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HIGHLIGHTS OF DAWN

The high hopes of the world that the dark and troubled Middle East might be set on the road to peace and light as a result of the recent attempts at negotiations between the leaders of Israel and the P.L.O., have been greatly dimmed by the concurrent outbreak of new hostilities by Arabs and Jews alike in the West Bank and Gaza Strip territories.

It seems evident that no amount of signed documents will allay the historic hatred that continues to exist between these two races. This ethnic sore-spot on our globe has continued to fester, with periodic eruptions of war ever since the reestablishment of Israel as a nation in 1948.

The world now despairs to hope it will ever end.

Is there any real reason to hope for peace?

ISRAEL'S FUTURE AMONG THE NATIONS

*"Arise, shine; for thy Light is come,
and the glory of the LORD is risen upon thee."*

Isaiah 60:1

OUT OF THE whirlpool of conflicting disorder which has characterized nearly all major world events beginning with that turning point in history marked by the First World War in 1914, there has emerged something as unlike the general pattern of things as day is different from night. A new nation has been born—the nation of Israel. Some refer to this as the rebirth of a nation. The current state of Israel is, however, dissimilar from the old in almost every respect, except that

This new nation was born while a comparatively few of these ancient chosen people of God were desperately striving to maintain their hold on the Promised Land, and when they were ringed with hostile armies which were attacking them violently and almost constantly. Yet, out of this travail of hatred and war, with powerful nations which claimed to be friends looking passively on, the nation of Israel was born. To say that it was an outstanding and historical event is not enough. It was also a prophetic event, as are most of the unprecedented happenings in the world today.

Both Biblical and secular history furnish an interesting and colorful background for this people. It has been well said that the greatest living testimony to the credibility of the Bible to be found in the world today is the Jew. And now that the Jewish people have been brought together into a reborn nation, that testimony has been greatly strengthened. True, the vast majority of those who make up the new nation of Israel are themselves as yet unbelievers in the Bible as the inspired Word of God. But even this substantiates the accuracy of the prophecies pertaining to their reestablishment in the land.

THE LAND AND THE SEED

Abraham is the recognized father of the Jewish people, and was the first to whom the name Hebrew was applied. To him God made wonderful promises. One of these pertained to the land of Israel. It reads, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14,15) This promise in reality constitutes their title deed to the land.

In addition to this assurance concerning the land, God promised Abraham that his seed would become involved in the blessing of all mankind—"In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Abraham evidently understood this promise to mean that one day his descendants would become a powerful nation and

would be in a position to extend blessings to all other nations of the earth. In the New Testament we are told that he looked for a city whose builder and maker would be God. (Heb. 11:10) A city, in the Bible, symbolizes a government, much as it does in our language, as for example, when we speak of Washington, London, or Moscow.

The descendants of Abraham—called in the Bible the Hebrew children—became a nation; and under the leadership of Moses, with him serving as a mediator, they entered into covenant relationship with the LORD. Subsequently God said to them, “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”—Exod. 19:5,6

From this divine pronouncement it is plainly evident that obedience to divine law was to be the measuring rod by which God would determine whether or not Israel would continue to be his chosen people. If they were to occupy a high position in his arrangements they must keep faith with him by a sincere and continued effort to obey his law.

The Biblical record of Israel's unfaithfulness to the LORD throughout the centuries prior to the coming of their promised Messiah, is well known to all Bible students. In B.C. 606 they lost their national independence and were taken captive to Babylon. Concerning the overthrow of their last king we read, “Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

After seventy years of captivity in Babylon, the people were permitted to return to their own land, but they never regained their national independence. In addition

to their captivity in Babylon, they were successively subject to Medo-Persia, Greece, and then Rome. They were under their Roman taskmasters when Jesus came. They had lost their position as a sovereign nation, but God's covenant of favor was confirmed unto them for a period of seventy symbolic weeks—four hundred and ninety years. This period included the time of Jesus' coming and ministry, extending to three and one-half years after his death. See Daniel 9:25-27.

Had they accepted Jesus, and under this final test proved faithful, the nation could have secured the position of God's "peculiar treasure," "above all people," and these could have been "a kingdom of priests, and an holy nation." (Exod. 19:5,6) However, the record is that Jesus came "unto his own, and his own received him not." (John 1:11) Instead, they rejected and crucified him. Then it was, more than nineteen centuries ago in the shadow of Golgotha, and through the tears of the noblest Israelite whoever lived, that Jesus—Jesus the Messiah, Jesus the promised king of Israel and the world, Jesus, the great prophet of Israel and to Israel—declared to the generation which rejected him: "Your house is left unto you desolate."—Matt. 23:38

