

The Dawn

Volume LXI, Number 5
(USPS 149-380), May 1993

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

France: Association des Etudiants de la Bible-Publications Aureole, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

South America: El Alba, c/o Avel y Milo Lupsor, Calle Almirante Brown 674, Monte Grande, Buenos Aires, Argentina

Spain: Miguel A. Ramirez, Padre Bruzzone 1166, Espeleta 1882, Buenos Aires, Argentina

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

Table of Contents

HIGHLIGHTS OF DAWN

- God and Creation Series, Part 3
—In the Image of God 2

INTERNATIONAL BIBLE STUDY LESSONS

- The Witness of John the Baptist 10
We Have Found Him 12
Encountering Christ 14
Confronting the Galilean 16
The Promise of the Spirit 18

TALKING THINGS OVER

- General Convention Bulletin 20
General Convention Program 21
Registration Form 27

CHRISTIAN LIFE AND DOCTRINE

- The Blessed People of God 28
Seeing the Invisible 46
Weekly Prayer Meeting Texts 45

YOUNG ADULTS' BIBLE STUDIES

- The Golden Thread Series, Part
38, The Great Victory 57

"FRANK & ERNEST"

- Radio Schedule 34

THE BIBLE ANSWERS

- See New TV Schedule 36

- ENCOURAGING LETTERS 51

- SPEAKERS' APPOINTMENTS 63

- CONVENTIONS 64

HIGHLIGHTS OF DAWN

GOD AND CREATION SERIES, Part 3

In the Image of God

*"God created man in his own image,
in the image of God created he him;
male and female created he them."*

—Genesis 1:27

REALIZATION OF THE truthfulness of this text is perhaps the strongest single argument there is against the theory of human evolution. Darwinists are adept at calling attention to the various ways in which the evolutionary ladder may have been climbed throughout the millions of years they claim there has been life on the earth, beginning with protoplasm. But not one has hazarded a guess at what rung in this ladder an ape, or a "missing link," became conscious of right and wrong, and was able to reason the difference between the two. Nor has any of them been able to suggest a set of circumstances that would prod an ape into thinking on the human level.

As an experiment, a female chimpanzee named Bonga was installed on a small island in a lake at Charlottesville, Virginia. Bonga could not swim, so had to accommodate herself to conditions on the island, even in the winter. When snow came she walked upright. It is claimed that Bonga did this to keep her hands and abdomen from getting wet. This, it has been suggested, may well be, in the distant past, what led to the step in evolution at which chimps and apes began walking upright and became cave men. But what led the apes to discover that they needed a conscience, and that they owed allegiance to a Higher Power, whose laws they ought to obey?

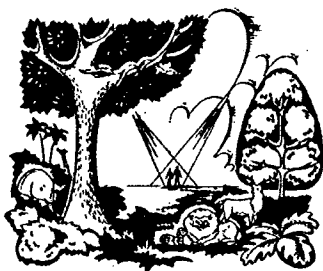
In high circles of professorship in and out of the church, and among our government leaders from the president down, nearly all claim to believe that man was created in the image

of God. In the free world it is this viewpoint that constitutes the basis for the "dignity of man" doctrine, and for the zealous fight to maintain the individual rights of man.

This is good, but let us remind ourselves that this viewpoint—which is the unequivocal teaching of the Bible—cannot be harmonized with the Darwin theory of human evolution. If man is a product of evolution, and not the direct creation of God, then there is no basis for the claim that he is the image of God. If God did not create man, and give him his law, then he has no divine law to guide him in his behavior. It might be argued, indeed, that what we suppose to be a law against sin is only a mistakenly conceived repressive measure which in reality is keeping man back from the next great step in evolution.

But thank God for the realization that the plain statements of his Word express that sacred truth, which all right-thinking men and women instinctively espouse and declare, many of them despite their unproved theories of natural selection and evolution. The full beauty and grandeur of the Bible's teaching on this subject stands out even more brilliantly when we note the detailed manner in which man is so completely set apart from the beasts; and further when we become acquainted with the Creator's designed eternal destiny for this human creature made in his own image.

This, of course, is not a physical, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think, to reason. He cannot think on the same high plane as his Creator. His thinking, rather, is confined to the realm in which he was created to live, that is, the earthly. Speaking to man, God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 9) But man is able to reason with God on matters pertaining to his relationship with



his Creator. God invites this, saying, "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

Man's ability to think and to reason out the ways and problems of life, rather than to be guided merely by instinct as are the lower animals, manifests itself in many ways. We see this from the very beginning of human experience. When our first parents disobeyed they immediately felt a sense of guilt, and were afraid. Then, to cover their shame, they donned leaves. In other words, they clothed themselves. Adam and Eve were probably not too adept at garment-making, but which of the lower animals in the garden would even have thought of putting on clothing to cover its nakedness? In fact, God provided a protective covering for the lower animals, but man was left to provide his own.

And man soon began to make and use tools, which is something else the lower animals have never shown any inclination or ability to do. Monkeys, they say, have been known to pick up a stick and with it pry open a door. Elephants, it has been claimed, have been known to use a piece of brush to sweep something from an otherwise unreachable part of his body. But no animal has ever been known to attempt the fashioning, or making of a tool. Here, again, man is set completely apart, and above, even the highest form of lower animals.

Archeological discoveries reveal that the earliest known man manufactured and used tools. Today this difference between man, who was created in the image of God, and the lower animals is more striking than ever. Think of the intricacy of tools and instruments of all sorts which are now in use, with even greater marvels in the making. In modes of travel, communication, and manufacture, we are daily witnessing miracles; but the pig merely keeps on grunting.

Earlier in these lessons we drew a sharp distinction between the infinite wisdom and power of God and the puniness of man. This was to emphasize that with all man's boasted wisdom he had only scratched the surface in his understanding of

the mighty Creative works of God. In this connection we are reminded of a statement made by one of the most brilliant men of all time, Sir Isaac Newton. Well along in his life Newton wrote, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Probably most great scientists feel much as Newton did concerning their own accomplishments. Nevertheless, when we consider man's ability to think, to plan, to invent, we recognize striking evidence of the fact that he was created in the image of God. God, for example, is a Creator, and man is endowed with the desire to create, and by the use of materials already created by God, can put together marvelous things.

At times we hear the comment made of an individual that he has a "creative mind." However, we are inclined to limit the word create to the works of the Creator. All that man can do is to use the materials provided by the Creator and with them "make" things. And, because he was created in the image of God, what marvelous things man can make! Let us remember, of course, that the metals the gases, the oils, the electricity, the wood, and whatever else man may use in putting together the things he invents, have all been furnished by God; but the fact that man, even in a limited way, can utilize the materials furnished by the Creator is one of the evidences that he was created in the image of God.

Someone has written that "monkeys have no music in their souls," and thus we are reminded of another wide gap between man and the highest species of the lower animals. Music is harmony of sound which, on earth, apparently only the human ear can discern. However acute a dog's hearing may be, it does not know the difference between harmony of sound, and discord or noise. But man, created in the image of God, finds one of his greatest delights in the field of music. In a wonderful promise to the LORD's faithful people, the Prophet Zephaniah wrote, "He [the LORD] will rejoice over

thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. 3:17) From this we learn that God at times expresses his joy and his love through singing. Because man was created in the image of God, he also finds joy in expressing his delights through the harmony of music.

Almost numberless times in the Bible, reference is made to the joy experienced by man in "singing" praises to God, his Maker. And here is another way in which man is set apart from the lower animals—he instinctively looks up to a higher power in praise and worship. Because of man's fall into sin and selfishness, his quality of worship has in the case of many become distorted—having deteriorated into base superstition in which God is seen as not much different than a demon. In others, the disposition to worship a higher power has been almost completely erased.

But even now, more than six thousand years after man's creation and fall, the vast majority of the human race still possess, in varying degrees of strength, the desire to worship. Millions bow down before idols; others worship a multiplicity of gods. A few have confidence in the Bible and accept its teachings as the revelation of the one and only true God, the Creator of heaven and earth. A continued examination of his Word, reveals that he is a God of wisdom, justice, love, and power; a God in whom we delight to trust, and whom we are glad to serve. In Jeremiah 9: 23,24 we read, "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."

Man's Dominion

Verse 26 of the 1st chapter of Genesis uses the word "likeness" as well as "image," in describing man's similarity to his Creator. We read, "God said, Let us make man . . . after our likeness: and let them have dominion." This would seem to imply that man's likeness to God included the fact that he was given a dominion. God is the supreme Ruler of all his great

universe, and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion. Man's authority was limited. He was not given dominion over the weather, or seasons, or tides, but only over the lower orders of sentient creatures—the "fish of the sea"; the "fowl of the air"; the "cattle"; and "every creeping thing that creepeth upon the earth."

Just as God commanded the lower orders of the animal creation to multiply and fill the earth, the same command was given to man. Thus the "animal kingdom," with man as king, was to be extended to encompass the whole earth. Man, under the headship of God, could have successfully controlled his increasing number of 'subjects'.

There was every necessary provision to enable this divine arrangement for the earth to function as God had planned. Man needed only to use properly what God had provided. "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."—vss. 29-31

Man's Home

Everyone knows the unwisdom of trying to understand a story simply by piecing together incidents far removed from the original setting. So it is with the most wonderful story ever written, the story of God's plan for man as recorded in the Bible. If we are to understand and appreciate this story we must get a clear grasp of its original setting, and as we follow its many sequences, make sure that our understanding of them is in harmony with the original facts as we find them set forth in the Genesis record of Creation. This is particularly true with respect to God's provision of an eternal home for his human creatures.

On this point we have already presented the complete record. It reveals that the earth was designed to be man's home, and that man in his original perfection was in every way suited to the earth. God did not give the slightest intimation to Adam that after he ruled successfully for a while over the lower animals, he would be transferred to another home, and exalted to a higher dominion. Nor does the record indicate that if Adam failed on earth, he would be removed from the scene of his failure to enjoy eternity in heaven—or anywhere else!

We know, of course, that tragedy temporarily disturbed the smooth-working of man's dominion. Indeed, he lost his dominion, and with it his life. But God's design was not changed by man's failure. Throughout the Scriptures the fact continues to be emphasized that it is still God's plan for man to live on the earth, the home which was originally prepared for him. In Isaiah 45:18 we read, "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

In Psalm 78:69 we are told that the LORD has established the earth forever. Psalm 115:16 declares, "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." In a prophecy pertaining to the ultimate fulfilled purpose of God concerning his human creation, we read, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:9

In a promise assuring us of the ultimate triumph of righteousness and of the righteous, the Prophet Isaiah wrote, "He [the LORD] will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." (Isa. 25:8) The false notion that God will one day abandon the earth and destroy it, does not find support in the Word of God. When the Creator's design concerning man shall have been fully accomplished, man's eternal home will be on the earth, and it will be here that,


throughout eternity, the Creator will continue to pour out his rich blessings upon his human creation.

