

The Dawn

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Highlights of Dawn

CREATION—PART 2

Many attribute the phenomenal increase of technical knowledge within the last century to evolutionary advancement in the native intelligence of man. But would they be willing to say that we are more intelligent than the founding fathers who signed the Constitution, or Leonardo DeVinci, or the Apostle Paul, or Moses and Abraham?

Much of today's seeming rapid advancement is due to our use of the brainless computer, which, in spite of its many advantages, has also given us the technology for very real self-destruction. Most of history's notable men have expressed a humanitarian responsibility wiser than this.

The amount of knowledge is not a valid measure of intelligence, but rather the use of that knowledge for good. And on that score, today's performance is just an old, old story of history repeating itself—because:

Man Is Fallen

MAN today is fallen! When Darwinism was first foisted upon a credulous public as a theory of creation alleged to be more scientifically correct than that recorded in the Book of Genesis, it was not so easy to refute the claim that the human race was evolving into a higher, more perfect state of existence. But in the light of more recent discoveries in the field of archeology, scientists are ad-

mitting that every scrap of evidence thus far uncovered by the pick and shovel of the archeologist tends to prove that man today is less perfect, less advanced mentally and physically, than he was at the time evolutionists would have us believe he was but a scant step removed from an anthropoid ape.

We know that the earliest inhabitants of Mesopotamia—the generally accepted 'cradle of civilization'—as well as the earliest known people of Egypt, Crete, and Asia Minor, actually had a civilization which far exceeded that of Europe as late as three or four centuries ago, and indeed compared most favorably with ours of the present day. Earliest historical man was not the primitive, "caveman" brute concerning which the fictionists have written so many imaginative stories. Cavemen did finally appear in the world and, indeed, savage cannibals; but they came about as a result of retrogression—the antithesis of evolution. The evidence of this is so clear that such a noted scientist as the late Professor John Arthur Thomson, of Aberdeen, a leading evolutionist, frankly admits that:

"Modern research is leading us away from the picture of primitive man as brutish, dull, lascivious, and bellicose. There is more justification for regarding primitive man as clever, kindly, generous, and inventive."

As further evidence that scientists are now being forced to repudiate the Darwinian myth that earliest historical man was a low-browed brute from which we have gradually evolved, let us quote from the collaborated works of Professors Albert Sheppard and John Seybold Morris. In Volume I of their "**Outline of History**," pages 28 and 29, they say:

"When we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He had learned the art not only of using tools, but also of making them. . . . In drawing, painting, and sculpture he had developed a very respectable ability in response to his instinctive desire to express his love of the beautiful. . . . Such a picture as these earliest records present to us differs in no great essential from life

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lived today on great areas of the world's surface. How all these inventions and discoveries came about we have no certain knowledge."

The Bible Is True

Having examined the brief outline of creation as presented in the first chapter of Genesis, we have established that it agrees with the latest findings of scientists to a remarkable degree. Its detailed story of the creation of man is also scientifically correct. It declares that God formed man out of the dust of the ground, and it is a fact well known to scientists that every

chemical element found in the human body is native in "mother earth."

We have found scientists, even avowed evolutionists, testifying against their own theories, telling us that the earliest known facts now being unearthed reveal that man was nearer perfection ages ago than he is today. Thus the Bible is proved to be true; for it declares that at the close of the sixth creative day God made man in his own image, endowed him with the ability to know right from wrong, and gave him a law by which he was to be governed.

In passing, we wish to correct an erroneous theory concerning the Genesis account of creation which is becoming quite popular with some groups. The theory is that the first and second chapters of Genesis contain accounts of two separate creations so far as man is concerned: that the first chapter tells of the creation of the spiritual man, in the image of God; whereas the second chapter relates the creation of the carnal, sinful man. The Bible reveals clearly that this theory is erroneous.

It should be noted that God provided "every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed" as food for the man and woman described in the first chapter of Genesis. Material food of this description would not seem to be necessary for a purely spiritual man. On the other hand, the man described in the second chapter is not said to be wicked or carnal by nature. The fact that he was given a law and endowed with ability to keep that law indicates he was just like the man of the first chapter, namely, created in the image of God and fully capable of obeying divine law.

Besides, whenever the New Testament writers refer to the origin of the human race they mention only one man, not two. They reaffirm that his name was Adam, that he fell into sin, and is redeemed from sin and its effects through the "last Adam," who is "the Lord from heaven."—I Cor. 15:45-47

The first chapter of Genesis is what we have found it to be—merely a brief outline of the manner in which conditions on this earth were gradually developed to the point where it was suitable for human habitation. This chapter closes with a statement concerning the creation of that great being for whom the earth had been created as a home. The second chapter does not describe the creation of another man, but gives us some of the details concerning the manner in which the man of the first chapter was made.

The entire Bible, as a matter of fact, is concerned with this man and his offspring. Genesis not only tells us how he was made but also relates the story of his disobedience to divine law and the subsequent penalty of death pronounced upon him. The remainder of the Bible outlines the divine method whereby fallen man is to be recovered and the whole earth filled with the progeny of Adam, all of whom will enjoy everlasting life and happiness conditional upon having learned to obey the Creator's laws willingly and joyfully.

It will be a surprise to some when we assert that the creation of man, described in Genesis as occurring toward the end of the sixth creative day, was only the beginning of what God had purposed concerning him. Of the lower forms of animal life the Creator said, "Let the earth bring forth the living creature after his kind," and then the statement, "It was so." To man God gave the commission to multiply and fill the earth and subdue it, but there is no statement to the effect that "it was so."

Nor do we read that "the evening and the morning were the seventh day." Why this difference when it comes to man and the seventh day? Genesis 2:2, **NEB** (See also Genesis 1:31.), declares that God "ended" his work on the sixth day. This indicates that man's creation was toward the end of the sixth day. Thus there was no time remaining in the sixth day for the earth to be filled with the offspring of Adam; hence, it could not be said on this day that "it was so."

That the Scriptures do not say "The evening and the morning were the seventh day" is strong circumstantial evidence

that at no time previous to the completion of the inspired record of Genesis had the seventh day, or epoch, come to an end. This strongly suggests the thought that not until the close of the seventh day, or epoch, will the divine purpose for the perfect man to fill the earth be realized. Not until then will the record of the seventh day be completed as was the record of the other days, with the statements "and it was so" and "the evening and the morning were the seventh day."

Freedom of Choice

While we marvel at the immensity of the universe and the orderly arrangement of all its parts, we should not overlook the fact that divine law operates to control all things which have been made. Back of nature's laws is nature's Lawgiver, and the whole universe is held together and functions because of obedience to his laws. But this is a blind, mechanical obedience imposed by the mighty power of God and correlated as between the myriads of created things by the Creator's wisdom.

The divine purpose in the creation of man is just as dependent upon obedience to God's law as is his design for the stars. But man is not a machine. He was created in the image of God, with ability to think, to reason, to choose one course or another. Not only was he competent to exercise a choice, but he was given freedom to use that ability. And God, with all his power, will not hinder man's liberty of choice; yet the divine pur-

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pose concerning man is to be fully accomplished, not through coercion, but through education based largely upon experience.

Viewed in this way, we see the entire seventh day of creation is set aside to complete God's purpose as it pertains to man. And what is the method by which that purpose is being accomplished? The Bible shows it to be the testing of the entire race representatively in the first man, Adam, then the redemption and restoration of the same race through Christ.

As each generation of Adam's dying children has come upon the scene, it has experienced its baptism of tears and has passed on into the sleep of death. Finally, this process of bringing forth the human race will have reached the point where sufficient children have been born to fill the earth comfortably.

Then will come the closing scenes of the seventh creative day, the last thousand years of which will be devoted to the restoration of the dead race. The people will not only be awakened from the sleep of death, but will also be given an opportunity individually to experience good, in contrast to the evil they experienced before they fell asleep in death.

Thus they will know good from evil. They will have learned the terrible consequence of disobedience to divine law and will have learned the glorious results of obedience. Then they will be in a position to choose intelligently what course to take. There is little doubt that the vast majority will choose to obey, and it will be a willing, enthusiastic choice. This final choice of obedience on the part of the human race will result in the same order and harmony among the children of men as the obedience of the stars brings to our solar system.

The training of man up to this point of intelligent, freewill choice to obey the divine law may be properly considered as a part of the creative process pertaining to him. When Adam was first created, God pronounced him "very good." (Gen. 1:31) But not until he had been tested and had experienced evil could he enthusiastically fulfill the divine purpose in his creation. This thought also applies to Adam's entire race.

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The Scriptures indicate that approximately six thousand years have been required for this educational program, and there is still another thousand years yet to come—the thousand years of Christ's kingdom. There is every evidence now that we are approaching this last thousand-year period of the seventh creative day, or epoch.

During these last thousand years God's will in the hearts of the human race shall be established, in answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." When the divine will or law is thus established as the ruling principle in the lives of men, the work of the seventh day will be completed. The earth will be filled with a perfect and happy race, enjoying God's favor and blessings of eternal life!

International Bible Study Lessons

LESSON FOR JUNE 7

A Gospel to Share

KEY VERSE: *"The righteousness of God revealed from faith to faith, as it is written, The just shall live by faith.—Romans 1:17*

SELECTED SCRIPTURE: *Romans 1:1-17*

THE reference here is to an active, demonstrated faith which God is pleased to count as righteousness. There are doubtless millions who have the ability to exercise faith in God, and these do believe that he exists. But only when God reveals himself through his Word, and invites cooperation in his plan of salvation, is the opportunity given to demonstrate faith by obedience.

In the world before the Flood, there were only a few whom God thus highly honored. Those mentioned in the Bible are Abel, Enoch, Noah, and his family. Following the Deluge, in the Patriarchal Age, there were Abraham, Isaac, Jacob—and their wives—Melchisedec, and probably Job. These were the called, or chosen, of that age.

