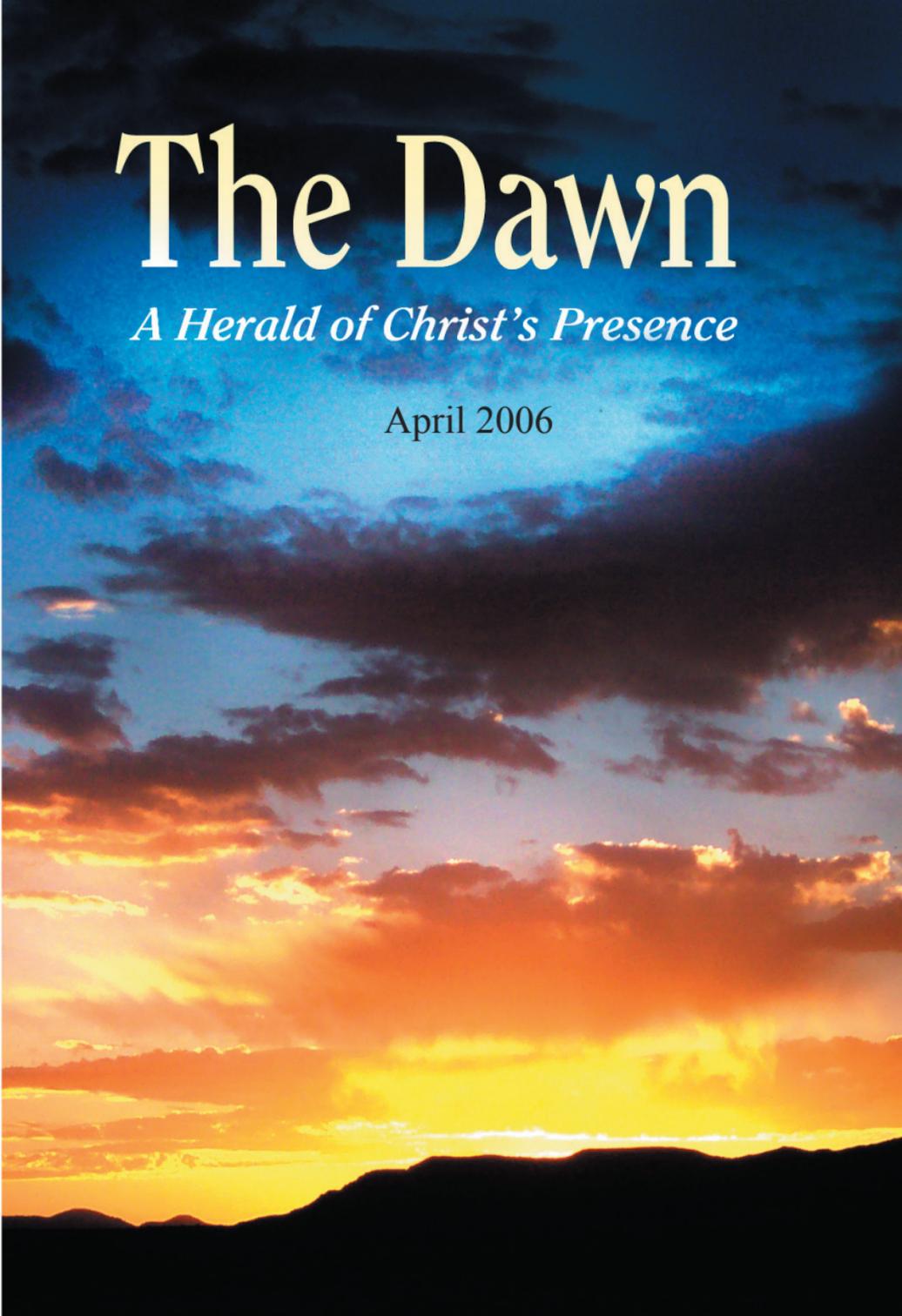


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Easter

Its Pagan Origins and True Meaning

“When he [Herod] had apprehended him [Peter], he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.”
—Acts 12:4

THE SEASON OF THE YEAR

during which these events took place was springtime. Peter’s apprehension and imprisonment by King Herod coincided with the established Jewish festival of Passover. Herod, in recognition of Jewish religious custom, would wait until the celebration was over before he acted further upon Peter’s fate. The scriptural reference to the ‘four quaternions of soldiers’ whose responsibility was to guard Peter, points to the manner in which the Roman military watch system and confinement was carried out. The nocturnal hours were customarily divided into four periods of watches—evening: 6:00 P.M.-9:00 P.M.; midnight: 9:00 P.M.-12:00 P.M.; cockcrowing: 12:00 P.M.-3:00 A.M.; and morning: 3:00 A.M.-6:00 A.M. (Mark 13:35) Each watch committed four soldiers to stand guard over the prisoner, and as indicated in the scriptural context (Acts 12:3-11), the record states that Peter was chained to one soldier on one side of him, and another

one on the opposite side, while the remaining two men stood guard at the doorway. Peter's subsequent and miraculous deliverance from this imposing scene is astounding in its detail, and is powerful evidence of God's mighty power exercised in the life of Peter, one of the twelve apostles. Furthermore, this drama all took place during the festive Jewish time of Passover.

A MISTRANSLATION

The occurrence of the term 'Easter,' as used in this only instance where the word is found in our common English Bible, is a mistranslation of the Greek word *Pascha*. The word *Pascha* should properly have been translated 'Passover' [*Strong's Bible Concordance*, New Testament word #3957, *Pascha*—the festival of Passover]. It has been correctly translated Passover in most modern translations of the Bible. The corresponding word in the Hebrew Old Testament is *Strong's* #6453, *Pecach*—also defined as Passover.

EASTER SUNDAY

Easter Sunday is one of the most sacred of all Christian holidays, and is celebrated throughout many parts of the world. It is a long-established and principal religious observance within Christian churches that have generally adopted Easter Sunday as the resurrection day, and the proper time to celebrate the raising of Jesus Christ from the grave. This was established by early church leaders as having taken place on a Sunday, the third day after Jesus was crucified, which they regarded as having occurred on the previous Friday, which was termed 'Good Friday.' Having thus authenticated

Sunday as the day this event should be celebrated, Christian influences further led to the change in the observance of the Sabbath. Sunday became the adopted Sabbath Day instead of Saturday, which had previously been observed according to the scriptural record.

EVOLUTION OF PAGAN TRADITIONS

The celebration of Easter brings together many various ancient traditions and associations between those of Christian faith and the otherwise unrelated origins in pagan religions. The festival is essentially a convergence of several very old pagan and Christian customs, as well as some from Hebrew origin. Easter takes its name from Ishtar, the Babylonian and Assyrian goddess of love and fertility. The Phoenicians also knew her as Astarte, a sister and consort of Baal, a god worshipped in many parts of the eastern world. Some of the ancient Hebrews also worshipped Baal.

These ancient traditions gradually spread throughout Europe, and 'Eostre' [with variations in spelling] became the Anglo-Saxon goddess of spring, emphasizing fertility and the rising sun. The month of April was dedicated to her, and the Old English word for Easter was 'Eastre' which refers to Eostre. The festival of Eostre was celebrated at the vernal equinox, when day and night receive an equal share of light and darkness.

During the early Middle Ages, Christian missionaries seeking to convert the barbaric tribes of northern Europe realized that the time of Jesus' death and resurrection also coincided with the Teutonic springtime celebrations. The Teutonic goddess of

fertility was known as ‘Ostare,’ whose name was derived from the ancient word for spring. As the days of approaching spring grew longer, celebrations that coincided with the spring equinox emphasized the end of winter and a rebirth of nature. It was seen as the triumph of life over death. The Christian missionaries taught that it also pointed to the resurrection of Jesus.

EASTER EGGS

Colored eggs have been used since ancient times as a symbol of Easter, and are associated with the arrival of spring. Eggs symbolize birth, fertility, and a new life in many cultures. Eggs were used by the ancient Egyptians and Persians who colored them and gave them as gifts during their spring-time festivals.

Later, during the Middle Ages, Europeans collected eggs of different colors that were taken from the nests of various birds, and used as charms to avert evil and to otherwise bring good fortune. This originally involved searching through the woods for the eggs, and this custom gradually evolved into the Easter egg hunt. The painting of eggs eventually became more popular and in time replaced the search for wild bird eggs. These colorful eggs were later hidden and children as well as others would search for them. Eggs were painted in bright colors to resemble the sun, the arrival of spring and fertility. Easter baskets, in which the eggs were collected, were intended to resemble bird’s nests.

