

The Dawn

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GOD AND CREATION SERIES, Part 12

*"Unto us a child is born, unto us a Son is given:
and the government shall be upon his shoulder: and his name
shall be called Wonderful, Counsellor, the Mighty God, the
Everlasting Father, the Prince of Peace. Of the increase of
his government and peace there shall be no end."*

THE APOSTLE JOHN wrote, "The Father sent the Son to be the Savior of the world." (I John 4:14) Much is involved in saving the world from the thralldom of sin and death. The **Logos**, the beloved Son of the Creator, was 'made flesh', being born into the human family and maturing to manhood's estate. So the prophecy reads, "Unto us a child is born, unto us a Son is given." The purpose of Jesus' birth as a human was completed at Calvary, when he cried out, "It is finished." (John 19:30) There he gave his flesh, his humanity, in death that the world might have life.

But this was far from being the completion of the entire divine purpose as centered in Jesus. God sent his Son to be the Savior of the world, therefore further features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, "all power" was given unto him. (Matt. 28:18) Through this 'all power' Jesus is to become the Head, the chief ruler of a worldwide 'government'—the perfect functioning of which is his responsibility—"The government shall be upon his shoulder."

This aspect of the divine plan of salvation was not due to be accomplished at the First Advent of Jesus. Paul wrote of a future day, urging Timothy to faithfully persevere "until the appearance of the glory of our great God and Savior Jesus Christ" (2 Tim. 4:8).

ing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting."—I Tim. 6:14-16

In this divinely established control over the affairs of men, Jesus will be "the King of kings, and the Lord of lords." Revelation 17:14 informs us that Jesus, the "Lamb," is the "Lord of lords, the King of kings." All the Satanic forces of evil will be overcome by this great king. Paul informs us that he will reign until all enemies are put under him, and that finally even the great enemy, Death, will be destroyed.

But think not that Jesus will be merely an all-powerful ruler who will brook no opposition to the laws of his government. He does possess all power, and will employ it to assure obedience to the righteous laws of his kingdom. But he will be much more to mankind than a ruler. The many titles the Bible assigns to this great king indicate the various ways in which he will serve the people in that great kingdom project of blessing "all the families of the earth." A number of these meaningful titles are mentioned in our text, and the Bible speaks of others.

After telling us that the government will be upon the shoulder of this great ruler, Isaiah says, "His name shall be called Wonderful Counsellor." (*RSV*) In the Hebrew text, the word translated "Counsellor" means 'to advise'. Who could be better fitted to give advice to the people than Jesus! In chapter 11 Isaiah writes again concerning Jesus, saying, "The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."—vss. 2,3

The brightest minds of the world marvel at the wisdom displayed by the man Jesus, and the splendor of his ethical and moral teachings. What profound advice is given in his Sermon on the Mount! What keenness of perception is manifest-

ed in his encounters with his enemies, and in answering the questions of his friends! The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, "Never man spake like this man."—John 7:46

All these qualities of wisdom, of perception, of kindness and understanding, were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus to whom has been given all power! Truly a Wonderful Counsellor he will be to all mankind who, under his beneficent rulership, learn to put their trust in him.

"The Mighty God"

Isaiah informs us that this Wonderful Counsellor will also be "the Mighty God." The Hebrew word here translated 'God' is **el**, meaning, according to Prof. Strong, 'strength', and applied in the Bible to any deity, even to human princes and rulers. The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a 'Mighty God' is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the right hand of the Majesty on high. During his prehuman existence as the **Logos**, or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before the world was. How appropriate, then, that one of his titles should now be the 'Mighty God'.

Jesus said that it is the Heavenly Father's desire that "all men should honor the Son, even as they honor the Father." (John 5:23) In Hebrews 1:6 we learn that all the angels have been commanded to worship the Son. In the 8th and 9th verses of this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus, which read, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows."

Throughout the thousand years of his reign Jesus will be recognized as the King of kings, and will be served and worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate Jehovah to be their Author, are actually to be fulfilled by the exalted Jesus, who is now the Mighty God, for he is the 'Holy Arm' of Jehovah which will be made 'bare' during the kingdom period, when 'all the ends of the earth shall see the salvation of our God'.

By the mouth of all his holy prophets, God made promises—many promises—of blessings which would be dispensed to the nations through the Messiah, the great Savior and King he would send. When this kingdom is established, and its rich blessings of peace, security, health, and life are flowing out to the people, wiping away their tears, and filling their lives with joy, they will recognize them as the fulfillment of Jehovah's promises, and will say, "This is our God; . . . this is the LORD [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

The fact that the people will accept these kingdom blessings as reaching them from Jehovah, does not mean that the mighty god, Jesus, will not be the one who is then reigning over the nations. It simply means that Jehovah's promises are then being implemented by the Messianic kingdom arrangements, in which Jesus, the King of kings, will be the ruler. This arrangement will continue throughout the thousand years of his kingdom. When the last enemy, even death, shall have been destroyed, then, as Paul explains, all enemies shall have been put under the feet of the King of kings, Jesus.

Paul explains further: "When he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subject unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:25-28

How plain it is from this revealing statement by the Apostle Paul that Jesus and the Father are not one and the same person! How clear it is also that while unlimited authority and

all power is given to Jesus, the King of kings, to be exercised during the period of his reign yet when the purpose of that reign shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to him "which did put all things under him."

"The Everlasting Father"

Another title given to Jesus is, the "Everlasting Father." (Isa. 9:6) The literal meaning of the word father is, 'one who has begotten a child'. Implied, therefore, is the thought of lifegiver. Jesus will be the lifegiver to the world during the thousand years of his reign. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Jesus will give life by restoring the dead to life.

In the next verse (vs. 26), the meaningful word 'for' is used—"For as the Father hath life in himself; so hath he given to the Son to have life in himself." Originally, Jehovah alone possessed immortality. Jesus was given immortality when he was raised from the dead. This, of course, implies life within one's self. But it seems that here the additional thought of being able to impart life to others is also implied. Jehovah has always been, not only immortal, but a source of life—"In him we live, and move, and have our being." (Acts 17:28) And now that Jesus is exalted to the divine plane of life, even to immortality, he also is a source of life; and throughout the Millennium mankind will "live and move and have their being" in him, the 'Everlasting Father'. "Marvel not at this," Jesus said, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28,29) Compare Jesus' illustration of this future work of giving life as recorded of Lazarus in John 11:43,44.

Jesus will also be the Everlasting Father in the sense of 'one who has begotten a child', at least, in a figurative manner. We are assured of this in Isaiah 53:8-10. Here we are informed that while Jesus was "cut off out of the land of the living," with none to "declare his generation," yet he shall

good will toward men." (Luke 2:14) This text has been mistranslated and misinterpreted to mean peace on earth 'among' men of goodwill, but this is not the thought at all. The message of the angels was that the birth of Jesus was an expression of God's goodwill 'toward' all men, an expression of goodwill that eventually would lead to universal peace on earth.

When our first parents transgressed God's law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, and—on the national and international level—war.

Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of his goodwill, an evidence that he was taking the first step toward reestablishing a peaceful relationship between himself and his erstwhile human children.

In Romans 5:1 Paul uses the expression "peace with God" to describe the blessed relationship that exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears, and by faith entered into this blessed relationship of peace with God. Contradictions and confusion concerning God and his wonderful plan of salvation have hindered the vast majority from finding God, even though many have sought after him.

This does not mean that God's plan of salvation through Christ has failed. It simply means that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand years of Christ's reign that this will be accomplished. It will be then that "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) It will be then that the "veil" of superstition pertaining to God will be removed, permitting the people to un-

derstand his loving plan for their eternal happiness.—Isa. 25:6-8

If we think of the title, the Prince of Peace, as signifying a peacemaker, it helps us to visualize the more complete role Jesus plays in the Father's loving plan of reconciliation and salvation. The title Mediator suggests the same function, and in I Timothy 2:3-6 we read concerning Jesus, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." A mediator between God and men is a peacemaker, and it is as such that Jesus serves as the Prince of Peace.

But let us not suppose that the necessity for this arises from God's vindictiveness toward his erring human creatures, for this loving plan for being reconciled to man is of his authorship. That is why Paul refers to him as 'God our Savior'. We repeat, this in no way suggests that God and Jesus are the same. Jesus is the Savior of the world in that he carries out the Father's plan for the redemption and recovery of the lost race from sin and death. This is why the angel announced, "Unto you is born this day in the city of David, a Savior, which is Christ the Lord." (Luke 2:10) But God is the 'Savior' in the sense that he is the Author of the plan of salvation, that plan in which all will be given an opportunity to return to harmony with him and live.

Paul outlines that plan briefly, saying, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." (I Tim. 2:6) We are not to understand from this that Jesus is still a man. He became flesh, and was given the title, 'Son of Man', which he continues to hold because of the vital relationship his being made flesh bears toward the plan of salvation, the plan which called for the sacrifice of his life as a substitute for the forfeited life of Adam. Paul speaks of Jesus as the "man Christ Jesus, who gave himself a ransom for all."

It was Jesus as a perfect man who could give himself a 'ransom', a substitute, a corresponding price. And while he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of the divine plan to associate it with his life on earth as a perfect man—the man Christ Jesus. Jesus' sacrificial work as a man laid the foundation for his mediatorship between his Heavenly Father and the fallen human race, and it will be during his Millennial Kingdom that he will serve as Mediator, or Peacemaker. It will be then that he will be the great Prince of Peace.

Nor does the fact that nearly 2,000 years have passed since Jesus gave himself a ransom for all imply that there has been any failure or miscarriage of the divine plan for establishing peace between God and men. Paul says that Jesus gave himself a ransom for all to be testified "in due time." (I Tim. 2:6) There is a 'due time' for every feature of the divine plan. There was a due time for Jesus to die for the sins of the world, and, as Paul assures us, a due time for this great fact to be 'testified', or made known to all.

God does not save men in their ignorance. When, through Adam, the human race was condemned to death, God "gave them up," wrote Paul. (Rom. 1:24-26) They "changed the truth of God into a lie," he declared, and darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Throughout all the centuries since man was driven out of Eden, this condition has prevailed. Practically all of the human race have gone down into the sleep of death knowing nothing of the "only name" given under heaven among men, whereby they must be saved.—Acts 4:12

But they are not lost—not lost, that is, forever. Paul writes that it is God's will that "all men shall be saved, and come unto the knowledge of the truth." (I Tim. 2:4) The word 'saved', as used in this text, denotes simply a rescue from the sleep of death, and an awakening to consciousness. It does not mean the eternal salvation which is obtainable only upon the basis of knowledge, belief, and obedience.