Man's dominion will then be restored to him. This fact is attested by Jesus, who prophetically speaks to those who will prove worthy of everlasting life, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34) This "kingdom," as we have seen, is a dominion over the earth, and the lower forms of God's earthly creatures.

The Apostle Paul also confirms the fact that man was created to live on the earth, and nowhere else. Speaking to the Athenians from Mars' Hill, he said, "God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:24-26) This is a strong statement, emphasizing as it does that man was created to live on the earth, and that the "bounds" of his habitation, his dwelling place, or home, had been established.

When the angel announced the birth of Jesus, acclaiming it to be glad tidings of great joy, which would be to all people, the heavenly host sang, "Glory to God in the highest, on earth peace, good will toward men." (Luke 2:10,13,14) Jesus did not come to earth to arrange for a transfer of the human race to heaven. He came that there might be peace and joy and health and life for God's human creatures here on earth. That is why Jesus taught his followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

True, there are in the Word of God spiritual, or heavenly promises, but these are not made to the human race in general. Their place in the great plan of God will be considered later.



INTERNATIONAL BIBLE STUDIES

LESSON FOR MAY 2

The Witness of John the Baptist

KEY VERSE: *"I saw, and bare record that this is the Son of God."*—John 1:34

SELECTED SCRIPTURE: John 1:19-34

WHEN JOHN THE Baptist began his ministry he attracted the attention of many prominent people in Jerusalem, including the Pharisees. John baptized repentant Jews who came to him from Jerusalem, Judea and the whole region around Jordan. Even some priests and Levites went to him from Jerusalem to ask him questions. They asked John if he were the Christ—the Messiah. All the people were in expectation of Messiah at that time (Luke 3:15), and it was wondered whether John was this promised one. But John answered plainly that he was not the Messiah.

This expectation of Messiah's coming was most likely based on the prophecy of Daniel 9:24-27. Certainly the prophecy of Malachi 4:5,6, must have been the inspiration for the priests asking John if he were Elijah—

Elias—and again John's reply was in the negative. Likewise, they were no doubt thinking of the words of Moses recorded in Deuteronomy 18: 17-19 concerning a prophet that God would raise up "like unto Moses," when they asked John if he were 'that prophet'; and again John said, "No."

When some pressed John to tell them who he was, the answer given was a quotation from the prophecy of Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Their response was to ask John why he was baptizing if he were not 'Messiah', or 'Elias', or 'that prophet'. It is interesting to note that the Pharisees expected baptism to be an important part of the work of these great per-

sonages. (John 1:25) John explained to them that his work of baptism was merely to introduce the Messiah.

Israel had strayed from the Law, and John's work was to make them aware of their need for repentance and reinstatement into covenant relationship with God. John knew the true heart condition of these interrogators. As recorded of John in Matthew 3:7-9, he said: "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Although John told them about Messiah's coming and how he would baptize with the Holy Spirit and fire, yet he knew that they would not be able to recognize him. He said: "There standeth one among you, whom ye know not."—John 1:26

John's witness was to those whose hearts were sincere and who were true worshippers of God. When John saw Jesus the next day, he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) The Holy Spirit, God's influence, revealed to John that a sign would be given to him that would absolutely identify the Messiah.

Jesus went to John to be baptized by him. This confused John. He said to Jesus, "I have need to be baptized of thee." (Matt. 3:14) In his Gospel, Matthew wrote: "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3: 16,17

Baptism had taken on a whole new meaning. From that time forward, it symbolized being fully immersed into the will of God. ■

LESSON FOR MAY 9

We Have Found Him

KEY VERSE: *"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ."*
—John 1:41

SELECTED SCRIPTURE: *John 1:35-40.*

JOHAN THE BAPTIST knew that Jesus must increase and that he must decrease. (John 3:30) Therefore, some of the many disciples that followed him had their attention called to Jesus by John. The day after John had been interrogated by priests and Levites from Jerusalem, he was standing with two of his disciples when Jesus passed by. John said, "Behold, the Lamb of God!" (John 1:36) After the disciples heard John say this, they followed Jesus, and were invited by Jesus to come to his dwelling.

One of these disciples was Andrew. The other is unnamed, though presumed to be John, the writer of this Gospel. The conversation that transpired in the introductory visit of the two to the dwelling of Jesus was not recorded. But we can speculate that it might have been

about our Lord's Messiahship. It must have been inspiring, because both went to tell their respective brothers, although the only visit recorded was to Andrew's brother Simon, and both said, "We have found the Messiah." (John 1:41) They brought Simon to Jesus, who told him that his name would be changed from Simon to Cephas, or Peter. Although it is not recorded, it seems reasonable that both, or perhaps all three, went to James, the brother of John, and told him that they had found the Messiah.

Although all of these disciples were from Galilee, they had come to the area around Jordan to work with John the Baptist. Then they returned home. They may have invited Jesus to come to their town. In any case, Jesus did go, and when he

went to Bethsaida, the city where Andrew and Peter lived, he found Phillip and told him, "Follow me." In the short acquaintance that Phillip had with Jesus, he too became convinced that Jesus was the Messiah. He found Nathanael—believed to be Bartholomew, another version of that name—and excitedly told him, "We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1:45) Nathanael's answer indicated skepticism: "Can there any good thing come out of Nazareth?" (vs. 46) Nazareth was a lowly place in Jewish society, and the Messiah was not expected to come from that city. But Jesus had been born in Bethlehem! Nevertheless, Phillip said to him, "Come and see." —vs. 46

Jesus saw Nathanael coming toward him and said, "Behold an Israelite indeed, in whom is no guile." This statement puzzled Nathanael, who asked Jesus, "Whence knowest thou me?" (vs. 48) to which Jesus responded, "Before that Phillip called thee, when thou wast under

the fig tree, I saw thee." This comment by Jesus brought a spontaneous exclamation from Nathanael, "Rabbi, thou art the Son of God, thou art the King of Israel!"—John 1:43-51

What caused such an immediate response by Nathanael to the comment made by Jesus? We cannot be sure, but it may have been related to what he was doing at the fig tree. It is reasoned that Nathanael was praying under the fig tree, because the tree had enough foliage to give him privacy for prayer. If so, what might have been the prayer that Nathanael was offering? It has been suggested that he was praying for Israel's welfare, and the coming of Messiah.

In John, we are told about the first meeting of these six apostles with Jesus: Andrew and Peter, James and John, Phillip and Bartholomew. Later Jesus called all of them to apostleship. (Matt. 4:18-22; 10:1-5; Luke 5:1-11; 6:12-16; Mark 3:13-19) It is noteworthy that these six were always paired in the same manner, and were among the first in Israel to have found the Messiah. ■

LESSON FOR MAY 16

Encountering Christ

KEY VERSE: *"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 4:42*

SELECTED SCRIPTURE: *John 4:7-15, 20-26*

THE EARLY WORK that Jesus did was similar to that of John the Baptist. When Jesus began his ministry John had not yet been imprisoned, and was still baptizing near Salim in Jordan. Jesus attracted more disciples than John, and John's disciples noted this and said, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." (John 3:26) John's testimony to them concerning Jesus left no doubt that he believed Jesus was indeed the Son of God, and the Messiah.—vss. 27-36,

Jesus left Judea with his disciples and went to Galilee, passing through Samaria. They came to a city called Sychar—the location of Jacob's well. Jesus, being weary, sat down by the well while his disciples went into

the city to buy food. When a woman of Samaria came to draw water, Jesus asked her for a drink of water. She was surprised at this because Jews did not associate with Samaritans. An interesting conversation when Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The woman questioned Jesus' ability to provide water. Jesus answered, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:10,13,14

The woman wanted this water so that she would not have to go to the well for

water any more. Jesus answered her, "Go call your husband and come back." She said, "I have no husband." To this Jesus said, "This is so. The fact is you have had five husbands and the man you now have is not your husband." See verses 17 and 18.

The woman diverted the conversation from herself, realizing Jesus was a prophet, and talked about where God should be worshiped. The Samaritans say "in this mountain." The Jews say in "Jerusalem." (vss. 19,20) Jesus gave her a marvelous answer; he acknowledged first that God's plan of salvation was to be found in the writings and sayings of the prophets of Israel. They pointed to a time when there would not be a specific place to worship, but all who would be true worshipers would worship the Father in spirit and in truth. "I know that Messiah [called Christ] is coming," she said. "When he comes he will explain everything to us." Then Jesus declared, "I who speak to you am he."—John 4:25,26,
New International Version

When the disciples returned, they interrupted the conversation. The woman left her jar and went into town to tell the people, "Come, see a man who told me everything ever I did. Could this be the Christ?" (John 4:29, **NIV**) In response, the people went out of the town and found Jesus.

Meanwhile, Jesus was urged by his disciples to eat the food they had brought. Jesus replied, "I have meat to eat that you know not of." (vs. 32) When the disciples wondered how he had obtained food, Jesus told them plainly, "My meat is to do the will of him that sent me, and to finish his work." (vs. 34) Using the illustration of the harvest, he said, in effect, that among the town people were true believers, like true wheat, ready to be harvested.—John 4:35-38

Formerly some had believed because of the woman's testimony. But, they said to her: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 4:42 ■

Confronting the Galilean

KEY VERSE: *"Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"*

—John 7:41

SELECTED SCRIPTURE: JOHN 7:37-52

AT THE TIME of the events recorded in the 7th chapter of John, the ministry of Jesus was progressing well. Jesus had performed many great miracles and attracted much attention, including that of the Jewish leaders.

Many of his teachings were hard to understand. For example, "Jesus said, I am with you for only a short time, and then I go to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come." (John 7:33 *New International Version*) The Jews who heard these words wondered where Jesus intended to go that they could not find him.

While at a feast in Jerusalem, Jesus uttered another great saying: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall

flow rivers of living water." (John 7:37,38) As John explained, Jesus spoke of those who would accept him as their redeemer, make a consecration to God, and receive God's Holy Spirit. The words impressed the listeners, and some said, "Surely this man is the prophet." (vs. 40, *NIV*) Others said, "He is the Christ." Still others asked, "How can the Christ come from Galilee? Does not the scripture say that Christ will come from David's family and from Bethlehem, the town where David lived?"—vs. 42, *NIV*

Indeed, the Scriptures did say that Christ would come from David's family and be born in Bethlehem, and although the people did not know it, Jesus was from David's family. Both Jesus' parents were of the house of David; but it was more important that Mary, his mother, be descended from the

line of David. And though Mary and Joseph lived in Nazareth just before the birth of Jesus, Caesar Augustus issued a decree that all should be taxed. Thus Joseph and Mary were forced to go to Bethlehem, where Jesus was born.

