

# The Dawn

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## HIGHLIGHTS OF DAWN

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***Since the beginning of human history, wealth has been measured either by the extent of one's material possessions, or by position of power and prestige over fellow man. And these have generally gone hand-in-hand.***

***Those who have been more or less successful in acquiring a greater proportion of this kind of riches have been looked up to as the wise of this world. But in this mad scramble for fame and fortune, they have generally overlooked . . .***

### The Greatest Treasure on Earth

*“Thus saith the LORD,  
Let not the wise man glory in his wisdom,  
neither let the mighty man glory in his might,  
let not the rich man glory in his riches:  
but let him that glorieth glory in this,  
that he understandeth and knowth me,  
that I am the LORD which exercise lovingkindness,  
judgment, and righteousness, in the earth:  
for in these things I delight, saith the LORD.”  
—Jeremiah 9:23,24*

**T**HE DESIRE TO ACQUIRE WISDOM and understanding is in itself a laudable one, and has motivated human behavior from the very beginning. Eve was influenced by the desire for wisdom when she partook of the forbidden fruit: “It was a tree to be desired to make one wise.” (Gen. 3:6) Eve’s desire to be wise was not in itself a sin. It was her act of disobedience to God in order to attain wisdom that constituted her wrongdoing.

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In Gibeon the LORD appeared to Solomon in a dream and said to this young king, "Ask what I shall give thee." Solomon's reply was, "Give . . . thy servant an understanding heart." The LORD was pleased with this request, and replied to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, either after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days."—I Kings 3:5-13

Solomon became renowned for his great wisdom, and his fame spread abroad among the nations. But as time went on it became apparent that this wise king was not using his wisdom wholly to seek out and to do the LORD's will. He allowed the worship of false gods to become rampant throughout the land of Israel. In order to increase his riches and glory, he overtaxed the people, placing burdens upon them which after his death led to rebellion. It was good to have the wisdom. Indeed, God had endowed Solomon with great wisdom, but this ambitious king of Israel misused God's gift to his own injury, and because of this he found later that life was all vanity.

Throughout the ages there have been many wise men and women in various arenas of activity. Today, as never before, the world is seeking wisdom. Wisdom is the proper application of knowledge, and never before has so much stress been laid upon the importance of education. But alas, the more the world learns and endeavors to apply their knowledge, the deeper humanity seems to sink into chaos and misery. This is not because knowledge and wisdom themselves are evils, but

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because sin and selfishness thwart human efforts to use these advantages properly. Human happiness does not stem alone from gaining much knowledge.

### **Strength Not the Answer**

Our text continues, "Neither let the mighty man glory in his might." Throughout human experience there have been many mighty men. Some have been mighty warriors; others have been mighty in commerce, or in government, etc. Many have endeavored to use their positions of strength for the betterment of fellow man; others have been selfish and arrogant, and have used their power to exploit and oppress. But none have found true satisfaction and peace of mind simply in the fact that they have been mighty. In many instances, their final end is in weakness and disillusionment.

### **Riches Futile**

Our text continues: "Let not the rich man glory in his riches." Like being wise and strong, to be rich is in itself not wrong. It all depends on how the riches are acquired, and what use is being made of them. Some have become rich by fraudulent means. This is contrary to the law of God under any circumstances. Others have become wealthy through inheritance or wise planning of their business. Many of these make the acquisition of wealth an end in itself, and are never satisfied with the extent of their riches. These are they of whom it could be said that they "glory in . . . riches."

On the other hand, some who become wealthy see their opportunity to use their affluence in the service of the LORD and of his people; while others who are given the same opportunity find this sacrifice too great. An example of this is the rich young man who went to Jesus and asked what good thing he could do to inherit eternal life. Jesus invited him to sell what he had and give it to the poor, and take up his cross and

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follow him. The man went away sorrowful because the cost was too high.—Matt. 19:21,22

This rich young man had not learned the lesson contained in Paul's admonition to Timothy when he wrote, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (I Tim. 6:17) The rich young man did not realize this, or else he did not have sufficient faith to believe that if he gave up all in the LORD's service, all things really needed would be supplied. He decided instead to put his trust in his riches, rather than in the living God.

Paul further admonished Timothy "that they [the rich] do good, that they be rich in good works, ready to distribute, willing to communicate." (I Tim. 6:18) Actually throughout the Gospel Age not many of the LORD's followers have been rich according to worldly standards. The LORD's people have been mostly those of modest means. But as with the widow and her mite, or with those who have been able to do more, the Spirit of the LORD has imbued his people with a zeal to serve him, both with their means and with whatever other talents they have possessed. In this we have the ideal example of the proper use of whatever the LORD may have entrusted to us.

### **Knowing God**

Our text continues, "Let him that glorieth glory in this, that he understandeth and knoweth me [the LORD]." Here the words 'understandeth', and 'knoweth', are from different Hebrew words. Together they convey the thought that we should not only desire to know about the LORD, but we should become acquainted with him through an intelligent grasp of the glorious attributes of his character.

To know the LORD is a knowledge which in itself is richly rewarding. In addition, this is a knowledge which, if we are

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faithful to it, leads to glory and honor and immortality, eternal life. (Rom. 2:7) Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) It is necessary to know God in order to love and serve him, and it is through our loving obedience to his will that we will prove worthy of the eternal life which he has provided through the redemptive work of his beloved Son, Christ Jesus.

But how can we know God? We cannot see him, neither can we touch him. He dwells in the "light which no man can approach unto; whom no man hath seen nor can see." (I Tim. 6:16) Knowing God is more than an emotional experience, although there is great joy in realizing that we do know him. This is a knowledge in which we can truly glory, and it is the basis for that wisdom which is from above, which, as James wrote, is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

To a limited extent we can become acquainted with God through his works of creation. The psalmist wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1,2) We see the wisdom of God in the delicacy and beauty of a flower. We know how true it is that "only God can make a tree." But the heavens and the flowers and the trees do not explain the suffering and death of an innocent baby; or the apparently useless destruction of thousands by earthquakes, storms, and similar upheavals of nature; or other terrible, man-made tragedies.

Yet in our text we read, "I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." How can we know that God delights to exercise lovingkindness in the earth when all around us there is suffering and death? It is difficult to see

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the lovingkindness of God reflected in a funeral parlor; and certainly the groanings of the suffering on agonizing beds of sickness is not the language of a loving God.

### **Through His Word**

We can know the lovingkindness of God in fullest measure only through his plan of salvation as set forth in his Word of truth. First of all, the Word reveals that what is taking place in the earth now is the result of sin—original sin, the sin of our first parents in the Garden of Eden. Paul wrote, “As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.”—Rom. 5:12

The penalty of death afflicts all—the young and the old, the rich and the poor, the innocent and the guilty. Its manifestations are all around us, and the dying process is evidenced in many ways. God is not now interfering with the outworking of this penalty, for he has a larger plan for the future blessing of all. That plan was mentioned by Paul when he wrote, “God commendeth his love toward us, in that, while we were yet sinners Christ died for us.” (Rom. 5:8) And again, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16

God’s love for his human creatures is so great that even before they called on him for help he had set in motion a plan to deliver them from their afflictions. True, not many have as yet learned about this plan. Some have—that is, those who have heard are invited and prepared now to cooperate with him in the future time when all the world will be judged in righteousness. He is allowing the others to fall asleep in death where they are “still” and “quiet,” and where they are “asleep” and “at rest” until that time arrives.—Job 3:13

God’s lovingkindness, judgment, and righteousness are revealed in his plan of redemption through Christ. Paul wrote

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that God "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:4-6) The philosophy of the ransom is not too difficult to understand. It is a matter of simple justice—a man's life for a man's life—Jesus' life for Adam's life; and, of course, with the redemption of Adam there comes also the redemption of his offspring.

So much for the fact, as a teaching of the divine plan. But think of what was involved! In order to accomplish this great feature of his plan it was necessary that the **Logos** be "made flesh." "The Word [Greek, **Logos**] was made flesh." (John 1:14) And then he further humbled himself and became obedient unto death. Paul wrote, "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."—Phil. 2:5-8, **Diaglott**

"Obedient unto death"—think what this meant for Jesus! Yes, even the death of the cross. Here was Jesus, the beloved Son of God, being crucified as a blasphemer and an imposter. Those who watched him die called upon him to come down from the cross. "He saved others; himself he cannot save." (Mark 15:31) Little did they realize that by Jesus' refusal to save himself he was providing salvation for them, and for all mankind—all the families of the earth!

In addition to the mental anguish which Jesus endured, he suffered excruciating physical pain; not because he had sinned, but because he was performing his part in the great plan of his Heavenly Father to extend his lovingkindness throughout the earth.

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And in all this the Heavenly Father himself suffered—suffered to see his beloved Son enduring such great contradiction of sinners against himself. God was willing thus to suffer, and was willing to see his Son suffer—voluntarily, of course—because he was, and is, delighted to exercise his lovingkindness, judgment, and righteousness in the earth.

