

a herald of Christ's presence

THE DAWN

"THE KINGDOM . . .
SHALL BREAK IN
PIECES AND CONSUME
ALL THESE KINGDOMS,
AND IT SHALL STAND
FOREVER."

Daniel 2:44

March 1967

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Assurance for All Men

MARVELOUS things are taking place throughout the earth today, and also dreadful things. Unfortunately the various news media seem to feature the dreadful events more than they do the happy and beneficial ones. On the good side we have news items revealing the continued growth of science and invention. For example, medical science today is accomplishing almost unbelievable feats in the treatment and cure of human ailments, and thus prolonging human life.

In the face of the threat of a population explosion and the need for ever-increasing quantities of food, science is finding ways of increasing the food supply. In this connection we are assured that in the future it will be possible to derive untold quantities of food from the sea, while improved methods of farming are procuring increasing quantities of food from the earth. If the ancients could behold what is happening throughout the earth today they would surely say that they were viewing a world of magic.

And all of this is taking place against a somber background of war, riots, increasing crime, increasing fraud in business and in government, and a breaking down of the moral standards of the people. It is not a pretty picture; and despite the technological gains being made by science in every field, the outlook for the establishment of a good world in which to live is a dim one.

In vain do we look for some sign in the events occurring around us to indicate that one day there will be a change, that the human race will awaken to its present calamitous course

in time to save what is called civilization from a complete collapse. We must look elsewhere to receive this assurance. We must look to a source of information which reveals the relationship of the past to the present and, as a beacon light, points the way through the darkness to a new day of promise—a new day promised, that is, by the great Creator of the universe.

Sin and Death

Today, the only source of real hope is the Bible; but if this great Book is to mean to us what it should, we must accept it for what it claims to be, which is the Word of God. This Word of God informs us that our first parents were created in the image of God. This means that they were perfect and endowed with the divine qualities of love, sympathy, and understanding. If the earth were filled with such people there would be no war, no crime, no oppression—none of the ugly evils which afflict mankind today.—Gen. 1:27, 28

These perfect specimens of humanity were asked to obey divine law and were informed that disobedience would lead to death. (Gen. 2:17) They disobeyed, and the death sentence fell upon them. Soon trouble began. Cain murdered his brother Abel, and murder still continues. The downward course of the human race has been constant. The record reveals that less than two thousand years after the fall of man “every imagination of the thoughts of his heart was only evil continually.”—Gen. 6:5

The Flood destroyed that evil social order, but shortly afterward sin and selfishness again began to increase, and essentially every generation has experienced its terrible results. There have been wars and other distressing manifestations of the fact that the human race is indeed fallen and incapable of rescuing itself from the downward drag of sin. The Bible attests to this, as do the pages of secular history.

Relief Promised

However, in every generation there were a few who endeavored to maintain their belief in God, and who tried to stem the tide of human selfishness. Abraham was one of these, and God

counted him as a friend. God made a wonderful promise to Abraham, assuring him that through his "seed," or progeny, all the families of the earth would be blessed. When Abraham demonstrated his complete faith in God by his willingness to offer his son Isaac as a burnt offering, God confirmed this promise by his oath.—Gen. 22:15-18

This promise was passed on to Isaac and later to Jacob, the grandson of Abraham. When Jacob died, it became the heritage of the nation of Israel as a whole. To the devout of Israel this promise to Abraham was the basis of their hope in a coming Messiah. As they understood it, the Messiah would establish a powerful government in Israel—a government which would reach out and bless all the families, or nations, of the earth.

The greatest event ever to take place in the earth up to that time was the birth of Jesus, who had been sent into the world to fulfil the messianic promises.

But, like many of the good things which occur in the world today, the birth of Jesus received little publicity at the time. No doubt the shepherds to whom the announcement of Jesus' birth was made by the angels, did what they could to spread the news, but this was meager publication of an event so important to mankind. The wise men who came later were greatly impressed, and they probably spread the news to some extent. Perhaps the greatest notice the birth of Jesus received was in connection with Herod's attempt to destroy the child by the slaughter of all the Hebrew children in that area. Thus, as today, the good was temporarily overshadowed by the evil.

However, regardless of the amount of attention given to the birth of Jesus at the time, one of the greatest events in history had occurred. It was a highlight of dawn in the nighttime of human experience, for the One whom the Creator had promised to be the Deliverer of mankind from the thralldom of sin and death was born. To be sure, he was born in a manger, but his birth was announced by the holy angels. He was born to be a Wonderful Counselor, a Mighty God, an Everlasting Father, and The Prince of Peace.—Isa. 9:6, 7

Messiah and King

Jesus was also born to be the great Messiah and King of promise. His disciples believed that he was the man of destiny, and he was. They expected him to set up his kingdom immediately and, through the authority of that kingdom, to deliver Israel from the Roman yoke of bondage, and then to take over the rulership of the world. However, while Jesus demonstrated by his miracles that he was capable of accomplishing the divine will, the disciples saw little or no evidence of a new government being formed under his leadership.

What they did see was increasing opposition to Jesus by the religious rulers. This opposition reached a climax as a result of his awakening Lazarus from the sleep of death. The disciples did not understand Jesus' attitude in the face of the rising tide of hostility. He told them he intended to go to Jerusalem and expected to be arrested and put to death. They could not harmonize this with their expectations concerning their Master. Peter advised Jesus not to go to Jerusalem, and later he tried to prevent his arrest by the use of the sword.

But this was all in vain. Jesus was determined to give himself up to his enemies, although he could have asked his Heavenly Father for the help of the holy angels had he believed it to be the divine will for him. Though their hearts were anguished, the disciples could do nothing to turn aside the march of events. Their Messiah, their King, was arrested, hailed before priests and rulers to be tried, spat upon, beaten, to have a crown of thorns placed upon his brow, and to be nailed to a cross, where he was allowed to die. His death was accompanied by a great earthquake, and the veil of the temple was rent. (Matt. 27:51) There also came a darkness over the land—a symbol of the darkness of sin and death which this One who had been sent of Jehovah had come to earth to dispel.—Luke 23:44, 45

The Redeemer

It was by the sacrifice of his life that Jesus provided redemption from sin and death for all mankind. In addition to being

the future King of the world, he was now the Redeemer of the human race. But at that time the disciples did not understand this, and they were bewildered by the fact that their Master had allowed his enemies to put him to death. Their great joy over his birth and miraculous ministry had been eclipsed by a frustration and sadness occasioned by his death.

The faith of the disciples was so firmly established in the fact of his messiahship that they paid little attention to certain of his statements indicating that he expected to die at the hands of his enemies. How could this happen to their Messiah? But when he was crucified they recalled vaguely his promise that he would be raised from death on "the third day," and they clung to this as their last hope.

Early in the morning of that third day certain women went to the tomb to complete the embalming of Jesus' body, and they found the tomb empty. An angel explained that their Master was not there, that he had risen. Later, Jesus appeared to Mary and instructed her to go and tell his disciples that he was no longer dead. Jesus appeared as a stranger to two of his disciples on the way to Emmaus, and upon his asking them the cause of their sadness they explained what had happened and added, "We trusted that it had been he which should have redeemed [delivered] Israel: and besides all this, today is the third day since these things were done."—Luke 24:13-32

From the prophecies of the Old Testament, Jesus pointed out to these two disciples that it was necessary for the Messiah to suffer and die, and that the promises of his glory as Messiah and King would be fulfilled later. After Jesus disappeared from their sight these disciples said to each other, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Doubtless the hearts of all the disciples burned within them when they became convinced that their Master had been raised from the dead. However, few aside from Jesus' own dedicated followers believed that this great miracle had occurred. The resurrection of Jesus Christ from the dead was the most

remarkable and wonderful event in world history, yet little attention was given to it; and the good news concerning it as proclaimed by his faithful followers fell upon deaf ears.

Its Commemoration Now

On the last Sunday in March the resurrection of Jesus will be commemorated by hundreds of millions. There will be much rejoicing, expressed by inspirational music and colorful parades. The churches will have their largest attendance of the year, and eloquent sermons will be preached. Yet the real meaning of the resurrection of Jesus from the dead is still unknown by the majority of people. Indeed, many who preach on that day will themselves be nonbelievers in the resurrection of Jesus, as will many in the congregations.

There were three great events associated with the first advent of Jesus into the world, and all of them were highlights of dawn. The first, of course, was his birth; the second was his death; and the third was his resurrection. Without the death of Jesus, mankind would continue to remain under condemnation to death, and therefore there could be no dawning of a new morning of joy for the human race. But because Jesus did give his life a ransom for all and thus made provision for the setting aside of the death sentence, that heart-warming promise of Psalm 30:5 will yet come true: "Weeping may endure for a night, but joy cometh in the morning." The great fact of Jesus' death as man's Redeemer will yet be made known to all mankind.—I Tim. 2:3-6

Assurance Through His Resurrection

A dead Redeemer could not deliver mankind from death; neither could a dead King rule over and bless all the families of the earth, as God had promised Abraham. (Gen. 12:3) So the next great step in the outworking of the divine plan for human salvation was the resurrection of Jesus from the dead. The Creator, the Heavenly Father, demonstrated his power to fulfil his promises by raising Jesus from the dead. This shows that nothing can successfully interfere with the accomplishment of his loving design for the uplift of the human race from the

degradation caused by disobedience to his law.

Truly, then, the resurrection of Jesus Christ from the dead was a highlight of the dawn of a new day, a foregleam of hope for a distraught and dying world of mankind. In the present dark world of chaos and suffering the people in general are without a true knowledge of God. God knows this, and the Apostle Paul explains that he has "winked" at this ignorance. But when the "judgments [of the Lord] are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) That day of judgment is future. Concerning it, the Apostle Paul explains that God has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30-32

There is no assurance of peace and security to be found anywhere in the world today. Certainly the hydrogen bomb gives us no hope. Medical science is accomplishing great things, but human wisdom will never be able to destroy death. Education is becoming more general throughout the world, but little is being taught concerning the true God and his plan.

But when we look to the divine plan as represented to us in God's Word, we have hope. In that plan Jesus is the Prince of Peace, the future Judge of the people, the One who will yet lighten every man who comes into the world. In him we see the new and righteous King of earth and the great Messiah of promise. And we have the assurance that the whole plan of the Creator, centered in Jesus, will become a glorious triumph in the earth because the Father raised him from the dead!

Because Jesus was raised from the dead, his faithful people, who will reign with him in his kingdom, are assured of a part in the first resurrection. (Rev. 20:6) And we are assured also that because he was raised from the dead there is certain to be a resurrection of "the just and unjust." (Acts 24:15) May the commemoration of the resurrection of Jesus inspire us all with a greater desire than ever before to tell the whole world the blessed tidings of the kingdom centered in him!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham	WBRC-TV	Channel 6
Saturdays,	5:30 a.m.	
Decatur	WMSL-TV	Channel 23
Saturdays,	(Time to be announced.)	
Florence	WOWL-TV	Channel 15
Sundays,	11:00 a.m.	
Montgomery	WCOV-TV	Channel 20
Sundays,	12:00 noon	
Tuscaloosa	WCFT-TV	Channel 33
Sundays,	1:00 p.m.	

ARIZONA

Phoenix	KTVK-TV	Channel 3
Sundays,	11:00 a.m.	
Phoenix	KTAR-TV	Channel 12
Fridays,	6:00 a.m.	
Yuma	KIVA-TV	Channel 11
Sundays,	7:00 a.m.	

ARKANSAS

Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
Sundays,	8:30 p.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	7:00 a.m.	
San Francisco	KPIX-TV	Channel 5
Sundays,	6:30 a.m.	
San Jose	KNTV-TV	Channel 11
Tues, Thurs. Fri.,	8:00 a.m.	