And Paul explains that this awakening from the sleep of death is to make possible the receiving of a knowledge of the truth. "The dead know not anything" (Eccles. 9:5), therefore, no one in death could receive a knowledge of the truth. They must first be saved, or awakened from death. And what is the great truth of which all mankind will receive a knowledge when called forth from death by the power of the Everlasting Father? Paul explained that it is the fact that "there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—I Tim. 2:5,6

Not until, in due time, this truth is made known to the people, will they have an opportunity to accept God's grace through Jesus, be reconciled to their Maker, and receive the opportunity of living forever. Thus we see that the work of the Prince of Peace in reestablishing peace between God and men began by the sacrifice of his humanity as a ransom for all. In due time—that is, during the thousand years of his kingdom—it will continue. It will be then that all in death will hear his voice awakening them to life, that they may have testified to them the loving provision which has been made whereby they might obtain eternal life. What a Savior indeed is the Prince of Peace!

Referring to the awakening of the dead by the King of kings, to whom has been given all power in heaven and in earth, the Prophet Isaiah wrote, "The ransomed of the LORD shall return, . . . with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) The thought of a whole race returning from death, singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe, for we know that he who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall 'flee away'. Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given assurance that "joy cometh in the morning."—Ps. 30:5

Truly, the glorified Jesus will be a great king—one who will rule with understanding; one who will be as a Mighty God to his subjects; a king who will give life everlasting to those who obey his laws; and, in addition, will reestablish their oneness and harmony with the great Jehovah God, the Creator of heaven and earth. Nor will all these glorious attributes be manifested on merely a local basis. “Of the increase of his government and peace, there shall be no end,” wrote Isaiah, meaning that his sphere of influence will continue to expand until it embraces all nations, and every continent and isle of the sea.

Isaiah concludes this prophecy with the assurance, “The zeal of the LORD [Jehovah] of hosts will perform this.” (Isa. 9:7) When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time ‘all things were put under him’, he asserted that the Heavenly Father, Jehovah, was excepted. Jehovah has never abdicated from, nor will he **ever** abdicate from, his position of supreme headship in the universe. He has asked us to worship his Son, and he has entrusted to his Son the great work, through his death and through the rulership of his kingdom, of rescuing the world of mankind from the thralldom of sin and death.

Jesus is the exalted Vicegerent of Jehovah in the accomplishment of this plan of salvation. In the prophecy of Jesus’ conception and birth recorded in Isaiah 7:14, he is given the name “Immanuel,” meaning ‘God with us’. From the standpoint of Jesus’ zeal for his Father’s plan, and his accomplishment of every aspect of it, how appropriate is this name! In him, and through him, the “zeal of the LORD of hosts” performs all the good pleasure of Jehovah toward his human creatures so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation. ■



1994 Memorial Supper Date

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

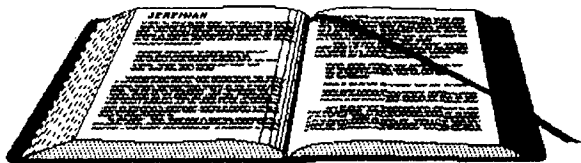
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sure to order them in good time.**



JOSIAH, THE KING "commanded all the people, 'Keep the Passover to the LORD your God, as it is written in this Book of the Covenant.' "
—II Kings 23:21, RSV

INTERNATIONAL BIBLE STUDIES

LESSON FOR FEBRUARY 6

Expressing Childlike Faith

KEY TEXT: *"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."*—Luke 18:17

SELECTED SCRIPTURE: *Luke 18:15-30*

JESUS WAS GREAT because of his humility and kindness and love. He did not need to be 'built up' in the minds of the people by form and ceremony. True greatness is displayed, not in the exercise of power and authority, but in the service that can be rendered, no matter how trivial or menial that service may seem. At times, the physical strain of Jesus' ministry was so great that he found it necessary to retire for rest, but he never held himself aloof from the people—not even little children when they sought him out—in order to enhance an appearance of dignity and greatness.

The childlike qualities of humility, trustfulness, and sincerity are absolutely essential if we are to be worthy of reigning with Christ. In these things we must become "as little chil-

dren" if we are to enter into the glory of the kingdom. (Matt. 18:3) When using this illustration Jesus did not mean that those who share his kingdom reign will be those who die in infancy. Only the mature of mind can properly be followers of the Master, but such must be childlike in their faith. They must be humble and pure. They must be like Jesus if they are to be joint-heirs with him in his kingdom.

Humility before God and man is essential for all who would be given authority in his kingdom. To teach this lesson to his disciples, Jesus called a little child into their midst, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is

greatest in the kingdom of heaven."—Matt. 18:2-4

In an admonition to the elders, and to the church as a whole, the Apostle Peter wrote, "Feed the flock of God which is among you, taking the oversight thereof, . . . being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. . . . Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:2-6

The Apostle Paul wrote, "Let nothing be done through strife or vainglory, but in lowliness of mind . . . let this mind be in you which was also in Christ Jesus: who, being in the form of God, yet did not snatch at equality with God [*The New English Bible*]; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:3-11

Thus we find that Jesus, Peter, and Paul all enlarge upon the thought expressed in the text that says, "Before honor is humility." (Prov. 15:33) Jesus seems to state the matter as a working principle with God: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 14: 8-11

It is essential to be humble before God. We are reminded of this by Paul's reference to the fact that although Jesus in his pre-human life was in the form of God he did not aspire to be equal with God. This is in contrast with the attitude of Lucifer, who said in his heart, "I will be like the Most High." (Isa. 14:12-14) In keeping with the divine principles by which God governs his vast universe, the time will come when Lucifer, who sought to exalt himself, shall be forever abased in the minds of all God's intelligent creatures, and ultimately destroyed. On the other hand, Paul reminds us that the *Logos*, who always took the course of humility, has already been exalted to the divine nature, and to the right hand of God's throne. ■

LESSON FOR FEBRUARY 13

Accountable for Our Actions

KEY VERSE: *"He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?"—Luke 20:17*

SELECTED SCRIPTURE: Luke 20:9-19

IT IS WRITTEN of Jesus that he "came unto his own, and his own received him not." (John 1:11) This was the immediate cause of the persecution which brought about his cruel and early death. His 'own' was the nation of Israel, and while many of the common people of the nation rejoiced in his message, and a few days before his crucifixion enthusiastically acclaimed him king, it was not so with the religious rulers. They enviously hated the Master, and finally succeeded in bringing about his arrest and crucifixion.

Jesus was fully aware that the scribes and Pharisees hated him, and on an occasion near the close of his ministry he related a parable to them which fitted the circumstances so accurately that even they sensed the meaning of it. But their anger was increased and they became more determined than ever to kill him. The parable was of a householder who

planted a vineyard, and then left it in care of husbandmen while he went into a "far country." When the time came for gathering fruit, the householder sent his servants to the vineyard, but the husbandmen whom he left in charge slew some of them, and maltreated the others. Finally, the householder sent his own son, thinking the husbandmen would respect him, but they did not. They slew him also.—Matt. 21:33-46

Jehovah was the 'householder' in this parable, and the 'vineyard' was the Jewish nation. The 'husbandmen' were the religious rulers of the nation, and the 'servants' who were first sent to represent the householder were the prophets. The record is that they killed the prophets and stoned them who were sent by God. And now they were planning to kill the 'son' whom the Heavenly Father had sent. After relating this parable, the application of which was so

obvious, Jesus quoted the prophecy recorded in our text concerning the "stone" which the builders rejected.

Jesus himself was that 'stone'. The 'builders'—the religious rulers of Israel—rejected him. When Jesus let it be known to the scribes and Pharisees that the 'stone' they were rejecting was to become the "head of the corner," he added, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) Peter refers to this "stone" of the new "building" which began to be erected with Jesus as the "head of the corner"; he also tells us about the "nation" to which Jesus said the "kingdom," taken from Israel, would be given. "Ye" are that "holy nation," he wrote.—I Pet. 2:4-10

The nation of Israel could have been God's royal or kingdom nation. The promises were originally made to this nation. But because they rejected the prophets, and finally killed the Son, the 'kingdom' was taken away from them, and starting with Jesus as 'head of the corner', God began to bring a new 'nation' into being. Many are the promises, particularly in the New Testament, which refer to those who become part of this new and spiritual

nation. "If we suffer, we shall also reign with him," is one of them.—II Tim. 2:12

The work of God during the present Gospel Age has been the calling and selection of those who are to reign with Christ in that kingdom. And it is to be an actual kingdom, although this fact has long been lost sight of in much of the Christian world. But the apostles and the Early Church understood it. Indeed, they believed that this glorious kingdom of the Messiah was very near. They knew that Jesus would return to set up that kingdom in the earth, making an end of earth's long night of weeping and death. Paul wrote, "The night is far spent, the day is at hand."—Rom. 13:12

This is the 'day' which will result from the reign of Christ—it is not man's doing—it will not be a humanly conceived Utopia, but a day of brightness and joy resulting from the rising of the "Sun of righteousness." (Mal. 4:2) Christ will be exalted to be the head of the corner in the Messianic Kingdom structure. (Isa. 28:16) Yes, this is the "day which the LORD hath made; this is the LORD's doing; it is marvelous in our eyes."—Ps. 118:22-24 ■

Acting as a Servant

KEY VERSE: *"He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."*—Luke 22:26

SELECTED SCRIPTURE: Luke 22:14-30

TODAY'S LESSON FINDS Jesus and his apostles gathered in the "upper room" (Luke 22:12) for the Feast of the Passover. It was the night before the crucifixion. The Master's public ministry was virtually finished—and yet he used all the opportunities available to continue bearing witness to the truth. When asked if he were the Son of God, Jesus replied, "Thou hast said." (Luke 22:7) When Pilate asked him if he were a king, Jesus said, "To this end was I born, and for this cause came I into the world."—John 18:37

In the upper room Jesus ministered to his apostles, further preparing them to be his ambassadors in the earth after he returned to heaven. His ministry that night, in connection with the feast of the Passover, is recorded in John, chapters 13 through 17. Chapter 17 contains his closing prayer, in which he said, "I

pray not for the world, but for them which thou hast given me; for they are thine, . . . and thine are mine; and I am glorified in them." (John 17:9,10) This does not imply that Jesus was not interested in the world. Indeed, he was soon to die that all the world might have life, but for these last few hours his special love and interest were centered on his apostles, whom the Heavenly Father had given to him.