### **Further Preparation**

However, the death and resurrection of Jesus did not fully prepare the way for the manifestation of God's lovingkindness in the earth. There was a further feature of his plan to be developed; namely, the calling from mankind of a 'little flock' who will be associated with Jesus in the dispensing of divine blessings of health, joy, and life, to the thousands of millions of the sin-cursed and dying race.

God had promised to shower blessings upon all mankind. He had promised this to Abraham. (Gen. 12:3) Paul explains that Christ is this promised 'seed', and then adds that all who are baptized into Christ are also counted by God as being part of the seed of blessing. So now for nearly two thousand years the work of calling these from the world has gone on. They are called through the message of the Gospel which goes out from the Word of God. But then they have to be tried and tested; and if they pass faithfully through the experiences which God in his wisdom permits to come upon them they will make "their calling and election sure."—II Pet. 1:10; Rev. 17:14

This class is invited to walk in the footsteps of Jesus, and to suffer and to die with him. Jesus said to them, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John 16:33) Fiery trials come upon the followers of the Lamb, and by their faithfulness in these trials they prove their worthiness to live and reign with Christ a thousand years.—Rev. 20:4,6

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These, even as the Heavenly Father and his beloved Son, are sympathetic toward the poor, groaning creation, but they realize there is little they can do now, except faithfully to follow in the footsteps of Jesus that they might be worthy of sharing the power and glory of his kingdom—that reign of righteousness which will reveal God's lovingkindness, judgment, and righteousness to the whole world of mankind.

These realize that the wise course for them now is to follow the instructions of the LORD as they are contained in his Word; that any other course would be following human wisdom, and the wisdom of this world is foolishness with God. God's wisdom is displayed in many ways throughout his Word—one of these ways being that his people accomplish his will through their preaching of the cross of Christ. It is through the knowledge of the cross and what it signifies in the plan of God that those whom the LORD calls are drawn to him, and he has given to his consecrated people this work of preaching.

Paul wrote, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:18-24

Only those who truly know the LORD are prepared to be guided by his wisdom. There is today, and always has been, a

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professed people of God. The LORD tells us about these. We quote: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:13,14

Jesus said in prayer concerning the hypocritical people of his day, especially the scribes and Pharisees, "I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11:25,26) Thus we see the wisdom of being childlike in our humility and faith. It is only to such that our Heavenly Father and his beloved Son reveal themselves.

Continuing, Jesus said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27) And then Jesus pointed out some of the qualities we will learn concerning him if we accept his invitation to come unto him. We quote again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

Jesus said to his disciples the night before he was crucified, "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." To this Thomas replied, "Lord, we know not whither thou goest; and how can we know the way?" Then Jesus said to Thomas,

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“I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”—John 14:3-7

Then “Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”—John 11:8-10

Thus it is that through Jesus—through his teachings and through his example—we are able to know the Father, and it is in this knowledge that we delight to glory, as our text indicates. We see the meekness and lowliness of Jesus; we see his faithfulness and zeal; we see his willingness to suffer and die that the lovingkindness of our Heavenly Father may ultimately be extended throughout the earth. In this wealth of knowledge we are truly made rich! □

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## WEEKLY PRAYER MEETING TEXTS

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**JUNE 7**—“The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”  
—I Peter 5:10 (Z. '95-202 Hymn 242)

**JUNE 14**—“God resisteth the proud, and giveth grace to the humble.”—I Peter 5:5 (Z. '96-19 Hymn 208)

**JUNE 21**—“Learn of Me: for I am meek and lowly of heart.”  
—Matthew 11:29 (Z. '96-79 Hymn 263)

**JUNE 28**—“Be not wise in thine own eyes: fear the LORD, and depart from evil.”—Prov. 3:7 (Z. '96-263 Hymn 71)

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## A Preview of the Kingdom

CLOSE YOUR EYES FOR A MOMENT to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. —Revelation 21:4

— Excerpt from  
“The Divine Plan of the Ages”



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## INTERNATIONAL BIBLE STUDY LESSONS

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### LESSON FOR JUNE 3

## Two Ways of Life

**KEY VERSE:** *"The LORD knoweth the way of the righteous: but the way of the ungodly shall perish."*

—Psalm 1:6

**SELECTED SCRIPTURE:** *Psalm 1*

THE SCOPE OF TIME encompassed by the statement of this psalm includes the Millennial Age, the future Day of Judgment for the world of mankind. (Ps. 1:5) Its description is in sharp contrast with the present age which the Prophet Malachi described in these words: "Now we call the proud happy, and they that work wickedness are set up."—Mal. 3:15

The words of this prophetic psalm tell of righteous people, those who "delight in the law of the LORD," earning eternal life. "He shall be like a tree planted by the rivers of water." (vs. 3) In other words he does not gain this favored position naturally, or by accident, but is planted, or placed there, by the LORD.

The kingdom of Christ, in God's plan, is just such a place for all mankind, where they may grow by the pure waters of truth and righteousness, and bring

forth fruit to perfection. The statement: "His leaf also shall not wither; and whatsoever he doeth shall prosper," is such a beautiful way of describing everlasting life and prosperity in perfection. These words so well represent the restoration of the standing before God which was lost when our first parents transgressed the divine law more than six thousand years ago.

Since that time mankind has walked in the counsel of the ungodly, and stood in the way of sinners, and sat in the seat of the scornful—scornful of God's law. (vs.1) Christ's kingdom will free both the dead and the living from this terrible bondage of sin and death, and cause them at long last to "delight in the law of the LORD."—vs. 2

But God will not coerce any against their will, and those who persist in unrighteousness shall

not "stand in the judgment," and in the end shall not be numbered among the "congregation of the righteous." (vs. 5) Their names shall not be written in the Lamb's Book of Life. (Rev. 20:12) Those not found worthy to have their names therein go down into the second death.—vs. 15

Death, destruction, is ever and always the penalty for sin. Everyone and everything out of harmony with God must eventually be destroyed; Jesus, by his death, provided redemption and release from the first death penalty, and all of the Adamic race will be given a full opportunity to benefit from this manifestation of divine love on their behalf. The Scriptures reveal that those who do not accept Christ and obey the laws of his kingdom will "be destroyed from among the people." (Acts 3:23) For these, of course, it will be the second time the death penalty will have fallen upon them.

Revelation 20:10 reveals that the "beast and the false prophet," symbolic descriptions of evil institutions of this world, are also to be destroyed with the establishment of Christ's kingdom. The Revelator declares that "death and hell" will also go into the second death.—vs. 14

We conclude, therefore, that the 'second death' does not necessarily imply a second de-

struction, but more particularly the second time God interferes in human experience to destroy that which is contrary to his will, which includes all the evils which contribute to unhappiness. We are assured that eventually the LORD's will is to be done on the earth as it is in heaven, and this calls for the destruction of all evil—of willfully evil men and women and angels, as well as evil institutions which have deceived and oppressed the people. Ultimately Satan, the instigator of all evil, will himself be destroyed.

Our text reminds us of God's great interest in this plan for man's recovery back to his favor. This is more graphically stated in the further testimony of Revelation, in Chapter 21, verses 3-5:

"I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . . . And he that sat upon the throne said, Behold, I make all things new. And he said unto me: Write: for these words are true and faithful." □

### Is Life Fair?

**KEY VERSE:** "The LORD loveth judgment, and forsaketh not his saints."—Ps. 37:28

**SELECTED SCRIPTURE:** Psalm 37:1-11

THE WORD OF GOD through Jesus, as recorded by John, states: "A Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. . . . They are without fault before the throne of God." (Rev. 14:1-5) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever." (Rev. 1:5,6) In these two statements is found the way to glory for God's saints—"they are without fault"—perfect, holy, complete—and 'washed from sins in his own blood'.

Contemplating the immensity of the prospect as revealed in these few words, one stands almost appalled at the tremendous depth of love, of mercy, and of

painstaking planning which Jehovah expended on his human creation that there might be forever in the universe only joy and happiness, without stain of evil, and that never again might any creation of his be required to experience evil in any form.

The Apostle Paul wrote to the Colossian brethren concerning "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the hope of glory.*"—Col. 1:9-27

In the context of this statement, Paul makes clear of just what this new creation consists; who constitute candidates for it; wherein lies the basis of their hope, and just what that hope is. Complete sinking of all personal desires and complete submergence to the will of God is a prerequisite to sonship with the

divine Father. As Jesus was, so must we be: "Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5

To such as are truly dead to earthly ties, there opens the door of heaven. The many precious promises of God become a storehouse from which his children may derive spiritual sustenance during their days of trial. To none other are they available. Through trust in them, the church will finally be completed and united to her Lord, his glorious bride.

What is their future hope? "Do ye not know that the saints shall judge the world?" (1 Cor. 4:2) That is an important work delegated to the glorified church by God. Into their hands is given the authority of deciding who shall possess life for all eternity.

And what a joyful and glorious work that will be! Throughout the thousand-year Judgment Day of Christ's reign over earth, the world of mankind will come forth from death to a "resurrection of judgment." (John 5:28,29, **R.V.**) Not the harsh "damnation" of eternal suffering, as suggested in the **Common Version**. No! that has no part in God's plan to relieve his groaning, and suffering, and bewildered earthly creation.