Beginning with the death of Jacob, God chose his twelve sons and their families as a nation. To these he sent his prophets, and through the prophets gave them an

opportunity to know his plan as it was then due to be understood, and to cooperate therein. Only a few responded in obedience, and this was because they believed God.

The faith of these was so strong that it reached beyond their immediate surroundings and experiences. Some, of course, received marvelous evidences of God's favor. In Hebrews 11:32-35, Paul speaks of these, saying that they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, were made valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again: and others were tortured, not accepting deliverance."

Strong faith was essential to these victorious experiences, and it enabled them to see the overruling providences of God in connection

with them. It is this sort of faith that God counts for righteousness.

In verses thirty-six to thirty-eight Paul writes: "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

To pass through experiences such as these required a faith that could trust God even though there was no visible evidence of his care and protection. It was faith in the promises of God pertaining to the future that sustained them. The quality of faith is unchanged from age to age in the plan of God. It was true in the past and is true now that "without faith it is impossible to please God."

In our subject scripture, Paul said: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; . . . for therein is the righteousness of God revealed from faith to faith." The Gospel of Christ is received by faith, but not instantaneously. It is

revealed gradually as faith is able to receive and act upon it.

The apostles are good illustrations of this "faith to faith" revelation and receiving of the Gospel. Even before they heard of Jesus they knew something of the messianic promises and had faith in them. When they came into contact with Jesus and his wonderful ministry they believed that he was the Messiah, and left all to follow him. Thus upon the basis of their faith God was dealing with them.

In his prayer, Jesus said to his Father concerning his apostles, "Thine they were, and thou gavest them me; and they have kept thy Word." (John 17:6) These men were completely dedicated to God. They had faith in his Word, and were obedient to it. Because of this God looked upon them as his people. "Thine they were," said Jesus. Like Abraham, they were God's friends.

Abraham received the reward of friendship because he believed all the truth of the divine plan which was then revealed and due to be understood. We receive the reward of sonship through our belief in the more complete revelation of the Gospel that has come to us.

How rich indeed is the reward of sonship!

Rebels without Excuse

KEY VERSE: *"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."*—Romans 1:20

SELECTED SCRIPTURE: *Romans 1:18-32*

THE great God of all creation is so far superior to man that of necessity he is invisible to human eyes. "No man hath seen God at any time," the Scriptures declare.—Col. 1:15; I Tim. 1:17; Heb. 11:27; John 1:18

Moses was a very devout servant of God, and was anxious to see his glory. In response to this desire God said to Moses: "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee . . . but my face shall not be seen."—Exod. 33:19-23

The Bible refers to many gracious qualities of the Creator's character, such as his mercy, patience, and so forth; and four of his cardinal attributes are particularly stressed. These are his wisdom, justice, love and power. "God is love," the Bible tells us. (I John 4:8,16) God loves the sin-cursed and dying race of mankind. He loves

his fallen human creatures so much that he sent his beloved Son, Christ Jesus, to die for them.—John 3:16

God is also just. We read concerning him, "Justice and judgment are the habitation [margin, establishment] of thy throne: mercy and truth shall go before thy face." (Ps. 89:14) While God is just, he is also merciful; and his mercy and love provided redemption from sin through Jesus; so these attributes of the Creator's character are harmonious in their action.

God is infinitely wise. Wisdom is symbolized in the Bible by light, and we read, "God is light, and in him is no darkness at all." (I John 1:5) The psalmist used a wonderful illustration of the Creator's wisdom and power. He wrote, "He telleth the number of the stars; he calleth them all by their names. Great is our LORD, and of great power: his under-

standing is infinite."—Ps. 147:4,5

The psalmist further wrote concerning God as one "who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The LORD taketh pleasure in them that fear him, in those that hope in his mercy."—Ps. 147:8-11

The Bible speaks of the Creator as being "almighty." Indeed, this is one of the names given to him in the Bible. Psalm 91:1 reads, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This promise is of particular value to those who have faith in God and who have dedicated themselves to his service, for it assures them that the one whom they serve is all-powerful and, therefore that nothing can interfere with the accomplishment of his purposes.

The Bible also says that "God is a Spirit," and to this is added that those who worship him should worship him in spirit and in truth. (John 4:25) Yes, God is a Spirit, a spirit being, high above all his creatures in heaven and in earth. In our minds and hearts we can praise and worship him, not because we

see him, or see a humanly conceived image of him, but because we have learned through the Bible many wonderful and glorious things concerning him.

Speaking to the Athenians on Mars' Hill, Paul said concerning the true and living God of the Bible that he "made the world and all things therein." And, "seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing that he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the LORD, if haply they might feel after him, and find him, though he be not far from everyone of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—Acts 17:24-28

Yes, the true God of the Bible gives breath and life and all things to his creatures. In him we live, and move, and exist. To his invisible existence all creation gloriously speaks. Only the "fool hath said in his heart, There is no God."—Ps. 14:1

Our Goodness Is Not Enough

KEY VERSE: *"There shall no flesh be justified in his sight, for by the Law is the knowledge of sin."*

—Romans 3:20

SELECTED SCRIPTURE: *Romans 2:1, 17-31*

GOD had declared through Moses (Lev. 18:5), that under his covenant with them, keeping the Law would insure eternal life to any Jew; but from the days of Moses to Christ, not one had merited life by keeping the Law. Death still reigned even as it had reigned from Adam to Moses, though many prophets and faithful men of the past had tried, in all sincerity, to keep the commandments.

One would think every Jew should, by this time, have been convinced that none were able to keep the Law, because of their imperfect, sinful condition. God's perfect Law is the full measure of a perfect man's ability. Had Israel realized this, the Law would have answered its purpose to them because God knew beforehand that they could not keep it, and never expected them to. It was simply given to them to prove their shortcomings and their inability to measure up to its requirements, and

could have prepared them to accept deliverance through Christ.

When the young ruler came to inquire of Jesus about this matter, our Lord knew he had not arrived at this logical conclusion when he said he had kept all the commandments from his youth, and could not understand why he had evidences that he was dying. "What lack I yet?" (Matt. 19:16-22), was his question. This young man had not learned the lesson, and therefore Jesus advised him to go on trying to keep the Law. When it was evident to Jesus that the young man was sure he had done all he could about keeping the Law, he said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me."

Jesus' answer was designed to convince him he had not kept the Law perfectly—that he did not love God with all his heart, nor his

neighbor as himself. He proved to him that he loved himself and his possessions more than either. And the young man must have understood, for he went away sorrowful, evidently convinced he still fell short of the Law's requirements.

Had the young man sold all and followed Jesus, he would have obtained more than the Law promised. The Law promised life everlasting, human existence—restitution, a treasure on earth; but the treasure in heaven to which Jesus referred is a change of nature from human to spiritual, and not only so, but to the highest order of spiritual being, the divine nature, as explained by Peter.—II Pet. 1:4

The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. And only those keep the law who, being justified by faith in the precious blood of Christ, walk not after the flesh, but after the Spirit. Such are reckoned of God as perfect, as having kept the commandments; and are thus joint-sacrifices and joint-heirs with Jesus Christ their Lord.

This is in harmony with our text. By the actual deeds or doing of the Law shall no flesh be justified, but by faith in Christ we are reckoned as perfect and our sacrifice

therefore acceptable. "The righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit."—Rom. 8:4

"If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21), and not by a sacrifice. But commanding could never make an imperfect man capable of meeting the requirements of justice; and even if able to do so fully, there were penalties against each one because of Adam's sins which must be paid by someone. For each person to meet them for himself would mean extinction.

This points up the need of, first, a ransom; and, secondly, a life-giver; both of which are supplied to us by God in Christ Jesus our Lord. A thousand or a million years in death would not pay man's penalty, as there is no limitation of time either mentioned or implied, in the terms of the prescribed penalty, nor in any scriptural reference to it; there is **no escape** except through the ransom provided.

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but thank God he lives as a divine being to claim and restore to its perfection that purchased by his human life—mankind.

Accepted though Unacceptable

KEY VERSE: "Blessed are they whose iniquities are forgiven, and whose sins are covered."—Romans 4:7

SELECTED SCRIPTURE: Romans 3:27-31; Romans 4:1-8

THE LORD'S people of the Gospel Age, who are privileged to get free from the Adamic condemnation, and to enjoy being justified to life through faith in Christ's ransom sacrifice, are pictured as being clothed in a "robe of righteousness." (Isa. 61:10) These are referred to by the Apostle Paul as "not clinging to that righteousness of [our] own, . . . but to that which is through the faith of Christ—the righteousness from God on account of the faith." (Phil. 3:9, **Diaglott**) Our natural state is pictured by a person clothed in "filthy rags" of one's own righteousness.—Isa. 64:6

The Prophet Isaiah, addressing God's people as Zion and Jerusalem, exhorts: "Put on thy beautiful garments." (Isa. 52:1) The righteousness from God, provided for us through Christ, may well be thought of as being one of these beautiful garments, covering as it does all our unintentional sins and shortcomings.

The scripture in the psalm from which Paul is quoting includes an additional thought. It reads, "Blessed is the man whom the LORD imputeth not iniquity, and in whose spirit there is no guile." (Ps. 32:1,2) Having come to God in true repentance, faith, and consecration, and in return having been justified to life, and begotten by his Holy Spirit, we are, the Scriptures explain, to put on additional garments. We read, for instance, "Be clothed with humility." —I Pet. 5:5

To walk humbly continually before the LORD and before our fellows is indeed another beautiful garment in the LORD'S eyes, and in the eyes of those who see things from his standpoint. Even the natural man can often admire one who is clothed with humility, one possessing a truly humble disposition. Let us therefore humble ourselves under the mighty hand of God, seeking his glory and not our own.