Later the family went back to Nazareth after fleeing Herod's murderous intention by going to Egypt. Joseph preferred to stay in Judea, "but when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—Matt. 2:22,23

The people who heard Jesus speak were unaware of these facts. Because of Jesus' words, the crowd became divided, and aroused to such an extent that Temple officers wanted to arrest him; but they did not. When they reported to the chief priests and Pharisees, they

were asked, "Why have you not brought him?" The officers answered, "Never man spake like this man."—John 7:43-46

The Pharisees told the officers that they were deceived, and it was called to their attention that none of the rulers or Pharisees believed on Jesus. When Nicodemus sought to defend Jesus, asking that he be not judged without a hearing, the only reply given was, "Are you from Galilee too? Look into it, and you will find that a prophet does not come out of Galilee."—John 7:50-52, **NIV**

Nazareth was not held in high esteem in Israel. This is why Nathanael had said, "Can any good thing come out of Nazareth?" (John 1:46) It is believed that Isaiah's prophecy regarding the Messiah, is an example of the general feeling concerning Christ which would be evident at his First Advent: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men."—Isa. 53:2,3 ■

LESSON FOR MAY 30

The Promise of the Spirit

KEY VERSE: *"The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*
—John 14:26

SELECTED SCRIPTURE: John 14:15-27

JESUS' MINISTRY WAS drawing to a close. He had told his disciples on a number of occasions that he was going to Jerusalem and there would be put to death.

At times it appeared that they understood. For example, there was the time when his disciples were traveling with Jesus and word was sent to him that Lazarus was ill. Lazarus' sisters wanted Jesus to come to Bethany to see his friend. Jesus purposely delayed his coming, until finally, after Lazarus died, Jesus said to his disciples, "Let us go back to Judea." But Rabbi, they said, "A short while ago the Jews tried to stone you, and yet you are going back?" Then Thomas said to the rest of the disciples, "Let us also go, that we may die with him." (John 11:7,8,16, *New International Version*) On

other occasions, the thought of Jesus' death was incomprehensible to his disciples. For example, Peter told Jesus, "Be it far from thee Lord: this shall not be unto thee."—Matt. 16:22

The time had come for Jesus to observe the Passover with the twelve: "It was just before the Passover Feast, Jesus knew that the time had come for him to leave this world and go to the Father." (John 13:1, *NIV*) This chapter of John tells how Jesus washed their feet as they prepared to keep the Passover. After that Jesus said: "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come." — John 13:33, *NIV*

Little wonder that the disciples were troubled at these words. Jesus tried to comfort them, saying, "Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1) Jesus continued speaking words of comfort to the eleven—Judas Iscariot had left—to give them instruction, encouragement, and consolation. Questions were asked. Thomas wanted to know the way to the Father, and Phillip wanted Jesus to show them the Father. He answered Thomas saying, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And to Philip he said, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"—vss. 6,9

The disciples did not understand his words, and Jesus was aware of their difficulty. He had received the Holy Spirit without measure (John 3:34), therefore, God's thinking was his thinking. But soon the Father would send the Comforter, advocate, or counselor,

which would be with them always. Then his disciples' thinking would be like God's thinking, also. They would be able to fully understand Jesus' answers; they would understand the position Jesus had in his pre-human existence, and why he had been made flesh; they would understand why he had to suffer and die as man's redeemer; then their love for him would become even greater.

This promise of the Holy Spirit is not meant for the world. Only the faithful footstep followers of Christ are promised to live and reign with him. Jesus said to them, "Because I live, ye shall live also." (John 14:19) This promise of the Holy Spirit, even the Spirit of Truth, is something that "the world cannot receive, because it seeth him not, neither knoweth him." At the present time, only the footstep followers of Christ receive the blessing of the Holy Spirit. (vs. 17) But when the church is complete, the due time will come for God to "pour out his Spirit upon all flesh" (Joel 2:28), in his blessed kingdom. ■

TALKING THINGS OVER

General Convention Bulletin

Children's Bible Studies: There will be Bible classes for those 5 and older, and also a nursery provided for 4-year olds, under the supervision of their parents.

Aiport Transportation—:Transportation between the Portland, Oregon, airport and the college will be provided without charge. Information about meeting the van will be sent to those who give us their arrival information.

Reservations: These are the room and meal costs:

Age	Three Meals	Dorm Lodging (per night)	Package (18 meals, 7 nights)
0...2	FREE		
3...9	\$11.65	\$4	\$90
over 9	\$15.20	\$4 (Single: \$7.50)	\$119 (Single: \$143)
Rental of pillow, towels, linens (optional): \$7/week			

An additional rebate of 50% of the cost of children up to age 17 will be made by the Convention Treasurer at the close of the convention for children who have attended 75% of the young people's Bible Classes.

The accommodations still available on the campus consist of dormatory bedrooms, each with two twin beds. There is one large men's or women's washroom on each floor. (The other washroom is up or down one flight of steps.) Ask for a list of nearby motels, if that is your preference. Motels in the area are generally fully booked by mid-May.

If you are planning to attend the convention, send in your reservation, including your ecclesia name, as soon as possible. Detailed information, including a map of the college campus, will be sent only to those who register. Mail your reservation to the address at the bottom of the reservation form (page 27).

Saturday, June 26

*Chairman: Brother Homer Montague
Highland Park, NY*

- | | | |
|-------|----------------------------|--|
| 9:30 | Morning Devotions | |
| 9:45 | Orientation by College | |
| 10:00 | Welcome Address | Brother K. Fernets
Vernon, B.C. |
| 10:45 | Intermission | |
| 11:15 | Discourse | Brother W. Austin
Los Angeles, CA |
| 12:00 | Close of Morning Session | |
| 2:00 | Discourse | Brother M. Brann
Seattle, WA |
| 2:45 | Intermission | |
| 3:15 | Discourse | Brother E.F. Lankford
Sacramento, CA |
| 4:00 | Intermission | |
| 4:30 | Discourse | Brother R. Suraci
New Haven, CT |
| 5:15 | Close of Afternoon Session | |
| 7:00 | Discourse | Brother D. Holliday
West Wickham, England |
| 7:45 | Vesper Service | |
| 8:15 | Songs in the Night | |

Sunday, June 27

*Chairman: Brother D. Bruce
Seattle, WA*

- | | | |
|-------|----------------------------|--|
| 9:30 | Morning Devotions | |
| 9:45 | Discourse | Brother G. Tabac
<i>Chicago, IL</i> |
| 10:30 | Intermission | |
| 11:15 | Theme Discourse— | Brother G.M. Jeuck
<i>New York, NY</i> |
| 12:00 | Close of Morning Session | |
| 2:00 | Discourse | Brother S. Suraci
<i>New Haven, CT</i> |
| 2:45 | Intermission | |
| 3:15 | Praise and Testimony | Brother C. Chandler
<i>Portland, OR</i> |
| 4:00 | Intermission | |
| 4:30 | Discourse | Brother J.B. Brown
<i>Los Angeles, CA</i> |
| 5:15 | Close of Afternoon Session | |
| 7:00 | Discourse | Brother S. Stalder
<i>Germany</i> |
| 7:30 | Israel Report | Brother M. Nekora
<i>Los Angeles</i> |
| 8:00 | Songs in the Night | |

Monday, June 28

*Chairman: Brother T. Thomassen
Albuquerque, NM*

- 9:30 Morning Devotions
- 9:45 Discourse—The Resurrection Brother S.R. Jeuck
Orlando, FL
- 10:30 Intermission
- 11:15 Discourse Brother L.B. Post
New York, NY
- 12:00 Close of Morning Session
- 2:00 Discourse Brother E. Herrscher
Phoenix, AZ
- 2:45 Intermission
- 3:15 Praise and Testimony Brother A. Allers
Boise, ID
- 4:00 Intermission
- 4:30 Discourse Brother H. Gonos
Athens, Greece
- 5:15 Close of Afternoon Session
- 7:00 Panel Discussion: Harvest Siftings
Moderator: Brother T. Krupa
Panel: Brothers R. Goodman
E. Kuenzli
Ray Rawson
- 8:00 Vesper Service
- 8:30 Songs in the Night

Tuesday, June 29

*Chairman: Brother S Mengos
Los Angeles*

- 9:30 Morning Devotions
- 9:45 Baptismal Discourse Brother A. Gonczewski
Agawam, MA
- 10:45 Intermission
- 11:15 Immersion Service
- 12:00 Close of Morning Session
- 2:00 Discourse Brother T. Nordman
Finland
- 2:45 Intermission
- 3:15 Praise and Testimony Brother W. Harp
Cincinnati, OH
- 4:00 Intermission
- 4:30 Discourse Brother S. Jones
Winnipeg, Canada
- 5:15 Close of Afternoon Session
- 7:00 Elders Meeting

Wednesday, June 30

*Chairman: Brother B. Keith
Seattle, WA*

- 9:30 Morning Devotions
- 9:45 Convention Reports Brother W. Blicharz
Detroit, MI
- 10:30 Short Recess
- 10:45 Convention Business Meeting
- 12:00 Close of Morning Session
- 2:00 Discourse Brother M.J. Balko
Orlando, FL
- 2:45 Intermission
- 3:15 Praise and Testimony Brother F. Nemesh
Detroit, MI
- 4:00 Intermission
- 4:30 Discourse Brother E. Lamel
Los Angeles, CA
- 5:15 Close of Afternoon Session
- 7:00 Discourse Brother G. Eldridge
Delaware Valley, PA
- 7:45 Vesper Service
- 8:15 Songs in the Night

Thursday, July 1

Chairman: Brother M. Balko

West Newton, PA

- 9:30 Morning Devotions
- 9:45 Discourse Brother R. Gorecki
Detroit, MI
- 10:30 Intermission
- 11:15 Discourse Brother R. Luke
Jersey City, NJ
- 12:00 Close of Morning Session
- 2:00 Discourse Brother J. Parkinson
San Gabriel Valley, CA
- 2:45 Intermission
- 3:15 Praise and Testimony Brother E. Blicharz
Orlando, FL
- 4:00 Intermission
- 4:30 Discourse Brother G.H. Passios
New York, NY
- 5:15 Close of Afternoon Session
- 7:00 Closing Discourse Brother R.J. Krupa
Portland, OR
- 7:45 Melodies of Praise
- 8:30 Love Feast

General Convention Registration Form
George Fox College, Newberg, Oregon
June 26 — July 1, 1993

	Break.	Lunch	Dinner	Dorm
Friday, June 25th				
Saturday, 26th				
Sunday, 27th				
Monday, 28th				
Tuesday, 29th				
Wednesday, 30th				
Thursday, July 1st				

OR check here for package: 7 nights, 18 meals

First and last name (and Ecclesia)	Age

Address:

Telephone number [evenings]: area code ()

How many flights of steps can you walk (0, 1, or 2):

If you're alone, would you like to share a room with someone?

Do you want to rent linens (\$7 per week)?