In the hands of Christ and his bride, judgment will be well-

tempered with mercy. The educational work of the merciful Judge will be to change the old, imperfect minds of men, that their new way of living may be predicated upon a new way of thinking.

Their old, warped, twisted minds, molded in violence, ignorance, and despair, will be gently straightened and guided into new channels of correct thinking so that by the end of the thousand-year Day of Judgment earth will be populated by the children of Adam who have been fitted to live in the perfect environment purposed originally by Jehovah. So the mind of God will be the mind of man. Peace and harmony will reign where rebellion formerly ruled. The universe will be at peace, and God's will shall be done on earth as it is done in heaven!

What a glorious prospect! That a few short years of faithful striving and effort on the part of members of the human family—the consecrated children of God—should result in such a privileged position of having a part in bringing about the reconciliation between God and man, is almost beyond our comprehension! Yet God has promised and he will not forsake his saints. The inheritance he has purposed in them is sure! □

### Security Only in God

**KEY VERSE:** "God will redeem my soul from the power of the grave; for he shall receive me."

—Psalm 49:15

**SELECTED SCRIPTURE:** Psalm 49:1-15

TO THOSE WHO have placed their lives in the hands of the LORD, more is involved than merely the application of Jesus' ransom providing atonement. A "way of life" (John 14:6) has been provided and must be sought.

In the apostle's letter to the saints and faithful brethren in Christ at Colossi, he approaches the subject of life in quite a unique and somewhat personal manner, but helpful to all desiring to be received by the LORD. Paul reasons thus: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." That is, lift your thoughts and affections to things above, things which are heavenly, and seek to dwell in thought and affection where Christ is, at the right hand of God.—Col. 3:1

Similar language is used by Paul in writing to the Ephesian brethren. "He [God] raised us up together, and seated us to-

gether in the heavenlies." (Eph. 2:6, *Diaglott*) In these remarks we are exhorted to appropriate to ourselves the heavenly citizenship, and by so doing enliven our heavenly or spiritual aspirations, and to set our affections on things above, not on things of the earth.

Paul continues his statement to the Colossians with these words: "Ye are dead, and your life is hid with Christ in God." (Col. 3:2,3) These two statements certainly appear contradictory, but are not, when properly understood. We are 'dead' as human beings in the sense that we have devoted our humanity to sacrifice, and it is as Spirit-begotten 'new creatures' that we are hidden with Christ in God. By faith we reckonedly died with Christ at consecration. There we covenanted sacrificially to change our viewpoint of life from self to God, and henceforth

to seek to do his will in all our ways.—Rom. 12:2; 6:11

Our viewpoint of life is now eternal. We are still the same person, but with a changed purpose in life. This change makes us a new and different individual in character, or personality. The change, of course, is toward righteousness, truth, peace, love for God and for Christ Jesus our Lord, and for all who are of a like purpose of life. They that are Christ's have crucified the flesh with its affections and its corrupted desires.—Gal. 5:24

What then is our responsibility as new creatures in Christ? First, it is to mortify or put to death, our earthly inclinations, or our "old man," as Paul states it. (Rom. 6:6) Secondly, we are to nurture, cultivate, and bring to maturity the "new man, which after God is created in righteousness and true holiness."—Eph. 4:24

When the elect of God so live, and so express their personalities as new creatures, what a happy and what a blessed family it is! It represents the joint life, the participated life we now enjoy with others of the Christ family, in which there is one Head, one Spirit, one hope, and one life. It is, in reality, a foretaste of the fuller life that awaits us. (I John 3:1-3) "When Christ, who is our life, shall appear,

then shall ye also appear with him in glory." (Col. 3:4) Meanwhile, let us adorn the 'hidden man' of the heart with what is incorruptible, a meek and quiet spirit, which in the sight of God is of great price.—I Pet. 3:4

It is so encouraging to know and realize that God, our Lord Jesus, and all the holy angels, are greatly interested in our welfare as new creatures. Every fitting and proper assistance is rendered to help us to be successful. Yet the matter of our continued existence is our personal responsibility. It is only those who "endure to the end that shall be saved."—Matt. 24:13

The receiving by God will eventually be accomplished. And then, in "thy presence" will be fullness of joy, "at thy right hand there will be pleasures forevermore." (Ps. 16:11) Then will be the end of human warfare, the consummation of all hopes, and the receiving a new name. It will be the revealing of that hidden treasure for which one sold his all to secure the field in which it was hidden. It will be the completion of the desired habitation of God. It will bring the great thrill of all prospective brides—"the marriage supper of the Lamb," and the crown of life! □

## Beginning of Knowledge

**KEY VERSE:** *"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."*—Proverbs 1:7

**SELECTED SCRIPTURE:** Proverbs 1:1-9, 20-23

WE READ, "If thou . . . liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear [reverence] of the LORD, and find the knowledge of God." This, of course, means study—not just reading the Bible. This means searching the Scriptures, for only in this way shall we find the "knowledge of God."

An attitude of deep love for God is our starting point, as we enter into the path of light and truth. But one of the first principles of understanding, in the sense that we, as Bible Students, use the word, is to realize that our knowledge of God of his plans and purposes, for ourselves and for the whole race, is dependent upon something more than a brilliant mind. This world contains many brilliant minds—minds that easily comprehend today's science, but which cannot grasp even the

rudiments of the divine plan of the ages. Why is that? Brilliant minds—they can put a missile into orbit, a missile that will circumnavigate the earth in the high expanse of space and even reach the moon—but those same brilliant minds are not able to comprehend the philosophy of the ransom. Why is this so?

Are we more brilliant than they? No! The reason they do not comprehend is simple to us—it is human knowledge versus spiritual knowledge. Spiritual enlightenment came to Jesus at and subsequent to Jordan. Spiritual enlightenment comes to us after we receive the Holy Spirit. Matthew 3:16 reads, "Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." The dove is a symbol of the Holy Spirit. Notice Luke's ac-

count. Luke 3:21: "Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him." The Holy Spirit comes only as an answer to prayer.

As with the Lord, so with us, the witness of the Spirit is important. We read in Hebrews, "The Holy Spirit also is a witness to us." And again in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Our knowledge, our enlightenment, depends upon the Spirit of God. Through it we grow in grace, in comprehension, and in the understanding of spiritual truths. Let us quote a familiar text from the **New English Translation** of I Corinthians 2:11-14: "The Spirit explores everything, even the depths of God's own nature. Among men, who knows what a man is but the man's own spirit? In the same way, only the Spirit of God reveals what God is. This is the Spirit that we have received from God, so that we may know all that God of his own grace gives us, and because we are interpreting spiritual truths to those who have the Spirit. We speak of these gifts not by human wisdom, but by the Spirit. A man who is unspiritual refuses what belongs to the Spirit of God; it is folly to him—he cannot

grasp it, because it needs to be judged in the light of the Spirit."

These texts tell us why some brilliant minds are not in the truth, and why many who are of humble disposition are able to comprehend the plan of God. Jeremiah 9:23,24 expresses it beautifully: "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." How few have this knowledge of God—of his plan of lovingkindness, and judgment, and righteousness. All will know this some day, but we know it *now*. Why? Because the Holy Spirit is enlightening our minds and hearts. This is the true knowledge of God.

The 'key of knowledge' is a common expression—a Biblical expression. (Luke 11:52) But the key does not open up knowledge; rather, knowledge is the key that can open understanding. (John 17:3) "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." □

### Time, Its Value

**T**IME IS A VALUABLE gift from God. Ecclesiastes 3:1-8 suggests that in the divine economy mankind is given time for everything, or as the wise man states it, "a time to every purpose under the heaven." This does not mean that every human being can indulge in all the human interests to which his heart inclines. As a rule, a selection has to be made, and this selection can be roughly divided into the duties of life and the pleasures of life. If these are used moderately and wisely, a considerable measure of happiness can result.

Alas, because of the reign of sin and death, mankind generally fails to use earthly blessings wisely and moderately! Consequently the activities of life often become a "travail," described in Ecclesiastes 3:10 as the travail "which God hath given to the sons of men to be exercised in it." The Word of God shows that these experiences eventually will be overruled for good, when the divine plan for mankind has been fully accomplished.

Seeing that time is one of man's most valuable possessions, how much more true this is in the case of the child of God. Before the setting up of the kingdom for the blessing of all mankind, through the preaching of the Gospel in all the world for a witness, God's principal work has been to find one here and one there who realizes that, as a result of the redemption that is in Christ Jesus, all that they possess including their time properly belongs to the LORD.