One of the most elaborate Easter egg traditions appears to have originated in eastern Europe. Long ago Polish and Ukrainian people celebrated the

arrival of spring, and the resurrection day, by decorating their eggs with many traditional symbols for Easter, many of them with religious representations. This custom was called 'Pysanky' [meaning to write or design], when eggs were meticulously painted with elaborate decorations featuring countless and intricate designs. They were created by carefully applying wax in various patterns to an egg. The egg was then dyed, wax would be reapplied to preserve the color, and the egg was boiled which resulted in a variety of multicolored, striped, or patterned eggs. Popular decorations may be found in many different regions of Poland and Ukraine with geometric patterns, or floral designs, that are specific to the particular community. This custom is still popular in these eastern regions of Europe.

THE EASTER BUNNY

Rabbits [hares] have also served as fertility symbols in some ancient cultures.

Legends from ancient Egypt connected the rabbit with the moon because of their nocturnal feeding habits. This association with the moon is also thought to have originated with those who watched the cycles of the moon to determine the precise date of the approaching change of season, and the accompanying celebration. This event took place on the first Sunday after the first full moon following the spring equinox.

It appears that hares have been used as symbols for a very long time. The first documented use of their being used for the Easter festival took place in Germany during the 1500's. This custom later evolved into edible Easter bunnies that were especially

prepared with pastry and sugar. These traditions apparently made their way to America during the 1700's by the Pennsylvania Dutch who had immigrated from Germany. During the years following the American Civil War, handcrafted chocolate Easter eggs and rabbits became increasingly popular.

THE EASTER PARADE

One of the most colorful Easter Sunday parades in the United States dates back to the mid 1800's when New York City hosted the grand event. At that time, many wealthy people who were a part of the social elite class would attend Easter services at one of the fashionable Fifth Avenue churches, such as St. Patrick's Cathedral. Afterward, they would parade down the famous avenue in their elaborate carriages to provide onlookers, as well as each other, an opportunity to view the newest Easter bonnets and other stylish clothing. Spectators would crowd along the curbs to see the latest trends in fashion. The celebration became a combination of religious services honoring the resurrection day of our Lord Jesus, as well as to view firsthand the wardrobes of the very wealthy.

Come rain or shine, the parade has been a popular event throughout the years ever since. In 1948, the songwriter Irving Berlin memorialized New York's Easter celebration in the musical "The Easter Parade," which featured the hit song that became popular worldwide. While there is still an element of style in the present scene, the modern version of the Easter parade tends to be even more spectacular. The parade may now include live birds nesting in bonnets of real flowers.

EASTER SEALS

The Easter Seal organization was originally set up with the plan to help individuals with disabilities and special needs, and their families, to address these difficult challenges and to achieve certain goals to better their lives. In 1907, an Ohio businessman lost his son in a streetcar accident because of inadequate available services. As a result, the man sold his business and began a fundraising campaign to build a hospital in his hometown. Later, his work was expanded to provide exclusive services for crippled children. The concept of the 'Easter Seal' came about in 1934. Seal campaigns were established to raise money to improve and expand their various services. To show their support for the organization, donors placed these Easter Seals on envelopes and letters. In 1952, the lily, a symbol of spring, was officially incorporated as the Easter Seal logo for its association with resurrection and new life, and it has appeared on the seals ever since.

HEBREW CUSTOMS

In our featured text (Acts 12:4), concerning Peter's imprisonment at the time of Passover (mistranslated Easter), our attention is drawn to the relationship between the Easter festival with that of the Hebrew Passover. Passover also coincides with certain pagan traditions as well as Christian celebrations. It is the oldest and most revered festival in Judaism. It is observed during the spring month Nisan, which became the first month of the Jewish religious new year, and is observed according to specific lunar calculation.—Exod.12:2

The Jewish Passover, under the administration of Moses, commemorated the nation of Israel's ultimate deliverance from centuries of Egyptian bondage, and the passing over of the firstborn of the children of Israel is of great importance. It took place as a result of the final plague which was brought upon Egypt. The plague forced Pharaoh to release the Israelites from a life of compulsory servitude. The Passover is celebrated on an annual basis in accordance with the instructions that were given by God to Moses: "The LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover." (Num. 9:1-4) Our Lord Jesus became the antitypical Passover Lamb (John 1:29) when he gave his life as a sacrifice for the sins of the world, during the time of the Jewish Passover.

CHRISTIAN TRADITIONS

Various traditions regarding pagan spring festivals and Jewish law converged with Christian beliefs early in the present Gospel Age. The Easter festival was well-established and accepted by Christians by the second century after Jesus' death. However, there had been considerable debate between the Eastern and Western divisions of the Church over the exact date the event should be celebrated.

The Eastern Church preferred to not hold it as an annual Sunday event, but rather to observe it on whatever day Nisan 14 fell. These early Christians wanted to observe Passover according to the Hebrew Scriptures. The Western Church, on the other hand, wanted to establish Easter Sunday as the annual resurrection day regardless of the date established in Exodus, chapter 12.

To solve the problem, Emperor Constantine called the Council of Nicea in A.D. 325. The question of the Easter date was one of the main issues of concern. After lengthy dispute, the council was unanimous in its decision that Easter should always fall on the Sunday following the first full moon after the vernal equinox. After further discussion, it was decided that March 21st was to be the date for the spring equinox. This dating process has been the general guideline for most of Christendom ever since.

IN REMEMBRANCE OF ME

Students of the Bible stand free from many of the long-standing traditions that have been passed down to us from the past. Their faith is based on the meaning and partaking of the symbolic emblems which represent our Lord Jesus' sacrificial death. In accordance with the command given to his disciples that night in the upper room to remember his death, his instructions were "This do in remembrance of me." (Luke 22:19) Every consecrated child of God joyfully accepts this privilege in partaking of the bread which represents Jesus' flesh which was broken for us, and the drinking of the cup representing his shed blood. This is the true meaning and purpose of observing this most important

occasion each year on the 14th day of the first month Nisan.

CHURCH OF THE FIRSTBORN

In his letter to the Hebrew brethren, the Apostle Paul speaks of the “church of the firstborn” whose names are “written in heaven.” (Heb. 12:23) Elsewhere, he explains that they are walking with our Lord in “newness of life.” (Rom. 6:4) They also remember his death, and they solemnly renew their consecrations to God annually by partaking of the meaningful symbols, bread and wine.

To fulfill the type that is recorded in the twelfth chapter of Exodus, the blood of each lamb that was slain in Egypt that night was sprinkled on the doorposts and lintels of the houses of Israel. Each Jewish household thus figuratively becomes the household of faith, and each slain lamb represented the anti-typical Lamb of God. The firstborn in each family illustrates the Christ, head and body, the ‘church of the firstborn.’ In the typical picture, the “bitter herbs” and “unleavened bread” that were eaten with the lamb (Exod. 12:8) illustrate the trials and afflictions that will be experienced by the Lord’s people during the present Gospel Age, and foreshadows our participation with our Lord Jesus, and his sacrifice. (I Cor. 10:16,17) Those who are faithful to their High Calling will be privileged to share in the deliverance of the poor groaning creation during Christ’s future kingdom, as proclaimed by the Apostle Paul.—Rom. 8:22,23

CHRIST OUR PASSOVER

The apostle directs our attention to the significance of the Passover type, and our need to purge

out all unrighteousness and sin, which is pictured by leaven. In his first letter to the brethren at Corinth, he says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7,8

The slaying of the sacrificial lamb by the Jews, on the 14th day of the first month of the Jewish new year, was the exact time many centuries later when our Lord Jesus, as the antitypical Passover Lamb, died for the sins of the whole world of mankind. All those who presently recognize Jesus as the true Passover Lamb, and have accepted the merit of his shed blood on their behalf, may appropriate the merit of that blood by sprinkling their hearts from a consciousness of evil. Because of their faith in the blood of Jesus, they are privileged to enjoy a new relationship and standing before God.

THE LAMB OF GOD

When John saw Jesus coming toward him, he proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29) Later, the Apostle Peter, when comparing earthly riches with the true value of our redemption (I Pet. 1:18), speaks of the exceeding worth of Jesus' blood of sacrifice, not according to the traditions of old, "But with the precious blood of Christ, as of a lamb without blemish and without spot."—vs. 19

God's wonderful plan of reconciliation for the sins of the whole world will become manifest to all

during the Millennial kingdom soon to be established. Thus does the meaning of 'Christ our Passover' take on deeper significance when we look forward to the time when the entire human family will praise God for the gift of his beloved Son, the 'Lamb of God' that will take away the sins of the world. ■

2006 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Tuesday, April 11, 2006.

