is an "evil world." (Gal. 1:4) Taking heed to the Master's assertion that he had called his disciples out of this 'world', they endeavor to follow the instructions of the Apostle John not to love it. Indeed, this

present evil world is not worthy of a Christian's love, for it is characterized by sin, by selfishness, by greed, by graft, by oppression, and by war; so the righteous rejoice in their knowledge that such a world is coming to an end, for they know that in its place will be established a new world, even the kingdom of Christ.

It is true, of course, that the LORD's people are in the midst of the time of trouble which is causing the removal of the symbolic earth—this present evil world—and are subject to the difficulties confronting all people incidental to the shaking and melting processes around them. But they do not fear, for as David declares, "The LORD of hosts is with us; the God of Jacob is our refuge." (Ps. 46:7) While the LORD is abundantly able to give physical protection to his people when it is his will to do so, our greatest source of comfort and strength is in the understanding he gives us of the meaning of world distress, that it is working out for the people the great destiny of peace and blessing which he has promised so many times throughout his Word.

To God's people the invitation is extended, "Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8,9) Great and widespread are the 'desolations' which already have been 'made in the earth'. David asserts that these have been made by the LORD. It would be difficult to harmonize this with the fact that God is merciful and kind and loving, were it not for the further explanation of the divine purpose in what is being done; for it is by this means, the psalmist explains, that the LORD 'maketh wars to cease unto the end of the earth'.

No one should have difficulty in understanding this, for all know that one of the chief characteristics of this present evil world has been war; that the final arbiter of all its disputes has been war. It is clear, we think, that the only way to 'make wars to cease' is to destroy the system that has legalized, and often glorified war. So it is that when those who are enlightened by the Word of God accept the invitation to 'behold the

works of the LORD', and they see 'what desolations he hath made in the earth', they also discern its necessity and the glorious objective to which it is leading. Because of this, they do not fear, for they know that the infinite wisdom and almighty power which control the universe are working out a glorious purpose which, when fully consummated, will reveal his mercy and love in the promised blessing of all the families of the earth.

### **"Wait Ye upon Me"**

Throughout all the centuries those who have loved righteousness have often been perplexed as to why the LORD continued to permit iniquitous conditions to flourish in the earth. The proud, the arrogant, and the vile have often been the ones who have flourished, while the meek and the pure have suffered. In every generation, man's inhumanity to man has made countless thousands mourn.

It is seemingly in answer to this quandary of his people that the LORD said, "Wait ye upon me . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy." (Zeph. 3:8) This indicates that at no time has the LORD been unmindful of conditions in the earth which have been so contrary to his will, and that in his own due time and way he purposed to make a 'desolation' of the selfish institutions of man which have been largely responsible for them.

The LORD expressed a similar thought through the Prophet Isaiah, saying, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." (Isa. 42:14) It was only because the LORD, in his wisdom, knew that greater good would be accomplished by refraining from interfering with the downward course of man into sin by waiting for his own due time to 'rise up to the prey', that this present evil world was not destroyed centuries ago. Satan, the archenemy of God and of man, has been its "god" from the beginning.—II Cor. 4:4

In verse 13 of this 42nd chapter, Isaiah gives us a partial explanation of the manner in which the LORD would bring about the destruction of Satan's world. He says, "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." The 'cry' and the 'roar' here mentioned would seem to have about the same significance as the 'voice' of the LORD which David declares would cause the 'earth' to 'melt'. It is the exercise of divine authority and power in whatever ways, and by any agencies the LORD might use.

One of these methods is suggested by the statement that the LORD "shall stir up jealousy like a man of war." In a description of the final phase of this great time of trouble we read that the LORD will "call for a sword," and that "every man's sword shall be against his brother." (Ezek. 38:21) The thought contained in these various expressions seems to be that the LORD, in his own way, and through agencies unknown to us, brings about the destruction of man's world by allowing its selfish factions to rise up in jealousy and hatred, and destroy one another.

And what an effective method this will ultimately prove to be in making wars to cease unto the end of the earth! For this to be accomplished, more is needed than simply the destruction of the implements of war. Before wars will cease, the whole concept of war must be destroyed in the minds of the people. The glory must be taken from it, and they must be made to loathe the very thought of war. What better way could there be to accomplish this than for the nations, by means of war, to destroy the world in which they live! Surely this will go a long way toward making the people realize the utter folly of war.