As the message of salvation is presented to them and they are urged to look into it, many may say, "I have no time for Bible study. My family, my business, my attendance at a place

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of public worship, and a little necessary recreation, take all the time I have." Then, perhaps, some facet of truth strikes a responsive chord in their heart, and they begin to find that they do have *some* time to study the Word of God! The only way a busy man can 'find' time is, of course, to take it away from some other activity in his already fully occupied life. And so those whom the Heavenly Father is drawing to Jesus, and then to consecration, sooner or later realize that they are not their own but have been bought with a price, and that their time and everything else they possess does indeed belong to the LORD.—I Cor. 6:20; 7:23

Those who perform their "reasonable service" by making a full surrender to the LORD presenting their bodies "a living sacrifice" (Rom. 12:1), desire henceforth that whatever time can be spared from earthly duties and obligations must now be used in spiritual directions. Their desire is to study to show themselves approved unto God, "rightly dividing the Word of truth." (II Tim. 2:15) They also take advantage of the privilege of holding forth the Word of life for the benefit of others who may be inquiring—even hungering and thirsting after truth and righteousness.—Phil. 2:15,16

### **Do Not Delay**

While it is true that at whatever time in life we seek to draw near to the LORD with a true heart, he will draw near unto us. Yet the early years of life are generally more favorable for turning to the LORD than the later ones. Habits of a lifetime soon become firmly established, and family and business responsibilities weigh heavily upon mind and body. Many have realized too late, the value of the advice given in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth." Deadening earthward susceptibilities can dull the higher tendencies and yearnings as the years pass by.

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Jesus, as a young man, and even as a child, was fully devoted to his Heavenly Father. It was as soon as he reached manhood's estate—thirty years of age according to the Law—that he made a full consecration to God, the very reason for which he had come into the world. From Jordan onward Jesus was especially aware of the scripture: "Wherewithal shall a young man cleanse his way? By taking heed according to thy Word." (Ps. 119:9) How very necessary it was for Jesus as he perfectly walked the narrow way of sacrifice to take heed to his Father's holy Word of truth with its powerful sanctifying influence, in view of how completely he was surrounded by the imperfections and temptations of this present evil world.

That certain periods in life are more favorable for turning to the LORD than others is borne out by the prophet who wrote: "Seek ye the LORD while he may be found, call ye upon him while he is near." (Isa. 55:6) The Scriptures intimate that God's people will have a realization that all they possess belongs to the Heavenly Father, and that like their Master they have entered into a covenant of sacrifice to use all this to his glory and in harmony with his will. But they soon find that the world, the flesh, and the Devil are against such a course. Hence the apostle tells us, "The flesh lusteth against the Spirit, and the Spirit against the flesh." (Gal. 5:17) The things of the Spirit are contrary to the natural desires of our flesh; we must constantly "fight the good fight of faith." However if we continue to faithfully subdue the flesh, we will indeed lay hold of the hope set before us in the Gospel.—I Tim. 6:12

The wily Adversary, however, seeks to fill our minds and take our time with things which are not spiritually edifying or profitable to us as Christians. How very important it is then for us to comply with the Apostle Paul's exhortation: "Redeeming the time, because the days are evil." (Eph. 5:16) The sense of the Greek text here is: "*Buying up for yourselves the opportunity*"—not allowing our time to be used to the Adversary's

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advantage or to spend our time and energies in affairs or use methods which he promotes. This is important to remember and to do, because the days in which we live are unfavorable to those who would walk in the Master's footsteps.

The world will bid for our time, as well. Our friends, and worldly interests, will present their temptations. In this connection the apostle's own noble course inspires us. His sentiments were: "What things were gain to me, those I counted loss for Christ." (Phil. 3:7) After Paul's conversion, he 'bought up' the opportunity of making great changes in the use of his time. Instead of using it to make a great name for himself among the Pharisees, he sacrificed his time and strength to travel from city to city establishing the new Christian churches.

### **Be Wise**

"Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5) Wisdom must be used when we strive to apportion our time, because some must be devoted to legitimate earthly interests such as husbands, wives, children, other family members, and friends. Such still have a right to a portion of our time, of course. But consecration to the LORD means that we do not have as much leisure as hitherto to spend on earthly interests. Wisdom, therefore, is needed to know how to act in carrying out our Christian duties, for there are wise and unwise ways of fulfilling them. And we must remember that in everything we do, we must exert our best efforts, as if we were doing these things as unto the LORD.

The Scriptures wisely instruct us: "As much as lieth in you, live peaceably with all men." (Rom. 12:18) We are to act in a way which will cause as little friction, trouble, or inconvenience to others as possible, "giving no offence in anything, that the ministry be not blamed." (II Cor. 6:3) And again the

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Apostle Paul said: "Walk in wisdom toward them that are without."—Col. 4:5

We must always be exercised by the heavenly wisdom which is "first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits." (James 3:17) This is a wisdom so moderate and considerate as to appeal even to the world as just and reasonable.

Speaking in a general way, therefore, the earlier in life we can respond to our Father's gracious drawing power, the better it will be for us spiritually. It will be easier for us to make a full surrender to him who has done so much for us. The earlier we make a start, the more years we will be able to devote to him and his service. But the temptation to delay in turning to the LORD, even until the opportunity has passed, will be the experience that will come to some. Indeed the Scriptures suggest that many will be in that most regrettable category. So, "Strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut the door." (Luke 13:24,25) As soon as we hear the LORD's knock, we should be among those who will wisely open immediately.

"O that men were wise, that they would apply their hearts to understand the work and plan of the LORD! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, justice and truth would prevail until righteousness would be established in the earth. But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation."—*Studies in the Scriptures, Vol. 1, page 271*

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## Be Faithful

The words spoken by Jesus to fleshly Israel apply even more forcefully today, at the close of the Gospel Age. Luke 19:41,42 reads: "When he [Jesus] was come near, he beheld the city [Jerusalem], and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

The great city, Nineveh, that repented at the preaching of Jonah, and thus was spared its predicted overthrow, is another picture of what 'might have been' in Christendom's case. But the nations have allowed their time of favor to pass, and, despite a worldwide witness concerning the LORD's gracious purposes, they remain asleep to the things concerning their peace. The time has come when it is 'too late!' and the LORD's 'wrath', expressed in the great time of trouble now upon the world, has become their portion.

As the LORD waited to be gracious in the case of Christendom as a whole, so is it the same in the individual experiences of those called to the heavenly calling. And the Master's words in John 9:4 show this feature very clearly: "I must work the work of him that sent me, while it is day: the night cometh, when no man can work." The short period of Jesus' earthly ministry was the symbolic 'day' favorable for service; and none more than the Master, knew how soon that period would be over!

How vitally important it was, therefore, for Jesus to use this time faithfully! The oldest manuscripts show that instead of 'I', our Lord used the word 'we': "We must work the works of him that sent [us]." (See Wilson's *Diaglott* and *Revised Version*.) For us, too, favorable opportunities for service can soon pass, and so the very most must be made of the share of these with which we have been blessed by the LORD.

Our Lord exhorts us, "Walk while ye have the light [and while the time is favorable for letting it shine], lest darkness

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come upon you. . . . While ye have light, believe in the light, that ye may be the children of light.”—John 12:35,36

### **The Time Is Short**

Seeing that the Apostle Paul could rightly say in his day, “The night is far spent, the day is at hand,” how much more is this true today ten centuries later! (Rom. 13:12) As Paul said: “Knowing the time, that now it is high time to awake out of sleep: for now is our salvation [the first resurrection] nearer than when we [first] believed.” (Rom. 13:11) Surely the nearer we come to this momentous experience, the more alive we should endeavor to be, and the more awake to our present privileges as the LORD’s servants, doing with our might whatever our hands find to do. His commendation at the end of our course depends upon what we do, or fail to do, in his service and in the work of our sanctification.

The Apostle Paul’s reminder to the brethren at Ephesus of the unwise and unprofitable ways they, in earlier days, spent their time is even more forceful and true if applied to the LORD’s people today. He says, in substance, “You were then dead in trespasses and sins, some willful, others committed in ignorance. You were also walking in the same course in which the whole world walked, a course of selfishness, striving to satisfy personal desires and ambitions.”—Eph 2:1-5

Then he reminds them—and us—of their—and our—call to higher ambitions and greater works, saying, “But God who is rich in mercy, for his great love wherewith he loved us, . . . hath raised us up together . . . *in heavenly places* in Christ Jesus.”—vs. 6

Here is where our time should be spent—in *heavenly places!* □

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## The Humble Exalted

***"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."***

**—Mark 10:45**

THE LORD DID NOT HAVE one standard for his followers and another for himself. Consequently, when they heard him say, "Whosoever of you will be chief, shall be servant of all," they could promptly recognize that this was the course *he* had pursued—that he had been servant to them all. And it was on account of the services he was continually rendering them that they delighted to serve *him*, to acknowledge him their Master, and to walk in his steps. Indeed, they had seen only a small fragment of the Lord's sacrificing, and of its far-reaching influence as a service to others.

No other lesson requires to be so carefully learned by the LORD's people as this lesson of humility.



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### Gathering the Saints

***“Gather my saints together unto me, those that have made a covenant with me by sacrifice.”***

***—Psalm 50:5***

MANY CHRISTIANS associate the word saint with an especially holy person. Some Christian churches formally identify as saints those long dead who have performed noteworthy acts. But the word saint is not restricted to only those who have lived since the time of Christ. In addition to Psalm 50:5, this word occurs 34 more times in the Old Testament.