Several more of these beautiful garments are referred to in the Apostle Paul's words: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, . . . meekness, long-suffering." (Col. 3:12) In verse fourteen of this chapter we read, "And above all these things put on love, which is the bond of perfectness"—the perfect bond.

These surely are all beautiful garments, attractive adornments of character, the result of the LORD'S working in us to will and to do his good pleasure. And these works, resulting from the operating of his grace, the LORD is pleased to regard as works of righteousness. The robe of righteousness then may be thought of not only as a righteousness imputed to us, but also as a robe adorned with the good works of his consecrated people, resulting from the sanctifying influence of his truth.

These adornments of character can also be well represented by the "garments of salvation." (Isa. 61:10) These garments we must put on if we would be partakers of the great salvation to which we have been called. Among these must be included the "garment of praise," which we have exchanged for "the spirit of heaviness." (Isa. 61:3) In other words, the desire and endeavor we should have at all

times is to show forth the praises of him who hath called us out of darkness into his marvelous light. Indeed, all our activities in harmony with the LORD'S will, resulting in greater holiness of heart and life, may be thought of as among the garments of praise and salvation with which the LORD desires his people to be clothed.—Ps. 132:16

The Revelator, speaking of our day, specially pronounces a blessing upon those who continue to wear their garments, holding fast to the robe of righteousness, a symbol of their justification; also the robe of humility, the garment of praise, and all other of Zion's beautiful clothing. "Blessed is he that watcheth, and keepeth his garments."—Rev. 16:15

In the visions given to the revelator relating to the inauguration of the kingdom, when all the agencies to be associated with God's dear Son in his great work have been completed, we read: "The armies . . . in heaven followed him upon white horses, clothed in fine linen, white and pure." (Rev. 19:14, RSV) We are sure that then, even as now, the LORD can and will use only those whose robes are white and clean, those who have worked into their characters the great principles of his righteousness.

Christian Life and Doctrine

THE SEARCH FOR GOD'S PEOPLE, Part 1

The Call of the Apostle to the Gentiles

THE general concept taught in Christian churches throughout the world is that God's purpose now in having the Gospel message proclaimed is to convert the world to Christ, and to save the souls of mankind. If one hears the word and responds—he will go to heaven. If he ignores the message—he faces eternal torment. A careful study of the Bible reveals that this is not so. God's objective for this age in sending forth his Word is to find "a people for his name," an expression used by the Apostle James concerning the first of the Gentile converts.—Acts 15:14

The search for those who will be of the Christ class has progressed from the time of our Lord's first advent until our day—a period of time which has involved approximately one thousand nine hundred and fifty years. We note that as this search continues, its objective has not changed; it is no different today than it was in the days of the apostles. And it is only when this selective work has been completed that God will turn to all the people for their conversion through the Christ.

As we look back at those beginning days of the search for God's people, we note God's faithfulness in keeping his word to Israel. For centuries God dealt exclusively with the nation of Israel, even as he said through the Prophet Amos, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2

That exclusive favor brought penalties for unfaithfulness. Among those punishments was their captivity in Babylon which lasted seventy years. Daniel, one of those taken captive,

went to God in prayer as the time approached for the end of their captivity, seeking the return of God's favor to his people. God answered that prayer through the angel, Gabriel, who revealed to Daniel how God would bless Israel with a period of favor. Daniel 9:24-27 tells of the seventy weeks of favor to Israel.

The key to understanding the time features of this prophecy is obtained from Daniel's contemporary, the Prophet Ezekiel, who was given this vital factor by God: "I have appointed thee each day for a year." (Ezek. 4:6) The seventy weeks, then, were not intended to be four hundred and ninety *days*, but rather four hundred and ninety *years*. Within the seventy weeks, however, a period of sixty-nine weeks—or four hundred and eighty-three years—are mentioned, spanning the time when the decree would go forth to "restore and to build *Jerusalem*" unto "Messiah the prince."—Dan. 9:25

True to Gabriel's prophetic announcement, as soon as Babylon was conquered by Medo-Persia, Cyrus, the king of Persia, made a decree to rebuild the *Temple* in Jerusalem. (Ezra 1:1-4) But this decree, made in 536 B.C., was not to rebuild the *city*. It was not until 454 B.C., when Nehemiah asked King Artaxerxes II for permission to rebuild Jerusalem that the decree went forth to accomplish this task. (Neh. 2:1-6) Likewise, four hundred and eighty-three years later—in A.D. 29—Jesus came to Jordan to be immersed by John the Baptist. Israel's Messiah had come and started his ministry.

However, the prophecy recorded in the ninth chapter of Daniel also stated that Messiah would be "cut off, but not for himself." (vs. 26) Later it was revealed that this would be "in the midst of the week." (vs. 27) Three and one-half years after Messiah began his ministry, he was put to death in the middle of that week of seven years. Yet that last week of favor, from A.D. 29 to A.D. 36, was a very special time indeed, and was particularly mentioned in Daniel's prophecy.

There was no doubt that the favor to Israel was exclusive. Nevertheless, during Jesus' ministry there were times when

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Gentiles sought the blessings he had to offer. One such incident involved a woman of Canaan, whose daughter was vexed with a devil. As she pleaded with Jesus, "he answered her not a word." Although ignored, this woman was so persistent that the disciples besought Jesus to send her away. Jesus then told her plainly, "I am not sent but unto the lost sheep of the house of Israel." But still she would not be denied, and continued to beseech him. Jesus again said to her, "It is not meet to take the children's bread and to cast it to dogs." "Truth, Lord," she responded, "yet the dogs eat of the crumbs which fall from their master's table." This expression of faith touched Jesus' heart, and he healed her daughter.—Matt. 15:21-28

This woman was one of several Gentiles who received blessings from Jesus, but they were few in comparison to the great majority of natural Israel who received the benefits of our Lord's teaching and healing liberally. This exclusive favor to Israel was shown in other ways. The twelve apostles were chosen from Israel, and became foundation members of the church.

One, Judas, failed in his calling and had to be replaced. The apostles thought to do this, using a very proper and approved procedure—casting votes for the selection. (Acts 1:15-26)

However, they had overlooked the fact that it was not their task to select apostles. This appointment could only be made by the Heavenly Father and his Son, Jesus. They had forgotten our Lord's words to them, "Ye have not chosen me, I have chosen you." (John 15:16) The principle here stated by our Lord applies to all selected as "people for his name." Later, Saul of Tarsus, also a Jew, was chosen by the LORD to replace Judas.

We might expect that the work of finding members of the body of Christ would require a certain amount of organized effort, and we find that this was so. Key people were motivated by the Holy Spirit to relocate to other geographic areas, so this work could gradually be extended. At first, all witness activity was centered in Jerusalem. The eleven apostles as well as other disciples continued to reside in that city, because Jesus had told them to tarry at Jerusalem until the helper, the Holy Spirit, would be sent to them.

Although, after the Holy Spirit came, many new converts continued with the apostles in Jerusalem, it was not long before hostility against the disciples grew until it became very severe. This compelled them to resort to a communal arrangement for survival, since the means of earning their livelihoods was not readily available. Persecution continually made matters more and more difficult, and so they lived by pooling their resources.—Acts 2:41-47; 4:34,35

Word of this increasingly perplexing problem was communicated to other disciples living in outlying places, no doubt through those who came to Jerusalem from time to time to worship. It was probably in this way that the LORD touched the heart of a Levite named Joses, who lived on the island of Cyprus. He possessed valuable property there, but sold it and came to Jerusalem, laying the money at the feet of the apostles. (Acts 4:32-27) This was the LORD'S way of bringing Joses, surnamed Barnabas, to Jerusalem where he was needed and could be used.

There were still many Israelites in the Holy City who had come to Judah from other lands to celebrate the Passover.

Some of these stayed, becoming disciples of our Lord. Among these were the Hellenists, or Greek-speaking Jews. The widows of this group began to complain that they were neglected in their share of community supplies. Word of this situation soon reached the apostles, who corrected it by having deacons appointed to oversee this service.

One of these deacons was Stephen, who is believed to have been a Hellenist. His preaching concerning Jesus as the Messiah caused confrontations with other Greek-speaking Jews who were not believers, which eventually led to a trial and conviction, followed by a terrible sentence of death by stoning.—Acts 6:8-15; 7:1-60

Stephen's death had a severe impact upon the disciples in Jerusalem. Because of this evidence of increasing persecution, many chose to get away and settle in distant places. Some left for former homelands, and others who were natives of Judea decided to go with them. We read: "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles Therefore they that were scattered abroad went everywhere preaching the Word."—Acts 8:1-4

There was a young man who was present at the stoning of Stephen who consented to his death, and participated by guarding the cloaks of those casting stones. Afterward, this young Jew went about with great zeal, creating havoc in the Early Church at Jerusalem—having Christian men and women arrested and imprisoned. Not content to limit his activity to Jerusalem, he decided to pursue some who had escaped. This man, called Saul of Tarsus, having obtained letters from the high priest to bring these disciples back for trial, set out for Damascus, in Syria.

While en route with his party, he was stopped, and struck blind by a brilliant light from heaven, and he heard a voice saying to him: "Saul, Saul, why persecutest thou me?" (Acts 9:4) When

Saul realized that the one confronting him was the Lord Jesus whom he was opposing, he was greatly frightened and confused—his self-confidence and self-assurance was suddenly gone. He was told to go to Damascus where he would receive further instructions from the Lord. The other members of the group led him by the hand and brought him to the home of a man named Judas. There he sat in the darkness of sightlessness for three days and three nights, neither eating nor drinking, but devoting himself to prayer.

