

# The Dawn

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## HIGHLIGHTS OF DAWN

### GOD AND CREATION SERIES, Part 7

## Man's Eternal Home

*"God blessed them, and God said to them,  
Be fruitful and multiply, and fill the earth and subdue it."*

—Genesis 1: 28, **Revised Standard Version**

AT ONE TIME or another most people are confronted with the question, "Where will you spend eternity?" Many times this question is asked with the implication that unless there is a reformation of heart and life, eternity will not be pleasant. Our text implies that God's design for man is that he should spend eternity right here on the earth. This was God's blessing upon our first parents—they were to fill the earth and subdue it—that is, bring it all under control through cultivation, to be utilized for the sustaining of the millions of mankind who would result from God's blessing upon his command to 'multiply'.

There is nothing in the Genesis record of Creation which even hints that the Creator had any other purpose in the creation of man than for him to live forever on the earth. However, this plainly stated truth concerning God's design for his human creatures to inhabit the earth forever has been lost sight of, as a result of Satan's great deception concerning the divine penalty for sin.

Satan's lie, "Ye shall not surely die" (Gen. 3:4), meaning—as expressed in modern times, "There is no death"—implies that when one experiences what is called death he actually enters into another life, the environments of which are quite different from those of humans here on this planet. So the question, "Where will you spend eternity?" implies that it is not possible to spend it on the earth as a human being.

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As we have noted in the previous article, out of the 'no-death theory' have arisen all sorts of vagaries concerning 'after-death' experiences, but we are mostly concerned now with more basic theories to which the professed Christian world adheres. Even these we have previously referred to briefly. The plain statement of the Bible is that "the wages of sin is death," but the great mass of professed Christians say, No, this is not really so—the penalty for sin is torture.

Those holding this view are somewhat divided as to the length of time this torture will last. The Protestants claim, as we have previously noted, that it will continue forever, hence the expression, 'eternal torture'. This error is so gross, and its implications concerning the character of the Creator so damning, that it justifies a detailed refutation, which will be undertaken in our next article.

The Catholic Church also teaches the doctrine of eternal torment but only for the grossest of sinners, and those who are heretics in the sight of the church. The Catholic Church claims that those who are not gross sinners and not heretics are too good to spend their eternity in hell. On the other hand, they claim that very few of earth's millions are good enough when they die—or seem to die—to be ushered directly into heaven to spend eternity there. So they have a third place—purgatory. Here, through a long period of time the 'too good for hell' and 'not good enough for heaven' are purged of their 'venial sins', and thus made fit, finally, to enter heaven.

But there is nothing whatever said in the Bible about purgatory. Jesus said nothing about it, nor did Peter, whom they claim to be the first pope. Not even the word is to be found anywhere in the sacred writings. The Bible records the deaths of many of its personalities—Abraham, Isaac, Jacob, the prophets, the kings of Israel—to mention a few in the Old Testament. In its obituary notices pertaining to most of these is the simple statement that they "slept with [their] fathers." (I Kings 2:10; I Kings 11:43, etc.) Abraham's father was a heathen. All of those who are said to be sleeping with their fathers were of the 'too good for hell' type, yet many of them

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were certainly 'not good enough for heaven'. If 'purgatory' were in the plan of God for such, it would be the place for them, yet the inspired writers of the Bible insist that they are all 'sleeping'—unconscious, that is, in death. If we have the correct understanding of what conditions in purgatory are said to be, it seems to us a most unlikely place in which to sleep. If there is such a place as purgatory, it seems strange that none of the writers of the Bible mention it.

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## *Who is promised Heaven?*

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The Protestant view is that all those who are not sufficiently wicked to be tortured in hell-fire forever, go directly to heaven when they die—that this is where they will have their eternal home. The Bible does contain promises of heaven, but that all those not sufficiently wicked to be tortured in hell forever will spend eternity there, is another error arising out of Satan's lie, "Ye shall not surely die."

But let us note briefly some of the Bible's testimony concerning heaven. Jesus said to his disciples, "I go to prepare a place for you; and if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) Few have noticed the full implication of Jesus' promise to 'prepare' a place. Obviously if this place was not prepared until after Jesus came to earth, it could not be a 'place' to which all the righteous from Creation until his day had been going when they 'seemed' to die. It is acknowledged that this 'place' promised by Jesus is a heavenly abode, and yet Jesus said, while he was here on earth, "No man hath ascended up to heaven."—John 3:13

Jesus prefaced his promise to prepare a place for his followers by the statement, "In my Father's house are many mansions: if it were not so, I would have told you." (John 14:2) Jesus did not promise these mansions to his followers. He simply observed that they already existed in his Father's 'house'. It seems reasonable to conclude that the Father's 'house' is the entire universe. It all belongs to him, and is all

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his domain. And in this domain are 'mansions', or dwelling places—planes of existence, or spheres of life.

The earth is one of the spheres of life. This is the sphere of life in which God designed that his human creatures should spend eternity—the 'mansion' which God created for man. And he "created it not in vain, he formed it to be inhabited." (Isa. 45:18) However, as Jesus said, there are 'many mansions'—many spheres of life. Some are higher than the human, and our finite minds can but vaguely comprehend them. But they do exist—"If it were not so, I would have told you," said Jesus.

But, as Jesus promised his disciples, he was going away to prepare still another place for his followers. Much is said in the Bible, especially in the New Testament, concerning this place. It is vaguely foretold in the Old Testament, and in the New is referred to as an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (I Pet. 1:4) Those for whom this place is prepared are said to be "partakers of the heavenly calling."—Heb. 3:1

The use of the word 'calling', or invitation, implies that this place is not prepared for all. And herein lies the truth concerning this aspect of the Creator's plan for the rescue of his fallen human creatures from sin and death. Heaven is not designed as an alternative for hell-fire. Nor is it the plan of God that all who are saved will be transferred from earth to the place prepared by Jesus.

Those who are invited to this high calling, and accept the invitation through belief in Christ and the full devotion of their lives to the service of God, are described by Paul as "New Creatures." In other words, beginning with Jesus, a New Creation is being developed. Paul explains that the followers of Jesus who have become New Creatures are ambassadors for Christ, and ministers of reconciliation. He explains that "God was in Christ, reconciling the world unto himself," and that now these New Creatures are fellow-workers with God and with Christ. See II Corinthians 5:14 to 6:1.

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The Scriptures reveal that those who become New Creatures in Christ Jesus are, in all, but a "little flock." (Luke 12:32) The eternal home of these will be in heaven, or in the spiritual realm—not because heaven is a substitute for life on earth, but because in the divine plan for restoring the fallen human race to life on earth there is a provision for the selection of a few of earth's billions to be associated with Jesus in the work of restoration; and in order to be efficient workers in this divine arrangement these are transferred from the earthly 'mansion' to the 'place' which Jesus prepares for them.

To help us grasp this thought the Bible presents it from various standpoints. One is the thought of a kingdom, or a government, which will be established in the earth, and for a thousand years will administer righteous laws under which mankind will be disciplined and trained, and thereby gradually have the righteousness of the divine requirements of justice and love written in their hearts. We pray for this in the words, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Those for whom Jesus promised to prepare a place will share with him in the work of bringing about this full reconciliation of humanity with God. They will be joint-heirs with Jesus in his kingdom. Consequently they will be highly exalted in the divine arrangement. Jesus promised, "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) Jesus also promised, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

The expression, 'crown of life', suggests the highest, the very zenith of life. As we have seen, the 'many mansions' in the 'Father's house' are planes of life. Jesus went away to prepare a place for his associates which was to be 'crown' of them all. The Apostle Peter wrote, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." II Pet. 1:4) The Heavenly Father, of course, always possessed the divine nature, and Jesus was exalted to this highest of all stations of

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life when he was raised from the dead, and highly exalted above all "principality and power, and might, and dominion, and every name that is named." (Eph. 1:21) In this exalted position, "at the right hand of the throne of God," he prepares a place for his followers, that they might be with him where he is.—Heb. 12:2; John 14:3

But let us repeat, this prize of the high calling is not an alternative to an eternal home on earth. It is not a case of man having sinned, and therefore he is provided with an eternal home at the right hand of God. God's provision for his human creatures as a whole, still is, that upon condition of obedience to him, they may live on the earth forever. The redemptive work of Christ makes this restoration possible—"As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The followers of Jesus, for whom he prepares a place, are to be associated with him in restoring mankind to that which was lost through the disobedience of our first parents. The harmony of the Bible is discernible only when we recognize this distinction between God's promises to mankind in general, and those which apply exclusively to the followers of Jesus.

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## *The Hope of Immortality*

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Closely allied with the erroneous view that the earth is but a temporary dwelling place for God's human creatures, and that at death all move on into other realms of life, is the belief that man by nature is immortal. This belief has no Scriptural backing. It is generally supposed that the words 'immortal' and 'immortality' are freely used throughout the entire Bible. But this is not true. They do not appear at all in the Old Testament. They do appear in a few places in the New Testament, but their use is extremely restricted, and at the same time very revealing. They are never used with reference to man's natural endowments.

To be explicit, the word immortal appears once, and is applied to the LORD. We quote: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory

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forever and ever." (I Tim. 1:17) Surely this does not prove that man is immortal! The word immortality appears only five times in the Bible. One of these—I Timothy 6:16—also refers to the LORD, and declares that he alone inherently possesses immortality.

The word is used again in II Timothy 1:10, where we are informed that Jesus brought "life and immortality to light through the Gospel." This is very interesting, for it reveals that prior to Jesus' coming, which was four thousand years after Creation, the people of God knew nothing about immortality—that it was brought 'to light' by Jesus. And even then, Jesus did not say that man was inherently immortal. Rather, he brought to light an opportunity, upon certain very rigid conditions, for a very few of earth's millions to attain immortality. These are the ones for whom he went away to 'prepare a place'.

In Romans 2:7—one of the remaining three texts of the Bible in which the word immortality appears—we read that through "patient continuance in well-doing" we "seek for glory and honor and immortality." Obviously, people do not seek for that which they already possess.

Because we do not by nature possess immortality, Paul wrote to those who are seeking for it, saying, "This mortal must put on immortality." (I Cor. 15:53) The word immortality appears only once more in the Bible, and that is in the next verse. Here Paul speaks of the time when "this mortal must put on immortality."

There are no other uses of the words immortal and immortality in the entire Bible. And, as we have seen, the few times they do appear in the Word of God they tell us either that the LORD alone possessed the quality of deathlessness which they describe, or that Jesus was endowed with the divine nature upon his resurrection, or the followers of Jesus may hope to 'put on immortality' if through patience continuance in well-doing they faithfully seek for it.

Thus we have found that there is no Scriptural support at all for the almost universally accepted theory of human immortality. Immortality means deathlessness, or indestruc-



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tibility. How inconsistent it would have been for God to sentence man to death, if he could not die! Inharmonious though it may be, it is just this incongruity that Satan has foisted upon the world by his falsehood, "Ye shall not surely die."