Jesus knew that "the Father had given all things into his hands, and that he was come from God, and went to God." (John 13:3) It was in the full knowledge of the high position he occupied in the plan of God that Jesus "riseth from supper and laid aside his [outer] garments: and took a towel, and girded himself."—vs. 4

Then Jesus poured water into a basin, "and began to

wash the disciples' feet, and to wipe them with the towel wherewith he was girded." (vs. 5) In view of Jesus' exalted place in the Father's plan, this was a very significant service for him to render. In that area, feet-washing was an essential, for the comfort of guests. Ordinarily the service was rendered by servants. **Smith's Bible Dictionary** states, "It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest."

Jesus was the host that evening in the upper room, and by his act of washing his disciples' feet he testified of his love for them, and that he was their servant as well as their Lord. Peter at first refused to allow Jesus to wash his feet. Then Jesus said to him, "If I wash thee not, thou hast no part with me." To this Peter replied, "Lord, not my feet only, but also my hands and my head." (John 13:8,9) Jesus said, "He that is washed needeth not save to wash his feet." Scholars say that guests of that day and area, after being on a long journey, were given a bath by a slave or servant, and then, when they sat down for the meal, their feet were washed. Jesus may have been referring to this custom, and his statement may have in-

dicated that Peter had already observed the rules of bodily cleanliness, hence needed only that his feet be washed.

We need not look for some hidden meaning or symbol in feet-washing, for Jesus himself explained his purpose in thus serving his disciples. He said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."—John 13:14,15

On another occasion Jesus said to his disciples, "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28); and again, "He that is greatest among you shall be your servant." (Matt. 23:11) Our Key Verse sets forth this same principle. Jesus was indeed greater than his disciples. In the upper room one of them should have washed his feet. "But," as the Master said, "I am among you as he that serveth." (Luke 22:27) This is what made Jesus truly great; and this has been the sign of true greatness among his followers throughout the entire age since then. ■

LESSON FOR FEBRUARY 27

From Death to Life

KEY VERSE: *"The Lord is risen indeed, and hath appeared to Simon."*—Luke 24:34

SELECTED SCRIPTURE: Luke 23:32-46

JESUS DID NOT raise himself from the dead as some may suppose from this text. It is expressly stated by the Apostle Peter in Acts 2:32, "This Jesus hath God raised up, whereof we are all witnesses." In death he was helpless, as all are helpless in death. It required the exercise of divine power by his Heavenly Father, the Creator and source of all life, to raise him from the dead.—Acts 2:24; Eph. 1:19-23

Jesus had said to his disciples that he would give his flesh, his humanity, for the life of the world. (John 6:51) Jesus took the sinner's place in death, his perfect humanity being a substitute for the perfect life of Adam which he forfeited through transgression of the divine law. The divine penalty for sin was not only dying, but death, so the sacrifice of Jesus' humanity was permanent. Thus the Scriptures tell us that when he was raised from the dead he was highly exalted, even above angels, principalities, and

powers.—Heb. 1:4; Eph. 1:21

Very possibly the 'appearing' referred to in our Key Verse took place on the road to Emmaus, and Simon Peter was one of the two disciples who witnessed the event. Luke relates the occasion, and how he was known to them "in breaking of bread." (Acts 2:35) The details of this experience are narrated, beginning with verse 13 of the chapter. Jesus appeared to the two disciples as a stranger. They did not recognize him by his appearance, but by what he said and did, and especially by his customary way of breaking bread.

The disciples could not see Jesus as he really is since his resurrection—a spirit being of the highest order, the divine. This great joy is experienced by his faithful followers only when they are made like him, and can see him "as he is."—1 John 3:1-3

Jesus explained to his disciples that his death and resurrection were in fulfill-

ment of what had been written "in the Law of Moses, and in the prophets, and in the Psalms." (Acts 2:44) The sacrifice of the bullock on Israel's typical Day of Atonement pointed forward to the death of Jesus. The passing of the High Priest into the Most Holy of the Tabernacle, carrying the blood of the bullock and sprinkling it on the Mercy Seat, pointed forward to the resurrection of Jesus, our High Priest, and of his appearing in the presence of God for us.

The Prophet Isaiah foretold that Jesus would pour out his soul unto death. (Isa. 53:12) In this same text, Isaiah foretold that Jesus would be given a "Portion with the great." This is a prophecy of his resurrection, his exaltation to the divine nature, and to a position at the right hand of the throne of God.

Psalm 16:10,11 is also a prophecy of the death and resurrection of Jesus. This is a prophecy which was quoted by the Apostle Peter in his Pentecostal sermon. "Thou wilt not leave my soul in hell," Jesus is quoted as saying to his Heavenly Father, through the words recorded by the psalmist, David. The Hebrew word here translated "hell" is *sheol*. It is the only Hebrew

word in the Old Testament that is translated hell. It describes the state, or condition, of death. Since Jesus poured out his soul unto death, his soul, or being, was in the Bible hell.

But the prophecy assures us that Jesus' soul was not left in hell, because his Heavenly Father raised him from the dead. "Thou [Jehovah] wilt show me the path of life," Jesus is prophetically indicated as saying. "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Jesus had confidence not only that God would raise him from the dead, but also that he would highly exalt him to his right hand. Thus did the Old Testament point forward to the "sufferings of Christ," and to the glory to follow. —I Pet. 1:10,11

Paul, in his sermon on Mars' Hill, brought out that the resurrection of Jesus Christ from the dead is an assurance unto all men that they too will be resurrected. (Acts 17:31) In I Corinthians 15:2 Paul wrote that in being raised from the dead, Christ became the "firstfruits of them that slept" in death. Thus Jesus' resurrection is the basis of hope that all the dead will be awakened from the sleep of death. How truly comforting is the fact of Jesus' resurrection! ■

CHRISTIAN LIFE AND DOCTRINE

God's Covenants

IN THE OLD Testament, the Hebrew word which is translated "covenant," or "covenants," means 'a solemn compact', or 'agreement'. Its Greek equivalent in the New Testament is sometimes translated "covenant," and sometimes "testament." These words are not in themselves Biblical doctrines, nor are they used exclusively in the Bible to describe God's attitude toward, or relationship with, his people. When they are used with respect to God and his creatures they convey the idea of being in harmony with him, in contrast to being alienated from him.

Addressing Ephraim and Judah through the Prophet Hosea, the LORD said, "They like Adam [**Margin**] have transgressed the covenant." (Hos. 6:7) From this reference it is evident that God considered himself in covenant relationship, or agreement, with Adam. The reasons are obvious. Adam had been created in the image of God. His whole being would naturally be in harmony with God. Knowing and doing God's will would be the joy of his life.

There were certain details of the divine will which needed to be 'spelled out' for Adam. As a test of his obedience, for example, the LORD placed a slight restriction on his freedom. He was forbidden to partake of the tree of the knowledge of good and evil. This restriction was part of the covenant or agreement between the Creator and Adam. As Creator, God had the right to dictate all the terms of the agreement; and Adam, being created in the image of God, would naturally accept these terms as being just and good, and in his own best interest.

But Adam transgressed the covenant, not because he was out of harmony with it, but because he yielded to temptation. However, he had the ability to resist temptation, so his transgression was not due to weakness. In this way he forfeited

the blessings provided by the covenant, the chief of which was life. He was expelled from his garden home into the unfinished earth to die. God and Adam were no longer in agreement, in covenant relationship. Adam had alienated himself from his Creator.

Reconciliation

Although Adam's transgression of the covenant brought upon him and his progeny condemnation to death, God did not cease to love his human creation. He had a plan for their reconciliation, a plan that would lead even to the restoration of life. A very general statement of this plan is given in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Apostle Paul presents a similar thought. He wrote, "God was in [through] Christ, reconciling the world unto himself." (II Cor. 5:19) Yes, through Christ, Adam and all his progeny are to have an opportunity to return to harmony with God, and to receive the blessings originally provided in God's covenant with Adam, including everlasting life.

In his dealings with Abraham, God began to reveal the details of his plan for reconciling the world to himself. He promised Abraham that through his "seed" all the families of the earth would be blessed. (Gen. 22:18) This promise was repeated on various occasions, and finally God bound, or secured it, by his oath. This was after Abraham had proven his implicit trust in God by his willingness to offer his son, Isaac, in sacrifice.—Gen. 22:16-18

Abraham did not realize the tremendous scope of God's plan of blessing as it was encompassed in the promise that through his 'seed' all the families of the earth would be blessed. Indeed, none of the ancient servants of God fully understood all the implications of the promise God made to Abraham. It was only with the coming of Christ, and the outpouring of the Holy Spirit upon his apostles, that the meaning of the Abrahamic Covenant became clear.

For example, Paul wrote, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many;

but as of one, And to thy seed, which is Christ." (Gal. 3:16) How could Abraham know that the promise God made to him did not apply to Isaac, nor to Jacob, but to one who would be born into the world thousands of years later? Jesus was, of course, through his mother, a natural descendant of Abraham; but this fact alone did not qualify him to be the seed which was to be developed in fulfillment of the covenant God made with Abraham, the covenant which God bound by his oath.

Paul elucidates this point in Romans 9:4-8. Expressing his regret over Israel's failure to accept Christ, and their consequent loss, Paul wrote concerning them, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Paul then refers to God's dealings with Abraham as an illustration of the point he is making. We quote again: "This is the word of promise, At this time will I come, and Sarah shall have a son." (vs. 9) In Romans 4:18-22, Paul enlarges upon this, showing that it was through Abraham's faith that Isaac, the promised seed, was born. We might say that Isaac was a child of faith, for God honored Abraham's faith, and by a miracle enabled Sarah to conceive and bear a son.

We understand, then, from Paul's reasoning, that the true seed of Abraham must, like him, exercise obedient faith in the promises and covenants of God. That this was true of Jesus, there can be no doubt, and it was his faith and obedience that qualified him to be the seed of promise. The right to become sons of God belonged to all the natural descendants of Abraham, but it was incumbent upon them, through faith and obedience, to prove themselves worthy of this

birthright, and Jesus did thus qualify. Jesus, then, was the first genuine spiritual seed, of God's agreement or covenant with Abraham.