If we were to place ourselves in Saul's situation, we too would be turning over in our minds all our former misdeeds and misguided zeal, and then, beginning to realize that our actions had not been according to knowledge, we would beg the LORD for forgiveness. Through this very moving experience, Saul had a complete change of heart.

There was at that time a disciple living in Damascus named Ananias, to whom the Lord appeared in a vision, instructing him to go to Saul. "The Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Acts 9:11,12) We note that the prayers of Saul did not go

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unheeded. Ananias demurred, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, 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."—vss. 13-15

This experience occurred, according to our best reckoning, about A.D. 35—one year before the last week of exclusive favor to Israel would come to an end. In these words to Ananias, our Lord gave one of the first direct indications that Gentiles would be invited into the body of Christ.

In the end, Ananias did as he had been instructed, and went to the home of Judas where he greeted the blind man with the words, "Brother Saul!" Immediately Saul's eyesight was restored, and he was immersed into Christ. Having been without food for three days and nights, he ate and was strengthened, and stayed with the disciples at Damascus for several days.

It might appear from this account in Acts that Saul immediately went out and began to preach in the synagogues that Jesus was the Christ. But can one witness effectively without first learning God's plan from the Scriptures? When Luke wrote the account, he did not tell how Saul obtained an understanding of the Scriptures. However, this information is supplied by Paul himself (Saul later became known as Paul, Acts 13:9), when he wrote letters to the churches of Galatia and Corinth.

In the opening verse of the letter to the Galatians we learn how Paul confirms his appointment as an apostle by Jesus and the Heavenly Father: "Paul, an apostle, (not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead)." (Gal. 1:1) Then, recounting his experiences, he tells how he made a complete turnabout from obeying men and following after the praise of men, to the service of God. He also mentions how God sent him into Arabia to receive very special knowledge through direct revelations. However, this great horror never made him highminded; he was always reminded that first he

had run entirely in the wrong direction. He later wrote: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—I Cor. 15:9

One might wonder why our Lord did not send Paul to Jerusalem, to be instructed by the other apostles. Perhaps one reason was due to their feelings about Paul shown later, when they shunned him upon his return to Jerusalem, no doubt fearing that his apparent conversion was a hoax to trap them. Saul's persecution of the church initially caused a barrier between him and the apostles, so God taught him the truth in a different way. Paul writes of this in Galatians 1:15-17: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

Just prior to this, Paul told of his complete conversion from obeying and pleasing men, by his zeal for Judaism, to obeying and pleasing God. Paul's experience should remind us that we can all too easily fall prey to the improper course of obeying and pleasing men, instead of striving to obey and to please God. He said, "Do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equal in mine own nation, being more exceedingly zealous of the traditions of my fathers." —Gal.1:10-14

The special call of Paul and the direct revelations given to him by Jesus and the Heavenly Father are confirmed again in Paul's letter to the Corinthians. There he observed that anyone

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who had undergone experiences such as these might have a tendency to boast about them. "Is it necessary to boast? It is not profitable indeed, but I will come even to visions and revelations of the Lord. I know a man, in Christ, who above fourteen years since—(whether with a body, I know not; or without a body, I know not; God knows;)—such a one suddenly conveyed away to the Third Heaven. And I know this very man, (whether with a body, or without the body, I know not: God knows;) that he was suddenly conveyed away into paradise, and heard indescribable things spoken, which it is not possible for a man to relate. Respecting such a person I will boast; but respecting myself I will

not boast, unless in my weaknesses. For if I should desire to boast, I shall not be unwise; for I will speak the truth; but I forbear, lest anyone should impute to me more than what he sees me to be, or what he hears from me. And in order that I might not be unduly elated by the transcendency of the revelations, a thorn in the flesh was given to me—an Angel adversary—that it might afflict me; so that I should not be much exalted."—II Cor. 12:1-7, **Diaglott**

We do not know how long Paul was in Arabia receiving these special revelations, but it might be safe to speculate that it was several months. After this he returned to Damascus, "and straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20) The reaction of the unbelieving Jews in Damascus was one of amazement, knowing that Saul had come there to take those believing in Christ as his prisoners. His logic was so compelling and clear that none could refute his powerful preaching of the resurrected Christ. Therefore, his opposers decided it would be necessary to seal his lips by killing him. When the brethren learned of their plot, they helped Saul escape and to make his way back to Jerusalem.

Still the apostles and disciples at Jerusalem were afraid of Paul, thinking he had entered in among them to spy. Even though most of them found it difficult to accept him as a follower of Christ, Barnabas, who was an older disciple, realized that the matter had to be resolved, so he sought out Paul to talk with him. After he had learned of his peculiar experiences, obviously from God, and was convinced of his conversion, he took Paul to the apostles and insisted that they know the truth of the matter and of the complete change that had occurred in Paul's life. The apostles and disciples then did accept Paul, and he became one of them, entering into their activities and speaking in the name of the Lord Jesus.

His preaching often brought him in contact with the Hellenists. We read of this in Acts 9:29: "He spoke boldly in the name of the Lord Jesus, and disputed against the Grecians: but

they went about to slay him." From this we might receive the impression that he preached to Greek Gentiles. However, here the word Grecians should be translated 'Hellenists'. Again, as before in Damascus, his logic and clear understanding of the Scriptures were so persuasive that none could disprove him. Similarly, these Hellenists decided the best way to silence the debate was to kill Saul, as their fellows in Damascus had thought to do.

The disciples in Jerusalem, learning of the plot, decided that for Paul's safety he should return to his home in Tarsus—a city in Asia Minor in the province of Cilicia. They provided for his safe escort by way of Caesarea, a port city from which he could have sailed to Tarsus. There he remained for at least two years. Luke wrote, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the LORD, and in the comfort of the Holy Spirit, were multiplied."—Acts 9:31

This is a meaningful insertion by Luke concerning the change in conditions throughout the region. The LORD caused a respite from the severe persecution that had existed since the time of our Lord Jesus' crucifixion. This was no doubt beneficial to the church, helping them in a material way since they then became more acceptable in Israel's society, and employment was more readily obtainable. As a result, the communal arrangement became less and less important, and soon ended. It is noteworthy that there is no further mention of this type of shared, close-living social structure continuing, or being revived, among them. The main thrust of Luke's comment is the spiritual growth of the church, as well as their growth in numbers. Keeping in mind that three thousand were immersed on the Day of Pentecost, the increase of the brethren in the church from that large beginning, all from the ranks of Israel, shows how God's blessing was upon this nation only, even as the last week, or seven-year period, of favor came to an end.

In A.D. 36, the exclusive favor to Israel came to an end. The church, composed of disciples taken from Israel, had multi-

plied during the three and one-half years since our Lord's death. Yet there were not enough found to complete the body of Christ. So God now began to call and choose disciples from among the Gentiles. The first to be selected was a Roman centurion named Cornelius. We read concerning him: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."—Acts 10:1,2

Although it is not a point that can be proven, it appears that this centurion was the one previously mentioned in Matthew 8:5-10, and Luke 7:1-9. Matthew's account reads as follows: "When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

After commending this centurion for his faith, Jesus said, "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:11-13) This prophetic statement made by Jesus indicated that many in Israel would fail to avail themselves of the opportunity to become members of the body of Christ, and that God would turn to the Gentiles to find a people for his name. It was appropriate that Jesus should remark that he had not found so great a faith, no, not in Israel, in commendation of the centurion.

Matthew, in reporting this incident, condensed the account; Luke, however, presents the missing details. He begins by saying, "Now when he [Jesus] had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." Note how this report indicates that instead of the centurion, a Gentile, directly approaching Jesus, he sent elders of Israel to ask Jesus for this favor.

The question comes to mind, why would the Jewish elders comply so willingly to this request? The answer comes as we read on: "When they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was not now far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."—Luke 7:4-10

It seems logical that anyone whom the Lord would choose to come into the body of Christ would first have exposure to Jesus and his teachings. We do not know when Cornelius came to Judea, but it must have been several years before Jesus started his ministry. Why would the Lord select a military man to be the first Gentile called to become a member of the body of Christ? We must keep in mind the providential leadings of God in the

matter. Being displaced from one's land to another so far away was unlikely unless that person was in the military service, or in Roman politics. Being in the army made it possible for Cornelius to come to Judea, and observing the religious worship of Israel, he compared it with his own religion. After weighing the matter, he accepted the worship of the true God of Israel. This was God's way of preparing Cornelius and all his household for that greatest of all favors—an invitation to run for the prize of the high calling!

Thus, while Cornelius prayed, an angel of the LORD came with instructions for him to send for Peter who was nearby in Joppa, at the home of Simon, the tanner. Cornelius complied, sending two of his servants and a devout soldier. About that time, Peter had a most unusual experience. He had gone to the housetop to pray. He was hungry and would have eaten, but while the meal was being prepared he had a vision. In this vision "a vessel," or a "great sheet knit at the corners," descended from heaven. In it were unclean animals. Peter heard a voice say, "Rise, Peter; kill, and eat." But Peter said, "Not so, LORD; for I have never eaten anything that is common or unclean. And the voice spoke unto him again the second time, What God hath cleansed, that call not thou common."—Acts 10:14,15

This same message was repeated two more times. And as Peter pondered the meaning, behold, the men sent by Cornelius were at the gate and asking whether Simon, surnamed Peter, was lodging there! The Holy Spirit enabled Peter to associate the three instructions of the vision to eat unclean animals, with the three Gentiles who had come on behalf of Cornelius. As they explained their mission, the description given to Peter of Cornelius and the one of the centurion in Luke 7:5, are remarkably similar. Luke 7:5 says, "He loveth our nation, and he hath built us a synagogue." Acts 10:22 says, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews." Certainly a Roman centurion who would love Israel enough to build them a synagogue would be a most

(Continued on Page 37)

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MARYLAND Baltimore	WCBM 68	6:45 a.m.	WASHINGTON Clarkston Everett Spokane Tacoma Yakima	KCLK 1430 KWYZ 1230 KUDY 1280 KAMT 1360 KUTI 980	10:00 a.m. 9:30 a.m. 9:45 a.m. 7:30 a.m. 6:45 a.m.
MAINE Portland	WDOS-FM 106.3	9:45 a.m.			

