

The DAWN

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TABLE OF CONTENTS

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HIGHLIGHTS OF DAWN

False Christs 2

INTERNATIONAL BIBLE STUDIES

When Power Is Misused 12

Whom Will You Follow? 14

Justice Corrupted 16

Sharing the Good News 18

CHRISTIAN LIFE AND DOCTRINE

The Joy Set Before Us 20

Sowing the Seeds of Truth 37

Law Righteousness and

Faith Righteousness 57

Weekly Prayer Meeting Texts 60

TALKING THINGS OVER

General Convention Bulletin 48

Registration Form 50

Convention Program 51

AN INTERESTING QUESTION

This Same Jesus 61

PUBLICATIONS' LIST

Ten-cent Booklets 32

Five-cent Booklets 33

"FRANK AND ERNEST"

U.S.A. Radio Stations 34

Canada and Worldwide 35

"Frank & Ernest" Ad 47

OBITUARIES 11

SPEAKERS' APPOINTMENTS 63

CONVENTIONS

False Christs

RECENTLY A TERRORIST event in Japan attracted the attention of the news media worldwide. It was a most unusual terrorist attack that left ten people dead while injuring 5,500—all felled by nerve gas. Packages of poison liquid were placed on five subway passenger trains during the peak of the morning rush-hour on March 20th in Tokyo, Japan, which threatened 5.8 million people carried on three major railroad lines each day.

Passengers on one train reported that a man with a white mask and sunglasses placed a lunch box wrapped in newspaper on an overhead rack, and then got off the car. Shortly after that, more than 200 passengers riding the subway train began coughing, and complaining of headaches, diminishing vision, and nausea. Several collapsed onto the floor, and some blacked out.

It was found that the packages of liquid contained dissolved sarin, a nerve gas. Sarin was developed by Nazi scientists in the 1930's. They used the gas experimentally in death camps, but never against the Allied troops. A nerve gas attacks the enzyme cholinesterase, which transmits nerve signals in the human body. Interference with this enzyme causes suffocation from paralysis of the diaphragm and other breathing muscles. Atropine is used as an antidote. Nerve gas was not used in warfare during World War II, although both sides had stock piles; however, Iraq's army is widely believed to have used sarin against Iranian troops, and against Kurdish rebels in recent times.

The amazing part of this incident is that a religious sect called Aum Shinri Kyo (the Sublime Truth) was responsible

for the horrible attack. This sect practices a mixture of Hinduism and Buddhism, and claims to have 10,000 members in Japan, 30,000 in Russia, and more in Germany and Sri Lanka. It is registered in Russia under the name, "The Study of the Supreme Truth of Aum."

At the time of the subway attack, the leaders of the group were preparing a threatening message that poison gas attacks or other calamities would kill 90 percent of the people living in major cities in the coming years, and that the world would end by 1997. When all types of chemicals, military supplies and food were found in this sect's warehouses, a spokesman for the group said they were preparing for Armageddon, a word found in Revelation 16:16. Until now, there is no clear motive or objective known for the menacing attack, and the leader has disappeared.

One might be predisposed to shrug off such an incident as arising from a fanatical oriental religion. Yet two years ago in the United States the public was made aware of a religious group which was supposedly preaching the Bible, and whose roots were seemingly in a conservative and non-violent protestant denomination. They were led by a radical leader who had built a large complex in Waco, Texas. He had heavily armed his followers with guns, preaching fulfillment of prophecies in the Book of Revelation.

When the U.S. Department of Justice investigated the complex, leading a raid on it, many of their members were slain in a shoot-out, and the compound came under siege for many weeks with a large number of women and children locked inside. Finally, the Dept. of Justice approved an assault on the complex, thereby causing its leader to start fires which killed most of the trapped members.

The reaction of the Christian world to these bizarre episodes is to suppose that such actions are inspired by the Devil, and that any strange-behaving religion is a cult to be shunned. Bible students are interested in such incidents as

signs of Christ's presence, as given by Jesus in the 24th chapter of Matthew.

Jesus said: "If any man shall say unto you, Lo, here is Christ, or, there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore 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 [presence] of the Son of man be."—Matt. 24:23-27

WHAT DID JESUS MEAN BY 'FALSE CHRISTS'?

Christ is a Greek word that means 'anointed'. Its equivalent in Hebrew is Messiah. The concept of anointing stems from God's instructions to Israel for the establishment of a priesthood; and the anointing oil—a specific composition prescribed in Exodus 30:23-33—was not to be used in any ordinary way, but solely for the purpose of anointing the priests. Later this ceremony was extended to include the anointing of the kings of Israel.

The significance of the priestly anointing ceremony was that of consecration, or, being set apart for service to God. All the High Priests and underpriests of Israel were consecrated and anointed, as we read in Exodus 28:40,41. "For Aaron's sons thou shalt make coats, . . . and thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."

Later, when the elders of Israel demanded a king, they approached Samuel, the last of the judges, with their request. The LORD told Samuel to respect their wishes, but to make it plain that Israel was rejecting God, not Samuel, and to describe plainly the pitfalls that lay ahead. When Samuel had done so, the people were not to be swayed and still wanted a king. The LORD told Samuel to give them a king.

(I Sam. 8:19-22) In the events that followed, Saul was chosen by the LORD to be king, and he was anointed by Samuel. (I Sam. 9:27; 10:1) Samuel asked Saul, "Is it not because the LORD hath anointed thee to be captain over his inheritance?" See also I Samuel 15:1.

Saul eventually fell out of favor with the LORD and Samuel was instructed to go to the home of Jesse, the Bethlehemite, to anoint one of his sons as the new king. After interviewing all Jesse's sons, David, the youngest, was brought from the field where he tended sheep, and God said to Samuel, "Arise, anoint him: for this is he." (I Sam. 16:12) "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward."—vs. 13

The anointing ceremony of both priests and kings of Israel were intended to typify the anointing by the Holy Spirit of those selected by God to be kings and priests in his Millennial Kingdom. Hence, the use of the descriptive phrase, 'the LORD's anointed' or 'Christ', who is the chief priest.

Satan, the Adversary of God, has, from the outset, sought to deceive the world in this matter. His strategy has been to raise upon the scene false Christs, who claim to have a special dispensation from God to lead the faithful to salvation. Anyone who claims to be sent of God to be a leader, particularly when these claims are said to be in fulfillment of Biblical prophecies, no matter what religious beliefs are involved, falls into the classification of being a 'false Christ'. Jesus warned that the appearance of such false Christs would be prevalent, not only during this entire Gospel Age, but also would continue to the very end—even during his presence as the true Christ.

The disciples of the Early Church were eager to know when Jesus would be present again, and what would be the signs of the 'end of the age'. The very first words of Jesus in response to this inquiry were, "Take heed that no man

deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." (Matt. 24:4,5) Even throughout the long waiting period before Jesus would return, Satan tried to deceive the believers with false Christs.

During our Lord's ministry upon earth, Jesus gave a very important lesson on this matter that we know as the parable of the wheat and the tares. The lesson is significant because it deals with false religions, imitation Christians, and clearly shows the Devil's involvement with these. The parable is found in Matthew 13:24-30. It reads as follows:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

To determine the lesson in the parables given by Jesus often requires diligent searching of other Scriptures. We are fortunate that Jesus gave the interpretation of this parable to his disciples when they asked him to do so; the meaning of the parable is recorded in Matthew 13:37-43. We read: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the Wicked One; the enemy that sowed them is the Devil; the harvest is the end of the world [age]; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [age]. The Son of

man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Jesus identifies himself as the sower, saying, "He that soweth the good seed is the Son of man;" he also reveals the purpose of his work, which is the development of the children of the kingdom, pictured by the growing wheat. These 'children' will be associated with Jesus in the work of the kingdom, and in Acts 15:14 are also called "a people for his [God's] name." This work, started by Jesus at his First Advent, progressed successfully as long as the apostles were on the scene. But when they 'fell asleep in death', our LORD's archenemy, Satan, sowed in the field—which represents the world—seeds of tares, which are imitation wheat.

Tares are worthless plants which we call weeds. The usual procedure is to root them up as suggested by our LORD's servants; but the LORD said, 'No, lest the true wheat be uprooted at the same time'. He said, 'Let both grow together until the harvest at the end of the age'. Jesus could have set in motion the means whereby this deception could have been immediately exposed before the Dark Ages began. He chose, rather, to wait until the end of the age before doing so. Satan was permitted 'free rein' to set up his masterpiece—a counterfeit kingdom to that of Christ, with counterfeit Christians. It is evident that Satan, in exercising this freedom, continues to set up new 'false Christs' even in the end of the Gospel Age, as predicted by Jesus.

The world of mankind—either consciously, subconsciously, or unconsciously—longs for the LORD's Kingdom, as the words of the **Apostle** Paul indicate: "The creation waits with eager longing for the revealing of the sons of God." (Rom. 8:19, RSV) Little wonder that they should be gullible enough to fall prey to Satan's schemes to set up false

Christs. This has been the case since the apostles fell asleep, and so many sincere people have been deceived into believing that they are children of the Kingdom—wheat; when in reality they are imitation children—tares.

This deception has been permitted by God and his Son throughout the Gospel Age. But now that we have reached the end of the age, the harvest, a change has occurred. Those whom the LORD is seeking as a people for his name have been called out of the counterfeit systems of religion—called “Babylon” (Rev. 18:2)—so that “they receive not of her plagues.”—vs. 4

As the parable of the wheat and tares states, angels—or messengers—would be sent to make a separation of the tares from the wheat. Primarily this separation is being accomplished by the sickle of Truth (Rev. 14:15) in the hand of the Son of man. The separation work in this entire period of time is pictured in verses 14-16: “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

The sharp sickle is an apt depiction of God's Word, which, by its cutting edge permits a separation of the wheat from the tares. The Apostle Paul described the Word of God as “sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”—Heb. 4:12

With our Lord present as the chief reaper in this harvest time, a work of separation began. The contribution made to this work by the Bible Student movement was to initiate sincere and intense study of the Bible among small groups

of brethren country-wide, and eventually, worldwide. There was a desire to know what the Bible really taught. As an outgrowth of these initial studies of the Bible, six volumes of 'The Studies in the Scriptures' were published as helping hands for Bible students. Through these aids, the Bible revealed the requirements for being true Christians, and how these must be followers in the footsteps of Jesus. These studies focused the spotlight of God's Word on the imperfections of the flesh, as God's precepts became a 'discerner of the thoughts and intents of the heart'. The first of the volumes of 'Studies in the Scriptures' was entitled, "*The Divine Plan of the Ages*," and it revealed God's wonderful plan of the ages contained in the Bible, and how it, indeed, was the Gospel or good news unto all people.