Professor Strong defines the Hebrew word here translated “saints” as ‘kind, i.e., (religiously) pious (a saint)’. It is translated: “godly,” “good,” “holy,” “merciful,” and “saint.” The ***New International Version*** reads: “Gather to me my consecrated ones.” This is the correct thought: a saint is someone who is separated from the world because they have made a consecration to God.

The 50th Psalm is a prophecy of the coming kingdom of God. Jehovah himself speaks, saying, as recorded in verse 1: “The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to the place where it sets.” [NIV] The expression ‘rising of the sun’ is similar to the words of Malachi: “Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”—Mal. 4:2

All life on earth is sustained by the sun. Thus it is an appropriate symbol for the life-giving nourishment which will flow during the kingdom from the one whom God has designated as the heir of all things—Jesus Christ and his church, the

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'saints'. The phrase "place where it sets," indicates that this kingdom will come to an end when its work is finished.

The preparation for Christ's kingdom began many centuries ago, when God selected the nation of Israel to be his special people. But, except for a very few faithful Ancient Worthies, they proved unfaithful to him. Time after time they turned their backs upon God, embracing instead the heathen practices of their neighbors. The Book of Hosea describes their sorry state: "Hear the word of the LORD, you Israelites, because the LORD has a charge to bring against you who live in the land: There is no faithfulness, no love, no acknowledgement of God in the land. There is only cursing, lying and murder, stealing and adultery."—Hos. 4:1,2, **NIV**

Time and time again, God showed his patience and mercy by sending prophets to Israel to turn them from their evil ways. But, in general, the prophets were ignored; at times they were cruelly used, and even killed. At the end of his ministry Jesus sadly looked at this nation and said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:37

The nation of Israel treated the greatest prophet, Jesus, no better than the ones sent before him. As a prediction of what they would do to him, Jesus spoke a parable about a man who had a vineyard which he rented out to others. At the time of harvest the renters refused to pay; they beat the owner's servants unmercifully. Finally the master sent his beloved son, thinking that they would surely reverence him. "But when the husbandmen [the 'renters'] saw him, they reasoned among themselves, saying, This is the heir: come,  
(Continued on Page 37)

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of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

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Trinidad	Radio Trinidad 610	10:30 p.m.

### ECUADOR

Quito Radio Anoranza	99.7-FM	8:45 a.m.
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### HONG KONG

Radio Villa Verde (Fri.)		6:00 p.m.
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### ITALY (Italian)

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

### MEXICO (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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### NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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### NIGERIA

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

Panama City	HOQ 1250	10:30 a.m.
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### PHILIPPINES

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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### SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

### SPAIN (Spanish)

Radio Gerona (Mon.)		9:45 p.m.
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### SRI LANKA

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

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

Montevideo Radio El Espectador	810	9:15 a.m.
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# THE BIBLE ANSWERS – TV Programs

## CALIFORNIA

Arroyo Grande Channel 66

## FLORIDA

Daytona Beach Channel 42

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Helkskell Channel 12

## VIRGINIA

Norfolk Channel 68

## WEST VIRGINIA

Huntington Channel 55

\*Logan (Mon.) Channel 12

## PUERTO RICO

Arecibo Channel 28

**“The Bible Answers”** television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days and channels of those listings marked with an asterisk (\*) can be found in your local newspaper.

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(Continued from Page 31)

let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him.”—Luke 20:14,15

The consequences of this act were predictable. As verse 16 of the parable puts it, “[The lord of the vineyard] shall come and destroy these husbandmen and shall give the vineyard to others.” From the time of their casting off in A.D. 70, and forward, the Gospel message went to the Gentiles, opening up to them their first opportunity to become saints. Notice how the Apostle Paul addresses the Early Christians in his many letters: “Paul, called to be an apostle of Jesus Christ . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be *saints*.”—I Cor. 1:1,2

Probably none of Corinth’s citizens thought any of the Early Christians were saints. Those whom God selects are so insignificant, so unknown by the world, that the process of assembling the church occurs without observation. “Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things . . . and the weak things . . . and the base things of the world, and things which are despised [by the world] hath God chosen . . . that no flesh should glory in his presence.”—I Cor. 1:26-29

But when the work of calling out the church has been completed, the 2nd verse of Psalm 50 will be fulfilled: “Out of Zion, the perfection of beauty, God hath shined.” When the coming kingdom has been set up upon the earth, the world will appreciate the ‘beauty’ of those who are the rulers in the wonderful work of rehabilitation. They will be in “Zion,” a term descriptive of the heavenly phase of the kingdom, just as “Jerusalem” is frequently used in the Old Testament to describe the earthly phase. A similar thought was expressed by Jesus when he interpreted the end of the parable of the wheat and the tares: “Then shall the righteous shine forth as the sun in the kingdom of their Father.”—Matt. 13:43

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When we contemplate the wonderful promise contained in Psalm 50, versé 5, we realize it is saying that a day is coming when the work of calling out of the world a class of 'saints'—the primary work of the Gospel Age—will be finished. It will be at that time—the time when the church is complete—that the blessings of the kingdom will begin to flow to mankind. The opportunity to become a 'saint', in this sense, will cease.

The subsequent verses of Psalm 50 describe how God had no need of gifts from natural Israel. What he wanted from them then, he continues to want from us: "Offer unto God thanksgiving and pay thy vows unto the Most High." (Ps. 50:14) God does not demand complex, or difficult rituals, rife with pomp and circumstance, performed on his behalf. As Jesus said, "The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:23

Even though we are almost at the close of the Gospel Age, there is still time for one here, one there, to come to him in full consecration to do his will with the hope of having a part in the class of saints. In the harvest of this age the work is to "gather the wheat into his barn." (Matt. 13:30) Those who are seeking to do the will of God only, will echo the words of the psalmist: "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints."—Ps. 116:12-15

Our very first thought each day should concern how we can render thanks and praise and worship to the LORD for all his many benefits that we have received at his hand. We might start by simply taking a deep breath! And by realizing that there is no other place in our planetary system where we can do that! Everything has been designed 'just right' for us on Planet Earth. But far more than these myriad of natural phe-

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nomena for which we are truly thankful, we should be even more thankful that the LORD has given us a knowledge of his wonderful plan of the ages! This has been made possible through the gift of the Holy Spirit.

“What shall I render unto the LORD for all his benefits toward me?” There is not one thing that any of us could give to him that the LORD needs or wants, except ourselves—our hearts. It is by consecrating our ‘all’ to the Heavenly Father’s service that we render a sacrifice of thanksgiving. We “take the cup of salvation,” which pictures God’s precious gift of his own dear Son who died on our behalf.

This ‘cup’ is one we take, and join together in common union to drink of it. Shortly before the Master’s crucifixion, James and John went to Jesus to ask for the chief places in the kingdom. Instead of answering directly, Jesus inquired of them: “Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said unto him, We can.” (Mark 10:38,39) They did not understand at that time, just all that his question involved, but with the help of the Heavenly Father, they did, in time, “take the cup of salvation and . . . [paid their] vows unto the LORD.”

Like James and John, and all the other footstep followers of the Master throughout the Gospel Age, we also have the grand privilege and opportunity to lay down our lives in sacrifice. Our example is the perfect one given to us by Jesus himself. Notice the words of Paul in his letter to the Philipians: “Let this disposition be in you which was also in Christ Jesus, who, though being in God’s form, yet did not meditate a usurpation to be like God, but divested himself . . . and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross.”—Phil. 2:5-8, *Diaglott*

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At this time, God is nearing the completion of the work of gathering his saints together unto him, so that when united with his dear Son, then highly exalted, "every knee should bend . . . and every tongue confess that Jesus Christ is Lord, for the glory of God the Father."—Phil. 2: 10, 11

The saints are God's special treasure. In Malachi's prophecy we read about those "who feared [reverenced] the LORD, . . . who thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them ["deal tenderly"—**Rotherham**], as a man spareth his own son that serveth him." (Mal. 3:16,17) Notice that the saints are considered by God in the same manner as he considers his own Son, Jesus, because they serve and reverence him! When Israel's High Priest went into the Most Holy, into God's presence, he bore upon his chest an ephod containing twelve jewels, each encribed with the name of one of the twelve tribes of Israel. (Exod. 28:17-21) These 'jewels' represent the saints spoken of by Malachi. And in Revelation we read the statement that this special class consists of 144,000 individuals taken from "all the tribes of the children of [spiritual] Israel."—Rev. 7:4

The final verse of Psalm 50 says, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation [or conduct] aright will I show the salvation of God."

This is our prayer: may we indeed faithfully follow in the footsteps of our Master, so that we might be reckoned worthy to achieve the salvation of God, and be accounted among his saints. It is our hope to spend eternity with our Lord Jesus, and to gain a heavenly inheritance in joint-heirship with him that we might teach the world of mankind the wonders and glories of our God, to his everlasting praise, honor and glory! Amen! □

My earliest thought I desire shall be, "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation and call upon the name of the LORD [for grace to help]. I will pay my vows unto the Most High."—Psalm 116:12-14

Remembering the divine call, "Gather my saints together unto me, those who have made a covenant with me by sacrifice" (Psalm 50:5), I resolve that by the LORD's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the LORD.