WISCONSIN
Milwaukee WNOV 85.6 7:00 a.m.

WYOMING
Cheyenne KSHY 1370 10:15 a.m.
Sheridan KWYO 1410 12:00 noon

PUERTO RICO
Aguadilla WABA (Fri.) 8:00 p.m.

U.S. BROADCASTS-SPANISH

ARIZONA
Nogales KFBR 9:15 a.m.

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
Banff CFHC-1340 11:45 a.m.
Canmore CFHC-1450 11:45 a.m.
Lethbridge CJO-1220 7:15 a.m.
Wetaskwin CJOI-1440 7:45 a.m.

BRITISH COLUMBIA
Castlegar CKQR-760 8:45 a.m.
Duncan CKAY-1500 9:00 a.m.
Duncan CKAY-1500 7:30 p.m.
Grand Forks CKGF-1340 9:00 a.m.
Langley CJUP-800 AM 9:30 a.m.

LABRADOR
Churchill Falls CFLC-FM 97.9 7:15 a.m.

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

NEWFOUNDLAND
Corner Brook CFCB 570 7:15 a.m.
Deer Lake CFDL-FM 97.9 7:15 a.m.
Goose Bay CFLN 1230 7:15 a.m.
Port au Choix CFNW 790 7:15 a.m.
Pt. aux Basques CFCN 1230 7:15 a.m.
St. Andrews CFCV-FM 97.7 7:15 a.m.
St. Anthony CFNN-FM 97.9 7:15 a.m.
Stephenville CFSX-910 7:15 a.m.
Wabush CFLW-1340 7:15 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD-1240 9:00 a.m.

ONTARIO
Hamilton CKOC-1150 7:00 a.m.
Leamington CHYR-710 5:00 p.m.
St. Thomas CHLO-1570 10:45 a.m.

QUEBEC
Montreal CFMB-1410 5:15 p.m.

SASKATCHEWAN
Prince Albert CKBI-900 7:30 a.m.
Weyburn-Estevan CFSL-1190 7:15 a.m.

YUKON
Whitehorse CKRW-610 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline-Tues. KHZ 962 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

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

FRANCE (French)
Lille Radio Voix du Nord 8:45 a.m.
Lyon (Sat.) Radio Ciel 6:30 a.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.

ITALY (Italian) Europa Radio Milano
83.3-FM 11:30 a.m.
Euro Tele Radio Calabria-Fri.
MHz 102 5:30 p.m.
Radio Corleone Centrale
FM-88-500 FM-92 11:00 a.m.

MEXICO (Spanish)
Mazatlan XEQC 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa-Wed. 8:00 p.m.

PANAMA
Panama City HOQ 1250 10:30 a.m.

PHILIPPINES
Manila-Sat. DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA
Joubert Park-Thurs. SWAZI Music
Radio 1400 & short-
wave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Gerona-Mon. 9:45 p.m.

TONGA
Nuku' Alofa-Mon.. 10:15 a.m.

URUGUAY (Spanish)
Montevideo-Sun..
Radio El Espectador 810 9:15 a.m.

VIRGIN ISLANDS
St. Croix WSTX 970 9:00 a.m.

The Bible Answers

Regular Television Broadcasts

WE REGRET that we are unable to furnish the day and time of many of the broadcasts for the following stations. Where they are known, they have been given:

CALIFORNIA			MICHIGAN		
Chico (Sun.)	KMPN-5	8:30 p.m.	Ann Arbor (Sun.)	WIHT-31	12:00 noon
FLORIDA			MISSISSIPPI		
Miami	WKID		Jackson	WAPT	
Jacksonville	Channel 17		MISSOURI		
GEORGIA			Springfield	KOLR	
Albany (Sun.)	WTSG-31	7:30 a.m.	NEW MEXICO		
Atlanta	WATL		Roswell	KSWs	
ILLINOIS			NORTH CAROLINA		
Champaign-Springfield	WBHW		Hickory	WHKY	
IOWA			OHIO		
Cedar Rapids	KTS-13		Dayton	WHIO	
Mt. Vernon-Lisbon (every weekday)	WMVL Cable	7:00 a.m.	TEXAS		
			Lubbock	KCBD	
			WEST VIRGINIA		
			Logan (Mon.)	Channel 12	
			GUAM (Sun.)	KUAM	9:00 a.m.

Satellite Cable Broadcasts

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV program in forty-three states, and Puerto Rico, at 9:00 a.m. EST; 8:00 a.m. CST, 7:00 a.m. MST; and 6:00 a.m. PST.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** program in your city. We are sure you and your family will find these programs inspiring and faith-strengthening—well worth watching. **If you own a satellite dish**, these programs can be seen on SATCOM F-3, TRANSPONDER-6, at the times listed above.

unusual man. Knowledge of his good deeds would be publicized throughout the nation. It is most unlikely that there would have been two centurians that matched this unique description.

Peter lodged the visitors overnight, and on the next day they all traveled to Caesarea with brethren from Joppa accompanying them. When they arrived at the home of Cornelius, they found a large group of kinsmen and near friends. The "devout" soldier sent on this mission, as well as the presence of these associates, gives us further insight into Cornelius' life. His devotion to the God of Israel was not secret; others had been convinced by him to worship Jehovah. As Cornelius saw Peter coming, he fell at his feet worshipping him. (Acts 10:25) Peter explained that this was not necessary—he was an ordinary man. He also said, "Ye know [They were aware of this point of Jewish Law.] how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."—vs. 28

Peter then inquired why Cornelius had sent for him. Cornelius rehearsed all that had happened at the time the angel of the LORD appeared to him. Peter exclaimed "that God was no respecter of persons" (vs. 34), and began to explain the reason for God's interest in the Gentiles. He gave a wonderful discourse about our Lord Jesus: how he went about doing good, healing all that were oppressed of the devil. Apparently Cornelius and his household were acquainted with Jesus' ministry, because Peter reminded them that they too were "witnesses of all things which he did." (vs. 39) It is noteworthy that Peter spoke of the teachings of Jesus in a way that implies they were already familiar with them, using the expression: "that Word [which God sent to the children of Israel through Jesus] *ye know*."—vss. 36,37

As Peter spoke, the Holy Spirit fell upon his hearers and they received the gifts of the Spirit. By this sign, none of the Jewish brethren there, as well as Peter, doubted that Gentiles were being called by God. Cornelius and all his household were im-

mersed. (vss. 44-48) Although the name of Cornelius is remembered as the first Gentile converted to Christianity, it was, in fact, the entire group assembled at his home that had been invited by God to run for the prize of the high calling. Their names nor number we do not know, but the Scriptures indicate that many were gathered there.—vs. 24

The selection of these first Gentiles marked the end of exclusive favor to Israel for the extending of this great honor—to be part of the church class. From this point in time on, there would be "neither Jew nor Greek," but all would be "one in Christ Jesus."—Gal. 3:28; Col. 3:11

"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

—Isaiah 60:21

Obituaries

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

Brother Herman Wood, Jr., Cincinnati OH—October 30, 1986. Age, 62.

Brother O.W. Lowe, Bartlesville, OK—December 11, 1986. Age, 72.

Brother Harry E. Foote, Conesus, NY—December 17. Age, 73.

Brother Louis Zbik, Detroit, MI—March 26. Age, 65.

Brother Martin Dado, Minneapolis, MN—April 3. Age, 82.

Sister Margaret Larsen, Phoenix, AZ—April 3. Age, 82.

Brother Norwood E. Tress, Allentown, PA—April 14. Age, 57.

Sister Stella Kubala, Chicago, IL—April 19. Age, 93.

Sister Leontine Buckley, Jackson, MI—April 23.

Brother Alvin Raffel, Dayton, OH—April 24. Age, 81.

Brother W.N. Szutiak, Chicago, IL—April 27. Age, 91.

Talking Things Over

In Anticipation of Convention Blessings

FROM time to time, the question is asked, what did the Apostle Paul mean when he wrote to the Hebrews over nineteen hundred years ago, ". . . even so much the more as ye see the day approaching"? (Heb. 10:25) As you remember, this statement was made following his advice not to forsake the assembling of ourselves together.

To the brethren in the Early Church, the "day" he referenced was still a very long way off. And as it turned out, not many years advanced before it became increasingly difficult, and eventually impossible, to follow this admonition. Perhaps, however, the key thought the apostle had in mind lies in the word "forsake." The LORD'S people have never abandoned the spirit and desire to speak "often one to another" (Mal. 3:16), only vastly altered circumstances stood in the way during much of the Gospel Age history.

We then might consider these words more in the light of a prophecy written to us, living at a time when we are blessed as never before with opportunities for meeting. Inexpensive, rapid travel on a global scale, greater freedom of assembly in most lands, and a general increase in affluence and independence has made this prophecy come true.

Yes, the natural propensity for brethren to speak often one to another has never diminished, and with the coming of the end of the age what wonderful blessings of fellowship the LORD has provided. How they seem increasingly sweet, and lend so much strength and spiritual support in these perilous times preceding the approaching day.

On the next few pages follows the program for the convention to be held in Albion, Michigan, July 25-30, 1987.

Saturday, July 25th

Chairman: Brother Kenneth Fernets
Vernon, B.C.

9:30 Morning Devotions

9:45 Welcome by College

Mr. Morley Fraser
Director of Continuing Education

10:00 Welcome Address

Brother Sam Krystek
Los Angeles, CA

10:30 Intermission

11:15 Discourse

Brother Michael Nekora
Los Angeles, CA

12:00 Close of Morning Session

2:00 Testimony Meeting

Brother William Harp
Cincinnati, OH

2:45 Discourse

Brother Ernest Kuenzli
Orlando, FL

3:15 Intermission

3:45 Discourse

Brother Stephen Jeuck
Orlando, FL

4:30 Discourse

Brother Carl Boughton
Pittsburgh, PA

5:00 Close of Afternoon Session

7:00 "Blest Be the Tie that Binds"

Brother Tim Krupa
Portland, OR

8:15 "*Songs in the Night*"

Sunday, July 26th

Chairman: Brother Frank Nemesch
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother Charles Zubowski
LaSalle, IL
- 9:45 Discourse Brother Fred Binns
Chesham, England
- 10:30 Intermission
- 11:00 Convention Theme Brother E.F. Lankford
Sacramento, CA
- 12:00 Close of Morning Session
- 2:00 Discourse Brother Stephen Roskiewicz
Grand Rapids, MI
- 2:45 Intermission
- 3:15 Testimony Meeting
- 4:15 Discourse: "The Faith Once Delivered
Unto the Saints" Brother George Jeuck
New York, NY
- 5:00 Close of Afternoon Session
- 7:00 Overseas Conventions' Reports
Yeovil Home-Gathering—England David Bruce
Bad Hersfeld—Germany Emile Herrscher
French General Convention Tim Krupa
South American Convention Joseph Panucci
- 8:15 "Songs in the Night"

Convention Sponsored Public Witness: "World without Death"
TV Channel 10—WILX—4:30-5:00 p.m.

Monday, July 27th

Chairman: Brother Lloyd Gaddy
Phoenix, AZ

- 9:00 Morning Devotions
- 9:15 Discourse Brother Emile Herrscher
Phoenix, AZ
- 10:00 Intermission
- 10:30 Testimony Meeting Brother Glenn Baker
St. Louis, MO
- 11:15 Discourse Brother Fritz Burner
Germany
- 12:00 Close of Morning Session
- 2:00 Discourse Brother Walter Blicharz
Detroit, MI
- 2:45 Discourse Brother Charles Martig
Pittsburgh, PA
- 3:15 Intermission
- 3:45 Discourses: "Cast Not Away Therefore
Your Confidence"
- The Lord's Return Brother Mitchell Blicharz
- The Covenants Brother Michael Nekora
- The High Calling Brother Ray Krupa
- The Harvest Message Brother George Jeuck
- 5:00 Close of Afternoon Session
- 7:00 Discourse Brother Stefan Grudzien
Poland
- 7:45 Vesper Service
- 8:15 "Songs in the Night"

Wednesday, July 29th

Chairman: Brother Nicodem Kasperowicz
Paterson, NJ

- 9:00 Morning Devotions
- 9:15 Discourse Brother Herbert Snyder
New York, NY
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 12:00 Close of Morning Session
- 2:00 Testimony Meeting
- 2:45 Intermission
- 3:15 Discourse Brother David Bruce
Seattle, WA
- 4:00 Intermission
- 4:30 Discourse Brother Peter Pazucha
Milwaukee, WI
- 5:00 Close of Afternoon Session
- 7:00 Discourse: Brother Mike Balko
West Newton, PA
- 7:45 Vesper Service
- 8:15 "Songs in the Night"

Thursday, July 30th

Chairman: Brother Edmund Blicharz
Orlando, FL

- 9:00 Morning Devotions
- 9:15 Testimony Meeting
- 10:00 Discourse Brother Mitchell Blicharz
Palo Alto, CA
- 10:45 Intermission
- 11:15 Discourse Brother Leo Post
New York, NY
- 12:00 Close of Morning Session
- 2:00 Discourse Brother Fred Binns
Chesham, England
- 2:45 Discourse Brother William Vrooman
Orlando, FL
- 3:15 Intermission
- 3:45 Discourse Brother Richard Suraci
New Haven, CT
- 4:30 Discourse Brother Joseph Panucci
Groton, CT
- 5:00 Close of Afternoon Session
- 7:00 Discourse Brother Ray Krupa
Portland, OR
- 7:45 Melodies of Praise Brother Tim Krupa
Portland, OR
- 8:15 Love Feast and Breaking of Bread

Registration Form
BIBLE STUDENTS GENERAL CONVENTION
Albion College • Albion, Michigan
July 25—July 30, 1987

	# for Breakfast	# for Lunch	# for Dinner	Lodging Yes or No
Friday	_____	_____	_____	
Saturday	B	L	D	
Sunday				
Monday				
Tuesday				
Wednesday				
Thursday				

*International House reservations for the full convention.

Airport Pickup Information: Indicate Airport, Date, Flight # and time of arrival: _____

 Name: _____

Address: _____

City/State/Zip: _____

Names of all other persons included in this reservation: _____

Total number of persons for whom reservations are being made: _____

...

Checks should be made to **Albion College**, and mailed to:

Mr. Morley Fraser, Albion College, Albion, MI 49224

Peace in the LORD

THE LORD does not bless his people with peace in an outward sense. The Master's special associates, the apostles, were buffeted, and so all his followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have fightings "without" and fears "within" (II Cor. 7:5), rather than peace without and peace within! We have fightings with our own flesh; and it is a part of our victory that we "fight a good fight" (I Tim. 6:12), a conquering fight.

We are to put forth our best efforts in fighting against the world and the Adversary, against all the things Satan would put into our minds and hearts, and we are to get the better of these things. The LORD blesses his people with strength to surmount these difficulties.—Ps. 68:35

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the LORD that is born of faith in him and in his promises. He has promised us grace sufficient (II Cor. 12:9); he has promised that we shall not be overcome through having trials and difficulties that are too great for us. (I Cor. 10:13) We are assured that we shall have the victory if we trust in his strength. (I Cor. 15:57) This gives us a rest and peace in all our experiences.

Through all the tumult and the strife

I hear the music ringing.

It finds an echo in my soul;

How can I keep from singing?

—Hymns of Dawn, "Endless Song," #179

Voices from the Past

Brother John Moore, 1948 General Convention

Ransom and Sin-Offering

THE evening session was addressed by Brother John H. Moore, of Vancouver, B.C., Canada, who used as his topic, "Ransom and Sin-Offering." The English word *ransom*, he explained, means 'to buy back', or 'redeem'. The scriptural thought is that of a corresponding price. (I Tim. 2:5,6; I Cor. 15:22) The ransom price releases all from Adamic-condemnation. He is the propitiation, or satisfaction for the church's sins, and also for the sins of the world.—I John 2:2



The ransom in itself, however, does not restore the world of mankind to at-one-ment with the Creator. The death of Jesus provided the ransom, but the Scriptures declare that he rose for our justification, which indicates that had he remained dead, no one would have received life as a result of his sacrificial death. The Scriptures also teach very clearly that the sacrifice of the church is an integral part of God's plan whereby sin is eradicated from the world and the people are restored to life. The offering of the church in sacrifice is, therefore, a sin-offering.

The psalmist wrote, "Precious in the sight of the LORD is the death of his saints." (Ps. 116:15) The Adamic death is *not* precious in God's sight, nor is the second death. The only death that is precious to him is the sacrificial death of his saints. He was pleased with the death of Jesus, and he is pleased with the death of the followers of Jesus, because, like the Master, they lay

down their lives in sacrifice that others might be blessed.

The death of the members of the church is described by Paul as a baptism into Jesus' death, and in I Corinthians 15:29, the apostle wrote, "What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This question posed by the Apostle Paul shows clearly that the sacrificial death of the church is vitally related to the resurrection of the dead, and that the better sacrifices of this Gospel Age would be in vain—of no merit—except as their value is manifested in the resurrection of the dead.

The church's share in the sin-offering is taught in a wonderfully clear manner by the Apostle Paul, in Romans 6:1-12. In this passage we have an exhortation to depart from sin and the reason for this is shown to be that we are being planted together in the likeness of Jesus' death as a sacrifice for sin. Obviously, it would be inconsistent to allow sin to reign in our lives while at the same time sacrificing everything in death, the objective of which is to destroy the body of sin in the earth.

Verses ten and eleven of Romans, chapter six, sum up this powerful argument of the apostle, explaining that just as Jesus died unto sin, so likewise we should reckon that we are dying unto sin. **Moffatt's Translation** translates verse ten, "for sin," and the **Murdock Syriac Translation** does the same.

The apostle's argument clearly is, then, that just as Jesus died for sin, so we are authorized by God to reckon that we also die for sin. That this is not a reference to Adamic death should be apparent, for the reason that Adamic death is a reality. We do not need to *reckon* that we die in Adam, but dying for sin is a reckoned matter. It is only possible through God's grace in accepting a sacrifice, which, apart from the blood of Christ, would be wholly unacceptable to him.

"Christ Jesus . . . gave himself a ransom for all, to be testified in due time." —I Timothy 2:6

Living Sacrifices

"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

IN THIS text, the Apostle Paul says it is a very reasonable thing to present oneself as a living sacrifice. As we shall see, doing so means dying for a cause.

Sacrifice in the Old Testament

Sacrifice is a very prominent topic in the Bible. Early in its Genesis record we read about Abel's acceptable sacrifice; Noah's sacrifice when he left the ark; and Abraham, who sacrificed a ram in place of his son. There is also the sacrifice of the Passover lamb, and all of the animal sacrifices connected with the Tabernacle arrangements of Israel. As the apostle says, "Almost all things are by the Law purged with blood; and without shedding of blood is no remission."—Heb. 9:22

The sacrifices in the Old Testament are types, or pictures. The antitype, or greater reality, of these sacrifices began with Jesus. This is made very clear in Hebrews. "Then said he [Jesus], Lo I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 9:9,10

The expression: "he taketh away the first" means, from God's perspective, the typical sacrifices passed away because the antitype, the living sacrifice of Jesus, was the fulfillment. The suggestion of an animal in the type picturing a person in the anti-

type occurred when Abraham tried to offer his son, Isaac, as a sacrifice. As he was about to slay his son, God stayed his hand and had him kill a ram instead.