And this is fully in keeping with God's method of dealing with the human race from the very beginning. He has permitted evil so that man might have an opportunity to learn, by experience, its terrible consequences. Moses, in his prayer, wrote concerning God that "thou turnest man to destruction." (Ps. 90:3) Yes, because man sinned, God has destroyed the entire human race through the curse of death.

Because the 'world' has fallen far short of God's goal for mankind, it is also now being destroyed by God. Through this, the people are learning a lesson which, for those who profit by it, will lead to an eternity of joy through their wholehearted obedience to God and to his righteous laws. And the desolation which the LORD is now making in the earth is one of the final lessons man is having the opportunity to learn.

Only through a knowledge of the divine plan is it possible to reconcile the thought of God's love with what is occurring in the earth today. After saying that God turns man to destruction, Moses added, "And sayest, Return, ye children of men." (Ps. 90:3) This returning will be in the resurrection, when all of the condemned race will be awakened from the sleep of death and given an opportunity to profit from their experience with evil in this life. This includes those who are now being hurt, or even killed, incidental to the melting of the symbolic earth.

### **Speaking Peace to the Nations**

At the present time the voice of the LORD—his cry, his roar—is stirring up turmoil and confusion among the nations; but how different it will be when he speaks to the raging waves of human passions, saying, as our text declares, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Just as the LORD has the necessary agencies through which his voice of authority accomplishes the destruction of Satan's world, so when he speaks peace to the nations it will be with an authority that they cannot resist.

"I will be exalted in the earth," Jehovah declares. He has permitted his authority to be flouted by man from the time that Adam transgressed his law. Throughout all the centuries since that time the human race has been in rebellion against him; but he does not intend this situation to continue forever. The words of our Lord's prayer, "Thy kingdom come. Thy will be done," indicate that it is God's purpose to reestablish his will in the hearts and lives of men. It is to make way for

this kingdom that the present evil world is now being destroyed.

It will require the entire thousand years of Christ's kingdom to establish divine authority in every respect. Paul wrote that Christ "must reign" until all "enemies" are put under his feet, and that the "last enemy that shall be destroyed is death." (I Cor. 15:25,26) Among the first enemies to be destroyed are the selfish and unrighteous institutions of Satan's world. This is already beginning to be accomplished, and the subduing and destruction of the enemies of God and of righteousness will continue until death itself, man's greatest enemy, is destroyed.

Then God's name will be fully exalted in the earth. Paul explains that the task of putting down insubordination to divine rule was to be accomplished by Christ, and through his kingdom agencies. He indicates that when this is fully accomplished, Christ himself will become subject to his Father, "that God may be all in all." (I Cor. 15:25-28) Only then will the prayer, "Thy will be done," be fully answered. But we can thank God that the conditions which are now so distressing to the world, causing fear to fill the hearts of the people everywhere, are, to those who understand the plan of God, a token that the LORD is no longer refraining himself from interfering in the affairs of men. His 'jealousy' against sin and a sinful world is already 'devouring' the symbolic earth, and soon, through the Messianic Kingdom, divine authority and power will be manifested in terms of lifegiving blessings.

After assuring us of his intention to devour the whole earth with the fire of his jealousy, the LORD adds, "Then will I turn to the people a pure language [or message of truth], that they may all call upon the name of the LORD, to serve him with one consent." (Zeph. 3:9) This again indicate the full extent to which the LORD's name and authority will be exalted in the earth following the complete collapse of this present evil world.

As we enter the New Year, it is with increasing evidence that the time when the LORD will speak peace to the nations is near. May this assurance fill our hearts with comfort and

keep out the fear which is everywhere so prevalent. Entering 1994, armed with the strength of this assurance, may it be with a greater determination than ever before to seek first the kingdom of God, and to tell the whole world the blessed tidings of that kingdom, that it will soon be manifested in power and great glory, to the everlasting joy of all who will obey its righteous laws. ■

## OBITUARIES

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

Sister Anna Snieszek Snoes, Essex, Ont.—June 4, 1993. Age, 87.

Sister Emma Ratica, Brookline, PA—June 22, 1993.

Sister Martha Karras, Vernon, B.C.—August 13, 1993. Age, 98.

Sister Amy Faith Pampling, England—September 1, 1993. Age, 95.

Sister Eleanor Swart, Lake Worth, FL—September 26, 1993. Age, 77.