COLORADO

Durango	KREZ-TV	Channel 6
Sundays,	(Time to be announced.)	
Grand Junction	KREX-TV	Channel 5
Sundays,	(Time to be announced.)	
Montrose	KREY-TV	Channel 10
Sundays,	(Time to be announced.)	

CONNECTICUT

Waterbury	WATR-TV	Channel 20
Sundays,	12:30 p.m.	

FLORIDA

Jacksonville	WJKS-TV	Channel 17
Sundays,	8:30 a.m.	

HAWAII

Honolulu	KHON	Sundays, 7:00 a.m.
Wailuku	KAIL	Sundays, 7:00 a.m.
Hilo	KHAW	Sundays, 7:00 a.m.

ILLINOIS

Moline	WQAD-TV	Channel 8
Sundays,	11:30 a.m.	

INDIANA

Terre Haute	WTHI-TV	Channel 10
Alternate	Sundays,	12:00 noon.

LOUISIANA

Monroe	KTVE-TV	
Sundays,	7:00 a.m.	

MASSACHUSETTS

Springfield	WHYN-TV	Channel 40
Sundays,	8:30 a.m.	

MICHIGAN

Flint	WJRT-TV	Channel 12
Saturdays,	8:00 a.m.	
Boy City	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

MINNESOTA

Alexandria	KCMT-TV	Channel 7
Alternate	Sundays,	7:00 a.m.
Walker	KCMT-TV	Channel 12
Alternate	Sundays,	7:00 a.m.

MISSISSIPPI

Biloxi	WLOX-TV	
Sundays,	1:00 p.m.	
Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	
Meridian	WTOK-TV	
Sundays,	10:00 a.m.	

TV BROADCAST

MONTANA				Greenville	WFBC-TV	Channel	5
Butte	KXLF-TV	Channel	4	Tuesdays,	6:30 a.m.		
(Day and Time to be announced.)				SOUTH DAKOTA			
NEW MEXICO				Aberdeen	KXAB-TV	Channel	9
Farmington	CATV-TV			Sundays,	10:30 a.m.		
Sundays,	8:30 p.m.			TEXAS			
NEW YORK				El Paso	KTSM-TV	Channel	9
Binghamton	WNBF-TV	Channel	12	Sundays,	10:00 a.m.		
Sundays,	8:00 a.m.			San Antonio	KWEX-TV		
OHIO				Sundays,	3:15 p.m.		
Cambridge	WHIZ-TV	Channel	80	UTAH			
Sundays,	9:30 a.m.			Salt Lake City	KUTV	Channel	2
Cincinnati	WCPO-TV	Channel	9	Sundays,	10:00 a.m.		
Thursdays,	1:30 a.m.			VIRGINIA			
Columbus	WBNS-TV	Channel	10	Norfolk	WHRO-TV	Channel	15
Saturdays,	7:30 a.m.			Tuesdays,	8:30 p.m.		
Coshocton	WHIZ-TV	Channel	71	Roanoke	WRFT-TV		
Sundays,	9:30 a.m.			Sundays,	12:00 p.m.		
Toledo	WSPD-TV			WASHINGTON			
Sundays,	1:00 p.m.			Yakima	KNDO-TV		
Zanesville	WHIZ-TV	Channel	18	Sundays,	11:30 a.m.		
Sundays,	9:30 a.m.			Richland	KNDU-TV		
PENNSYLVANIA				Sundays,	11:30 a.m.		
Erie	WSEE	Channel	35	WEST VIRGINIA			
Tuesdays,	(Time to be announced.)			Fairmont	WDTV		
Lebanon	WLYH-TV	Channel	15	Sundays,	1:00 p.m.		
Sundays,	11:30 a.m.			Oak Hill	WOAY-TV	Channel	4
SOUTH CAROLINA				Fridays,	(Time to be announced)		
Anderson	WAIM-TV	Channel	40	BERMUDA			
Mondays,	(Time to be announced.)			Hamilton	ZFB-TV	Channel	
Charleston	WCSC-TV	Channel	5	(Day and time to be announced.)			
Sundays,	12:00 p.m.						

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PANAMA			Saturdays,	PERU	
Panama City	HOR59	8:45 a.m.		Lima	Radio America 7:00 p.m.
PARAGUAY				URUGUAY	
Asuncion				Montevideo	Radio Carve
					Saturdays, 4:30 p.m.
Z. P. 9 Comuneros 970 kc. 10:15 a.m.				PHILIPPINES	
				Davao City	DXAW Saturdays, 9:45 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.

Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:00 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGi 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEB	1300	9:00 a.m.
Kingston	WBAZ	1550	9:45 a.m.
New York	WJRZ	970	9:30 a.m.

NORTH CAROLINA

Elizabeth City	WGAI	560	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.

OHIO

Akron-Canton	WHLO	640	7:45 a.m.
Cincinnati	WNOP	740	9:10 a.m.
Columbus	WBNS	1460	10:05 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	6:45 a.m.
Cleveland (Sat.)	WXEN (fm)	106.5	11:45 a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10 a.m.
Wagoner	KWLG	1530	8:15 a.m.

OREGON

Lebanon	KGAL	920	9:00 a.m.
Portland	KLIQ	1290	9:30 a.m.
The Dalles	KODL	1440	9:15 a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pottstown	WPAZ	1370	8:30 a.m.

PUERTO RICO

Aguadilla (Fri.)	WGRF		8:00 p.m.
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SOUTH DAKOTA

Yankton	KYNT	1450	11:05 a.m. and 5:45 p.m.
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TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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TEXAS

Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 p.m.
San Antonio	KBOP	1380	7:15 a.m.
Sherman-Dennison	KRRV	910	11:45 a.m.
Wichita Falls	KWFT	620	10:15 a.m.

UTAH

Salt Lake City	KSOP	1370	9:30 a.m.
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VIRGINIA

Richmond	WLEE	1480	10:10 a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGY	1240	10:35 a.m.
Seattle	KAYO	1150	10:30 a.m.
Tacoma	KMO	1360	9:45 a.m.

WISCONSIN

Fond du Lac	KFIZ	1450	11:05 a.m.
Milwaukee	WEMP	1250	8:45 a.m.
Neillsville	WCCN	1370	9:15 a.m.

WYOMING

Cheyenne	KVWO	1370	10:05 a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00 a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00 p.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.
Oshawa	CKLB	1350	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.

AUSTRALIA

Geelong	3GL	222m.	10:00 a.m.
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RADIO TOPICS FOR MARCH

5—"In the Days of These Kings"	19—"The Old Time Religion"
12—"The Church of the Living God"	26—"The Last Days"

LESSON FOR MARCH 5

The Right Way to Pray

MEMORY VERSE: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7

LUKE 18:1-14

THE right way to pray is in the spirit of reverence and humility, with the assurance that our Father in heaven hears our prayers and will answer them according to the good pleasure of his will. To pray effectively it is also essential to approach the Heavenly Father in the name of Jesus, pleading the merit of his shed blood to cover our unwilling imperfections. Much of our praying should be in the nature of thanksgiving to God for his great love and for the daily blessings with which he showers us. We should also seek the Heavenly Father's forgiveness of our trespasses, and petition him to supply our needs as his wisdom and love direct.

The first part of our Scripture lesson stresses the importance of persistence in prayer. The unjust judge of the parable finally granted the widow's petition, and in verse 7 Jesus asks: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" This is not comparing God to the unjust

judge, but emphasizing that if an unjust judge could grant the widow's request, how much more assurance we should have that God, who is a just Judge, will hear our petitions.

The question, "Shall not God avenge his own elect?" and the answer to this question, in verse 8, "I tell you that he will avenge them speedily," would seem to indicate that the prayers here being discussed are those of God's people as a whole; his people, that is, of the present age, who are promised joint-heirship with Jesus in his kingdom. Together with Jesus these are God's "elect," yet throughout the age they have been a persecuted people and have suffered much at the hands of their enemies, who have been the tools of Satan.

As for our individual experiences of mistreatment, we are bidden not to seek to be avenged, but to turn the other cheek, and to do good to those who hate and despitefully use us. These trials are helping to prepare the "elect" to live and reign with Christ, and to prove

their worthiness to inherit glory, honor, and immortality. When the disciples asked Jesus if they should call down fire upon the Samaritans because they had refused to give them bread, Jesus replied, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—Luke 9: 55, 56

But there is to be a reckoning at the end of the age. This would come "speedily," Jesus said, and then he added, "Nevertheless when the Son of man cometh, shall he find faith in the earth?" The growing unbelief of the world today is one of the signs of the Lord's second presence. The world-wide trouble of the present will be climaxed in a great "time of trouble, such as never was since there was a nation." That will be the prophetic "day of vengeance." (Isa. 63:4) Out of that trouble will emerge the fully established kingdom of Christ. Through that kingdom and judgment period all the wrongs of the past will be adjusted, and the rebuke of God's people will be taken away from the face of the whole earth.

The second part of the lesson, beginning with verse 9, stresses the importance of the proper attitude and heart condition on the part of those who pray. Those in the parable who had the wrong attitude were the ones who "trusted in themselves that they were righteous, and despised others." The parable cites the case

of a Pharisee who "prayed . . . with himself." Too many prayers are of this sort, reflecting self-interest and self-glorification. Prayer is not for boasting, but for humble recognition of God's greatness and our own unworthiness.

The attitude of the publican was in bold contrast to that of the Pharisee. He did not feel worthy even to lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

Of the publican it is said that he, rather than the Pharisee, went down to his house justified. In other words, his prayer was heard and appreciated by God, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The Pharisee had exalted himself before God, hoping to establish his own greatness as the basis for receiving divine blessings, but in the end he was abased. The publican, on the other hand, had humbled himself. He had acknowledged his sin and his unworthiness, and in the end he was exalted. This is a very important attitude, especially in prayer. Perchance we might be able to impress our fellow-men with claims of goodness, but God reads the heart.

QUESTIONS

What are some of the essentials of prayer?

When will God's "elect" be "avenged"?

Explain the lesson of the Pharisee and the publican.

Man Under Judgment

MEMORY VERSE: "Heaven and earth shall pass away: but My words shall not pass away."—Luke 21:33

LUKE 20:9-18

JESUS' Parable of the Vineyard is historic in that it describes symbolically the attitude of the Jewish nation, particularly of the religious leaders, toward God and his servants, ending with the coming of Jesus at the time of his first advent. "The vineyard of the Lord of hosts is the house of Israel," the Scriptures declare. The fruit of the vineyard for which the Lord looked was "judgment, but behold oppression; for righteousness, but behold a cry."—Isa. 5:7

Having planted this vineyard, Jehovah expected some fruitage from it. From time to time throughout the Jewish Age he sent his servants, the prophets, but these were usually rejected and persecuted by the religious leaders of the people. Actually, the fruits of righteousness which the nation should have developed under the ownership of God were seldom present, and this is one reason they stoned those whom the Lord sent to them.

Finally, at the end of that age, God sent his own beloved Son to the nation. He received even worse treatment. They killed him outright, fearing that he had been sent to take control of the vineyard.

While the scribes and Pharisees of Jesus' day disclaimed belief in him as the Messiah, yet in view of his miraculous ministry they could not help fearing in their hearts that he might be. So, like those before them, who had persecuted God's prophets, they were blinded by their fears and hatred, and set about to kill the Prince of life—and they succeeded.

"What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." (vss. 15, 16) This had a literal fulfilment; for in A. D. 70-73 Titus and his army destroyed Jerusalem, and the people scattered and were not a nation from that time until the new state of Israel was formed in the Holy Land in 1948.