Flight arrival information (if you want to be picked up):

Send to:
General Convention Registration
1425 Lachman Lane
Pacific Palisades, CA 90272

The Blessed People of God

*"Blessed is the people that know the joyful sound:
they shall walk, O LORD, in the light
of thy countenance."—Psalm 89:15*

THE PEOPLE WHO know the joyful sound are blessed because they walk in the light of God's countenance. Conversely, it is also true that those who walk in the light of God's countenance know the joyful sound. The 'joyful sound' is the great theme-song of divine love centered in Jesus Christ—the Redeemer and Savior of the world. This is why the angel, when announcing the birth of Jesus, declared that he was bringing "glad tidings of great joy," which eventually would be heard by all people.

While this joyful sound of God's plan of salvation for a lost and dying world is ultimately to reach all people, the "due time" for it to be "testified" to all has not yet come. (1 Tim. 2:3-6) Up to the present time, only a select few have enjoyed the great blessing of hearing and understanding the joyful sound of truth pertaining to the divine plan of the ages.

Jesus said to his disciples that the prophets and just men of the past desired to understand, but were denied this joy. He said, "It is given to you to know the mysteries of the kingdom of heaven," and added, "Blessed are your eyes, for they see: and your ears, for they hear."—Matt. 13:11-17

It is clear that in Jesus' day his immediate disciples were the 'blessed' people of God. Divine favor was shown to them in that they were given to know the mysteries of the kingdom, the joyful sound, the glad tidings of the kingdom. The light of God's countenance (Num. 6:24-26) was upon them, the evidence being the fact that they heard and appreciated the message then due to be understood by the blessed people of God. The expression, 'mysteries of the kingdom', suggests what

constitutes the joyful sound. Aside from the fundamental truth that Jesus gave himself a ransom for all, the 'kingdom' is one of the most prominent themes of the Bible. And there are 'mysteries' associated with this theme. The promises of the Old Testament assure us of the glorious majesty of Christ's kingdom. They tell us of its power and glory—its universality. They assure us of the peace it will bring to the nations, and the health and life which it will give to all the willing and obedient.

While the mysteries of this coming world government are set forth in the Old Testament, their meaning was not revealed until the coming of Jesus, and the Holy Spirit. Every faithful Israelite knew that God had promised to send a great king to set up a kingdom, but they did not know that the LORD would select from the world—both from Jews and Gentiles—a little company of people who would reign with the promised Messiah.

Nor did the righteous men of old understand that the promised kingdom would have two phases. They did not know that there would be a heavenly phase in which Jesus and his followers would be the spiritual kings and priests. Nor did they fully understand that there would be an earthly phase in which the Ancient Worthies—those who in past ages served God faithfully through times of favor and disfavor—would be the "princes" and representatives of the divine Christ.—Ps. 45:16

Millions since Jesus' day have professed to believe in the kingdom promised in the Bible, but they have not understood the 'mysteries' of this kingdom. Many of these have believed and taught that the kingdom is merely a holy influence in the hearts and lives of individuals. They have not known that the kingdom of Christ was to be a powerful government that would rule all nations inflexibly as with a "rod of iron." (Ps. 2:9; Rev. 2:27) Nor have they known that in this kingdom there would be both rulers and those over which they ruled—both kings and subjects of the kings.

Nor have any except those to whom the mysteries of the kingdom have been revealed understood that during the ruler-

ship of Christ's kingdom the sick would be given health and the dead restored to life. The vast majority even of those who have professed to accept the Bible as the inspired Word of God, have refused to believe the testimony of this oracle of God that the "wages of sin is death." (Rom. 6:23) They have insisted that 'there is no death'.

Those not believing in the reality of death have not been able to understand the glorious feature of the divine plan concerning the resurrection of the dead. This dominant melody of divine love in the joyful sound of the Gospel has been lost to their ears. The God whom they have worshiped has been a god of torment, and not of love.

But David wrote concerning those who know the joyful sound, saying that unto their God "belong the issues from death." (Ps. 68:20) Yes, only the true God of the Bible has promised to restore the dead to life. The 'issues from death' belong to him exclusively. And although he caused all his prophets to testify concerning this glorious restitution purpose, few have understood and believed, and these only because the light of God's countenance has shone upon them and they have been given to know the mysteries of the kingdom.

Exalted

In revealing the joyful sound to those whom he calls to be his 'blessed' people, the LORD usually first makes known the hope of restitution for the world. For a time those who hear this wonderful message of love for the dying world visualize themselves enjoying the blessings of restitution. But in the LORD's providence, as the mysteries of the kingdom continue to open up to them, they realize that the LORD is calling them, to something higher and even more wonderful than restitution.

They learn of the "high calling," the "heavenly calling." (Phil. 3:14; Heb. 3:1) At the same time they learn about the "narrow way" of sacrifice, and that the "prize of the high calling" can be won only by faithfulness in laying down one's life in sacrifice. They hear Jesus, through one of his parables, admonishing them to "count the cost."—Luke 14:28

With many, the first reaction to this realization of the high calling is that they are not good enough. They think of their weakness and their imperfections, and conclude that they could never qualify for such a high position in God's arrangements. They are right in this conclusion. No member of the sin-cursed and dying race is good enough to be worthy of exaltation to "glory and honor and immortality." (Rom. 2:7) To think of one's self as worthy of the high calling would indicate a condition of pride which itself would make one unworthy. It is only because the LORD's love has made provisions to cover our imperfections that we could possibly entertain this superlative hope.

Speaking further of the "blessed people who know the joyful sound," the psalmist wrote, "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." (Ps. 89:16) Here is the answer to all who, in hearing the call, say they are 'not good enough' to accept it. The LORD has offered exaltation from the human to the divine nature, and he has made this possible through the righteousness provided in Christ. No one will be exalted to the right hand of God to live and reign with Christ except through Christ's righteousness provided to us through his ransom sacrifice.

Qualifications

While the merit of Christ is graciously provided by our Heavenly Father to cover inherited imperfections, there are certain characteristics which those called to be God's blessed people must possess and develop in order to continue walking in the light of his countenance. A number of these were mentioned by Jesus in his sermon on the mount, and are commonly referred to as the Beatitudes. These are presented in Matthew 5:3-12.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven," said Jesus. To be 'poor in spirit' means to realize one's need of God and the riches he alone can provide. It is this quality which causes the called ones to say they are not good enough. From the standpoint of worldly values a person may be wealthy, yet realize his need of that which money can-

DAWN PUBLICATIONS

TEN-CENT BOOKLETS

ARCHEOLOGY

PROVES THE BIBLE

Designed to increase faith

CHRIST'S THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK FROM HELL SOON

A new approach to an old subject
Available in large print

GOD AND REASON

How God will bring peace

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul,
spirit, heaven, hell, and paradise

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY FOR A WORLD GONE MAD

A clear and concise presentation of
the doctrine of the kingdom
Available in large print

GRACE OF JEHOVAH

God's appeal is through love

CREATION

Examines the Genesis record

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuilding of Israel

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of Science and Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

HOPE—A MESSAGE OF comfort for those who have lost loved ones in death, giving assurance that, in the resurrection, they will meet their beloved dead. Excellent for mailing.

—FREE BOOKLET



INFORMATIVE & DEVOTIONAL

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end.

Available in large print

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A FEAR-FILLED WORLD

Mankind will not be destroyed

REINCARNATION VERSUS RESURRECTION

Shows that life after death is through the resurrection

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of his qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of Jehovah and Jesus

PEACE THROUGH CHRIST'S KINGDOM

The world's only hope

SPIRITUALISM—IT'S CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY, THE DEVIL

Who is he? Who created him?

FATHER, SON, AND HOLY SPIRIT

Understandable and Scriptural



PHONE: Dawn Publications, (201) 438-6421

FREE TRACTS—Available on a wide variety of interesting and informative subjects:

Has Christianity failed?

The World of Tomorrow

Hope for a Fear-filled World

Hope of Universal Peace

Why God Permits Evil

God Has a Plan

The Homecoming of our Dead

Human Destiny

God's World of Tomorrow

Do You Know?

The Truth about Hell

Where Are the Dead?

Prophecies Fulfilled

Death Itself Will Die

Israel Fulfilling Prophecy

"FRANK AND ERNEST"

Sundays Unless Otherwise Noted

ARKANSAS

Little Rock AKA 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 KNRY 1240 8:30 a.m.
San Francisco KEST 1450 3:30 p.m.
Tehachapi KTFI TM 103.1 8:15 a.m.
Yuba City KOBO 1450 3:30 p.m.

FLORIDA

Jacksonville WXTL 1010 7:45 p.m.
Orlando WGTO 540 9:00 a.m.
Tampa WTMP 1150 8:30 a.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.

KANSAS

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

KENTUCKY

Bowling Green WBGN 107.1 FM 8:15 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 CKWW 580 7:45 a.m.
Fremont WSHN 100 FM 9:15 a.m.
Fremont WSHN 1550 AM 9:15 a.m.

MISSOURI

Excelsior Springs KEXS 1090 7:30 a.m.
Osage Beach KRMS 1150 FM 8:30 a.m.
Osage Beach KRMS 93.5 FM 8:30 a.m.
St. Louis (Sat.) KSTL 690 8:30 a.m.

NEW JERSEY

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

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 10:15 p.m.
Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

OHIO

Cincinnati WNOP 740 9:15 a.m.

OKLAHOMA

Muskogee KHJM 100.3 FM 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WCXJ 1550 3:00 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Beaufort (Sat.) WVGB 1490 1:00 p.m.
Charlestown 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

Spokane KUDY 1280 9:45 a.m.
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 85.6 FM 7:00 a.m.

**PLEASE NOTE CHANGES,
WHICH ARE MADE 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 a.m.	7:45 a.m.

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
----------	----------	-----------

ONTARIO

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

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.
--------------------------	-----------

Argentina (Spanish)

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

Brazil (Portuguese)

Curitiba Radio Capital 1270 KHz	8:45 a.m.
---------------------------------	-----------

British West Indies

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

Chile (Spanish)

Concepcion 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.
------------------------------------	-----------

Kenya & Uganda

Radio East Africa	4:00 p.m.
-------------------	-----------

Mexico (Spanish)

Culiacán Ranchera XEQC	8:30 a.m.
------------------------	-----------

New Zealand

Whakatane IXX	8:10 a.m.
---------------	-----------

Nigeria

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

Panama (Spanish)

Panama City HOQ 1250	6:15 p.m.
----------------------	-----------

Peru (Spanish)

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

Philippines

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

South Africa

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

Sri Lanka

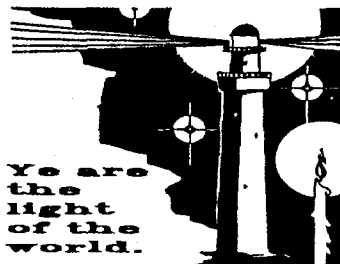
Columbo (Sat.) Radio Sri Lanka	7:15 p.m.
--------------------------------	-----------

Tonga

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

Uruguay (Spanish)

Montevideo Radio El Espectador 810	9:15 a.m.
------------------------------------	-----------



THE BIBLE ANSWERS PROGRAMS

UNITED STATES: New Jersey Cable TV--Programs are shown every Sunday evening at 6:00 p.m. EST.