Fellow Members

In Galatians 3:16, the Apostle Paul, referring to the promise made to Abraham, explains that it implied 'one' seed, and that one seed was Christ. In verses 27 and 29 he explains further that as many as have been baptized into Christ, and thus have 'put on' Christ, are also Abraham's seed "and heirs according to the promise." This is because, as he explains in verse 28, "Ye are all one in Christ Jesus."

The one seed, therefore, is composed of Jesus and the members of his true church—the church which is his body. "Now ye are the body of Christ, and members in particular." Paul wrote: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—I Cor. 12:27,12

It is clear, then, that the truly consecrated followers of Jesus, those who are baptized into his death, are a part of the one seed of Abraham, that seed through which all the families of the earth are to be blessed. These also are the faithful product of the agreement, or covenant, which God made with Abraham.

Hagar and Sarah

In Galatians 4:22-31 Paul presented an allegory in which he uses Hagar (or Agar), Abraham's bondmaid, and Sarah, his wife, to help us understand our relationship to the covenant which God made with Abraham. In Paul's day many in the church were Jewish converts, and it was difficult for some of these to free themselves entirely from the Law which was given to the nation of Israel at Mount Sinai. Some of these were even endeavoring to persuade Gentile converts that they should subscribe to, and practice, certain features of the Law. It was to help these to a better understanding of the matter that Paul presented this allegory.

He reminds us of Abraham's two sons, Ishmael and Isaac. The two sons, he explains, would be like the two cove-

nants, "the one from the Mount Sinai which gendereth to bondage, which is Agar." On the other hand, We, brethren, as Isaac was," wrote Paul, "are the children of the promise."

In this lesson on the covenants, Paul refers to a prophecy of Isaiah (54:1) which speaks of a barren woman who finally was blessed with many children. Sarah, we know, was barren, and even became too old to bear children. Yet God rewarded the great faith of Abraham and Sarah; and by a miracle, Isaac was born. But Isaac was merely typical of the promised seed of blessing. God's agreement, or covenant, with Abraham, like Sarah, remained barren for a long time—for thousands of years, in fact—until it finally began to 'give birth' to the promised seed. Jesus was the first—the Head—of this faith seed, the spiritual seed of Abraham.

"Until"

Meanwhile, God made another covenant. It was made with the natural descendants of Abraham, the nation of Israel. This is the covenant referred to by Paul as being the one established at Mount Sinai. This covenant in no way interfered with the functioning of the covenant God had made with Abraham. Paul asserts that it could not "disannul, that it should make the promise [to Abraham] of none effect."—Gal. 3:17

"Wherefore then serveth the Law?" Paul asked. He answered, "It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) ***"To whom the promise was made."*** This is a significant statement. It reveals that at the time God made the promise to Abraham, he knew the 'covenant' would 'remain barren' for a long time. Therefore, when the natural descendants of Abraham became a nation, the Law Covenant was made with them to hold them together as a people until the time came in his plan for the true seed, the faith seed, of Abraham to be developed.

Those composing the true seed of Abraham were to be God's channel of blessing to mankind. Abraham's natural descendants were given the first opportunity to qualify for this high position in the plan of God. Their obedience to the

terms of the Law Covenant would have prepared the nation to accept Christ when he came, and, through faith, together with him, become the seed of promise. To the nation God said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5,6

In God's covenant with Israel, they agreed to keep his Law, the intent of which is summed up in the Ten Commandments. On God's part, he promised to bless them "in basket and in store," in proportion to their faithfulness to him and his commandments. (Deut. 28:5) If they could, and did, fully obey, he promised to give them life. (Gal. 3:12) Besides, as we have seen, they were to be made a "kingdom of priests and an holy nation."

Israel was not faithful to the Law Covenant, so they lost all three of these promised rewards of faithfulness. The final test was the coming of Jesus to be their Messiah. Rejecting him, Jesus said that the kingdom would be taken from them. (Matt. 21:43) They were driven from their land and scattered throughout the earth, and through the centuries they have been a persecuted people. Certainly none of them has gained life through the Law. Like all the remainder of the world of mankind, they have continued to die.

A New Covenant

God foreknew the failure of Israel as a people, and through the Prophet Jeremiah promised to make a "New Covenant" with them. (Jer. 31:31-34) Here then, is another of God's covenants, the promise being that it would be made "with the house of Israel, and with the house of Judah." At the time this promise was made, the nation of Israel was divided, and the LORD includes both segments in the promise of the New Covenant. Introducing his promise of the New Covenant, the LORD says:

"It shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to

say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.—Jer. 31:28-30

In principle this 'sour grape' illustration may be properly applied to the entire human race. Adam ate the "sour grape" of sin, and all his progeny have suffered the consequences; for all in Adam die. But it also has a national application to Israel. Those who rejected Jesus and were responsible for his death said, "His blood be on us, and on our children." (Matt. 27:25) Their scattering and suffering since, has been the 'edge' on their 'teeth' which has resulted.

But, as the LORD's promise assures us, this was not to continue forever. "The days come, saith the LORD, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD."—Jer. 31:31,32

It is important to notice that this New Covenant is made with those who broke the Old, or Law Covenant. Also, it is made following, first the scattering and punishment of Israel, and then their regathering. Also, another point important to note is that the New Covenant is "not according to the covenant" which the LORD originally made with Israel at Mount Sinai.

This 'not according' aspect of the New Covenant is explained in verses 33 and 34, which read, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

Type and Antitype

The Law, Paul informs us, was a "shadow of good things to come." (Heb. 10:1) We may properly think of the Law Covenant as being a type of the New Covenant. The necessary preparation for and making of the typical covenant did not require a great deal of time, but its final consummation was a spectacular occasion. The antitype of this is far grander, even as an antitype is always greater than a type. God's Law was the basis of the typical covenant, and the will of God, his Law, will also be the basis of the New Covenant.

In the making of the typical covenant there was (1) Moses, the mediator; (2) the writing of the Law, and its acceptance by the people; and (3) the shedding and sprinkling of blood. (Exodus 24:3) All these have their counterpart in preparing for the New Covenant; but on a much grander scale, even as the glories of heaven are far superior to the Most Holy of the Tabernacle, which typifies them.

(1) In the New Testament, Christ is identified as being the "mediator of the New Covenant." (Heb. 12:24) Just as Jesus alone is not the entire promised "seed" of Abraham, but has his body members associated with him, so these same body members are referred to by Paul as "able ministers of the New Testament, [or Covenant, as it is in the Greek text.]-II Cor. 3:6

(2) In the antitype there is also a writing of the Law, but as should be expected, in a far different and better way. In the antitype, the Law is not written on stone, but, as Paul explains, on "fleshy tables" of the heart." (II Cor. 3:3) Jesus, by virtue of his perfection, already had the Law written within his heart, but the writing of the Law on the 'fleshy tables' of the hearts of his body members, who together with him will serve as 'able ministers' of the New Covenant, is the work of the entire Gospel Age. Not until this aspect of 'making' the New Covenant is complete will the promise of Jeremiah 31:31-34 begin to be fulfilled.

In the type, Moses was hidden in the clouds surrounding Sinai while the Law was being written on the tables of stone by the "finger" of God. (Exod. 31:18; Deut. 9:10) When he

appeared with the Law, his face shone so brightly that the people could not "steadfastly behold the face of Moses." Paul shows that the antitype of this is when Christ appears in glory. (II Cor. 3:6-11) The promise is that then his body members will appear with him.—Col. 3:3,4

Paul places great emphasis on this 'glory phase' of the antitype. He concludes this lesson with the expression, "Seeing then that we have such hope." (II Cor. 3:12) Yes, the antitype of the glory feature of the making of the Law Covenant is not yet a reality, only a hope, and, as Paul wrote, we do not hope for that which is already possessed.—Rom. 8:24,25

But it is a glorious hope, a hope of the "glory that excelleth," a hope of the "eternal weight of glory," which will become a reality if we endure patiently our "light affliction" which is "but for a moment." (II Cor. 3:10; 4:17) It is "Christ in you, the hope of glory."—Col. 1:27

Christ, as the "Lamb that was slain," and together with him the hundred and forty-four thousand who will share the glory of his kingdom, are shown as standing on Mount Zion. (Rev. 5:12; 14:1) Thus 'Zion' is symbolic of the spiritual phase of the kingdom, and the promise is that the "law shall go forth of Zion, and the Word of the LORD from Jerusalem [the resurrected Ancient Worthies, the visible phase of the kingdom]." (Micah 4:2) For the law to go forth from Zion, Zion must have the law; and it is this law that the Zion class has been receiving, having it written in their hearts throughout the Gospel Age.

In the type, after the Law was written on the tables of stone and presented to the people, they simply agreed to obey its various precepts. But in this, the antitype will also be much grander than the type. How widely different indeed are the two procedures, and the results. In the antitype, the law is not presented to the people on tables of stone by an imperfect human mediator, but by the divine Christ, with the law of God contained in the very being of every one of this glorified company.

In the type, upon hearing the Law read to them, the people said, "All the words which the LORD hath said will we do." (Exod. 24:3) In the antitype, and through the ministry of the divine Christ, there will first be a willingness to receive and obey the law. But simply to say that they will keep the law will not be enough. Before the people then can enter into full covenant relationship with God, his law must become a very part of their beings. This implies a restoration to perfection, a returning to that covenant relationship with God enjoyed by father Adam, prior to his transgression.

(3) Before the Law Covenant could actually become operative with Israel, blood must be provided. (Exod. 24:38) This blood was used to sprinkle "both the book, and all the people." (Heb. 9:19,20) Moses referred to this blood as the 'blood of the testament', or 'Covenant'. Blood is also provided for the making of the New Covenant. On the night before Jesus was crucified, he referred to his own sacrificed life as the "blood of the New Covenant."—Matt. 26:28

In the type, the blood of the covenant was first used to sprinkle the 'book' of the Law; so also in the antitype. This symbolized the fact that the demands of the Law had to be satisfied with respect to every aspect of the New Covenant. Later will come the antitypical sprinkling of "all the people," which will seal the promises of God to give life through the New Covenant to Israel and eventually the world. Concerning the New Covenant, God promised, "I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34) Paul wrote, "Without shedding of blood is no remission."—Heb. 9:22

"Out of Sion"

From Exodus 24:12 we learn that the tables of the Law were provided for Moses in order that he might teach the people; so Jesus and his joint-heirs, the Zion class, will be the source of the law to Israel and all nations throughout the Millennial Age. One of the results of this is mentioned by Paul, when he wrote, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26)

(Continued on Page 37)

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St. Petersburg WTIS 1110 5:00 p.m.