I will be careful to honor the LORD with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the LORD, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the LORD's providence may permit, because, "Faith can firmly trust him, come what may."

## **My Morning Resolve**

# Abraham, the Friend of God



**A**BRAM, OR ABRAM, as he was first called, is one of the most outstanding people of the Bible. Although we find his life story told in the Old Testament, his name is mentioned over and over again in the New Testament!

Because of his faith in the one true God, he was called “the friend of God.” (James 2:23) Archaeological discoveries show that the people of Ur in Chaldea near the Persian Gulf, where Abraham was born, were heathen who worshiped the moon as their god. Ur was a large, busy, prosperous city between the Tigris and Euphrates Rivers.

Abraham, who worshiped his Creator, the LORD God, was related to Noah through the line of Noah’s son, Shem, and he probably learned about Jehovah as the chronicle was passed down to him from his forebears. Abram’s father, Terah, actually lived for over one hundred years while Noah was still alive, and Abraham, himself, was born only 352 years after the Flood. So, the marvelous story of how God

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had saved Noah and his family on the ark, was still fresh in their minds.

The narrative of Abraham's life begins in Genesis 11:27 and continues through Genesis 25:10. Life in Ur was difficult for Abram since he apparently was the only man who worshiped the LORD God, Creator of heaven and earth. He was, in fact, completely surrounded by moon-worshippers. We are told that Abraham had two brothers. One of them, named Haran, had died before this story begins, leaving a son called Lot who lived with Abraham and Sarah. He went with them on the journey which this account records. Abraham's other brother, Nahor, remained in Chaldea when Abraham left in response to a command of God.

As we read in Genesis 12:1, the LORD actually spoke to Abram, saying, "Get thee out of thy country, unto a land that I will show thee." Going back to Genesis 11:31, we find that it was Abram's father, Terah, who made the arrangements for the family—his son, Abram and his daughter-in-law, Sarai, and his grandson, Lot—to set forth on the journey. But, actually, it was Abram whom the LORD was leading. Because of this, Terah only traveled as far as Haran—however, this was a good long distance for him to go, being six hundred miles from Ur—and he remained there until he died. Haran, named for Abram's brother, was only intended as a stopover point as far as Abram was concerned, for he was on his way to Canaan, the bountiful land to which the LORD was guiding him.

After Terah had died and was buried there in Haran, Abraham and his little band proceeded into Canaan, as originally planned. Abraham was seventy-five years old at this time. It was because he had such strong faith in the LORD that Abram undertook such a long and arduous journey to the unknown land of Canaan. Before leaving Ur of the Chaldees, the LORD, as we recall, had spoken to Abram, saying,

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“Abram, get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, and in thee shall all the families of the earth be blessed.”—Genesis 12:1-3

What a remarkable promise! And Abram believed it with all his heart. He had so much faith in this promise that he was willing to leave Ur and go to an unknown country with the hope that the LORD would indeed use him to establish a seed, or family, that would be used as God’s instrument of blessing to *all the people* of the earth!

We can understand that it would take a considerable amount of faith to leave comfortable, familiar surroundings, and to travel long, difficult, dusty trails, over mountains and across rivers, with all their household possessions, livestock, and servants, to reach an unknown destination—a place which none of them had ever seen! Every evening they would have to make camp, feed and water all their animals as well as all the people; bed everyone down as comfortably and safely as possible; and then in the morning they would have to pack everything up and move on.

This sounds like a great deal of work to us, because we are used to living in one place, having all our conveniences available every day—a kitchen in which to prepare our food; a warm and comfortable bedroom to sleep in; a bathroom to bathe ourselves; everything we need right there for our use whenever we want it. But Abraham had actually lived a nomadic life ever since he left Ur, and, in fact, he continued to live in this fashion all the rest of his days. He never again settled in a house in a city, but lived in tents until he died.—Hebrews 11:8-12

Abraham really believed that the promise God had made to him would come true! The promise was that his family, his

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seed, would be the source of blessing to all nations of earth. This was a powerful and exciting thought. His experiences had taught him that the people of earth certainly needed God's blessing. They needed, first, a knowledge of God to open their minds and to release them from the ignorance of moon-worship, and other heathen practices. They needed release from the curse of sin and death inherited from father Adam. They certainly needed God's blessing, and Abraham was delighted that his family would be privileged to be the means through which these blessings would go out to the world.

However, there was a serious difficulty in this connection, which had to be overcome! Sarai, Abram's wife, was not able to have any children. Abram's faith had to be so strong that he would believe that Sarai would actually have a son. And Abram did believe that God could overcome this obstacle. For twenty-five years they waited for the arrival of this promised son. Abraham knew that God would keep his promise when the time was right. This was a hard lesson for them both. But in the end their faith in God was rewarded.

Meanwhile, however, Abraham was not certain just *how* God planned to fulfill his promises of a son. So he tried several methods to bring about the promise himself. He did not realize, at first, that God would perform a miracle, and that Abram would be the father, and Sarai would be the mother of this miracle child.

Abram thought that perhaps God would accept Eliezer, his steward, as his son. Eliezer was very dear to Abraham because he had been born in his house and he was a faithful and loving worker for Abraham. But God said, "This shall not be thine heir."—Genesis 15:4

Then, according to the custom of his day, he took another wife—Hagar—and a son named Ishmael was born. (Genesis 16:3,15,16) But again, the LORD told Abraham that this was

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not the means by which he would obtain a son—that Ishmael would not be the answer to his promise. Abraham and Sarah continued to wait.—Genesis 17:17-21

When Ishmael was thirteen years old, God again spoke to Abram. He had changed his name to Abraham, which meant ‘father of a great multitude’, and Sarai’s name to Sarah, meaning ‘princess’. Both Abraham and Sarah laughed when they learned that God still intended that they would have a son, because by this time Abraham was one hundred years old, and Sarah was ninety! Their son would surely be a miracle-child!

But once again God repeated his promise of a son to Abraham. This time he sent three angels, whom Abraham at first thought were three strangers traveling through his country. He received them hospitably in the name of Jehovah, preparing for them a meal—bread, butter, milk, and beef—setting it out for them under a large, shady tree. Then the angels encouraged Sarah and Abraham with the words, “Is anything too hard for the LORD?” And Isaac was indeed born within the year after the visit of the three angels! (Genesis 21:3) The name Isaac means ‘laughter’, and Sarah said, “God hath made me to laugh [with joy] so that all that hear will laugh with me.”

We are told that in Abraham’s life a drama was being enacted to help us understand God’s plans and how he intends to fulfill his promises. (Galatians 4:22-24) Abraham’s two wives, Sarah and Hagar, and his two sons, Isaac and Ishmael, are an allegory—a story that teaches a lesson. Hagar represented the Law Covenant, and her son Ishmael was an illustration of the Jewish nation. Sarah represented the Grace Covenant, and Isaac pictured the true seed promised by God, (which we eventually learn from the New Testament, is Christ

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and his church.) We will learn more about these covenants, or agreements between God and man, in further stories.

God is so wise and powerful that he foretold history which would occur far down the future centuries, using the picture of Abraham and his wives and sons to illustrate what would come to pass to fulfill his promise to Adam and Eve. This golden thread of promise is carefully woven throughout the entire Bible in order that we can trace it and become more familiar with God's wonderful plans and purposes—I Corinthians 10:11

### QUESTIONS

1. Why is Abraham called "the friend of God"?
2. Where was Abram's home, originally? What was the religion of the people of that area?
3. What did God ask Abram to do? What was he promised if he obeyed?
4. How did Abram show his faith in God?
5. To what country did Abram travel? Who went with him?
6. What difficulty could have caused Abram to lose faith in God's promise? Did it?
7. What two efforts did Abram make to help God provide him with an heir, and how did God accept these efforts?
8. Did God send special messengers to assure Abraham he and Sarah would have a son? Who were they?
9. What does the name Isaac mean, and why is it a good name for Sarah and Abraham's son?
10. What is an allegory? How is Abraham's life an allegory?



### General Convention Bulletin

***“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”***

**– Colossians 3:12-15**

Now the General Convention is only one month away! The program has been outlined for your information on the next few pages of *The Dawn*. We believe that it will be a blessed occasion of sitting at Jesus' feet and learning of him, and of enjoying each other's fellowship, stimulation, and encouragement.

Beginning right from the first day, we will take a close look at our theme text, quoted above, by considering verses 12 and 13. Sunday, verses 14 and 15 conclude the study. And on Monday, you will note, I Thessalonians 5:3 will be the subject of a 5-man panel discussion.

The College has advised us that blankets will be provided for all. Those who are planning to supply their own linens will not need to carry blankets with them.

Send in your reservation forms soon, and please keep the convention in your prayers!

# Registration Form

## Bible Students General Convention Houghton, NY – July 21-26, 1990

All Names \_\_\_\_\_

Mailing Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

### Please check items that apply to you:

- I must have a first floor room or elevator service for physical reasons.
- There is a child under five years old in our party.

Please fill in all applicable boxes. If you are registering for the **Package Rate** for the entire week, please do not fill in Daily Rate boxes on the next page. If you want **Daily Rates**, do not enter anything in this table.