The Sacrifice of Jesus

The disciples did not understand that Jesus would have to die as a sacrifice for sin. They certainly were discouraged and bewildered when Jesus was taken from them and put to death. But afterward on the road to Emmaus, Jesus pointed out to two of them that Christ had to suffer and die before he could enter into his glory.—Luke 24:26

This conversation helped them realize that the death of Jesus was not a miscarriage of the divine plan, but rather one of its very important features. Reflecting on it afterward, they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures."—vs. 32

Although they now may have better understood why Christ had to suffer and die, it is unlikely that at this point they understood that they were to participate in those sufferings as well. But after the Holy Spirit came upon them at Pentecost, the minds of the apostles were illuminated. They began to reveal through their sermons and writings the real significance of sacrifice as shown in the Law: it typified the sacrifice of Jesus and his church.

Peter, for example, in his first letter, calls attention to the testimony of the prophets, and he is probably thinking of the same testimony Jesus had explained on that walk to Emmaus. He notes that the prophets "testified beforehand the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

The Sacrifice of the Church

Peter later makes the point that we are privileged to share in these sufferings. "Beloved, 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

In the second chapter of this same epistle, Peter notes that there is no particular benefit if we suffer for our faults. "If, when ye do well and suffer for it, ye 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) When we suffer for well-doing, we are offering up the kind of sacrifice that is good and acceptable with God.

Paul confirms this view. While in a prison in Rome, he wrote to Timothy and said, "If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11,12) At another time, in a letter to the Romans: "If children, then heirs; heirs of God and joint-heirs with Christ, 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. 8:17,18

Jesus is pictured in the New Testament as the lamb of God "which taketh away the sin of the world." (John 1:29) He is the lamb that "was slain from the foundation of the world." (Rev. 13:8) This lamb eventually stands on Mount Zion with the one hundred and forty-four thousand, a group who "follow the lamb." (Rev. 14:4) The one hundred and forty-four thousand, the church, share his glory because they have followed him to the slaughter, an expression Paul uses in Romans 8:36.

Peter says we "are a chosen generation, a royal priesthood." (I Pet. 2:9) In Old Testament times, the work of a priest was to offer sacrifice. We, as antitypical priests, must also offer sacrifice. There is no other way to be a follower of Jesus. Jesus said, "If any man will come after me [meaning, become my disciple], let him deny himself and take up his cross and follow me." (Matt. 16:24) In Jesus' day, the expression "taking up one's

cross" meant one was going to their death, in this case going to their death with him.

But why should the followers of Jesus have to die with him? Did not Jesus die so that we might live? If we accept Jesus, why do we not have life?

It is God's plan that the followers of Jesus die with him so they might become a part of the "better sacrifices." (Heb. 9:23) Note that it is "sacrifices," plural, showing that it is more than just the sacrifice of Jesus that the apostle has in mind.

The Object of these Sacrifices

Jesus died as a ransom for all mankind. "Christ Jesus gave himself a ransom for all." (I Tim. 2:6) Perfect man Adam forfeited his life because of sin. Perfect man Jesus gave his life as a substitute, a ransom, to redeem Adam and his race from death.

But it takes more than just his death. John 3:16 reminds us, "Whosoever *believeth* in him should not perish." Yet, as Paul asks, "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" (Rom. 10:14,15) Just as Jesus was sent into the world, his followers are being sent forth as representatives of the Father.—John 17:18

The concept of being the Father's representative is emphasized by Paul. He writes, "God has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us."—II Cor. 5:19,20, **New International Version**

We are ambassadors so we can carry the message of reconciliation to others. First that message goes to those who become members of the church; later it will go to the whole world. If we are willing to participate in God's plan for reconciling the world, we must be willing to die for it, to take up our cross and follow Jesus.

Jesus was not the only one who had the opportunity to lay down his life for others. Notice these words: "This is how we

know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers."—I John 3:16, **New International Version.**

Of course the laying down of our lives does not accomplish the same objective as when Jesus laid down his life. He paid man's ransom with his death. We do no such thing. Our sacrifice will benefit mankind only when we participate with Jesus to bring the benefits of the ransom to the world in the kingdom.

The Sin-Offerings

Isaiah fifty-three is a prophecy concerning our Lord. Notice these words: "Thou shalt make his soul an offering for sin." (Isa. 53:10) Because he laid down his life as a sacrificial offering, this scripture says we can term it a "sin-offering." In the Tabernacle services, God accepted various animals as sin-offerings: bullocks, goats, lambs, oxen. These sacrifices cleansed from sin the one who made the offering. On the annual Day of Atonement, the sin-offerings cleansed the nation so they could retain their special relationship with God.

Of course these animal sacrifices did not release anyone from death. Far from it. The opportunity to actually receive life was yet in the future. It depended upon Jesus paying man's ransom price with his own perfect life. And, by God's grace, it depended upon others laying down their lives sacrificially as a fulfillment of the church's part of the sin-offering picture.

Notice these words of Paul: "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."—Rom. 6:9-11

There is only one sense that Jesus "died unto sin," and that is as a sin-offering. Paul tells us that we should also, in like manner, die unto sin, or as a sin-offering. Another key word is "reckon," which means we should regard, or think of ourselves, in these terms.

We know in our sin-stained condition we cannot actually offer an acceptable sacrifice to God. But Paul, speaking under the inspiration of the Holy Spirit, tells us that we can reckon it as acceptable. More than that, we can consider it as part of the offering for sin begun by Jesus and continued by those who similarly sacrifice their lives. Our bodies become holy and acceptable to God because Christ's righteousness has been imputed to us.

On Israel's annual Day of Atonement, a bullock was offered, and then a goat. Both were called sin-offerings. The rules in Leviticus 16 specify that the blood from these sacrificed sin-offerings was to be sprinkled upon the Mercy Seat, and their bodies burned without the camp. Now note what Paul says in Hebrews: "The bodies of those beasts, whose blood is brought into the sanctuary 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."—Heb. 13:11-13

Clearly, our bodies that we present as living sacrifices are being burned with Jesus' body outside the camp as part of this sin-offering picture. Our sacrifice is not to be literally burned. Our offering is "the sacrifice of praise" and "to do good and to communicate [because] with such sacrifices God is well pleased."—vss. 15,16

Conclusion

We are indeed dying for a cause. We are laying down our lives in the greatest cause mankind has ever known! It is the cause of reconciling the sin-sick and dying race to God. Jesus made it possible by paying the ransom. We have the privilege of dying in the same cause, sacrificing our time, our strength, and our means, in publishing the word of reconciliation.

Thus by divine mercy we are given the opportunity to die in the cause of destroying sin while simultaneously proving our loyalty to God and our love for him. May we be faithful in this cause even unto death, that by God's grace we may share in the glory that is to follow.

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Christian Life and Doctrine

A Woman to Be Remembered

*"Her sins which are many, are forgiven,
for she loved much."—Luke 7:36-50*

THE miracles at Capernaum and at Nain spread the fame of Jesus far and near in Israel, and led a prominent Pharisee named Simon to press upon the Master an invitation for dinner. Not that Simon was a disciple and believer, but rather that as a prominent man he posed as a liberal one also, affecting that although fully content with himself and the expectations of the Pharisees he had nothing to lose nor to fear from the new and wonderful Teacher. Jesus accepted the invitation, and, after the manner of the time, reclined at the table with the Pharisee and the other guests. At an earlier date the Jews had been accustomed to sit upon the floor cross-legged when eating, but had changed this for the Persian custom of a sloping couch table, where the guests reclined resting upon the left arm while feeding themselves with the right hand, the feet extending back from the table portion of the couch.

Privacy in the home is still unusual in the East. Neighbors, friends, visitors, feel at liberty to come and go much as they please, sometimes coming in to converse with the guests while dinner is being served. Thus it was that while Jesus and others were at dinner, a woman of the city—a disreputable character—came into the room with a vial of very precious ointment in her hand, walked to the back of the table directly to the feet of Jesus. Her intention evidently was to anoint his feet with the ointment, but before she had succeeded in breaking the seals and unstopping the vial, her pent-up feelings found expression in a gush of tears which rained upon the Master's feet—an indignity where she had intended honor. Quickly unfastening her hair she used it as a towel to dry the feet, and then, as expressive of her love and sympathy and adoration, while wiping the feet she kissed

them repeatedly (for so the Greek text implies.) Then, opening the alabaster vase, she poured upon the blessed feet the sweet, odorous ointment as originally intended.

The Pharisee said nothing, but in his heart concluded that he now had proof that Jesus was not a prophet, else he would have known intuitively that the woman was a sinner, and would have repulsed her approach even to his feet, and would have denounced her and her sinful life in no measured terms. Simon, however, was measuring the Lord by his own standard, for he appreciated not the loving sympathy of Jesus' heart, and that, although he recognized the woman as a sinner, he had compassion upon her—especially in view of the evidence she gave of shame, contrition, and reformation. The incident furnishes us with a blessed illustration of our Lord's sympathy for those who come unto him accepting his mercy and love and forgiveness, however unworthy they may be of his fellowship.

Jesus answered Simon's unexpressed thought with a little parable concerning two debtors, the one owing his master five hundred pence, the other owing fifty pence. When both parties were forgiven, which debtor would appreciate the more the creditor's generosity? Which would have the more love for him? The question was addressed to Pharisee Simon, who answered that he supposed the one who had been forgiven most. This off-hand answer seems to imply that Simon did not, up to this moment, realize the bearing of the parable upon his own case and that of the woman—that he represented the debtor owing fifty pence, the woman, the greater sinner, owing five hundred.