And, just as the parable indicates, this vineyard was given to others. These others were Jesus and the apostles, and all those whom the Lord has raised up during the Gospel dispensation to represent him in the earth and to work for his cause. While the scribes and Pharisees of Jesus' day sat "in Moses' seat," they lost that high position of trust, and since that time God's light of truth has

been shining out to the world through Jesus and his faithful followers. Jesus was the light of the world, and he commissioned his disciples to represent him as light-bearers.—Matt. 5:14

Jesus quoted Psalm 118:22 concerning the stone which the builders rejected, and which became "the head stone of the corner" in God's new building. This is a reference to the rejection of Jesus by the Jewish nation; and he did become the chief cornerstone in the new building, the church of the Christian era. While this language is highly symbolic, the lesson of the parable is most apparent.

Jesus then added, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Luke 20:18) This would seem to suggest that no one is able to oppose Jesus successfully, and that all efforts to do so would be thwarted. This, of course, is a viewpoint related to the divine purpose as a whole. As our memory verse reminds us, God's word and plan can never be destroyed or pass away unfulfilled. And it is because of this that those who continue to oppose God's ways as centered in Christ will eventually be destroyed, or ground to powder, for "the wages of sin is death." "Every soul which will not hear that prophet shall be destroyed from among the people."—Acts 3:23

In Matthew's record of this parable we find an additional thought presented. He quotes Jesus

as saying, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) The honor of being associated with the Messiah in the rulership of his kingdom was one of the hopes of Israel. But because of their unfaithfulness in rejecting Jesus and crucifying him, this prospect was taken from them and given to a "nation" which would bring forth the fruits for which the owner of the vineyard looked. Peter, quoting the prophecy referring to Jesus as a "stone of stumbling," adds, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:8, 9

QUESTIONS

Relate the Parable of the Vineyard. To whom does it apply?

What was the fruitage Jehovah expected from this vineyard?

Who were the servants sent to the vineyard?

Who was the "beloved Son"?

To whom was the vineyard given when the original husbandmen proved unfaithful?

Who was "the head stone of the corner"?

In what sense will this stone crush those upon whom it falls?

Who is the new nation to whom the kingdom was given when Israel failed?

The Compassionate Savior

MEMORY VERSE: "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."—John 10:17, 18

LUKE 22:39-42; 23:33, 34a, 39-46

JESUS was, and is, a compassionate Savior. He was touched with a feeling of our infirmities. We see his compassion displayed in connection with the death of Lazarus. He sensed the great sorrow of the two sisters, Martha and Mary, and in the shortest verse in the Bible we are told that "Jesus wept."—John 11:35

Jesus went through deep agony of both mind and body in laying down his life as the Redeemer of mankind from death, yet he never hesitated to do his Father's will. This is exemplified by his experience in the Garden of Gethsemane a few hours before his crucifixion. He had gone to this retreat after spending the evening with his disciples in the "upper room." He admonished his disciples to pray lest they enter into temptation, for they were about to face a great test of whether they would continue as his followers.

When he was alone, he "kneeled down and prayed, saying, 'Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.'" Regardless of

how excruciating the experiences before him might be, Jesus was willing to have his Father's will be done. He knew that it was his Father's will for him to die for the sins of the world, and there was no thought of drawing back from this. As our memory verse indicates, he laid down his life voluntarily. He evidently foresaw a cup of ignominy and shame which perhaps he had not previously sensed so fully. But he was willing to drink this cup also, if it were his Father's will.

Luke 23:33 reminds us that two malefactors, or thieves, were crucified with Jesus. One of these, joining with Jesus' accusers, "railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."—vss. 40, 41

Deep down in this criminal's heart there must have been a spark of faith, for he spoke of God and wondered why the somber

circumstances of the occasion had not caused the other thief also to think about God. Turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom." It is not necessary to conclude that this thief had a great deal of knowledge concerning Christ's kingdom. The inscription over Jesus' cross, stating the nature of the crime for which he was being crucified, said that he was "King of the Jews." It could well have been this that prompted the thief's request to be remembered when Jesus came into his kingdom.

The thief's request was in keeping with the divine plan. Jesus WAS a king, and he would have a kingdom. Through the agencies of that kingdom the lost paradise was to be restored; so Jesus replied, saying, "Verily I say unto thee this day; with me thou shalt be in paradise." (Rotherham translation) The Common Version translation of Jesus' promise to the thief is misleading, in that it indicates that the thief and Jesus would be together in paradise the day they both died.

But this was not true. The thief fell asleep in death and will remain in death until the time of the general awakening from death during the thousand years of Christ's reign. Jesus also went into death and was not raised until the third day. Isaiah prophesied that he poured out his soul unto death, and the Prophet David speaks of Jesus' soul being in the Bible hell

until his resurrection.—Isa. 53:12; Ps. 16:10

Professor Rotherham properly punctuates Jesus' promise to the thief to show that the "today," or "this day," was the day the promise was made, not the time when it would be fulfilled. It was a dark day for Jesus, a day in which it would appear certain from the human standpoint that he would never have a kingdom. But Jesus knew that he would be raised from the dead and that he would return to earth to set up his long-promised kingdom. He knew that the purpose of this kingdom was to restore mankind to life, that they might live forever in a world-wide paradise; so he acknowledged the thief's request and promised him a share in the blessings of his future kingdom.

The statement in verse 34, "Father, forgive them; for they know not what they do," would further denote the compassion of Jesus, as mentioned in the lesson title. However, these words are spurious, not being found in the older Greek manuscripts.

QUESTIONS

Cite some Scripture texts which show that Jesus was a compassionate Savior.

Did Jesus' prayer in the Garden indicate any unfaithfulness on his part?

Explain the meaning of Jesus' promise to the thief on the cross.

Did Jesus actually ask that his enemies be forgiven?

Proclaiming the Resurrection

MEMORY VERSE: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—**Luke 24:47**

LUKE 24:1-9, 44-49

THE feelings of the disciples in connection with Jesus' death and resurrection are well described by Jesus in a statement he made to them in the "upper room" the night before he was crucified. We quote: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:21, 22

While Jesus had indicated clearly to his disciples that he expected to be put to death by his enemies, they were still not prepared for it. In the "upper room" they sensed the coming of tragedy, yet it was difficult for them to believe that their Lord and Master, the Messiah, would be cruelly wrested from them and crucified. After all, in accepting him as their Messiah they were confident that he would establish a powerful government which would deliver their nation from the Roman yoke and extend its sphere of influence world-wide. How could he do this if he were

crucified? But he was taken, and when the harrowing experiences of that day of death for their Master had ended and the body had been put away in the tomb, their fears and sorrow culminated in anguish and frustration. "We trusted that it had been he which should have redeemed Israel," two of them said to the resurrected Jesus on the road to Emmaus.—Luke 24:21

The disciples remembered Jesus' statement about being raised the third day, but it was difficult for them to believe that this would really be true. The women who were at the tomb early and were told by the angels who met them there that Jesus had been raised from the dead, reported this with joy; but to the disciples who received this report it seemed like an idle tale, "and they believed them not."—Luke 2:1-11

The angels who met the women at the tomb reminded them of Jesus' prophecy concerning his death and resurrection: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." The account states that the women remembered these words. Seemingly they were convinced, and they hastened to tell the eleven

apostles and all the other disciples they could reach. Peter and John then ran to the tomb and found it empty, even as the women had testified.—John 20:3, 4

Gradually the apostles and others of the disciples became convinced that their beloved Master had indeed been raised from the dead. Concerning Jesus' appearance to the two disciples on the way to Emmaus, Mark writes "that he appeared in another form." (Mark 16:12) To Mary he appeared to be a gardener. For the benefit of "doubting Thomas" he appeared in a body with nail prints in the hands and feet, and a wound in the side. To the disciples who had been fishing all night he appeared in still another form.

But none of the bodies in which Jesus appeared after his resurrection was his real, glorified, and divine body. John refers to these appearances as among the "signs" which Jesus gave to his disciples to prove to them that he had been raised from the dead. (John 20:30) Luke says of Jesus, "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3) John wrote concerning Jesus' divine body, "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."—I John 3:1-3

On one of the occasions when Jesus appeared in a body resem-

bling the one with which the disciples were acquainted—plus the wounds—he reminded them of the testimony of the Law and the Prophets, and the psalms concerning his death and resurrection. We read, "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 45, 46

The first step in a proper approach toward God is repentance. Upon the basis of true repentance and turning to God in consecration, through the merit of Jesus' shed blood, there comes the remission of sin. Repentance means "a turning about." Just to be sorry for one's past sins is not enough. This godly sorrow must be followed by an evidence of full devotion to the Lord. All those who thus consecrate themselves to God are commissioned to preach the Gospel far and wide.

QUESTIONS

Why were the disciples not prepared for Jesus' death?

What was one of the methods used by Jesus to convince his disciples that he had been raised from the dead?

What is meant by repentance and remission of sin?

THE CREATOR'S GRAND DESIGN

Article XV

The Holy Spirit of God

WE HAVE noted the mighty works of God as revealed in creation and have examined the scriptural testimony concerning his purpose in the creation of man. We have found that while man transgressed divine law and was sentenced to death, it is the Creator's design to restore him to life as a human, on the earth, where, if he is then obedient, he may live in perfection forever. We have found that in the outworking of the Creator's grand design Jesus was raised from the dead and exalted to immortality on the divine plane of life, and that his faithful followers are promised this same exaltation, to be with Jesus and reign with him for the restoration of mankind to perfect human life.

It is recognized that the outworking of such a grand design calls for the exercise of mighty power—power beyond the ability of the human mind to conceive—and it is this almighty power that is referred to in the Bible as the Spirit, or Holy Spirit, of God. The Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually designated "the Holy Spirit," often mistranslated "Holy Ghost" in an attempt to convey the traditional misconception of the Dark Ages that the Holy Spirit is a person.

In the Old Testament, "Spirit" is translated from the Hebrew word **ruwach**, which Professor Strong defines as "wind." The same word is many times translated "breath." In the New Testament the word "Spirit" is translated from the Greek word

pneuma, meaning, according to Professor Strong, "breath, or current of air." Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and to his mighty works. However, through use, many words containing specific meanings took on accommodated or additional meanings. Thus ruwach in the Hebrew language and pneuma in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force, or power, and were used to describe the invisible power of God.

Broadly speaking, then, the Spirit of God is the invisible power of God by which he accomplishes all his good purposes. It is that almighty power which cannot be thwarted, and which enables the Creator to accomplish all the good pleasure of his will. Jehovah declares, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:11) The Creator also asserts, "My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11

A Creative Power

The Spirit or power of God is manifest throughout all creation. It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth that it now is, making it capable of sustaining countless varieties of things, animate and inanimate. In this work of transformation it was God's Spirit that set the bounds of the mighty oceans, so that the Creator could say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:11

It was God's power that brought forth the grass and herbs in the earth. It was his Spirit that implemented his decree, "Let the waters bring forth abundantly the moving creature that hath life." (Gen. 1:2, 20) It was God's Spirit that fulfilled

his Word, "Let the earth bring forth the living creature after his kind." (Gen. 1:24) It was God's power that operated in the creation of man.—Gen. 1:27

It is the Spirit of God, directed in secret processes known only to him, that enables all life on earth to reproduce its kind. Solomon wrote, "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged his lack of understanding the manner in which the Spirit of God operates; and our scientists today are as limited in their knowledge of the operation of God's Spirit as Solomon was.

We cannot understand the workings of divine power. We can only marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravitation is one of its manifestations—"He hangeth the earth upon nothing." (Job 26:7) But the earth is only an infinitesimal speck in God's great universe. Think of the countless heavenly bodies, all of which are likewise hung upon "nothing," yet they spin around in the orbits designed for them, kept in place by what we call "the law of gravitation."

Think of the power of God that is contained in our sun and is given off under a controlled process which furnishes our earth with light and heat! We are told that the sun gives off as much energy in one second as man has used with all his implements ever since he has been on the earth. And even the power or energy utilized by man has its origin with God. Man cannot produce power except by utilizing the created things of God.