## WEEKLY PRAYER MEETING TEXTS

**JANUARY 6**—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12 (Z. '01-333 Hymn 74)

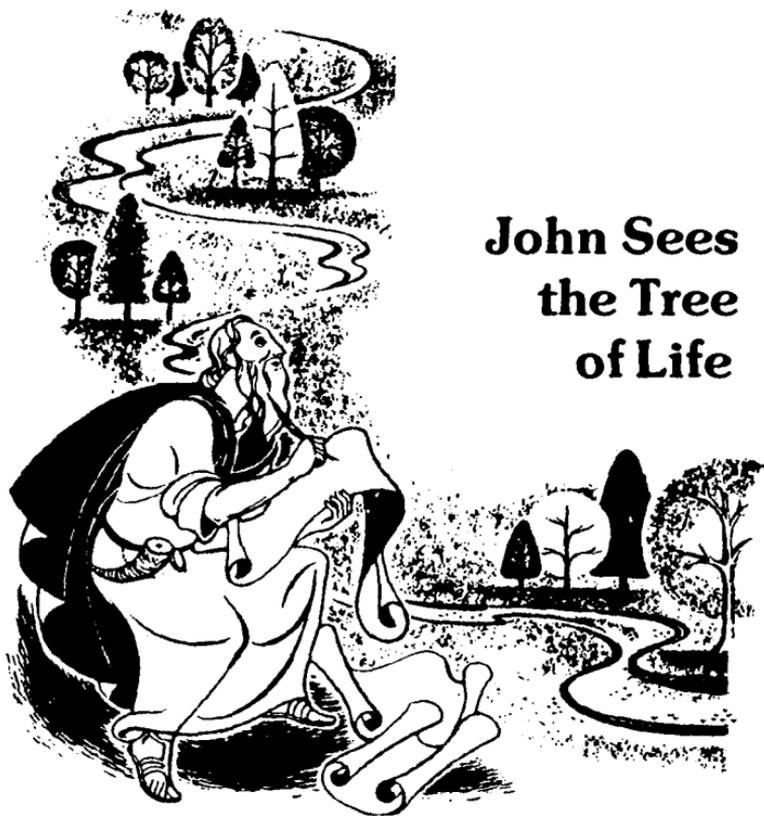
**JANUARY 13**—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—I John 2:1 (Z. '01-233 Hymn 130)

**JANUARY 20**—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?"—Hebrews 12:7 (Z. '95-107 Hymn Appendix D)

**JANUARY 27**—"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23 (Z. '99-140 Hymn 198)

# YOUNG ADULTS' BIBLE STUDIES

THE GOLDEN THREAD SERIES, PART 46



**I**N REVELATION 22:1,2,3,14, John wrote: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst [broad place] of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the

healing of the nations. And there shall be no more curse. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

This is one of the most beautiful of the symbolic pictures that the Apostle John saw in an amazing vision. And it is the end of the Golden Thread of promised salvation which was first seen in Genesis, and which had woven its way throughout all the history recorded in the Bible. Every story added its strand of the Golden Thread, until now, at last we find its end in Revelation, and the ransoming is complete, and the river of the water of life is flowing, with the tree of life growing on either side of the river, offering its fruits to the world of mankind, bringing to men everlasting life!

Many years after Jesus had been crucified and resurrected, John was sentenced to life imprisonment on a small island called Patmos. His punishment by the Romans was for faithfully preaching the Gospel of salvation through Christ Jesus. It was while he was a prisoner on Patmos that the special vision was given to him by God.

Afterwards, the apostle wrote down everything that he had seen and heard, because it was a message meant not only for John, but for all Jesus' faithful followers throughout the entire Gospel Age. The record he made has come down to us nearly two thousand years later as Revelation, the last book of the Bible.

Although Revelation was recorded by the Apostle John, this vision is said to be a message to his church from the resurrected Jesus Christ. God gave Jesus a vision of future events, and Jesus, in turn, gave this vision—full of signs and symbols—to John, who, in his turn, recorded it for us!—Revelation 1:1-3

Since Revelation is a prophetic "revealing" of the certain events during the Gospel Age, it is of special interest to Christians. It is a history of the church of Christ and how its pure teachings gradually became polluted, beginning even in the time when the apostles were still alive. (II Thessalonians 2:3,4,7,8) The prophecies in Revelation also include some of

the most beautiful descriptions we have in the Bible of how God will conclude the Gospel Age by bringing in the Millennial Age—the long-promised kingdom of Christ—and restoring a pure understanding and appreciation of God to the earth.—Revelation 21:1-7,10-26; 5:12,13

Although fascinating, we must admit that Revelation is a difficult book of the Bible to understand clearly, because its language uses so many symbolic expressions. However, many of its symbolisms do appear in other books of the Bible, and so we can understand the important lessons toward which God intended to guide our minds, through the startling and fantastic pictures of Revelation!