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## *Angels — Holy and Unholy*

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One of the higher orders of God's creation is the angelic. The Bible is the revelation of God's purpose concerning his human creation, so it furnishes very little information concerning the angels except through its many references to their use as the messengers of the LORD in his dealings with man. In Hebrews 2:7, in a quotation from Psalm 8:5, we are informed that man, in his creation, was made "a little lower than the angels." Man is the highest order of God's earthly creatures, and since he is but a 'little lower' than the angels, we judge that they are probably the lowest of the spirit creations, dwelling, as it were, in one of the many mansions mentioned by Jesus.

We use the word 'spirit' in referring to the angels because it implies that which is beyond human perception. The angels, in their normal state, are invisible to human eyes, and they are not at all limited to our methods of communication and activity. The Bible reveals clearly that they are used as God's messengers, and in the Old Testament we have accounts telling of occasions when they materialized in human bodies in order to converse with those to whom God sent them. Note the case recorded in Genesis, chapter 18; and the reference to this in Hebrews 13:2.

Our reason for mentioning the angelic creation is that Bible informs us that some of these angels deflected from full obedience to their Creator, and allied themselves with Satan, who at one time was one of the chief ones among them. Thus Jesus refers to "the Devil and his angels." (Matt. 25:41) At least many, if not all, of the angels who went over to Satan did so just prior to the Deluge of Noah's day. They are referred to in Jude 6 as the "angels which kept not their first

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estate," and the information is given that they are now "reserved in everlasting chains under darkness unto the judgment of the great day." The Apostle Peter speaks of these as the spirits in prison, which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah."—I Pet. 3:19,20

The language used concerning these 'fallen angels' clearly suggests that they are under restraint, limited to undercover activities—or "under darkness," as Jude states it. These angels who before their fall were used freely by God as messengers to communicate with his human creatures, had their freedom of operation and communication taken away. But this does not mean that they have not continued to do all they could to make contact with humans.

Since these fallen angels are no longer loyal to God, it is reasonable to expect that to whatever extent they have been permitted to reach the minds of humans, their intent is always to deceive and to mislead the people with respect to God and the straightforward truths of his Word. Furthermore, since Satan's first and most basic of all deceptions is contained in his statement to Eve, "Ye shall not surely die," it is to be expected that he would use his allies—the fallen angels—to the fullest extent possible to foster this lie. And this is exactly what he has done.

The fallen angels possess superior powers, and are able, under limited circumstances, to read the minds of humans, especially those minds which yield readily to occult suggestions and influences. Thus, for example, a woman who has lost her mother in death holds in her mind precious memories of her mother. She would like to see her mother again, and talk with her. So at a seance she hears a voice which she identifies as her mother's voice. The voice reveals personal incidents which the mourning woman is positive no one but her mother and herself knew about. This convinces her that she is in communication with her mother.

But more important to Satan and the fallen angels who have perpetrated this fraud, it has been proved to this woman that the dead are not really dead at all. How could

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her mother be dead when she heard her voice, and by that voice revealed secrets which no one else could have done? This woman does not realize, of course, that the tone of her mother's voice, and her manner of speaking, are registered in her brain, and the superior powers of the fallen angels are able to read and reproduce them. Neither does she realize that the fallen angels could have had knowledge of her mother while she lived.

This, then, is the true, and the Bible's explanation of spiritualism. It is also the explanation of occult phenomena of all kinds, including the alleged 'proofs' of reincarnation. It is the explanation of the deception which was foisted upon King Saul of Israel when he asked the witch of Endor to communicate with the dead prophet, Samuel. (I Sam. 28:7-25) The record of this is presented in the Bible without comment, but a moment's reflection reveals that the dead Samuel did not actually appear to Saul. While Samuel was alive, God had forbidden him to in any way communicate further with the wicked King Saul. Would he disobey God after death? There is nothing in what is reputed to be a message from the dead Samuel to Saul that the wicked king did not already know.

In all the seances held throughout the centuries, including those of modern times, no really worthwhile information has ever been obtained. When God sent one or more of the holy angels to communicate with his servants, a definite and needed message was imparted by them. But the fallen angels are not sent by God. They are directed by Satan. They have no real information to impart. Their use by the Devil has as its chief purpose the establishing of the great deception that there is no death.

We hold much sympathy for all who in any way are deceived by Satan's lie, "Ye shall not surely die." Man was created to live. Death is foreign to him. In his search for comfort in the face of the inevitable, it is pleasant to be told that death is not an enemy, but a friend which ushers him into a new and happier life in which for all eternity he will be free from the sorrows which haunt the lives of humans, and

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where there will be nothing to mar his peace. It is also natural that those of us still alive as humans should like to make contact with our dear ones who have, as the spiritualists would state it, abandoned their corporeal bodies. We enjoyed fellowship with our beloved friends while they were with us, and why should we not wish to converse with them after they are dead? However, were it not for the fact that Satan's lie, "Ye shall not surely die," has changed the meaning of words, we would know that we could not converse with the dead, for the reason that they are dead.

How much better is the hope held out to us in the Word of God—the hope of actually seeing our loved ones again, and freely conversing with them—yea, of spending eternity with them: not because they are now more alive than ever, but because by the power of the Creator, they will be restored to life. What this means is that God's original purpose in the creation of man is yet to become a glorious reality, for there is to be a resurrection of the dead.

The command to 'fill' the earth has been carried out under adverse conditions of sin, selfishness, and pain, as each generation has, in turn, gone into death. But God in his love provided a Redeemer, one who tasted death "for every man." (Heb. 2:9) This guarantees that the human creation, expanded to fill the earth as God commanded, will yet have the opportunity to subdue the earth, making it all one glorious paradise, in which, restored to life, and reconciled to God, humanity will live forever.

This glorious consummation of the divine purpose so clearly expressed to our first parents in Eden, awaits only the completion of that 'little flock' to whom the promises of glory and honor and immortality are made, and for whom Jesus went away to prepare a place. These representatives of the human race are, as we have seen, to be exalted to immortality. And Paul writes that when "this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory."—I Cor. 15:54

This saying, "Death is swallowed up in victory," is quoted from Isaiah 25: 8,9—a wonderful promise assuring us that

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death is to be destroyed, and that the people of the whole earth will rejoice in the salvation from death which God has provided for them. The earth will then be man's eternal home, for death will no longer disrupt the continuity of life in the glorious 'mansion' of the Father's 'house', which he has given to the children of men.—Ps. 115:16 ■

## WEEKLY PRAYER MEETING TEXTS

**SEPTEMBER 2**—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Peter 1:22 (Z. '03-207 Hymn 243)

**SEPTEMBER 9**—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."—Philippians 2:15,16 (Z. '03-358 Hymn 109)

**SEPTEMBER 16**—"The LORD will give strength unto his people; the LORD will bless his people with peace."—Psalm 29:11 (Z. '96-163 Hymn 311)

**SEPTEMBER 23**—"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3 (Z. '03-423 Hymn 197)

**SEPTEMBER 30**—"The love of Christ constraineth us."—II Corinthians 5:14 (Z. '03-55,58 Hymn 165)



# INTERNATIONAL BIBLE STUDIES

## LESSON FOR SEPTEMBER 5

### God as Creator

**KEY VERSE:** *"In the beginning God created the heaven and the earth."* — Genesis 1:1

**SELECTED SCRIPTURE:** Genesis 1:1-15

THERE EXIST TODAY two principal views concerning the origin of life upon earth. One is, that a very primitive form of life happened by 'chance' and randomly evolved into the many higher forms. The other concept, supported by the Bible, teaches that a supreme, intelligent Creator designed life as we know it, and then brought it into existence.

The specific 'beginning' mentioned in the Key Verse describes the preparation of Planet Earth to support material life. It tells us that at the time of this 'beginning' God already existed. It is very difficult, if not impossible, for us to imagine anyone or anything not having a beginning. But the Creator of the universe is described in just that way; the Scriptures say of God that he existed "from everlasting to

everlasting." (Ps. 90:2) This unique fact about God was recognized by the Prophet Isaiah when he made reference to "the **everlasting God**, the LORD, the Creator of the ends of the earth." — Isa. 40:12-28.

Everything else—both spirit and material—had a beginning. As the great First Cause, God created the heaven and the earth. Jesus, in his pre-human existence, participated in these Creative works. We read: "Unto the Son he [God] saith, . . . Thou, Lord [Jesus], in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." — Heb. 1:8-10; Ps. 102:25

Again the Apostle Paul mentions Jesus' part in Creation, saying: "Who is the image of the invisible God, the firstborn of every creature: for by him were all

things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17

Genesis 1:2 states that "the earth **was**." It had already been created, but at that point in time, was without form, and was void of life. Chapter One of Genesis describes how God prepared this lifeless planet to be a home for living creatures, principally man. Each of the six epoch days enumerated was a lengthy period of time designed for accomplishing a step in this process. Before its accomplishment, the 'day' was likened to darkness, or night. After its accomplishment, it is described as light, or morning. So we read, "The evening and the morning were the first day" . . . (Gen. 1:5), "the second day," etc.

The work of the third epoch day concerned altering the composition of Earth's atmosphere, enabling it to support various life

forms, making it possible for the sun and moon to be seen, and eventually to influence Earth's days and nights and seasons. The first life to appear was plant life. "God said, Let the earth bring forth . . . the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1:11,12) Then followed aquatic life, and birds. Finally, at the close of the six epoch days, all terrestrial life had been created, from the simplest to the most complex in form, each with the capability of perpetuating its species. God pronounced it, "Very good."

Viewing God's Creative work in its intricate, almost endless variety, yet orderly detail, we wonder how anyone can ascribe such results to billions of unplanned, random happenings! The mathematical laws of probability make this explanation highly unlikely. On the other hand, the constancy and fixedness we observe in our living world bespeaks the Creative genius of Almighty God in accomplishing his previously designed purpose. ■

## Created in God's Image

**KEY VERSE:** *"God created man in his own image, in the image of God created he him; male and female created he them."* — Genesis 1:27

**SELECTED SCRIPTURE:** *Genesis 1:26-28; 2:18-25*

**T**HE CROWNING GLORY of God's works on earth was man. Adam and Eve were made in God's image—in the mental and moral likeness of God.

As God has dominion over all the universe, so, in a subordinate position, man was given dominion over the earth to oversee and carry out God's purpose in completing its creation. This was expressed in the LORD's commission "to subdue the earth, and have dominion over the fish of the sea, and over the birds of the air, and over everything that moves upon the earth."—Gen. 1:28, **R.S.V.**

They were also told to "be fruitful, multiply and fill the earth." All other previous terrestrial forms of life had been given the ability to procreate. Similarly, man was made to possess the ability to reproduce his species. In order to accomplish this

mandate, God gave him Eve to be his wife.—Gen. 2:18

Adam, as ruler of the earth, was instructed to name the vast variety of animals living in his domain. But, the account states that none of the animals were found to be a suitable 'help meet' for him. (Gen. 2:19,20) So, "the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man."—vss. 21,22

Perhaps the physical principle incorporated to accomplish this is not a completely strange thought to modern man, since we are aware of the limited ability of scientists to clone a copy of a life form from one already in existence. But throughout the ages until today, this was a



difficult concept to grasp, and great faith was needed to accept it as reality. The Scriptures tell us why it was appropriate for Eve to be "bone of my [Adam's] bones, and flesh of my [Adam's] flesh." God intended marriage to picture a great mystery not brought to light until thousands of years later. This was the mystery of the Christ, head and body. Christ and his church, or his bride, were described as 'one body' with 'many members'. Therefore, the first pair were said to be "one flesh."—Gen. 2:24

Paul wrote: "This is a profound mystery—but I am talking about Christ and the Church." The love of Christ for his church, and the reverence of the church for her Lord, became the model for all earthly marriages. (Eph. 5:22-33, **NIV**) "Each one of you also must love his wife as he loves himself, and the wife must respect her husband."