Man has now discovered the tremendous energy that is locked up in a single atom. Try to figure out the number of atoms contained in all of God's vast creation. It is impossible for the human mind to fathom, but the mere thought of it may help us to grasp a little more realistically the almighty power of God. It was a simple matter for a Creator possessing such unlimited power to prepare the earth for human habitation.

The Power of Life

The Spirit of God is a life-giving power. In Genesis 6:17 *ruwach* is translated breath in the expression "breath of life." We could say, then, that the Spirit of God which moved upon the face of the waters was the Spirit of life. Confirming this, Job 12:10 reads, concerning the Creator, "In whose hand is the soul [margin, life] of every living thing, and the breath [*ruwach*] of all mankind." It is this thought that Paul expressed in his sermon on Mars' hill when he said concerning God, "In him we live, and move, and have our being."—Acts 17:28

God's Spirit is the power of inanimate as well as animate life. "Only God can make a tree," the poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements found in a blade of grass, but they cannot make their "blade" live. In his sermon to the Athenians Paul said that God is "not far from every one of us." (Acts 17:27) Certainly the Spirit of God is manifest all around us—in the beauty and fragrance of the flowers, in his loving provisions of food, and in the gorgeous landscapes which enrapture us with their beauty, formed by the blending of myriad varieties of inanimate life.

When Paul sought an illustration of Christian activity in proclaiming the Gospel, he likened it to sowing and watering; but he explained that it is God who gives "the increase." (I Cor. 3:7) How futile would be the work of a farmer in sowing seed in the springtime if God did not give the increase! Some farmers realize, when they see the tiny plants push up the earth and spread forth their leaves, that the power of God is working to give the increase; but others do not realize this. How much more every manifestation of life with which we are surrounded would mean if we could just keep in mind that what we see is not a mere chemical process, not a fortuity of "blind nature," but the working of the Spirit of God!

God's Spirit Everywhere

Some mistakenly speak of the omnipresence of God, meaning

that he is present everywhere at the same time. This tends to deny the personality of the Creator. However, God's Spirit, his power, is indeed present everywhere and all the time. There is no situation in the whole universe over which he does not have full control, or of which he could not instantly take control. David wrote, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [*sheol*, the death condition], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:6-10

Here David is expressing his confidence that even in death, that is, in "hell," he would not be beyond the reach of divine power. How strange the Psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state or condition of death, this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the almighty power of the Father. God did not leave Jesus' soul, his being, in hell, the state of death.—Ps. 16:10; Acts 2:27, 28, 32; Eph. 1:19, 20

God's Thoughts

Another manner in which God has been using his power to accomplish his purposes is through the influence of his thoughts over and in the lives of those whom he calls into his service in the outworking of his plan, particularly during this present era. We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own thoughts, or those of others which we allow to influence us.

But how does God bring his thoughts, his mind, to bear upon the lives of those in this age who have dedicated themselves to

serve him? It is through his written Word. God began the preparation of his written Word through the ancient prophets, who wrote and spoke "as they were moved by the Holy Spirit" or power of God. (II Pet. 1:21) The operation of the Holy Spirit upon the minds of the prophets who wrote the Old Testament was miraculous, the writers themselves only dimly understanding the meaning of what they wrote. Peter explains that it was revealed to them "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."—I Pet. 1:12

We cannot understand how the prophets were caused to record God's thoughts. The Bible simply explains that it was by the Holy Spirit. With this knowledge we can say that the Old Testament Scriptures are a product, or work, of the Holy Spirit. The thoughts of God recorded in the Old Testament are to be read and pondered at will by his people. But no one can understand the real import of these recorded thoughts of God until the due time arrives, and then the full meaning has to be miraculously revealed, which brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless through Jesus' childhood his mother Mary had many times told him the circumstances in connection with his birth—that Joseph was not his father, that he was conceived by the Holy Spirit. This would impress upon Jesus the fact that he was on earth for a special mission, and therefore he would be anxious to learn what that mission was. So we find him in the temple at the early age of twelve, discussing matters with the doctors of the Law, and asking them questions. He probably learned from them that under the Law it would not be proper for him to enter upon any priestly service for God until he was thirty years old. (Luke 2:42-49; Num. 4:23) So he returned to Nazareth and was subject to his mother and foster father until that time came.

When Jesus was thirty years of age he went promptly to John the Baptist, at Jordan, and offered himself for baptism. Then a wonderful miracle occurred. The Holy Spirit came upon him. The record states, "The Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) Actually, of course, the Holy Spirit is not in the shape of a dove. The Holy Spirit, as we have seen, is the holy power of God, and here the presence of that power was manifested to John in the likeness of a dove descending upon the Master. The "bodily form" of a dove was merely an outward demonstration, principally for the benefit of John the Baptist, and to enable him to bear testimony to what had taken place.

Heavens Opened

In Matthew 3:16 we are informed that when the Holy Spirit came upon Jesus "the heavens were opened unto him." Here was a functioning of the Holy Spirit different from any that had ever before occurred. The Holy Spirit had been operative in the creation of the universe and had given life to all living things. The Holy Spirit had enabled the prophets to record their messages from God for the benefit of his people in a later age. Now the same Spirit had miraculously revealed to Jesus the meaning of those things which previously even the angels could not understand.

In this we see the further working of God's power in communicating his thoughts to the finite minds of those who he desired should come under their influence in his due time. However, God does not impose his thoughts upon anyone. He did not do this with Jesus. Jesus desired to know his Heavenly Father's thoughts toward him. He wanted to know his Father's will in order that he might do it. Jesus' attitude in this is described in a prophecy concerning him. In this prophecy Jesus is represented as saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7, 8

The "volume of the book" here referred to is the Old Testa-

ment, which contained a full expression of God's will for his beloved Son, who delighted to do his Father's will. He wanted his Father to reveal his will to him, and "the heavens were opened"; that is, the Holy Spirit revealed to him the meaning of what had previously been written. Even before this the perfect mind of Jesus had probably become well acquainted with the Old Testament Scriptures. Perhaps he had even memorized much of what had been written.

Now the Holy Spirit was revealing to him its true meaning concerning his own mission on earth, and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of truth which the Holy Spirit had unfolded to him was seemingly so overwhelming and important that he felt the necessity of isolating himself from others for a time that he might have an undisturbed opportunity to adjust himself to the flood of light, of truth, on the Old Testament which had entered his mind, and thus be prepared to fulfil his agreement to do his Father's will.

Jesus' Ministry

Throughout the entire course of Jesus' ministry he was unfolding the various aspects of truth which had been revealed to him. While he did not himself write his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others and were thus made available for the instruction of all the Lord's people throughout the entire age. It was by Jesus' conformity to the thoughts of God, as revealed to him by the Holy Spirit, that he was prepared to be the great future King of earth; and it is through obedience to those same thoughts of God that Jesus' followers are prepared to be associated with him in the future work of the kingdom—that glorious work of blessing all the families of the earth.

In the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament, a bringing closer to us of the holy thoughts of God, that they might exert their intended influence in our lives. When we read the

teachings of Jesus we may know that they reveal to us the will of God. When Jesus says that we should love our enemies, it means that his Heavenly Father wants us to love our enemies. After all, we are being prepared to be Jesus' associates in the future blessing of all mankind, and many of the human race today are enemies of God and of his people. We must learn to love these enemies in order to be properly prepared to deal with them and bless them.

Truth Held Back

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths revealed to him by the Holy Spirit. He said to his disciples, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he [it] the Spirit of truth is come, he [it] will guide you into all truth." (John 16:12, 13) The minds of the disciples were not then prepared to grasp all the marvelous truths which had been revealed to Jesus. Much of what he did tell them was only vaguely understood by them, and many of the lessons they failed to remember.

In John 14:26 we have a promise by Jesus to his disciples that in his name the Father would send the Holy Spirit and that it would be to them a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! It means that, while there were many truths which Jesus had not revealed to his disciples, later, through the enlightening power of the Holy Spirit, these would be made known to them. Nothing that they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted when the promise to send the Holy Spirit was fulfilled.

At Pentecost this promise was fulfilled. On that memorable day there was a mighty demonstration of power. Explaining it, Peter said that Jesus, "having received of the Father the promise of the Holy Spirit, . . . hath shed forth this, which ye now see and hear." (Acts 2:33) The Holy Spirit was "shed forth." There

was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of gods. A person cannot be "shed forth," but a power can be; and it was this power, "the Holy Spirit of truth," that came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming of the Holy Spirit were richly blessed when it was "shed forth," only the apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that a visible manifestation of the Spirit in the form of cloven tongues rested upon them. These, in turn, through their oral teachings and their epistles, have made the "vision" plain for the remainder of God's people throughout the age. God does not miraculously and directly reveal his truth to his people as a whole, although he helps them to understand truth which has already been revealed.

A Comforter

In promising to "shed forth" the Holy Spirit upon his disciples, Jesus said that it would be a "Comforter" to them. And how true this proved to be! When Jesus was taken from them and crucified, the disciples were made sad of heart. It was much more than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples knew that the God of Israel had promised to send a Messiah through the line of David, and that this great King was to establish a kingdom, a government, which eventually would exert world-wide influence and control. They believed that Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom.

With Jesus' death this hope was shattered, but only until the Holy Spirit was "shed forth," for then they realized that the messianic kingdom was to be more effective and more glorious than they had ever dreamed it could be. They also realized that it had been necessary for Jesus to die in order to redeem the world from death. They now knew that when the Heavenly Father raised Jesus from death he had highly exalted him

beyond the comprehension of their finite minds. They now knew that if they became conformed to Jesus' character-likeness and faithfully laid down their lives as his witnesses, they would, in God's due time, share the glory of his kingdom and the glory of his exalted position on the throne of God. How wonderfully they were comforted by the Holy Spirit!

Things to Come

Jesus had said that when the Holy Spirit of truth came upon the disciples it would show them "things to come," and it did. (John 16:13) An example of this is found in a sermon preached by Peter shortly after Pentecost. This sermon was prompted by a miracle which he had performed through the power of the resurrected Jesus. It was the healing of a man who had been lame from the time of his birth. Peter explained that Jesus was to come again and that when he did return there would be "times of restitution of all things, which," he added, "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) However, not until the Holy Spirit of truth was "shed forth" at Pentecost did Peter understand this great truth of "restitution" for a lost world.

The pentecostal outpouring of the Holy Spirit completed the miraculous revelation of divine truth that was given to Jesus at Jordan. Thus, through his teachings and those of the apostles—including Paul, who also later became one of the inspired apostles—the revelation of the divine will for the followers of the Master was completed and is now contained in the inspired Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

The "all Scripture given by inspiration of God" is what we speak of as the Old and New Testament. In these two parts of the Bible, therefore, God has recorded and revealed his thoughts—those thoughts which he has designed shall exert

power over and in the lives of those who, during the present age in the divine plan, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, thus accomplishing the Creator's design in the lives of those who have been called to joint-heirship with Jesus in his kingdom.

In conjunction with the written Word, the power of God also operates on behalf of his children of the present age through his providential care over them. These providences, properly interpreted, are always in keeping with the Lord's written words, and every follower of the Master rejoices in them as he can see the marvelous manner in which the promises of God are fulfilled in the everyday experiences of his life. How grateful every follower of the Master should be to realize that the same power of God that brought forth all the works of creation is working in him, preparing him to live and reign with Christ a thousand years for the restoration of the human race from sin and death to righteousness and everlasting life!