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Living with Tragedy

Key Verse: *“The LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”*
—Job 1:7

Selected Scripture:
Job 1-3

tragedy should it come to us? These lessons from Job imply that the desire to end pain is a basic human reaction, yet death is not really the answer.

God gave Satan permission to do anything to all of Job's riches, but he was not to touch him physically—“The LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.” (Job 1:12) Job was deeply grieved when he received his first of four trials; but, upon realizing he came into the world with nothing and will leave with nothing, he remained faithful. Despite the urgings of Job's wife to curse God and die, Job does not sin because of anything she says.

JOB WAS AN UPRIGHT MAN

who stood high in the esteem of his fellow men. We find Satan accusing Job before God, insisting that this rich man's loyalty to God was based wholly upon his self-interest, that if his blessings were taken away he would curse God.

When tragedy occurs, some people conclude that it would be better to die than to live. God allowed Satan to take Job's health and riches but not his life. We ask, what can help us survive

Satan was permitted an opportunity to try to prove his accusation by bringing calamity upon Job, whose flocks and herds were destroyed and his children killed. First, he was stricken with a loathsome disease, and then his wife, thinking that God had withdrawn his favor from her husband, turned against him. In spite of all these misfortunes, Job maintained his integrity before God. He proved that it is possible to serve God without receiving material reward in spite of great loss and severe pain.

When Satan's accusations proved false, three 'friends' of Job visited him. "When Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him." (chap. 2:11) Finally a fourth appeared—Elihu. These first three are sometimes referred to as 'Job's comforters,' although they aided little in consoling him. Instead, they endeavored to prove to him that his suffering was evidence that he had committed some gross sin for which he was being punished. Job argued with his comforters, but neither he nor his friends concluded as to why so much evil had befallen him.

Finally, God silenced Job out of a storm and set the facts before him. He made him realize that while he was able to refute the charges of his comforters, he actually was a sinner and stood in need of Divine wisdom. Elihu said, "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker."—Job 36:2,3

The lesson learned, Job was restored to health and again became a rich man. God also gave him another family, and in the end he was far better off in every way than he was before Satan was allowed to test him. ■

When All Seems Hopeless

Key Verse: “*If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.*”
—Job 14:14

Selected Scripture:
Job 14; 32:1-8;
34:10-15; 37:14-24

continues. “O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!”—vs.13

One day when Satan and the sons of God presented themselves before God, the Adversary responded to God’s questioning concerning his travel, and said he had been roaming in all the earth. “The Lord said to Satan, Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.”—Job.1:8, *New American Standard Version*

Satan remarked, you protect not only him, but his entire family and all his property. You make him successful in all

OFTEN TIMES WHEN CALAM-ities happen, it can seem that things will never get better. These texts from Job teach that even when we feel hopeless, we can count on God to be good, just, and all-powerful.

Job said, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” (Job 14:1,2) Having a hope in a resurrection from the dead, he says, “O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!”—vs.13

that he does; but, if you take away what he owns, he will curse you to your face. The LORD replied, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." (vs. 12) Then Satan left God's presence.

Job's three friends—Eliphaz, Bildad, and Zophar—heard of the evil that had come upon him, and they came together to comfort him. But his friends assumed, since sin brings suffering, that Job was guilty of sinning, and his friends unfairly convicted him. In despair, he said 'If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.' In these words of our Key Verse, Job raised the question of whether there was hope of a future life after death. This was evidently a rhetorical question, as he had previously given clear indication of his resurrection hope. (Job 14:13) He also states in the Key Verse that he was waiting in faith until his resurrection change from death to life would take place.

Another man named Elihu rebuked Job along with his three friends. Elihu became angry with Job for refusing to acknowledge his sin. He rebuked the others for not giving adequate rebuttals to Job's answers. Then Job is asked a series of questions, "Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" (Job 37:14-16) Job is asked his answers to these and other questions, and is humbled regarding God's wisdom.

Afterward the LORD restored Job's fortune to him by giving him twice as much as he had before. God blesses Job with seven more sons and three more daughters and 140 more years of life. These special blessings to Job, after he had learned the needed lessons from his experiences, are but a foretaste of the blessings to come to all mankind in Christ's kingdom after having learned the valuable lessons of this present life of sin, suffering and death. ■

From Death to Life

Key Verse: *“He saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”*
—Mark 16:6

Selected Scripture:
*Job 38:1-4,16,17;
42:1-6; Mark 16*

“The LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? . . . Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?”—Job 38:1,2,16,17

“Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.”—Job 42:1-5

The lesson in Chapter 16 of Mark’s Gospel opens our eyes and ears to an understanding of the ‘gates of death’

PEOPLE WANT TO BELIEVE

that they will live again after physical death occurs. What hope of a new life can we obtain through the resurrection of Jesus Christ? In this lesson, the Job and Mark texts point to God as the one who is powerful enough to overcome even death itself.

“The LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? . . . Hast thou entered into the

Millions have heard about God, but when the lessons are learned from the experience with evil, they will 'see' him. After Jesus' death, Joseph of Arimathea had the body taken down from the cross, put in a tomb, and a big stone rolled against the entrance to the tomb. Mary Magdalene, and Mary the mother of Joseph, were watching and saw where the body was placed.

The Sabbath was past, as it was early Sunday morning on the eighth day. The women arrived to anoint Jesus with sweet spices, and surprisingly found the huge stone had already been rolled away. "Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."—Mark 16:5-8

Jesus had previously arranged to meet with his disciples in Galilee. "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. 28:16-18) Jesus had been dead, but now was alive to carry on further the wondrous works and plan of God concerning the reconciliation of the sin-sick and dying human family. This truly was the purpose for which Jesus had come to earth, to die as a corresponding price for Adam and, hence, his posterity, and then to be made alive as the "firstfruits" of the resurrection which would come eventually to all the families of the earth.—I Cor. 15:20,23 ■

Where Is Peace Found?

Key Verse: *“The same day at evening, being the first day of the week, when the doors were shut where for the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”*
—John 20:19

Selected Scripture:
Ecclesiastes 1:1-11;
John 20:19-23

of worrying about material things, he recognizes that God has given him what he has and enjoys it with contentment.—Eccles. 5:10-20

The Scriptures affirm that we find meaning and peace in life when we receive the Spirit of Christ Jesus. “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (chap. 12:7) Every part of man, both his body and his breath, at death returns to its original condition. This leaves each

GENERATIONS COME AND generations go, while the earth endures forever. The sun rises and the sun goes down; back it returns to its place and rises there again. People are searching for a purpose in life that brings them peace. How can we find the meaning and peace in life for which we search? It is our human nature to seek meaning and peace, but Solomon—the writer of Ecclesiastes—implies we might not find it in our lifetime. He says riches do not bring contentment or comfort of mind. They can pass away leaving a man without anything, just as he came into the world. Adopting the right attitude and instead

one who has died exactly as before he was born, except that he is remembered by God and will be restored to life in the resurrection. Therefore, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—chap. 9:10

In John’s Gospel, we find recorded the gathering together of Jesus’ disciples after his death. “After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”—John 20:26-31

In the above words, and those of our Key Verse, we notice the words of Jesus, ‘Peace be unto you.’ Jesus realized his disciples were no doubt confused as to the events of recent days. It was therefore necessary that they first find peace of mind and spirit before attempting to understand the details of why these things had occurred. Such peace could only be realized in a renewal of their faith in Jesus as their master.

Solomon concludes his writings of Ecclesiastes with an admonition that is as true and relative in our day as it was during his time. He says, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—Eccles. 12:13,14 ■

Everything Has a Season

Key Verse: *“To every thing there is a season, and a time to every purpose under the heaven.”*
—*Ecclesiastes 3:1*

Selected Scripture:
Ecclesiastes 3

DURING THE TIME OF HIS reign over Israel, Solomon became very rich, and he surrounded himself with much glory and pomp. God had blessed him with great wisdom, yet he was often most unwise in his personal life. He wrote much in the book of Ecclesiastes. During his latter years Solomon realized the folly of his ways, so he sought to admonish others to not follow his foolish example. The book is a reminder that despite riches, pleasure, honor and glory, life is vain without God.

In addition to this wise counsel, the book also furnishes valuable information concerning the nature of man and the condition of death. The Scriptures record that God declared to father Adam that he would be punished with death if he disobeyed him, and partook of the forbidden fruit. But Satan said, “Ye shall not surely die.” (Gen. 3:4) This was the origin of the death penalty upon the human family, and the theory that there is no death.