God's purpose was that the binding force in marriage should be love! To the extent that marriage partners reflect Godlike love, to that extent the marriage is a happy

one. This is also true of all relationships among human beings. When Adam was created in God's image, he was Godlike in character, and "God is love." (I John 4:8) After man's fall, this image became marred, and society as it exists today is far removed from God's original intentions. But he has promised a restoration. This is implicit in the Biblical word "restitution."—Acts 3:21

Envisioning restitution, a Bible scholar once wrote: "Close your eyes for a moment to the scenes of . . . degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart. . . . The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be."—*The Divine Plan of the Ages*, page 191 ■

## The Ultimate Temptation

**KEY VERSE:** *"The serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."* — **Genesis 3:4,5**

**SELECTED SCRIPTURE: Genesis 3:1-13**

**T**HE PERFECT LIFE that Adam and Eve enjoyed in the Garden of Eden came to an abrupt end. The LORD God had commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." — Gen. 2:16,17

But the serpent beguiled Eve, using the words of our Key Text. We know that it was the Adversary, Satan, who used the serpent to tempt Eve. In Revelation 12:9 and 20:3, John spoke of him as "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Earlier, in his Gospel account, John had warned the Pharisees that they were of their "father the devil, and

the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." — John 8:44

Satan's first lie was his contradiction of God's words, "If thou eatest thereof, thou shalt surely die." Satan told Eve, "Thou shalt not surely die." Not only did Satan inform Eve that God had misled them by depriving them of the opportunity to eat the delicious fruit from the forbidden tree, but he also implied that God had ulterior motives for doing so. He intimated that the LORD wished to prevent Adam and Eve from becoming "wise" "like gods," "knowing good and evil."

Ever since that first lie was perpetrated, the majority of earth's population seem to prefer it to the truth. The popular concept that man possesses an immortal soul is based upon Satan's enormous untruth. The complete testimony of the Scriptures is clear and consistent in its expression that immortality is not an inherent quality possessed by man. The Apostle Paul wrote, "This mortal must **put on** immortality." (I Cor. 15:53) In a very small proportion of cases—limited to just 144,001—immortality has been, or will be, bestowed for exceptional faithfulness evidenced against great odds and much duress. Our Lord Jesus was granted immortality upon his resurrection; and his faithful followers are also promised the same inexpressible reward upon their resurrection.—Rev. 14:1; II Pet. 1:4

The soul is not a separate entity, as many suppose. When man was created, "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man **became** a living soul." It was the combination of the body

formed from the elements of the ground and the breath of life, which constituted the living soul, or sentient being. The Scriptures are explicit in their agreement with Jehovah's warning to Adam that if he sinned, he would die: "The soul that sinneth it shall die." (Ezek. 18:4) Since Adam and Eve sinned, death has passed upon them and their descendants.

God was the one who set the punishment for disobedience, and who allowed the situation to develop whereby Eve could be deceived, leading Adam to disobey. But God also held out to them a ray of hope. He told Eve that her seed would eventually "bruise the serpent's [Satan's] head." (Gen. 3:15) Many centuries later, in fulfillment of this promise, God sent his only begotten Son into the world to die as a ransom for Adam and all mankind. This release from the sentence of death will afford each one an entrance into Christ's long-promised kingdom, and a new opportunity for life; that old serpent, Satan, the arch-enemy of God, will be destroyed.—I Cor. 15:25 ■

## God's Response to Sin

**KEY VERSE:** *"I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a Flood; neither shall there any more be a flood to destroy the earth."* — Genesis 9:11

**SELECTED SCRIPTURE:** Genesis 3:14-24; 6:5-8; 9:8-13

**A**DAM'S DISOBEDIENCE BROUGHT the death penalty upon himself and his offspring. God expelled the first pair from Eden to make the sentence effective. (Gen. 3:22-24) It was not long before the reality of death became evident when Cain slew Abel in a fit of passion. Adam himself, however, did not actually succumb to death until he was 930 years old, despite the fact that the aging and dying process began immediately. (Gen. 5:5) He did die within the 'day' in which he disobeyed, according to God's reckoning of time. The Apostle Peter wrote, "One day is with the LORD as a thousand years, and a thousand years as one day."—II Pet. 3:8

God's response to sin was not only immediate upon

Adam, but far-reaching as well—a sentencing from which none of Adam's children escaped. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

Some of the angels, the "sons of God," in a misguided way—perhaps thinking to help mankind—"saw the daughters of men that they were fair," and married them and brought forth children. (Gen. 6:1-4) But their efforts made matters worse. These hybrid offspring were wicked and did evil, and filled the earth with violence. God's response to this evil was to allow it to exist only a limited number of years, ending in destruction by a flood of waters.

Of all the inhabitants in the earth at that time, Noah and his immediate family found grace in the eyes of God. "Noah was a just man, and perfect in his generation, and Noah walked with God." (Gen. 6:8,9) Because of his faith, God took Noah into his confidence, outlining what he had to do so that he and his family would survive the great Flood which would come upon the earth to destroy the wicked order then existing. Noah did as God commanded, and built an ark which carried him and his wife and three sons and their wives to safety, along with the animals that were preserved. The Apostle Peter alluded to these events, saying, "The patience of God was waiting in the days of Noah while an ark was being prepared in which a few, that is, eight persons were carried safely through the water." (I Pet. 3:20, **Wilson's Diaglott**) This was the ending of the "world that then was."—II Pet. 3:6

About a year later when Noah left the ark, God made a covenant with him, vowing never again to destroy all life

upon earth with a flood of waters. As a token of this covenant, God caused the phenomena of the rainbow to be seen. This beautiful symbol is a reminder that God has promised to make a New Covenant with all mankind including Adam, through which they may regain life and perfection. God will forgive their iniquity and remember their sins no more.—Jer. 31:31-34

Just as Noah's world came to an end, so the "heavens and earth, which are now"—the world that now is (II Pet. 3:7)—this "present evil world" (Gal. 1:4), will also pass away. In its place will be brought forth the "new heavens and a new earth," "wherein dwelleth righteousness."—II Pet. 3:13

God's response to sin provides a valuable and lasting lesson demonstrating the consequences of disobedience, thus ensuring that the mistakes of the past might not be repeated. In the future world, God's response to righteousness will bring blessings, life, and peace. ■

### Dying for a Cause

*"I beseech you therefore, brethren, by the mercies of God,  
that ye present your bodies a living sacrifice, holy,  
acceptable unto God, which is your reasonable service."*

—Romans 12:1

MUCH IS SAID in the Bible concerning the offering of sacrifice. It is first mentioned in Genesis 4:3-7, where we are told of offerings brought to the LORD by Cain and Abel. God accepted Abel's sacrifice, but rejected Cain's. In Hebrews 11:4 we are informed that "by faith Abel offered a more excellent sacrifice than Cain." Noah also offered sacrifice.—Gen. 8:20,21

Later God asked Abraham to offer up his son, Isaac, as a burnt offering. When Abraham proved his obedience to the LORD's will, a ram was provided as a substitute for Isaac. (Gen. 22:1-18) Still later, in connection with the deliverance of the Hebrew children from their Egyptian bondage, there was the sacrifice of the Passover lamb.—Exod. 12:3-10

After the children of Israel had left Egypt, God entered into a covenant with them, Moses serving as mediator. There was the offering of sacrifice in connection with the making of this covenant. Under the arrangements of the Law Covenant there was a yearly Atonement Day on which sacrifices were offered to the LORD—a bullock and a goat for a sin-offering, and two rams for a burnt offering. (Lev. 16:1-28) Paul wrote, "Almost all things are by the Law purged with blood; and without shedding of blood is no remission."—Heb. 9:22

But all the sacrificing of the past was merely typical. Paul explains this, saying, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacri-

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fices than these." (Heb. 9:23) In a prophecy concerning Jesus, in which his attitude of complete loyalty to his Father's will is depicted, the Prophet David wrote, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:6-8

In Hebrews 10:5-9 the Apostle Paul quoted this prophecy and explained that when Jesus said, "Lo, I come to do thy will, O God," he took away "the first, that he may establish the second." That is, in the sacrificial work of Jesus, the typical sacrifices of the past were set aside so far as recognition of them by God was concerned, and there began the offering of the "better sacrifices."—Heb. 9:23

## **Human Sacrifices**

The typical sacrifices consisted of bulls and goats and lambs, etc., but in the antitype both Jesus and his followers lay down their own lives. A suggestion of this was given when the LORD asked Abraham to offer his son, Isaac, in sacrifice, and then substituted a ram in the place of Isaac. Isaac was a type of Jesus, who actually did lay down his life, no ram being provided to take his place in death.

According to the prophecy of Psalm 40:6,7, Jesus came to do all that had been written of him "in the volume of the book," that is, in the Old Testament Scriptures. The 'volume of the book' had foretold that Jesus would be led "as a lamb to the slaughter," dying for the sin-cursed race. (Isa. 53:4-9) The 22nd Psalm also foretold Jesus' sacrificial death. Besides, as we have seen, the typical sacrifices under the Law pointed forward to the fact that Jesus would give his life for the sins of the world.

Through the enlightening power of the Holy Spirit which came upon Jesus at Jordan when he was baptized, he understood the meaning of the prophecies concerning his sacrificial death and he conducted his ministry in keeping with them. He preached the Gospel of the kingdom. He healed

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the sick and raised the dead. But intermingled with these activities were the references he made to his coming death. Jesus was a young man—altogether too young, his disciples thought, to be talking about dying; so, at first, they did not discern the meaning of this aspect of his ministry.

On one occasion Jesus said that he would give his “flesh,” his humanity, for the life of the world. (John 6:51) At another time, toward the close of his ministry, he announced to his disciples that he was going to Jerusalem where he expected that his enemies would arrest him and put him to death.—Matt. 16:21

The disciples were impressed with Jesus’ teachings concerning the glory of his kingdom, and James and John asked him if they could sit, one on his right hand and one on his left hand in the kingdom. Jesus replied to this by asking if they were able to drink of his “cup” and be baptized with his “baptism.” They replied, “We are able.” (Matt. 20:22) Jesus assured them that they would be given the opportunity to prove this, but they did not then realize that this meant to suffer and die with him.—Mark 10:37-40

### **Suffering, then Glory**

Because the disciples did not understand that Jesus must die as the world’s Redeemer, they were greatly disturbed when his enemies cruelly wrested him from them and crucified him. After he was raised from the dead, he talked with two of his disciples on the road to Emmaus and explained to them what the Scriptures had foretold—that it was essential first that the Christ should suffer, and then enter into his glory.—Luke 24:13-32

These two disciples grasped the meaning of Jesus’ words and their hearts rejoiced. Now they knew that their Master’s death was not a miscarriage of the divine plan. But it was not until they received the Holy Spirit at Pentecost that they understood that they were to have the privilege of suffering and dying along with Jesus. Through the revealing power of the Holy Spirit Peter grasped this point very clearly, and later explained it. In his first epistle Peter mentions the tes-



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timony of the prophets concerning the "sufferings of Christ" and then explains that the disciples of Jesus are partakers of these sufferings.—I Pet. 1:10,11

Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12,13) Again, "What glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:20,21

Paul confirms Peter in his teaching that the followers of Jesus have the opportunity of participating with him in the foretold "sufferings of Christ." He wrote to Timothy: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11,12

To the brethren at Rome Paul wrote, "The Spirit itself beareth witness with our spirit, that we are children of God . . . if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:16-18) It was the Holy Spirit, through the prophets, that foretold the "sufferings of Christ." If we are suffering with him, Paul writes, it means that the Holy Spirit's testimony, or witness, applies to us.