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MARCH 16—"We know that we have passed from death unto life because we love the brethren, . . . and we ought to lay down our lives for the brethren."—1 John 3:14, 16

(Z. '99-88 Hymn 23)

MARCH 23—"Ye endured a great fight of afflictions; partly whilst ye were made a gazingstock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used."—Hebrews 10:32, 33 (Z. '03-40 Hymn 310)

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DAWN PUBLICATIONS

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The Voice of God

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Hebrews 1:1

MILLIONS throughout the earth believe in the existence of a Supreme, Intelligent Creator. With the majority it is a vague belief, based largely on the evidences of his existence which are to be found in his marvelous works of creation. Not many today, nor in the past, have felt that the great Creator in whom they believe has ever spoken to them; and indeed he has not, except through the works of nature. David wrote that "the heavens declare the glory of God, and the firmament showeth his handiwork."—Ps. 19:1

However, the works of nature do not reveal a knowledge of the Creator's purposes toward his human creation, and it is this information which is conveyed to his servants here on earth by means of those whom he has used for this purpose. Our text explains that in the ages preceding our Lord's first advent God spoke to "the fathers" through the prophets, and that now, since Jesus came, he has spoken through his Son. The voice of God speaking through Jesus reveals that his message was to be carried forward by his apostles, which means that the voice of God spoke also through them in an authoritative manner.

Thus, in the Lord's providence, his message of truth concerning his plans and purposes has been manifested to us in the books of the Old and New Testament, which we call the Scriptures, or the Bible. We also often refer to this compilation of sacred books as the Word of God. It is the Word of God spoken by his "voice" through the prophets, our Lord Jesus, and the apostles. Those who hear and understand the message of this Word can be said to have heard the voice of God.

Through Moses

That great servant and prophet of the Lord, Moses, in recording for us the first book of the Bible, indicates the first time that God's voice was heard by his human creatures, and the nature of the message it conveyed to them. After creating our first parents in his own image, God said to them, "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that moveth upon the earth."—Gen. 1:28

Here we have the voice of God explaining that his purpose in the creation of man was that he might fill the earth with his offspring, and have dominion over the earth. This is a simple lesson which those who have heard the voice of God readily understand and appreciate. Some believe that man's stay on earth is only temporary, and that he will be taken away from the earth into heaven, hell, or purgatory; but this view is not supported in the Word of God.

God planted a garden eastward in Eden, and in this garden were the trees of life, and also the tree of the knowledge of good and evil. God's voice was heard by Adam with respect to this tree. He was warned against partaking of it and informed by God's voice that if he did partake he would surely die. (Gen 2:17) Here again the voice of God is heard to speak definitely and understandably. It revealed that the penalty for disobeying God would be death. Thousands of years later the voice of God spoke through the Apostle Paul, saying, "The wages of sin is death."—Rom. 6:23

But another voice was heard in Eden, the voice of "that old serpent, which is the Devil and Satan," and this voice said to mother Eve, "Ye shall not surely die." (Rev. 20:2; Gen. 3:4) Throughout the centuries since, the vast majority of mankind of all religious faiths have preferred to believe that death is not a reality. Even today the expression is often heard, "There is no death."

When our first parents did transgress the divine law, the voice

of God was heard again, saying to Adam, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) This confirms the warning that death would be the penalty for sin. The thought has been suggested that the expression, "Dust thou art, and unto dust shalt thou return," does not refer to the soul, but merely to the body. However, there can be no soul without a body, and when the human body returns to the dust, it means that the being, the soul, has died.—Gen. 2:7; Ezek. 18:4

Not in Vain

But the transgression of our first parents did not thwart the Creator's purpose concerning his human creatures. Thousands of years later the Prophet Isaiah wrote, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isa. 45:18) Man's rebellion against divine law did not, according to this statement, defeat God's purpose, for, as we read in verses 22 and 23 of this chapter, man is to be saved through reconciliation to God. We quote: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

In Philippians 2:8-11, in a reference to Jesus and his part in the divine plan, the Apostle Paul wrote, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is clear that in using this language Paul had in mind God's language in Isaiah 45:23, quoted above, and is showing that the reconciliation of the world and the salvation of the people come through Christ and his redemptive work.

The voice of God thus reveals that death came into the world through Adam, and that a restoration from death is to come through Christ. Paul stated it clearly when he wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Many, of course, quote these texts concerning Jesus and his work of redemption, but the understanding of them is the important consideration. Can we say that, amidst all the confusion of religion and all the contradictory interpretations of the Word of God, we have truly heard the voice of God?

Abraham Heard God's Voice

An answer to this question can be found in the fact of God's unchangeableness. God spoke to Abraham and told him that it was his purpose to bless all the families of the earth. (Gen. 12:3; 18:18; 22:15-18) Have we heard and appreciated this message? Has God revealed to us that he intends to bless all the families of the earth through the seed of Abraham? If so, then we have heard the voice of God speaking to us, even as Abraham did.

More than two thousand years later, Jesus was born. Paul identifies Jesus as the "Seed" of Abraham, and his birth was hailed as being good tidings of great joy which shall be unto all people. (Gal. 3:16; Luke 2:10) From the time God made the promise to Abraham until Jesus was born, the divine plan had not narrowed. The word "all" was the dominant word in the message to Abraham and to the shepherds. All the families of the earth were to be blessed, and the good tidings were to be unto all people.

Two Advents

In the promises and prophecies of God relative to the coming of Jesus, the Messiah, to bless all mankind, two advents are outlined. He came the first time to redeem the world by his own death on Calvary's cross; it is during his second visit that he bestows the long-promised blessings upon the people. Peter refers to this in Acts 3:19-21, where he describes the work of Christ during his second presence as the "restitution" of all

things. To this he adds that this glorious consummation of the divine plan had been spoken by the mouth of all God's holy prophets since the world began.

The restoration of all that was lost through the transgression of our first parents was, then, a dominant part of the message proclaimed by God's holy prophets—those prophets through whom God spoke to the fathers in Israel. Do we know about this great truth of restitution, or has the voice of God proclaiming it fallen on deaf ears as far as we are concerned? Jesus certainly knew about it. In one of his parables he explained that he had come “to seek and to save that which was lost.”—Matt. 18:11-14

In his Parable of the Sheep and the Goats, Jesus said of the sheep class—those who would qualify for life during the times of restitution—that they would receive the kingdom prepared for them from the foundation of the world. (Matt. 25:34) The apostles also knew about the glorious prospect of restitution for the world of mankind. Paul explained that it would be during the reign of Christ that death would be destroyed. (I Cor. 15:25, 26) The Apostle John saw a vision of the blessed time coming for mankind, and he said that there would be no more death, and that tears would be wiped away.—Rev. 21:4

Through the Son

Our text declares that God has spoken to us through his Son. Jesus explained that the words which he spoke were not his, but the Father's. (John 8:28; 12:49; 17:8) What particular message did Jesus have for us? What was taught by the voice of God speaking through him? We have in mind Jesus' reply to the young rich man who asked what he must do to inherit eternal life. After learning from this young man that he was doing the best he could to keep the Jewish Law, Jesus said to him, “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” Mark's account reads, “take up the cross, and follow me.”—Matt. 19:21; Mark 10:21

This was the voice of God, speaking through Jesus, explaining that those at this time who desire eternal life must sacrifice

all their earthly possessions, and take up their cross and follow Jesus. This means following him into death. Paul explained this point further when he wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Other texts of Scripture reveal that our imperfect bodies are acceptable to God in that the offering is made on the basis of faith, trusting in the merit of Christ's righteousness as a covering for our imperfections.

Treasures in Heaven

Jesus explained that those who took this step of full devotion to the Lord and were faithful in following in his footsteps would have treasure in heaven. Here was a new thought to Jesus' apostles. God's voice through the holy prophets spoke mainly of marvelous earthly blessings or treasures. It was not until Jesus came that a heavenly hope was made known to God's people.

The apostles, who had been listening to the conversation between Jesus and the rich young man, seemed somewhat concerned. Through Peter they reminded Jesus that they had left all and followed him, even as he had invited this young man to do, and now Peter asked, "What shall we have therefore?" (Matt. 19:27) It is apparent that the idea of treasure in heaven was new to them. They wanted a further explanation, and this Jesus graciously furnished.

In the next verse we find Jesus replying, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here Jesus is explaining that their heavenly treasures would consist of being highly exalted to reign and judge with him. Many are the statements of God's Word bearing on this point. The Word testifies that those who suffer and die with Jesus will live and reign with him. These are also to be co-judges with Jesus during the world's future judgment day, which will be "the times of restitution of all things." Jesus had not forgotten

this feature of the divine plan.—I Cor. 6:2

And for the faithful followers of Jesus there will be a personal association with him in the kingdom. As he was exalted to the divine nature when raised from the dead, so will be his faithful followers. While he was with his disciples Jesus said, "I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) What a truly blessed association this will be, and we are assured of its reality by the voice of God speaking through his beloved Son.

Drawn by God

The question arises as to who has the privilege of aspiring to such a high position in the plan of God. Is this great prize of the high calling of God in Christ Jesus available to all? In many instances the Scriptures refer to those who have been favored by hearing the voice of God as being "called." Peter speaks of "the God of all grace, who hath called us unto his eternal glory by Christ Jesus." (I Pet. 5:10) Peter admonishes us to make our "calling and election sure."—II Pet. 1:10

It is evident from the many uses of the words "called" and "calling" that not all are invited to follow in the footsteps of Jesus. Indeed, in God's providence, the apostles and the Early Church were directed by the Lord to carry the message of the Gospel toward the west and north, rather than toward the east, so that little has been known of the Gospel in the Asian countries. But Jesus reveals that the matter of God's calling has been even more selective than this. He said, "No man can come to me, except the Father which hath sent me draw him."—John 6:44

This is a very revealing statement. It means that if we have been drawn to Christ and to a desire to follow in his footsteps, God has had a direct hand in it. We believe that the truth of the Gospel of Christ is the drawing agency, for the Gospel of Christ "is the power of God unto salvation." (Rom. 1:16) When this truth of the Gospel is proclaimed, some of the "seed," as Jesus explained in the Parable of the Sower, falls by the way-

side, some on stony ground, some among the thorns, while some falls on good ground, where it grows and brings forth fruit.—Matt. 13:8-8

Without doubt the Lord overrules in the experiences of those represented by the good ground to prepare their hearts and minds to receive the message. Only the Lord knows what is needed to prepare one to receive his truth when it is presented. And, as Jesus explained, without divine supervision in this matter, no one can come to Jesus in an understanding manner and receive of the grace of God which has been provided through him.

And this coming to Jesus must be with a genuine desire to know and do God's will. Jesus said, "My doctrine is not mine, but his that sent me [it is the voice of God]. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7:16, 17) God's teachings as expressed through Jesus are very explicit concerning the position Jesus occupies in the divine plan. The Logos became a man in order that he might give his flesh, his humanity, for the life of the world. Those drawn by God will know this, and they will rejoice in the wonderful provision of the ransom which has been made for them and for the world through God's gift of his beloved Son.

The Apostle John, who recorded these statements by Jesus, later wrote, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (I John 4:2) Shortly after the death of the apostles there came a great falling away from the true faith of the Gospel. Gradually the trinitarian theory was developed. According to this theory, Jesus was in reality God. This theory completely nullifies the doctrine of the ransom as taught in the Word of God. But those whom the Heavenly Father has drawn to Christ know that Jesus came in the flesh, and that he gave his flesh for the life of the world. They know that through his death Jesus became a propitiation for their sins, and not for their sins only, but also for the sins of the whole world. (I John 2:2) Yes, these according to Jesus' own promise,

"know the doctrine" pertaining to him.