ILLINOIS

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

INDIANA

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

IOWA

Waterloo KXEL 1540 10:15 p.m.

KANSAS

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

KENTUCKY

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

LOUISIANA

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

MICHIGAN

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

MISSOURI

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

NEW JERSEY

Camden (Tues.) WTMR 800 2:30 p.m.
Salem WJIC 1510 9:45 a.m.
WNNN FM 101.7 9:45 a.m.

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

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

NORTH CAROLINA

Wendell WETC 4:45 p.m.

OHIO

Cincinnati WLWA 550 7:00 a.m.
Cleveland WRKG 1380 7:45 a.m.
Fairfield WCNW 1560 6:00 p.m.
Muskogee KHJM FM 100.3 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

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

SOUTH CAROLINA

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

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Tacoma KAMT 1360 10:15 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

Jackson WYLO 540 5:15 p.m.

Note changes which
occur frequently.

WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

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

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

Angola and Zambia

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

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

Brazil (Portuguese)

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

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

Chile (Spanish)

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

China

Costa Rica (Spanish)

San José Radio Sonora 105.9 FM, 700 AM	
	6:15 a.m.

Kenya and Uganda

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

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

New Zealand

Whakatane	IXX	8:10 a.m.
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Nigeria

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

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

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

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

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

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

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

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

Montevideo Radio El Espectador 810	
	8:00 a.m.

THE BIBLE ANSWERS TV PROGRAMS

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

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

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

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

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

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

Pacific Time—6:30 a.m.

Keystone Inspirational Network Every Sunday Morning

CALIFORNIA

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

DELAWARE

Wilmington TV 14

FLORIDA

Pensacola TV 12

GEORGIA

Rome TV 56
Tifton TV 5

IDAHO

Cottonwood TV 39

LOUISIANA

Baton Rouge TV 52
Crawley TV 65
Lake Charles TV 63

MARYLAND

Leonardtown TV 52

OHIO

Bucyrus TV 54
Findlay TV 6
Marietta TV 26

PENNSYLVANIA

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

SOUTH CAROLINA

Monks Corner Cable 6

SOUTH DAKOTA

Sioux Falls TV 48

TENNESSEE

Union City TV 9

TEXAS

Corpus Christi TV 55
Falfurrias TV 7

NEWFOUNDLAND

Harbour Grace TV 25

Eastern Time—11:30 a.m.

Mountain Time—9:30 a.m.

Central Time—10:30 a.m.

Pacific Time—8:30 a.m.

This is to take place, Paul indicates, after "the fulness of the Gentiles be come in."—Rom. 11:25

In this chapter Paul explains that many of the descendants of Abraham, as 'natural branches', were broken off from the tree of promise, and that the Gentile branches are grafted in to take their places. Thus the opportunity to qualify as the faith seed of Abraham, which is to be the channel of blessing to all mankind, has belonged to Gentiles as well as to Jews.

But with the full number of this faith seed selected and proven faithful, there will begin the work of the new age—the Millennial Age—the work of making a New Covenant with the house of Israel and with the house of Judah, and eventually with all mankind. This is the work described by the statement, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." We know this, for Paul wrote concerning God, "This is my covenant unto them, when I shall take away their sins." (Jer. 31:34; Rom. 11:26, 27) What more definite time identification could we have for the beginning of the blessings promised under the New Covenant?

After presenting God's glorious program for blessing Israel under the New Covenant, Paul adds, "The gifts and calling of God are without repentance." (Rom. 11:29) It is to be remembered, that God's 'gifts and calling' are not unconditional. For example, God promised the land of Canaan to Abraham and his descendants, but in the final reckoning the only ones among them who will dwell in it forever are those who will qualify under the New Covenant terms.

God promised the Israelites that if they would obey his Law they would become a nation of priests. Every Israelite, beginning with the coming of Christ who has met this condition, has received the promised reward.

Because the nation as a whole broke the Law Covenant, God promised to make a New Covenant with them. This promise also stands sure. If, when the time comes, there are any who do not yield to the molding influences of the Holy

Spirit as it will then be poured upon all flesh, they will not receive its blessings.

Cleansing through the Blood

As we noted in the beginning, the great objective of every aspect of God's plan is the reconciliation of the fallen and dying race to harmony with the Creator. The blood of Jesus Christ, the Redeemer, is essential to the carrying out of every aspect of this plan. Those of the faith seed of Abraham, called from the world and prepared to be the future channel of blessing to all mankind, need the blood of Christ. The blood of Christ will also be needed to 'sprinkle all the people' as they are brought into heart harmony with God's law under the New Covenant.

Paul brings these two uses of the blood together for us in Hebrews 9:14,15. We quote, "How much more [than the typical blood] shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God [in preparation as able ministers of the New Covenant]? And [or, Also] for this cause [that is, the cause of purging consciences through the blood] he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the First Testament [the Law Covenant], they which are called might receive the promise of eternal inheritance."

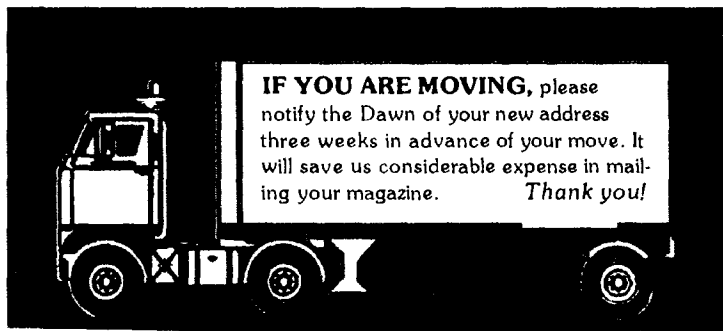
Certainly Gentile believers were not transgressors of the Law Covenant, so Paul is simply telling us that in addition to what the blood of Christ accomplishes for the faith seed of the present age, it will also be used by Christ, as Mediator of the New Covenant which was promised to those who transgressed the Law Covenant.

In a reference to God's promises to Israel, Paul said, as we have noted, "The gifts and calling of God are without repentance." Israel was a called people. Wonderful 'gifts', or promises were made to this people. And they will receive the inheritance promised, that great inheritance of life—perfect, unending life—with God's law written in the hearts of all. What a glorious prospect for Israel and the whole world of

mankind who will be blessed with Israel by also coming into the New Covenant!

We have Paul's word for it that, allegorically, Sarah represents the covenant arrangements under which the faith seed of Abraham are brought forth; and that Hagar foreshadowed the Law Covenant arrangements under which the nation of Israel lived for so many centuries. After the death of Sarah, Abraham took Keturah—who was formerly a concubine—to be his wife. While the Scriptures do not so state, we could think of the many children she had to Abraham, and mothered by her, as representing all who will receive the blessings promised in the Abrahamic Covenant, the blessings which were to come through his seed typified by Isaac.

And, as we have seen, these promised blessings of the covenant God made with Abraham imply the restoration of all mankind to perfection of human life here on the earth, and the restoration of that covenant relationship with God forfeited by Adam. No wonder the Apostle Paul, contemplating these wonderful arrangements of the divine plan of reconciliation through Christ, wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33 ■



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CHRISTIAN LIFE AND DOCTRINE

The Resurrection Power

"That I may know him [Jesus], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

—Philippians 3:10

IN THIS "TIME of the end" (Dan. 11:45 to 12:1) when knowledge is being increased, science is demonstrating in a small way some of the mighty power that is stored up in atoms, the building blocks of nature. Indeed, the world has lived in fear for decades lest the unwise releasing of this power might work terrible havoc upon mankind, perhaps even destroy the human race itself. Yet how little power is actually released by the explosion of nuclear bombs, compared with the almighty power of the Creator, who designed and created all the atoms in the entire universe!

Fallen man, in his selfishness, is prone to use the power created by God to destroy. God can do this also, but his glory is best revealed by his use of power to create and to restore. At Eastertime, much of the world will again be reminded of an event in history which called for power quite beyond the ability of the human mind even to imagine. We refer to the resurrection of Jesus Christ from the dead. Paul spoke of this as the "exceeding greatness of his power to usward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies."—Eph. 1:19,20

The resurrection of Jesus Christ was even more than an awakening from the sleep of death. It was also an exaltation to the highest plane of life in the universe, even to the divine—"far above all principality, and power, and might, and dominion. and every name that is named, not only in

this world, but also in that which is to come: and [God] hath put all things under his [Jesus'] feet, and gave him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:21-23

While we cannot comprehend the power involved in such a mighty act as this, we can and should rejoice in the many assurances of the Word that this same power stands pledged to help us in our every time of need; not unconditionally so, but in proportion to our faithfulness in laying down our lives as co-sacrificers with Jesus. It is to this that Paul refers in our text. Paul said that he had suffered the loss of all things that he might know Christ, and the "power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:10

First, the mighty power of God gives us the necessary strength to lay down our lives, if we yield ourselves up daily as living sacrifices to him. The LORD does not use his power to coerce his people into the doing of his will. But if they show a willingness to sacrifice, he provides the opportunity as well as the necessary strength to endure the fiery trials which his acceptance may entail. Peter presents the proper sequence of thought in this matter. He wrote, "Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."—I Pet. 5:6,7

When Paul wrote that he counted all things but loss and dross that he might know the power of Jesus' resurrection, he undoubtedly had in mind the power of the Heavenly Father which is vouchsafed to his people while they are laying down their lives as fellow-sacrificers with Jesus, and also the further and ultimate use of that power on behalf of the church in the "first resurrection." (Rev. 20:6) It is only as we have fellowship in the sufferings of Christ and are made conformable unto his death, that we will experience the mighty power of God to raise us from the dead and exalt us to his own right hand with Christ.