The search for God's people has not been an easy one. The work of the apostles in the Early Church met with much opposition. After the apostles left the scene, intense persecution of the disciples by pagan Rome continued. It was not popular to be a Christian. However, as ambitious leaders took the reins of the church, they found a way to make Christianity popular by introducing some pagan ideas and customs into Christianity. Soon those who adhered to the basic principles of God's Word found that they were unpopular, and were severely persecuted. Such were the consequences of Satan's deceptions as they accomplished their purpose.

In accordance with the parable, neither God nor Jesus sought any change of this condition during the Middle Ages. But now, this search is approaching completion, and the time for separation has arrived. With an ever-increasing number of people upon earth, it has become much more difficult to find the few remaining true Christians—the 'wheat' class. But the development of modern technology in this time of the end, with knowledge and learning increasing (Dan. 12:1-4), a real assistance has been given to this

search by the use of mass media such as the radio, television, and the printed page.

Meanwhile, there is still much sham and false religion rampant. Some that appear as wheat are being discovered to be tares. Soon all imitation Christians will no longer pretend to be the true followers of Christ. Soon the deceptions of Satan will be exposed. This is what Jesus meant in the parable of the wheat and the tares by 'the burning' of the tares. The Apostle Paul, seeing that this would happen, sought to encourage the brethren in Corinth by saying, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—I Cor. 4:5

What praise, indeed, will come to God from mankind when false Christs are eliminated, and as they learn to rid their lives from deceit, falsity, sham, and all the deceptions of Satan, and to, in turn, give all the glory to God for his wonderful plan. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43

As the 'Sun of righteousness' arises to dispel all evil and unrighteousness, the "plowshares" of trouble (Joel 3:10) will have prepared the earth for a new 'planting' of children of the kingdom. This new planting will not have the enemy, the Devil, around to sow seeds of tares to confuse and spoil the harvest. Satan will be bound. (Rev. 20:1,2) The new 'children of the kingdom' will be of the earth. They will flourish and grow responsively to "the Sun of righteousness [that] arise[s] with healing in his wings [beams]."—Mal. 4:2

With this encouragement and assistance, every man shall not only give praise to God, but will receive praise from God. They will echo the sentiments expressed by the psalmist, who, speaking for the church, continually during the Gospel Age, have said to their Father: "Praise awaits you, O God, in Zion; to you our vows will be fulfilled."—Ps. 65:1, *New International Version* ■

Psalm 148

1. Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. 2. Praise ye him, all his angels: praise ye him, all his hosts. 3. Praise ye him, sun and moon: praise him, all ye stars of light. 4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5. Let them praise the name of the LORD: for he commanded, and they were created. 6. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. 7. Praise the LORD from the earth, ye dragons, and all deeps: 8. Fire, and hail; snow, and vapours; stormy wind fulfilling his word: 9. Mountains, and all hills; fruitful trees, and all cedars:

10. Beasts, and all cattle; creeping things, and flying fowl:

11. Kings of the earth, and all people; princes, and all judges of the earth: 12. Both young men, and maidens; old men, and children: 13. Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

OBITUARIES

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

Brother John Ulicni, Gary, IN—March 11. Age, 72.

Brother John Ukrainski, Chicago, IL—March 29. Age, 85.

Brother Walter Navitsky, Allentown, PA—March 30. Age, 80.

Sister Bernice A. Lalik, Detroit, MI—April 7. Age, 79.

Brother Dick Robinson, Portland, OR—April 19. Age, 79.

Sister Mary Kent, London, Ont—April 19. Age, 94.

INTERNATIONAL BIBLE STUDIES

LESSON FOR JUNE 4

When Power Is Misused

KEY VERSE: *"They spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."*—I Kings 12:7

SELECTED SCRIPTURE: I Kings 12:6-11,16,17

AS GREAT AS King Solomon was in many ways, the latter part of his life was a contradiction of his wise utterances. The record shows no rebellion or protest against King Solomon, yet the people concluded that they desired a change in the kingdom during the reign of his successor, his son, Rehoboam. The northern tribes had become discontented, weary of Solomon's heavy burden of taxation and labor conscription. Solomon had placed an industrious servant, Jeroboam, in charge of the forced laborers. One day, upon leaving Jerusalem, Jeroboam met the Prophet Ahijah, who was clad in a new garment, which he tore into twelve pieces. He said to Jeroboam, "Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom

out of the hand of Solomon, and will give ten tribes to thee." (I Kings 11:31) Because of this Solomon threatened to kill him, whereupon he fled to Egypt for safety.

When Solomon died and his son succeeded him as king, the people were given a hope in a new ruler whom they felt might make life better for them. Jeroboam, upon learning of Solomon's death, returned from Egypt. Meanwhile, "Rehoboam went to Shechem: for all Israel were come to Shechem to make him king." (I Kings 12:1) "Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

(1 Kings 12:3,4) The elders, who had been his father, Solomon's, advisors, told Rehoboam that the people desired to be led by a kinder and gentler ruler.

They said, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." (1 Kings 12:7) But Rehoboam preferred the counsel of the young men who told him that only naked displays of raw power were in the king's best interest. Following the unwise advice of the young men, the ten tribes revolted and lost King Rehoboam the greater part of the kingdom.

Power in and of itself is neither good nor bad. It is how that power is exerted that determines its true value. All will agree that the wise older men advised King Rehoboam properly, to the effect that the ruler should be the servant of his people, and that if he does this faithfully his kingdom would be enduring and his people would be blessed. Their advice amounted to an admonition that the king should observe the Golden Rule—that he should do to his people and for them as he would that they should do to him. Soon, the Golden Rule

will have a worldwide application, and will demonstrate that it is the only rule by which human happiness can be permanently secured. This is the promise of the Bible, which tells us that Messiah's kingdom will give the world compulsory education along the lines of the Golden Rule for a thousand years.

The LORD, through the prophets, the apostles, and Jesus himself, testifies to the success of the Golden Rule—that it will bring in everlasting righteousness, peace, joy, and blessing; and that God's favor will be upon those who thus conform to his law, giving them ultimately deliverance from sin, sickness, pain, death, and bringing the whole world of mankind to glorious human perfection, utterly destroying those who will refuse to be governed by the Golden Rule.

A child of God should learn to give soft answers, even under anger-provoking conditions. "A soft answer turneth away wrath: but grievous words stir up anger." (Prov. 15:1) "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17 ■

LESSON FOR JUNE 11

Whom Will You Follow?

KEY VERSE: "Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word."—I Kings 18:21

SELECTED SCRIPTURE: I Kings 18:30-39

IN THE THIRD year of the drought in Samaria, the word of the LORD came to Elijah the prophet instructing him to go to King Ahab with the promise, "I will send rain upon the earth," putting an end to the bitter suffering and anguish brought on by severe famine.—I Kings 18:1

Ahab, because of his weakness of faith in the true and living God, said to Elijah, "Art thou he that troubleth Israel?" And Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered

the prophets together unto Mount Carmel." Then the words of the Key Verse were spoken.—I Kings 18:17-21

Elijah, full of zeal for the LORD, and full of indignation against Israel's idolatry, and being divinely guided, had a plan prepared by which to demonstrate to Israel which was the true God and which the false one. In the presence of the people he made a proposition to the priests of Baal for a contest to prove the question, that they could hardly refuse. The four hundred and fifty priests were to build an altar and make a sacrifice to their god, while Elijah would build an altar and offer a sacrifice to Jehovah. The god who would answer by sending fire would serve as evidence as being the true God.

The priests of Baal prepared their altar and their bullock for sacrifice. As Elijah

instructed, they cut the bullock in pieces, laid it on wood and put no fire under it. Then they called on the name of Baal from morning even until noontime, saying, "O Baal, hear us!" But there was no voice, nor any that answered. They leaped upon the altar, and at noontime, Elijah mocked them saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." (vss. 25-27) Midday passed and they kept this up until near sunset.

Then Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, and built an altar in the name of the LORD, and made a trench about it. "He put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. . . . And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water."—vss. 31-35

"It came to pass at the time of the evening sacrifice, that Elijah the prophet came near and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God. . . . Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."—vss. 36-40

Elijah remained on the mountain to pray seven more times. The sky grew dark, the wind blew, and heavy rain began to fall. A lesson for the LORD's people today is that we ought to pray and not to faint. Let us not grow weary in looking for the blessings of the LORD, but instead, to pray faithfully. ■

Justice Corrupted

KEY VERSE: "Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD."—*I Kings 21:20*

SELECTED SCRIPTURE: I Kings 21:1-4,15-20

WE READ IN the Selected Scripture: "Naboth the Jezreelite had a vineyard, . . . in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."

Even though the king had his heart and mind set on getting his neighbor's vineyard, he proposed to give Naboth full value of it in money, or a better vineyard in exchange. To simply desire this added property was not evil, but to desire anything inordinately is covetous and selfish. Naboth rejected the king's offer, explaining that he had inherited the vineyard from his ancestors and he could not bear to part with it. Ahab went home

depressed and angry over Naboth's reply; he lay down on his bed and would not eat. Ahab's wife, Jezebel, noting that her husband appeared despondent, asked him the reason. Upon learning it, she advised him to cheer up—that she would give him Naboth's vineyard.—*I Kings 21:1-7*

Jezebel, using the king's official seal, wrote letters to "the elders and to the nobles that were in his city . . . saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." The officials did as Jezebel commanded, proclaiming a day of fasting, giving Naboth the place of honor. The two men of Belial witnessed against him in the presence of the people, sav-

ing the words which Jezebel had suggested, and he was stoned outside the city until he was dead. (vs. 13) As soon as Jezebel received the message, she said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." (vs. 15) Immediately, Ahab rose up to go down to the vineyard of Naboth to take possession of it.

"Then the LORD said to Elijah, the prophet from Tishbe, 'Go to King Ahab of Samaria. You will find him in Naboth's vineyard, about to take possession of it. . . . Say to him, 'After murdering the man, are you taking over his property as well?' Tell him that this is what I say, 'In the very place that the dogs licked up Naboth's blood, they will lick up your blood!'"—I Kings 21:17-19, *Today's English Version*

Just as Ahab was entering the garden, he was met by Elijah. The king, confounded at the sudden unexpected meeting with Elijah, saluted the prophet, speaking the words of our Key Verse, "So you have found me, my enemy!" (TEV) Pronouncing God's wrath against Ahab, Eli-

jah said, "I have found you. . . . I will consume your descendants and cut off from Ahab every last male in Israel. . . . And also concerning Jezebel the LORD says: Dogs will devour Jezebel by the wall of Jezreel." (vss. 17-23, *New International Version*) The prophetic violent death of "this cursed woman" is described in II Kings 9:30-37.

Ahab's covetousness was the kind that sought to act through others. He stoned Naboth to death by proxy, rather than directly by his own act. That he did, however, fully endorse the conduct of Jezebel is shown by his readily accepting the fruitage of her action.

As Christians, we are reminded that "Love worketh no ill to his neighbor." (Rom. 13:10) Even more than this, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud."—I Cor. 13:4, *NIV*

Elijah's message caused Ahab to become repentant, putting on sackcloth and ashes. Hence, the LORD told Elijah that because Ahab had humbled himself he would postpone the prophesied disaster until Ahab's son would become king. ■

Sharing the Good News

KEY VERSE: *"They said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."*—II Kings 7:9

SELECTED SCRIPTURE: II Kings 7:1-9

SAMARIA WAS IN the throes of a great drought brought on by the siege of the armies of King Benhadad of Syria. As the siege continued, the famine became so severe that a donkey's head, the worst part of the animal, cost eighty pieces of silver, and half a pound of dove's dung cost five pieces of silver. (II Kings 6:24,25) People were starving, and the lack of food had created the collapse of a stable economy. King Jehoram of Samaria, shamefully weak in faith, asked Elisha the prophet why he should hope any longer for the LORD to deliver the people from this painfully distressing plight.

Elisha answered, "Listen to what the LORD says! By this time tomorrow you will be able to buy in Samaria ten pounds of the best wheat or twenty pounds of barley for one piece of silver." The atten-

dant of the king said to Elisha, "That can't happen—not even if the LORD himself were to send grain at once!" "You will see it happen, but you won't get to eat any of the food," Elisha replied.—vss. 1,2, *Today's English Version*

The account continues, tracing the movement of four discouraged lepers sitting outside the city gates. They asked one another why they should sit there until they died of starvation. "We might as well go out and surrender to the Syrian army. If they let us live, so much the better; but if they kill us, we would have died anyway. That evening they went out to the camp of the Syrians, but to their amazement, no one was there—the camp was completely deserted!

"That night, the LORD had made a noise in the camp of the Syrians which sounded like the advance of a large

army with horses and chariots, and the Syrians thought that King Jehoram had hired Hittite and Egyptian kings and their armies to attack them. So that evening the Syrians had fled for their lives, abandoning their tents, horses, donkeys, and leaving the camp just as it was. When the four men reached the edge of the camp, they went into one of the tents, ate and drank what was there, carried off silver and gold and clothing they found, and went off to hide it. They returned, entered another tent, and plundered that one too. Then one said to another, 'We should not be doing this! We have good news, and we should not keep it to ourselves. If we keep it secret and wait until morning to tell it, that would be a shame to us. Let us go right now and tell the king's officers!' So they left the Syrian camp, went back to Samaria, and made it known to the guards at the gates: that they had gone to the Syrian camp; they did not see or hear anybody; the horses and donkeys have not been untied, and the tents are just as the Syrians left them."—vss. 3-10, TEV

The news was spread about and it was finally reported in the palace. Although it was still night the king got

out of bed and said to his officials, 'I'll tell you what the Syrians are planning! This is a trick! They know about the famine here, so they have left their camp to go and hide in the countryside. They think that we will leave the city to find food and then they will take us alive and capture the city.' (vs. 12, TEV) One of the king's counselors said that the people in the city are doomed anyway, like those that have already died, so let's send some men and horses out to see what has happened to the Syrian army. The king agreed and sent them forth with instructions to find an explanation of the enemy's mysterious disappearance. The scouting party confirmed the report of the lepers and when they brought back the news, it prompted the whole city to rush out and plunder the Syrian camp. As the LORD had said, ten pounds of the best wheat or twenty pounds of barley were sold for one piece of silver.

The king of Samaria put the city gate under the command of the officer who was his personal attendant. The crowd at the gate was so great that the officer was trampled to death by the people, and he died just as Elisha had predicted.—vss. 13-17 ■

The Joy Set Before Us

*"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."*

—Hebrews 12:2

THE EPISTLE TO the Hebrews was written to a group of disciples who needed special encouragement. In reality, this is true of all the followers of the Master. It is a narrow, difficult way in which we walk. There are trials and besetments on every hand—passionate struggles within and fightings without. Satan, as a "roaring lion" (1 Pet. 5:8) goes about seeking whom he may devour. His 'roars' are indeed frightening unless by the ear of faith we can hear above them the reassuring promises of God to protect and keep his "little ones" (Matt. 18:10) under the shadow of his wings.

Satan is ever searching for ways to discourage us, but the Heavenly Father in his love has provided various means of encouragement, and one of these is referred to in our text. Its first application in this age of the "high calling" (Phil. 3:14) was to Jesus. "For the joy that was set before him," Paul writes, Jesus endured the cross and despised the shame.

In laying down his life, Jesus was almost constantly confronted with circumstances which would have discouraged him but for his Father's help. Many were the promises which lifted him above the trials incident to his work of sacrifice. Among these trials were the shame and the ignominy which

were heaped upon him, especially in connection with his trial and crucifixion.

But through it all Jesus experienced a compensating joy. It was the joy of anticipation, described in the text as the 'joy that was set before him'. Jesus did not serve his Heavenly Father in order to obtain a reward, nor should we. Yet the promises of God assuring Jesus of a reward were a great source of strength to him which, as Paul declares, enabled him to 'endure the cross' and 'despise the shame'. This is also true of the followers of Jesus.

And what was the 'joy' that was set before Jesus? It was, we think, a twofold joy—one aspect of which is pointed out in our text, in which Paul says that Jesus is now 'set down at the right hand of the throne of God'. This evidently alludes to the fulfillment of the promise recorded in the 16th Psalm. In this psalm the death and resurrection of Jesus are prophesied, with the personification of Jesus by David speaking in the prophecy. "Thou wilt not leave my soul in hell," Jesus is represented as saying. "Neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (vss. 10,11) Yes, as Jesus here testifies, 'fulness of joy' was set before him, the joy of being in the actual presence of his Heavenly Father; where at his right hand he knew there would be pleasures forevermore.

And that same joy is set before us. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Like Jesus, we do not serve for reward, yet to realize the joy that awaits us when we have finished our course is a great encouragement when the road is rough, and the trials severe.

There was another great joy set before Jesus, spoken of in Isaiah 53:7-12. In this chapter Jesus' suffering and death are prophesied. He is referred to as a "lamb" that is led "to the slaughter." His suffering and death are described as the

“travail” of his soul. The prophecy states that he would be “satisfied” with the results of this travail, satisfied because he would see his “seed.”

This is highly symbolic language, which stated in plain phrase means that as a result of Jesus’ sacrificial death he will have the privilege of giving life to the whole dead world of mankind, which will in this way become his seed. No wonder he will be satisfied with the travail of his soul!

This prophecy also states that the “pleasure of the LORD” (vs. 10) would “prosper” in the hands of Jesus. This is simply stating Jehovah’s viewpoint of that with which Jesus is ‘satisfied’. The pleasure of the LORD in sending Jesus into the world to be the Redeemer and Savior of mankind is in the fact that thereby fallen man is given an opportunity to live forever during, what Peter describes as, “times of restitution of all things.” This pleasure of the LORD, Peter declared, had been spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21

We see, then, that in addition to the joy of anticipating the privilege of spending eternity with his Heavenly Father, the great joy of restoring the dead world of mankind to life was another powerful incentive to faithfulness which enabled Jesus to endure the cross and despise the shame and ignominy heaped upon him as he was laying down his life for the sins of the world. This joy, too, is also set before us. We are promised that together with Jesus, as the ‘seed’ of Abraham, we will have the privilege of blessing all the families of the earth.—Gal. 3:8,16,27-29

DETAILS OF JOY

In the chapter from which our text is taken, Paul outlines a number of details of the great joy that awaits every faithful follower of the Master who continues to look to him as the Author and Finisher of his faith. He mentions the miraculous things which occurred at the inauguration of the typical Law Covenant, explaining, “Ye are not come unto the mount that might be touched.” (Heb. 12:18) The translators have

added the word 'might' in this text. Actually, as we learn from Exodus 19:12,13, the people were not permitted to touch the mountain at all. They merely 'approached unto' it.

So, in like manner, as Paul indicates, we are now "come unto [Greek, 'approached'] Mount Zion." We have not actually entered into Mount Zion, even as the people did not enter into the mountain in Moses' day. But by faith we have approached thereunto, and can contemplate some of the joys which will be ours when exalted with our Lord to be with him in the antitypical Zion. Because of this we are encouraged to press on and not become "weary in well doing."—Gal. 6:9

Sion, or Zion, is one of the Bible's symbols of the spiritual phase of the kingdom in which we are promised a share. Our association with Jesus in Mount Zion is shown in Revelation 14:1-4. Here we read of a "Lamb" standing on Mount Zion, and "with him an hundred forty and four thousand, having his Father's name written in their foreheads." Verse 4 declares that "these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." To 'stand' by faith before Mount Zion means an expectancy of being with the Lamb, and sharing his exalted position in the kingdom.

During the thousand years of the kingdom, the entire dead world of mankind, awakened from the sleep of death, will "come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) These 'come to Zion' not to share in the rulership of the kingdom, but to receive the blessings of life which the kingdom will provide. If faithful, we will be the "firstfruits unto God," but "afterward," and during the kingdom reign, all will be awakened, the 'ransomed of the LORD shall return,' and 'come to Zion—of which we will be a part—'with songs and everlasting joy

upon their heads'. What a joy is set before us!—I Cor. 15:22-26

THE "HEAVENLY JERUSALEM"

Paul adds that we have approached unto the "city of the living God, the heavenly Jerusalem." (Heb. 12:22) This is another symbol of the kingdom. (Rev. 21:2,9,10) In the 'Sion' symbolism the 'Lamb' is particularly mentioned, with the 'hundred forty and four thousand' 'with' him, whereas the heavenly "city" symbol seems specifically to emphasize the glory of the "bride," the Lamb's wife.

Literal Mount Zion was actually Capitol Hill in ancient Jerusalem, so both symbolisms blend into one, and assure us that if we are faithful we will participate with Jesus in that glorious kingdom in the light of which all mankind will walk and be blessed. What an incentive this should be to continue following the Lamb! What courage and strength it should give us to "endure the cross," as daily we are crucified with Christ!

THE ANGELS

Paul continues, "And to an innumerable company of angels." (vs. 22) This is a reference to those marvelous spirit beings who serve the followers of Jesus as guardian angels. Paul mentions them in the opening chapter of his epistle to the Hebrews. Concerning God's use of the angels, Paul wrote, "Who maketh his angels spirits, and his ministers a flame of fire." And again, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:7,14

The angels ministered to Jesus. In Gethsemane he said to Peter that if he wished he could ask the Father, and the Father would send more than twelve legions of angels to protect him. (Matt. 26:53) Speaking of the angels at another time, Jesus said that they "do always behold the face of my Father which is in heaven." (Matt. 18:10) In this instance Jesus used the expression, "their angels," the angels who minister to God's 'little ones'.

From what the Bible reveals with respect to God's use of the holy angels in dealing with his servants on earth, it is evident that one or more of these holy, invisible ministers are constantly at attention shaping divine providences for the best spiritual interests of all those who 'follow the Lamb'. How marvelous it will be when exalted to the divine nature to be able to see and fellowship with those who have had so much to do in guiding and helping us as we walked in the narrow way of sacrifice!

There are outstanding experiences in the life of every Christian—times of great trial and moments of unspeakable joy. At times the trials threaten to overwhelm the soul. The Heavenly Father seems to hide his face. Through tears we look up to him in prayer, and in his due time, when he sees we have learned the needed lesson, the darkness scatters, and once more we are on the mountaintop of joy. This change did not just happen. No, the angels who always behold the face of our Heavenly Father, and who know exactly what his will is for us at all times, are present to change our sorrow to joy, our darkness to light.

And what rapturous joy it will be to meet the angels who have been closest to us throughout our earthly pilgrimage, and converse with them concerning their part in helping us in our weakness, and guiding us when the way was dark! There now may be times when we wonder how circumstances could suddenly change, or what it was that removed an obstacle that stood so threateningly in the way. But 'over there' we can ask our guardian angel about it. Then, more than ever, we will look back and 'praise the way' our loving Heavenly Father, through the ministry of the angels, led and helped us 'day by day'. Now we are looking ahead to this great joy—the joy of meeting and being with an 'innumerable company of angels'.

THE "GENERAL ASSEMBLY"

By faith we also see the "general assembly and church of the firstborn, which are written in heaven." (vs. 23) Accord-

ing to Professor Strong, the Greek words here translated "general assembly" literally mean 'a mass meeting'. Paul is emphasizing that the 'church of the firstborn' is a large group—a more comprehensive company than the church, which is His body. And, indeed it is.

The "church of the firstborn" is the entire spiritual class in the plan of God. The expression 'firstborn' takes our minds back to God's dealings with typical Israel, when the tribe of Levi was substituted for the firstborn of the nation. Antitypically, the firstborn would be those foreshadowed by the tribe of Levi. The whole tribe of Levi served the other tribes in the things pertaining to God and their worship of God. When Canaan was divided among the other tribes, the tribe of Levi received no inheritance. The priests of Israel were of the tribe of Levi, being special servants in the Tabernacle, and in the offering of sacrifice.

In the tribe of Levi, which took the place of Israel's firstborn, we have a general type of the two spiritual classes in the kingdom. There will be the antitypical priests, who, when exalted to reign with Christ, will also be kings. (Rev. 5:10) These are the overcomers who will sit with Jesus in his throne. But there will also be a large company, a "great multitude," who will be before the throne. (Rev. 7:15) These will be servants in the kingdom, but not rulers. All, however, are included in the 'church of the firstborn', for all, symbolically speaking, gave up their inheritance in the land—their hope of restitution blessings.

If we continue faithfully to lay down our lives in sacrifice, following the Lamb whithersoever he goeth, we can look forward to participating in that 'general assembly', that glorious 'mass meeting' beyond the veil. There we will meet all who have suffered and died upholding the banner of truth and witnessing for Jesus and for the Word of God.

Jesus will then, even as now, be the Head of the church. What a joy it will be to participate in the congregation of the saints beyond the veil over which Jesus will preside! In that

gathering there will also be included the apostles. How grand it will be to meet those whose experiences have so often thrilled us when reading about them in the sacred Word! We think of Peter at Pentecost, and in the home of Cornelius; how he was delivered from prison by an angel, and the "iron gate" opened "of his own accord."—Acts 12:10

We think of Paul in the various trying and joyous experiences through which he passed—his imprisonment with Silas in Philippi; his testimony before kings and rulers; the times he was mobbed and almost killed; his shipwreck on the way to Rome; the two years he spent as a prisoner in his own 'hired house' in Rome. How wonderful it will be to learn more of the details of these experiences and have Paul tell us his own personal reactions to them—his assurance that they were all working together for his highest spiritual good.

And there are many at this end of the age whom we have known personally. Each one of us has known one or more who have been specially near and dear to us. They will all be there in that general assembly. Surely the anticipated joy of such a meeting should do much to help us endure the cross, for "How light our trials then will seem—how short the pilgrim way!"

"GOD THE JUDGE OF ALL"

We can now appreciate only in part the joy it will mean to see our Heavenly Father face to face. (vs. 23) We know that in his presence there will be 'fulness of joy', because the joy he is giving us now through his precious Word of truth is so deep and genuine.

Our finite minds are incapable of realizing fully what it will mean to be ushered into the actual presence of our loving Heavenly Father. We know that he loves us. His eyes are ever watching over us, and his ear is ever attuned to our cries for help in time of need. He holds us in his hands, and will not suffer our feet to be moved from the paths of righteousness if we continue to give ear to his words, the

words behind us, which, when we turn to the right or the left, say, "This is the way, walk ye in it."—Isa. 30:21

We know that God loves us because we have been called according to his purpose. We know that he is causing all things to work together for our good. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "It is God that justifieth." "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:32-34

But when we have completed our earthly pilgrimage and have been ushered into the actual presence of God, we will no longer need to have intercession made for us. With rapture we shall then behold him whose love has lifted us out of the miry pit of sin and death, cared for us, through Christ forgiven us, and by his power exalted us to his own glorious nature so that we can know him even as we have been known by him.

"JUST MEN MADE PERFECT"

We also envision "the spirits of just men made perfect." (vs. 23) This seems to be a reference to the ancient prophets—those who in ancient times faithfully looked to Jehovah for guidance, and worshiped him wholeheartedly, who will constitute the leaders in the earthly phase of the kingdom of Christ—the earthly Jerusalem of Micah 4:1-4. In the preceding chapter, Paul tells of the faith and obedience of these, of how they endured trial and persecution that they might obtain a "better resurrection." He explains that they "without us" could not be "made perfect."—Heb. 11:35,40

Following the completion of the 'first resurrection', and probably also after the resurrection of the 'great multitude' to complete the 'mass meeting' in glory—the 'general assembly of the church of the firstborn'—the Ancient Worthies will be resurrected to perfection of human nature on the earth. And what a marvelous group it will be! Their true virtues of

character and of human perfection will be fully appreciated at first only by those in the spiritual phase of the kingdom.

Think of that wonderful company of sacrificing servants of God which Paul presents in chapter 11 of this epistle. Abel offered a "more excellent sacrifice"; Enoch "pleased God"; Noah "prepared an ark to the saving of his house"; Abraham "obeyed, and he went out, not knowing where he went"; through faith "Sarah herself received strength to conceive."

Elijah challenged the priests of Baal; the three young Hebrews defied King Nebuchadnezzar and were cast into the fiery furnace; Daniel ignored the edict of Darius, and was thrown into a den of lions. The spirit of all these faithful servants was expressed in principle by the three Hebrews who told the king that their God whom they served was able to deliver them, but that even if he did not deliver them, they would not bow down to Nebuchadnezzar's image.

In the Millennial Kingdom all of these will be restored and will be the representatives upon the earth of the Christ in glory. What a joy it will be to see these faithful ones. In the spirit of their minds they were always loyal to the LORD, but then made perfect they will be able to render the sort of service they always longed to accomplish, but were hindered by their imperfections. Another of the joys set before us is to contemplate the spirits of 'just men made perfect'.

JESUS THE MEDIATOR

Paul continues: "And to Jesus the Mediator of the New Covenant." Just as we have not yet actually come to the 'general assembly', nor the 'innumerable company of angels', nor 'entered into the presence of God the Judge of all', and the faithful men and women of old have not yet been resurrected, so we have not yet come to 'Jesus, the Mediator of the New Covenant'. But we have this great joy of anticipation, and we are looking forward to the time when, together with him as glorified ministers of the New

Covenant, we will share in the work of writing its laws in the hearts of all mankind, both Jews and Gentiles.

And it is well to think of the superlative joy of being personally and intimately associated with Jesus as he mediates the New Covenant. He has been our Advocate, and in his name we have prayed to our Heavenly Father. He has been the Captain of our salvation, our Leader, our Forerunner. He has been our Head, and his will has been our will. He has been a Friend. What a Friend, indeed, we have in Jesus! He is the chiefest among ten thousand, the One altogether lovely, and we have the glorious hope of seeing him face to face. Surely we can say, "Fade, fade, each earthly joy," as we realize that soon we will be in the actual presence of him who is even now so precious to us!

"THE BLOOD OF SPRINKLING"

Paul adds, we have also approached unto "the blood of sprinkling, that speaketh better things than that of Abel." (vs. 24) This statement is meaningful only from the standpoint of the divine plan of redemption and salvation. In itemizing these various joys set before the followers of Jesus, it is evident that Paul is envisioning the realities into which the church will enter beyond the veil, when receiving an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. This being true we might well inquire, what need will there then be for the 'blood of sprinkling'?

There will be no further need for the blood so far as the church is concerned. The blood of sprinkling is the blood of Christ which will then be used to 'seal' the New Covenant through which the world of mankind will be blessed. The church will share with Jesus in that future work of blessing. This is one of the great joys to which we look forward.

Paul says that the "blood of sprinkling speaketh better things than that of Abel." The LORD said to Cain who murdered his brother, Abel: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed

from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—Gen. 4:10-12

We might say that Abel's blood cried out for vengeance upon his murderer, Cain. As a result Cain was severely punished. The earth no longer yielded its increase for him. This, symbolically, was taking away his sustenance, his life, for "Cain was a tiller of the ground." (Gen. 4:2) Now he could no longer live by this means. Severe, indeed, was the penalty which resulted from the 'voice' of Abel's blood.

But Paul says that the 'blood of sprinkling speaketh better things' than the blood of Abel; and O, how much better! The blood of Christ which will be that future 'blood of sprinkling', will not cry for vengeance, but for the lifting of the condemnation which rests against all mankind because of sin. The 'voice' of Jesus' blood will ask that life be given to the people, that the 'curse' upon mankind and upon the earth be lifted.

Imagine what this will mean for the sin-cursed and dying race! Imperfect mankind will be restored to perfection. Those incarcerated in the great prison house of death will be released. Health, joy, and life will spring forth everywhere because the 'blood of sprinkling' will have spoken with a 'voice' which will proclaim the glorious provisions of divine love for the dying race, and announce that the time has come for the fulfillment of God's promises to bless "all the families of the earth."—Gal. 3:8,16,27-29

What joy could we contemplate that would be more marvelous than this? And it is for this that we have been called and chosen. It is this that we will attain if we make our calling and our choosing—our election—sure, by continuing to yield to the influence of the Holy Spirit in our lives, and in every test prove our absolute obedience to our God. Peter wrote, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedi-

(Cont'd on Page 36)

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WXTL 1010 7:45 p.m.
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WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLFO 1220 9:45 a.m.
West Frankfort
WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte WCOE 96.7fm 10:00 a.m.
North Vernon
WKRP 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:30 a.m.

KENTUCKY

Bowling Green
WBGN 107.1fm 8:15 a.m.
Winchester WHRS 10:30 a.m.

MICHIGAN

Detroit WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:30 a.m.
Fremont WSHN 100.1fm 9:00 a.m.

MISSOURI

Excelsior Springs
KEXS 1090 7:30 a.m.
Osage Beach
KRMS 1150 8:30 a.m.

NEW JERSEY

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

NEW YORK

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

NORTH CAROLINA

Wendell WETC 540 4:45 p.m.

OHIO

Cleveland WRKG 1380 7:45 a.m.

PENNSYLVANIA

Allentown WHOL 1600 8:45 a.m.
Pittsburgh WPLW 1590 8:00 a.m.
Pottstown WPAZ 1370 2:45 p.m.

SOUTH CAROLINA

Charleston Woke 1340 7:45 a.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAAQ 590 7:00 a.m.

. . . . WORLDWIDE RADIO BROADCASTS

CANADA

ALBERTA

Banff CFHC 1340 11:45 a.m.
 Brooks CIBQ 1340 8:00 a.m.
 Canmore CFNC 1450 11:45 a.m.
 Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 9:00 a.m.
 Duncan CKAY 1500 10:00 p.m.
 Grand Forks
 CKFG 1340 9:00 a.m.
 Qualicum-Parksville
 CHPQ 1370 9:30 p.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

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

SASKATCHEWAN

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



Argentina (Spanish)

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

British West Indies

Trinidad Radio Trinidad 610
 10:30 p.m.

Chile (Spanish)

Talcahuano Radio Almirante Latorre

Costa Rica (Spanish)

San José Radio Sonorara
 105.9 fm & 700 am 6:15 a.m.

Mexico (Spanish)

Culiacán Ranchera
 XECQ 8:30 a.m.
 Guadalajara
 XEWK 1130 8:30 a.m.

Nigeria

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

Panama (Spanish)

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

Peru (Spanish)

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

Philippines

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

South Africa

Swaziland SWAZI
 Commercial Radio 1400 AM
 Shortwave 49m 6156 kHz
 8:15 p.m.

Uruguay (Spanish)

Radio CX32 1170 kHz 9:00 a.m.

(Cont'd from Page 31) ence and sprinkling of the blood of Jesus Christ."—I Pet. 1:2

Here Peter mentions two important objectives of the Christian life: (1) to learn obedience, and (2) upon the basis of this, being trustworthy to be exalted to the divine nature to share with Jesus in applying the 'blood of sprinkling'. Think of the joys that this implies! How important it is, then, that we learn obedience. This is one of the lessons which Paul emphasizes in connection with his mention of the various joys to which we are approaching. He says, "See that ye refuse not him that speaketh."—vs. 25

Paul identifies the one that 'speaketh' when, in the opening of his epistle he writes, "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1,2) Truly there is great weight of authority behind the promises of the glory that should follow our service and trials here below!

Let us then "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) Important among the 'things' are the promises which are designed to encourage and help us, as they did Jesus, to endure the cross and despise the shame. It is these promises which reveal the joys which await us. It is these promises which assure us that if we do our part we will have an abundant entrance into the kingdom; that kingdom which we are even now 'receiving' by faith, that kingdom which cannot and will not be moved.—Heb. 12:28 ■

*"I AM LIKE a green olive tree in the house of God:
I trust in the mercy of God for ever and ever."
—Psalm 52:8*

Sowing the Seeds of Truth

*"In the morning sow thy seed,
and in the evening withhold not thine hand:
for thou knowest not whether shall prosper,
either this or that, or whether they both
shall be alike good."*

—Ecclesiastes 11:6

IN THE LITERAL sowing of seed we have a very fitting illustration of the Christian's privilege of proclaiming the Gospel of Christ—the good news of his kingdom. It is an illustration which properly applies to any and all efforts we may make to tell the glad tidings to others. Our text indicates that it is proper to do this sowing at all times—in the morning, and also in the evening. We could consider this as meaning the literal days which make up our lives, and throughout each and every one of these we should always be on the alert to use every possible opportunity to bear witness to the truth. Or, in a more general way, we could think of it as a reference to the entire Gospel Age—its morning time, or beginning, and its evening, or close. Whichever application we make, the lesson is that we should constantly be on the alert to sow the seeds of truth whenever and wherever we can.



Dispensationally speaking, the Scriptures give us a progressive picture of the Gospel Age, in which there is a sowing in the beginning, and a reaping at the close. "The harvest is the end of the age;" the Master declared. (Matt. 13:39, *Diaglott*) However, in the actual outworking of the divine plan even the harvest work at the end of the age is accomplished largely by sowing the seeds of truth. We are to thrust in the sickle of truth and reap, but this is done by making known the truth, by proclaiming the message far and wide, so that those who have a 'hearing ear' may be blessed.—Matt. 11:5

We see that the general illustration of sowing is applicable at all times, and there is no reason why the truth should ever be withheld when an opportunity presents itself to proclaim it. But some do find reasons not to 'sow'. The LORD foresaw this, and called attention to it in the chapter from which our text is taken. Verse 4 reads: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." In ancient times sowing was done by hand, and apparently when the wind blew, much of the seed would be lost—carried to places where it was not

intended to go. Because of this, one who was expecting to sow would most likely hold back from doing it if the wind were blowing.

Whether or not this was a wise procedure on the part of the sower need not concern us, but the prophet indicates that it is not the right course for those who would sow seeds of truth. It suggests the idea of finding excuses not to sow. And, oh! how many excuses can be found to withhold the truth from others if we yield to the desires of the flesh to find them! The apostle speaks of "every wind of doctrine," or teaching. (Eph. 4:14) For the most part, it is this sort of 'wind' that influences us not to sow the seeds of truth.

These 'winds' of false teachings are many and varied. Some say that the time is past for sowing, and we should now be reaping, forgetting that the reaping work is accomplished by the dissemination of the truth. Others say that the door to the high calling is closed, so we should no longer preach the truth, forgetting that they have no definite knowledge concerning the 'door' being closed, and that even if it were closed we should continue bearing witness to the truth. Still others may say that this is not the time to convert the world, hence we should confine our activities among ourselves, thus working out our own salvation, forgetting that no truth-enlightened Christian has ever supposed that the world would be converted in this age, and forgetting also that the very best way to prepare ourselves for the kingdom is to be actively engaged in making known the glad tidings to others.

The prophet also says that those who watch the clouds will not reap. How well this describes the viewpoints and experiences of some as applied to the reaping work in this harvest time at the end of the age. Clouds are a symbol of the great time of trouble with which the Gospel Age comes to an end. We might be inclined to decide that since these clouds are hanging ominously over the world today, we

should not endeavor to do any more reaping. But is this the proper attitude for the Christian?

We are reminded of how little we really know of the workings of the Spirit of God, and of what the LORD has designed to accomplish through our sowing and reaping. The prophet says, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) How humble a statement of this kind should make us before the LORD! It is so easy for us to decide what the LORD can do, and what he ought to be doing. We should be thankful that the LORD has revealed to us the general outline of his plan, but let us not attempt to fill in details which are not revealed in the Bible, and decide that the LORD's work must be confined to the pattern we have set. Let us remember that we know not the way of the Spirit, and that it is not for us to determine just what might be accomplished by the work the LORD has given us to do.

And there is no mistaking the LORD's commission, for it is simply stated, "In the morning sow thy seed, and in the evening withhold not thine hand." This is what the LORD has asked us to do. But because we do not know the way of the Spirit, that is, what will be accomplished by the Spirit through the truth, so also we do not know 'whether shall prosper, either this or that'. What may be accomplished by our sowing is not our responsibility. The LORD has asked us to sow, disregarding the winds and the clouds which, should we follow the dictates of human wisdom, would tell us that it is not the proper time either for reaping or sowing.

THE PARABLE OF THE SOWER

—Matthew 13:3-8, 18-23

While the LORD does not, from day to day, reveal to us what may be accomplished by our self-sacrificing efforts to make known the glad tidings of the kingdom, in the parable of the sower he has given us a broad outline of what to

expect. In this parable we learn that the 'seed', when sown, falls on various types of ground—by the wayside; on stony ground; among thorns; and on good ground. This indicates that much of the effort we put forth brings little or no tangible results. Only that seed which falls on good ground produces plants which bring forth fruit.

In Jesus' explanation of this parable we have some very interesting facts brought to light. First, there is the seed which falls by the 'wayside'. This class of hearers receives the truth into their hearts temporarily, but do not understand it. Not understanding it, they have no real desire to hold it, and thus the Adversary is able to snatch it away before it has a chance to take root. How much in keeping this is with what occurs when the truth is proclaimed! There are many, of course, who pay no attention at all, but these do not seem to be represented in the parable.

But there are many others who pay some attention. They may pick up a tract and read part of it, and say to themselves, "This seems reasonable." Perhaps they send for the booklet which the tract offers, but before it arrives they forget they sent for it. They might hear the truth over the radio or TV and be sufficiently impressed to send for literature, but lose interest before the literature arrives, or after reading it. It might be one of our neighbors to whom we try to explain the truth. He listens attentively, and we rejoice, thinking we have found a hearing ear, but a few days later, when we meet this neighbor again, there is no interest and he indicates that he would rather talk about something else.

This 'wayside' group has existed throughout the entire Gospel Age. It is not a new experience today to find that the vast majority of those to whom we witness and who show some measure of interest at the moment, never make progress in the truth. They are not hypocrites. The truth sounds good to them to the extent that they understand it. Jesus said that the seed is sown in their hearts—it appeals to their emotions—but not understanding the real import of

the message, Satan is able to snatch it away from them, and then their interest is gone.

The importance of this lesson is that it should prevent us from becoming discouraged when seemingly so few take a deep interest in the Gospel of the kingdom. It is very easy to conclude that because the results of our efforts are so meager we should cease sowing. This is the wrong viewpoint, for the results have always been small. Most of the seeds of truth which have been sown throughout the entire age doubtless have fallen by the wayside, yet the LORD wants his people to keep right on sowing, regardless of visible results, for we know not which will prosper, this or that.

ON STONY GROUND

The 'stony ground' hearers of the message are those who at first really rejoice in the message. They accept it as the truth. They acknowledge that it is the most wonderful thing they have ever heard. When we see them in their homes, or at the meetings, it is all they want to talk about. Perhaps they will attend several meetings, and give every evidence of fully embracing the truth. They begin to tell their neighbors and friends about it. If they have heard the message over the radio or TV, they tell their friends to be sure to listen to or watch the programs. They may even get a supply of literature to give to others, for they have found that which 'satisfies their longings as nothing else could do', and they want to share it with others.

And then we notice that they no longer come to the meetings. Thinking they may be sick, someone calls on them, only to find that their interest in the truth has cooled off. What has happened? Exactly what Jesus points out in the parable—"tribulation" or "persecution" has arisen, and they did not have sufficient depth of "soil" in their hearts to stand up under the opposition. Like the tender plant rooted only in the shallow earth between the stones, which withers under the heat of the sun, so these wither under the sun of persecution.

When they first hear the truth and become interested in it, these do not realize that the vast majority of their friends will treat them coolly because of it. It never occurred to them that someone might even say they were "going crazy on religion." They did not expect that even their pastor might be opposed, and would warn them against heresy and the danger of being damned forever. But when some or all of these situations develop, they are unprepared for them and wilt, choosing to give up the truth rather than their friends. So let us not be discouraged if we find that some whom we believed to be 'coming right into the truth' turn out to be 'stony ground' Christians. Jesus gave us the parable of the sower in order that we might be prepared for experiences of this kind.

AMONG THORNS

"Some fell among thorns; and the thorns sprung up, and choked them," Jesus said. His explanation is that this is a class which permits the cares of this world and the deceitfulness of riches to choke the growing plant, and prevent it from becoming fruitful. Here also is an illustration which fits many who for a time have rejoiced in the truth and enjoyed the fellowship of the LORD's people. Most of us have doubtless observed cases of this kind—cases of brethren who have manifested great enthusiasm for a time. They were not affected by persecution. The enmity of the world did not wither them at the start. The 'roots' became reasonably well embedded in a sincere and honest condition of heart, but the time came when they lost interest. What happened?

Jesus explains that the 'cares of this world', and the 'deceitfulness of riches' choke the Word, hindering their continued growth in grace. Here are influences which, if permitted, will destroy the life of the New Creature at almost any stage of its development. Observation has proven that these 'thorns' can grow even after one has been in the truth for many years—and so we should all be on guard against them. It is not a case of suddenly turning from the truth to

worldly things, nor abruptly turning from laying up treasures in heaven to lay up treasures on earth. It is more subtle than that. Thorns do not grow up overnight. They gradually develop and gradually choke out the fruits of the Spirit.

So, in actual experience, the Christian may at first conclude that he has been a bit one-sided in connection with his consecration—he should give a little more consideration to the comforts of life. He begins to take time from the LORD's service and to devote it to the 'cares of this world'. He may even decide that it would be well if he could earn a lot of money for the LORD, and in this way would the 'deceitfulness of riches' consume so much of his time that there would be very little left for the truth. In an endeavor to carry out these new objectives—or old ones, perhaps, which have been but temporarily suppressed—he gradually loses interest in his spiritual development, and the New Creature plant "brings no fruit to perfection."—Luke 8:14

While it is regrettable that anyone who once rejoiced in the truth and its service should permit worldly cares and ambitions to choke out his interest, we can be thankful that Jesus has foretold that this would be the case, for we know that it is not something for which the sowers are to blame, nor is it an indication that nothing is to be gained from sowing, simply because some who accept the truth do not remain faithful to it 'until death'.

In ancient times the sower of literal seed was no doubt confronted with all the difficulties mentioned in the parable, yet he sowed his seed faithfully just the same, for he knew that some of it would fall on good ground, where it would grow and bring forth the 'fruit' which he needed. So with us as sowers of the seeds of truth, our responsibility is to keep on sowing, knowing that in the LORD's providence some of the seed will find its way to 'good ground', and that from this there will be a fruitage which will redound to the glory of the LORD.

THE GOOD GROUND

The 'good ground', or proper heart condition to receive the truth and to bring forth fruit, means, as Jesus explains, that the truth is not only heard, but understood. (Matt. 13:23) This is quite in contrast with the 'wayside' hearers, who do not understand. (Matt. 13:19) It is clear from this scripture, that an intellectual grasp of the great fundamentals of the Gospel is essential in order that the Christian may maintain his standing in the truth and before the LORD as one who bears fruit unto eternal life. In other words, accepting the truth and devoting oneself to the LORD is much more than an emotional reaction; it must be based on an understanding of the Word. We must know on whom we have believed, and why, and be persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39

Only those who are deeply rooted and grounded in the truth, and in whose hearts the love of God has been shed abroad, are able to withstand the heat of persecution, and the allurements of the world, and to become fruit-bearing Christians. Only such will give evidence that the Holy Spirit, operating through the Word of truth, is transforming their lives and making them daily more like the Master, and more like our loving Heavenly Father. The Apostle Paul speaks of the "fruit of the Spirit," and it is this fruit that manifests itself in the lives of 'good ground' Christians. (Gal. 5:22,23) He explains that this fruit of the Spirit is "love, joy, peace," etc.—all elements of Godlikeness and Christlikeness.

It has been truthfully said that love is the sum of all the Christian graces; so if a Christian is bearing the fruit of love, he is fulfilling the mission for which he was called. "God is love" (I John 4:8,16), and as we grow to maturity in Christ we will become more like God, the fruit of love becoming more and more manifest in our daily lives. As we become more like God, our zeal for the things of God will increase.

His viewpoint will become our viewpoint. As he is continually seeking the good of his creatures, we will be watching for opportunities to bless our fellow creatures. Then not only will the fruit of the Spirit develop into a luscious ripeness in our own lives, but as it does it will bring joy to the lives of others.

Peter admonishes us to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." Then he declares: "If these things be in you, and abound, they make you that ye shall neither be barren [*Margin*, 'idle'] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:5-8

As Peter shows, if love and the other elements of Christian character are in us and abound, they will not permit us to be idle Christians. Like faith, which without works is dead, where genuine fruit of the Spirit abounds, there is sure to be a reaching out for the blessing of others. The seed of truth that reaches the good ground multiplies itself in that the fruit-bearing plant which it produces, in turn becomes a sower of the seed of truth—the glorious Gospel of Christ, which is the "power of God unto salvation."—Rom. 1:16

All 'good ground' hearers bear fruit and obtain an abundant entrance into the kingdom; but having been affected in different ways by the fall, the Holy Spirit does not control their lives to the same degree. Their hearts are right and pure, and the seed finds a ready reception and sufficient depth of soil to grow and bear fruit—"some an hundredfold, some sixtyfold, and some thirtyfold." (Matt. 13:8) The LORD knows about our handicaps, and when we do the best we can to crucify the flesh that the Spirit may have free course in our lives, his blessing is upon us and we can continue to rejoice.

Let us endeavor, however, not to permit the flesh and its interests to quench the Spirit (I Thess. 5:19), and stunt the

growth of fruit which otherwise would manifest itself in our lives. And if we are bearing the fruit of love, we will sow the seeds of truth that others might be comforted by a knowledge of God and of his beloved Son. We will sow in the morning and in the evening. We will hold forth the Word of life 'in season . . . and out of season'. We will share the joys of the truth irrespective of any visible results. Here we will leave it, happy in the love of God and glad that he has commissioned us to tell the glorious message to others. When we are beyond the veil, we may discover that in the great economy of God, not a single sincere effort made by his people to tell forth the glad tidings of the kingdom was in vain; that in his wise and loving providence, both the morning sowing and the evening sowing were 'alike good'. ■

"FRANK & ERNEST"

Listen each Sunday to these
interesting Bible topics
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AT 10:45 A.M.**

JUNE:

- 4-Prayers Will Be Answered
- 11-What Is Death?
- 18-The Triumph of Christianity
- 25-Probation after Death

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To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about 3-1/2 inches in one column.

JUNE SPECIAL:

On Sunday, June 4th, "Frank & Ernest" will discuss the topic, *"The Triumph of Christianity."* Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

The Dawn
East Rutherford, NJ
07073

TALKING THINGS OVER

General Convention Bulletin

JULY 29-AUGUST 3, 1995
GRAND RAPIDS, MICHIGAN

The 1995 General Convention will be held in exceptional college facilities in Grand Rapids, Michigan. The auditorium has a beautiful pipe organ, the cafeteria is newly refurbished, and there is less walking between auditorium, cafeteria, and the sleeping rooms than ever before. Here are the prices:

	ages 18 and up	13-17	6-12
Breakfast	\$4.25	\$3.40	\$2.10
Lunch	5.75*	4.60*	2.90
Dinner	<u>7.00*</u>	<u>5.60*</u>	<u>3.50</u>
Total, three meals	\$17.00	\$13.60	\$8.50
Lodging (per night)			
double, shared bath	\$18.00	\$14.40	\$9.00
double, private bath	20.00	16.00	10.00
single, shared bath	23.00	18.40	11.50
single, private bath*	31.00	-N/A-	-N/A-
PKG: 7 nights, 18 meals			
double, shared bath	\$184	\$147	\$92
double, private bath	198	158	99
single, shared bath	219	175	110
single, private bath*	275	-N/A-	-N/A-
* Increase these prices by \$3.50 if not staying at the college (to pay the facility fee included in the lodging prices).			
# Available only to those staying on the third floor.			

The sleeping rooms consist of two bedrooms sharing a single bathroom. There are enough rooms so that those who can walk one or two flights of steps may pay a little more to insure that the bathroom is entirely private, and not shared by anyone in the other bedroom. The auditorium and cafeteria are air-conditioned; the sleeping rooms are not. All dorms have three floors; there are no elevators. Special rooms to accommodate wheelchairs are available.

The college has a much lower price for those who take the package of seven nights lodging and eighteen meals. In addition, the General Convention treasury is subsidizing this package price by \$26, the same subsidy as paid in 1994. The package prices on the previous page are reduced by this amount.

Room and meals are free for those who are five years old, or younger. Once again, half the cost of those who are six through seventeen years old will be refunded if the person attends at least 75% of the Bible classes while at the convention.

It helps the registration process greatly if you pay in advance. Of course, if your plans change, any monies you paid will be promptly refunded. It is critically important that you register if you expect to be at the convention since the college will prepare the beds only in rooms for which there is an advanced reservation.

The college is just a few minutes from the airport. If you want to use our shuttle service, send us the name of your airline, flight number, and arrival date and time. We will be happy to meet your flight.

Special features on the convention program include a question meeting, a discourse on the Tabernacle, and two short discourses on Faith Versus Works, with a discussion following.

The convention theme text is: ***"Continue in the faith . . . not moved away from the hope of the Gospel."***—Colossians 1:23 ■

General Convention Registration
 1425 Lachman Lane — Pac. Palisades, CA 90272

	Breakfst	Lunch	Dinner	Lodging
Friday, July 28, '95				
Saturday, 29th				
Sunday, 30th				
Monday, 31st				
Tuesday, Aug. 1st				
Wednesday, 2nd				
Thursday, 3rd				

OR check here for package: 7 nights, 18 meals ☐

Select one: ☐ private bath -or- ☐ shared bath

Names (and ages if under 18) (also Ecclesia name)

Address:

--

Telephone number [evenings]: area code ()

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

Check here ☐ if you would like to have a roommate.

Give us your flight information if you want to be picked up:

--

Saturday, July 29

Chairman: Bro. Robert Gorecki,
The Dawn

9:30 Morning Devotions

9:45 Orientation by College Donald L. Boender
Director of Conferences

10:00 Welcome Address Bro. Stephen Jeuck
Orlando, FL

10:45 Intermission

11:15 Discourse Bro. Robert Goodman
Orlando, FL

12:00 Close of Morning Session

2:00 Discourse Bro. Stephen Mengos
Los Angeles, CA

2:45 Intermission

3:15 Discourse Bro. Raymond Rawson
St. Petersburg, FL

4:00 Intermission

4:30 Discourse Bro. Carlton Chandler
Portland, OR

5:15 Close of Afternoon Session

7:00 Discourse Bro. E. F. Lankford
Sacramento, CA

7:45 Vesper Service

8:15 Songs in the Night

Sunday, July 30

Chairman: Bro. Jonathan Freer,
Sacramento, CA

9:30 Morning Devotions

9:45 Discourse Bro. Raymond J. Krupa
Portland, OR

10:30 Intermission

11:15 Theme Discourse Bro. Wade Austin
(Colossians 1:23) *Los Angeles, CA*

12:00 Close of Morning Session

2:00 Praise and Testimony Bro. Frank Nemesh
Detroit, MI

2:45 Intermission

3:15 Discourse Bro. David Bruce
Seattle, WA

4:00 Intermission

4:30 Discourse Bro. Sid Jones
Winnipeg, MB

5:15 Close of Afternoon Session

7:00 **Question Meeting**

Bro. David Rice, *San Diego, CA*

Bro. Ken Fernets, *Vernon, BC*

Bro. Homer Montague, *Highland Park, NY*

8:00 Vesper Service

8:30 Songs in the Night

Monday, July 31

Chairman: Bro. Michael Nekora,
Los Angeles, CA

- 9:30 Morning Devotions
- 9:45 Discourse Bro. Ernest Kuenzli
Orlando, FL
- 10:30 Intermission
- 11:15 Praise and Testimony Bro. Byron Keith
Seattle, WA
- 12:00 Close of Morning Session
- 2:00 Discourse Bro. Carl Hagensick
Chicago, IL
- 2:45 Intermission
- 3:15 Discourse Bro. Herb Snyder
Sacramento, CA
- 4:00 Intermission
- 4:30 Discourse Bro. J. Burton Brown
Los Angeles, CA
- 5:15 Close of Afternoon Session
- 7:00 **"Faith"** Bro. David Stein, *Allentown, PA*
"Works" Bro. Tom Ruggirello, *Chicago, IL*
(followed by discussion with the speakers)
- 8:00 Songs in the Night

Tuesday, August 1

Chairman: Bro. Allan Allers,
Boise, ID

9:30 Morning Devotions

9:45 Discourse

Bro. Richard Suraci
New Haven, CT

10:30 Intermission

11:15 Special Testimonies

"How I Received the Truth"

Bro. Len Griehs
Delaware Valley, PA

12:00 Close of Morning Session

2:00 Baptismal Discourse

Bro. Timothy Krupa
Portland, OR

3:00 Immersion Service

3:45 Intermission

4:30 Discourse

Bro. Mike Balko
Dawn Pilgrim

5:15 Close of Afternoon Session

7:00 Elders Meeting

New Dawn videos will be shown
in the Commons Lecture Hall
(lower floor, cafeteria building).

Wednesday, August 2

Chairman: Bro. Edmund Blicharz,
Orlando, FL

9:30 Morning Devotions

9:45 Convention Business Reports

Bro. Walter Blicharz
Detroit, MI

10:30 Short Recess

10:45 Convention Business Meeting

12:00 Close of Morning Session

2:00 Discourse

Bro. Timothy Thomassen
Albuquerque, NM

2:45 Intermission

3:15 Praise and Testimony

Bro. George Eldridge
Delaware Valley, PA

4:00 Intermission

4:30 Discourse

Bro. Michael Brann
Seattle, WA

5:15 Close of Afternoon Session

7:00 Discourse

Bro. Paul Mali
New London, CT

7:45 Vesper Service

8:15 Songs in the Night

Thursday, August 3

Chairman: Bro. Stephen Suraci,
New Haven, CT

9:30 Morning Devotions

9:45 Discourse

Bro. George Tabac
Chicago, IL

10:30 Intermission

11:15 **"The Tabernacle"**

Bro. Emile Herrscher
Phoenix, AZ

12:00 Close of Morning Session

2:00 Discourse

Bro. James Parkinson
San Gabriel Valley, CA

2:45 Intermission

3:15 Discourse

Bro. Michael J. Balko
Orlando, FL

4:00 Intermission

4:30 Praise and Testimony

Bro. Paul Lagno
Omaha, NE

5:15 Close of Afternoon Session

7:00 Closing Discourse

Bro. Leo Post
The Dawn

7:45 Melodies of Praise

8:30 Love Feast

Law Righteousness and Faith Righteousness

ALTHOUGH THE CHURCH is not developed under a Law Covenant—neither the Old Law Covenant nor the New (Law) Covenant—nevertheless it is being measured by the divine law standard. As the Apostle Paul says, “The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.”—Rom. 8:4

The Jews under the Law Covenant were unable to be justified because they were unable to keep the letter of that law; and because Moses, the Mediator of that Law Covenant, had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

The New (Law) Covenant, like the old one, will require obedience to the letter of the law of God, and not merely to its spirit. The rule of that Covenant will be, ‘He that doeth these things shall live by them’. What advantage, then, will accrue under the New Law Covenant above and beyond that which the Jew enjoyed under the Old Law Covenant?

We answer, the difference will be that the New Law Covenant will have the better Mediator, who will have the right during the existence of the Millennial Kingdom to instruct, chasten, reward, assist, and uplift all who will be obedient to him, so that by the close of the Millennial Age

all who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally, and physically which Adam enjoyed but lost by sin, and which Christ redeemed by the sacrifice of himself.

The mediation will last for the thousand years, and at its conclusion the world will be turned over to the jurisdiction of the Heavenly Father—Christ will “deliver up the kingdom to God, even the Father.” (I Cor. 15:24) They will be delivered up perfect—mentally, physically, morally—and be all that Adam was, plus having had the experience received through the reign of evil, and through the subsequent reign of righteousness.

The Old Law Covenant and the New Law Covenant have special points of similarity, and we see the difference between the two to be, as St. Paul points out, that the New Law Covenant has the better Mediator. Christ stands between God and man, and is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. Additionally, he will instruct mankind to that condition where they can, if they will, keep the divine law perfectly, both in letter and in spirit.

This was mainly lost sight of in the Dark Ages. The real object of this Gospel Age, the selection of the members of the antitypical Moses, the antitypical Mediator of the New Law Covenant, became obscured. No future age for the blessing of Israel and the world was acknowledged.

THE CASE WITH US IS DIFFERENT

The Covenant under which we became Abraham's ‘seed’—that is, the Abrahamic Covenant (the Sarah Covenant)—had no law provision, and no mediator. It was made with one who believed God, who was justified by his faith, and whose faith was tested by obedient works to the extent of his ability. To this tested, proven man, Abraham, God gave the great promise, “In thy seed shall all the nations of the earth be blessed.” (Gen. 22:18) This was the Covenant

to which was added the oath of confirmation. That promise, and that oath, became our strong consolation, our anchorage of hope, because we have become united to Christ as his members—members of the spiritual seed of Abraham, which is to bless natural Israel and the world by the long promised New Law Covenant, of which we are being made able ministers or servants.

Christ is now accepting us separate and apart from the law on the condition of faith and obedience to the extent of our ability. To us the righteousness of the Law is counted as fulfilled when we walk not after the flesh, but after the spirit of the law, because we thus give evidence that if we had perfect ability we would keep the divine law perfectly. And we who have been accepted as members of the body of Christ have entered into a covenant of sacrifice as respects the earthly nature, and to be copies of our Redeemer to the extent of our ability—in heart, in will, and so far as possible, in deed.

After our testing, if found faithful, God will accept us fully and grant us spirit bodies like unto our Redeemer's. It is as New Creatures in Christ, that we may be the spiritual seed of Abraham, and members of the body of the great Mediator, the great Prophet, Priest, King, and Judge. During the Millennial Age, under the New Law Covenant which is sealed with his blood, he shall establish righteousness in the earth, and lift up the willing and obedient of humanity out of sin, degradation, and death, to harmony with God and everlasting life.

It is asked, Under what Covenant is the royal priesthood, the church of the firstborn, justified? We answer: Under no Covenant. Our justification, like that of Abraham, is by faith. As it is written, "Abraham believed God, and it was counted unto him for righteousness. . . . Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our

offences, and was raised again for our justification."—Rom. 4:3,23-25

Paul, in this connection, points out that Abraham was not justified because of his circumcision, for he was justified by faith and reckoned righteous before he was given the seal of circumcision. Likewise, he was not justified by the Covenant made with him, but the Covenant was made with him because of his faith, and his justification through faith. And therefore it is also so with all of us who are counted Abraham's seed. After being justified by faith, we are granted the privilege of becoming dead with Christ, and becoming members of his body—the spiritual seed of Abraham, whose circumcision is that of the heart.—Gal. 3:29, Rom. 2:29 ■



WEEKLY PRAYER MEETING TEXTS

JUNE 1—"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21 (Z. '95-75 Hymn 145)

JUNE 8—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20 (Z. '95-203 Hymn 297)

JUNE 15—"And I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3 (Z. '96-29 Hymn 108)

JUNE 22—"It is required in stewards, that a man be found faithful. . . . Every man according to his several ability."—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 277)

JUNE 29—"Blessed are the pure in heart: for they shall see God."—Matthew 5:8 (Z. '00-71 Hymn 256)

AN INTERESTING QUESTION

THIS SAME JESUS

In Acts 1:11 we read, "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." How do you harmonize this with Paul's statement in I Corinthians 15:50, "Flesh and blood cannot inherit the kingdom of God?"

THE EXPRESSION, "THIS same Jesus," refers to the Savior as a personality, and quite irrespective of his nature. After his resurrection Jesus appeared to his disciples in a number of different bodies.

To Mary near the tomb he appeared as a gardener. (John 20:14,15) To the disciples walking to Emmaus he seemed as a stranger. Responding to a demand by Thomas, he appeared in the room with his disciples and revealed nail wounds in his hands and feet, and a spear wound in his side. But in all these instances he was the 'same Jesus', even though different in appearance.

Jesus experienced a change of nature when he

left the heavenly realms and was "made flesh," made of a woman. (John 1:14; Gal. 4:4) However, he did not become a different being. In prayer to his Heavenly Father he said, "Glorify thou me with . . . the glory which I had with thee before the world was." (John 17:5) He remembered his association with his Father as the Logos, and was now the same being as before he was made flesh.—John 1:1,2

But this "only begotten of the Father" continued to be the same personality, the same Jesus. (John 1:14) Man was created a "little lower than the angels," and since Jesus was, in his resurrection, exalted high above angels and principalities and powers, it was impossible for his disciples to see and commune with him except as he appeared to them in a human body. (Heb. 2:7) His appearance in a body bearing nail and spear wounds was, as John explains, a sign which convinced the disciples that their beloved Master had truly been raised from the dead.—John 20:20,30

Now the time had come for Jesus to leave his disciples and return to his Father. He would not manifest himself to them again. But the Lord wanted them to know that he was not going away forever; that he would come again; that this 'same Jesus'—who, in his pre-human existence was an honored spirit being, and while on earth a human being, but now highly exalted to the divine nature—would return!

The angel which gave this assurance to the disciples explained that Jesus would come in the same manner as they had seen him go. His going was unobserved by the world in general. Only his disciples knew what had occurred.

So, the prophecies reveal that at first only his disciples would know of his return. They are watching the fulfillment of prophecy, and know by the events around them, in both the church and the world, of his return. They know that 'this same Jesus' is even now present, not in a body of flesh, but as a glorious divine being invisible to human eyes.

This, of course, harmonizes beautifully with Paul's statement that flesh and blood cannot inherit the kingdom of God. Jesus is no longer flesh and blood. Nor will those who prove worthy to live and reign with him be flesh and blood. All these will be changed. This "corruptible" will put on "incorruption," and this "mortal" will put on "immortality."—I Cor. 15:53

Exalted to the divine nature, they will be associated with Jesus in the spiritual and ruling phase of the Messianic Kingdom. The word 'kingdom' in the expression, 'Flesh and blood cannot inherit the kingdom of God', refers to the rulership of the Lord's kingdom.

The subjects of this kingdom will be all mankind who obey its laws. Its rulers will be those who 'inherit' this high position by virtue of their faithfulness in suffering and dying with Jesus. But they will not reign as humans. They sacrifice their humanity and in the resurrection are made like the glorified Jesus.—I John 3: 1-3 ■

SPEAKERS' APPOINTMENTS

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

M. Balko

Columbus, OH	June 15
Indianapolis, IN	16
St. Louis, MO	17,18
Camdenton, MO	19
Kansas City, KA	20
Dallas, TX	22
Phoenix, AZ	25
Los Angeles, CA	30-July 4

W. Blicharz

Greece & 7 Churches June 6-19

S.R. Jeuck

Louisville, AL June 11

E. Kuenzli

St. Petersburg, FL June 4

F. Nemesh

Greece & 7 Churches June 6-19

R. Gorecki

Greece & 7 Churches June 6-19

Jos. Panucci

German Convention June 2-7

France 8-12

England 13-15

Florence, Italy 16

Naples, Italy 18

Agrigento, Italy 21

G. Passios

Greece & 7 Churches June 6-19

G. Tivador

Greece & 7 Churches June 6-19

L. Wesol

Waterbury, CT June 3, 4

WHY GOD PERMITS EVIL

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CONVENTIONS

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

WATERBURY, CT, June 3,4—The Litchfield Firehouse, Litchfield, CT. For programs and directions, contact: Mrs. Anthony Tsimonis, Sec'y., c/o Associated Bible Students, P.O. Box 1494, Waterbury 06721-1494

GREECE AND THE SEVEN CHURCHES CONVENTION, June 5-19—Contact: Mrs. Mary Mali, 638 Pequot Avenue, New London, CT 06320
Phone: (203) 447-2872

ALLENTOWN, PA, June 9,10,11—Moravian College Bethlehem, PA. Contact: Mrs. Margaret Young, P.O. Box 1672, Allentown 18105
Phone: (610) 867-5418

PORTLAND, OR, June 23-26—Collins Retreat Center, 32867 S.E. Highway 211, between Sandy & Eagle Creek, OR 97022. Phone: (503) 637-6411. For information, con-

tact: Mrs. Carlton Chandler, Sec'y, 12215 SE 106 Ave., Portland 97266
Phone: (503) 698-5940

LOS ANGELES, CA, July 1-4—Claremont McKenna College, Claremont, CA. For reservations contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (310) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, July 29-August 3—Grand Rapids, MI. See pages 48 through 56 of this issue of *The Dawn* magazine for convention information, Registration Form, and the Convention Program for this year.

BALTIMORE, MD, August 27—The Columbian Club of Parkville, 7910 Harford Rd. 21234. For programs write: Robert Wagner, 2753 Pelham Ave. 21213
Phone: (410) 483-1394

O GIVE THANKS unto the LORD; call upon his name: make known his deeds among the people.

—Psalm 105:1