Weekly Package Rate					+
Number of Persons ↓		Weekly Rate	Convnt. Subsidy	Linen Discount	You Pay
Age 14, up		\$139.10	-\$21.00	-\$21.00	
5 to 13 years		\$116.35	-\$21.00	-\$21.00	
4 yrs or less	FREE				
Make calculations on scrap paper. Enter totals on this form.			Total Due ⇒		
			Deposit ⇒		

**Instructions:** Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the weekly rate. Multiply that value by the number of people and write the result in the last column. Add the values of the two age categories together to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

Use these tables if you will attend the convention for less than the entire week.

Daily Lodging Rates					+
Number of Persons ↓	Daily Rate	Convnt. Subsidy	Linen Discount	You Pay	
Age 14, up	\$10.15	-\$3.00	-\$3.00		
5 to 13 years	\$10.15	-\$3.00	-\$3.00		
4 yrs or less	FREE				

  

Daily Meal Rates				
Number of Persons ↓	Breakfast	Lunch	Dinner	
Age 14, up	\$2.50	\$3.85	\$5.00	
5 to 13 years	\$1.70	\$2.25	\$3.35	
4 yrs or less	FREE			

  

Make calculations on scrap paper. Enter totals on this form.	Total Due ⇒	
	Deposit ⇒	

**Arrive:** \_\_\_\_\_ **Depart:** \_\_\_\_\_

**Instructions:** Subtract the convention subsidy (and the linen discount if you are bringing your own linens and towels) from the daily rate. Multiply by the number of people and number of days. Write the result in the last column. Total the cost of meals and multiply by the number of people and number of days. Add lodging and meal costs to get "Total Due." Enter the amount of your deposit (at least 50% of Total Due).

**BUFFALO AIRPORT PICKUP INFORMATION:**

Airline Name: \_\_\_\_\_ Flight Number: \_\_\_\_\_

Arrival Date: \_\_\_\_\_ Time: \_\_\_\_\_

**AMTRAK PICKUP INFORMATION:**

Arrival Date and Time: \_\_\_\_\_

**MAKE CHECKS TO HOUGHTON COLLEGE**

**AND MAIL COMPLETED FORMS TO:**

Director of Conferences, Houghton College, Houghton, NY 14744



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# Sunday, July 22

**Chairman: Brother E. Lankford**  
Sacramento, CA

- 9:30 Morning Devotions
- 9:45 Discourse Brother A. Gonczewski  
Agawam, MA
- 10:30 Intermission
- 11:15 Discourse (Colossians 3:15)  
Brother E.K. Penrose  
Columbus, OH
- 12:00 • Close of Morning Session •
- 2:00 Praise & Testimony Brother C. Boughton  
Pittsburgh, PA
- 2:45 Intermission
- 3:15 Discourse (The New Covenant)  
Brother G.M. Jeuck  
New York, NY
- 4:00 Intermission
- 4:30 Discourse Brother T. Krupa  
Portland, OR
- 5:15 • Close of Afternoon Session •
- 7:00 Music
- 7:15 Theme Discourse (Colossians 3:14)  
Brother D. Holliday  
West Wickham, England
- 8:00 Close of Evening Session

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# Monday, July 23

**Chairman: Brother G. Passios**  
*New York, NY*

- 9:30 Morning Devotions
- 9:45 Discourse Brother S.R. Jeuck  
*Orlando, FL*
- 10:30 Intermission
- 11:15 Discourse (The Second Presence)  
Brother R.J. Krupa  
*Portland, OR*
- 12:00 • Close of Morning Session •
- 2:00 Praise & Testimony Brother T. Passios  
*Detroit, MI*
- 3:00 Intermission
- 3:45 Discussion of I Thessalonians 5:3  
Moderator: Brother M. Nekora  
Panel—Brothers: D. Rice  
C. Chandler  
G. Eldridge  
E. Lamel
- 5:15 • Close of Afternoon Session •
- 7:00 Discourse Brother M. Balko  
*West Newton, PA*
- 7:45 Vesper Service
- 8:15 Songs in the Night

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## Tuesday, July 24

**Chairman: Brother M.J. Balko**

*Orlando, FL*

- 9:30 Morning Devotions
- 9:45 Baptismal Discourse at Village Church  
Brother E. Herrscher  
*Phoenix, AZ*
- 10:45 Intermission
- 11:15 Immersion at Village Church
- 12:00 • Close of Morning Session •
- 2:00 Praise and Testimony      Brother C. Martig  
*Pittsburgh, PA*
- 2:45 Intermission
- 3:15 Discourse      Brother J.L. Buss  
*Albuquerque, NM*
- 4:00 Intermission
- 4:30 Discourse      Brother R. Gorecki  
*Detroit, MI*
- 5:15 • Close of Afternoon Session •
- 7:00 Elders' Meeting

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# Wednesday, July 25

**Chairman: Brother E. Kuenzli**  
Orlando, FL

- 9:00 Morning Devotions
- 9:15 Discourse Brother D. Stein  
*Allentown, PA*
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 12:00 • Close of Morning Session •
- 2:00 Discourse Brother Julius Panucci  
*New London, CT*
- 2:45 Intermission
- 3:15 Praise & Testimony Brother N. Kasperowicz  
*Paterson, NJ*
- 4:00 Intermission
- 4:30 Discourse Brother J. Gruhn  
*Staffelfelden, France*
- 5:15 • Close of Afternoon Session •
- 7:00 Discourse Brother P. Mali  
*New London, CT*
- 7:45 Vesper Service
- 8:15 Songs in the Night

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# Thursday, July 26

**Chairman: Brother R. Rawson**  
*St. Petersburg, FL*

- 9:30 Morning Devotions
- 9:45 Discourse Brother K. Fernets  
*Vernon, B.C.*
- 10:30 Intermission
- 11:15 Discourse Brother F. Nemesh  
*Detroit, MI*
- 12:00 • Close of Morning Session •
- 2:00 Praise and Testimony Brother W. Harp  
*Cincinnati, OH*
- 2:45 Intermission
- 3:15 Discourse Brother Joseph Panucci  
*Groton, CT*
- 4:00 Intermission
- 4:30 Discourse Brother R. Suraci  
*New Haven, CT*
- 5:15 • Close of Afternoon Session •
- 7:00 Melodies of Praise Brother T. Krupa
- 7:45 Closing Discourse Brother W. Blicharz  
*Detroit, MI*
- 8:30 Love Feast

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## OBITUARIES

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

Sister Veronica Wojnarowski, Lady Lake, FL—March 6. Age, 79.  
Sister Magdalena Tankovich, Detroit, MI—March 30. Age, 89.  
Brother George C. Kiddoo, Los Angeles, CA—April 13. Age, 90.  
Brother Carl C. Nagel, San Francisco, CA—April 18. Age, 90.  
Brother Orville Campbell, London, Ont.—April 18. Age, 79.

Have you  
heard?

### **Frank and Ernest**

discuss these interesting  
subjects, Sundays, on

**WSHF-1290**

**1:30 p.m.**

**JUNE:**

- 3-Increase of Christ's Kingdom**
- 10-Judgment Day Favors for Sinners**
- 17-Our Day in Prophecy**
- 24-Our Lord's Return**

SEND FOR the free booklet  
offered after each broadcast:  
"FRANK AND ERNEST"  
Box 60, Dept. N  
New York, NY 10116

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### FOR YOUR NEWSPAPER

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

### JUNE SPECIAL

On Sunday, June 17th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

**The Dawn**  
East Rutherford, NJ 07073

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## YOUR QUESTIONS

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### Bible Study

***My study of the Bible seems to be fruitless. Is studying the Bible by chapter and verse beginning with Matthew through Revelation the most effective method of uncovering God's plan, or is there a better way?***

ONE OF THE richest blessings God bestows upon his people is the privilege of studying his Word, and through it of becoming better acquainted with him and his purposes for all mankind. However, it is true that much Bible study is fruitless for one reason or another. Some are blinded by creedal obstacles to the extent that they cannot accept the testimony of God's Word if it is not in line with the creedal errors they have been taught in childhood. Some confine themselves to Bible reading, and learn much of the journeyings and experiences of Biblical characters, but neglect any effort to grasp the deep doctrines of divine truth. Some who are of a speculative nature, study

to find types and pictures and find many, or think they do, but usually they are merely the products of their own imagination which later do not work out, resulting in discouragement and disappointment.

Reading the Bible in a consecutive manner as suggested in our question is not really Bible study, for it does not bring all the texts upon a certain subject together so that a harmonious understanding may result in knowing the mind of God. One may thus be refreshed from having read and thought upon God's Word, for Bible reading is profitable and should not be discouraged; but that is different from Bible study for the purpose of increasing our understanding of the divine plan of the ages.

In our study of the Bible, we should not try to mix earthly philosophy with the heavenly message of truth. Not for one moment can any human teaching mix with the divine message without confusion being the result. It is

our opinion that the confusion that exists in many of the churches today, with the attendant lack of spiritual vision, has resulted from this error. The LORD's Word is complete through the power of the Holy Spirit, and he will use it for our sanctification without the aid of human theories—"Sanctify them through thy truth: thy Word is truth."—John 17:17

We commend any kind of sincere Bible study, particularly after a clear understanding of the divine plan of salvation has been reached through the use of a topical method of study. A method which has proved beneficial to individuals and classes of our fellowship is the use of the "Studies in the Scriptures." We refer to the textbooks known by this name—a series of six volumes covering every major doctrine taught by our Lord Jesus Christ. Although first published over 100 years ago, they are still obtainable through Dawn Publications. In these books the various subjects of the Bible are arranged in a manner designed to help the searcher find truth. Texts upon particular

subjects of study are brought together in an orderly way. No teacher or serious student of the Bible should be without these books.

### All to Be Drawn

***The Dawn magazine, to which I subscribe, constantly points out that only a limited number are being drawn to Christ by our Father. The Scriptures say in John 12:32, "I, if I be lifted up from the earth, will draw all men unto me." Is this not our authority to evangelize the world?***

MAY WE, IN answer, first quote John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." We can see how these two texts of Scripture might appear contradictory. A proper understanding of the divine plan brings harmony to the Word of God. During this Gospel Age only a few are drawn—the reason for which is twofold:

1. The God of this world has blinded the majority through darkness and preju-

dice and superstition so that they cannot see the truth of the kingdom of God, hence the power of the truth does not have an influence in their hearts, drawing them to the LORD.—II Cor. 4:4

2. Comparatively few are so in love with truth and righteousness that they are willing to sacrifice on its behalf every other interest as respects the present life, and for the favor of being drawn into the family of God. (Matt. 16:24,25; Mark 8:35) Yet it is only those who are willing to pay such a price that are being sought by the Heavenly Father during this present Gospel Age for the special honor of being joint-heirs with his Son. Through the Spirit of God and the power of the truth these are drawn to the Master, and through him and the power of his resurrection they are "raised up" to heavenly conditions. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Certainly all men are not now being drawn to the Master, but in due time a change will come, and it is then that

our Lord's words quoted by our questioner will be fulfilled. Our Master here was talking of the time when he would be raised on high and as a king, establishing the kingdom wherein God's will is to be done on earth as fully as it is being done in heaven. To assure ourselves that this is so, we need only to note the verse preceding, which says, "Now is the judgment of this world: now shall the prince of this world be cast out." When Satan is cast out, when his power is restrained, he will not deceive the people through error; then the eyes of their understanding will be opened and the truth will fill the earth as the waters cover the deep.—Rev. 20:1-3; Hab. 2:14

Although the drawing during the new age will also be by the power of the truth and its spirit, it will be much more general. It will reach all men, and all who respond will be drawn to the Master. They will be drawn away from sin and degradation and death; and drawn back into full harmony with God and with his Son, and their principles of truth and righteousness.

Those who are drawn during the Gospel Age are limited in number to the spiritual seed. The drawing by the Christ during the establishment of the kingdom will affect all men, for it is declared of that day, "The Spirit and the bride say, Come. . . and let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

We believe that it is proper now to evangelize as many of the world as have ears to hear the message of the Gospel, the "good tidings of great joy, which shall be to all people." (Luke 2:10) Not only is it proper, but commendable, and a part of our commission as children of God. (Isa. 61:1-3) But this proclamation of the truth is for a witness, and to reach those who are in heart condition to respond and come into divine fellowship. (Matt. 24:14; Rom. 10:14-17) It is not to convert the world now, for that is not the purpose of God at this time. The evidences with which we are surrounded should convince us of this. Let us look forward to the time when the

church will be complete and when Christ's kingdom will convert and bless all mankind.

### **Christian Suffering**

***Why does God severely test those who are really trying to serve him?***

**I**T IS TRUE that God subjects His children to chastening. It is also true that there is a good reason for doing so. He permitted even our Lord Jesus to suffer many things during his earthly sojourn. If we can understand why he permitted our Master to suffer, it will help us to know why we also must have trials and temptations. Concerning him it is written, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Again, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:17,18

These texts are so self-explanatory as to need no comment. We thank God daily that we do have a merciful and faithful High Priest who has been "touched with the feeling of our infirmities." (Heb. 4:15) We know that his mercy toward us is greater and more sympathetic because of the sufferings which he endured throughout his life and ministry. In the providences of God, those who are now chosen to be "joint-heirs with Christ" will, during the kingdom reign, have the opportunity to be merciful to those of the world who have been erring and out of way, for, "Do you not know that the saints shall judge the world?" (Rom. 8:17; I Cor. 6:2) Therefore, temptation and suffering must come to every Christian that he might be merciful in his future work of assisting the Master in the kingdom.

Immortality is given to but a few. Jesus proved his worthiness by loyalty under test, and in his resurrection was rewarded with the gift of inherent life—immortality. So also we, by "patient continuance in well-doing seek

for glory and honor and immortality." (Rom. 2:7) A ship's seaworthiness is not proven by calm weather, but by the storms of the sea; and a Christian's worthiness to live and reign with Christ likewise is tested by the storms of life. "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; Heb. 12:5-8

Had we the ability to choose our own life's experiences, none would have the wisdom to choose aright; but those who have undergone the trial of their faith know that all things work together for their good, and for their perfecting as new creatures in Christ Jesus. (Rom. 8:28; II Cor. 5:16,17) How beautifully is this expressed by the apostle in Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." □

## SPEAKERS' APPOINTMENTS

### *Ministering the Glorious Gospel of Christ*

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

**R. Gorecki**  
Cincinnati, OH                      June 17

**G.M. Jeuck**  
Los Angeles, CA    June 30-July 1

**R. Mottle**  
Indianapolis, IN                      June 10  
Gary, IN                                      11  
Milwaukee, WI                              12  
Rockford, IL                                13  
LaSalle, IL                                 14  
St. Louis, MO                              16,17  
Camdenton, MO                            18  
Kansas City, MO                         19

Mountain Home, AR                      20  
Cincinnati, OH                              23,24

**F. Nemesh**  
Los Angeles, CA    June 30-July 1

**Julius Panucci**  
New York, NY                              June 6

**G. Passios**  
New Haven, CT                            June 24

**L.B. Post**  
Allentown, PA                              June 17

**S. Zolnierski**  
London, Ont.                                June 3



THE BIBLE, from first to last, holds out doctrine found nowhere else, which is in opposition to the theories of all heathen religions. The Bible teaches that life for the dead will come through a future resurrection of the dead. All the inspired writers expressed confidence in a Redeemer. One declares that "in the morning," when God shall call them forth from the tomb, and they shall arise, the wicked shall no longer hold the rulership of earth; for "the upright shall have dominion over them in the morning." (Ps. 49:14) The resurrection of the dead was taught by all the prophets, and all the writers of the New Testament based their hopes of future life and blessing upon it. □

## CONVENTIONS

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

**WATERBURY, CT, June 3—**  
YWCA, 80 Prospect St., Contact:  
Associated Bible Students, P.O. Box  
1494, Waterbury 08721

**ALLENTOWN, PA, June  
15,16,17—**Moravian College, Beth-  
lehem. Contact: Margaret Young,  
P.O. Box 1672, Allentown 18105  
Phone: (215) 867-5418

**CINCINNATI, OH, June 17—**At  
the Harp's Home, 2609 Merrittview  
Lane, 45231  
Phone: (513) 825-4112

**PORTLAND, OR, June 22-25—**  
Collins Retreat Center, Route #211,  
betw. Sandy & Eagle Creek). Con-  
tact: Mr. Tim Krupa, P.O. Box 204,  
Gresham 97030

**DETROIT, MI, June 24—**Redford  
YWCA, 25940 Grand River,  
Redford. Contact: Robert Gorecki,  
6731 Scotch Lake Road, Union  
Lake 48085  
Phone: (313) 363-6848

**LOS ANGELES, CA, June 29-  
July 1—**Holiday Inn, Buena Park.

Contact: Jackie Lamel, 3705  
Chevy Chase, Flintridge 91011  
Phone: [818] 790-6114

**STURGIS-CANORA, SASK.,  
July 7,8—**Preeceville Legion Hall.  
For information call: Doris  
Karutsky: Phone: (306) 548-2872

**BIBLE STUDENTS GENERAL  
CONVENTION, July 21-26—**  
Houghton, NY. See Bulletin in this  
issue.

**ROCKY MOUNTAIN AREA  
CONVENTION, August 10-  
12—**Travelodge Hotel (formerly  
Viscount), 200 W. 48th Avenue,  
Denver, CO 80216. Contact:  
Linda Veach, 2870 Hartwick  
Circle, Longmont, CO 80503  
Phone: (303) 776-3845

**INTERNATIONAL CONVEN-  
TION, August 11-17—**Willingen,  
Germany. Write Int'l. Conv. of  
Bible Students, 1425 Lachman  
Lane, Pac. Palisades, CA 90272  
Phone: (213) 454-5248



**AND AN HIGHWAY shall be there and a  
way, and it shall be called the way of holi-  
ness; the unclean shall not pass over it;  
but it shall be for those: the wayfaring  
men, though fools, shall not err therein.  
— Isaiah 35:8**