"Cloud of Witnesses"

In Hebrews 11, we have brought before us what the Apostle Paul described as a "cloud of witnesses"—examples, that is, of men and women who, in previous ages, demonstrated their faith in God and in his promises, sometimes at the cost of their lives. Two groups are listed, one composed of those who had their faith rewarded by outward demonstrations of God's care and help, and the other of servants who were permitted to suffer and die, yet remaining faithful despite there being no outward evidence that the God of Israel was willing or able to protect them against their enemies.

Of the first group we read, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 33-35

How thrilling it must have been for those dear servants of God in the ancient past to note the miraculous manner in which their God stood by them to help in the defeat of their enemies! Even those who did not accept deliverance from their tormentors, refused to do so because of their faith in the future operation of divine power to raise them from the dead. We also rejoice when we note the wonderful manner in which the LORD is blessing us as we walk in the narrow way of sacrifice.

But Paul reminds us of other experiences in which faith finds it necessary to trust the LORD without knowing the meaning of his providences. In such experiences we are encouraged by the example of another group of the Ancient Worthies. Concerning these we read, "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:)

they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—vss. 36-40

How different were the experiences of these latter, compared with those who subdued kingdoms and stopped the mouths of lions. It was as though their God was not near to deliver them from their tormentors. Yet he was near, even though he allowed their enemies to triumph over them temporarily. But their faith was strong. Their viewpoint was the one expressed by the three Hebrews who said to the king that while they knew their God was able to deliver them from the fiery furnace, if he did not do so, they still would trust him, and would not bow down to the image which the king had erected.

How inspiring this example is to us! They endured with little or no evidence that God was really with them. Besides, their understanding of the divine plan was so very limited compared with ours. And even though they had understood just what position they would occupy in the divine arrangement when raised from the dead, it would have been a modest hope, compared with the prize of the high calling of God in Christ Jesus, which has been offered to the LORD's people of this Gospel Age. As Paul said, God has provided “some better thing for us, that they without us should not be made perfect.”—vs. 40

‘Some better thing’, yea, even “glory and honor and immortality”! (Rom. 2:7) There have been given unto us “exceeding great and precious promises” (II Pet. 1:4), by which, if we are faithful to the terms associated with them, we will be made “partakers of the divine nature.” (II Pet. 1:4) However, not by our own might, or power, will we attain, but by the power of the Holy Spirit—the LORD's power, the power that raised Jesus Christ from the dead.

This power of the resurrection fortifies us against every assault of the Adversary; it replaces fear with courage; it gives stout hearts to the faint, and renewed strength to the weary. However, this power of the resurrection will not isolate us from trials; it will not spare us from suffering; but it will help us to bear whatever experiences may come, whether of joy or sorrow. In joy it will keep us humble; in sorrow it will be our comfort. This is the present heritage of the people of God who are walking in the footsteps of Jesus.

Our future inheritance is one of glory—"glory that excelleth." (II Cor. 3:10) All present advantages, whether wealth, prestige, comfort, or worldly joy, are as nothing compared with it, and to be considered as loss and dross as we contemplate that excellent glory to which we have been called. It is far more wonderful than the human perfection to which mankind in general will be restored, excelling even the "better" resurrection (Heb. 11:35) of the Ancient Worthies. Writing about it, Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while 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."—II Cor. 4:17,18

Let us, then, by contemplating the power of his resurrection, be renewed in faith and courage to press on for that glorious prize, realizing that victory can be ours through him who loved us and died for us, and to whom all power has been given to succor and strengthen us, as well as to accomplish every other feature of our Heavenly Father's plan of salvation. Yes, the power of Jehovah, the power that raised Jesus from the dead, will continue to work in us and for us, until finally, exalted and glorified by that power, we shall enter into his presence where there is fullness of joy forevermore!

And then, with the kingdom established, blessings of peace and joy and life will begin to flow out to the world of mankind. How we rejoice in this bright prospect for the poor, sinsick, and dying world. Millions will formally commemorate

the resurrection of Christ, but with hearts filled with fear because of the unsolvable problems which the world faces daily. They will not realize that the mighty power which raised Jesus from the dead is soon to be manifested through Christ in taking control of earth's affairs, establishing peace, and giving health and life to all the willing and obedient.

Yes, that same power of his resurrection, after having raised up in the "first resurrection" (Rev. 20:5) those who will live and reign with Christ, resurrected the "great multitude" (Rev. 7:9) to serve in the "temple," and brought forth the Ancient Worthies in the better resurrection, will ultimately awaken all who are asleep in death that they may have an opportunity to share in the blessings of the kingdom.

Surely ours is a blessed hope, and the more precious because we know that in the divine plan there is a loving provision for all mankind. How we rejoice to realize that in

A little while, earth's fightings shall be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness into gladsome day.

A little while, ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.



CHRISTIAN LIFE AND DOCTRINE

Armor of God Series, Part 4

The Helmet of Salvation

Ephesians 6:17

THE HELMET IS a protective covering for the soldier's head, which is a very vulnerable part of his body. A blow to the head could prove deadly. Because of this, the part of the armor known as a helmet makes a good picture of our understanding of God's Word, which is of unequalled value as an article of defense in the Christian's battle.

Professors of theology might have some intellectual Biblical knowledge to share with us, but they cannot give us the understanding and appreciation of the deep things of God which the Heavenly Father has for those who enjoy searching the Scriptures with the aim of knowing and pleasing him better. We study the Word of God to find out what was God's objective in the creation of mankind; why man fell from grace; and what is the real hope for the world for recovery from this sad state. The Word of God can tell us exactly what we need to know, especially concerning the solution for all of the world's problems.

The Apostle Paul was a very wise person, receptive to God's Word, and he was used by our Heavenly Father in many ways. After Paul received the Holy Spirit, he was able to interpret the visions God sent to him, as well as the inspired writings in God's Word. He became one of the most apt teachers in the Early Church. In I Corinthians 2:9,10, Paul said, "Eye has not seen, nor ear heard, neither have entered in the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us, by his Spirit; for the Spirit searches all things, yea, the deep things of God."

A knowledge and understanding of the truth of God's Word is indispensable in our Christian warfare, and is our helmet of salvation. The truth saves Christians from the consequences of sin because they know and accept by faith the work of their Master through his death upon the cross. How thankful we are for what he did for us, and the opportunities that are ours now as the footstep followers of Christ, and which the world will receive in the future. "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."—I Thess. 5:8

In our Christian warfare, how can we make the most use of the helmet? If the helmet represents the truth which is held in the new mind, what is it that we must do in order to make this helmet more secure? Just as our body has needs, our new mind requires certain things. You do not have to look at a clock to find out that it is lunchtime. You know it is near because you begin to feel hungry. Our new minds must also have a hunger for that which is so necessary to our sustenance—the truth of God's Word.

We could picture our brains as being made up of millions of rows of storage shelves, or of safety deposit boxes. And on them are, figuratively speaking, little cubicles in which to store material. With what kind of information do we fill them? We must fill up those storage boxes in our brains with wisdom from God's Word. What method will we use, in order to gather this information which will serve as our helmet, and help us in our struggle with our Adversary? The way to fill up those cubicles in our brain is through constant meditation and study of God's Word.

As it is necessary to build our shelves securely for the storage of important material, or to choose a bank with strong safety deposit boxes, which has secure surroundings appropriate for the preservation of necessary documents, etc., just so we need to keep ourselves, as far as possible, in an environment conducive to a greater appreciation of his glorious plan of salvation, and his work in us. We want to be in an environment where we hear the truth, and gain infor-

mation that will fill our brains with wonderful material. The knowledge that our Heavenly Father gives us through studying his Word and fellowshiping together, is our most precious possession, and we wish to preserve it as well as we are able.

By becoming more familiar with God's Word we are better enabled to pass on the glad tidings to others. As the Scriptures say, we have the opportunity of passing on a word 'in season', or at a time appropriate to our listeners. Our storage compartments will not lose their capacity to protect the heavenly truth that is stored in them, as long as we use what is reserved in our new minds for passing on the glad tidings, and continue to participate in studying God's word together. The Scriptures say that 'he that watereth shall of himself be watered'. As we pass on these glad tidings to friends, relatives, co-workers, and neighbors, we also are benefited.

James 1:5-6 says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." If we need more padding in our helmet of salvation, then we should go back to God, asking for more of the truth, more of an understanding, more of an appreciation, and more of an ability to be able to tell others about this wonderful message of salvation. Then, the boundless storehouse of Jehovah's wisdom and understanding can be opened up to us.

Jesus, through his ministry, opened a new and living way giving his disciples an opportunity to know the LORD. He taught his followers that he would establish a kingdom on earth, that he would be the King of kings, with his faithful followers living and reigning with him. He enlightened them to the fact that after his crucifixion, resurrection, and ascension, he would send them a Comforter. This Comforter would enable them to better understand God's Word. When he was with them Jesus was their Comforter. After his departure to heaven, he sent them another Comforter—the Holy Spirit. In John 14 we read of this Comforter, and in the 26th verse Jesus said, "The Comforter, which is the Holy [Spirit] . . .

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

When we give our lives to our Heavenly Father and our consecration is accepted, we are begotten by God's Holy Spirit. The Apostle Paul in his ministry was able, as he ministered to others, to give them the whole counsel of God. (Acts 20:27) Paul never shunned to declare all the counsel of God which he had stored in his new mind. His teachings covered everything concerning the divine plan of God. This was for our benefit, so that the helmet we are wearing would be made of the right kind of material to protect us in our battles with the Adversary.