Earthly pursuits are no doubt lawful in their proper time and order, but unprofitable when they are out of time and place. People want to believe that there is a time for everything that occurs in life. But how does God’s time schedule relate to our lives? Solomon said, “To every

thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace.”—Eccles. 3:1-8

Continuing, Solomon further said, “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” (vss. 3:14,15) Again he writes, “I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.”—vs.17

Death is the common enemy of all flesh. Solomon explains, “That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”—vss. 19-21

Man has ‘no preeminence’ over the animal creation. Solomon has wisely addressed the fact that there is a season for all things, including the destiny of all mankind who share the ultimate condition of death. Our Lord Jesus paid the price for sin, and will give all mankind an opportunity to receive life again during his glorious kingdom. ■

The Manner of Our Lord's Second Advent

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

—II Peter 1:19

WHEN JESUS WAS ASKED

when he would return to set up his kingdom, he told his disciples to watch for signs that were to be given to indicate when that time would occur. These signs that were to accompany his Second Advent would be the only means by which his people would be able to discern this most important event. Therefore, Jesus admonishes us to be alert to the events taking place around us in the world, as well as those things occurring within the church.

This is why our Lord instructed his disciples to watch. “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the

Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”—Mark 13:32-37

We are to do this with the view of determining whether or not these events are the ones foretold by Jesus, the apostles, and the prophets that would be evidence that our Lord had returned in preparation for the establishment of his kingdom. The Apostle Peter expresses the thought well when he wrote, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”—II Pet. 1:19

It is important, then, to understand the manner of our Lord’s return if the signs which he outlined to his disciples are to have vital meaning to us. If some of the traditions of the past are to be considered there would be no need to watch for his return. The theories of men have devised that this wonderful event would be accompanied by great evidences of supernatural light from the sky, and with trumpets blasting forth. If this were true there would be no need to watch—for those who were not watching would be aware of the fact as soon as those supernatural events took place.

WHAT DO WE WATCH?

This, then, raises the question as to what Jesus meant by watching. What are the Lord's people to watch for? Obviously, they are not to watch the sky. Human vision is limited. If Jesus were to come in the literal manner suggested by the traditions of the past; and if his faithful saints in various parts of the earth were all watching the sky to see him come, the vast majority of them would, of necessity, be sorely disappointed. Only those within a radius of a few square miles at the most would be able to see; while those outside of this small circle—in other parts of the country and the world—would be denied this ecstasy of joy. This is certainly not what Jesus meant!

AN ILLUSTRATION

After telling his disciples that he did not then know the time of his return, that only his Heavenly Father knew, Jesus added, "As the days of Noe were, so shall also the coming [Greek, *parousia*, meaning 'presence'] of the Son of man be. For as in the days [of Noe] that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming [presence] of the Son of man be."—Matt 24:37-39

The point of this illustration is that the people in general, in Noah's day, did not know the significance of the time in which they were living; did not know until the calamity of the Flood was upon them. Noah knew, however, and his family knew, for they believed what God had told them.

Luke's quotation of this statement by Jesus makes the point even more clear, "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17:26) This reveals clearly that Jesus was not speaking of the time of his arrival, but of his presence. As Noah was present in the 'days of Noe,' so Jesus is present in the 'days of the Son of man.' This, we submit, is a self-evident fact.

This being the case, it brings to light another important truth concerning the Lord's return, which is, that after he comes there would be a time when his own people would know about it and understand its significance, while the vast majority of mankind, just as in the days of Noah, would 'know not.'

AS THE SUN

The manner of Jesus' return and Second Presence is further made plain by him in another illustration. We quote, "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*, 'presence'] of the Son of man be."—Matt. 24:26,27

Here we have a number of important points brought to our attention. First, Jesus removed, in the mind of the student of prophecy, the idea that he was to return as a man who could be hidden away in a desert, or in some secret chamber. He wanted his disciples to know that they were not to watch by searching for him as they might look for someone who was lost in the desert, or smuggled away by enemies to some 'secret chambers.'

Since he was not to return as a man to be seen by the natural eye, his presence would be discovered in other ways. To help us grasp this, Jesus gave another illustration. ‘As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [presence] of the Son of man be.’ Here, again, the word *parousia* is used, which means ‘presence’ rather than ‘coming.’ Jesus is illustrating the effect of his presence, not the suddenness of his coming, as some have misunderstood this illustration to teach.

The Greek word translated ‘lightning’ in this text is *astrape*. Its use in the New Testament is very interesting and revealing. It is translated ‘lightnings’ in Revelation. In each of these instances lightnings are used to symbolize the diffusion of knowledge.

“The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”—Rev. 11:19. See also Rev. 4:5; 8:5; and 16:18

In Luke 11:35,36, this same Greek word is translated “bright shining.” The passage reads, “Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” Here the ‘bright shining’ of a candle is compared with the knowledge of God, the ‘light’ that fills the hearts of the Lord’s people.

When Jesus described his Second Presence, he said it would be as a light, a bright shining [Greek—*Strong’s* #796, *astrape*] that would come out of the

east and shine even unto the west. It is only the light of the sun that fits this description. The lesson then, which Jesus conveys by this illustration, is that his return and Second Presence will result in a worldwide dissemination of knowledge, symbolized by light, a light that would eventually dispel all superstition, all satanic darkness, and cause the knowledge of the glory of God to fill the earth “as the waters cover the sea.”—Isa. 11:9

In this lesson, Jesus did not use the Greek word for the sun. As the sun rises, there is a brief period of semidarkness, but within minutes after the sun appears above the horizon there is broad daylight; but the enlightenment which comes to the world as a result of the Second Presence of Christ will be more gradually diffused. This light will be as the sun in the sense that the whole world will be enlightened by it, even as the sun shines from east to west; but the work of enlightenment will be gradual, requiring the entire period of Christ’s presence and kingdom reign to accomplish it fully.

We have a prophecy of Christ’s presence, which further reveals this thought. “It shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.” (Zech. 14:6,7) This is fully in keeping with Jesus’ illustration of the effect of his Second Presence. He is that “true Light” which eventually will enlighten “every man that cometh into the world” (John 1:9), but it will require the entire period of his presence and kingdom to accomplish. Thus it will not be accomplished until the close of that day, and the beginning of

the ages of eternity to follow. Then it will be entirely light for the whole world of mankind.

“IN LIKE MANNER”

At the time of Jesus' ascension, when he returned to the heavenly courts, his disciples were somewhat bewildered by what had happened, and an angel appeared to them and said, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11) Surely this emphasizes the fact of Jesus' personal return—“This same Jesus . . . shall so come in like manner as ye have seen him go.’

During his ministry in the flesh, Jesus said, “Before Abraham was, I am” (John 8:58), meaning that he existed long before Abraham did. As a matter of fact, Jesus, the *Logos*, was the “beginning of the creation of God.” (Rev. 3:14) But when he was “made flesh” he continued to be the same personality, the same being. (John 1:14) So when he gave his flesh for the life of the world, and in the resurrection was exalted to the Divine nature, he continued to be the same Jesus, even though exalted to the highest of all planes of life in God's great universe. As promised, this same Jesus was to return, and be present to serve humanity, to uplift and bless the fallen race with health and life.

The angel promised that Jesus would ‘so come in like manner’ as the disciples had seen him go. And what was that manner? It was quiet and unobserved by the world; the only ones knowing about it being the disciples to whom he had miraculously appeared for the last time. Nor did these actually

see Jesus ascend into heaven, for a cloud received him out of their sight. (Acts 1:9) We have already seen that only the faithful disciples of Jesus were to 'see' him when again he would be present.

For forty days after his resurrection, Jesus was with his disciples, but most of this time he was invisible to them. They were convinced of his resurrection, and of his presence, by "signs," some of which were his appearances in various bodies of flesh. (John 20:30) Now the angel had promised that this same Jesus was to return, and doubtless they realized that when he did return, only those who were watching for the signs would be aware of the great event.

"EVERY EYE"

Revelation 1:7 is another prophecy descriptive of the manner of Christ's return, and of those who will be affected by it. We quote, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This text has been misused in an attempt to prove the erroneous theory that Jesus will return as a man and be suspended in the sky until every individual throughout the whole earth has an opportunity to see him. But this interpretation of the prophecy is quite out of harmony with the Bible's use of language.