Nostalgia Network—Programs are shown every Wednesday morning at 6:00 a.m. EST.

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.

Keystone Inspirational Network Every Sunday Morning

CALIFORNIA

Hemet TV 53
Palm Springs TV20
Sacramento TV62
Twenty-nine Palms TV25

DELAWARE

Wilmington TV14

FLORIDA

Pensacola TV12

GEORGIA

Rome TV56
Tifton TV5

IDAHO

Cottonwood TV39

LOUISIANA

Baton Rouge TV52
Crawley TV65
Lake Charles TV63

MARYLAND

Leonardtown TV52

OHIO

Bucyrus TV54
Findlay TV6
Marietta TV26

PENNSYLVANIA

Coudersport Cable 66
Lancaster TV49
Williamsport TV5
York TV49

SOUTH CAROLINA

Monks Corner Cable 6

SOUTH DAKOTA

Sioux Falls TV48

TENNESSEE

Union City TV9

TEXAS

Corpus Christi TV55
Falfurrias TV7

NEWFOUNDLAND

Harbour Grace TV25

Eastern Time—11:30 a.m.
Mountain Time—9:30 a.m.

Central Time—10:30 a.m.
Pacific Time—8:30 a.m.

not buy, which is the favor and blessing of God. On the other hand, one may be poverty-stricken from a material standpoint, yet be proud, haughty, and self-sufficient. No one in this attitude could receive and appreciate the blessings of the LORD.

"Blessed are they that mourn; for they shall be comforted," Jesus continued. Literally speaking, this has not been true. Throughout the age millions have mourned who have not been comforted. This does not refer to mourning in the ordinary sense. We find a clue to the meaning of this Beatitude by noting the life and example of Jesus. Jesus was a genuine mourner within the meaning of this Beatitude. In Isaiah 53:3 we read concerning Jesus that he was a "man of sorrows and acquainted with grief."

The grief and sorrow of Jesus were not due to his own hardships, but because of his sympathy for others. In verse 4 of this chapter Isaiah wrote further concerning Jesus, "He hath borne our griefs and carried our sorrows." Jesus not only died for the sins of both the church and the world, but he suffered and died compassionately. His heart of sympathy went out to the suffering people around him. He was genuinely touched with a feeling of their infirmities. (Heb. 4:15) Thus Jesus was one who 'mourned'.

And Jesus was comforted in his mourning because he used every opportunity which came to him to pour out blessings upon the needy, and to tell them of the glorious time coming when he would wipe away their tears, bring an end to sickness and to death. How Jesus' loving heart must have rejoiced to see the blind receive their sight; the lame walk; the lepers cleansed; and the evil spirits flee from those whom they had possessed! What joy it must have given Jesus to proclaim the good news of the kingdom, when all the sick and disabled would be healed, and all the brokenhearted brought life and joy. Jesus' sorrow was deep when Lazarus died. How he must have been comforted by saying to Martha, "Thy brother shall rise again."—John 11:23

It is in this sense that all the blessed people of God must also be genuine mourners. We are called to joint-heirship in

the Messianic kingdom which is to bless all the families of the earth. It is essential, therefore, to have the desire to participate in this work of blessing. And this desire must be more than a profession of words. We must be, even now, genuinely sympathetic toward the suffering world of mankind. This sympathy, this mourning, must be so sincere and deep-rooted that we will gladly lay down our lives doing what we can even now to bring comfort and joy to any who will receive our message.

And there is no better way of doing this than by proclaiming the glad tidings of the kingdom. We cannot, as Jesus did, heal the sick or raise the dead. But we can assure all who will listen that the time is near when all the sick **will be** healed and all the dead **will be** restored to life. If our mourning leads us to do this, we will experience more joy from our own knowledge of the truth than could otherwise be possible. We will, indeed, be comforted.

The third Beatitude reads, "Blessed are the meek: for they shall inherit the earth." To be meek is to be teachable. We cannot be among the blessed people of God unless we are teachable. We cannot hear and appreciate the joyful sound of the truth unless we are willing to lay aside our own notions and theories and allow ourselves to be taught of God through his Word.

Those who are thus meek, or teachable, will inherit the earth. This does not mean that the earth will be their everlasting home. God has promised that the knowledge of his glory shall fill the whole earth. This promise will be fulfilled during the thousand years of Christ's kingdom. The called of God during the present age who are meek, and because they are teachable and learn to know God, will share with Jesus in the work of teaching all mankind concerning the true God. This will be part of their blessed inheritance.

Jesus continued, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To be hungry and thirsty is to have a genuine desire for food and drink. These expressions, therefore, describe a sincere and

genuine longing to know and to do God's will. To 'hunger and thirst after righteousness' means more than to read the Bible in the spirit of curiosity, or to find proof for some fanciful theory of our own. It means that in our individual study and in our fellowship with the brethren, our whole desire will be to know God's will and plan, and to make the proper application of the truth in our own lives.

If we do hunger and thirst after righteousness we will be 'filled'. The study of God's Word will be a wonderfully satisfying and rewarding experience. We will find ourselves rejoicing more and more as we receive evidence that the light of the LORD's countenance is shining upon us. The joyful sound of the truth will day by day become increasingly joyful. Yes, blessed indeed will be the indwelling of divine grace in our hearts and lives.

Jesus continued: "Blessed are the merciful: for they shall obtain mercy." The quality of mercy is essential for all the people of God. It is so important, that the forgiveness of our own trespasses by the Heavenly Father is made dependent upon it. In teaching his disciples to pray, Jesus included this principle of mercy, "Forgive us our debts [trespasses] as we forgive our debtors [those who trespass against us]."—Matt. 6:12,14,15

The sixth Beatitude reads, "Blessed are the pure in heart: for they shall see God." Heart purity may be thought of in contrast with mere outward professions of purity. Jesus illustrated this when he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matt. 23:25

Those who are pure in heart, Jesus said, shall 'see God'. This has both a present and a future fulfillment. The pure in heart are blessed even now with a 'vision' of God. Isaiah saw the LORD "high and lifted up." (Isa. 6:1) Through the joyful sound of the truth we also see the LORD in this exalted manner. We see his wisdom, justice, love, and power. These glorious attributes of Jehovah's character combine to reveal his

glory, and through the truth we thus behold the glory of the LORD. Truly this is a wonderful blessing.

And then, if we are faithful to the terms of our consecration, in the first resurrection we will be exalted to the divine nature and see God face to face. This is a blessing so rich and so wonderful that our finite minds cannot comprehend it. It is one of the invisible aspects of our future inheritance which can be seen now only by the eye of faith.

"Blessed are the peacemakers," said Jesus, "for they shall be called the children of God." The blessed people of God are called to be "ministers of reconciliation." (II Cor. 5:18) Through their ministry of the truth, those to whom the LORD gives a hearing ear are led to repentance and consecration. Through their faith they attain "peace with God through our Lord Jesus Christ." (Rom. 5:1) But in order to be peacemakers from this standpoint, it is essential that we be faithful witnesses of the truth. It means that we cannot selfishly keep the truth to ourselves. It means that, like Jesus we will be able to say, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."—Ps. 40:9,10

"O LORD, thou knowest," said Jesus in the words of David to his Heavenly Father. Our Heavenly Father also knows how faithful we are as ministers of reconciliation. Looking deep into our hearts, does he see there a genuine yearning to make known his lovingkindness? Does our Heavenly Father see that we are doing all we can to preach righteousness—to proclaim his truth? Is the peace with God and the peace of God, which the joyful sound of the truth has brought into our own lives, impelling us to lay down our lives as peacemakers? If so, we will have this blessed witness that we are the children of God.

The final Beatitude reads: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." It is through "much tribulation that we enter into the kingdom of God." (Acts 14:22) Just as Jesus was persecuted

because of his faithfulness in proclaiming the Gospel of the kingdom, so his footstep followers will be also. To be persecuted for righteousness' sake does not imply God's disfavor, but the reverse.

Those who let their light shine will incur the disfavor of the world, but they will be blessed by God. They will be blessed in this life through the realization that they are walking in the light of God's countenance, and in the first resurrection they will be exalted to live and reign with Christ in the kingdom of heaven.

All for All

The Beatitudes are not descriptive of blessings to be enjoyed by eight different groups of those who hear the joyful sound. The thought is that all the people of God are entitled to all these blessings. But in order to be so, it is essential to meet all the qualifications attached to the Beatitudes. Only those who attain and maintain all these righteous qualities of heart and mind can expect to be among the blessed people of God.

All the blessed people of God must be poor in spirit. All of them must be sympathetic mourners as they witness the suffering and sorrow with which they are surrounded. All must be meek—teachable—like little children. All must genuinely hunger and thirst after righteousness. None can be of the blessed people of God without possessing the quality of mercy. They must all be pure in heart. All are called to be ministers of reconciliation, peacemakers, and in this ministry they will radiate peace and goodwill. But there will be degrees of persecution, because all who are faithful light-bearers will experience the ill-will and scorn of the world.

Just so all of God's blessed people in this age will inherit the kingdom of heaven. All will be comforted as they endeavor to comfort others. All shall inherit the earth and be filled with righteousness. Likewise all will obtain mercy and see God. And how wonderful to have the assurance that the blessed people of God are in reality the children of God. What greater blessing could we enjoy than to have received the Spirit of

sonship and be able to look up to the great Creator of the universe and say, "Abba Father"!

Benefits

In Psalm 68:19 we read, "Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation." The benefits, or blessings, of the LORD are indeed heaped upon his people. It would be impossible to enumerate all of them, for they are more than can be numbered. Among these blessings are forgiveness; guidance; strength; the privilege of prayer; fellowship with the LORD and with his people; and the daily shedding abroad of the love of God in our hearts by the Holy Spirit which is given unto us.

Think of the benefits of being able, through prayer, to enter into the presence of our loving Heavenly Father and to commune with him! We confess our sins and ask his forgiveness. We tell him our sorrows and our joys. We acknowledge our weakness and ask for strength to help. We lack wisdom—and we ask him to supply our lack, knowing that he will give it to us liberally. We ask for a larger indwelling of the Holy Spirit, assured by Jesus that he will not give us a "stone."—Luke 11:11

Dispensational Blessings

In Luke 12:37,42 we read Jesus' promise that at the time of his return and second presence a special blessing would come to the LORD's people: "Blessed are those servants, whom the Lord when he cometh shall find watching," Jesus said. Then he added, "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

The particular blessing promised here is that when Jesus returned he would personally serve the watchers with meat in due season. Jesus used meat to symbolize the spiritual, nourishing qualities of the truth. This was to be meat, or truth, suitable for the special time in which it would be served—'meat in due season'. Since Jesus' promise pertains to the time of his return and the establishment of his kingdom, the special truth then due and needful for the LORD's people

would be the plan of God pertaining to the closing work of the Gospel Age, and the kingdom work of the new age, the Millennial Age.