To illustrate this fact, let us look back at just a few symbols of Revelation that we have come across earlier in the Bible. A symbol familiar to us which is used in Revelation is that of a tabernacle. We recall the portable Tabernacle which, under God's detailed instructions, was built by the Israelites for use while they wandered through the wilderness for forty years. It provided them with their only available means of access to God. Only through sacrifices brought to the priests in exact accordance with God's Law, and offered on the altar of the Tabernacle, could the Israelites come into harmony, and remain in harmony, with Jehovah. It also showed his presence among them, to guide and direct them by the fiery pillar, or cloud, which remained over the Most Holy.

So, when we find a tabernacle mentioned in Revelation 21:3, we can understand that God will have an arrangement in the kingdom for bringing all mankind into harmony with himself, and for receiving his guidance and care.

Another familiar symbol is that of the Lamb. We remember the Passover lamb which pictured our Lord Jesus. We remember when John the Baptist called out, "Behold the Lamb of God which taketh away the sin of the world," as Jesus approached him. So, when we find a lamb used as a symbol in Revelation, we know it is speaking of Jesus!

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" (Rev. 5:12) This is a reference to our resurrected

Lord Jesus, and the great and high position to which God has exalted him.

We find this symbol repeated throughout the Book of Revelation, and in the verses quoted at the very beginning of this story, the Lamb is shown sitting on a throne. By describing the Lamb, our Lord Jesus, as sitting on a throne, we understand the picture to be telling us that this scene in the vision takes place when Christ is king of his long-promised kingdom! Kings sit on thrones to rule!

Try to imagine in your mind this beautiful scene! First, there is a great throne (Rev. 22:1,2), with Jehovah and the Lamb sharing this throne. Pouring out from the throne is a sparkling, crystal-clear river. The tree which was there had twelve kinds of fruit growing on it, which was ripe all year long—fruit every month of the year! The leaves of the tree grew luxuriantly, and were for the perfect health of all peoples and nations! This tree was called the tree of life, and the river was the river of life! What an enchanting picture!

In the very first book of the Bible—Genesis—we read about the tree of life. The LORD God planted a garden, eastward in Eden, and the tree of life was in the midst of the garden. (Gen. 2:9) After Adam and Eve disobediently ate the fruit of another tree—the tree of knowledge of good and evil—they were driven out of Eden. Therefore they were forbidden access to the tree of life, which would have given them everlasting life! (Gen. 3:22,24) They were then under the curse and penalty of death.

But God's original plan was not defeated by his arch-enemy, Satan. Satan had been the one, through his lie, "Thou shalt not surely die," who tempted Eve to eat the forbidden fruit—he was the serpent in the Garden of Eden. (Gen. 3:1-4) In Revelation, we find the serpent symbol again used, but this time he meets his doom and destruction as originally promised in Genesis 3:15!—Rev. 20:1-3,10,14

The original plan of God was to have a perfect, beautiful earth, comfortably filled with perfect, beautiful human beings. As Adam and Eve's family grew, they would have enlarged the Garden of Eden to make room for them, until, eventual-

ly, the earth would be filled. "Be fruitful, and multiply, and [fill] the earth, and subdue it," was God's command. This will indeed come to pass, despite Satan's interference, and the intervening 6,000 years of the permission of evil. In Revelation, the closing book of the Bible, we see that God's purposes will be certainly accomplished by the end of the kingdom age. The lesson of good and evil will have been learned, Satan destroyed, and all who keep the righteous commandments of God will have the right 'to eat the fruit from the tree of life', and live forever! The curse of death will be forever removed.—Revelation 22:3; 21:4; 22:14

From Genesis to Revelation we find the knowledge of God's great wisdom, power, justice, and love, being unfolded to our minds little by little—step by step as we follow the Golden Thread—until finally we understand that all his wonderful promises will surely be completely fulfilled!