In Romans 6:3 Paul raises the question in order that they might realize that "baptism," or 'burial into Christ', is in reality a baptism into his death. In verse 5 he speaks of our being "planted together in the likeness of his death." If we continue faithful in this baptism, faithful even unto death, "we shall be also in the likeness of his resurrection"—the promised "glory to follow."

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John the Baptist referred to Jesus as the "Lamb of God, which taketh away the sin of the world." (John 1:29) The title 'Lamb', identifies Jesus as fulfilling Isaiah's prophecy concerning the "Lamb" that would be led to the slaughter. In Revelation 5:6 reference is made to Jesus as a slain lamb. In Revelation 14:1 this same "Lamb" is shown standing on "the mount Sion, and with him an hundred forty and four thousand." In verse 4 these are identified as those who "follow the Lamb whithersoever he goeth." Yes, they follow him, as lambs into death.—Rom. 8:36

### **Antitypical Priests**

In the type, under the arrangements of the Mosaic Law, the work of sacrifice was done by those designated priests. Aaron, the brother of Moses, together with his four sons, comprised the original priestly family, and the priesthood continued in the Aaronic family. In Hebrews 3:1 we read, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [or priestly order], Christ Jesus." Verse 6 reads, "Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In I Peter 2:5 we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And again in verse 9 of this chapter Peter wrote, "Ye are a chosen generation, a royal priesthood."

Thus, not only do we see that as followers of Jesus we have the privilege of suffering and dying with him, but that this is foreshadowed in the typical sacrifices offered in connection with the services of the Tabernacle in the wilderness. Just as the priests in the type offered sacrifices, so, as Peter explained, we also are a "priesthood" to "offer sacrifices." One difference between the type and the antitype is that whereas in the type the priests offered animals in the place of themselves, in the antitype—as our text states—we present our own bodies "a living sacrifice."—Rom. 12:1

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And this, in reality, constitutes the terms of discipleship. As Jesus said. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This is a straightforward invitation to die with Christ—symbolically speaking, to be crucified with him. But this raises a question. Since Jesus died to redeem mankind from sin, and its penalty—death, why is it that those who accept him are invited to die? Why are they not, instead, released from the penalty of death and restored to perfection of life? The Bible's answer to this question reveals the true meaning of the Christian life, that it is a participation in the "better sacrifices" of this Gospel Age.—Heb. 9:23

### **Why Did Jesus Die?**

Yes, Jesus did die to redeem the sin-cursed race from death. This feature of the sacrificial aspect of the divine plan is described in the Bible by the word "ransom," which means 'a price to correspond'. One of the early uses of this word in the Bible is in Psalm 49:7,8, which reads, "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul [life] is precious, and it ceaseth forever)."

Here the psalmist says that the redemption of human life is too precious, or costly, for any member of the human race to accomplish, meaning that if salvation from death depended upon fallen human efforts, the lives of all would cease forever. The reason for this is clear. It was a perfect man who sinned and brought upon himself the penalty of death. This penalty was passed on to all of Adam's progeny, resulting in all being born imperfect and under condemnation to death. None of these, therefore, could be a corresponding price—a ransom to accomplish the redemption of others.

The LORD knew this, and in his love provided one who could be a ransom. One of the Old Testament promises of this is in Hosea 13:14, which reads, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruc-

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tion." Notice here how definitely the use of the word "ransom" is associated with the release of man from death.

Our Heavenly Father sent his beloved Son into the world to do this ransoming work. Concerning this Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) It was Jesus' perfect human life voluntarily surrendered, that constituted the ransom. Without this, no member of the fallen race could have any hope of eternal life.

The Apostle Paul also used the word ransom in explaining what Jesus has accomplished on behalf of humanity. He wrote, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Paul's statement, "To be testified in due time," is fundamentally important to our understanding of God's plan to give life to mankind; life, that is, which was provided by the ransom. John 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Apropos of this, Paul raised the question, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14

Nearly the entire human race has gone into death without hearing about the provision of life made for them through the ransom provided by Jesus. But Paul says that it is the will of God that these shall be saved from death, and have the knowledge of the ransom testified to them. Only then will they be in a position to benefit from the fact that Jesus died for them.

From this it is evident that if the plan of God ceased to function when Jesus died, no one would have received life through the ransom. Or, to phrase the thought differently, while the ransom makes life available for the human race, it does not give life. It requires the operation of additional fea-

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tures of the divine plan in order for the life-giving merit of the ransom to reach and benefit mankind. And here is where the disciples of Christ enter the picture, and become co-workers with the Heavenly Father and with Jesus in making available to mankind the life provided by the ransom.

### **Ambassadors for Christ**

The Apostle Paul explains the manner in which we, as the disciples of Christ, are privileged to be “workers together with him.” We quote: “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed **[Margin, ‘put in’]** unto us the word of reconciliation. Now then [that is, because of this] we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin [a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in him.”—II Cor. 5:19-21

Let us examine this passage carefully. “God was in Christ,” Paul says, “reconciling the world unto himself.” Yes, God sent his Son into the world to die as man’s redeemer, in order that the world could be reconciled to him—and, being reconciled to him, have life. But the sending of Jesus, and his redeeming work, was not the end of God’s plan for reconciling the world to himself; for beyond this was the need for the “word of reconciliation,” or, as Paul stated it in his letter to Timothy, the testimony concerning the ransom. This “word of reconciliation,” Paul explained, has been ‘put in’ us, or, ‘committed unto’ us, and this constitutes us ambassadors for Christ. It is evident, therefore, that if God was in Christ reconciling the world to himself, and now we represent Christ, then God is in us also reconciling the world to himself. The total purpose of God is to reconcile the world—all mankind who in ‘due time’ accept Christ and obey divine law—but first there is the reconciling of those who become his followers and coworkers—“We pray you in Christ’s stead, be ye reconciled to God.”

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## **"For His Body's Sake"**

Coming back to the Scriptural fact that the disciples of Christ suffer and die with him in fulfillment of the Old Testament prophecies pertaining to the sufferings of Christ, we now note a further thought which Paul presents in this connection. Of himself he wrote, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." (Col. 1:24) Thus Paul confirms the fact that the 'afflictions', or 'sufferings' of Christ, were not finished on Calvary, and that it was his privilege and ours to participate in them. He explains that this suffering was for "his body's sake," that is, for the benefit of the 'body' members of Christ—his disciples, the church.

This is one of the outstanding privileges of every true Christian. The Apostle John, after reminding us that Christ laid down his life for us, wrote that we "ought to lay down our lives for the brethren." (I John 3:16) It is clear from this that John did not believe that, in the divine plan, the sacrificing of life on behalf of others was finished with death of Jesus.

In the texts just quoted, Paul and John emphasize that our sacrifice of life is on behalf of fellow members in the body of Christ, the brethren. Other texts reveal that it is also on behalf of the world. Our baptism is described by Paul as a death baptism, burial into Jesus' death, that is, in sacrificial death. In I Corinthians 15:29, in an argument to sustain the great truth of the resurrection, Paul said that our baptism "for the dead" would be in vain if the dead are not to be restored to life.

This could have no other meaning than the fact that our baptism into the death of Christ will accrue to the benefit of the dead world of mankind, a benefit that will reach them when they are awakened from the sleep of death. This should help us further to understand why the New Testament speaks of the disciples of Christ as an order of priests who lay down their lives in sacrifice. Just as the nation of Israel, typically, was blessed by the sacrificial work of the Aaronic priest-

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hood, so the whole world will yet be blessed as a result of the sacrificial work of Christ and his church, the antitypical priesthood.

### **On Account of Sin**

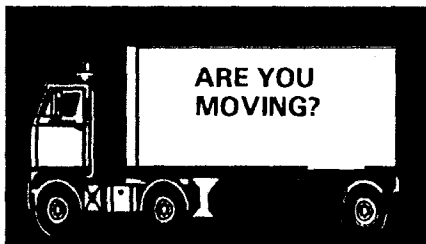
All sacrifices acceptable to God which have been offered throughout the ages, beginning with the flesh and blood offering presented by Abel, have been related to the fact that man is a sinner. The offerings made specifically on account of sin are, in the Old Testament, designated 'sin-offerings', this expression being used to describe many of the typical sacrifices presented to the LORD in connection with the services of the Tabernacle.

Prophetically, it was written of Jesus that he would make his soul an "offering for sin." (Isa. 53:10) This sin-offering made by Jesus was, as we have seen, an exact corresponding price for Adam—a ransom. The sin-offerings presented in the services of the Tabernacle were not corresponding prices, hence were not accepted as an offset for Adamic sin. But they did result in limited and temporary blessings for Israel, and they were acceptable to God for this purpose.

The sacrifice of Jesus was all-sufficient as a corresponding price—a ransom—to provide release from Adamic condemnation. However, the fact that we are invited to be co-sacrificers with him, would indicate that our offering is in some way related to the work of reconciling the sin-cursed

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(Continued on Page 37)



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Little Rock KAAV 1090 6:30 a.m.  
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Claremont KTSJ 1220 9:45 a.m.  
 Lancaster KVOY 1340 8:15 a.m.  
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 Monterey KNRV 1240 8:30 a.m.  
 San Francisco KEST 1450 3:30 p.m.  
 Tehachapi KTPI FM 103.1 8:15 a.m.

### FLORIDA

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

### ILLINOIS

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

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

### IOWA

Waterloo KXEL 1540 10:15 p.m.

### KANSAS

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

### KENTUCKY

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

### LOUISIANA

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

### MICHIGAN

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

### MISSOURI

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

### NEW JERSEY

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

### NEW MEXICO

Los Alamos KRNS 1490 6:45 a.m.

### NEW YORK

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

### OHIO

Cincinnati WLW 550 6:30 a.m.  
 Cleveland WRKG 1380 7:45 a.m.

### OKLAHOMA

Muskogee KHJM FM 100.3 5:00 p.m.

### OREGON

Portland KKEY 1150 7:00 a.m.

### PENNSYLVANIA

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

### SOUTH CAROLINA

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

### TENNESSEE

Nashville WSM 650 7:45 p.m.

### VIRGINIA

Richmond WGGM 820 7:45 a.m.

### WASHINGTON

Tacoma KAMT 1360 10:15 a.m.

### WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

### WISCONSIN

Jackson WYLO 540 5:15 p.m.

Please note  
 changes which  
 occur frequently.

# WORLDWIDE RADIO BROADCASTS

## Canada

### **ALBERTA**

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

### **BRITISH COLUMBIA**

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

### **MANITOBA**

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

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

### **SASKATCHEWAN**

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

## Angola and Zambia

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

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

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

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

## Chile (Spanish)

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

## China

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

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

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

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

## New Zealand

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

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

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

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

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

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

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

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

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

Montevideo Radio El Espectador 810	9:15 a.m.
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# THE BIBLE ANSWERS PROGRAMS

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

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

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

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

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

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

Pacific Time—6:30 a.m.

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## Keystone Inspirational Network Every Sunday Morning

### CALIFORNIA

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

### DELAWARE

Wilmington TV 14

### FLORIDA

Pensacola TV 12

### GEORGIA

Rome TV 56  
Tifton TV 5

### IDAHO

Cottonwood TV 39

### LOUISIANA

Baton Rouge TV 52  
Crawley TV 65  
Lake Charles TV 63

### MARYLAND

Leonardtown TV 52

### OHIO

Bucyrus TV 54  
Findlay TV 6  
Marietta TV 26

### PENNSYLVANIA

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

### SOUTH CAROLINA

Monks Corner Cable 6

### SOUTH DAKOTA

Sioux Falls TV 48

### TENNESSEE

Union City TV 9

### TEXAS

Corpus Christi TV 55  
Falfurrias TV 7

### NEWFOUNDLAND

Harbour Grace TV 25

Eastern Time—11:30 a.m.

Mountain Time—9:30 a.m.

Central Time—10:30 a.m.

Pacific Time—8:30 a.m.

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(Continued from Page 31) world to God; an offering, therefore, that is made on account of sin, hence a sin-offering.

The thought of a sin-offering is given to us by the Apostle Paul in Romans 6:9-11, which follows his statement that we are planted together in the "likeness" of Jesus' death. (vs. 5) Now he explains what that "likeness" is. We quote: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The key to the full depth of meaning contained in this passage is in the word, 'likewise'—continuing the thought expressed by Paul in his previous statement that we are planted together in the 'likeness' of Jesus' death. To what does the 'likewise', or 'likeness' apply? The true answer is unescapable. Jesus died 'unto sin', "likewise reckon yourselves to be dead indeed unto sin." Thus the presenting of our bodies a living sacrifice, as our text urges, is related to the divine purpose to destroy sin.

Naturally the question arises as to how we, who by nature are sinners, could present an acceptable sin-offering to the LORD. We, indeed, are by nature sinners, yet in our text Paul assures us that we can present an offering to the LORD that is 'holy' and 'acceptable'. Even if we did not understand the LORD's reasoning on this, we should be willing to accept the testimony of his inspired apostle on the matter, and rejoice that it is so.

But Paul gives further assistance to our weak faith in his statement, "Likewise reckon ye also yourselves to be dead indeed unto sin." Actually every true follower of the Master goes into death in seemingly the same manner as the remainder of mankind. Most of us die of sickness, or old age, or, perhaps, by accident. But Paul explains that despite this we are authorized to 'reckon' ourselves as dying 'unto sin', just as Jesus died 'unto sin'. Jesus did not die 'unto sin' in the sense that sin died in his body. No, his dying unto sin was in the sense of making 'his soul an offering for sin'.

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The objection may be raised that Jesus gave himself as a ransom, but we cannot do this—which is true. But we should make a distinction between a sin-offering and what may be accomplished by it. Jesus' sacrificial death 'unto sin' was a corresponding price, but our sacrificial death 'unto sin' is related to another aspect of the divine plan of reconciliation.

### **The Tabernacle Services**

The Book of Hebrews presents further proofs that the disciples of Jesus, and their part in the divine plan, were typified in God's dealings with Israel in connection with the services of the Tabernacle in the wilderness. Only the priests, for example, had access to the Most Holy of the Tabernacle; and Paul presents Jesus, the antitypical High Priest as the "Forerunner" entering into the antitypical Most Holy, even heaven itself, and explains that our hope is anchored "within the veil"—our hope, that is, of joining our "Forerunner" in that exalted position.—Heb. 6:19,20

In Hebrews 13:10-16 Paul identifies those who are dying with Christ as foreshadowed in Israel's typical Atonement Day sacrifices. He writes, "The bodies of those beasts, whose blood is brought into the Sanctuary [Most Holy] by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

In the typical Atonement Day service, two animals were sacrificed, a bullock and a goat, and the blood of each, in turn, was taken into the Sanctuary and sprinkled upon the Mercy Seat. The bodies of both these animals were taken outside the camp to be burned. So Paul explains that just as Jesus "suffered without the gate," we are to "go forth" unto him and share his reproach and suffering. Since the bodies of only the two animals were involved in this picture it is obvious that the bullock was a picture of Jesus, while the goat foreshadowed the church.

The particular part of this service which revealed God's pleasure, was the offering of incense on the Golden Altar in

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the First Holy. Paul refers to the antitype of this as "the sacrifice of praise to God." But how can we offer a sacrifice of praise to God that will be holy, and acceptable? Paul explains that it is "by him," that is, by or through Christ.—vs. 15

In verse 16 of this chapter Paul gives us the practical application of this revealing typical lesson of the Tabernacle and its services. He says, "To do good and to communicate forget not: for with such sacrifices God is well pleased." We read in Galatians 6:9,10, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith." The greatest 'good' we can render to any and all is to 'communicate' to them the glorious Gospel of Christ, the 'word of reconciliation'. Laying down our lives in such a service is a 'sacrifice of praise' which, through Christ, is well-pleasing to our Heavenly Father.

## Reconciliation

Doing good by communicating the truth in this present evil world means sacrifice and suffering. But Peter explains that it is better to "suffer for well-doing, than for evil-doing." Then he makes this revealing observation: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Pet. 3:17,18) The words **for** and **also** are the important ones here. **For** Christ **also** hath suffered, suffered, that is, for well-doing. But Peter says more than this. It is better for us to suffer for well-doing, for Christ also hath once suffered for sins. Suffering for well-doing in the Christian way is thus, as Peter explains, suffering for sins; in other words, a dying 'unto sin', suffering 'without the camp'.

Peter explains further that Christ's suffering for sin was to bring us to God. His ransom constituted the basis of reconciliation, and this, followed by the word of reconciliation, has brought us to God. Our suffering for well-doing is also to bring about the reconciliation of members of the sin-cursed race to God—not to ransom them, but to extend to them the

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“word of reconciliation.” We have been given the “ministry of reconciliation,” and as Peter explains, in the laying down of our lives in this service, we are suffering for sin that we might bring people to God.

As we have seen, the testimony of the ransom, the word of reconciliation, is to reach all in “due time.” (I Tim. 2:3-6) During the present age it effectively reaches only those called to the heavenly reward. Thus our suffering is now for his ‘body’s sake’. But in laying down our lives for one another, we are being trained to minister the truth to the whole world during the thousand years of Christ’s reign; for the ministry of reconciliation will not be completed until the end of the kingdom period.

Truly it is a high and holy calling to which we are invited. No wonder Paul wrote. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.” (Rom. 12:1) It is only by God’s mercy that members of the dying race are made co-workers with him, and this mercy is extended to us through Jesus Christ our Lord.

And how comforting the assurance that in presenting our bodies in sacrifice, God counts them as ‘living’—alive through Christ, and his redeeming blood. We are by nature, under condemnation to death, but through Christ we live. Paul wrote, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God”—faith, that is, in his redeeming blood.—Gal. 2:20

That is why, in Hebrews 9:13,14, the blood of both the typical bullock and the typical goat, slain on Israel’s Atonement Day, is shown to represent the blood—the life, that is—of Christ. Our bodies can be offered as a ‘living sacrifice’, only because of his blood. Paul emphasizes this further in II Corinthians 4:9-11. Here he wrote, “Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus [symbolized by his blood] might be made manifest in our body. For we which live [through the merit of Christ] are always delivered unto death for Jesus’ sake, that



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the life also of Jesus might be made manifest in our mortal flesh."

Yes, we are dying sacrificially, laying down our lives in the greatest cause mankind has ever known. Few, indeed, even yet know about it. It is the cause of reconciling the fallen race to God. Jesus made it possible, giving himself in death as a ransom for all; and we have the privilege of dying in the same cause by sacrificing time, and strength, and means to publish the word of reconciliation. While only a few in this age are brought to God in this way, we rejoice that the testimony will yet reach all mankind, so that whosoever will may accept, obey, and be reconciled.

Meanwhile, through the present sacrificial ministry of reconciliation, we are being prepared for future service when we will appear with Christ in glory. We are also, through toil and sacrifice, proving our faithfulness and loyalty to the LORD, encouraged by the promise that if we are "faithful unto death" we shall receive the "crown of life."—Rev. 2:10

As the worldly-minded see us, we are dying, just as all die; but God views it differently. God's inspired servant wrote, "I have said, Ye are gods; and all of you are children of the Most High. But [as the world sees it] ye shall die like men, and [from the divine standpoint] fall [in death] like one of the princes." (Ps. 82:6,7) Prince Jesus died as a sin-offering; and we die sacrificially as he did. Let us accept God's viewpoint and be faithful to our privileges, while we continue to rejoice in the glorious hope that is set before us!

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## OBITUARIES

*The following sister has recently finished her Christian course. We wish to express our sincere sympathy to the family and friends in the loss of this dear one. We appreciate information concerning any brethren to be included in this list.*

Sister Frances E. Hall, Beaufort, NC—March 3. Age, 93.

# Receiving a Kingdom which Cannot Be Moved

*Jehovah's "voice then shook the earth:  
but now he hath promised, saying,  
Yet once more I shake not the earth only, but also heaven.  
And this word, Yet once more, signifieth the removing of  
those things that are shaken, as of things that are made,  
that those things which cannot be shaken may remain.  
Wherefore we receiving a kingdom which cannot be moved,  
let us have grace, whereby we may serve God acceptably  
with reverence and godly fear."  
—Hebrews 12:26-28*

**W**E ARE LIVING in what the prophecies of the Bible foretold as a time of shaking. "I will shake all nations," Haggai prophesied. (Hag. 2:7) Both the symbolic earth and the symbolic heavens are being shaken. (vs. 6) Paul explained that in this foretold time of shaking, much which constitutes man's world will be removed—everything, indeed, that is mingled with sin and selfishness. He speaks of those things "which cannot be shaken," and assures us that these will "remain."—Heb. 12:26,27

### The Messianic Kingdom

The things which cannot be shaken are those which pertain to the long-promised kingdom of Christ. In our text Paul mentions that we will receive a kingdom which "cannot be moved." Various passages of Scripture present the viewpoint of the kingdom having its rightful place in the earth, although we know that its establishment in power and great glory for

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the blessing of all the families of the earth with peace and life is still future.