Through the Prophet Daniel, the LORD gives us a similar promise to the one made by Jesus. In Daniel 12:12 we read, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This is a prophecy pertaining to the time when our Lord would return. This prophecy also emphasizes, as Jesus did, that a great 'blessing' would reach the LORD's people at that time. This is a blessing which belongs particularly to the blessed people of God at the end of the Gospel Age.

We believe that we are now living in the end of that age and the time of our Lord's Second Presence. One of the strong evidences of this is the rich feast of truth, the 'meat in due season', which has been served to the watchers, the blessed people of God. It is not a different message. To change the figure of speech, it is simply that the joyful sound has become more melodious, more clear and bell-like, and has been given increased overtones of assurance and joy that have made it seem like a "new song."—Rev. 14:3

Jesus foretold in considerable detail just how this meat in due season would reach the LORD's people. When he made the promise, Peter said to him, "Speakest thou this parable unto us, or even to all?" Jesus replied, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:41,42) The thought here seems clear that Jesus would be the one to serve the special meat in due season when he returned. This promise has now been fulfilled in the experiences of 'the blessed people of God'. Jesus has brought to the household the glorious and harmonious truths of the divine plan, particularly those dispensational truths pertaining to the end of the age. Our returned Lord has supplied us with truths pertaining to the harvest time. We now understand clearly the messianic kingdom hope set forth in the prophecies of the Bible.

We have learned that while there is a high calling for the church, the vast majority are to be blessed with "restitution." And we rejoice to realize that this glorious doctrine of restitution was spoken "by the mouth of all God's holy prophets since the world began." (Acts 3:21) Yes, rich has been the feast of truth that has come to the LORD's people in this end of the age. Without doubt, this blessing has come in fulfillment of Jesus' promise, and of the prophecy of Daniel. And we today rejoice in this additional benefit that is now so richly enjoyed by the blessed people of God.

The Crowning Blessing

The greatest of all the blessings enjoyed by the blessed people of God is their glorification in the "first resurrection." Then they will be ushered into the presence of their loving Heavenly Father, and will sit on the throne as jointheirs with Jesus in his kingdom. This blessing of exaltation to the divine nature, and all that is made possible thereby, comes to each one of the faithful during the harvest period, as they finish their course in death.

Concerning this we read in Revelation 14:13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The expression, 'dead which die', refers to those who are 'dead' symbolically, and whose lives are hid with Christ in God. These are being planted together in the likeness of Jesus' death. These are now reckoned dead, but in order to live and reign with Christ they must prove faithful even unto actual death. They must die in the Lord.

But how blessed it is to realize that the end of the way of sacrifice will mean the end of wearisome labor, but not the end of joyful service for the LORD. If faithful unto death, we shall rest from our labors, but our work will continue. How blessed it is to realize that we are now living in the time of the divine plan when this is true!

Concerning the resurrection of the saints in general, we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they

shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Thus the blessings which began when the LORD opened the ears of our understanding to hear the joyful sound will reach their glorious fruition, their superlative degree, when we are exalted to be with Christ in the ruling heavenly phase of his kingdom.

Even this unspeakable joy will be enhanced by the privilege of sharing with Jesus in dispensing blessings to all the families of the earth. It is for this blessed joy to come that the LORD is now preparing his people. Walking in the light of his countenance now, they are being prepared to reveal that light to the whole world during the thousand years of their reign with Christ. By their future ministry the knowledge of the LORD will be caused to fill the whole earth as the waters cover the sea. Then all who believe and obey will become the blessed people of God also.

"Nobler aims involve severer toil; fiercer conflicts, costlier sacrifices.

"If we seek a nobler goal, let us not envy others their smoother path.

"If we would win a richer prize, we must fight a sterner battle." ■



WEEKLY PRAYER MEETING TEXTS

MAY 6—"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14 (Z. '03-173 Hymn Appendix X)

MAY 13—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22 (Z. '03-218,219 Hymn Appendix O)

MAY 20—"A peculiar people, zealous of good works."—Titus 2:14 (Z. '97-95 Hymn 70)

MAY 27—"In lowliness of mind let each esteem other better than themselves."—Philippians 2:3 (Z. '97-296 Hymn 150)

CHRISTIAN LIFE AND DOCTRINE

Seeing the Invisible

*"Faith is the substance of things hoped for,
the evidence of things not seen."*

—Hebrews 11:1

IN II CORINTHIANS 4:18 Paul writes, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It is through the eye of faith that we are able to see what would otherwise be the unseen things of God. If our faith is weak we will find ourselves laying hold upon one object or another as props to our belief; material things, that is, which can be seen by the natural eye.

Everyone who is called of God has to possess a certain degree of faith in order to respond to that call through a full consecration to do his will. But just as the apostles realized that they did not possess sufficient faith when they requested, "Lord, increase our faith"; so we discover that our faith needs to grow if, through its power, we are to be able to look beyond the temporal things to which we cling, and receive the inspiration which comes from being able to see the invisible and eternal things of God.—Luke 17:5

We think of Abraham as the 'father of the faithful', yet to begin with, his faith was sufficient only to enable him to respond to God's call to leave his own country and go to the Promised Land. (Gen. 12:1) God had promised him a child, a "seed." (Gen. 22:18) There was a long wait for this promised child. Meanwhile Abraham made two attempts to assist the LORD in fulfilling his promise.

The first was in constituting Eliezer of Damascus his heir. By doing this Abraham had a real person to look upon as his heir, not merely an invisible promise. But God did not accept

this substitute arrangement. We read that “the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come out of thine own bowels shall be thine heir.”—Gen. 15:1-4

Having thus been informed that the “seed” which God had promised must be his own son, not an adopted heir, Abraham made another attempt to help the LORD. With the consent of his wife, Sarah, he used their bondmaid, Hagar, an Egyptian, to mother the ‘seed’. Thus Ishmael was Abraham’s own son and in him he again supposed he had material evidence of the genuineness of God’s promise—something visible to support his less than perfect faith.

Although Abraham pleaded with God to allow Ishmael to stand before him as the promised seed, he was told that this would not be acceptable. Not only must he be the father of the seed, but Sarah must be the mother. (Gen. 17:17-19) In God’s own due time Sarah did bear a son. How Abraham’s faith must have been strengthened by this! Later, when God asked Abraham to offer up this miracle child as a sacrifice, his faith was so strong that he could ‘see’ in his mind’s eye the invisible power of God raising Isaac from the dead. And through faith he did receive Isaac in a figure from the dead.—Heb. 11:19

The entire history of God’s typical people reveals, on one hand, this development of faith on the part of those who were faithful, and, on the other hand, the failure of those who seemed to have little or no ability to see the invisible. Two of the spies sent into Canaan reported their belief that, with the help of the God of Israel, they could enter and possess the land. The majority of the spies, however, impressed with the visible strength of the Canaanites, as shown by their walled cities and their giant-like soldiers, advised against an attempted conquest of the land.

Time and again throughout Israel’s wilderness journey the people lost faith, charging that Moses had brought them out of Egypt to perish. However, an abundance of quail; water brought miraculously from a rock; and other providences of God which produced visible evidences of his care, restored

their faith. But withal it was not a faith sufficiently strong and constant to give them an assured standing in the favor of God.

Jehovah, the true and living God of Israel, was, and is, invisible to his people. Few of the nation, without some visible aid to their faith, could lay hold of his promises. When it came time to build the tabernacle in the wilderness, Moses experienced no difficulty securing the needed material for it; for, when the people realized that there was to be some evidence of God in their midst which they could see, they gladly gave of whatever they possessed that could be used. In fact, Moses had to instruct them to cease their donations.

But the Tabernacle did not long satisfy their desire for the visible. Throughout the Jewish age the lure of idol worship as practiced by surrounding nations appealed greatly to Israel's lack of faith. They could not see Jehovah, but their heathen neighbors worshiped gods they could see—at least, they could see the various idols which represented their gods. At times these idols were brought right into the sacred Temple of the LORD.

Jesus' Teachings

Throughout the Jewish Age God had used material items, such as altars, candlesticks, bulls and goats, etc., as types to teach lessons pertaining to the present age of the invisible, the age of faith. The Jewish people of Jesus' day, not understanding this, continued to lay great stress upon the visible. Whenever opportunity offered, Jesus presented the higher concept of those typical truths, but there were only a few who understood. To the scribes and Pharisees he said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23

The exercise of judgment, mercy, and faith was an invisible form of worship and obedience which the scribes and the Pharisees had not comprehended, so they could not appreciate the true spirit of Jesus' teachings. Note the telling points along this line made by Jesus in his sermon on the mount:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. . . . For where your treasure is, there will your heart be also."—Matt. 6:19,21

"In Spirit and in Truth"

This change of emphasis from the visible to the invisible is highlighted by Jesus in his conversation with the Samaritan woman at the well. The climax of this conversation is in Jesus' statement that the time would come when those who worship the LORD would worship him in Spirit and in truth.—John 4:23,24

The historical background of the Samaritan woman throws light on this episode. The Samaritans were more than simply residents of the city of Samaria. They had their origin in a group of people sent into the land of Israel during the time of its desolation caused by the captivity of the ten-tribe kingdom in Assyria. They were dispatched there by an Assyrian king, being Assyrians either by birth or by subjugation.—II Kings 17:24

They were idol worshipers at the time, and as the historian states "worshipped a strange medley of divinities." Later, one of the captive priests of the ten-tribe kingdom was sent to teach them "how they should fear the LORD." (II Kings 17:25-29) Henceforth, in the language of II Kings 17:41, they "feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so did they unto this day."

These were the people who so bitterly opposed the rebuilding of the Temple and the walls of Jerusalem at the time of Ezra and Nehemiah. Then, under the direction of a man of priestly lineage who was expelled from Jerusalem by Nehemiah, a temple was built for the Samaritans on Mount

Gerizim. Later this temple was destroyed but the Samaritans continued to consider Gerizim their holy mountain, and believed that there they could approach nearer to God than the Jews in Jerusalem.

Jesus met the woman of Samaria at Jacob's well. Her understanding being limited to the 'visible', her first surprise was when Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This was a tremendous thought to her, and with her limited faith she replied, "Sir, give me this water, that I thirst not, neither come hither to draw."—John 4:14,15

She still did not understand the 'invisible' nature of Jesus' statement, for she thought he was speaking of some magic sort of literal water which would render the one who drank thereof, forever free from thirst. To get a drink of such water, she thought, would save her further trips to Jacob's well. Only those enlightened by the Holy Spirit can discern that Jesus was here using water as a symbol of the life that consecrated believers would receive from him, life which, when perpetuated through the resurrection, will continue forever.