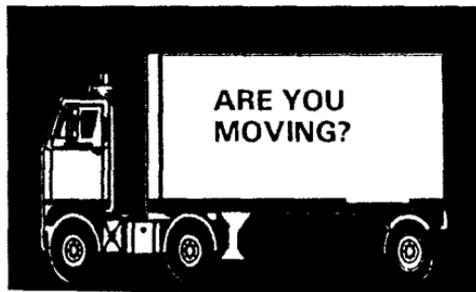
"In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and 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.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

His promises are sure!—Micah 4:1-4

## QUESTIONS:

1. Revelation is the last book of the Bible. Although the Apostle John recorded it for us, who was this message actually from?
  2. Since Revelation means "revealing," why is this book written with so many hard-to-understand symbols? Where do we get our clues to understand many of Revelation's symbols?
  3. Of what is Revelation a history?
  4. Is it not interesting to note that in the first book of the Bible we learn about man's fall and condemnation to the curse of death, and in Revelation, the last book of the Bible, we learn about his release from the curse, and restoration to everlasting life? Please locate the verses in Genesis and Revelation that correspond to these facts.
  5. What symbol is used to represent Satan in the Garden of Eden? Do we find that symbol used in Revelation? What happens to the great liar and deceiver as recorded in Revelation?
  6. The scripture quoted from Micah is also full of symbolisms. Identify these symbols: mountain; top of the mountains; Zion; Jerusalem; swords and plowshares; spears and pruninghooks; vine and fig tree.
  7. What does Micah 4:4 tell us is a good reason to believe that these wonderful promises of God will surely come true? ■
- 



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

*Thank You!*

## YOUR QUESTIONS

### Can a Christian Sin?

***“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”—I John 3:9***

***In spite of my best endeavors I am being constantly overtaken with my own weaknesses. Does this mean that I am not “born of God”?***

IN THE COURSE of human events, begetting precedes birth. In the development of the New Creation this is also true. Those who consecrate themselves to God and are accepted through Christ as members of the divine family, are first begotten of the Holy Spirit. These subsequently develop, and if faithful, are ultimately born of the Spirit in the “first resurrection.” (Rev. 2:6) The word for both begotten and born in the Greek is **gennaō**, and the context must indicate which word should be used to translate the meaning intended. Because the text of our question

refers to the New Creature in ‘embryo’—having a new mind in its old imperfect fleshly body—the word begotten should be used instead of born, and our text should read, “Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is begotten of God.”

“All unrighteousness is sin.” (I John 5:17) Everything connected with the New Creature is pure and sinless. (II Cor. 5:17) As Christians we cannot agree to sin because our new life is from God. But let us remember that this New Creature is in an “earthen vessel” (II Cor. 4:7)—our imperfect human body—which cannot perform perfectly the desires of this new nature.

“Therefore if any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new,” is the statement of the Apostle Paul (II Cor. 5:17); and yet, because of his inherited im-

perfections, he also declared in Romans 7:15-23:

"That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

In corroboration of the law which the Apostle Paul had found, the Apostle John has said, "If we say that we have no sin, we

truth is not in us." (I John 1:8) But, thank God, he knows our hearts, and sees that our desire is to serve him perfectly; for John continues in the very next verse to say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In the assurance of these texts, we all can take hope and courage.

But to sin willfully is a different matter from being overcome by the "law of sin which is in our members." The weakness of our flesh is manifest in spite of our best endeavors; but willful sin is conniving to sin, taking advantage of opportunities to get into relationship with sinful things, choosing a sinful course willfully at variance to one's consecration. In which case, one who willfully practices sin ceases to be begotten of God, the Spirit of the Father has been quenched, and such a person has passed beyond hope of eternal life.

It is to this willful sin that our text refers. As long as one is 'begotten of God', he will have no willful desire to commit sin. To entertain

such desire would indicate that he had ceased to be in Christ, and under the influence of God's power.

Anyone, therefore, who would willfully practice sin after having been spiritually enlightened, would give evidence of the new mind hav-

ing become dead toward God, even as previously in consecration it had become dead toward sin. But to perfectly effect the desires of the new mind, we must wait until the new and perfect body is received in the resurrection from the dead. ■



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## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

**M.J. Balko**  
St. Petersburg, FL      January 9

**J.B. Brown &  
G.M. Jeuck**

Melbourne, Australia	January 6
Adelaide, Australia	6-9
Canberra, Australia	9-12
Sydney, Australia	13
Brisbane & Nambour, Aust.	18
Perth, Australia	18-22
Hong Kong, China	23-25

**R. Gorecki**  
Middletown, NY      January 16

**Wm. Harp**  
Detroit, MI      January 30

**N. Kasperowicz**  
Claymont, DE      January 23

**L.B. Post**

Washington, D.C.	January 5
Morehead City, NC	6
St. Petersburg, FL	9
Atlanta, GA	10
Raleigh, NC	11

## CONVENTIONS

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

**PHOENIX, AZ, December 31-January 3, 1994**—Wyndham Garden Hotel, 427 N. 44th St., Phoenix, 85018 (602) 220-4400. Contact the secretary for all requests: Mrs. Esther Bachorski, 13223 Palmwood Dr., Sun City West, 85375  
Phone: (602) 546-0430

**ST. PETERSBURG, FL, January 9**—Majestic Park Homes, 8300 Seminole Blvd. (Alt. 19), Seminole, FL. Contact: Stella Slavich, 3847

Tarpon Pointe Circle, Palm Harbor, FL 34684  
Phone: (813) 786-3795

**DELAWARE VALLEY CONVENTION, February 13**—Masonic Hall, South Olds Boulevard and Queen Anne Boulevard, Levittown, PA. For information contact: Mrs. Ruth Eldridge, 37 Falcon Rd., Levittown, PA 19056  
Phone: (215) 949-0652

**SECOND ANNUAL SOUTH-WEST FLORIDA CONVENTION, February 13**—Cape Coral Masonic Temple, 244 Santa Barbara Blvd. Cape Coral, FL 33910. For information, contact: Mrs. Phyllis Vrooman, 20550 Polynesian Loop, Estero, FL, 33928.  
Phone: (813) 922-4814

**SACRAMENTO, CA, February 18, 19, 20**—The Beverly Garland Hotel, 1780 Tribute Road. 95815. Contact: Mrs. Betty Lankford, 6000 19th Avenue, 95820, for information and reservations.  
Phone: (916) 457-0569

**ROCKLAND CONVENTION, February 27**—Green Meadow Waldorf School, Spring Valley, NY. For information contact: Mrs. Dawn Shallieu, 1041 Johnston Drive, Watchung, NJ 07060-6414  
Phone: (908) 756-4954

**FRESNO PRE-MEMORIAL CONVENTION, March 4-7**—ECCO Conference Center, Oakhurst, CA. *Deadline for reservations is February 18.* For information and reservations, contact: Mrs. Virginia Wilson, 2103 N. Price St., #112, Fresno, CA 93703  
Phone: (209) 255-2241

**THIRTY-SIXTH ANNUAL FLORIDA BIBLE STUDENTS CONVENTION, March 5, 6, 7**—Plaza Inn, 603 Lee Road, Orlando. For information, contact: Larry Young, 1458 Lady Amy Drive, Caselberry 32707  
Phone: (407) 695-2798

**ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 11-13**—For information and re-

servations, please contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119  
Phone: (1-800) 465-4329

**NEW ORLEANS & PASS CHRISTIAN CONVENTION, March 12, 13**—Beach Holiday Inn, 1600 East Beach Blvd., Gulfport, MS 39501. (800-441-0887) For information, contact: Mrs. W.C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571.  
Phone (600) 452-4351

**GROTON-NEW LONDON PRE-MEMORIAL CONVENTION, March 13**—Groton Municipal Building, 295 Meridian St., Groton, CT. For information, contact: Mark Grillo, 70 Pautipaug Hill Road, Sprague, CT 06330  
Phone: (203) 822-6085

**DETROIT PRE-MEMORIAL CONVENTION, March 18, 19, 20**—Macomb Community College, 14500 12 Mile Rd., Warren, MI. For information and reservations, contact: Mr. George Tivador, 11202 Lorman, Sterling Heights, MI 48312  
Phone: (313) 978-7444

**BIBLE STUDENTS GENERAL CONVENTION, July 16-21**—Western Missouri State College, St. Joseph, MO. Additional information is available on page 13 of this issue of The Dawn magazine.

**INTERNATIONAL CONVENTION, August 7-12**—Poitiers, France. For information, write to: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272  
Phone: (310) 454-5248 ■