Some New Creatures are tempted occasionally to take off the helmet. In the lifelong struggle, we often need our Father's chastening. But if we humbly accept his discipline, we will be using this helmet in a way pleasing to him. The helmet of salvation will serve us well, and our Heavenly Father will lead us from victory to victory. We must keep on our helmets to wage aggressive warfare and gain the victory over the world, the flesh, and the Devil. ■

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 3—"My son, attend to my words; Incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh."—Proverbs 4:20,22 (Z. '96-180 Hymn 264)

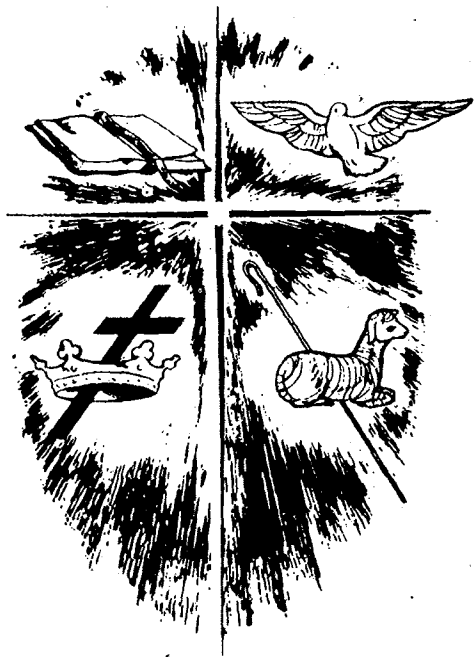
FEBRUARY 10—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 4:12 (Z. '95-251 Hymn 145)

FEBRUARY 17—"Take my yoke upon you, . . . for my yoke is easy, and my burden is light."—Matthew 11:29,30 (Z. '00-137 Hymn 284)

FEBRUARY 24—"What the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Romans 8:2-4 (Z. '02-248 Hymn 190)

YOUNG ADULTS BIBLE STUDIES

THE GOLDEN THREAD SERIES, Part 47A



God's Book— Part II

BEGINNING WITH THE New Testament section of the Bible, the great plan of God for the salvation of mankind from sin and death is seen

to move forward into a new phase. From the time Adam and Eve were sentenced to death, as recorded in Genesis, down to Malachi, the last of the Old Testament prophetic writers, God continued to remind his people of his purpose to send a Deliverer, one who would be a king to govern the world in righteousness. However, in this long period of time, there was no real evidence that these promises would ever be fulfilled.

It is the New Testament that unfolds the story of the coming of the seed of promise—our Lord, Jesus and his Father.

followers. (Galatians 3:29) Speaking through him, and through the writers of the New Testament, God continued to make promises concerning the future blessing of all; but now, in addition, many of the wonderful promises of the Old Testament were being fulfilled.

The first four books of the New Testament record the life and teachings of Jesus, presenting him as the great Messiah of promise. These books are known as the four Gospels, so named because they tell the "good news" of Jesus' birth, life, death, and resurrection. The word gospel means 'good news'. Let us examine a sampling of the similarities and the differences between these four Gospel accounts:

MATTHEW

The full name of this is "The Gospel According to Matthew." Matthew was one of Jesus' disciples, and he was given the privilege of writing the most wonderful news that has ever been told, for it is the story of Jesus, and how he will bring all God's promises to fulfillment! The Book of Matthew tells us about the wise men who came to see Jesus when he was a very young child, and how the wicked King Herod wanted to put Jesus to death, jealously fearing that he would someday be a king, as the prophecies foretold. The Bible tells us that Jesus is a most wonderful, powerful, wise, and loving king, and that he will yet rule over the whole earth.

In the Book of Matthew we find a sermon preached by Jesus as he stood on the side of a mountain. It is known as The Sermon of the Mount, and has become a familiar passage.—Matthew, Chapter 5

MARK

This is the second book of the New Testament. Its full name is, "The Gospel According to Mark." Mark was also a faithful disciple of Jesus, and the book which he wrote is another story of the wonderful works of Jesus. Mark was written as a Gospel to the Gentiles, and contains no background nor genealogy of Jesus as a Jew. It relies heavily on the miracles Jesus performed as proof that he was the Son of

God. Mark gives details concerning more miracles than the other Gospel accounts.

In the tenth chapter of Mark, verses thirteen to sixteen, a short story is told which gives a lovely picture of our Lord Jesus. Children were brought to Jesus, but his disciples, supposing that their Master did not want to be bothered, scolded them and tried to send them away. They were surprised when Jesus said, "Let the little children come unto me, and forbid them not." Then Jesus said that all who would be pleasing to God and become part of the seed of promise who will bless all the families of the earth, must become like little children. When Jesus said this, of course, he was thinking of children who obey and trust their parents completely, and who are sweet, simple, and kind. God is our Heavenly Father, and he wants us all to be his obedient children.

LUKE

This, the third book of the New Testament, is another story of the things which were said and done by Jesus. Its full name is "The Gospel According to Luke." One of the most important events recorded by Luke is the story of the angels who told the shepherds about the birth of Jesus. You will find this story in the second chapter. It tells us that the angel said to the shepherds: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10,11

In the twelfth chapter, Luke writes concerning a wonderful promise Jesus made to his disciples about God's care for his people. Jesus said to them that even the hairs of their heads were numbered by God! Jesus explained that not even a sparrow falls to the ground without God's knowledge, and that he can certainly be depended upon to care for the needs of his people.

JOHN

There were four of Jesus' disciples who wrote a history of their Master's life, and one of them was John. The book he wrote is called, "The Gospel According to John." His book

was written many years after the other three, and it contains a record of things which Jesus did and said that were not told in any of the other Gospels.

In the chapter called, "God, Our Creator," a very marvelous being is mentioned, which was his Son; one of his names was the "**Logos**." It is in the first chapter of the Book of John that the Bible tells us about the **Logos**. But you will not find the word **logos** in your Bible, because it is a Greek word. It means the "Word," and John tells us that "in the beginning was the Word."

John also reveals to us that the Word of God, which means the **Logos** of God, was the one whom God used to create all things. In the Bible, the **Logos** is sometimes called the Lord, because Lord means a 'mighty one', and Jesus certainly was a mighty and powerful being before he came to earth as the Son of man, and certainly is a mighty and powerful being since his resurrection. But the Bible never calls Jesus 'Jehovah'. Jesus was the Son of Jehovah!

ACTS

"The Acts of the Apostles" was written by Luke. It is a story of what they did and said after Jesus' death and resurrection. It is in this book that we are told about the Holy Spirit, or power, of God, which came upon the disciples at the time of Pentecost. The Book of Acts contains many stories about the apostles of Jesus including Peter and Paul, and the beginnings of the Early Christian Church. The Gospel message opens to the Gentiles, mainly through the efforts of the Apostle Paul, the apostle to the Gentiles, and this is the major theme of the Book of Acts.

ROMANS

"The Epistle of Paul the Apostle to the Romans," was written not to all Romans, but to Christians who lived in Rome, Italy. The people in those ancient days also wrote letters, much the same as we do today. Paul wrote many instructional letters, most of them carried by hand by disciples of Jesus who went from one city to another to deliver them, helping to encourage the Early Christians.

Paul was taken to Rome as a prisoner, and he was held there for several years. But even before Paul went to Rome there were disciples of Jesus in that city. It was to these brethren that he sent this letter. He said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation."—Romans 1:16

As we know, the word Gospel means good news; and we, like the Apostle Paul, are not ashamed of the good news of Christ either! This good news means that all the wonderful promises of God to bless the whole world are sure!

CORINTHIANS, I and II

Paul wrote these two letters to the disciples of Jesus who lived in Corinth, Greece. It was because of his faithfulness in preaching that many of them had learned about Jesus. In his travels, Paul went to Corinth from Athens, which was and still is a major Greek city. When he first arrived there he met a man and his wife, whose names were Aquila and Priscilla. This Jewish couple had come to Corinth from Rome because the governor had ordered all Israelites to leave his city.

We know that Paul was an active, zealous preacher of the Gospel concerning Jesus. But he was a skilled craftsman, also—he was a tentmaker. As he traveled from city to city, preaching the Gospel, he earned a living to cover his expenses by making tents, and sewing canvas together for sails to be used on ships. Goatskins were also used as a principal material for this purpose. When he arrived in Corinth and became acquainted with Aquila and Priscilla, he learned they were tentmakers too. So they lived and worked together for a year-and-a-half, earning enough money to continue in their real vocation—preaching about the promises of God as centered in our Lord Jesus.

For a while, Paul preached only to the Israelites, entering the local synagogues to discuss the Scriptures with religious Jews. Then he began to preach to Gentiles. After his eighteen months' stay in Corinth, there were many who became disciples of Jesus due to his efforts in that city. When he left Corinth to go to Syria, he did not forget his friends, but held them close to his heart. He wrote these two letters to them

giving them good advice, and reminding them of the sure promises from their Heavenly Father which they shared.

In I Corinthians, chapter 13, Paul writes about love, and how important it is that we have love in our hearts for all of God's creation. We should be like Jesus, who loved even those who put him to death. In fact, he died for the very ones who demanded his crucifixion, as well as all the world of mankind.

I Corinthians, chapter 15, tells about the resurrection of Jesus, promising that eventually the power of God will resurrect all who have died.

We are glad Paul wrote these letters to the disciples in Corinth because in them we learn so many important Christian teachings and doctrines.

GALATIANS

The Apostle Paul also wrote this book. It was a letter to the disciples of Jesus who lived in Galatia, which was a province rather than a city. In Galatia there were several groups of disciples, and this letter was meant for all of them. It was sent from one place to another so each group had an opportunity to read it.

In Galatians, chapter 3, Paul writes about the promise to Abraham, where God told him he planned to bless all the people of the world. Paul explains that Jesus, and also the disciples of Jesus, are the ones whom God will use to make his promise to Abraham come true. He calls them the seed of promise: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) The promise, of course, was that it would bless all the nations of the earth!—Genesis 22:18 ■



“A Still More Excellent Way”

“Desire earnestly the greater gifts.

And a still more excellent way show I unto you.”

—I Corinthians 12:31, Revised Standard Version

THE APOSTLE PAUL states in I Corinthians 12:1, “Concerning spiritual gifts, brethren, I would not have you ignorant.” He then names some of the gifts of the Spirit given to the Early Church saying, “To one is given by the Spirit the word of **wisdom**; to another the word of **knowledge**, . . . to another **faith**, . . . to another the gifts of **healing**, . . . to another the working of **miracles**; to another **prophecy**; to another **discerning of spirits**, to another **divers kinds of tongues**; to another the **interpretation** of tongues.”

Thus God bestowed on believers in the Early Church one or more of these miraculous powers known as gifts of the Spirit, or spiritual gifts, which played an important part in the establishment of the Early Church, being a witness both for themselves and to the world of God’s dealings with them.

In the orderly use of these spiritual gifts, as suggested by the Apostle Paul in the 14th chapter of this same epistle, these might indeed be thought of as a way of life; in fact, an ‘excellent way’, in many particulars, and a proof of divine power exercised in the affairs of God’s people.

The Apostle Paul, after showing the superiority of some of the gifts over others—and that the gift of tongues should not be used in the church to any great extent, unless in connection with the interpretation of tongues wherein all might understand and be edified—proceeds to show that the Christian life and way consisted of much more than the exercise of these gifts, excellent as they are. “Yet” says he, “show I unto you a more excellent way.”