And even fewer, through the centuries since, have seen the further meaning in Jesus' words concerning the fact that those who, in this age, receive life from him, will become channels for this life to flow out to others. Yes, each consecrated recipient of life from Jesus will, if faithful, have the privilege of passing on that life to others. It is these "wells of salvation" that are evidently referred to in Isaiah 12:3.

After the woman of Samaria realized that Jesus was a prophet of God, perhaps even the Messiah, she engaged him in further conversation. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:20) This was Jesus' opportunity to set forth that great truth concerning the worship of God, not from the standpoint of things visible and tangible, but 'invisible'. He replied, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, not yet

at Jerusalem, worship the Father. Ye worship ye know not what."

As expressed in II Kings 17:41, the Samaritans "feared the LORD, and served their graven images." It is no wonder that they were confused and did not know what they really did believe. Such is the inevitable result of endeavoring to serve the LORD on the one hand, while compromising with error on the other.

But how different it was with Jesus! "We know what we worship," he continued. John 4:22) What assurance is thus expressed! How did Jesus know? He knew because he accepted and had full confidence in his Father's Word which had been provided through the holy prophets of the Old Testament. However, the Samaritan woman did not, nor could not, understand how Jesus could be so sure of his position.

She could grasp and understand only those things which the natural eye could see. And how she must have wondered when Jesus said that the time was coming when the people would worship God neither at Mount Gerizim nor at Jerusalem. With her limited understanding she would wonder how a person could worship God at all apart from some such visible and material center or monument of worship.

"God is a Spirit," Jesus said, "and they that worship him must worship him in Spirit and in truth." (John 4:24) Yes, God is a Spirit, an invisible being. (Col. 1:15; I Tim. 1:17; Heb. 11:27) Our faith must grasp this, and be able to look up to him in worship and praise at any time, anywhere, under any and all circumstances, without the help of visible assists. Such is the faith that enables us to look at the things which are unseen by the natural eye.

Gospel Age Walk of Faith

Beginning with Pentecost, when the enlightening influence of the Holy Spirit came to the church, the LORD has expected his people to walk entirely by faith. Note the great change which took place at the close of the Jewish Age and the beginning of the Gospel Age. In that former typical age the LORD's people had, first the Tabernacle, then the Temple. They had

their visible sin-offerings and burnt offerings. They had their priests with robes of glory and beauty. Besides, they had the promises of the Law Covenant that God would bless them in basket and in store; and when they were faithful he did thus bless them.

But our 'tabernacle' and 'temple' are invisible. Our High Priest is invisible. Instead of offering up a visible animal in sacrifice, we deny self and give God our hearts. From then on, we sacrifice time and strength. Oh yes, we offer our substance—whether of money or otherwise—to the LORD, but these sacrifices are made through the urgings of the heart. It is not a matter of one animal or two animals which we must sacrifice; but what the desires of our hearts lead us voluntarily to give. And the reward for faithfulness is also largely in the realm of the invisible.

The LORD has not promised to bless us in "basket and store." (Deut. 28:5) He has promised only to give us sufficient strength to endure the trials which his loving providences permit to come upon us; providing a way of escape only when the trials are more than we can bear. It is only a faith that is strong enough to see the unseen things of God that, under these circumstances, enables us to think of our fiery trials as "light afflictions, which are but for a moment," and to be assured that they are working out for us a "far more exceeding and eternal weight of glory."—II Cor. 4:17

No "Arms" of "Flesh"

We sometimes sing, "The arm of flesh will fail you, ye dare not trust your own." This expression was first used by good King Hezekiah when the king of Assyria was threatening to attack and destroy Jerusalem. He assured the people of Judah by saying, "With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles."—II Chron. 32:8

We are told that the people "rested themselves upon the words of Hezekiah king of Judah." Hezekiah and those who shared his faith could 'see' the invisible power of God operating on their behalf, although for the moment there was noth-

ing that the natural eye could discern. Nor has the LORD given us anything 'visible' upon which to lean.

However, down through the age many have endeavored to provide their own 'arms of flesh'. Human leadership has again and again been established. Those weak in faith have found it very helpful to place their confidence in the teachings and directions of their favorite leaders. Many have thus attained a measure of temporary security, but what rich blessings they have forfeited by not training their eyes of faith more resolutely upon the promises of God. They have looked too much at the things which are seen, and not sufficiently at the things which are not seen.

The one thing most nearly 'visible' which the LORD has given us to lean upon, is his inspired Word. But actually, it is not the ink and paper that constitutes his Word. It is the thoughts expressed by the words outlined by the ink on the paper that are important; and these thoughts—instructional warnings, corrections, assurances, and promises—are invisible. They can be seen and appreciated only by that strong faith that enables us to see the unseen things.

And how wonderfully the LORD has prepared his Word for us! The prophets of the Old Testament contributed their part; and Jesus and the apostles theirs. We properly look up to the invisible, glorified Jesus, as our Head and Master, our Advocate, our Good Shepherd, and our prospective Bridegroom. Indeed, we honor him even as we honor the Father. But no one of the prophets or apostles occupies any such prominent position in our hearts and minds. We do not depend upon any one of them alone for our spiritual guidance and strength.

Together they have expressed the thoughts of God, and it is the sum total of these invisible thoughts that faith's vision beholds and in which we find our security, and rejoice. When the apostles were personally present in the Early Church, some of the brethren, in their weakness, chose favorites. Some in the Church at Corinth wanted to be 'of Paul', and some 'of Peter'. Paul exposed the evil of this viewpoint, and in other ways discouraged the brethren from leaning upon him instead of upon the LORD.

Paul congratulated the Jews of Berea for being “more noble” than the Thessalonian Jews because they searched the Scriptures in an effort to discover whether or not he was presenting the truth to them. (Acts 17:10,11) When one of the inspired apostles takes this position with respect to the ultimate authority of the Word of God, should we not hesitate to insist that all accept our interpretations of the Bible simply because they are ours?

Helpers

As we have seen, God’s inspired Word has been made available through Jesus, the prophets, and apostles. But as Paul points out in Ephesians 4:11, he also has provided helpers—pastors, teachers, and evangelists. These are not inspired servants; but, since they are provided by God, they are certainly needed by all of us.

These uninspired servants have been provided for the church throughout the age. Certainly a “faithful and wise” pastor was raised up in this end of the age; and how we rejoice in the manner in which the LORD used him to bring forth “meat in due season” from the great storehouse of truth, the inspired Word! (Matt. 24:45; Luke 12:42) How this rich spiritual ‘food’ has strengthened and built us up in the ‘most holy faith’.—Jude 20

To suppose that we do not need the help which the LORD has thus provided would be to assume that we are self-sufficient—brilliant enough to study the Bible independently and obtain from it the glorious truths which it contains. In taking this position, we might reason that we do not wish to accept a man’s interpretation, not realizing, perhaps, that we are setting ourselves up as being the only man we can trust. Thus we make an idol of ourselves, which, when we would worship God in Spirit and in truth, gets in the way of faith’s vision of the invisible.

Our responsibility is to acquaint ourselves with the scriptural proof of all the various items of truth; and thus by the eye of faith to be able to ‘see’ and thus know what we believe and why. And the ‘why’ should not be because our favorite class

elder, or pilgrim, said so, but because the LORD has declared it in his inspired Word. Failing in this, we may well be in the position of leaning upon an 'arm of flesh' which we have created by our own weak faith. If such be the case, then we are failing to see clearly those invisible riches of the truth which we daily need as an encouragement to continued faithfulness.

Our elders are but an "index finger" pointing to the truths in the Bible. What a beautiful way of emphasizing that we should be looking to the Word, not to the 'index finger'. Just as we recognize the intrinsic worth of Paul's compliment to the brethren at Berea because they insisted upon examining his teachings in the light of the inspired Word, so we should recognize that the same principle applies with respect to all the servants of the church. The noble Bereans of old did not risk their standing in the truth by the course they took with respect to the teachings of Paul; nor will we when we apply the test of the inspired Word to every teaching which may be presented to us, no matter by whom it may be presented.

This "Mountain"

We will be able to worship God in Spirit and in truth, only through faith's vision of the things unseen. But to have such a 'vision' requires a stronger faith than that possessed by the Samaritan woman at the well. She was concerned over a mountain or a city in which God could be worshiped. She needed something to 'see'. Have we actually progressed beyond that point? The history of the church throughout the age is cluttered with 'mountains'.

Some, indeed, weak in faith, have made 'mountains' out of God's arrangements for promulgating the Gospel of the kingdom and serving the brethren. Let us discern the difference between utilizing a medium, and looking upon it as a center of worship. The true worshiper and servant of God is not made holy by the place where he worships and serves; but rather, the place is made holy by the fact that it is used by those who worship God in Spirit and in truth.

Invisible Results

As we have seen, during the Jewish Age, the rewards for faithfulness were visible and tangible. Not so during this age of faith. We may strain every nerve to please the LORD, and yet severe trials may come upon us. We may zealously labor to promulgate the truth and see no results of our efforts. Do we wonder why the LORD permits us to have such disappointing experiences? If we do, it is because our faith is not sufficiently strong to 'see' the eternal, invisible things of God.

In his Word God has revealed that it is only through "much tribulation" that we can enter the kingdom. (Acts 14:22) Do we really believe this? If so, we will not wonder why the LORD permits us to suffer. He has also made it plain in his Word that only a comparatively few will give heed to the truth in this age—just one here and one there. Do we believe this? If so, why should we be discouraged if there are no apparent results from our labors in the vineyard?

By 'seeing' the invisible things of God we will know that our suffering is preparing us to share in the glory of the kingdom; and that our apparently unrewarded service is laying up for us treasures in heaven. So, no matter what the circumstances of our Christian lives may be, let us continue to look at the eternal and unseen things of God which are visible only by the eye of faith. Thus, and thus only, will we be worshiping God in Spirit and in truth. ■



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!

YOUNG ADULTS' BIBLE LESSONS

THE GOLDEN THREAD SERIES, PART 38

The Great Victory



JESUS WAS DEAD. His body had been wrapped in a clean linen cloth, and they laid him in a new tomb in a cave, with a great rock rolled in front of the door of the catacomb. The wicked Pharisees demanded that Pilate place guards at the burial site, and asked that the door to the tomb be sealed. They remembered the words Jesus had said, "After three days I will rise again!" They feared that some of Jesus' disciples would steal his body and claim that he had been resurrected. See Matthew 27:57-66.

It was very early morning on the first day of the week—the third day after Jesus had been put to death. As the day began to dawn, Mary Magdalene, and Mary, the mother of one of the apostles, and Salome, came to visit the tomb, bringing sweet spices to anoint his body. As they approached the cave they wondered, "Who shall roll away the stone from the door of the sepulchre?" because it was too heavy for them to move.

But when they arrived at the tomb, they were surprised to see the stone had already been rolled away. (Mark 16:1-4) God had sent an angel, "and, behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow!" (Matthew 28:2,3) The guards watching the grave trembled with fear, and fell down as dead men! Then they ran away, deserting their posts!