In the parable of the wheat and the tares, the wheat is said to represent the children of the kingdom which was sown by Jesus at the beginning of the Gospel Age, and the tares represent the children of the wicked one, Satan. We are told that in the harvest at the end of the age the tares are gathered out of the field, representing the removal from the kingdom of all things which offend and do iniquity. (Matt. 13:37-43) It is then that the righteous 'shine forth as the sun' in the kingdom of their Father. The point is, that the tares are removed and destroyed, not the wheat.

In Psalm 46:1-5 we have another prophecy of the time in which we are living, and in this prophecy we see the removal of "mountains," the roaring of the "sea" and the waves; even "the earth" is removed. But the LORD's people are given the assurance that he is caring for them: "God is in the midst of her, she shall not be moved," is the assurance that is given to them in this prophecy.

Thus while we are in a shaking time, when the very foundations of man's world continue to crumble, we are receiving a kingdom which cannot be moved. This, of course, is the long-promised kingdom of the Messiah. We are a very favored people to be receiving such a kingdom.

But what does it mean to be 'receiving' the kingdom? Jesus said to his disciples, and to us, that they should seek first the kingdom of God, and his righteousness. (Matt. 6:33) Peter admonished faithfulness in order that we might have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:10,11

The expression "kingdom of our Lord" or "kingdom of Christ," is used in the Bible from different standpoints. (II Pet. 1:11; Eph. 5:5) Sometimes it refers to the rulership aspect of the messianic kingdom. We believe this is true of Jesus' admonition to seek first the kingdom. We believe it is also true of the statement in our text which says that we are receiving a kingdom which cannot be moved. It is true also of

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Peter's admonition to seek an abundant entrance into the kingdom.

But there are other references to the kingdom which relate to the blessings to be received by its subjects. One of these is found in Isaiah 2:3. Here the kingdom is symbolically described as a great mountain, and the prophecy reads, "Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." While we are today receiving a kingdom which cannot be moved, the subjects of the coming kingdom are not yet saying, "Let us go up to the mountain of the LORD."

The rulers of the kingdom must first be selected from mankind, and prepared for the high position they will occupy in that kingdom. This great work has already required more than six thousand years in the plan of God. There are to be spiritual, invisible rulers in that kingdom, and there are to be its human representatives. Jesus was the first of the spiritual rulers to qualify for this high position. He is the King of kings and Lord of lords. But those who, throughout the Gospel Age, have been willing to suffer and to die with him, have also proved worthy to live and reign with him. The work of calling and testing these still continues. There are still those who, through their faithfulness, are receiving the kingdom from this standpoint.

It was the work of selecting the earthly representatives of these spiritual rulers of the kingdom that the LORD was conducting during the ages preceding the First Advent of Jesus. The first of these to qualify was Abel, and probably the last was John the Baptist, of whom Jesus said that, although none born of women was greater than John, the least in the kingdom of heaven would be greater than he. (Matt. 11:11) This does not mean that John the Baptist will not be in the kingdom at all. It simply means that he will not be one of the heavenly, or spiritual, rulers in that kingdom.

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The human representatives of the kingdom, who were the LORD's faithful servants of past ages, are described as those who will be "princes in all the earth." **Rotherham** says "rulers." (Ps. 45:16) Jesus prophesied that the people would come from all parts of the earth and sit down with these Ancient Worthies to be taught by them. (Matt. 8:11; Luke 13:28,29) In the 11th chapter of Hebrews, Paul mentions a number of these faithful men and women of old, and tells of their steadfast loyalty to the LORD under the most difficult circumstances. He explains that, despite their great faith, God has provided some better thing for us, that they without us should not be made perfect.—Heb. 11:35,39,40

The 'better thing' which the LORD has provided for the followers of Jesus during the present age, is their spiritual reward, and the privilege of living and reigning with Christ a thousand years. (Rom. 2:7; Rev. 20:6) It is through faithfulness to the terms of this 'heavenly calling' that we will receive this rulership position in the kingdom. (Heb. 3:1) Meanwhile we rejoice in prospect of the blessings which the LORD has promised to shower upon the world through these rulers of the kingdom.

The two rulership phases of the kingdom are portrayed in Micah 4:1,2 as the "mountain of the LORD" which is to be established upon the "top of the mountains." This mountain of the LORD also is referred to as "Zion," and "Jerusalem." (vs. 2) We think that in this prophecy the spiritual phase of the ruling aspect of the kingdom is symbolized by Zion, and the earthly phase by Jerusalem. The law of the LORD will go forth from Zion—that is, from Jesus and his faithful followers, glorified and enthroned as the spiritual rulers of the kingdom; and the word of the LORD shall go forth from Jerusalem—the earthly rulership aspect of the kingdom. The expression, 'word of the LORD' would seem to mean the interpretation and application of the 'law', which shall go forth from symbolic Zion.

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## The Kingdom's Blessings

And what wonderful blessings will reach the people through this arrangement of the Messianic kingdom! Micah's prophecy speaks of learning the LORD's ways, of 'beating swords into plowshares', and assures us that 'none will make afraid'. There will be economic security for all—symbolized by 'dwelling under vine and fig tree'. Truly the blessings of the kingdom will be rich for all who become its faithful subjects!

In Isaiah 25:6-9 the kingdom is again symbolically described as a "mountain." Here we are informed that in this mountain the LORD will make unto all people—the subjects of the kingdom—"a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." We are also assured that in this symbolic mountain the LORD will "swallow up death in victory," and that "the LORD God will wipe away tears from off all faces."

These are among the blessings which will be made available for the subjects of the kingdom. These blessings will probably not become available during 1993. No, they must wait until the final member of the rulership phase of the kingdom has completed his course, and it is from this standpoint that we are now receiving the kingdom. The plan of God cannot fail. All human plans and works are failing, being shaken by the winds of selfish strife. But the kingdom we are receiving cannot be moved, for God is in the midst of those who compose this kingdom class, and he is more powerful than all the enemies which might be arrayed against them.

## How Received

What is involved in our now "receiving a kingdom which cannot be moved"? Paul answers this question in our text, saying, "Let us have grace [*Margin*, "hold fast"] whereby we may serve God acceptably with reverence and godly fear." The thought is clear. The LORD is giving us this high position in the kingdom—but not unconditionally. There are certain terms attached to the receiving of this marvelous gift, and on

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our part, it is the meeting of these terms that is involved in our receiving the kingdom.

This is just another way of saying that we need to make our 'calling and election sure'. On our part, the process of receiving the kingdom calls for faithfulness to the divine will—faithfulness to all the details of his will he has revealed to us. We cannot know with any degree of certainty what trials and testings lie ahead, but we know that if we hold fast and depend upon the grace of God, and are wholly devoted to the doing of his will, we will be in a position to receive that kingdom which will soon remedy all earth's ills.

We know that the LORD will continue to work in and through us to do his good pleasure so far as our relationship to him is concerned. We do not know how rapidly Satan's world will continue to deteriorate, but we do "know that all things" will "work together for good to them that love God," and "who are the called according to his purpose." (Rom. 8:28) Thus we can press forward with confidence, knowing that while all the world may deride our choice, it matters not, for we have accepted a call to glory, honor, and immortality, and to a position in that kingdom of divine promise which soon will be established for the blessing of all the families of the earth.—Rom. 2:7; Rev. 5:10

And what are the terms of our calling? What must we do in order to continue receiving the kingdom which cannot be moved? First of all we must deny ourselves, and take up our cross and follow the Master. Denial of self implies being emptied of self, and filled with the Holy Spirit of love. The meeting of this condition, immediately places us in a position contrary to the world. It means that all we do will be done not for ourselves but for the LORD, for his people, and for his cause. From the human standpoint we might wish to take sides in some of the world's controversies, but the terms of our receiving the kingdom which cannot be moved do not allow this. We will continue to be *in* the world, but not *of* it.

Being emptied of self, and filled with the Spirit of the LORD means that the fruits of the Spirit—love, peace, joy, gentleness, etc.—will manifest themselves in our daily deal-

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ings with one another in both the church and the world. Having denied self, we will not be seeking our own, but will gladly continue to sacrifice those things which might be 'our rights' in order that others might be blessed. This will not be easy in a selfish, sinful world, but it is one of the ways in which we are receiving a kingdom which cannot be moved.

Another of the terms of receiving the kingdom was expressed by Jesus when he said we should love one another as he loved us. (John 13:34; 15:12) Later, John explained what this means: that it called for the laying down of our lives for the brethren. (I John 3:16) Many in the world will lay down their lives for one cause or another. Today this is seen on the 'battlefields' of one or more of the internal conflicts now raging in various parts of the earth—Bosnia, South Africa, Somalia, Ireland and the Middle East, etc.

The world will continue to pursue its aims, and many will sincerely give their lives in the service which they believe to be right. But we are enlisted in the greatest of all causes. It is the means through which God has promised to establish a powerful government in the earth to provide blessings for the people which they are unable to secure for themselves. And it is a position of rulership in this kingdom that we will continue to receive if we are faithful in sacrificing our all in ways directed by the LORD.

So we will continue to lay down our lives for the brethren. One of the means by which the grace of God is working on our behalf is through the brethren. The brethren are laying down their lives for us. Let us be faithful in this cooperative work whereby all the true followers of the kingdom are being prepared for their places in the kingdom.

We are also laying down our lives for the people as a whole. Paul refers to this as a baptism for the dead. (I Cor. 15:29) This is because we are joint-sacrificers with Jesus, who laid down his life to redeem mankind from sin and death. The redemption of the world is not involved in our sacrifice, but nevertheless it is on behalf of the world, for if we prove our willingness thus to die we will have a share in the blessing of mankind with peace, health, and life. This is



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the way the merit of Christ's sacrifice will reach the world through those who are now receiving a kingdom which cannot be moved.

What this means is that we are dying for a cause, the Messianic cause, the cause of the great Creator, a cause which cannot fail. Millions of people will experience disappointments throughout the coming years before the actual establishment of Christ's kingdom. Their plans and schemes and efforts will crumble before them. Where they hoped to find light, they will stumble on in darkness. But not so with those who are receiving a kingdom which cannot be moved. We will know that every evidence of the failure of man will be but an added assurance that the kingdom of the LORD is near, so we will lift up our heads and rejoice.—Luke 21:28

We will not rejoice because the world is suffering. But we will rejoice in the added evidence that all suffering is soon to be brought to an end through the agencies of the kingdom which we are receiving. So, no matter what the near future holds for the world, we know that for us it will continue to mean the blessing of the LORD, that blessing which maketh rich, and to which no sorrow is added. (Prov. 10:22) Thus we can look ahead with confidence, because by the LORD's grace we will have fulfilled some more of the conditions upon which we may hope to share in that kingdom's rulership.

### **Proclaiming this Hope**

It would seem that there are yet many developments to take place in the world before the kingdom of Christ will be manifested for the blessing of the people. But we can proclaim to the people, as we have opportunity, that we are living in the last days of the reign of sin and death, and that the kingdom of the Messiah is near, yea, even at the door. Bearing witness to the Gospel of the kingdom is one of the ways in which we have the opportunity of proving our worthiness to continue receiving that kingdom which cannot be moved.

Truly, then, the prospect for the consecrated people of God is a bright one. We see, and to some extent experience,

the troubles which are upon the world, but by the eye of faith we see through and beyond these chaotic conditions to the establishment of the kingdom—the kingdom in which we have been promised joint-heirship with Christ. The hope of sharing with Jesus in the rulership of this kingdom is a joy set before us which gives us courage to endure the light afflictions of the present, knowing of the eternal weight of joy and glory that will follow.—II Cor. 4:17,18, I Pet. 1:3-5

But let us remember that in order to continue receiving our position in the kingdom, daily faithfulness to all the terms of our covenant of sacrifice with the LORD is necessary. But we can rejoice that the grace of the LORD is promised to the faithful. And, by the grace of the LORD, we will continue to serve him faithfully with reverence and godly fear, until we hear that much longed for, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21,23 ■

## **"FRANK AND ERNEST"**

**LISTEN** each Sunday  
to these interesting  
Bible topics discussed  
on **WNOR-740**  
**9:00 A.M.**

### **SEPTEMBER:**

- 5-When a Man Dies
- 12-The Prince of this World
- 19-A World Transition
- 26-The Witness of Jesus

**SEND FOR the FREE  
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Box 60, Dept. N  
New York, NY 10116

## **FOR YOUR NEWSPAPER**

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

## **SEPTEMBER SPECIAL**

On Sunday, September 19th, "Frank and Ernest" will discuss the topic: "A World Transition." 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

## **YOUNG ADULTS' BIBLE STUDIES**

**THE GOLDEN THREAD SERIES, Part 42**

### **A Pharisee's Eyes Are Opened**

**B**EFORE PAUL WAS called by God to be an apostle of the Lord Jesus Christ, he was filled with uncommon zeal to stamp out the new Christian movement. Paul, or Saul as he had been called, was a Pharisee. He had been a student at the feet of Gamaliel—one of the most famous doctors of the Jewish Law and religion at that time. Once, when he stood before King Agrippa, Paul took the opportunity of reminding the king that in the past he had been one of the principal enemies of the Christians. Then he recited the details of the extraordinary day when he was converted:

Paul told King Agrippa, "I once thought it my duty to oppose with the utmost vigor the name of Jesus of Nazareth. Yes, that is what I did in Jerusalem, and I had many of God's people imprisoned on the authority of the chief priests. And when they were on trial for their lives I gave my vote against them. Many and many a time in all the synagogues, I had them punished and I used to try and force them to deny their Lord. I was mad with fury against them, and I hounded them to distant cities!"

Then he told the king, "Once, your majesty, on my way to Damascus on this business, armed with the full authority of the high priests, at midday I saw a light from heaven, far brighter than the sun, blazing about me and my fellow travelers. We all fell to the ground and I heard a voice saying to me in Hebrew, 'Saul, Saul, why are you persecuting me? It is not easy for you to kick against your own conscience'. 'Who are you, Lord?' I said. And the Lord said unto me, 'I



am Jesus whom you are persecuting!”—Acts 26:9-15, ***Phil-  
lips Modern English Bible***

What a thrilling experience this was for Saul! He heard the voice of the risen Lord Jesus speaking to him. Trembling, astonished by this amazing miracle, he had asked, “Lord, what will you have me to do?” Ready to do whatever the Lord wanted him to do, this question came from his heart. From Jesus’ words, we realize that it must have been very hard for Saul to put so many Christians to death. He was not blind to their dedication and love for God; their zeal was as great as his! He saw the Christian graces of love, gentleness,

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kindness, and forgiveness, that were evident in their lives. But he was so certain they were wrong in their firm belief that Jesus had been the promised Messiah that he could close his eyes to what he saw, and could continue doing what he thought was his duty as a Jew.

Jesus answered Saul's eager question: "Arise, and go into Damascus, and it shall be told thee what thou must do." Saul had fallen to the ground when the bright light struck him. The four men who traveled with Saul were speechless. They heard the voice from heaven, but they could not see anyone speaking. Saul, following Jesus' instructions, stood upon his feet to continue down the road to Damascus. But he discovered that he was blind! The brilliance of the light had blinded his eyes. It was necessary for his traveling companions to lead him by the hand into the city. They led Paul to a friend's home on Straight Street in Damascus.

In the meantime, the Lord spoke in a vision to a Christian who lived in that city. His name was Ananias. He was told where to find the man called Saul of Tarsus. "Go to him, and put your hand on him, that he might receive his sight." Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he has authority from the chief priests to bind and imprison all Christians in Damascus!"

But the Lord repeated his instructions, saying, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." These words reassured Ananias, and he set out boldly to find Saul.

Ananias found the house on Straight Street, and going inside, he put his hands on Saul and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit!" Saul had been completely without sight for three days. During this time he neither drank nor ate any food.

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Immediately after Ananias spoke to him, there fell from his eyes what seemed like scales: and he received his sight, and arose and was baptized! After this experience, however, Paul's eyesight always troubled him even to the time of his death, for his sight was only partially restored. Until his strength returned, he stayed with the disciples at Damascus. But it was not long before Paul's fiery spirit of zeal began to move him again. His purpose had been the persecuting of Christians when he had set out for Damascus. Instead, his whole purpose was turned around—which is the meaning of the word 'convert'—and he began to preach in the synagogues that Christ was the Son of God!

The Jews were stunned at the change in Saul! Every day he argued with them, seeking to prove to them that Jesus was indeed the Christ, the Messiah! Now he who had been the fierce persecutor of the disciples became the hunted and the persecuted. It was not long before he began to realize what the Lord Jesus meant when he told Ananias, "I will show him what great things he must suffer for my name's sake!"

The religious rulers placed guards both day and night at every gate of the city to capture Paul when he attempted to leave Damascus—with orders to kill him. Paul, having discovered this fact, was taken by the disciples by night to a place where, unobserved, they let him down over the wall in a basket. And so he safely escaped from the city and from his pursuers.

Saul, or as we know him, Paul, realized it was a great honor to be chosen by the LORD as the twelfth apostle, to replace the unfaithful Judas. Throughout his lifetime he proved his appreciation of this position by cheerfully accepting the many trying circumstances he was called upon to endure, and counted them a privilege.—Acts 9:17-26


In II Corinthians 11:23-28, Paul lists some of the hard experiences he had suffered: five times he received beatings, each of thirty-nine lashes of the whip; three times he was beaten with a rod; once he suffered a stoning; on three occasions he had been shipwrecked—at one time he spent

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nearly twenty-four hours in the seas; he had been robbed, been hungry, thirsty, cold, and homeless; and his eyesight was very poor. All these trials were received with joy, and he taught us to consider our trying experiences in the same manner.

Three times, however, Paul prayed that his sight might be fully restored. And the LORD said to Paul, "My grace is sufficient for thee. My strength is made perfect in weakness." (II Corinthians 12:9) His partial blindness was a constant reminder of the day he became a Christian, and of the blinding light of the presence of Jesus which made him a believer in the risen Lord.

### **QUESTIONS:**

1. Who were the Pharisees? (This is a research question.)
  2. The Pharisees had been among the principal ones who wanted the Lord Jesus to be put to death, and out of the way. Did Saul agree that this was the right course before his conversion?
  3. How did he actively show his agreement with other Pharisees that the Christian religion should be stamped out?
  4. Tell what happened to Saul on his way to Damascus.
  5. If you were Ananias, would you have been afraid to walk right up to Saul, and restore his sight?
  6. Did Saul continue his role of persecuting the Christians after his blindness was healed? What did he do?
  7. Did his actions and words surprise the Jewish rulers and chief priests at Damascus?
  8. What did they decide to do to Paul? How did he escape?
  9. Saul was told he would have to suffer many things for Jesus' name. What were some of the hard experiences he endured in his lifetime?
  10. What special position did Paul hold in the church?  
Whom did he replace?
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## ENCOURAGING LETTERS

### Easy to Understand

Dawn Publishers: Thank you for The Dawn magazine. It is so informative and enlightening. It makes God's Word and promises all so easy to see and understand when all the parts are put together, rightly dividing the word of truth.—NE

### Knows about Kingdom

Dear Sirs: Renew my Dawn subscription for one year. Please accept the balance for the wonderful work that is being done. Without the Dawn magazine I would never have known about the coming kingdom of our God and his Son Jesus Christ. Thank you.—NC

### From Czechoslovakia

Dear Brothers and Sisters: I read an old **National Geographic** magazine from 1969 in which you offered the booklet "Archeology Proves the Bible." I know that is a long time ago and that probably it is impossible to get it, but perhaps it has since been reprinted. I'd like to ask you if it is possible to

send it to me, or advise me where I can ask for it. I am the pastor of a protestant church in Czechoslovakia and Moravia and I'd like to study how archeology proves facts written in the Bible and perhaps write about it to our church newspapers. Why am I interested in it? Usually our pastors and professors think that archeology does not prove the Bible and I need your book to help show that is not true. Thank you very much for everything you can do for me. God bless you!—Czechoslovakia

Note: It was not too late! We sent him the booklet!

### Videos Enjoyed at Care Center

Sirs: We at a care center had the opportunity to view one of your videos entitled, "God and Creation." The residents here very much enjoyed this video and so by their request we wish to order more for them to view. We would like to begin with "God and Science." Sincerely.—ID



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### **Desires to Change Course of Life**

Dear Sir: I listen to your inspired message regularly and have finally gotten the courage to do something about the course of my life. I have all the comforts of this life but know that something is lacking. I desire to have you send me your booklet, *"Why God Permits Evil."* If there is anyway I could help you in your work, please let me know. God speed.—*Canada*

### **Response from Russia**

Dear Brethren: We would like to inform you that the radio station in Russia is bearing fruit. The listeners are very grateful to hear about God over the radio and are asking for literature in the Russian language as well as Bibles and New Testaments. Particularly, they are asking for a copy of the written script. We thought we could send them literature in the Ukrainian language but after inquiring about this we find that these responses are coming from the heart of Russia where Ukrainian is not known, so literature is needed.

In discussing this with the brethren we thought it would be good to send them a First Volume [Studies in the Scriptures—"The Divine Plan of the Ages"] in Russian in addition to what literature we have already. We need to work fast as we are expecting many more responses. They appreciate this message very much and write that they have never heard such a message before. Their letters are very warm and filled with gratitude that they will be able to get some literature.

We send our Christian love to you wishing you the LORD's blessing in 1993 in the work of the harvest. We love you all. Your brother in Christ.—*Poland*

### **Questions Answered**

Dear "Frank and Ernest": This is the first time I have listened to your broadcast and I really enjoyed it. It answered the questions I always was seeking to know about. You were talking about the booklet entitled, *"Life after Death."* I would like to receive a copy. Thank you very much and

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may God bless you.—  
Canada

### **From Trinidad**

Greetings in the name of the Lord Jesus Christ. I have received your booklets, the last one entitled "*Hope Beyond the Grave.*" I also have "*Creation,*" and "*The Truth about Hell.*" This last one is so interesting I read it without stopping. I pray that you will keep telling the world the truth about God's Word for there is so much false teaching these days. Yours truly.—  
Trinidad

### **A Thankful Friend**

I recently wrote and asked if you could possibly send me the set of "Studies in the Scriptures." I just want you to know I've received them. Thank you so much and God bless you all. You don't know what it means to a person that there are folks such as yourselves that have a caring heart. Again thank you so very much. Sincerely, a thankful friend.—IN

### **A Regular Listener**

Please send me a copy of "*Jesus, the World's Savior.*" God bless all the organizers

of your program. I strongly believe your program is changing the lives of many people like me. Thanks and God bless. Your regular listener.—Canada

### **Believes with Whole Heart**

Hello God's people: I am happy once again to write to you. I believe in the Gospel with my whole heart. It is the greatest truth man ever had and no other news can take its place or even compare with it. It is sometimes just too good to be true—but it is, and we can never thank God enough for it.

Anytime an opportunity arises I seize it to tell this tremendous good news. It just makes my spirit and my face glow. No other message has so captured my interest as this ever-new good news of the kingdom. I will always remain grateful to you for opening my eyes and shall always believe in it and pray for its fulfillment. I cannot repay you for sending me *The Dawn* monthly. I devour it over and over. It helps me to be a better Christian. May God Almighty bless you.—Nigeria

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### **Tapes Used for Morning Devotions**

Dear Sirs: I'm the Activity Director in our town's care center and am planning to go on vacation. I would like to order some of your video cassettes to help cover some of my devotions in the mornings. I hope you can send me more than one tape at a time. I am listing those I am interested in but feel free to substitute if you don't have some of them on hand. Thank you in advance.—ND

### **From the West Indies**

Dear Friends in Christ: Greetings in his precious name. Thank you for sending me the catalog of Dawn Publications and "*Christ's Thousand-year Kingdom*." I was inspired immensely to read about the Lord's kingdom. May God richly bless you and your ministry. Sincerely in Christ.—*West Indies*

### **Grateful for Opportunity of Service**

Dear Brethren: May the peace of God be with you as you strive to serve the LORD and his people. On January 3rd we had an im-

mersion service for the one whose name you sent us from the States. We can see how the LORD guides the feet of those searching after him. We are in contact with our brethren in the Ukraine and during the holidays they arranged to have a special meeting to which brethren from Poland were invited. Today two carloads left with food for our brethren in Lwov.

We are grateful to the LORD for this opportunity to serve our brethren according to our ability. We are thankful for your help for our brethren in Romania and the Ukraine. Wherever we look we see the fruits of your labors. May the LORD bless you as you continue to serve him and his people. Phil. 4:4-7.—*Poland*

### **Very Grateful for Help**

Good Day: Through the compassion of God and through his Son Jesus Christ, we can say that we are all found with health and have full trust in the promises of God that they will be fulfilled with precision and without delay. The brethren from Moldova are

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very grateful and thank you from their heart for the help which you have given toward our great need. We have received several boxes in which were books including Reprint quotes, Tabernacles, Photo Dramas and First Volumes.

We have a request that you don't forget the brethren here. Perhaps we were sometimes of little patience and slow of understanding and we ask you to forgive us. The books which you've sent have enjoyed great popularity. Even those who before were not in agreement with them now wish to read them. They are also desirous of reading volumes two through six. How are the brethren there, including those whom we have never seen, but will see in the kingdom of Christ? With much esteem. —*Russia*

### **A Visit to the Ukraine**

Dear Brethren in Christ: We want to let you know that we visited our brethren in the Ukraine in August. It was a surprise to them because we were able to get through the border without an invitation from them. We

took in food for them that they cannot buy there. Their stores are empty and things are also very expensive. We also took all the literature you sent to us for them, including First Volumes and Bibles, and a couple of Polish booklets we had. They were very happy with these. There were brethren there from several cities and we served them and had many discussions on various subjects. They also had a convention and brethren from Canada served them in their own language for which they were very grateful since it was their first convention. There were 100 that attended.

On our way home we visited another brother and while there we heard that the border might be closed and did not know if they would let us through. At the border we explained that we had taken in food, etc. to our friends and they let us through without standing in a long line which often takes two to three days. We felt the LORD's blessing and providence in being able to help our brethren with litera-

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ture and spiritual food, as well as temporal food, in their great need.

At our next meeting we will discuss the possibility of helping our brethren in the Ukraine, as well as Romania, with printing needed literature. The work is great and

we must help as there is no one there that can help.

When we visit again we will write more. We send our greetings to all the brethren who are working for the LORD. Always thinking of you.—*Poland* ■



## FUTURE WORK OF BLESSING

# God's Purpose in Christianity

CHRISTIANS ARE IN training for a glorious future work of bestowing blessings upon the whole world of mankind. It is this blessed, Scriptural fact that gives point to the Christian life. The trials of faith, the discipline, and the hours of patient toil in the Master's service, would lose much of their meaning if when the end of the narrow way of sacrifice is reached there is to be nothing to do—nothing but an eternity of idleness.

The Scriptures admonish us to put down self and selfishness in order that our hearts and minds may be filled and controlled by love. We are to love God and each other as he loves us. God manifested his love by the gift of his Son to be our Redeemer and the Redeemer of the whole world. Jesus demonstrated his love by the willing sacrifice of his earthly life as a ransom for Adam and his race condemned to death because of sin. It is clear that if we are moved by such love, we, too, will delight in the privilege of serving others.

Unquestionably, one of the sweetest joys of the Christian is experienced in self-sacrificing efforts to help others. But the present life is short. Human frailties are a handicap which limit our feeble service. Almost before we realize it the eventide of life begins to spread its darkening shadows around us; and if the Spirit of God and of Christ fills our hearts we will

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feel that our service has been all too meager, that if it were possible we would like to continue that service, and increase it to the glory of God.

It is the possibility of doing just this that the Scriptures hold out to us as the great objective of the Christian life. The Christian church, made up of all the true followers of the Master, is identified by the Apostle Paul to be the divinely provided channel of blessing for all mankind. God promised Abraham that his seed would bless all the families of the earth. The apostle reveals that Christ and his church constitute that promised seed. (Gal. 3:16, 27-29) This great work of blessing is still future. It is the work of the thousand-year age when Christ and his church will reign as the spiritual rulers of the earth. The church participates in the "first resurrection," that she may live and reign with Christ.—Rev. 20:4,5

The book, *"The Divine Plan of the Ages,"* says of the world's desire for blessing: "As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for, and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes." What a privilege it will be in that new age now near, to share with Christ in the great work of enlightening the world concerning God's loving plan, and giving the people an opportunity to enter into the blessings of life and happiness which he has provided through the redemptive work of Christ!



***"The Divine Plan of the Ages"*** contains 350 pages of hope-inspiring facts concerning God's loving designs toward his human creatures. Vinyl covering, \$2.00



**DAWN PUBLICATIONS, East Rutherford, N.J.**

## SPEAKERS' APPOINTMENTS

### *Ministering the Glorious Gospel of Christ*

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

#### **M. Balko**

Southern Ukraine	Aug. 3-12
New York, NY	September 3-5
Detroit, MI	8
Jackson, MI	9
Grand Rapids MI	10
LaSalle, IL	12
Milwaukee, WI	13
Minneapolis, MN	14
Moorhead, MN	15
Winnipeg, Manitoba	16,17
Stenen, Sask.	19
Prince Albert, Sask.	20
Luseland, Sask.	21
Edmonton, Alberta	22
Fox Creek, Alberta	23
Vernon, BC	26
Vancouver, BC	27
Seattle, WA	28

#### **W. Blicharz**

Seattle, WA	September 4-6
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#### **R. Gorecki**

Seattle, WA	September 4-6
Grand Rapids, MI	19

#### **G.M. Jeuck**

Middletown, NY	September 19
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#### **S. Krystek**

San Luis Obispo, CA	Sept. 12
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#### **L.B. Post**

New London, CT	September 19
Jersey City, NJ	26

#### **J.R. Shahan**

New Haven, CT	September 19
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#### **W. Vrooman**

Upper Lake, CA	September 10
Sacramento, CA	11-13
Palo Alto/San Francisco, CA	15
Fresno, CA	18,19
Phoenix, AZ	26

## CONVENTIONS

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

**JACKSON, MI, September 4,5,6**—Holiday Inn, I-94 at US 127 North. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203. Phone: (517) 782-7252

**NEW YORK LABOR DAY CONVENTION, September 3,4,5**—

Ramada Inn, Two Bridges Rd. and Exit 52, Route 80, Fairfield, NJ 07006. Phone: (201) 575-1742. Contact: L.B. Post, 24 Lexington Rd., New City, NY 10956, **before August 25** for a meal count or to

make reservations.

Phone: (914) 634-5876,

**SEATTLE LABOR DAY CONVENTION, September 3-6**—For

information or reservations, contact: Michael Brann, 20B East Intercity Ave., Everett, WA 8208-2747

Phone: (206) 353-98983

**BALTIMORE, MD, September 26**—Burgraff Council No. 6021

Knights of Columbus, Columbian Club of Perry Hall, 4110<sup>1/2</sup> Pine Hill Road. For information contact: Robert Wagner, 2753 Pelham Ave 21213

Phone: (410) 483-1394

**DETROIT, MI, September 26**—

Redford YWCA, 25940 Grand River, Redford Township. Contact: F. Nemesh, 2183 Babcock Drive, Troy 48084

Phone: (313) 649-6588

**LOS ANGELES, CA, September 26**—Masonic Auditorium, 248 E.

Olive, Burbank. Contact: Burton Brown, 12223 Addison St., No. Hollywood, CA 91607

Phone: (818) 984-3221

**NEW ENGLAND CONVENTION, October 1,2,3**—Windsor Court

Hotel, Windsor Locks, CT 06096. Phone (203) 623-9811. Contact Anna May Suraci, 171 Johnson Rd., Hamden, CT 06518

Phone: (203) 248-3793

**GRAND RAPIDS, MI, October 9,10**—Kenowa Hills Jr. H.S., 4252

Three Mile Road, NW 49504. Contact: J. Highway, P.O. Box 1546, Grand Rapids 49501

Phone: (6616) 897-4249

**PITTSBURGH AREA CONVENTION, October 16,17**—Sewickley

Grange Hall, West Newton, PA. Contact: Charles Martig, 730 Dunster St., Pittsburgh, PA 15226

Phone: (412) 563-6110

**SAN LUIS OBISPO, CA, October 16,17**—Masonic Temple, 859

Marsh St. For information or assistance in making room reservations, contact by phone: (805) 544-3037—L. Murray or (805) 541-6992—H. Franklin

**ORLANDO, FL, October 30,31**—

Garden Club of Sanford, 200 Fairmont Dr., Corner of Hwy. 17-92, Sanford. For information and accommodations, contact: Mrs. S.W. Jeuck, 587 Queens Mirror Circle, Casselberry 32707

Phone: (407) 699-8303

**NEW HAVEN, CT, November 7**

—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Cindy Mason.

Phone: (203) 481-9935

**JERSEY CITY PRE-THANKSGIVING CONVENTION, November 20,21**—Masonic Temple, 1912

Morris Ave., Union, NJ. Contact Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660

Phone: (201) 440-0925

**SAN DIEGO THANKSGIVING CONVENTION, November 25-28**—Radisson Hotel, 3299 Holiday

Court, LaJolla, CA. For information contact: Miss Kathleen Rice, 13931 Via Rimini, San Diego, CA 92129

Phone: (619) 672-1895 ■

*"Let, I pray thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant."—Psalm 119:76*