And what is this 'more excellent' Christian 'way'? It is, as he outlines in the 13th chapter of I Corinthians, the way of **love**. The apostle then emphasizes the superiority of love, and the way of love, over any of the miraculous powers given for a time, and later to be done away with, after they had served their purpose. And even while the 'spiritual gifts' were exercised, he shows that they were of little value to the possessor unless love was in the heart at the same time. Says he, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." (vs. 1) No one certainly ever claimed to be able to speak with the tongue of an angel, but here, for emphasis, Paul declares that even could such be the case, without love it would be but so much sound.

He proceeds, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." (vs. 2) Here he names the 'spiritual gifts' previously mentioned in the 12th chapter: the gift of prophecy, the gift of wisdom to understand all mysteries, of knowledge beyond one's natural powers, and of faith—not just ordinary faith but the miracle-working gift of faith, and that in excess of anything actually given—mountain-moving faith. If I have all of these, says Paul, "and have not love, I am nothing." Love is superior, therefore, to all these things, and they are valuable only when accompanied by love.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (vs. 3) Is it not good to give to the poor? Do we not honor Christian martyrs? Yes, surely! The poor might profit from being given to, even where the giving might be done to be seen of men. They would benefit, but without love on the part of the giver it would profit the giver nothing in God's sight. Even with such a sacrifice as life itself, if we could think of it as being motivated by other than love, then, too, would it not have been to that extent unprofitable?

As a man of science might take a beam of light and pass it through a crystal prism and break it up into the component

colors of the rainbow, so Paul takes this thing, love, and passes it through the magnificent prism of his inspired intellect and it comes out broken down into its component parts—the beautiful fruits of the Spirit. At least ten ingredients are ascribed to the spectrum of love:

Patience—“Charity [Love] suffereth long.”—vs. 4

Kindness—“And is kind.”

Generosity—“Love envieth not.”

Humility—“Love vaunteth not itself, is not puffed up.”

Courtesy—“Does not behave itself unseemly.”—vs. 5

Unselfishness—“Seeketh not her own.”

Good Temper—“Is not easily provoked.”

Guilelessness—“Thinketh no evil.”

Sincerity—“Rejoiceth not in iniquity.”—vs. 6

Joy—“Rejoiceth in the truth.”

Here, then, are the Christian graces and virtues comprehended and embraced in the one word **love**. Love “beareth . . . believeth, . . . hopeth . . . endureth all things,” and love “never faileth.” What wonderful qualities and graces, then, go to make up this sum of all graces—**love**! Truly “a more excellent way” indeed! An unfailing way, for it is the way of God. Yes! Love and love’s adherents will triumph. The more excellent way of love during this Christian dispensation leads to glory and honor and immortality.

Following this declaration of love’s constancy and triumph—that it never faileth—the apostle reminds the Corinthian brethren of the temporary nature and use of the spiritual gifts of prophecies, tongues, and knowledge. “But whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.”—I Cor. 13:8, **RSV**

The gift of prophecy as it was given to some in the apostle’s time was a miraculous, God-given ability to excel in these respects, beyond the normal capacities of the individual. This miraculous gift of prophecy, then, has been done away, as Paul indicated would be the case. And the same is true concerning the ability to speak with tongues. “Though

there be tongues, they shall cease." (vs. 8) They, the gift of tongues, have ceased to speak.

"Whether there be knowledge it shall pass away." This statement has been difficult for many to understand. What the apostle is saying is not that all knowledge shall pass away, but that the 'word of knowledge', that is, the gift of knowledge by special inspiration which had been possessed by some, would pass away. And so it has.

Later he does show that any of our knowledge is "in part" (vs. 9), and it shall be done away with in the sense that it shall be swallowed up in the fullness of perfect knowledge. But this picture is one of a vast increase of knowledge for the future "when that which is perfect is come" (vs. 10)—a fullness of knowledge, not a doing away with it. Paul further indicates that our knowledge has been expanding from childhood to manhood, and that even yet "we see through a glass, darkly; but then [in the resurrection when born of the Spirit we shall see] face to face." (vs. 12) He continues, "Now I know in part; but then shall I know even as also I am known [by God]."

How beautifully, forcefully, and logically the Apostle Paul led the brethren of his day from any over-emphasis on the spiritual gifts which were to pass away, to an appreciation of a more excellent way—the Christ-like way, the way of love! And is this not in harmony with the teachings of the Master himself, who, when asked as to which was the greatest commandment, answered, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind." And said he, "The second is like unto it: thou shalt love thy neighbor as thyself."—Matt. 22:39

The 'more excellent way' is a way of hope and faith that works by love. "Now abideth faith, and hope, and love, these three, but the greatest of these is love!" ■

TALKING THINGS OVER

Statistical Report

for the year ended September 30, 1993

FOR THE FISCAL year 1993 reported below, the Dawn had an operating loss, before bequests, of \$761,057. Bequests in the amount of \$768,625 adjusted this balance to a total net gain of \$7,568.

Income from contributions and earnings other than bequests was down 70% from the prior year, while expenses showed an increase of 4.7%.

	Receipts	Expenditures
General Fund	\$135,658	
Advertising		\$82,146
Publications	39,795	472,856
Radio & Television	17,027	355,249
Speakers (U.S.A. & Overseas)	5,113	31,364
Audio-Film-VCR Services	5,428	78,891
Overseas	1,383	88,480
Refurbishing at Plant		2,978
Improvements at Dawn Home		11,857
Investment and Interest Income	158,360	
TOTAL Before Bequests	362,764	1,123,821
Loss Before Bequests (\$761,057)		
Bequests Received	768,625	
TOTALS	<u>\$1,131,389</u>	<u>\$1,123,821</u>

During the past year we were able to maintain a continuing high level of activity in the use of various media available for promulgating the Word of truth. Radio, television, printing of books and booklets, distribution of films, audio, video tapes, and direct mail and magazine advertising have all been used. Many classes around the United States, Canada; England, France, Germany, Poland, Italy, Greece, Finland, Romania, Hungary, Russia, Ukraine in Europe; India:

Australia, New Zealand; and Brazil, Chile, Peru, Guyana and Argentina in South America; and Nigeria in Africa, have cooperated and shared with the Dawn in these vital witness activities.

The many responses received daily indicate that our message is indeed giving hope to people in these days of world despair, helping to inspire a renewed interest and credibility in the Bible, where it is found that the future is as bright as the promises of God. Some of these encouraging letters are printed in each issue of the monthly Dawn magazine to serve as an impetus for all to carry on in this work.

The monthly Dawn magazine was first published in 1932 at an annual subscription price of \$1.00. This cost has never been increased, and still remains \$1.00 for twelve issues in this, our sixty-first year of publication. This must be some kind of a record!

The many brethren who have served at the Dawn over the past years, and those of us who are here today, rejoice in sharing with all of you the privileges of telling the glad tidings, especially in these closing days of the Gospel Age, as the mounting evidences of prophetic fulfillment tell us that the fruition of our hope—the kingdom time—is very near.

May the LORD continue to guide and direct us all into his blessed kingdom. And in the meantime let us do with our might what our hands find to do. ■

General Convention Bulletin

THE COLLEGE IS located in St. Joseph, MO, about 30 miles north of the Kansas City airport. If you require transportation from the airport to the college, send us your airline name, flight number, arrival date, and arrival time. We will advise you where to meet the pick-up van.

You may pay in advance or when you arrive at the convention. Of course if your plans change, any advance deposit will be promptly refunded. Please return the registration form whether you intend to stay at the college or not. Detailed information about the convention and a map of the college campus will be sent only to those who return the form:

FOR PRICES, PLEASE REFER TO PAGE 13 OF THE
1994 JANUARY DAWN.

General Convention Registration Form

St. Joseph, Missouri July 16-21, 1994

	Breakf.	Lunch	Dinner	Dorm
Friday, July 15th				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				

OR check here for package: 7 nights, 18 meals

First and last name (and Ecclesia)	Age

Address:

Telephone number [evenings]: area code ()

Are you able to walk up one flight of steps? Two flights?

Your dorm preference [check one]: Old dorm ☐ New Dorm ☐
 Don't care ☐ Staying off-site ☐

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

Your arrival information in Kansas City if you want to be picked up:

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

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

M. Balko, Sr.

Sacramento, CA February 18-20

W. Blicharz

Ft. Meyers, FL February 13
Sacramento, CA 18-20

R. Goodman

Southwest Florida Conv. Feb. 13

R. Gorecki

Sacramento, CA February 18-20

L. Post

Claymont, DE February 13

E. Worfler

Middletown, NY February 20

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. Write: The Dawn, Convention Listing, 199 Railroad Avenue, East Rutherford, NJ 07073.

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

SECOND ANNUAL SOUTHWEST FLORIDA BIBLE STUDENTS CONVENTION, February 13—Cape Coral Masonic Temple, 244 Santa Barbara Blvd. Cape Coral. For information, contact: Phyllis Vrooman, Sec. 2550 Polynesian Loop, Estero 33928.
Phone: (813) 292-4014

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

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

FRESNO PRE-MEMORIAL CONVENTION, March 4-7—ECCO Conference Center, Oakhurst, CA. Deadline for reservations is

February 18. For information and reservations, contact Mrs. Virginia Wilson, 2103 N. Price St., #112, Fresno, CA 93703.
Phone: (209) 255-2241

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

ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 11-13—For information and reservations, contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119.
Phone: (505) 877-2866

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

GROTON-NEW LONDON PRE-MEMORIAL CONVENTION, March 13—Groton Municipal Building, 295 Meridian St., Groton, CT. For information contact Mark Grillo, 70 Pautipaug Hill Road, Sprague,

CT 06330.
Phone: (203) 822-6085

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

NEW YORK CONVENTION, April 10—Ramada Inn, Two Bridges Road & Route 80 (Exit 52), Fairfield, NJ. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956. **Please call Leo Post by April 1st** if you plan to eat lunch with us, because an exact count must be given to the Ramada Inn.
Phone: (914) 634-5876

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—Western Missouri State College, St. Joseph, MO. Additional information will be available in forthcoming issues of The Dawn magazine. **See pages 61 and 62 of this issue** for Reservation Information and Form.

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



HITHERTO SHALT thou come, but no further: and here shall thy proud waves be stayed!

—Job 38:11