Heard Throughout the Age

In every generation throughout the Christian era there were the few who, as well as they could under the circumstances with which they were surrounded, held to the truths spoken by the voice of God through his holy Word of truth. One difficulty of that unhappy time known as the Dark Ages was, however, that very few possessed the Bible. It was hidden from the people in a dead language. But, as Jesus taught in the Parable of the Wheat and the Tares, there was some wheat which grew together with the tares, although unrecognized and well-nigh choked out by error, confusion, and persecution.—Matt. 13:24-30, 37, 43

Now that we have reached the end of the age with its great increase of knowledge, the Lord's people are specially blessed by having the Bible in many translations, as well as concordances and other helps, especially "Studies in the Scriptures," so that the voice of the Lord through his Word is sounding forth clearly and with great certainty. Not only has that voice revealed the divine plan of salvation for both the church and the world, but it has also made clear the will of God for those who now, under his drawing power, are brought to a knowledge of him and a desire to devote their lives to his service.

Through Jesus these hear the divine commission to proclaim the Gospel far and wide. They know also that they are to suffer and to die with their Master. They have heard the admonition to add to their faith the various attributes of a godlike character, and thus to make their calling and election sure, that they might receive an abundant entrance into the everlasting kingdom of the Lord, to be kings and priests with Jesus.

These hear God's voice through Jesus saying, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) They also hear, "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) And again, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod

of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27

And how we rejoice to know, even as God's voice has proclaimed, that all the families of the earth are to be blessed during that kingdom in which, if faithful, we will live and reign with Christ! How wonderful that the plan of God is to be carried out so completely! Even death does not stand in the way, for we are assured of a resurrection from the dead for both the church and the world.

May the knowledge of these precious truths inspire us to faithfulness, and as we continue to hear God's voice, may we always be on the alert to follow its leadings, regardless of what the cost may be. And it will be costly, for eventually that voice will lead us into death, following in the footsteps of Jesus. But we are glad for this, for only thus may we hope to be with him as kings and priests in the long-promised messianic kingdom.

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CHRISTIAN LIFE AND DOCTRINE

43

Outer Darkness

IN THE Scriptures the "outer darkness," the darkness of the world, is frequently mentioned in contrast with the inner light, the light of truth, as divinely revealed. Thus our Lord said, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16) And the Apostle Peter reminds us that we have been called out of darkness into God's marvelous light.

The world in general is represented as being in darkness, unable to see the light of truth. Thus again we are told that "the light shineth in darkness; and the darkness comprehended it not." (John 1:5) Some of the world are asleep and hence see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the divine purposes.

To a favoured class, who have certain characteristics of mind and heart, God is pleased to reveal the light and to guide them by that light in the right pathway. Such as see and improve the

opportunity and walk in the way are called "children of light," while others who go contrary are "of darkness." (Eph. 5:8; 1 Thess. 5:5) Addressing some of these children of light, our Lord said: "Unto you it is given to know the mysteries of the kingdom of God: but to others [these things are spoken] in parables; that seeing they might not see, and hearing they might not understand."—Luke 8:10

In Matthew 6:22, 23 Jesus gave us a suggestion respecting the proper condition of heart and its bearing upon our ability to see or not to see divine truths. He said, "If . . . thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." And then he added, "If therefore the light that is in thee be darkness, how great is that darkness!" Evidently our Lord used the natural eye and the natural body as an illustration to draw our attention to the spiritual eye of understanding and its power to bless, guide, and control the interests of the new creature.

A single eye would seem to signify singleness of purpose, or of heart intention, toward God,

because in the succeeding verse our Lord called attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are completely under the power of Satan are blinded, as recorded in II Corinthians 4:4: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them."

The only ones who are not blinded are those who are the servants of God, and the degree of the clearness of vision depends upon their singleness of eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master and to the principles of his government. All who have seen the light of "present truth" have, therefore, reason to be especially grateful for having passed from darkness to light; for having been delivered from the kingdom of darkness to the kingdom of God's dear Son, from the domination of Satan as his servants to be disciples of Christ and servants of God.

The Single Eye of Love

Just as our natural bodies are especially helped and edified by good eyesight, so, as new creatures, we have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his

spirit of holiness, the spirit of love.

The question arises, Is it possible for any of us, after passing from darkness into the Lord's marvelous light, to get again into the dark—to go out of the light? The Scriptures answer that this is possible. They tell us that in certain instances some go out of the light into the "outer darkness" common to the world in general, that disloyalty to the Lord and to the principles of his teachings tends in this direction.

Under the figure of a "single eye" already mentioned, the Lord pictures the singleness of purpose and of heart which must characterize all who become his disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, this single objective of Christlikeness, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light; and, says Jesus: "How great is that darkness!"

And experience corroborates this. Those who have once been in the light of the Lord's countenance and in the light of the divine Word, and who lose this light, seem to be in a condition much more to be regretted than that of many of the world in general who have never had their

eyes of understanding opened. They seem capable of saying and doing and thinking more uncharitable, wicked things than before they were enlightened.

World Standard Versus No Standard

The natural man guides his conduct, words, and thoughts considerably by the conduct and words of his fellowmen. The strongest appeal to the natural man seems to be what Mr. Brown, or Mrs. Jones, or Mr. and Mrs. Smith would think of such words or such conduct. This measuring of one's own conduct by that of others seems to be the standard by which many of the world walk. They do not see clearly the principles of righteousness, justice, truth, and love.

But when true conversion to the Lord takes place, when the eyes of understanding become opened, new and higher standards appear. The Master's words are heard, saying: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:44, 45) "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." (Matt. 11:29) "Follow me."—Matt. 16:24

Some, not having clearness of spiritual vision, endeavour to serve two masters and walk according to two standards. They desire to be pleasing to the Lord but also to walk according to earthly standards, as formerly. This, however, is found to be a very unsatisfactory course—it has neither divine approval nor the approval of worldly friends.

Those of single eye, of single purpose, say within themselves, to the contrary: "To the Lord I must be true, who bought me with his blood." These soon learn that the world is in darkness and that to walk with the world and according to worldly standards would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leading of the Master who invited us to walk in his steps.

Hence these of the single eye renounce entirely the worldly standards which formerly were their guides, and they look to the Lord. So looking, they have the very best guidance, the very highest standard imaginable. Looking unto Jesus, copying him, they come more and more to appreciate the lengths and breadths and heights and depths of divine love and justice. They seek more and more to be transformed in all their words and thoughts and doings, into harmony with the glori-

ous Pattern which their single eye enables them to see clearly. How blessed is their condition! Instructed by the example of the Lord and by his Word of grace and truth, they are rising daily to newness of life in the character-likeness of their Redeemer, being made fit for the heavenly kingdom and for the glorious resurrection change.

The Lord Will Judge

The divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide them, but also to test and prove them. Thus we read, "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3) The standard against which our obedience is measured is the divine law—supreme love for God and absolute justice to our neighbor, to love him as ourself.

Additionally, the consecrated have the words of Jesus recorded in John 13:34: "A new commandment I give unto you, that ye love one another; as I have loved you," to the extent of sacrificing, laying down anything and everything on behalf of each other, for each other's welfare and assistance. If this test be faithfully endured, it will mean that the individual has demonstrated his worthiness of eternal life under the divine terms

and conditions. But if these tests be not endured, it means the rejection of the individual from the light and that he will go from the light, so that the things which were once light to him will appear dark, and the things of darkness will appear right, just and proper.

It is not for us to complain, therefore, of these trials and testings which the Lord declares to be necessary. It is rather for us to show our obedience to the Lord, to demonstrate our love for him with all our heart, mind, soul, and strength by acquiescing in the divine arrangements and judgments. The Lord is selecting the members of the bride class. He has given us the privilege of being co-labourers with him in this work, but merely along the lines of his instruction. With him is the decision.

If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them shall "be darkness"—great darkness. Instead of the spirit of love exemplified by the Lord, who laid down his life for us, a spirit of hatred, envy, and malice will come in; by such fruits ye shall know them.

When such as these lose the spirit of the Lord, the spirit of

justice and of love, of kindness and mercy and truth, they lose the Lord's supervision, direction, and control. And having previously discarded the rules and influences which control the ordinary good citizen of the world, they are left with little guidance or restraint in respect to their course of life. Hence they not only act contrary to the divine standards, but may even violate the principles of justice and decency in word and conduct that give good assistance and guidance to the world in general.

Walk as Children of Light

The Lord grant that all who have been once enlightened and made partakers of the Holy Spirit, who have tasted of the good Word of God and the powers of the age to come may be zealous to maintain the standing to which they have already attained. May they be conformed to the character-

likeness of God's dear Son, that they be perfected in love, that they put off all these—anger, malice, hatred, envy, strife—for if any of these be retained, they will tend to blindness and "outer darkness."

More than this, it is urged that they add to their faith these graces of the Lord's spirit: fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love. These will strengthen and develop the Christ-likeness which God has predestinated must be attained by everyone who will be accepted as a member of the bride of Christ. (II Pet. 1:4-11) In this connection the apostle states: "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "Now are ye light in the Lord: walk as children of light."—Eph. 5:8



BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Liverpool Mar. 12	Dublin Apr. 8, 9
J. H. MURRAY		W. F. READER	
Latchford Apr. 16	Dewsbury Mar. 12
E. T. NADAL		CEDRIC SMITH	
Latchford Mar. 11	Liverpool Apr. 9
PORTRUSH SPRING CONVENTION, May 27-29—For accommodations and other details please apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.			

Remembering Jesus' Death

ON SUNDAY evening, April 23, Bible Students all over the world will commemorate the death of Jesus as the Redeemer and Savior of the world. There will be large groups and small groups. In many instances individual brothers and sisters in Christ will partake of the memorial emblems alone. It will be a blessed occasion for all who have devoted themselves to follow in the Master's footsteps, and these will not wish to neglect the opportunity.

Partaking of the Memorial Supper was enjoined upon the followers of Jesus by the Master himself on the night before the crucifixion, in the "upper room," where he met with his disciples to partake of the passover supper. The passover supper was a memorial of the passing over in Egypt of the firstborn of Israel, who were under the protection of the blood of the pass-over lamb. Now, Jesus had come to be the antitypical Passover Lamb, and he was about to shed his blood, that both the church and the world might be saved from death.

Paul speaks of the followers of Jesus as "the church of the firstborn," and these are the first to receive the benefit of Jesus' shed blood. (Heb. 12:23) These are called out from the world during the present Gospel Age, and through faith in Jesus' blood, and a full consecration to do God's will, they become his followers. Following the passing over of Israel's firstborn, all the Hebrew children were delivered from slavery in Egypt; and the Bible teaches that when "the church of the firstborn" has been completed, beginning in the morning of a new day, or age, all mankind will be delivered from bondage to the antitypical pharaoh, the cruel taskmaster, the Devil, and from the dominion of sin and death.

Concerning the first Memorial Supper, as instituted by Jesus, Matthew 26:26-28 reads, "As they were eating [the passover supper], Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." What a beautifully simple ceremony this is! As we partake of a small portion of the unleavened bread we are confessing our appreciation of the broken body of Jesus Christ. Leaven is used in the Scriptures as a symbol of sin, but Jesus was not a sinner, so it requires unleavened bread to symbolize properly the fact that he was indeed "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

As we partake of the "cup" we are saying that we gladly accept the virtue of his blood shed on our behalf. Blood is a symbol of life poured out, and Jesus poured out his life unto death that we might live. The Prophet Isaiah wrote concerning Jesus, "He hath poured out his soul unto death." (Isa. 53:12) How much we should appreciate this precious sacrifice on our behalf!

Partnership

The Apostle Paul gives us a further thought concerning the significance of the Memorial Supper. We quote: "The cup of blessing which we bless, is it not the communion of the blood of Christ? . . . For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16, 17) In the original Greek the thought given by the Apostle Paul is that we have a partnership in that which is represented by the bread and the cup.

This means, as the New Testament so clearly teaches, that we have the privilege of suffering and dying with Jesus. He has invited us to follow in his footsteps, and his steps took him to the cross. So when we partake of the memorial emblems we are expressing appreciation also of the privilege of taking up our cross and following Jesus into death. The Memorial Supper

affords an excellent opportunity to renew our consecration to be dead with Christ and to resolve with greater determination not to permit anything to deter us from the course of faithfulness in carrying out our covenant by sacrifice which we have made before the Lord.—Ps 50:5

All to Have Opportunity

The Apostle Paul wrote that Jesus “gave himself a ransom for all.” (I Tim. 2:3-6) This guarantees that all will be awakened from the sleep of death. Those not associated with “the church of the firstborn”—all of whom will have received a spiritual reward—will be enlightened and given an opportunity to live on the earth as humans forever. This is the great blessing of “restitution” which the Heavenly Father has provided through Jesus’ death. As we partake of the Memorial emblems let us thank God for his love in making such a gracious provision for all the families of the earth!

However, showing our appreciation of God’s love, especially his love in calling us out of darkness into his marvelous light, is a year-round privilege. It is important that we partake of the Memorial emblems, but our love for the Lord should not end with this. We should continue to partake of the emblems in spirit. And what will this imply in the everyday carrying out of the terms of our consecration? Jesus gave us a comprehensive answer to this question. He said, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.”—John 6:53-55

We read that when the disciples heard this they said, “This is an hard saying; who can hear it?” (John 6:60) Verse 61 reads, “When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? And then in verse 63 we read, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” This seems clear. Jesus said, “The flesh profiteth nothing.”

In other words, it would do the disciples no good to eat his literal flesh and drink his literal blood. They were to understand that what he said about eating his flesh and drinking his blood was figurative. "It is the spirit that quickeneth," or giveth life, and "the words that I speak unto you, they are spirit, and they are life."

Obedience to the Truth

It seems evident from Jesus' statement that, symbolically, we eat his flesh and drink his blood by partaking of his words. It is through his life-giving words that we are quickened, or given life. Jesus' words, or teachings, in reality summarize the entire Word of God, so in the broader sense it is through our obedience to the truth as a whole that we appropriate to ourselves the merit of Christ's sacrifice on our behalf and thus gain life. And this is something that we do, not merely once a year when we partake of the Memorial emblems. It means a lifetime of faithful obedience to the Word, an obedience that leads us in the way of sacrifice even unto death.

When Jesus presented the truth concerning eating his flesh and drinking his blood, many of his disciples "went back, and walked no more with him." (John 6:66) But Jesus was not discouraged by this. He had already explained that no man could come unto him "except it were given unto him of my Father." (vs. 65) This was true of us also. But when we were drawn to Jesus by the Father and heard the invitation to take up our cross and follow him, we gave heed to the invitation and made a full consecration to do the Father's will.

We knew then that we would be acceptable to the Heavenly Father only through the merit of Christ's perfect sacrifice, but we had faith in the atoning merit of his blood. We knew that if we presented our body a living sacrifice, it would be looked upon by our Heavenly Father as holy and acceptable. (Rom. 12:1) We have learned that the carrying out of this consecration calls for a daily presenting of our bodies in sacrifice, that it is a daily laying down and giving up, and in ways that are outlined for us in the Word of God.

Obedience Tested

One of God's purposes in requiring Christian sacrifice is to test the fidelity of his people. Do we love our Heavenly Father and his beloved Son supremely, so that we are willing to sacrifice all in the divine cause? Those who are faithful in following in the footsteps of Jesus will be highly exalted to glory, honor, and immortality in the kingdom, to live and reign with Christ a thousand years. (Rom. 2:7; II Tim. 2:11, 12; Rev. 20:4, 6) Those who receive such high exaltation must first prove worthy of it. Paul wrote that we "rejoice in the hope of the glory of God," but if we are to continue rejoicing in this hope of partaking of the divine glory it is essential that we permit nothing to stand in the way of our doing God's will.

The Apostle John saw Jesus, as the Lamb which had been slain, exalted on Mount Sion, and he saw with him "an hundred and forty and four thousand" who had his "Father's name written in their foreheads." (Rev. 14:1) In verse 4 of the chapter we read that those on Mount Sion with the Lamb are those "which follow the Lamb whithersoever he goeth." The Holy Spirit led Jesus into death, and only if we follow the Spirit's leading into death will we be with him in the kingdom, the symbolic Mount Sion.

Jesus' sacrifice was motivated by love—love supreme for his Heavenly Father, for his people, and for his cause. Ours must also be if it is to be acceptable to the Lord. The Apostle John wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (I John 3:18) This is a heart-searching admonition! It is so easy to profess, but so difficult to carry out our professions. But how blessed it is to realize that in this, as in all matters, the Lord is our judge. He reads our hearts and sees there the desire and determination to know and to do his will; and it is upon the basis of our heart's devotion to him that he deals with us and continues us in his love.

"As I Have Loved You"

In the "upper room" the night before he was crucified, Jesus

said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) Through his ministry Jesus continued to demonstrate his love for his disciples, and on this last night before he was crucified he demonstrated his willingness to serve them even in menial things by washing their feet.

In this act of service Jesus was demonstrating one manner in which they should prove their love for one another. Their love for him was to be evidenced by the faithfulness with which they obeyed his commandments, one of which was that they should lay down their lives for one another. They were to do this in any way they could, not necessarily by great outward displays of sacrificial service, but in ministering to one another's common needs. Thus they would be like him, their Lord and Master.

In his sermon in the "upper room" Jesus told the disciples that in the world they would have tribulation (John 16:33), that just as the world hated him and was about to put him to death, so it would hate them. Jesus was hated by the world because he bore witness to the truth, and so it will be with us. He told his disciples to be of good cheer, that he had overcome the world, the implication being that his Heavenly Father would also give them the necessary strength to overcome the world and to continue in the way of love, the way of sacrificial service of the Lord, the truth, and the brethren.

This is a comforting thought for us to have in mind when we partake of the Memorial Supper—indeed, at all times. We know that we have been called to walk in a narrow and difficult way. We know that our Adversary, the Devil, is endeavoring to divert us from our course of faithfulness; but we know also that just as it was with Jesus, so it is with us, the Lord will give the strength to bear whatever experiences may come to us as we journey along in the way of love.

A Place Prepared

The situation in that "upper room" was a tense one. Jesus knew that this would be his last meeting with his disciples before

he was crucified. As yet they did not clearly discern the meaning of what was taking place. They perhaps sensed tragedy in the air, so to speak, but where was it leading? Jesus realized this and gently endeavored to awaken their understanding, in a measure at least, of what to expect.

Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."—John 14:1-4

Thomas replied to Jesus, "We know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." (vss. 5, 6) Thomas' reply to Jesus indicates that the disciples did not clearly understand that Jesus expected to die and that his "going away" was his return to the Father and his exaltation to the divine nature. Jesus had said to the disciples previously that he expected to be arrested and put to death in Jerusalem, but they did not want to believe this concerning the One whom they had accepted as their Messiah, and apparently they had not really believed it.

Nevertheless, Jesus endeavored to reassure his disciples—"Let not your heart be troubled," he said. The way he explained his going away did not seem nearly as harsh as though he had said to them plainly that he expected to be crucified the next day. This they learned when the time came, and what a bitter experience it was for them! And even then they did not understand the reason. It was not until it was explained by the resurrected Jesus to two of the disciples on the way to Emmaus and was still further revealed by the Holy Spirit at Pentecost that they understood clearly that it was necessary for the Messiah first of all to suffer and die in order to enter into his personal glory with the Father and the glory of the messianic kingdom.

When Thomas confessed that he did not know where Jesus was going and therefore could not know the way, Jesus explained, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (vs. 6) Later the disciples understood the meaning of this seemingly obscure statement, even as we rejoice in our understanding of it today. Jesus was about to go to his Heavenly Father. He knew that in the divine plan provision had been made for others to be associated with him in this wonderfully exalted position. And he knew that "no man cometh unto the Father" except through him.

What a blessed thought this is to ponder on when we partake of the Memorial emblems! We have been called to share the glory of God, but the realization of this prospect is possible only through the merit of Jesus' shed blood, for he is "the way." He is also "the truth." It is through his teachings, the teachings of the divine plan, and through a fulfilment of the divine promises, ratified by his blood, that we will reach the promised heavenly glory. And here again we are reminded of the vital importance of our obedience to the truth. Jesus will be "the truth" to us only if we accept him and take him into our hearts and obey his commandments.

Jesus is also "the life." Jesus provided for our escape from adamic condemnation and opened up a new and better life, even "glory and honor and immortality." (Rom. 2:7) Yes, all of our hopes are centered in Jesus. There is no other way but through him. We acknowledge this when we partake of the Memorial emblems, and we should daily acknowledge it through our continual obedience to his commandments and to the whole truth of the divine plan.

Jesus is the "way" to the highest form of life, and in Revelation 2:10 we hear him saying, "Be thou faithful unto death, and I will give thee a crown of life." In Revelation 3:21 he promises those who overcome, as he overcame, that they will sit with him in his throne. Thus again we find the Master stressing the importance of faithfulness and of overcoming the spirit of selfishness, the spirit of the world. May we also stress these points

in our own hearts and lives, not only on Memorial night, but all the time.

How patiently Jesus endeavored to prepare his disciples for the events immediately ahead! He said to them, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." Coming back to the thought of going away, Jesus said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."—John 11:27, 28

With this the disciples thought they had grasped the point. They said to him, "Now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." But Jesus realized that their faith was yet to be severely tested, and he asked, "Do ye now [truly] believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things have I spoken unto you that in me ye might have peace."—vss. 29-33

The Heritage of Peace

Earlier in his sermon Jesus had said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (ch. 14:27) There was much in the hours ahead to disturb the peace of the disciples, much that would tend to make them afraid. Their lives had been "wrapped up" in Jesus. They had watched the power of God working through him as he healed the sick and raised the dead. They had heard him confound his enemies, the scribes and Pharisees, as they sought to trap him with their supposedly clever questions. To the disciples, nothing was too difficult for Jesus to accomplish.

Yet before the morning dawned they witnessed a mob of his enemies arrest him and take him before the high priest for trial. Later he was taken before Pilate, who turned him over to his

enemies, and Roman soldiers nailed him to a cross, where he died, suffering excruciating pain. There was much in all this to disturb the peace of his followers and much to trouble their hearts and cause them to fear. And temporarily they were scattered.

But they were not forsaken. In the upper room Jesus had described this sequence of events as they experienced them. We quote, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:20-22

Jesus did see his disciples again, and how they rejoiced when they realized that he had been raised from the dead! They rejoiced still more when they received the Holy Spirit which he had promised to send, for through its revealing power they learned that the kingdom which they had expected him to set up in their day was to be established at the time of his second presence. Now we are living in that time, and we can rejoice with joy unspeakable in the fact that all our hopes which are centered in him are soon to reach a glorious fruition.

But we will not be without our tests of faith and patience and love. The world is not our friend; Satan still goes about "as a roaring lion," and we may become discouraged with the weaknesses of the flesh. But, despite our trials, our tests, and the opposition that is arrayed against us on every side, we can enjoy the peace of heart and mind which Jesus promised. Let us, then, lay hold more firmly upon the promises of God, and let us put our trust more firmly in Jesus, "the way, the truth, and the life." Let us renew our determination to follow in his footsteps even unto death and to continue to rejoice in the privilege of partaking daily of his shed blood and broken body.

A Symbolism

Jeremiah 18:17 reads, "I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity." What does the Lord mean by the expression, "I will show them the back"?

Showing the "back" or the "face" in ancient times was symbolic of one's disfavor or favor toward another. Moses was instructed to express divine blessing upon Israel thus: "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26

In the text in question the Lord is informing Israel of impending calamity, which was the destruction of Jerusalem and the nation's being taken into captivity in Babylon. The Lord refers to this symbolically as turning his "back" upon Israel, rather than lifting up his countenance upon them. The restoration of Israel to the Promised Land at this end of the age is, on the other hand, a turning of the

Lord's face toward his ancient people.

The Lord "turned his back upon his human creation as a result of Adam's transgression. The gift of his dear Son to be the Redeemer and Savior of the world was a showing of his "face." God will further show his face to mankind through the agencies of Christ's kingdom. The psalmist sums up this thought for us in different language. He wrote, "His [the Lord's] anger [symbolized by his back] endureth but for a moment; in his favor [symbolically, his face] is life: weeping may endure for a night, but joy cometh in the morning." The "night" is the long reign of sin and death—a "moment" in God's reckoning—and the "morning" is the beginning of earth's new day of peace and life ushered in by Christ's kingdom.

Sins Forgiven

If a baptized person sins unwillingly, is repentant, and strives against his weakness, is he lost, or will he be forgiven?

The Bible assures us that he will be forgiven. The Apostle

John wrote, "If we confess our sins, he [the Lord] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) John further wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation [satisfaction] for our sins: and not for ours only, but

also for the sins of the whole world."—I John 2:1, 2

Followers of the Master who find that they have unwillingly committed sins, should indeed repent, and should go to the Heavenly Father in prayer seeking his forgiveness. And we are given the assurance that when this is done forgiveness will be granted. Hebrews 4:16 reads, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

LETTERS OF APPRECIATION

Now Attend Berean Studies

"Dear Brethren in Christ: I personally wish to thank each member of The Dawn staff for the time and effort spent in continuing the Lord's work. You will be interested to know that, as a result of showing 'The Unknown God' film, four members of one family started to attend the Berean studies and have continued, showing great interest." —Pennsylvania

Enthusiastic About TV Programs

"Dear Brethren at The Dawn: Warmest Christian greetings! Your efforts and service in the Lord's cause are greatly appreciated. You have the assurance of my continued support, in prayer and in any other way possible. I am

working at the Veterans' Hospital in Palo Alto, and thus fulfilling my Selective Service obligation. I often leave literature from The Dawn in our waiting rooms and lobbies. These seem to be convenient places to distribute your wonderful little pamphlets. The friends in this area are very excited over the response we have had to The Bible Answers TV programs. We are all looking forward to a public meeting at which Brother Ed Fay will give the public discourse."—California

From Greece

"Beloved: May the grace of God be with you! I received your booklets, 'God and Reason,' 'The Permissibility of Evil,' and 'The Dawn—

also the excellent pamphlet, 'God's Kingdom, the Hope of the World.' I thank you from my heart for all these. The chapter in 'God and Reason,' 'Has Christianity Failed?' has opened my eyes to what true Christianity really is. It is the first time in my fifty years that I have read such books. To tell the truth, I never had a Bible, and have known only what I learned as historical points when going to school. I have no wealth but I will save some money and will buy a Bible so I can compare the quotations you give in your literature. Please enter my subscription to your magazine."—Salonica

In Simple Language

"Dear Sirs: Since being introduced to The Dawn I have been invited to attend a 'Bible Answers' group, to study with them. I believe I have found what I have been seeking for all these years! It is the straight truth put in simple language which I can understand. This is truly a wonderful work you are doing."—California

Not Fear, But Love

"Dear Friends: Kindly accept my subscription for two copies each month of The Dawn Magazine. Postal money orders are enclosed, and will you please use the balance for your wonderful work as you deem best. I am very glad to say I already have the complete set of 'Studies in the Scriptures.' I have been studying them for the past eight years, with an occasional copy of The Dawn from my mother. The volumes and other literature are most helpful. I appreciate the 'high calling' feature of the plan very much. One of the outstanding

beauties about your publications is that you do not use the fear complex method to influence others, as do most worldly religions. It is for this reason I feel that I can pass your literature on to others as I have opportunity. Well, my friends, all good wishes, and remember to take heart—there may still be many in this world who have not bowed the knee to Baal. The truth is like a flood of waters, washing the lies away."—South Africa

Wants Faith Restored

"I enclose my subscription to The Dawn Magazine, and please send me the free 24-page booklet, 'Three Keys to the Bible.' I am hoping I can find my faith again—in God, and life after death. I also want peace and understanding. I have become so confused since my nineteen-year-old son was killed in Vietnam. I loved and cared for my son as God would want any mother to do; and now so many questions torment me as to why he was taken so cruelly from me, and from his father and brothers who also loved him dearly. I do hope I can find some answers in your literature. Thank you for your kindness."—Michigan

Interest Awakened

"Dear Friends: I wish to thank you for sending me your booklet, 'When a Man Dies,' in response to my application for same, as offered in our local newspaper. I am so impressed that I wish now to order more of your publications, including 'The Divine Plan of the Ages,' 'Behold Your King,' and The Dawn Magazine. Postal money order is attached. Yours sincerely in the Master's service."—South Wales

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

SAM BAKER

Jacksonville, Fla. Mar. 1
Orlando, Fla. 4-6
Miami, Fla. 8
St. Petersburg, Fla. Mar. 12
Mobile, Ala. 15, 16
Lake Charles, La. 19
Houston, Tex. 21
San Antonio, Tex. 22, 23
Austin, Tex. 24
Fort Worth, Tex. 26
Oklahoma City, Okla. 28
Topeka, Kans. 30
St. Joseph, Mo. 31

A. H. KRUMPOLT

Sayville, N. Y. Mar. 5

R. J. KRUPA

Boston, Mass. Mar. 26

L. P. LOOMIS

York, Pa. Mar. 5

J. Y. MAC AULAY

Baltimore, Md. Mar. 12
Philadelphia, Pa. 12

LEO POST

Allentown, Pa. Mar. 12

RICHARD SURACI

New London, Conn.
Mar. 19

H. J. TIEMEYER

New Haven, Conn. Mar. 12

C. R. WEIDA

Pottstown, Pa. Mar. 19



The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS

E. Liverpool, Ohio Mar. 12
Connellsville, Pa. 19

NICK BARACOS

Duquesne, Pa. Mar. 5

WALTER Blicharz

Adrian, Mich. Mar. 19

J. BURTON BROWN

San Luis Obispo, Calif.
Mar. 5

DAVID A. BRUCE

Santa Ana, Calif. Mar. 12

EDGAR BUCKLEY

Chicago, Ill. Mar. 26

C. M. CHUPA

Saginaw, Mich. Mar. 5

THOS. C. FAY

Riverside, Calif. Mar. 19
Ontario, Calif. 19

JOSEPH FENCHAK, JR.

Duquesne, Pa. Mar. 19

RALPH GAUNT

Saginaw, Mich. Mar. 26

TUNIS GERY

Phoenix, Ariz. Mar. 12

JOHN G. HULL, JR.

San Diego, Calif. Mar. 12

STANLEY W. JEUCK

St. Petersburg, Fla. Mar. 12

GENE JEZUIT

LaSalle, Ill. Mar. 19

EDWARD G. LORENZ

Covina, Calif. Mar. 12

ADAM MISKAWITZ

Beloit, Wis. Mar. 5

KENNETH M. NAIL

Fresno, Calif. Mar. 12

ARTHUR NEWELL

St. Louis, Mo. Mar. 19

HARRY PASSIOS

Paterson, N. J. Mar. 18, 19

G. R. POLLOCK

Covina, Calif. Mar. 12

RAY RAWSON
Chatham, Ont. Mar. 19

GEORGE P. RIPPER
Covina, Calif. Mar. 26

DON ROARK
Orlando, Fla. Mar. 19

WM. W. RYBA
Tehachapi, Calif. Mar. 12

THOS. T. RYDE
Fullerton, Calif. Mar. 26

ALBERT SHEPPELBAUM
Grand Rapids, Mich. Mar. 19

GEORGE TABAC
Saginaw, Mich. Mar. 19

J. I. VAN HORNE
Monessen, Pa. Mar. 26

IRWIN WYSOCKI
Connellsville, Pa. Mar. 5
Pittsburgh, Pa. 19

HOWARD YOUNG
Steubenville, Ohio Mar. 12

L. W. ZBIK
London, Ont. Mar. 12

THE 1967 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1967 as April 24, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Sunday, April 23, after 6:00 P.M.

THE OLD-TIME RELIGION

To be discussed by

"FRANK AND ERNEST"

XERB-1090 kc. 9:45 A.M.
Sunday, March 19

Tune in this thought-provoking discussion, and send for a free copy of the booklet, "The Truth About Hell." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

APRIL TOPIC: On Sunday, April 16, "Frank and Ernest" will discuss the topic, "Life After Death." Any subject pertaining to life, death, and the hereafter is of great interest to many people, and this topic should be widely advertised. As usual, attractive folders will be available for this purpose, and you are invited to send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

CONVENTIONS

ORLANDO, FLA., Mar. 4-6—Florida Bible Students Annual Convention. Orlando Garden Club, 710 E. Rollins St. Mr. Stanley W. Jeuck, 1910 Hillcrest.

COLUMBUS, OHIO, Mar. 12—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

COVINA, CALIF., Mar. 12—Elks Lodge, 841 W. Merced Ave., West Covina, Calif. Mrs. Deelight Caudle, 838. N. Glenshaw Dr., La Puente, Calif.

SAGINAW, MICH., Mar. 12—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

PATERSON, N. J., Mar. 18, 19—Montclair State College, Memorial Auditorium, Normal Ave., Montclair, N. J. Mr. M. J. Koterba, 29 Mt. Pleasant Ave. Wallington, N. J.

CINCINNATI, OHIO, Mar. 19—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. W. N. Poe, One West Ridge Place, Newport, Ky.

MINNEAPOLIS, MINN., Mar. 19—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

MINNEAPOLIS, MINN., Mar. 25, 26—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

CHICAGO, ILL., Mar. 26—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

FRESNO, CALIF., Apr. 1, 2—Del Webb's Townhouse, 2220 Tulare St. Mrs. Larry A. Smith, 4648 N. Bonadelle Ave.

NEW YORK, N. Y., Apr. 2 & 9—Tudor Room, Henry Hudson Hotel, 57 St. and Ninth Ave. Mr. George M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

FORT WORTH, TEX., Apr. 6-9—Camp Yo-Wo-Chi-A, Ten Mile Bridge Rd. Mrs. G. B. Wilmott, 2406 Prairie Ave.

SALEM, OREG., Apr. 7-9—V.F.W. Hall, 630 Hood St., N. E. Miss Sharon L. Wright, 3677 June Ave., N. E.

INDIANAPOLIS, IND., Apr. 9—Social Room, YWCA Bldg., 329 N. Pennsylvania St. Mrs. Minnie Martin, 4620 Hinesley Ave.

DETROIT, MICH., Apr. 15, 16—YWCA Bldg., 25940 Grand River Ave., Redford, Mich. Mr. Walter Blichorz, 19300 Braille.

WILMINGTON, DEL., Apr. 15, 16—New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 W. 31st St.

CLEVELAND, OHIO, Apr. 16—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MONESSEN, PA., Apr. 16—1053 Schoonmaker Ave. Mr. Jack Morgan, 202 Oakland Ave., Charleroi, Pa.

ROCHESTER, N. Y., Apr. 29, 30

LOS ANGELES, CALIF., Apr. 30

PITTSBURGH, PA., Apr. 30

GRAND RAPIDS, MICH., May 6, 7—Associated Bible Students of Western Mich.

KANSAS CITY, MO., May 6, 7

ALLENTOWN, PA., May 7

NEW ALBANY, IND.—LOUISVILLE, KY., May 13, 14

VANCOUVER, B. C., May 20-22

WEST NEWTON, PA., May 21

SAN FRANCISCO, CALIF.,

(Asiloma.), May 27-30

SAYVILLE, N. Y., Tuesday, May 30

SILVER CREEK-GRAND ISLAND, NEBR., June 24, 25

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ become the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35