Let us note how the Bible uses the function of the eye to symbolize discernment. After Job's long experience of calamity and trial, he said in prayer to his God. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) All will concede that Job did not literally see God, for no man can see him and live.—Exod. 33:20

Jesus said to his disciples, "Blessed are your eyes, for they see." (Matt. 13:16) Here, again, the function of the eye is used to symbolize discernment. Still another, and very revealing example of this, is found in the prophecy of Isaiah. This prophecy refers to the Kingdom Age—the time during which 'every eye' will eventually "see" Jesus. It reads, "The LORD hath made bear his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

Turning again to the prophecy of Revelation 1:7, we note its statement that Jesus 'cometh with clouds.' These are storm clouds of trouble upon mankind, and it will be these very clouds, together with events following the tribulation which they symbolize, that will reveal to the world the fact that Christ has returned and has taken up his "great power" to reign.—Rev. 11:17,18

That "all the tribes of the earth" (Matt. 24:30) wail, or mourn, because of Christ's return, does not imply that the human race is destroyed. This mourning will be but temporary, and incidental to the overthrow of Satan's world, preparatory to the establishment of Christ's kingdom. With the King present, the kingdom established, and the saints reigning with our glorified Lord, the mourning of the people will be turned to joy. Just as the faithful followers of the Master rejoice as they see the early signs which betoken his return, so mankind, when the progress of events reveal his presence to them, will also rejoice, even though the circumstances through which they see him will, at first, be distressing.

It will be then that both the church and the world will realize that the loving God of heaven has, throughout the ages, been working out his plan for the blessing of his earthly creatures. The long and patient waiting of God's faithful servants for the fulfillment of his promise will be at an end. They will then know that every detail of the Divine plan has been accomplished exactly as God designed, and exactly in his due time.

Then the "perfect day" will have arrived, and the "shining light" of Divine Truth, which has illuminated the "just" ones throughout the time when "darkness" has covered the earth, and "gross darkness the people," sufficiently to guide them in their service and assure them of God's love, will have scattered all the darkness. (Prov. 4:18; Isa. 60:2) Then, not only will those who have served God in the past without a full knowledge of his purposes, know him and understand his ways as they pertain to mankind, but all mankind will have an opportunity to know him; for the knowledge of the LORD will then fill the earth. (Isa. 11:9; Hab. 2:14) May we continue to look and pray for that 'perfect day.' ■

OBITUARIES

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

- Sister Livina Ekeh, Agwa, Nigeria—December 23. Age, 36
- Sister Ann Newby, Ferrum, VA—February 7. Age, 93
- Sister Grace Hamlin, Portland, OR—February 22. Age, 95
- Brother G. J. Luke, Bangalore, India—February 24. Age, 86
- Brother Frank Shallieu, Portland, OR—March 4. Age, 88
- Brother Oscar Caudill, Roseburg, OR—March 6. Age, 90

The Memorial Emblems

GOD'S TRULY CONSECRATED people will soon join together to partake of the Memorial supper that Jesus instituted nearly two thousand years ago. With great joy we echo the words that the Apostle Paul wrote, as recorded in I Corinthians 11:23-26, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

As we participate in this Memorial feast we will be partaking of two symbolic emblems: the unleavened bread and the cup, or fruit of the vine. In order to appreciate the meaning of this Memorial observance, we must know the symbolic significance of these two emblems. We will examine them each from

two standpoints: first, the meaning of the emblems themselves; and second, the meaning attached to our partaking of them.

THE BREAD—JESUS' BROKEN BODY

When Jesus instituted the symbol of the bread, he told his disciples three things. First, he told them the bread represented his broken body; second, he told them to eat of it; and third, that they were to do this in remembrance of him. What did he mean when he said that the bread represented his broken body? Jesus' body was representative of his perfect human life—a corresponding price—which was to be laid down in sacrifice to redeem Adam and his posterity. As the typical Passover involved the 'breaking,' or slaying, of an unblemished lamb, so Jesus is also spoken of as a "lamb without blemish and without spot." (I Pet. 1:19) He is the "Lamb of God, which taketh away the sin of the world." (John 1:29) John the Revelator says that Jesus was the "Lamb slain from the foundation of the world."—Rev. 13:8

We partake of Jesus' broken body by accepting him as our Redeemer. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) It is only because of that broken body that we have a relationship with God. A living Jesus in the flesh, even though perfect, could accomplish nothing as far as our redemption is concerned. He had to die as a human being. His body had to be broken in death.

The psalmist stated prophetically concerning Jesus, "He keepeth all his bones: not one of them

is broken.” (Ps. 34:20) To this, the Gospel of John says in fulfillment, “That the scripture should be fulfilled, A bone of him shall not be broken.” (John 19:36) We are not to understand from this that the Scriptures are out of harmony when they speak on the one hand of Jesus’ bones not being broken, while yet Jesus himself stated that the emblem of the bread represented ‘my body, which is broken for you.’ Jesus here spoke figuratively of his death, in which his body, or humanity, would be voluntarily broken, or cut off, in order to fully take Adam’s place as the ransom price. It is in this sense, then, that Jesus’ body had to be broken in death, but not as a result of any disease, weakness, or imperfection—or literal broken bones—that had come upon him. None of these fleshly causes of death applied in the case of Jesus. As he said, “I lay down my life.”—John 10:17

Not only was Jesus’ body broken in his death on the cross, but it was also broken, during the entire three and a half years of his earthly ministry, from the standpoint that he continuously poured out his life for our benefit through his words, actions, preaching, conduct, example, and character. These things have become life-sustaining food to us, the keys to our growth and development as New Creatures. This is why Jesus used the symbol of bread to describe his body. These things that emanated from his body continuously throughout his earthly ministry were, as Jesus described, the “living bread.” In John, chapter 6, Jesus explained this aspect of eating his body. We read, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that

I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.”—vss. 51-55

Jesus was not speaking of eating his literal flesh or literally drinking his blood. These were merely symbols. Just as one would expect to receive life-giving nourishment from eating bread, so would one benefit from all the examples provided from the life of Jesus. We are to ‘eat’ of him by speaking as he did, acting as he acted, thinking as he thought. This is what Jesus meant when he stated, as recorded in John 6:56,57, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Notice that it is those who ‘dwelleth in me’ and ‘live by me’ who partake of him as that bread from heaven. Jesus again emphasizes the symbolic nature of what he is saying in verse 63: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

In I Corinthians 5:7,8, the Apostle Paul relates this symbol of the bread to the development of the Christian character exemplified in Jesus, saying, “Even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither

with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” Unleavened bread signifies that which sanctifies us and separates us from the fallen tendencies of the flesh and the world. Thus, when we partake of the bread, in addition to remembering Jesus’ broken body we also are renewing our commitment to the great work of sanctification within our being, appropriating to ourselves the benefits of that which was accomplished during our Lord’s earthly ministry.

THE CUP—JESUS’ SHED BLOOD

As with the bread, Jesus told his disciples, and us, what the cup symbolized when he instituted this Memorial supper. He said, as recorded in Matthew 26:27,28, that the cup represented blood—his blood. As the bread represented his body broken for three and a half years culminating on the cross, so the cup represented the value, or merit, of that life represented in the blood. Peter says, in I Peter 1:19, that we were redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot.”

It is important to note the necessity of both parts of the transaction. Jesus’ body—the corresponding price—had to be broken, put to death, for the ransom to be provided. This by itself, though, was not sufficient. A dead Messiah could not restore the race back to perfection. However, the value of that life as represented in the blood, if applied as payment into the hands of justice, could bring about the release of man from condemnation and provide a hope for his restoration back to God. We see that this is exactly what happened. Jesus, by his death, provided

the ransom price. By his resurrection—accomplished through the mighty power of God—with the value of that ransom in his possession, he was able to initiate the process by which that value would be applied, first on behalf of the church, and later on behalf of the remainder of mankind.

We see, in Matthew 26:28, that Jesus additionally said this cup represented the blood of the New Testament, or Covenant. Notice that only the cup, not the bread, is mentioned in this way. Jesus' broken body could do nothing relative to the New Covenant, but his blood could. Having value, it served as a seal—a surety, a ratification—of that New Covenant or, putting it another way, it guaranteed that the New Covenant would be instituted in due time, in his future kingdom here on earth. The Apostle Paul, in Hebrews 9:19,20 and 7:22, comments on the sealing, by blood, of both the old Law Covenant as well as the New Covenant. He says, “When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament [covenant] which God hath enjoined unto you.” “By so much was Jesus made a surety of a better testament [covenant].”

The Apostle Paul could truly say, as recorded in Hebrews 9:22, that without the “shedding of blood,” there could be no “remission” of sins. How our minds should ever appreciate the full meaning of this—that we could have absolutely no standing before God if not for what Jesus accomplished on our behalf.