As the women approached the tomb with great curiosity about seeing the stone rolled away, the angel spoke to them. "Fear not, for I know that you seek Jesus, who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And then go quickly, and tell his disciples that he is risen from the dead!" See Matthew 28:1-9.

When they saw that Jesus was gone, the women departed quickly from the sepulchre with feelings of great joy mixed with fear, and ran to tell the disciples the wonderful news. They went directly to the place where the apostles were gathered, and told these things to them, but at first no one believed them. However, Peter and John left immediately, running all the way to the tomb, to see for themselves. John outran Peter, and when he went inside, he stooped down to see the linen clothes just lying there—the napkin that had been around Jesus' head lay by itself. When they saw this, they began to believe that Jesus had indeed been resurrected from the dead by his Heavenly Father as promised!—John 20:1-10

The two apostles, Peter and John, went back to their homes. But Mary had come again to the tomb. She sat outside, crying. As she bent down to look inside the cave, she saw two angels sitting, one at the head, and the other at the foot of the place where Jesus had lain. They said to her, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid him."

Just as she said those words, she turned and saw Jesus standing there! She did not realize at once that it was the Mas-

ter, because he did not look like Jesus. She supposed he was the gardener. He said to her, "Woman, why weepest thou? Whom seekest thou?" Mary replied, "Sir, if you have taken Jesus' body away someplace, please tell me where you have put him, and I will take him." Then Jesus spoke her name, "Mary," and suddenly she realized this was Jesus! "Master," she cried out, running to embrace him! But he stopped her, saying, "I must go away to heaven, to my Father and your Father, to my God and to your God." He wanted Mary to know that although he was certainly raised from the dead, he was now a spirit being who would soon go to live with the spirit world—in heaven. What she saw was simply a body in the form of a man in order that she could see him, in the very same way as the angels had materialized so she could see them.—John 20:12-15

Jesus remained with his disciples, visiting them a number of times during the forty days before he ascended to heaven to his Father. In that period of time he materialized many times, and spoke to them of important matters. The main purpose for his visits was to completely convince them that he had been resurrected.

A very beautiful account of one of his first appearances is recorded in Luke 24:13-35. Early the same Sunday morning we have been speaking about, two of the disciples had decided to go to Emmaus. This village was about twenty miles east of Jerusalem, and was a good long day's walk. They were talking together as they traveled along the dusty road, about the events of the past few days—the Passover Supper, and the things Jesus had said there; the arrest of Jesus in the Garden of Gethsemane; the trial and crucifixion of their Lord; and his burial. They were confused and sad, and were trying, by discussing them together, to understand better why these things had happened.

While they were walking along, Jesus joined them. Once again, he did not look like Jesus, and at first he did not tell them who he was. He asked them what they were talking about, and Cleopas answered, "Haven't you heard about the things that happened in Jerusalem this week? Are you a

stranger in Jerusalem?" Jesus asked, "What things do you mean?" Then the disciples replied, "We were discussing 'the events concerning Jesus of Nazareth, who was a prophet mighty in deed before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him!' They went on to say, 'We trusted that it had been he who would save Israel.'"

Very gently, Jesus said to them: "Don't you understand or have faith in the Scriptures that foretold all these things, showing how Christ must suffer and die?" And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself. They still had no idea they were talking to Jesus.

Evening came as they entered Emmaus, and Jesus said he was going to travel on a little further. They begged him to stay, saying, "Abide with us: for it is toward evening, and the day is far spent"; so he went into the house with them. It came to pass, as he sat at meat with them, that he took bread, blessed it, broke it, and gave it to them. And their eyes were opened, and they knew him; and he vanished out of their sight!

They said to one another, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" It was late, and dark, but they left that very hour and returned to Jerusalem to tell the apostles about their wonderful experience! They said, "The Lord is risen indeed!"


Many times the apostles saw Jesus before the forty days came to an end. Their faith and understanding grew stronger and stronger. Finally, the day came for him to go and he would be seen by them no more. The last time the disciples saw him they were all gathered together in Bethany. He had just told them that after he left they would receive the gift of the Holy Spirit, which would give them the power to understand the Scriptures. When he was with them, he explained the Old Testament to them; and now that he was going away, the Holy Spirit would take his place as their teacher.

Jesus also told them that their work was to spread the Gospel all over the world, telling how he had died for the sins of every man, and that the time for blessing would come when his kingdom will be established on the earth. And when he had finished informing them of all these things, he was taken up, and a cloud received him out of their sight! See Acts 1:6-11.

Jesus had said to them, "Let not your heart be troubled, neither let it be afraid. Ye have heard how I have said unto you, I go away, and come again unto you." And even though he would be invisible to human eyes, he had promised, "Lo I am with you always!" See John 14:27,28; Matthew 28:20.

Therefore the prophecy was fulfilled: "O death, where is thy sting? O grave, where is thy victory? Death is swallowed up in victory!"—I Corinthians 15:54,55

QUESTIONS

1. Who were the first disciples to discover that Jesus had been resurrected? Who gave this information?
 2. How long had Jesus died and been buried?
 3. Tell about Peter and John's experience after the women had told them that Jesus was no longer dead.
 5. Who did Mary think Jesus was? Why? Why did he not return in the same body he had before he died?
 6. Tell the story of the two disciples on the way to Emmaus and how Jesus convinced them that he had been raised from the dead? What proofs did he use?
 7. What gift could the disciples expect after Jesus left? What were its purposes?
 8. What was the work of the followers of Christ to be? What should their message be? To whom should they tell it?
 9. What were some of the promises Jesus made to his disciples before he left?
 10. How was the scripture, "Where is thy victory, O grave; where is thy sting, O death" fulfilled?
 11. Describe the scene as Jesus left the earth.
- 

ENCOURAGING LETTERS

More Precious than Gold

Dear Friends: The TV and radio is saturated with false teachers with their doctrines of fear which are taught by the precepts of men. However the truth we have in "*Millennial Dawn*" is more precious than gold!—Va

Praise the LORD

Dear Sirs: Praise the LORD! for allowing me to come in contact with your great work in publishing the truth. Thank you in the LORD's name.—OH

Extremely Pleased

Dear Sirs: My wife and I have not attended any church for several years as we do not believe in the false teachings in the churches, but I keep studying the Scriptures daily always seeking the truths. We have found your booklets to agree with the Scriptures and I would be pleased to become a part of your organization. I am extremely pleased with the scriptural truths that you write and expand on.—MN

Would "Perish"!

Dear Ones: I would perish if it were not for your wonderful magazine which I eagerly await each month.—PA

Misunderstood Book

Dear Brethren: No book on earth has been so misunderstood as the Bible! We have been receiving tracts from some others containing errors, and our class has addressed one of these errors in an open letter in our newspaper. Your brethren in Christ.—TX

Concerned

Dear Sirs: I am concerned about the way mankind is going, knowing that Satan can present himself as an "angel of light," and will mislead many. I fear for the ones trying to do right but not being informed enough of his deceiving during the last days. I wonder if you can advise me of things concerning the end of the age? I am a senior citizen and have daughters and grandchildren to go through these perilous times. What can I tell them as a warning?—MO

"Hope" Inspiring

Gentlemen: Please send me a free copy of **"Hope"** booklet. It is really good and inspiring. Thanks—CA

A Real Bargain

Dear Dawn Publishers: I think in August, you gave me the largest return for \$1.00 I ever received with your first edition. I also enjoyed that little book, **"Archaeology Proves the Bible,"** very enlightening. Frankly, I have never read those little Dawn booklets through. I was too involved with studying subjects bordering on religion, feeding and clothing the LORD's needy sheep; etc. The hospital reading room apparently enjoys your books as much as the

people I freely give them to, so please accept my donation toward continuing the good work. God bless you.—CO

Never Too Young

Dear Sir: You might be interested to know that Jasen is a nine-year-old boy who has taken an interest in reading. His dad gets *The Dawn*, and I am told that Jasen is always anxious for it to arrive and reads it completely through. Anything he doesn't understand, he asks. I think this is one reason he is getting 'A's in reading. In fact I think this is helping him, as all his marks have risen to 'A's and 'B's'. Keep up the good work.—MI

SPEAKERS' APPOINTMENTS

M. Balko, Sr.

Buffalo, NY May 14-16

W. Blicharz

Asilomar, CA May 28-31

R. Gorecki

Asilomar, CA May 28-31

N. Kasperowicz

Middletown, NY May 16

F. Nemesh

Buffalo, NY May 15,16

Korbach, Germany 29-June 1

Jos. Panucci

Buffalo, NY May 15,16

Asilomar, CA 28-31

L.B. Post

Agawam, MA May 15,16

West Newton, PA 23

R. Shahan

West Newton, PA May 23

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, 199 Railroad Avenue, East Rutherford, NJ 07073.

HARTFORD, CT, May 2—Mt. Carmel Hall, 30 Olde Roberts St., East Hartford. Contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108

BUFFALO, NY CONVENTION, May 15,16—Holiday Inn, Hamburg, NY. Contact: Bruce Clark, 905 Willardshire, East Aurora 14052

AGAWAM, MA, May 16—Ramada Inn, 161 Bridge St., East Windsor, CT. Contact: Mrs. Sophie Zielinski, 21 Silver St., Agawam 01001
Phone: (413) 786-1216

GARY AREA CONVENTION, May 16—The Spa Banquet Center, 333 North Mineral Springs Road, Porter, IN. For information, contact: John Ulicni, 6703 Tyler St., Merrillville, IN 46410
Phone: (219) 769-5647

DETROIT, MI, May 23—Redford YWCA, 25940 Grand River, Redford Twp. Contact R. Gorecki, 6731 Scotch Lake Rd., West Bloomfield 48324, for information.

WEST NEWTON, PA, May 23—Sewickley Grange, Rte. 136, West Newton. Contact: John Krasonic, Sr,

RD #4, Belle Vernon, PA for information.

ASILOMAR CONVENTION, May 28,29,30,31, 1993—Pacific Grove, CA. For reservations contact **before April 26**: Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94550
Phone: (510) 443-0567

JERUSALEM, ISRAEL CONVENTION, April, 1993.—For information and reservations, contact: Dawn Shallieu, Jerusalem Convention, 1041 Johnston Dr., Watchung, NJ 07060-6414, USA

ALLENTOWN, PA, June 11-13—Moravian College, Bethlehem, PA. Contact: Allentown Bible Students, c/o Margaret Young, P.O. Box 1672, Allentown 18105
Phone: (215) 867-5418

BIBLE STUDENTS GENERAL CONVENTION, June 26-July 1—George Fox College, Newberg, OR. See this issue of The Dawn, page 20 for a Convention Bulletin; pages 21-26 for Convention Program; page 27 for Registration Form. ■



ALL the trees of the wood rejoice before the LORD; for he cometh, for he cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth.