

The DAWN

VOLUME NO. LXXXIII, Number 10
(USPS 149-380), October 2015

TABLE OF CONTENTS

First-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$12.00 a year.

ARGENTINA: A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P., 1842 Buenos Aires

AUSTRALIA: Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

BRAZIL: A Aurora, Caixa Postal 50088, Rio de Janeiro, RJ, CEP 20050-971

BRITISH ISLES: Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

CANADA: P.O. Box 1565, Vernon, British Columbia, V1T 8C2

FRANCE: L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Postfach 11 03, 64368 Ober-Ramstadt

GREECE: He Haravgi (The Dawn), 199 Railroad Avenue, East Rutherford, NJ 07073 USA

INDIA: The Dawn, Blessington, #34, Serpentine Street, Richmond Town, Bangalore 560025

SPAIN/ITALY: El Alba/Aurora, Associazione Studenti Biblici, Via Ferrara 42, 59100 Prato—Italia

HIGHLIGHTS OF DAWN

God's Plan of the Ages 2

INTERNATIONAL BIBLE STUDIES

The Holy Spirit is Not for Sale 18

Saul Earns Credibility 20

Peter Goes to the Gentiles 22

Trusting God's Holy Spirit 24

CHRISTIAN LIFE AND DOCTRINE

Parables of Jesus—Part 10

The Church's Reliance
on Christ 26

Hidden Manna, a White Stone,
and Garments of Glory 41

Weekly Prayer Meeting Texts 17

VINEYARD ECHOES

In Memoriam—
Brother Carlton Chandler 57

ENCOURAGING LETTERS 60

OBITUARIES 16

SPEAKERS' APPOINTMENTS 62

CONVENTIONS 63

God's Plan of the Ages

The Divine Solution to Mankind's
Myriad Problems

*“That now may be
made known . . . the
much diversified
wisdom of God,
according to a plan
of the ages, which
he formed in the
anointed Jesus
our Lord.”*

—*Ephesians*

3:10,11, Emphatic

Diaglott

THE 2016 UNITED STATES

presidential election is still more than a year away. Yet, it seems as though many candidates have been “running” for that office since the last election was decided in November 2012. As of this writing, a total of twenty-two “major” candidates are running for the highest office in the land—six Democrats and sixteen Republicans—one Republican having recently dropped out of the race. The seventeen Republicans who initially declared their candidacy for the presidential race represent the most in our country’s history for a single major political party. Already, three debates have been held among various Republican candidates,

with nine more scheduled by mid-March of next year. Democratic candidates also plan at least six debates between now and the end of March.

Our purpose in mentioning the foregoing is not to enter into a discussion as to the merits of any individual candidate. Many of them, perhaps all, have a desire to make this country better and to attempt resolution of its myriad problems and challenges. Below is a partial list of the issues facing the next president, as published recently in a major Midwest newspaper:

Immigration policy reform and enforcement

Death penalty debate

Drug policy reform and legislation

Gun control reform

Abortion and related fetal research controversies

Higher education loan reform

Evaluation of civil rights progress

Federal deficit reduction and balanced budget

Tax reform

Debate concerning homosexuality and other
morality issues

Global warming and environmental concerns

Energy debate

Campaign finance reform

Social Security and Medicare solvency

Welfare reform

Crumbling infrastructure in many areas—roads,
bridges, pipelines, to name a few

Severe weather and wildfire response

Blighted cities and resulting lower property values

Need to upgrade airport security and electronics

Funding of first responders and continued need
for cohesive communication

Potential overwhelming of Federal agencies as they deal with these issues

It is worthy to note that the above list only describes domestic issues. We can add to this the multitude of foreign policy concerns which affect the United States on a daily basis. These encompass every region of the world, and touch on all aspects of life—economic, political, social, and religious. To lay out such a catalog of domestic and foreign problems before our presidential candidates might make us wonder why any of them desire to seek this office at all.

To their credit, various candidates have attempted to come up with “plans” to resolve some of the tough issues facing the country today. In doing so, however, they have for the most part chosen to put forth ideas which they believe will be the most popular and garner the most votes. To put it another way, rather than devising well thought-out plans which in the long-term might benefit the country as a whole, most amount to little more than applying short-term “patches” to the problems. Such ideas often sound good within the framework of political rhetoric, speeches, and debates; however, these plans lack foresight and the wisdom of real solutions that would ultimately benefit all.

We believe it is not an overstatement to say that pride and selfishness are at the root of most of the problems facing this country, as well as the entire world. Likewise, it is pride and selfishness which hinder genuine efforts to resolve these problems. Furthermore, this is not limited to just the leaders of nations, and to candidates running for public

office, but includes the masses of people. Mankind in general has fallen victim to Satan's chief character trait of pride. Just as this ungodly attribute of Satan caused him to fall eternally from God's favor, so it has been the cause of much sin, sorrow, and evil among humanity, and has been the chief hindrance to man's ability to solve the problems he faces.

We are not, however, prophets of doom—such is far from our belief. Rather, we are merely calling attention to man's shortcomings for the purpose of emphasizing the fact that where man and his shortsighted plans will fail, God has a plan which will succeed. This plan has been in operation since the foundation of the world and is, as our opening text states, a “plan of the ages”—past, present, and future—based on nothing less than the “wisdom of God.” It is a plan which promises a glorious future for the human race, as depicted in the Word of God, and which, when completed, will far exceed any outcome for which man has ever dared to hope.

God's plan will not fail. It is a design in which man will be permitted to employ all his marvelous capacities and have them directed along lines which are unselfish. God will do for man what man cannot do for himself. The future is very bright, much brighter by far than current world conditions would indicate. It is as bright as the promises of God. With this in view, let us look at the major features of this “plan of the ages,” as spoken of in the Word of God, from Genesis to Revelation.

SIN APPEARS

In calling attention to the key elements of God's plan, we will consider numerous scriptural passages,

some of which narrate actual events, and others that present prophecies and promises of the Bible. The first of these is the temptation which took place in the Garden of Eden. The “serpent,” which the Bible uses to symbolize Satan, tempted mother Eve to disobey her Creator by partaking of the forbidden fruit. Both Eve as well as Adam partook and, as a result, they were sentenced to death and driven out of the Garden of Eden.

What preceded the temptation is important to note. When God created our first parents in his image, he commanded them to multiply and fill the earth and subdue it. Man was given dominion over the earth. However, he was told that if he partook of the forbidden fruit of the Garden he would die: “In the day that thou eatest thereof thou shalt surely die.”—Gen. 1:26-28; 2:16,17

In the command to multiply and fill the earth and have dominion over it, the divine purpose of the creation of the human race is revealed. Man was not created and placed on the earth temporarily, later to be taken to heaven or consigned to purgatory or a hell of torment. When our first parents sinned, they did not lose a home in heaven, but their privilege of enjoying a home on earth.

Satan, through the serpent, lied to mother Eve, telling her that she would not die if she partook of the forbidden fruit. (chap. 3:4) From this falsehood has developed, throughout the ages, all the various theories that there is no death. Death, such theories claim, is not really what it seems, but is a gateway into another life. The fact remains, however, that death is indeed a reality, the Scriptures stating clearly that “the soul that sinneth, it shall die,”

and “the wages of sin is death.” (Ezek. 18:4; Rom. 6:23) The reign of sin and death has been, and continues to be, a cruel one. God’s plan alone provides escape from it.

The sentence of death pronounced on our first parents, and by heredity their progeny, was sure. However, in veiled language God provided a glimmer of hope. He cursed the serpent, Satan’s agent, for what he had done. God then told Satan, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.” (Gen. 3:14,15) “Seed” refers to offspring, and the word “bruise” as used in this verse means to crush or snap. In a literal sense, to crush or snap the head of a serpent is to kill it.

The import of God’s words here, however, was with regard to Satan. In his statement was contained the declaration that a future seed, or offspring, of the woman, Eve, was to be the means by which Satan would be eventually bruised and crushed—that is, destroyed. Furthermore, this promise of a “seed,” who would accomplish great works such as this for man’s benefit, was to become a central theme of the Bible, and the key to understanding God’s “plan of the ages.”

GOD’S PROMISE TO ABRAHAM

In our next scriptural account, which was subsequent to the Flood, we are reminded of a wonderful promise made to Abram, whose name was later changed to Abraham. God said to this faithful patriarch, “In thee shall all families of the earth be blessed.” (Gen. 12:3) For two thousand years the human race had been dying, but here God promised

that he would bless all the families of the earth. This was another ray of hope.

Later in Abraham's life, when his son Isaac was grown, God asked him to offer up his son in sacrifice. Abraham, fully trusting God, was obedient to this request and was poised to slay his son. God saw that Abraham would have carried out the sacrifice, and did not permit Isaac to be killed, but provided instead a lamb to be offered as a substitute for him. God counted the matter just as if Isaac had been slain. He then spoke again to Abraham, saying, "Because thou . . . hast not withheld thy son, thine only son: . . . in thy seed shall all the nations of the earth be blessed."—Gen. 22:15-18

In the two aforementioned promises to Abraham, a "seed" is once again pointed out. God promised that at some future time all mankind would be blessed "in" Abraham's seed, but before these blessings could come, a loving father must give up in sacrifice his beloved son. He further indicated that this offering would be shown as being that of a lamb.

God was so pleased with Abraham's obedience in this matter that he confirmed his original promise by the swearing of an oath. (vs. 16) Paul recounts this oath, as recorded in Hebrews 6:13-20, and indicates that the entire episode of Abraham's offering up Isaac in sacrifice pointed forward to something of vital importance in the plan of God. Indeed, it was the Heavenly Father himself who "gave his only begotten Son" to be the Redeemer and Savior of the world.—John 3:16

JESUS, THE PROMISED SEED

In the New Testament we are informed that the seed promised to Abraham, the seed that was to bless all the families of the earth, was in reality Christ. The Apostle Paul wrote, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”—Gal. 3:16

Additionally, the New Testament tells us that the seed God promised to mother Eve which would “bruise,” or destroy Satan, is likewise Christ Jesus. “We see Jesus,” Paul said, who now is “crowned with glory and honour,” but who first “should taste death for every man; . . . that through death he might destroy him that had the power of death, that is, the devil.” This Jesus, Paul adds, “took on him the seed of Abraham.”—Heb. 2:9,14,16

Thus, we see that in the outworking of God’s plan for blessing all the families of the earth, Jesus is the appointed channel through which these promised blessings will flow. However, we are reminded that “all” the families of the earth include those who have died. Death came as a result of sin, and the condemnation of death rests upon the entire human race. Before Jesus could extend the blessings of life to the people, it was necessary for him to give his own life for the sins of the world.

John the Baptist saw Jesus, and said, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29) Isaiah prophesied concerning Jesus that he would be “brought as a lamb to the slaughter” and that he made “his soul an offering for sin.” (Isa. 53:7,10) God had counted

Abraham's seed, Isaac, as being offered fully in sacrifice, and had also provided a lamb, which was slain, to carry out the picture to its completion. Jesus fulfilled both parts of the picture. He was the Son of God, and the Lamb of God. He was the greater Isaac, the seed of Abraham, and the greater "Lamb that was slain." (Rev. 5:12) How harmonious is the Word of God, from Genesis to Revelation, with regard to this great truth of God's plan of the ages!

The Apostle Paul wrote that Jesus "gave himself a ransom for all, to be testified in due time." (I Tim. 2:3-6) This great work of giving "himself a ransom for all" was accomplished at Calvary, though the "due time" has not yet come for it to be "testified" to all. The Lord's viewpoint on redemption is explained by the Apostle Paul: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21,22

The benefits of the ransom will be "testified" to the people after they are raised from the dead. They will then be given the understanding of what Jesus' death and resurrection have provided for them—the opportunity of restoration to perfect life on earth, and the receipt of all God's promised blessings. (Acts 17:31) All who, by obedience to God's righteous laws, abide "in Christ," will be "made alive" in the fullest sense—physically, mentally, and morally perfect human beings. Thus, we see the importance of the death of Jesus in the plan of God as a "ransom for all," and for the blessing of all the families of the earth.

ANOTHER FEATURE

Without further information concerning God's plan for the blessing of the people we would naturally conclude that this work of blessing should have commenced soon after the death and resurrection of Jesus. We know that it did not. People continue to suffer and die, even as before. The Bible explains why. There was yet another component in God's plan. God provided for a "little flock" of faithful followers of the Master to be selected from the world of mankind, who, when the time of blessing arrived, would be associated with Jesus in the work of dispensing peace, health, and life to mankind.

In Galatians 3:27-29, we are informed that true Christians, represented as those who are "baptized into Christ," are counted as one with him and are part of "Abraham's seed, and heirs according to the promise." For nearly twenty centuries, the process of selecting these for their future work has been taking place.

It was for these consecrated, faithful ones that Jesus promised to "prepare a place," and, that when he returned, he would receive them unto himself, that they might be with him. (John 14:2,3) These would then join him in the work of administering the blessings of God's kingdom. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

THE KINGDOM HOPE

A long chain of promises in the Old Testament, and continuing in the New Testament, reveal that God will establish a worldwide government, or

kingdom, in which his promised blessings of life will be extended to the people. One of the promises of Jesus' birth declares of him that "of the increase of his government and peace there shall be no end."—Isa. 9:6,7

The Scriptures reveal that while Jesus came at his First Advent to suffer and die for mankind, he returns at his Second Advent to set up a kingdom for the purpose of blessing the people. During this period of his Second Presence, Christ, along with his faithful "little flock," will be a mighty ruler, "KING OF KINGS." (Rev. 19:16) In this kingdom, the world will be enlightened concerning the true God and given an opportunity to obey divine law and live forever.

The manner in which world conditions today are fulfilling many prophecies of the Bible gives us the assurance that we are standing at the threshold of the long-promised Messianic kingdom. The Prophet Daniel identified our day as "the time of the end." He indicated that at this time there would be a great "time of trouble," man would "run to and fro, and knowledge shall be increased." — Dan. 12:1,4

The expression "time of the end" does not mean the end of time, nor does it refer to the traditional burning up of the earth. Rather, it denotes the end of the reign of sin and death. The "time of the end" signifies the time of divine intervention in the affairs of men through the dissolution of this "present evil world," in preparation for the establishment of the Messianic kingdom. War, exploitation, hunger, sickness, death, and all other evils of the present world will be brought to an end.

THE EARTH TO ABIDE FOREVER

Concerning the earth, the Bible clearly states that “the earth abideth for ever.” (Eccles. 1:4) The Lord assures us that he did not create the earth “in vain,” but “formed it to be inhabited.” (Isa. 45:18) As we have learned, God’s plan is that man should live on the earth forever. This is his home. Man will not be permitted to destroy himself or his earthly home with nuclear weapons, pollution, or any other form of annihilation.

When Jesus was asked concerning the time of his return and the end of this present world order, he reiterated the prophetic words of Daniel quoted earlier, saying that there would be “great tribulation,” or trouble. So great would that trouble be, Jesus said, that “except those days should be shortened,” no flesh would survive. (Matt. 24:3,21,22) This is the very situation which confronts the world today, as borne out in the opening paragraphs of our lesson. Jesus assures us, however, that this time of tribulation “shall be shortened.” All flesh will not perish, and this means that the earth also—man’s home—will likewise not be destroyed.

OUR DAY IN PROPHECY

Many of the important world developments of our day are foretold in the prophecies of the Bible. We have already called special attention to the great increase of knowledge and rapid travel—running “to and fro”—of our time, as foretold by Daniel. Younger members of our society may not fully appreciate the fact that most of these changes began to take place just a little more than a century ago. Man has not attained these gradually through the

ages of the past, but suddenly, and in our day. Here again, we have a remarkable fulfillment of the Bible's prophetic testimony concerning the approach of Messiah's kingdom.

Daniel's prophecy of a "time of trouble, such as never was since there was a nation," and Jesus' similar prediction of "great tribulation," are accurate descriptions of our day. (Dan. 12:1; Matt. 24:21,22) All nations of the earth are distressed, and fear of what may come upon the earth fills the hearts of people everywhere. Jesus spoke of our day as a time when there would be "distress of nations, with perplexity," and when the hearts of the people would be "failing them for fear," as they witness "those things which are coming on the earth."—Luke 21:25,26

The Scriptures do not reveal in detail how destructive the situation will become before the authority of Christ's kingdom asserts itself and saves the human race from its own folly. However, God's Word does make plain that man's selfish, exploiting institutions are to be destroyed. The Apostle Peter tells us that the present symbolic "heavens" and "earth" of Satan's evil world order will be "dissolved," and says that it will be replaced by a new arrangement, a "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:10-13

GOD'S CITY

In the Bible, a city is used to symbolize a government. We are familiar with this use of language. To us Washington stands for the American government, London for the British, Moscow for the Russian, and so forth. In Revelation 21:1-3, we are told of a "new heaven and a new earth," reminding us of the words

of Peter just considered. Using highly symbolic language, this passage in Revelation also speaks of a “holy city” which comes from God in heaven. (vs. 2) This is God’s new government, the “new heavens,” and its ruler will be Christ Jesus and his “little flock” of faithful associates. This righteous government will reign over the “new earth,” for the ultimate purpose that mankind “shall be his people, and God himself shall be . . . their God.”—vs. 3

Jesus said to Pilate, “My kingdom is not of this world.” (John 18:36) This signifies the fact that his government, his city, originates with God. It is not of human origin. It is not set up by the wisdom or power of fallen man. It is a divine government, and its laws will be God’s laws. Through obedience to these laws mankind will be blessed in fulfillment of the promise made to Abraham that through his “seed” all the families of the earth would be blessed.

THE WATER OF LIFE

Those blessings, we are assured, will include the destruction of sickness and death. Describing conditions in the earth when God’s holy city, or government, has accomplished the purpose of its reign, the Revelator continues in chapter 21, saying, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.”—vss. 4,5

In another symbolic promise of the Messianic kingdom, it is pictured as a throne—“the throne of God and of the Lamb.” (Rev. 22:1) Flowing out of this throne is a “pure river of water of life.” On

“either side of the river” is a “tree of life.” In addition to the life-giving fruit of these trees, we are told that their leaves are “for the healing of the nations.” (vs. 2) How necessary it is that the people of all nations be healed from their diseases—physical, mental, and moral!

This great blessing is soon to reach all mankind. Our first parents were driven out of their Garden home and deprived of the fruit from its life-giving trees. However, during the Messianic kingdom now near, and because Jesus took the sinner’s place in death, all of Adam’s children will be invited to come and eat of the “tree of life” and “take the water of life freely.”—vss. 14,17

In the foregoing pages we have only touched upon some of the highlights of God’s great plan of the ages. It is our hope that this brief consideration of a portion of the Scriptures’ harmonious testimony might stir up our minds to an even fuller study and appreciation of the Word of God. In so doing, let us all the more rejoice in “the depth of the riches both of the wisdom and knowledge of God.”—Rom. 11:33 ■

OBITUARIES

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

Sister Valerie Rocheleau, Two Rivers, WI—September 15. Age, 100

Sister Violet Jurek, Chicago, IL—September 18. Age, 94

Sister Bernice Dryovage, Garden City, MI—September 19. Age, 91

WEEKLY PRAYER MEETING TEXTS

OCTOBER 1—“I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.”—Psalm 39:1 (Z. '97-156 Hymn 65)

OCTOBER 8—“Be not deceived,...he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Galatians 6:7,8 (Z.'04-57 Hymn 4)

OCTOBER 15—“Have faith in God.”—Mark 11:22 (Z.'04-59 Hymn 174)

OCTOBER 22—“Are ye able to drink of the cup that I shall drink of?”—Matthew 20:22 (Z. '04-138,139 Hymn 106)

OCTOBER 29—“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus.”—II Corinthians 4:8-10 (Z '01-55 Hymn 348)

“Whosoever will be chief among you, let him be your servant.”—Matthew 20:27

Amongst the Gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most was to be esteemed most highly. What a beauty there is in the divine order of things! How thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works—for serving one another and for doing good unto all men as they have opportunity.

—Daily Heavenly Manna, October 23

The Holy Spirit is Not for Sale

Key Verse: “Repent therefore of thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.”
—Acts 8:22

Selected Scripture:
Acts 8:9-24

meanings of “wind,” “current of air,” or “breath.” Because these are all invisible but powerful forces, *ruach* and *pneuma* both properly represent any invisible power or influence whose source is God.

As the breath of life, the Holy Spirit—*ruach*—denotes the power by which man lives. It is also, along with *pneuma*, a power which can influence or guide the mind. It should be emphasized that the Bible teaches that the Holy Spirit is a power and influence—not a being or person.—Gen. 6:17; Ps. 51:11; Isa. 42:1; Luke 11:13

In God’s plan, the Day of Pentecost denoted the time at which he instituted a special “begetting” of his Holy Spirit in the minds of the Apostles and other disciples of Jesus. Because it is an invisible power, however, God saw the need to provide certain miraculous signs—called

THE TERM “HOLY SPIRIT”

can be defined as follows: God’s will, influence, or power, exercised for any purpose he designs, through either mechanical or intelligent agencies. As used in the Bible, the word “Spirit” is the translation of the Hebrew word *ruach* in the Old Testament, and the Greek word *pneuma* in the New Testament. Both words have the

“gifts”—as visible evidences to the Early Church that his Spirit was now to be a powerful force in their minds and lives. These “gifts” were first given to the Apostles, who then were authorized to confer them to others by the “laying on of hands”—another outward sign. Although the “gifts” were of various types, the primary purpose they served was to assist early Christian believers with their understanding of the Word of God. They also provided clear evidence that the Early Church was established by God’s authority—not man’s.—I Cor. 12:4,8-10,28-31; Acts 8:14-17

The context of our Key Verse is with regard to an experience Philip and Peter had with a man named Simon. In Acts 8:9-11, we are told that Simon was a sorcerer in the region of Samaria. Philip had traveled to Samaria to preach “the kingdom of God, and the name of Jesus Christ,” and many believed and were baptized.” (vs. 12) Simon also believed, and was baptized. He continued with Philip, and witnessed the “miracles and signs which were done.”—vs. 13

We are then told that the apostles who were in Jerusalem, after hearing that many in Samaria had received the Word of God, sent Peter and John to the region. Upon their arrival, they gathered these new believers together. Peter and John prayed for them, and then “laid their hands upon them, and they received the Holy Spirit.” (vss. 14-17) When Simon saw this, he offered the apostles money, and asked if they would also give him the power to “lay hands” on new believers. (vss. 18,19) It took Peter’s sharp words to show Simon that he was dealing with God and holy things. He told him, “Thy money perish with thee, . . . for thy heart is not right in the sight of God,” to which he added the words of our Key Verse. Simon responded with some measure of repentance, saying, “Pray . . . for me.” (vs. 24) This lesson reminds us of Jesus’ words, “Ye cannot serve God and mammon.”—Matt. 6:24 ■

Saul Earns Credibility

Key Verse:
***“Straightway he
preached Christ in
the synagogues,
that he is the
Son of God.”***
—Acts 9:20

Selected Scripture:
Acts 9:19-31

IN PREVIEWING OUR LESSON we first note that it was the custom of the Apostles, who themselves were Jews, to go to the synagogues to preach. The message they gave was to call upon their Jewish brethren to first repent from their many failures under the Mosaic Law and turn their hearts back to

God. Then they would be in a condition in which they could properly receive the message of the Gospel, and by accepting it, be freed from their bondage to a law they could not keep.

Paul, whose name was Saul prior to his missionary journeys, used every opportunity afforded him to speak the Gospel of Christ. This is shown in his words, “I [am] determined not to know any thing among you, save Jesus Christ, and him crucified.” (I Cor. 1:17-25; 2:2) He later tells us in the same epistle, “Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”—chap. 9:16

Paul received a commission from the risen Lord, who spoke these words concerning him upon his conversion, “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” (Acts 9:15) Under the influence and guidance of the Holy Spirit, he faithfully carried out a life of devotion

and service to God. (II Tim. 4:6-8) From the moment of his conversion until his death, Paul was not satisfied except by doing all in his power to make known the message of Christ to those having “ears to hear.”—Matt. 13:9,16; Isa. 55:3

Although he continued to preach in the Jewish synagogues, Paul’s missionary efforts were directed of the Lord mostly to the Gentiles. He is called the “apostle of the Gentiles.” (Rom. 11:13) After completing three missionary tours, Paul returned to Jerusalem. He had matured fully as a follower and apostle of Christ, and with complete faith now stood before King Agrippa and other Jewish and Roman authorities. (Acts 22-26) Following this, Paul was sent as a prisoner to Rome, and there continued to bear witness to the Truth.—II Tim. 4:16-18

Paul’s epistle to the Hebrews particularly stands out as being a fundamentally important part of God’s message to all “Israelites indeed.” Many Jewish Christians still felt obligated to features of the Law Covenant, and needed to untangle themselves by properly discerning between Old Testament types and shadows, and New Testament fulfillments. (Heb. 8:5; 10:1) Doing so would permit them to see the grand superiority of Christ and his work as the antitypical priest, king, and mediator of a New Covenant—all for the blessing of Israel and all the families of the earth in his Messianic kingdom.—Heb. 6:13-16

Most importantly, Paul’s message to the church was that they, whether Jew or Gentile, be faithful to their calling. He noted our privilege of being “partakers of the heavenly calling,” that it is “not according to our works,” but by God’s “purpose and grace.” (Heb. 3:1; II Tim. 1:9) With all seriousness he then reminds us of the need to “press toward the mark [along the line] for the prize of the high calling of God in Christ Jesus. Let us therefore, . . . be thus minded.”—Phil. 3:12-15 ■

Peter Goes to the Gentiles

Key Verses: *“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”*
—Acts 10:34,35

Selected Scripture:
Acts 10:24-48

In words recorded by the Prophet Daniel, God had set apart seventy weeks—490 years in Bible reckoning—as a period of favor to the Jewish nation, following which they would suffer “desolations.” (Dan. 9:24-27) The end of this period of favor was marked by the sending of the Gospel message, by God’s authority and instruction, to Cornelius, a centurion—captain over a hundred men—in the Roman army.

Cornelius was in every way fitted to be a Christian.

IN THE BEGINNING YEARS of the Early Church, the disciples of Jesus gave little or no thought that the Gospel invitation might be extended to the Gentiles. They did not yet understand that in the Gospel Age dispensation just beginning, a “spiritual Israel” class would be developed, made up of Jews and Gentiles alike. Natural Israel would not be forgotten, however, God promising that “all Israel shall be saved” after completion of the Gospel Age work of developing the spiritual class—the faithful followers of Christ.—Rom. 11:25,26

He was a “devout man, and one that feared God with all his house, . . . and prayed to God alway.” (Acts 10:2) The only obstacle that seemed to prevent him from being considered a footstep follower of Christ was the fact that he was not a Jew. God, however, had heard his prayers. (vs. 4) When Israel’s special period of favor ended, God’s due time came for dealing with Gentiles such as Cornelius, who were already in the proper condition of heart to fully receive the benefits of the Gospel of Christ.

As a centurion, Cornelius was in a position of having significant military authority. Unlike most military captains of that time, however, he was apparently a reverential and benevolent man. Cornelius was highly respected among the people, even the Jews. He was likely the same centurion referred to in Luke 7:4,5 by his Jewish servant, who spoke these words about him: “He loveth our nation, and hath built us a synagogue.”

The method by which Cornelius would receive the message of Truth is the same as has been the case throughout the Gospel Age—for both Jew and Gentile. Paul tells us of this with these simple words: “So then faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17) The “Word of God” did not come to Cornelius, nor has it come to any of us, by vague impression, nor by intuition, but through faithful “witnesses” of Jesus, who have served as the Heavenly Father’s mouthpieces throughout the age.—Acts 1:8

When Peter spoke the words of our Key Verses, he did not mean that he had previously been wrong in supposing God’s favors were confined to the Jewish nation. He now, however, perceived a change of dispensation; that God was no longer dealing exclusively with just certain persons or nations, and from then forward all righteous, God-reverencing individuals of every nation were to be acceptable. Peter now understood the meaning of the vision God had given him. ■

Trusting God's Holy Spirit

Key Verse:
“Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?”
—Acts 11:17

Selected Scripture:
Acts 11:1-18
ing degrees of insight into God's plan.

IT IS CLEAR FROM THE scriptural record that, as Jews, the apostles at first wrestled with the idea that the message of the Gospel and the “high calling” of God could now go to the Gentiles. Because of their inborn prejudices, as well as the tendency to remain under the influence of Old Testament arrangements, it took time for them to grasp God's recognition of Gentiles as his people. This was also impacted by their vary-

In the opening verses of Acts 11, we find that Peter had returned to Jerusalem following the completion of his special mission on behalf of Cornelius and his family. Upon his arrival, some of the brethren “that were of the circumcision [Jews] contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them.” (vss. 2,3) It is worth noting that they did not criticize Peter for recognizing Cornelius as a Christian, but for eating with him. Peter, realizing the Jewish brethren's confusion, told them of his vision and rehearsed to them his entire experience concerning Cornelius.—vss. 4-17

It would still be some time before the apostles, even

Peter, had a clear understanding of the work to be done and the blessings that were to go to the Gentiles. Through the Holy Spirit, however, their enlightened minds began to see that while their nation had been promised great blessings by the promises given to father Abraham, “all families of the earth” would also be blessed by those same promises. (Gen 12:2,3; 22:18) Peter’s own initial lack of understanding is shown by the fact that he had to be given instructions by a special vision from God prior to his work on behalf of Cornelius.

In recounting his experience, Peter explained that he “remembered . . . the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit.” (Acts 11:16; 1:5) These words, spoken by Jesus just before his ascension, showed that the baptism of the Holy Spirit, “in the name of the Lord,” was now of much greater importance than John the Baptist’s baptism unto repentance. (Acts 10:44-48; 19:4) It was this baptism of the Holy Spirit which had come upon Cornelius. After Peter ended his report, the account states: “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”—Acts 11:18

Paul wrote concerning this subject, contrasting God’s law of faith with the old Mosaic law of works. “Before faith came, we were kept under the law. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster.” (Gal. 3:23-25) Being “justified by faith,” one is considered a son in the family of God, and not a servant under the Law. Thus Paul further states: “Ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, . . . bond nor free, . . . male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:26-29 ■

The Church's Reliance on Christ

“Without me ye can do nothing.” **IN THE CLOSING MONTHS**
—**John 15:5** and days of Jesus’ earthly ministry, he sought especially to prepare his disciples for the impending fact that he would soon depart from their presence. At the same time, he taught them that, although he would be leaving them, they would still need to rely on him—more so, in fact, than when he had been with them in person. To more fully explain this to the disciples and his footstep followers throughout the Gospel Age, Jesus gave two important parables—The good shepherd and his sheep, and the vine and the branches.

THE GOOD SHEPHERD

The parable of the good shepherd is recorded in John 10:1-16, and was most likely given by Jesus three to six months prior to his crucifixion. Unlike many of his earlier parables, there is no particular story line given in this account. Rather, Jesus uses

commonly known circumstances and practices of his day to illustrate the intended lessons for his disciples. Indeed, the symbolisms of a shepherd and sheep, as used in the Bible, go back to Old Testament times.

Sheep, as spoken of symbolically in the Scriptures, generally are used to depict and emphasize certain characteristics of God's chosen people, and their relationship to him. Not all the qualities of sheep enter into this symbolism, but some do. A sheep is a docile animal, and readily led by a shepherd with whom it is acquainted. It is also very dependent upon the care of the shepherd. This was particularly true of sheep in the Middle East during Bible times.

David, who had been a shepherd, recognized the beauty and power of this symbolism. In the 23rd Psalm, he referred to the Lord, the God of Israel, as "my shepherd." Because the Lord was his "shepherd," David knew that he would be bountifully cared for in the "green pastures" of God's love. This was true of all the faithful of the nation of Israel. Together they were the Lord's flock, daily experiencing the tender care of their heavenly Shepherd.

It is proper, then to think of Almighty God as the great, Chief Shepherd of his people. When he sent his only begotten Son, Jesus, into the world at his First Advent, God represented him as the Good Shepherd. However, there were not many in the nation of Israel who received Jesus as sent from God, nor as their shepherd. "He came unto his own, and his own," as a nation, "received him not." (John 1:11) Some did, however, and these, being separated from the others, became the nucleus of a

new “little flock,” recognizing Jesus and following him as their “shepherd.”—John 1:12; Luke 12:32

OUT FROM THE LAW

Over a period of many centuries, these “sheep” of the Israelitish fold had become restrained by the terms of the Law Covenant. For Jesus to become their “shepherd” and lead them forth into the green pastures of the Father’s love, it was necessary that a release from this bondage be attained. Jesus accomplished this by giving his life for the sheep—by dying as their Redeemer and Savior. He says in the parable, “I am the good shepherd: the good shepherd giveth his life for the sheep.”—John 10:11

Jesus, by virtue of his sacrifice on behalf of the sheep, became the “door of the sheep.” (vs. 7) He was the means by which one would now enter the sheepfold of God, rather than by the old Law Covenant arrangement. By giving his life for the sheep, Jesus redeemed them from death, something the Law could not do, and thus he released them from bondage to the Law. In addition, he demonstrated his love for the sheep and his genuine interest in their welfare. To the sheep this is very important, for it proves to them that they can have confidence in such a shepherd. By contrast, one pretending to be a shepherd, but not willing to lay down his life for the sheep, is not to be trusted.

In the parable, Jesus explains that when the “good shepherd” calls to his flock, “the sheep follow him: for they know his voice. And a stranger will they not follow, . . . for they know not the voice of strangers.” (vss. 4,5) It was true in Jesus’ day that sheep had this keen awareness of their shepherds. Not only

did they know the shepherd's voice, but the shepherd knew the name of each sheep in his flock. Under this intimate relationship, the sheep had full confidence in their shepherd and would follow him at all times.

THE SHEPHERD'S VOICE

The "voice" of the "good shepherd" in Jesus' day was the voice of truth. The truth then was the great fact that the promises of God pertaining to the coming of a Redeemer and Messiah were being fulfilled through Jesus. While the scribes and Pharisees argued over trifles, and displayed their hypocritical holiness by long prayers on the street corners, Jesus was preaching that the kingdom of heaven was at hand, and demonstrating the coming blessings of the kingdom by his many miracles. The wholesomeness of his message inspired confidence in the hearts of the "Israelites indeed" of his time, and in that message they recognized the voice of the Good Shepherd.

The voice of the "good shepherd" today is still the voice of truth, which is found in the great fundamentals of God's great plan of the ages. This "voice" speaks of the wisdom, justice, love, and power of the Creator, and gives assurance of his design to bless all the families of the earth through Christ and his faithful consecrated followers of the Gospel Age, the church. It is a glorious message, and we feel secure in being a part of the "flock" that hears, recognizes, and follows it as we journey in the narrow way toward the heavenly kingdom.

The voice of truth spoken by our Good Shepherd should both give us confidence in our standing as

sheep, and also serve as a unifying influence among the flock as a whole. Complicated interpretations of obscure portions of God's Word may intrigue some of the sheep for a little while. However, they can easily lead to a spirit of separation in the fold, with certain ones feeling that they have perhaps advanced beyond others. The voice of the "good shepherd" never leads in this direction.

"HIRELING" NOT A TRUE SHEPHERD

The "good shepherd" is more interested in the welfare of all his flock than in himself. This is why Jesus laid down his life for his sheep. Undershepherds who do not have this same interest are not true representatives of Jesus. One who is desirous of securing a following for himself, regardless of the needs of the flock as a whole, is not a true shepherd. He is serving for his own gain, and is styled by Jesus a "hireling."

In verses 12 and 13 of John 10, Jesus explains that a "hireling" shepherd is one who flees when the sheep are in danger of being scattered and destroyed by wolves. He does nothing to protect his flock in their time of peril, because he "careth not for the sheep," but only for his own interests. A true shepherd will do all he can to protect the sheep. He will lay down his life doing this, even as Jesus did, if necessary. As an undershepherd, representing Jesus, his own interests will always be secondary to those of whom he serves.

MOTIVATED BY LOVE

In the parable, Jesus states that the reason he would lay down his life for the sheep is because, "As the Father knoweth me, even so know I the

Father.” (vs. 15) This implies that he knew the Heavenly Father’s plan of redemption, and how divine love was manifested therein. Jesus and his Father were in complete accord in the carrying out of this plan of salvation.

Not only so, but Jesus’ love for the world was also the same as his Father’s love. With such a love motivating all that he said and did, he could be nothing less than a “Good Shepherd,” who would lay down his life for the sheep. The greater our knowledge of the Heavenly Father and of our Lord Jesus, the more firmly we will trust them, and the more enthusiastically we will follow the voice of the Good Shepherd.

Jesus further explained that the Father loved him because he laid down his life for the sheep. (vs. 17) During the centuries prior to Jesus’ First Advent, there had been many who alleged to represent God as servants of his people. However, for the most part these had sought their own interests, and had persecuted those prophets whom God specially sent to his people. These were, in Jesus words, “thieves and robbers” who had appeared as shepherds. (vs. 8) Once again, what a contrast was the attitude of Jesus, who gladly laid down his life for the sheep. It can be no wonder that the Father loved him.

OTHER SHEEP

Near the end of the parable, Jesus explained that he had “other sheep . . . which are not of this fold.” These also were to be gathered so that eventually there might be “one fold, and one shepherd.” (vs. 16) It has been suggested that this might be a reference to the Gentile “sheep” that later were to

be brought into the one fold with Jewish believers. While this explanation would seem to fit the circumstances, we believe that there is a larger application.

So far as the Gospel Age is concerned, there is just the one true flock, which is the “little flock” to whom it is the Father’s good pleasure to give a position of rulership with Jesus in his kingdom. (Luke 12:32) The previous nationality or other fleshly differences of any of these is unimportant to the Lord. To him there is “neither Jew nor Greek, . . . bond nor free, . . . male nor female: for ye are all one in Christ Jesus.”—Gal. 3:28

Jesus said, though, that there is to be another group of the Lord’s sheep, “not of this fold.” We might speak of this as the Messianic Age flock, in contrast to the Gospel Age flock. The Messianic Age flock is brought prominently to our attention in another parable of Jesus—the sheep and the goats, recorded in Matthew 25:31-46. This parable will be treated in a future article in the “Parables of Jesus” series. It is sufficient for our present consideration, however, to state that many things with respect to this “flock” are different, particularly with respect to the reward which they will receive at the end of the Messianic Age.

The “sheep” of Matthew 25 are “to inherit the kingdom” prepared for them “from the foundation of the world”—the earthly dominion given to Adam. However, as we have seen, the “little flock” of the present age is to receive a position of rulership in the Messianic kingdom. This kingdom will function for the purpose of restoring the willing and obedient of the human race to at-one-ment with their Creator. The reward of the Gospel Age “little flock”

will be spiritual, or heavenly, while the reward of the Messianic Age flock, the “other sheep” of John 10:16, will be earthly.

From the divine standpoint, however, these two groups of sheep will eventually be as one. Paul wrote of the “dispensation of the fulness of times” during which God would “gather together in one all things in Christ, both which are in heaven, and which are on earth.” (Eph. 1:10) Thus, at the close of the Messianic kingdom work, there will be, as Jesus promised, “one fold, and one shepherd.”

THE VINE AND THE BRANCHES

Whereas the parable of the good shepherd was spoken by Jesus a few months prior to his crucifixion, the lesson of the vine and the branches was given less than a day before his death, and is recorded in John 15:1-11. This account is not specifically identified as being a parable. However, similar to the parable of the good shepherd, Jesus used a well known occupation of his day—vineyard husbandry in this case—to bring important lessons to his disciples. Thus, being in harmony with the teaching method Jesus had used on many previous occasions, we feel it is not improper to speak of this lesson as a parable.

The parable of the vine and the branches was related by Jesus to his disciples in the “upper room” the night before he was crucified. The reports by Matthew, Mark, and Luke of Jesus’ final message to his disciples that night do not contain this parable. Indeed, John reports much which was omitted by the others. Thus, in the Lord’s providence, we have a number of precious truths brought to our

attention which otherwise we would not have had the privilege of enjoying.

The portions of Jesus' sermon in the upper room which are recorded by John emphasize his love for, and closeness to, those who have covenanted to walk in his footsteps of self-sacrifice. Jesus knew that a severe test was just ahead for his disciples, and he endeavored to prepare them for it by assuring them of his love and care, and also that the Heavenly Father loved them. Jesus knew that soon he would be leaving the disciples, but he assured them that he would return and receive them unto himself. He promised that in the meantime the Holy Spirit would be their comforter.—John 14:1-3,16,17

We may think of the parable of the vine and the branches as a further assurance of the Master's oneness with his disciples, his love for them, and their need to rely on him as the source of their spiritual strength and vitality. The importance of fruit-bearing is also a particular lesson emphasized by the parable.

Jesus begins with these words: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1,2) By referring to the Heavenly Father as the "husbandman" who cares for both the "vine" and the "branches," Jesus reflected his true spirit of humility, and emphasized that he came into the world, not to do his own works, but his Father's. Later in the parable, Jesus explained that it was the Heavenly Father who would be glorified by the fruit-bearing of the branches.—vs. 8

The branches cannot bear fruit of themselves, unless they “abide in the vine.” (vs. 4) Jesus clearly explained this symbolism: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (vs. 5) Thus, the footstep followers [branches] of Christ Jesus [the vine] who continually abide in him, are cared for by the Heavenly Father [the husbandman], to whom properly goes the credit and glory for the fruitage.

It is not essential that we consider every detail in connection with the growth of a vine and its branches as being pictorial. In this lesson, however, the importance of fruit-bearing is particularly stressed by Jesus. We might think of the sap and life-giving nutrients which flow through the vine and out into the branches as representing the energizing power of the Holy Spirit. Jesus promised to send the Holy Spirit to his disciples. That promise was fulfilled at Pentecost, and all who have come into Christ since that time by means of full consecration have received of this same power and influence which enables them to “bear much fruit.”

SPIRITUAL FRUITAGE

Paul wrote, “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.” (Gal. 5:22,23) These righteous qualities are those possessed by our Heavenly Father, and by our Lord Jesus. As we permit the Holy Spirit to flow through our lives, this same fruitage should become evident in us.

If the Holy Spirit does not transform our lives, and we “beareth not fruit,” then, as Jesus declares in the parable, the Heavenly Father, as the husbandman, will remove us from the vine. If, however, we bear a measure of fruit, the husbandman prunes, or purges us that we might “bring forth more fruit.” (John 15:2) This pruning is accomplished by the various experiences which the Heavenly Father permits to come into our lives.

Such pruning may be the removal of certain earthly advantages, friendships, comforts, popularity, wealth, or other things which might tend to keep our minds and hearts from being centered on the Lord as they should be. Our Heavenly Father knows just what is needful and best for us. He knows what to “trim away” from our life, and what to leave, that we may bring forth the greatest amount of fruit.

FRUIT-BEARING TO GOD’S GLORY

The branches of a natural vine do not bear fruit for their own benefit, and this is also true of the branches of the vine which are in Christ. Jesus explained that the Heavenly Father is glorified by the fruit-bearing of the vine. To glorify God is the ultimate motive in all Christian endeavors. We can glorify God only by continually striving to do his will. An important facet of the divine will was expressed by Jesus when he said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Matt. 5:16

Here Jesus declares that we glorify God by letting our light shine. Actually, it is not our light, but the

Father's. It is his truth—his light. He has shined into our hearts by the Gospel message, and we have made this glorious truth our own. However, we are not to hold it selfishly merely for our own enjoyment, but to tell it out for the blessing of others. As we do this, motivated by love, it brings glory to our Heavenly Father.

This aspect of the Christian life is very closely associated with the matter of fruit-bearing. Like Paul, the Apostle Peter also admonishes us to add certain types of fruitage to our foundation of faith: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. Then he adds, "If these things be in you, and abound, they make you that ye shall neither be barren [Greek: inactive] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:4-8

If we have developed the character qualities mentioned by Paul and Peter—summed up by love in all its various aspects—we cannot be inactive or unfruitful in the use of the knowledge which we have received from the Heavenly Father. The resulting fruitage will manifest itself in an unselfish desire to impart blessings to others, and our best means of doing this is through the proclamation of the Truth. Such activity thus becomes evidence that as branches in the true vine we are bearing fruit—the fruit of the Spirit—which will not allow us to be idle as light-bearers in a dark world.

The Apostle Paul, in commending the brethren at Philippi for sending him gifts, added, "Not because I desire a gift: but I desire fruit that may abound to your account." (Phil. 4:17) Here the good works of the Philippian brethren in ministering to the needs

of Paul are referred to by him as “fruit.” From this we see that while activity in the Lord’s work is not in itself the fruit of the Spirit, it is very closely allied to it, for the branches that bear fruit will inevitably be active in the Lord’s service. They will be doing good unto all as they have opportunity, “especially unto them who are of the household of faith.”—Gal. 6:10

ABIDING IN CHRIST

One of the most essential lessons of the parable of the vine and the branches is that we must abide in Christ if we are to bring forth the fruits of righteousness. Jesus said, “Now ye are clean through the word which I have spoken unto you.” (John 15:3) We had to be cleansed in order to become a branch in the true vine, and Jesus said that this was accomplished through the word which he had spoken. This is a reference to the truth of God’s plan, and it is through the acceptance of this message—including the consecration of ourselves to do the Heavenly Father’s will—that we become “clean,” or “justified by faith” in Jesus’ blood, and therefore acceptable to God.—Rom. 5:1,9

While it is thus through the full surrender of ourselves to do God’s will as it is expressed through Christ that we become branches in the true vine, this spirit of full consecration must be maintained if we are to “abide” in the vine. We cannot bear the fruits of righteousness by doing God’s will today and our own will tomorrow. There must be an abiding surrender to the divine will in order that the Holy Spirit may have free direction in our minds and hearts. Only thus can we bring forth “much fruit.”

According to the parable, the branches which lose their place in the vine are gathered up and “cast . . . into the fire” to be burned. (John 15:6) This could refer to the possibility of being destroyed in the second death. In any case, it denotes destruction as branches. It may be similar to the “wood, hay,” and “stubble” Paul refers to as being burned in the day of the Lord, which represents a destruction of human works, but not necessarily of individuals. —I Cor. 3:11-15

ABIDING IN LOVE

To abide in Christ means to continue in his love, and in the Heavenly Father’s love. Jesus said, “As the Father hath loved me, so have I loved you: continue ye in my love.” (John 15:9) He then explained what it means to continue in his love, saying, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.”—vs. 10

Jesus’ commandments are exacting, including the one that we are to love one another as he loved us. This calls for the laying down of our will, preferences, and life in the service of the Lord, the Truth, and the brethren. How wonderful is the return for doing so! It is to be loved by the Heavenly Father as Jesus was loved by him. To our imperfect, finite minds this is incomprehensible. How could the Heavenly Father love us as he loved Jesus? It is only because he views us, not as members of a fallen and dying race, but as branches in the true vine, which have been made “clean” through the blood of Christ.

Later that same night before his crucifixion, Jesus prayed on behalf of his disciples that they

might be one with him, even as he was one with the Father. He prayed also that eventually the world might know that the Father loved his disciples as he loved the Son. He prayed that his disciples might ultimately be with him, even as he had promised, that they would behold his glory.—John 17:20-26

The Apostle John was evidently greatly impressed by the wonderful things which he heard the Master say that night in the upper room. Later, under the inspiration of the Holy Spirit, John wrote, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—I John 3:1-3

In conclusion, let us continue, as sheep, to dwell under the care and guidance of our Good Shepherd, and also daily abide, as branches of the true vine, in Christ Jesus. In so doing, we will ever appreciate the need for reliance on the assistance and example of our Lord and Master each day, and in every experience. Accordingly, we will gain the approval and “well done” of the Heavenly Father, our loving Chief Shepherd and caring Husbandman. ■

“Dawn Devotional Radio”

www.live365.com/stations/dawn_radio

Hidden Manna, a White Stone, and Garments of Glory

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”
—Revelation 2:17

have their fulfillment “beyond the veil,” there are

IN OUR OPENING SCRIP-

ture, the glorified Lord, speaking through John, uses symbolic language to describe two things he will be pleased to “give” to “him that overcometh”—those faithful to their consecration vows during this Gospel Age. He will give them “to eat of the hidden manna,” and also “a white stone” with “a new name written” on it. Although these promises to the faithful overcomers will

also lessons contained in their meaning which we can draw from at the present time. Let us, then, consider some of the present and future lessons we see in these and other scriptural symbols and pictures which may benefit us as prospective members of the body of Christ.

OUR PRESENT “MANNA”

The first part of our text speaks of eating “hidden manna.” At the present time we may think of this as partaking of that spiritual nourishment which enables us as New Creatures to develop to maturity and gain a share in the first resurrection. “O taste and see that the LORD is good: blessed is the man that trusteth in him.” (Ps. 34:8) If we have responded to God’s High Calling through full consecration of ourselves to do his will, we will begin to “taste” that “the LORD is good” in our experiences. Hence, this becomes our first taste of the “hidden manna.”

Jesus thanked the Father that he had “hid” the Gospel message and its truths “from the wise, . . . and hast revealed them unto babes.” (Matt. 11:25) As “babes” in Christ, the consecrated followers of Jesus’ first taste of the “hidden manna” can be described as Peter states—“the sincere milk of the word,” that they “may grow thereby.” (I Pet. 2:2) Paul states that the food of the consecrated should progress from “milk” to “strong meat.” (Heb. 5:13,14) At first glance it might appear that “milk” refers to our knowledge of basic, foundation truths, and that “strong meat” denotes the understanding of more difficult portions of God’s Word. Although this may be true in a certain sense, “strong meat” also, and

perhaps most importantly, refers to the application of the truths we have learned to our daily life and conduct.

In the verses just cited, Paul notes that “strong meat” belongs to those “who because of practice have their senses trained to discern good and evil.” (vs. 14, *New American Standard Bible*) If an understanding of the truths contained in God’s Word results in our application of its principles for the discerning of “good and evil” in our lives, then it is “strong meat” to us, and not just “milk.” Applying these principles signifies character development. Indeed, the development of a Christlike character will be the ultimate test of our devotion to God and worthiness to eat of the “hidden manna” beyond the veil.

Jesus identified himself as the “bread of life,” saying, “The bread that I will give is my flesh, which I will give for the life of the world.” He also stated that “if any man eat of this bread, he shall live for ever.” (John 6:48,51) We live through him in two senses. First, by accepting, in faith, the merit of his sacrifice and making a full consecration to do God’s will, we are justified in his sight and reckoned “alive unto God through Jesus Christ our Lord.”—Rom. 6:11

Living through Christ also means that we daily partake of the “bread,” or spiritual nourishment, which he brought to us through his teachings and example of conduct. We “eat of the flesh of the son of man” by appropriating his spirit and disposition. (John 6:53) Thus feeding upon him in our heart and mind we grow stronger in faith, and in all of the fruits and graces of the Spirit. We are to gather

and eat this symbolic “manna” daily, realizing that it will be our portion until we reach the heavenly Canaan.

A WHITE STONE—MARK OF IDENTIFICATION

In our theme scripture, after speaking of the “hidden manna,” the risen Lord, through John, speaks of a “white stone” to be given the overcomers of the Gospel Age. This stone will have a “new name written” on it which no man knows, except “he that receiveth it.” In olden times, when a king would send an ambassador on a special mission, he would often take a stone and divide it into two parts. One part was given to the ambassador, and the other part was kept by the king. If, during his journey and mission, the ambassador needed aid, he could send his half of the stone to the king. This insured that the needed help would be sent. Thus, this divided stone became a mark of identification to both parties.

The white stone of our scripture signifies a special token of the Master’s love, and the new name written in it suggests the Bridegroom’s name. It also indicates our intimate acquaintance with the Lord, and is a mark of identification known to him and ourselves. These things call to mind the “exceeding great and precious promises” of being “joint-heirs with Christ.” (II Pet. 1:4; Rom. 8:17) Only those who are “more than conquerors” will receive the fulfillment of these promises and the “white stone” pledged in our text.—Rom. 8:37

Each one striving to be “overcomers” and “more than conquerors” has the special favor of God and his Son, the Bridegroom. Of this intimate

relationship, no one in the world is particularly aware. The close association and friendship between the Lord and his consecrated footstep followers is indicated by a special identifying mark, or seal, upon each one, which serves as a constant reminder of their individual relationship with God and his dear Son.

Paul identifies this seal as the “holy Spirit of promise,” telling us that it is “the earnest [Greek: pledge] of our inheritance.” (Eph. 1:13,14) If faithful unto death, the sealing work will be complete, and we will receive our resurrection bodies. The seal, or pledge, of our inheritance will then be a reality, and the white stone given us will be in its final, glorious form, fashioned by God himself. Then we shall have complete knowledge of the name by which we shall be called by the Heavenly Father and his Son.

GOLDEN POT OF MANNA

In the Tabernacle arrangement of natural Israel, the “ark of the covenant,” found in the Most Holy compartment, contained three items. One of these was a “golden pot” of “manna.” (Exod. 16:32-35; Heb. 9:4) To the Israelites, this was to serve as a reminder that God had miraculously provided them food for forty years, as they wandered in the wilderness. This food provided all the nourishment and sustenance needed to maintain physical health.

We find two important lessons contained in the picture of the golden pot of manna. First, it represents the prospect of immortality—the divine nature—to those who are faithful to their “covenant . . . by sacrifice.” (Ps. 50:5) Christ Jesus our

Lord possesses immortality, having been given this reward by God when he raised him from the dead. Christ's faithfulness was so complete and all-encompassing that Paul states he began the process of "building," symbolically speaking, a new tabernacle. "Christ being . . . an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building [creation]; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption."—Heb. 9:11,12

Those who become Christ's joint-heirs—faithful members of his anointed "body"—will also receive immortality, pictured in the non-corrupting golden bowl of manna found in the ark of the Tabernacle. Paul describes the consecrated believer's hope of immortality with these words: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:54,57

The second lesson of the golden pot of manna is for the Lord's people at the present time. Just as it symbolized to natural Israel a reminder of God's daily provisions of temporal food throughout the forty years of their wilderness experience, it reminds us of our daily supply of the spiritual "bread of life" given to us through the Word of God, especially the example of his dear Son, Christ Jesus. As previously noted, we are to eat of this "living bread" daily, as we walk through the present wilderness of sin that

surrounds us. Only this “incorruptible” supply of manna can truly satisfy our spiritual hunger.

GARMENTS TO BE WORN

In harmony with the lessons of our theme scripture pertaining to the reward of “overcomers” of the present age, is the typical picture of the garments of glory and beauty worn by Aaron, Israel’s high priest. These garments foreshadow the glorious character “worn” by the world’s future High Priest, Christ Jesus. The development of a Christlike character of love, and activity in furthering the interest of God’s coming kingdom, are prerequisites to becoming members of that glorious antitypical priesthood, which will bless all mankind. To become part of this priestly class, we must heed these words from Paul: “Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”—Heb. 3:1

In the inauguration of the typical priesthood, Aaron, from the tribe of Levi, was chosen by God to be Israel’s high priest. All future members of Israel’s priesthood were to come from the line of Aaron. In the antitype, the selection of the “Melchisedec” or “royal priesthood” began with the anointing of Jesus at the time of his baptism—he being chosen by God to be the world’s High Priest in the kingdom. When Jesus proved his faithfulness, even unto death, he “entered . . . within the veil,” and God made him “an high priest for ever after the order of Melchisedec.” (Heb. 6:19,20) Since that time, other prospective members of the “royal priesthood” have been chosen and developed by God for the great work of the next age. The faithful of this class

will also enter “into that within the veil,” where their “forerunner” has entered, to become part of the great Melchisedec High Priest class.

Romans 8:29 speaks of this group whom God has called to be members of his Son’s priesthood. “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” To be “conformed to the image” of Christ means we must be conformed to his character. This is the key requirement of those striving to be of the “royal priesthood.” The Apostle Peter urges us to add to our character the graces of the Spirit, promising “if ye do these things, . . . an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—II Pet. 1:5-11

On Israel’s Day of Atonement described in Leviticus 16, Aaron, the high priest, wore “holy linen . . . garments.” (vs. 4) They were worn while he was engaged in the sacrificial work associated with making atonement for himself, his household, and the congregation of Israel. After these offerings were completed, Aaron changed back into his garments of glory and beauty. (vss. 23,24) This illustrates the fact that Jesus, during his First Advent, and his footstep followers, during the present Gospel Age, are called to sacrifice. During this period, they wear sacrificial attire, not expecting any special honor or glory. However, when the age of sacrifice is over, and the Christ, head and body, have been all been raised to the divine nature, the glory and beauty of this great High Priest’s vesture will be made manifest to all.

In Exodus 28, we find a description of the “holy garments for Aaron . . . for glory and for beauty” which were to be made. (vs. 2) “These are the garments; . . . a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, . . . that he may minister unto me in the priest’s office.” (vs. 4) When Aaron was instated to the office of high priest during the consecration ceremony, he was first clothed with these garments.—Exod. 29:1-35; Lev. 8

LESSON OF COLORS

Before considering the pictures shown by Aaron’s garments of glory and beauty, we will first take into account, in a general way, the various colors which will be brought to bear, and their suggested symbolic meaning. (Exod. 28:4,5) In the Scriptures, we learn that certain colors illustrate conditions associated with God and the “royal priesthood” which is being developed under his supervision. White, for example, is a fitting representation of purity and righteousness. (Rev. 19:8) The antitypical Melchisedec priesthood in the kingdom will be entirely pure and righteous, both in its purpose as well as in all its dealings with mankind. This great High Priest—the Christ, head and body—will rule justly, with love and understanding.

The color blue is shown in the Bible to be an appropriate symbol of faithfulness. (Num. 15:38-40) The members of the antitypical High Priest will have been fully proven faithful before their induction to this office. They will continue to be faithful in their priestly capacity, fully loyal to God

and his kingdom arrangements. Purple is the traditional color of royalty. As typical Melchisedec was both a priest and king, the greater High Priest will also have kingly authority over mankind. (Gen. 14:18; Heb. 7:1-3) The Christ will use this authority in the work of destroying all evil, and of helping the willing and obedient of mankind to walk up the “highway . . . of holiness.”—Isa. 35:8

Scarlet, or red, is indicative of the merit, or value, of the ransom provided by Jesus, as pictured in his shed blood. It also appropriately shows the sacrificial course of the entire “royal priesthood”—head and body members—as they are prepared to be sympathetic kings and priests in the Messianic kingdom. Gold pictures things divine. This priesthood will have the divine nature, and thus be endowed with all the necessary abilities and power to carry out the responsibilities of their office.

MEANING OF THE GARMENTS

Each article of Aaron’s glorious apparel, detailed in Exodus 28 and 29, and in Leviticus 8, showed in a typical way the qualities and powers of the Christ—head and body—as viewed by God as he looked toward the future when his righteous kingdom would be set up under the leadership of the “royal priesthood.” First, the white linen coat, with its beautiful embroidery, shows a fully developed character of righteousness, adorned with works of grace and kindness. The linen girdle, which was bound around the embroidered coat, foreshadowed that the future High Priest will be the servant of righteousness.

The mitre, worn on Aaron's forehead, was also made of white linen, to which a gold plate or "crown" was fastened by a strip of blue lace. This illustrates that the crown of rulership will rightfully belong to Christ and his body members, because of their faithfulness and righteous character. (II Tim. 4:8) The gold plate had inscribed on it the words, "Holiness to the Lord." This beautifully shows that the antitypical High Priest is wholly devoted to the service of God. Just as the mitre was worn on Aaron's forehead so that all could see and recognize him as God's representative in all of Israel's religious affairs, so also the world of mankind will recognize their High Priest as God's choice to reign over them "in righteousness."—Isa. 32:1

The robe of the ephod, which was blue, represents the faithfulness of the High Priest. Its fringe of golden bells and pomegranates seems to tell us that the faithfulness of Christ has borne precious fruit—the redemption of mankind. This will be proclaimed to all during the kingdom, as shown by the sound of the golden bells drawing attention to the fruit.

The ephod, which was worn over the linen coat and robe of the ephod, was made of cloth of purple, blue, scarlet, white and gold threads. This could well represent the two great covenants in God's plan, whose fulfillment rests upon the shoulders of the antitypical High Priest. The front part of the ephod would seem to denote the Abrahamic Covenant, which promised a seed that would bless all the families of the earth. (Gen. 12:3; 22:18) Under this covenant, in particular its Sarah feature, is also shown the selection and development by God

of the “seed” class. (Gal. 4:22-26) In Galatians 3:16, we are told that Abraham’s seed is Christ, and Paul, in verse 29, adds that those who belong to Christ during this present Gospel Age are also “Abraham’s seed, and heirs according to the promise.”

Continuing the picture, the back part of the ephod would appropriately picture the New Covenant. This is the covenant under which the willing and obedient of mankind will be restored to perfection during Christ’s kingdom and gain eternal life upon the earth. The purpose of this covenant is described in the Scriptures by God, saying, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”—Heb. 8:8,10; Jer. 31:33

The success of both of these covenants is dependent on the faithfulness of the High Priest. If he fails to implement their terms and conditions, they will be unsuccessful and, as shown in the typical picture, fall as a garment to the ground. By God’s grace, however, these covenants are united and firmly held together by his divine power, shown by the gold clasps which held the front and back parts of the ephod together at the shoulder. The ephod was also bound to Aaron by the “curious girdle,” a cord made out of the same material as the ephod, showing that the antitypical High Priest’s work is to serve the interests of fulfilling each of these covenants.

Placed on the front part of the ephod was the “breastplate of judgment.” It was made of the same materials and colors as the ephod. It was doubled, with the back part fastened to the front of the ephod. It was folded in half at the bottom, and the

two upper ends of the front part were suspended by gold chains from the golden clasps on the shoulders of the high priest. The fact that this breastplate when doubled, or folded in half, was one span long and one span wide symbolized that to keep the law of God required a perfect man's ability.

The back half of the breastplate may signify the letter of the law, and the front half the spirit of the law. Israel was unable to obey the requirements of the Mosaic Law, either in letter or in spirit. The obligation of the Christian in this Gospel Age, however, must be to keep the spirit of God's law, which Jesus summed up as the law of love. (Matt. 22:37-40) At the same time, he has the robe of Christ's righteousness imputed to him to cover his unwilling failures in the performance of his intentions. Paul refers to this, saying, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:4

In the front of the breastplate, set in gold, were twelve jewels, in which were engraved the names of the tribes of Israel. This fittingly signifies the twelve tribes of spiritual Israel, Jesus' faithful footstep followers. (Rev. 7:4) Jewels are scarce and precious. Thus, the Lord's people of this Gospel Age, pictured by the twelve jewels in the breastplate, are few in number but precious in his sight. Of these we read, "They shall be mine, saith the LORD of hosts, in that day when I make up my jewels."—Mal. 3:17

AN UNBLEMISHED PRIESTHOOD

In Leviticus 21:21, we read, "No man that hath a blemish of the seed of Aaron the priest shall come

nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh." In applying the meaning of this text to those of the present age striving to be of the "royal priesthood," the blemishes spoken of do not represent the unavoidable stains caused by inherited weakness of the flesh. The robe of Christ's righteousness covers all such Adamic imperfections. The blemishes referred to in this verse picture defective heart qualities which must be overcome in order for one to be considered worthy as a member of the priestly class.

Verses 18-20 of this account list the blemishes which disqualified one from participating in priestly functions. No one who was blind could take on the duties of a priest. To become part of the antitypical priesthood, one must be begotten of the Holy Spirit in order to understand and "see" spiritual things. (I Cor. 2:14) One who loses his spiritual eyesight through yielding to the spirit of the adversary, or by allowing himself to become overcharged with the cares of this life and the deceitfulness of riches, risks the loss of membership in the body of Christ.—
Matt 13:22

The lame were excluded from the priesthood. Lameness, in a spiritual sense, might well represent indecision and wavering in the narrow way, which would compromise our loyalty to God and his service. A good lesson along this line is recorded in I Kings 18:21: "Elijah came unto all the people, and said, How long halt [hesitate or waver] ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him." Only a definite, determined, and well thought out stand on all

things pertaining to our service of the Truth is acceptable in God's sight.

Another blemish mentioned was that of having a flat nose. This would imply a lack of the ability to smell properly. This might illustrate a failure to appreciate the love and self-sacrificing spirit of the brethren. Let us note how Paul appreciated the spirit of sacrifice in his brethren: "I am full, having received . . . the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God."—Phil. 4:18

Being "brokenfooted, or brokenhanded," is next mentioned as a blemish. This may signify spending all the energies of our walk, or our works, on one aspect of service or development, to the neglect of other important areas of labor. These blemishes might also symbolize the condition of one who is unable to do good or walk uprightly without mixing in a harmful remark or act. Such a condition, if not remedied, will debar one from being a priest.

The blemish of being "crook-backed" (*American Standard Version*) might well represent stubbornness, or refer to one who is often petty in his dealings with others, showing a spirit of selfishness. This blemish, in both the natural and spiritual sense, gives one the appearance of being a small, immature person. A priest must also not have a blemish in his eye. This could illustrate how one might lose his "eye of faith," and believe he can see all things by sight. In this regard, we should especially take caution when giving interpretations of prophecies and scriptures yet to be fulfilled.

Scurvy, another blemish, was a disease that resulted in itching skin. It may illustrate a condition

of discontent and fault-finding. It may also represent a lack of loving zeal to spread the “balm of Gilead”—the Gospel message—to others. Paul wrote: “Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.” (I Cor. 4:15) Paul here was saying that while there were many who could assist the brethren in their walk after they had been Spirit-begotten, he had the overflowing zeal needed in order to bring many to Christ and thus start them on the Christian way.

With God’s help and guidance, let us be transformed into the likeness of Christ in love and unselfish devotion to him. By so doing, we will be found worthy to be counted as members of the great antitypical High Priest, and will receive a “new name written” in a “white stone.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:21 ■

*I stand upon the mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
No storms nor clouds can rise.
O, this is life! O, this is joy!
My God, to find thee so;
Thy face to see, thy voice to hear
And all thy love to know.*

—*Songs of the Nightingale*



In Memoriam

Brother
Carlton Chandler

September 4, 1930

—
August 10, 2015

IT IS WITH a measure of earthly sadness, but much joy in the Spirit, that we remember our dear Brother Carlton Chandler, who recently finished his consecrated walk at the age of 84. He was much loved among his family and the Bible Student community.

Carlton grew up and lived nearly all of his life in the Portland, Oregon, vicinity. In 1952, he met Kathryn Irene Keller in St. Paul, Minnesota. They were married later that year, and served as each other's helpmate for nearly sixty-three years. Together they raised two sons, Carlton Frank and David Jay. In 1955, Carlton began work at a phone company. He quickly developed expertise in his field of work, which gained him much respect and gratitude from customers and coworkers alike. After a successful thirty-seven year career, he retired in 1992.

Brother Carlton received an understanding of the Truth from his parents, Brother Marston and

Sister Pearl Chandler. He and Sister Kathryn both gave their hearts to the Lord in consecration in 1959 and were immersed in Portland. That same year, and at their request, a Wednesday evening meeting was restarted in the Portland ecclesia which had been discontinued in 1942 due to the Second World War. This weeknight meeting has continued ever since.

The focus of Brother Carlton's consecrated walk was to study the Scriptures and live his life righteously. He was prompt to share his understanding of the Bible with others, and held fast to his beliefs. At the same time, he had a contagious positive disposition, and loved to make personal connections with others. He had the wonderful talent of calling by name those who he knew, even if he had only met them on rare occasions in the past.

Brother Carlton was a faithful elder in the Associated Bible Students of Portland ecclesia for fifty years. He served brethren throughout the country and abroad with discourses in which he fluently articulated the message of the Scriptures. He was also a long-time member of the Dawn Bible Students Association. He became a Trustee of the Dawn in 1993, working actively in this capacity for over twenty-two years. In addition, Brother Carlton served on the Editorial Committee of the Dawn for over twenty years. In this capacity, he joined other members of this committee in carrying out the responsibility of reviewing article material which is published in each month's issue of *The Dawn* magazine.

Brother Carlton is survived by his wife Sister Kathryn, his two sons, Carlton Frank and David Jay,

five grandchildren, and five great-grandchildren. He is also survived by his older brother, Murray Chandler, and two nieces. His sister, Dorothy, predeceased him in 2002. Our thoughts and prayers go out to the family, especially Sister Kathryn. We pray that she and the rest of the family will receive the needed strength and peace from the Lord to bear up under this experience.

We rejoice and trust in the promised hope that Brother Carlton had of being with the Lord beyond the veil. Although we will miss his labor and ministry in the Lord's vineyard, it is our hope that his faithfulness will spur each of us onward to be faithful to our covenant of sacrifice and good stewards in the Master's service. Bro. Carlton's desire for himself as well as for all his beloved brethren in Christ is expressed in the words of one of his favorite Scriptures:

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”
—Romans 12:2, English Standard Version ■

*When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.*

*Through all eternity, to thee
A grateful song I'll raise,
And my eternal joy shall be
To herald wide thy praise.*

—Hymns of Dawn

ENCOURAGING LETTERS

ENJOYS PUBLICATIONS

Dear Dawn: Thank you for sending me a copy of *Why God Permits Evil*. I enjoyed reading your publication, and had particular interest in “permission of evil” and “just and unjust.”

Would it be possible to also receive *When a Man Dies*, and *Science and Creation*, as I also have an interest in these two publications. Thank you.—CA

LITERATURE IN ROMANIAN LANGUAGE

DawnBible: Thank God to you for the wonderful lessons you post on this site.

It will be useful for brothers in Romania if you can continue to translate this wonderful literature in Romanian. God bless you!—Romania

FED SPIRITUALLY

DawnBible: I love the Dawn Bible Students. Am fed up spiritually from the well explained Bible truths.—Kenya

INSPIRATION AND RENEWED HOPE

Dear Dawn: I had requested the booklet *Why God Permits Evil* from a publication ad that I can't even remember what publication.

The inspiration and renewed hope I felt after reading what was wrote is unimagivable. Thank you for sharing with me! God bless.—unknown

LISTENING TO FRANK & ERNEST

DawnBible: Thanks for *The Dawn* magazine. Can I ask for the hard copy? I only have an android phone at home, and I'm having a hard time reading it. When at work, I read it through my pc a few minutes during my lunch break.

I just listened to “Frank and Ernest” talking about Christ's 2nd coming. Too bad every now and then the connection stops. But thank God for all his provisions.—Philippines

SPIRITUAL FOOD

DawnBible: Love reading spiritual food on your site. Keep up the good work, and may the Lord continue to bless you.—IA

MINISTRY ASSISTANCE

DawnBible: I am delighted to learn that you have a provision of free books and magazine for needy Pastors like me who are located in the remotest region of the world.

I'd like to be on your mailing list for any material that can assist me in my ministry for outreach activities. God bless you. Thanks.—India

PRAYING TO GAIN WISDOM

DawnBible: I am so thankful I ran across your sight. The reading I have done, has been a blessing to me.

I thank God first of all for you. I pray to gain wisdom, and a greater awakening to God's word. I feel we can never get enough of the truth, God knows we all need it. Amen.—NC

PARABLES OF JESUS

DawnBible: Thank you for the series "The Parables of Jesus." The articles are explained clearly and have blessed my life.—Brazil

MORNING DEVOTIONS

DawnBible: I was a member of Bible Students association (GHANA) Kumasi ten years ago, and now I reside here in Japan.

I often do follow especially the daily manna morning devotion [*Daily Heavenly Manna*]. Many thanks.—Japan

GENERATES HOPE

Dear Dawn: In Brazil we have many Christian magazines, but *The Dawn* magazine has a differential, it is not dogmatic and generates hope in the Kingdom of Christ for all mankind. Continue publishing *The Dawn* in Portuguese. Thank you.—Brazil

THE DAWN MAGAZINE

DawnBible: I would like to receive your magazine, and free booklet on the holy spirit [*Father, Son and Holy Spirit*].—OH

SPEAKERS' APPOINTMENTS

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

B. Keith

Dallas, TX October 17,18

J. Trzeciak

Dallas, TX October 17,18

R. Shahan

Reynoldsburg, OH

October 11

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

G. Balko

Orlando, FL October 24,25

M. Nemesh

Pittsburgh, PA October 3,4

M. Balko

Atlanta, GA October 18

J. Parkinson

San Luis Obispo, CA
October 17,18

E. Byrd

Pittsburgh, PA October 3,4

G. Passios

Pittsburgh PA October 3,4

D. Christiansen

Pittsburgh, PA October 3,4

B. Sweeney

Orlando, FL October 24,25

M. Davis

San Luis Obispo, CA
October 17,18

T. Thomassen

Grand Rapids, MI October 3,4

R. Gorecki

Orlando, FL October 24,25

A. Williams

Grand Rapids, MI October 3,4

P. Mora

San Luis Obispo, CA
October 17,18

*“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”
—Hebrews 13:15*

CONVENTIONS

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

GRAND RAPIDS CONVENTION, October 3,4—
Kenowa Hills Middle School, 3950 Hendershot Avenue
NW, Grand Rapids, MI 49544. Contact J. Houlmont.
Phone: (231) 972-4259 or Email: ljhoulmont@gmail.com

PITTSBURGH AREA CONVENTION, October 3,4—
Sewickly Grange Hall, Route 136, West Newton, PA
15089. Contact G. Balko. Phone: (724) 771-0139

SAN LUIS OBISPO CONVENTION, October 17,18—
Masonic Hall, 859 Marsh Street, San Luis Obispo, CA
93401. Contact M. Allard. Phone: (805) 773-2963 or
Email: medlallard@juno.com

ORLANDO CONVENTION, October 24,25—South
Seminole Masonic Lodge, 122 Triplett Lake Drive,
Casselberry, FL 32707. Contact J. Kuenzli. Phone: (407)
831-2098 or Email: jkuenzli@cfl.rr.com

DETROIT JOINT CONVENTION, October 25—
Pleasant Ridge Community Center, 4 Ridge Road, Pleasant
Ridge, MI 48069. Contact G. Zendler. Phone: (248)
399-8843 or Email: ngzendler@wowway.com

NEW HAVEN CONVENTION, November 1—West-
woods Italian-American Club, 85 Chase Lane, West Haven,
CT. Contact A. Suraci, 171 Johnson Road, Hamden, CT
06518. Phone: (203) 248-3793 or E-mail: annasuraci@comcast.net

PHOENIX CONVENTION, November 15—Boys and
Girls Club of Scottsdale, 10515 E. Lakeview Drive,
Scottsdale, AZ 85258. Contact C. Humphreys. Phone:
(480) 226-9076 or E-mail: christyscastles@gmail.com

CHICAGO CONVENTION, January 1-3, 2016—Prisco Community Center, 150 W. Illinois Avenue, Aurora, IL 60506. Contact A. Schneider. Phone: (847) 533-1874 or Email: secretary@chicagobible.org

PHOENIX CONVENTION, January 16-18, 2016—Drury Inn - Happy Valley, 2335 W. Pinnacle Peak Road, Phoenix, AZ 85027. Contact C. Humphreys. Phone: (480) 226-9076 or Email: christyscastles@gmail.com

LOS ANGELES CONVENTION, January 31, 2016—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91605. Contact J. Wojcik. Phone: (818) 438-1086 or E-mail: jrbwojcik@yahoo.com

SACRAMENTO CONVENTION, February 12-14, 2016—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact K. Freer, 8012 Vintage Way, Fair Oaks, CA 95628. Phone: (916) 967-0635 or Email: winnerwear@aol.com

FLORIDA CONVENTION, March 5-7, 2016—Holiday Inn Orlando International, 5750 T. G. Lee Boulevard, Orlando, FL 32822. Phone: (407) 851-6400. Specify “Florida Bible Students” to receive special rate through February 25. Other information, contact R. Sconyers. Phone: (407) 923-8067 or Email: rsguitarman59@gmail.com

DETROIT PRE-MEMORIAL CONVENTION, April 16,17, 2016—Quality Inn of Troy, 2537 Rochester Court, Troy, MI 48003. Contact P. Nemesh. Phone: (248) 649-6588 or Email: nemeshfp@aol.com

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”
—Colossians 3:16