Let's look now at the more personal part of this cup. How is it appropriated to us? How is it personally affecting us? From one standpoint, we appropriated this cup to ourselves at consecration as we, through faith, accepted Jesus, receiving the merits of his sacrifice, and gave our all to the Heavenly Father. At that time, the value, the blood of Jesus was imputed to us. We became justified in God's sight. We took the "cup of salvation." (Ps. 116:13) John says, in Revelation 1:5, that Jesus "washed us from our sins in his own blood."

From another standpoint, our appropriation of the cup at consecration was only the beginning. Just as the Israelites in the type had to remain under the blood during the entire Passover night, we, too, must daily remain under Jesus' blood, wearing the "robe of righteousness" (Isa. 61:10), through all the experiences of the Christian walk. Jesus refers to this cup of experience both in reference to himself and to his church. Concerning himself, he said, as recorded in John 18:11, "The cup which my Father hath given me, shall I not drink it?" Concerning us, he asks, in Matthew 20:22, "Are ye able to drink of the cup that I shall drink of?" How do we answer these same questions? Have we been willing to drink of the 'cup' poured for us? Do we delight in any and all of the experiences God gives us? We must be able to answer, as Jesus did, unequivocally and zealously—yes! Only with this mind-set and attitude can we have this cup fully appropriated to us.

LOOKING BACK AND AHEAD

As we look back over the year past, it is likely that we have had both some successes, as well as

some failures, in appropriating the benefits symbolized in the body and blood of our Lord, and as represented by the emblems of which we will soon partake. It is important that we do as the Apostle Paul admonished in I Corinthians 11:28, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Let us remember that our worthiness to partake of these emblems, and our faithfulness in doing so, will not be measured so much by what we do the night of the Memorial, but by what we do the day following, and all the remaining days of our Christian walk.

As we look forward to another year in the school of Christ, let us each remember even more keenly the tremendous work that Jesus accomplished, and what it means to us. Finally, just as Jesus gave thanks before serving the bread and the cup to his disciples, may we also continually be thankful for all that has been done on our behalf, and soon on behalf of the entire world of mankind. "Thanks be unto God for his unspeakable gift."—II Cor. 9:15 ■

WEEKLY PRAYER MEETING TEXTS

APRIL 6—"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16 (Z. '96-166 Hymn 106)

APRIL 13—"Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6:53 (Z. '99-51 Hymn 325)

APRIL 20—"He that is faithful in that which is least is faithful also in much."—Luke 16:10 (Z. '03-407 Hymn 277)

APRIL 27—"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5 (Z. '02-265 Hymn 150)

A New Creation in Christ

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”
—II Cor. 5:17

THE NEW CREATION IS THE mystery of God, and this marvelous mystery has been revealed by the Holy Spirit to those who have committed their lives to the doing of God’s will. “The mystery which hath been hid from

ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”—Col. 1:26,27

Paul said, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom

of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.”—Eph. 3:8-11

The mystery which was hidden by God ‘from ages and from generations,’ was not disclosed to anyone until Jesus Christ arrived upon the human scene to unveil and clarify the eternal purpose of God. He brought “life and immortality [the Divine nature] to light through the gospel” (II Tim. 1:10), and taught us concerning God’s design to create a Divine family—a New Creation. Paul reaffirms that “This is a great mystery: but I speak concerning Christ and the church.” (Eph. 5:32) This was our Heavenly Father’s plan from the very foundation of the world.

GOD’S NAME

In his Word, God reveals to us that he always was, and always will be, “From everlasting to everlasting, thou art God.” (Ps. 90:2) His very name means the ‘self-existent, eternal one,’ and can be applied only to himself. The Father alone is the self-existent one, the inherently immortal one. Self-existence is one of the qualities possessed by God alone. There is nothing on which he has to depend for his existence throughout eternity. He always existed—he now is, and always will be, without beginning and without end. This is impossible for us to comprehend. We cannot even begin to imagine what it means. Although we understand its necessity, we cannot understand how it is so. We believe it, because we take his word for it, and because it is necessary that the cause of all things must always have existed without a beginning.

The first creation of Almighty God was the Logos. He was the “beginning of the creation of God” (Rev.

3:14), and “the firstborn of every creature.” (Col. 1:15) At his origination, he was alone with the Father, even as we read in the first chapter of John. “In a beginning was the Word [Greek—*Logos*, meaning ‘the mouthpiece of the Father,’ or ‘his representative’], and the Word was with the God, and a god was the Word. This was in a beginning with the God.” (vss. 1,2, *Wilson’s Emphatic Diaglott, interlinear translation*) What a close, beautiful relationship there must have been between the Father and his only begotten Son, the Logos. We have our Lord’s own words for this, as prophesied by Solomon concerning Jesus. We read, “The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”—Prov. 8:22,23,30

The Apostle John informs us that “All things were made by him; and without him was not any thing made that was made.” (John 1:3) The Logos, the representative of his Father, had the honor of carrying out God’s plan. All things are of the Father and by the Son—“God, who created all things by Jesus Christ.” (Eph. 3:9) Under the direction of the Father, there were created angels, cherubim, seraphim, the stars, our earth, Adam and Eve. “Let us [the Father speaking to his Son, the Logos] make man in our image, after our likeness.”—Gen. 1:26

“He that built all things is God” (Heb. 3:4), the Apostle Paul assures us. How gloriously everything was made. All about us, we find overwhelming evidences of the attributes of our Creator. His greatness, his wisdom, his power, and his glory are manifest

in all his works. “The heavens declare the glory of God; and the firmament sheweth his handywork.” (Ps. 19:1) Jesus speaks of the universe as “my Father’s house.” (John 14:2) The Lord, speaking to Job, referred to the time when he laid the foundation of the earth. He said, “When the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7), after witnessing, step by step, the orderly development of earth as man’s home, and finally, man himself created in the Divine image.

IN THE IMAGE OF GOD

Man was the supreme creation in the material world of the universe. He was made in the image of God. Man is superior to the solar system, or any other creature here on earth. He is the highest form of material life, and possesses conscious purpose—the ability to think, to plan, to decide.

As glorious as all these creations are, they are secondary when compared to the greatest work of all time, the development of the New Creation. The New Creation is God’s eternal purpose. This would give us the thought that even before the creation of his Son, the Logos, the New Creation had been planned by God. The Apostle Paul wrote, “He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” (Col. 1:18) The New Creation had been specifically designed by God with his Son in mind, “Thou settest a crown of pure gold on his head.”—Ps. 21:3

When we consider all the wonderful works of his hands, why would God desire to have a New Creation? We think of our Heavenly Father as being

absolutely perfect, all-sufficient in himself, and this is certainly true. Also, we read of our Father that "God is love." (I John 4:8) Love is the expression of his being and he delights in the exercise of love on a Divine scale. The psalmist tells us, "The LORD is good to all: and his tender mercies are over all his works." (Ps. 145:9) God desires to love, and he desires to be loved.

God said of Adam, while he was yet perfect in the image and likeness of his Creator, "It is not good that the man should be alone." (Gen. 2:18) God saw his need for loving fellowship with someone who was his equal. Adam needed a companion with whom to share his work and his hours of meditation; his plans for the future; someone to walk with in perfect harmony of heart and mind.

The perfect man, Christ Jesus, too, desired the love and companionship of others who possessed his Spirit. All God's intelligent creation are to love the Father. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is the chief commandment. (Matt. 22:37) But the capacity of men and of angels to receive the fullness of the Father's love is comparatively small. Only those who share the Divine nature can perceive and receive the fullness of the Father's love. God desired a Divine family. He desired a creation, a New Creation, with his own Divine nature, that he might exercise the fullness of his Divine love, his longing for Divine love and for Divine fellowship.

Only a creation in the express image of the Father's person can receive the exceeding riches of his grace. This is what the New Creation will be, a Divine family of beings like God himself, "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.” (Eph. 1:21) We have our Heavenly Father’s own words expressing his loving desire toward the development of his special family. “The LORD hath chosen Zion [which is another name for the New Creation]; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.” (Ps. 132:13, 14) How humble this thought should make us feel.

THE LOGOS

The Logos, the beginning of the creation of God, did not originally possess the Divine nature. Nevertheless, according to the eternal purpose of God, it was with this object in view that the Logos was created—not merely that he should be the Logos, but that he might ultimately be the firstborn of God’s Divine family. Before the Logos could receive the Divine nature, he must be thoroughly tested and tried. His loyalty, his love for the Father, and his principles, must be proven unmovable through suffering brought upon him as a result of his loyalty to God under evil conditions.