A sin is a sin, a violation of the divine law, whether it be in a great matter or in a lesser matter. We are not to understand that in God's sight there is any difference as to enormities of sin, but as here illustrated, that some are more deeply involved in it than are others—ten times as deeply. As for God, it was just as easy for him to forgive the greater sins as to forgive the lesser ones, provided the required conditions were met by the sinner.

Our lesson illustrates this, and shows the attitude of

those who are in condition to be approved of the LORD—to be forgiven. The parable here supposes the desire and request for forgiveness on the part of the debtors and the willingness of the LORD to cancel the debt for both. In the illustration before us we see Simon indifferent because he felt that his sin was less, the woman repentant because she felt that her sin was great.

Simon had been congratulating himself that he was honoring the Master by having him to dinner because of his own honorable station in society, and that this poor woman was dishonoring him because of her inferior station and evil reputation. Our Lord reverses the picture before his mind by calling his attention to the fact that he had really neglected the usual hospitalities of the country as respects an honored guest, while the woman had made up for his lack. It was the custom of the country for a host to receive his guest with distinguished attention, to embrace him, to kiss him on the cheek when he entered, to have his head anointed with perfumed ointment and to have a servant wash his feet.

Our Lord, in no unkind terms, called Simon's attention to the fact that he neither gave him an anointing, nor kissed him, nor provided the washing for his feet, but that this poor woman had washed his feet with her tears, had kissed them, and had anointed them with a very precious ointment. The Master associated these facts of the moment with his parable, and declared that this was an indication of greater love which the woman bore and of her greater appreciation of his message of forgiveness and mercy. Her course intimated that she had accepted the Lord's declaration, and so now he probably formally declared to her: "Thy sins be forgiven thee."

What words could have been more sweet or more precious to the poor woman's ears? Surely she appreciated that declaration more than anything else our Lord could have said unto her. And so it is with all who approach the Lord as their Savior from the right standpoint. We do indeed rejoice subsequently to hear our Lord's message respecting the glory, honor, and immor-



tality which we may attain through his assistance, but the first message to every one of us must be, "Thy sins are forgiven thee"—otherwise we could have no peace, no joy, no hope of a glorious future. In other words, every other hope, every other blessing, is based upon this one—the forgiveness of sins.

Let us make sure not only that we have thus come to the LORD recognizing our sins, manifesting our repentance for them, but let us be sure also that we have accepted the divine grace in and through the blood of Christ, and that we are trusting not in any righteousness of our own, but that we wholly lean upon the favors secured to us through him who loved us and bought us with his precious blood. Upon the strength of this faith we may bring our tears and our alabaster boxes of perfume of daily endeavor to serve and to please him who has done so much for us, but without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. In this connection also, let us remember the Master's words to the woman, "Thy faith hath saved thee, go in peace."—*Excerpt from Reprints, p. 376*

Encouraging Letters

WANTS TO KNOW MORE

Brothers in Christ: Greetings in the precious name of Jesus, our Savior and Redeemer! Please send me a copy of your booklet, "*When a Man Dies.*" And, if it is possible, would you be so kind as to send me any other of your printed material on Bible teachings, as I would like to know more about the Bible. In spite of being a Christian, there are many parts of the Bible I don't understand, but really want to know about. Please pray for us out here. We need the prayers of saints like you. Thank you, and may God bless you and strengthen you for the furtherance of the Gospel. Yours in Christ.—*British West Indies.*

NEEDS OUR HELP

Dear Sirs: Could you please send me a copy of "*Hope Beyond the Grave*"? I really need to know more about God. Your program, "*The Bible Answers*," has helped me tremendously. It has really gotten me interested in believing in God. Thank you!—*OH*

MOST HELPFUL BOOKLET

Gentlemen: Thanks much for the booklet, "*Hope.*" It was most helpful. I suppose hindsight is always better than foresight. I felt I had done everything I could when my wife had a heart attack, but I should have done more. She had survived several heart attacks over the past ten years with the help I gave her, but apparently this one was more serious than the previous ones, and I failed to recognize it. Please send me the booklets I am ordering, and send similar information to someone else who is in need of help. Please accept my check. Sincerely.—*KS*

LOVES MANNA BOOK

Dear Sirs: Recently I used a copy of your book, "*Daily Heavenly Manna*," for our devotions at breakfast. I love the readings. They are a great inspiration to me. The book is not mine, and I would dearly love to have a copy all my own. Will you please send me

a copy C.O.D.? I will greatly appreciate it. Sincerely.—DC

WALKER HEARS US

To "Frank and Ernest": I heard your program last Sunday morning while I was taking my five-mile walk before church. You offered a pamphlet entitled, "*When a Man Dies.*" Will you please send me a copy. It was the first time I had heard your program, and I enjoyed it very much. Thank you. Sincerely.—MI

A SEARCHING YOUTH

Dear Sir: When I first saw the "*Archeology Proves the Bible*" ad in a friend's magazine, I was so interested I copied it. Then, when I saw the date was 1969, eighteen years ago, I thought, what if they are out of business! I am fourteen years old, and read the Bible whenever I have time. Sometimes I ask myself, is the Bible really true? Of course I don't know the answer. I think this booklet will help me to find the answers to my questions. I hope you can send me the booklet. Thank you! Sincerely yours.—HI

BLESSINGS TO COME

Dear Friends in Christ: I love the LORD and his truth so much! As we see the evil day growing rapidly, we feel a great need to inform people of the cause, and of the wonderful blessings to come. I have studied the six volumes of *Studies in the Scriptures*, and the Greek translations, for forty years, after being with another church for fifteen years. What a revelation! May you all be blessed, is my daily prayer.—OK

FROM THE PHILIPPINES

Dear Brother Frank: Greetings in our Lord's most precious name! I would like to tell you I am one of those who listen to your radio broadcast which reaches even here to the Philippines. Praise the LORD! I wish to know fully about it to share it with my friends. Can you send me a copy of "*The Atonement*"? I will be very grateful, for any other articles which will be of help to a searching soul. Thank you very much and may the LORD continue to draw us all nearer to each other and to him. Your sister in Christ.—*Philippines*

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.

K. FERNETS		L. Post	
Portland, OR	June 27,28	Allentown, PA	June 6,7
G. Jeuck		Wilmington, DE	14
Marshfield, WI	June 20,21	Seattle, WA	22
N. Kasperowicz		Vancouver, B.C.	23
Allentown, PA	June 14	Victoria, B.C.	24
Pottstown, PA	14	Olympia, WA	25
G. Passios		Portland, OR	27-29
Middletown, NY	June 21		
E.K. Penrose		H. Snyder	
Colliersville, TN	June 2,3	Palo Alto, CA	June 1
Birmingham, AL	5	San Francisco, CA	2
Louisville, AL	7	New London, CT	21
Columbus, GA	8	Portland, OR	24
St. Petersburg, FL	10		
Warm Mineral Springs, FL	11		
Orlando, FL	14		
Macon, GA	16		
Evans, GA	18	J. Tate	
Bath, NC	20	Berwick, PA	June 14

**"He hath put a new
song in my mouth,**



**even praise unto our
God."—Psalm 40:3**

THE filling of the Spirit of the LORD leads to songs and rejoicings, not only with the lips, but with the heart—refreshing, comforting, and uplifting not only the singer but also the hearer. It is this "new song" in the heart that constitutes the Christian as being separate and distinct from all others about him. Because it is in the heart, therefore it must be in the mouth also, and must influence all the affairs of life, for we cannot but speak the things which have so wonderfully uplifted and refreshed our souls!

Conventions

ALLENTOWN, PA, June 5-7

—Moravian College, Bethlehem.
Contact: Margaret Young, P.O. Box 24, Riegelsville 18077

WATERBURY, CT, June 14

—YWCA, 80 Prospect St. Contact: Anna Tsimonis, P.O. Box 1494, Waterbury 06720

MARSHFIELD, WI, June 20,21

—Sunrise Sunset, 2327 West Arnold St. Contact: Starr Carpenter, P.O. Box 864, 54449

CINCINNATI, OH, June 21—

At the Harp's Home, 2609 Merritt-view Lane. Phone: (513) 825-4112

PORTLAND, OR, June 26-29

—Collins Retreat Center. Contact: Adeanne Foss, 1801 NE 201 Ave., F-4, Troutdale 97060

LOS ANGELES, CA, July 3-5

—Arrowhead Springs Christian

Conference Center, San Bernar - dino CA. Contact: Nannette Nekora, 1425 Lachman Lane, Pacific Palisades 90272

OKANOGAN, B.C., July

11,12—Silver Star Mountain Resort. Contact: Kay Philips, Site 2, Comp.12-RR 1, Kelowna, B.C. Canada

BIBLE STUDENTS GENERAL CONVENTION, Albion MI,

July 25-30—See Bulletin this issue for program and registration form.

ROCKY MOUNTAIN CONVEN-

TION, August 14-16—Sheraton Denver Airport, 3535 Que, Denver, CO 80207. Contact: Marcia Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80299

Weekly Prayer Meeting Texts

JUNE 4—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Peter 1:7 (Z. '95—250 Hymn 351)

JUNE 11—"Brethren, I count not myself to have apprehended."—Philippians 3:13 (Z. '95—250 Hymn 198)

JUNE 18—"In thy [Jehovah's] presence is fullness of joy; at thy right hand there are pleasures forevermore."—Psalm 16:11 (Z. '96-54 Hymn 7)

JUNE 25—"Continue in prayer, and watch in the same with thanksgiving."—Colossians 5:2 (Z. '96-163 Hymn 214)