The testing of all his creatures as free moral beings is a principle with our Heavenly Father. In the Old Testament, we read, “The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.” (Deut. 10:3) Only the New Creation, who receive the highest reward, will be required to prove their love and loyalty to the Father under the most adverse and evil conditions possible, before they are deemed worthy to receive the crown of life, immortality.

It is obvious why this is so necessary. One of the properties of the Divine nature is that those possessing it cannot die. "On such the second death hath no power." (Rev. 20:6) Since the Father will not permit any disloyal being to mar the beauty of his perfected kingdom, those who ultimately will have part in the New Creation must be thoroughly tested before they are given life which cannot end.

This was true even of the Logos. Although he had been perfect through all the untold ages—he had been with the Father before the world was, perfect in being, in mind, in heart, in spirit; perfectly loyal to the Father—this had been under the most advantageous of conditions. Heaven was in complete harmony with the Father, and all heavenly beings were in tune. No discord of even the slightest kind had occurred. No unkind or unjust words had ever been given utterance; no cruel deeds had ever taken place.

However, when Jesus voluntarily humbled himself to be made flesh and to manifest his loyalty to God as a perfect man in a sinful and condemned world, under distressing and evil conditions, it was an entirely different situation. Here he was able to prove his loyalty under the most adverse conditions. Here he could be put to death by evil, unjust men, in a way which would never have been possible or permitted in heaven among those who loved, respected, and worshiped him. Here he could faithfully lay down his life in sacrifice as a ransom for the forfeited life of Adam, suffering ignominy and shame, persecution and suffering, even to the point of death.

A FAITHFUL HIGH PRIEST

By his undaunted faithfulness under the most extreme kinds of suffering, he qualified to be our merciful and faithful High Priest, and to be the Head of the New Creation. We read, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:2) This joy was not only the joy of doing the Father’s will; the joy of redeeming mankind; of restoring all who will to perfection in both heaven and earth; but also the joy of attaining God’s ultimate purpose that he should be the Head of the New Creation.

At Jordan, when he was baptized of John, we began to behold this glory—“The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14) There he was anointed with the Holy Spirit, and with power. Jesus said, “I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12:50) This further baptism was completed at Calvary, and as a result of his obedience and faithfulness, Jesus became the firstborn of the dead. “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. 2:9,10

Jesus Christ was appointed by the Father to be the Head of the New Creation. If there is a head, surely there are also those who are directed by the

head. If there is a firstborn, there are those to be born afterward. So it also becomes evident that God intended to have other members in this Divine family. In this regard, we are informed that the Christ has, or consists of, many members. “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. . . . But now are they many members, yet but one body.”—I Cor. 12:12,20

The Revelator tells us that there are 144,000 members of this New Creation. “I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (Rev. 14:1) We have a description of the Lord’s purpose to take 12,000 from each of the twelve tribes of Israel, totaling 144,000 in all. (Rev.7:4-8) Since Revelation is a book of symbols, we understand this to mean “Israelites indeed” (John 1:47)—spiritual Israelites. As we read, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:29

GOD’S MASTERPIECE

The New Creation is God’s masterpiece, called “the perfection of beauty” (Ps. 50:2), and the “joy of the whole earth.” (Ps. 48:2) It is also spoken of in the Scriptures as the elect, a little flock, the church, the bride of Christ. Each member is to be conformed to the image of God’s Son (Rom. 8:29), and this work is to take place during a specific, fixed, limited, period of time—the present Gospel Age. “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.” (Ps. 139:15) Again, “Ye see

your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” (I Cor. 1:26,27) These scriptures indicate that God is secretly working out the call of this New Creation. The world does not recognize these insignificant and meek ones. They are not chiefly the prominent, or wealthy, or powerful, as esteemed by this present world. They are known only to God, and to others who have received God’s Spirit. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I Cor. 2:14

We have many scriptures which definitely tell us how we may become New Creatures. The Apostle Paul says, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (II Cor. 5:17) But how can we be ‘in Christ’? God calls, or invites, those to whom he wishes to extend the privilege of becoming New Creatures. We read that God has “called us with an holy calling.” (II Tim. 1:9) Jesus declared, “Many are called, but few are chosen.” (Matt. 22:14) The Revelator tells us that the New Creation are “called, and chosen, and faithful.” (Rev. 17:14) The Apostle Paul addresses his “holy brethren, partakers of the heavenly calling.” (Heb. 3:1) Again, he says of himself, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) These are but a few of the many scriptures which indicate that the general call for prospective

members of the New Creation has gone out all over the earth during the period of the present Gospel Age, wherever the Gospel has been preached.

God does not call everyone. Jesus explains in the parable of the sower. “On good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” (Luke 8:15) A heart which is open and sincere before God, a heart that is unmovable and inclined toward a love for righteousness, one that is ready to yield itself to the principles of God—to his work, to his will—such the Lord is calling, or choosing. “The LORD looketh on the heart.”—I Sam. 16:7

DRAWN BY GOD

In Psalm 65:4, we read, “Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.” When God reveals himself and his plan, by his Holy Spirit, we feel the drawing power of the Divine love. Truly it is written, “I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” (Jer. 31:3) Again we read, “We love him, because he first loved us.” (I John 4:19) We cannot begin to comprehend the fact that the great, all-wise, all-powerful, loving Creator of the universe has chosen us to be members of his New Creation, his eternal purpose.

This privilege will be ours if we answer his call and remain faithful to him throughout our lives. God looked upon our hearts and found something there to cause him to choose us. This thought should make us very humble and gentle toward all. Our loving Father issued an invitation to us phrased in tender and loving words. “Hearken, O daughter, and

consider, and incline thine ear; forget also thine own people, and thy father's [Adam's] house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him."—Ps. 45:10,11

Here is another beautiful expression of this call which the Father extended to us through his beloved Son, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30) Again, he beckons us, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) He does not hide the difficult conditions from us. He makes it clear that we must share with Christ in his suffering now, that we may also share in his glory as joint-heirs with him.

Our Father's words to us as his loving children are, "My son, give me thine heart, and let thine eyes observe my ways." (Prov. 23:26) His precious words ring in our hearts, reminding us of the unmerited favor of the Father toward us since we accepted his invitation with joy. The Father received us with open arms, clothed us with the merit of Jesus Christ, and he has blessed us with the Holy Spirit. He has made us prospective members of the Divine family; he has made us his sons.

From the time that we fully accepted Christ as our Redeemer, and dedicated our lives to the doing of God's will, we are considered by God as New Creatures. Our standing before our Father is as members of the body of Christ. We have no standing of our own, but we are covered with the merit of his

sacrifice. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10

THE NEW MIND

Thus adorned in the beautiful garments of our Lord, Christ Jesus, we stand before the Father. Jesus is our advocate, pointing to the Heavenly Father the perfection of our heart's intentions. As the words of our theme text instruct us, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) This means we have new hopes, new aims, new ambitions. It is this new will, the new mind, that the Father recognizes as the New Creature. The progress and development of this new mind is his chief interest, and it is that new mind which he has promised ultimately to reward.

The New Creature must produce evidence of its love and devotion to the Heavenly Father. This new life must be fed and strengthened by knowledge, and the application of that extraordinary knowledge. This knowledge involves intimate acquaintance with God and what his will is for us; it involves a deepening appreciation of his principles, and a constant striving to apply his principles in all of life's affairs.

Paul describes this process as being "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The apostle also says, "For which

cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” (II Cor. 4:16) Again, “And have put on the new man, which is renewed in knowledge after the image of him that created him.” (Col. 3:10) The New Creature must continue ever to grow under the Father’s perfect law of love.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” (John 13:34) Our love should reflect the self-sacrificing love manifested by the Father, who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) This commandment goes far beyond the requirements of justice, which was satisfied with the death of Adam. Adam could have remained forever in death and God would have been manifesting perfect justice, but love found a way that Adam and his descendants might live.

The manifestation of such love cost our Heavenly Father his dearest treasure, his beloved Son. This same kind of love was shown by our Lord, Christ Jesus, the Head of the New Creation. He said, “Therefore doth my Father love me, because I lay down my life, that I might take it again.” (John 10:17) This same sacrificial love must be evident in the lives of the footstep followers of Jesus if they desire to be part of the New Creation. Their time, possessions, and life, belong to the Lord, and are to be used in serving him and his cause, and the brethren.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ,

The Dawn International Radio Broadcast

by Bro. Joseph Panucci



Short Wave Broadcast Center, presenting the message of the Gospel in four languages.

IT IS WITH pleasure that we wish to inform you that by the grace of our Heavenly Father, and generosity of the American brethren, we were able to increase the frequency of the Dawn International Radio program from 4:920 kHz – 60 meters to 300 kHz – 1,000 meters.

In order to achieve this increased performance, it was necessary to install a 200-foot radio antenna on the outskirts of the city of Trujillo, Peru. We are thankful to the Peruvian authorities for granting permission to install the antenna. The actual construction was difficult, and was undertaken by hand to save money.



Setting up the Radio Station antenna, 200 feet high.

With this new antenna, if it is the LORD's will, it is our hope that we may someday increase the frequency from 1,000 meters to 10,000 meters, which will allow us to reach most of the twelve South American nations, as well as some Central American countries. This, of course, we will leave in the LORD's hands.

Since our recent frequency upgrade, requests for literature from those who hear the message of Truth have increased. We have received requests from individuals in Mexico, Cuba, South Peru, Spain, Ecuador, Chile, and Bolivia. Surprisingly, we have even heard from individuals in India, due to the distance the short wave can travel, and the fact that the *Frank and Ernest* program is broadcast in English.

With shortwave, we never know what part of the world the message of Truth will reach; it is contingent upon the time of day and weather conditions in the atmosphere. As we know, though, with the LORD, nothing is impossible. If in any part of the world there is an open heart to receive the Truth, it will come about.

By the grace of our Heavenly Father, during my pilgrim trips, I have had the pleasure of visiting most of the South and Central American nations. I have found thousands of people in that part of the world hungry for the Truth. For many centuries, they were under the influences of superstition and religious confusion. It has only been in the last 20 to 24 years that varied religious organizations from the United States have set up headquarters in those countries to preach the teachings of their religions.



New computer, laser printer, and scanner donated by American brethren.

We are thankful, by the grace of our Heavenly Father, that *The Dawn*, and all the brethren who cooperate with them, were able to present the message of the Gospel in so many South and Central

American countries, using the various media open to them, including newspapers, the film *For This Cause*, showing in Chile, Argentina, Uruguay, Peru, and Mexico, as well as the Spanish *Dawn* magazine which is sent to so many Spanish-speaking people.



Bro. Joe Panucci and Bro. Fernando Dueno

We are thankful to Bro. Fernando from Peru, for his talent and professionalism in the field of radio broadcasting, and his devotion to the LORD and the Truth. We are also thankful to the LORD and appreciate the devotion and love for the Truth of Bro. Cascallare of Argentina, and Bro. Rafael Lopez of Columbia. In spite of the violence in his country, dear Bro. Lopez is faithfully helping the two Bible student classes three times a week in the Medellin area.

Above all, we are grateful to the American brethren for their support to promulgate the precious Truth in that part of the world; and, in the spirit of humility, we are thankful to our Heavenly Father for these privileges he has granted to us. ■

Dawn International Short Wave Radio Station

“Eco Del Alba” OAZ-9A-300 kHz-1000 meters

Program Schedule

Monday-Sunday Peru Time

Morning

5:00-5:30	Music- <i>Hymns of Dawn</i> -Prayer
5:30-5:45	Reading one chapter of <i>Volume I</i>
5:45-6:15	<i>Frank & Ernest</i> in Spanish
6:15-6:30	<i>Frank & Ernest</i> in Portuguese
6:30-7:00	Reading Bible prophecy (comments)
7:00-7:30	USA Satellite news, replayed in Spanish by the Dawn Radio Station
7:30-8:00	Dawn <i>Highlights</i> in Spanish
8:00-8:30	Presenting the Truth from various booklets
8:30-9:00	Bible prophecy and world events
9:30	End of broadcast-sky is congested

Afternoon

4:00-4:30	Music- <i>Hymns of Dawn</i> -Prayer
4:30-4:45	<i>Frank & Ernest</i> in English
4:45-5:15	Reading and comments from <i>The Creator's Grand Design</i>
5:15-5:30	<i>Frank & Ernest</i> in Italian
5:30-6:00	USA Satellite news, replayed in Spanish by the Dawn Radio Station
6:00-7:00	Bible prophecy and world events
7:00	Music- <i>Hymns of Dawn</i> , and a booklet is offered to those who write to the Dawn Radio Station

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

K. Fernets

Agawam, MA April 20,21
Boise, ID 28-30

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

W. Austin

Fresno, CA April 1,2
Detroit, MI 7-9

S. Jeuck

Detroit, MI April 7-9

B. Keith

Boise, ID April 28-30

M. J. Balko

Atlanta, GA April 23

E. Kuenzli

Boise, ID April 28-30
St. Petersburg, FL April 9
Boise, ID 28-30

J. Black

Boise, ID April 28-30

C. Chandler

Boise, ID April 28-30

F. Nemesh

Boise, ID April 28-30

D. Christiansen

Boise, ID April 28-30

R. Shahan

Agawam, MA April 20,21

J. Freer

Boise, ID April 28-30

L. Wesol

Louisville, AL April 9

R. Gorecki

Fresno, CA April 1,2
Detroit, MI 7-9
Boise, ID 28-30

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CONVENTIONS

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

FRESNO CONVENTION, March 31-April 2—Best Western Garden Court Inn, 2141 N. Parkway Drive, Fresno, CA 93705. Contact B. Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

COLUMBUS PRE-MEMORIAL CONVENTION, April 1,2—Church of the Resurrection Banquet Facility, 6300 E. Dublin Granville Road, New Albany, OH 43054. Contact T. Alexander, 5463 Eaglesnest Drive, Westerville, OH 43081. Phone: (614) 519-8282

GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 2—Bayview Masonic Temple, Society Road, Niantic, CT. Phone: (860) 739-2000. Contact R. Armstrong, 65 E. Town Street, Norwich, CT 06360. Phone: (860) 204-9702

DETROIT PRE-MEMORIAL CONVENTION, April 7,8,9—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact F. Nemesh. Phone: (248) 649-6588

ALBUQUERQUE CONVENTION, April 14,15,16—Wyndham Hotel, Albuquerque International Airport, 2910 Yale Blvd. SE, Albuquerque, NM. Contact S. Thomassen. Phone: (505) 268-8170

BOISE CONVENTION, April 28,29,30—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 2438 Bruins Circle, Boise, ID 83704. Phone: (208) 375-6873

DELAWARE VALLEY CONVENTION, April 30—Sheraton-Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Phone: (215) 547-4100. Contact R. Eldridge, 37 Falcon Road, Levittown, PA 19056. Phone: (215) 949-0652

METRO DETROIT CONVENTION, May 6,7—Southfield Hotel, 48075. Phone: (248) 552-7777. Contact

N. Hummel. Phone: (248) 485-6357

WEST NEWTON CONVENTION, May 7—Sewickley Grange Hall, Route 136. Contact J. Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

AGAWAM CONVENTION, May 20,21—Captain Leonard House, 63 Main Street, Agawam, MA. Contact F. Sansom. Phone: (860) 889-7517

BUFFALO CONVENTION, May 20,21—Holiday Inn, 5440 Amp Road, Hamburg, NY 14075. Phone: (716) 649-0500 or (585) 322-7459

LOS ANGELES MEMORIAL DAY CONVENTION, May 26,27,28,29—Chapman University, Orange, CA. Contact R. Bieniak. Phone: (949) 457-0894

CHICAGO MEMORIAL DAY CONVENTION, May 27,28,29—Contact R. Tabac. Phone: (630) 231-1874

PORTLAND CONVENTION, June 16,17,18—Ramada Inn, 6221 NE 82nd Avenue, 97220. Phone: (503) 255-6511. Contact G. Black. Phone: (503) 659-6930

DETROIT MONTH-END CONVENTION, June 25—Northwest YWCA, Grand River at Beech Daly, Redford, MI. Contact F. Nemesh. Phone: (248) 649-6588

PRINCE ALBERT-SASKATOON CONVENTION, July 1,2,3—Contact B. Siwak. Phone: (306) 763-3170

OKANAGAN VALLEY CONVENTION, July 7,8,9—Schubert Centre, 3505 - 30th Avenue, Vernon, BC. Contact B. Blencowe, #113, 901 Middleton Way, Vernon, BC V1B 3Z1. Phone: (250) 545-0780

BIBLE STUDENTS GENERAL CONVENTION, July 15-20—University of Pittsburgh, Johnstown, PA. Contact M. Nekora. Phone: (310) 454-5248

INTERNATIONAL CONVENTION, August 6-11—Nowy Sacz, Poland. (International Youth Seminar follows in Baia Mare, Romania, August 14-18. Contact T. Machacek. Phone: (219) 662-8107

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To us the Scriptures clearly teach:

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

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

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

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

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

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