THE NEW NATION

The hope of being God's city, or kingdom, which the divine promise had engendered in the heart of Abraham, and which tentatively belonged to his natural descendants, was taken from them by this final decree of rejection uttered by the Master. He explained further that the kingdom would be taken from them and given to a nation bringing forth fruits thereof. (Matt. 21:42,43; Luke 19:42-44) The Apostle Peter identifies this new nation which inherits the kingdom promises made originally to natural Israel, showing it to be the church of this Gospel Age. (See I Peter 2:4-10.) The Apostle Paul gives us the same information when, in pointing out the fulfillment of God's promise to Abraham concerning the seed which was to be the channel of blessing to all the

families of the earth, he explains that Christ is this seed, and that associated with him will be those who are called of God and "baptized into Christ," from among both Jews and Gentiles.—Gal. 3:8,16,27-29

Another very illuminating lesson on the status of the natural descendants of Abraham is the eleventh chapter of Romans. This chapter opens with the question, "Hath God cast away his people?" And the Apostle Paul's answer is, "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." What the apostle evidently means is that God was not discriminating against individual Israelites. This is shown by his further analysis in which he reveals that a "remnant according to the election of grace" had maintained a favored position in the LORD's arrangements, and that the remainder were blinded. See verses two to ten.

The remnant Paul refers to is mentioned in the explanation that Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11,12) Those who, through the power of the Holy Spirit, become sons of God during this Gospel Age will reign with Christ. Together with him they will be the royal nation. God's promises justified Israel in seeking this high position, but as Paul explains, "Israel hath not obtained that which he seeketh for."—Rom. 11:7

ISRAEL'S BLINDNESS TO BE REMOVED

Spiritual blindness always results from unfaithfulness to the LORD. It was so with Israel. They rejected the Messiah and whatever spiritual vision they had prior to that time was lost. This condition was to continue, Paul explains, "until the fulness of the Gentiles be come in." (Rom. 11:25) This coming in of the 'fulness of the Gentiles' is described by the apostle as the ingrafting of wild olive branches into the original Israelitish olive tree—"contrary to nature." (Rom. 11:24) In grafting, the grafted branch retains its original identity and bears

the sap of the tree of which it becomes a part. But it is different with these Gentile branches. They are, contrary to nature, changed; for they become spiritual Israelites, and inherit the promises originally made exclusively to the natural descendants of Abraham.

When this grafting work is completed, then "all Israel shall be saved," wrote Paul, for, "as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27) The covenant here referred to is the one promised in Jeremiah 31:31-34. It is to be made with "the house of Israel, and with the house of Judah"—Israel and Judah both being mentioned because at the time this promise was made the nation was divided, ten of the tribes being identified as Israel, and the other two as Judah.

Paul wrote, "There shall come out of Sion the Deliverer" of Israel. Sion, or Zion, was originally, so to speak, the Capitol Hill of Jerusalem, and the name is used in the prophecies to symbolize the Messianic Kingdom in the hand of Christ and his church. This is the kingdom which was taken from the natural descendants of Abraham and given to the new, spiritual nation composed of individual believers from among both Jews and Gentiles. Together with Jesus, these are shown to be on Mount Zion as "saviors" at the time when "the kingdom shall be the LORD's."—Obad. 21; Rev. 14:1; Isa. 55:5; Hos. 1:10

It is to this deliverance and enlightenment to natural Israel that our text refers—"Arise, shine; for thy Light is come, and the glory of the LORD is risen upon thee." (Isa. 60:1) The true light of Israel—and indeed of the whole world—is Jesus. This is emphasized by Simeon's prophecy at the time the child, Jesus, was dedicated in the Temple, when, in a prayer to God, the prophet said of him that he had come to be a "light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32

This glory was not realized by Israel at the time of Jesus' First Advent because the nation rejected the light, and killed him. Simeon foretold that the result of this would be their fall. He said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." (Luke 2:34) Only a remnant—the few Israelites who received Jesus at his First Advent—experienced at that time the fulfillment of the prophecy, 'Arise, shine; for thy Light is come'. These few, together with believing Gentiles throughout the age, have rejoiced in the light and have let it shine out in a dark world for the blessing of others.

But for the people of Israel as a whole, the time is still future when the light will be recognized by them, when their own eyes are opened to recognize their Messiah. It will be then that all Israel shall be saved.

LIGHT OUT OF DARKNESS

Following the assurance of our text, the next verse reads, "Behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:3,4) This indicated that just prior to the removal of Israel's blindness there would be a very dark period in human experience, a time when both Jews and Gentiles would be without spiritual vision. How true this is of the present time!

Never was true faith in God at a lower ebb than it is today. Truly gross darkness does cover the people; and this is no less true of Israel than it is of other nations. While the LORD's hand has been in the affairs of the Jews, shaping circumstances to induce large numbers of them to return to the Promised Land, very few among the hundreds who pour into the country are going there because of their faith in God's promises. The motives with nearly all of them are economic and national.

So far as their belief in God is concerned, and their heart devotion to him, the Jews in Israel today are no

more ready to be used by him than are the Gentile nations. In fact, they have identified themselves with the kingdoms of this world, becoming one with them by joining the United Nations. They are not looking to God for help, but to the power of munitions and gold. While they have the pioneer spirit of enthusiasm, they, like the other nations, have no solution for their problems. Financially Israel relies heavily on other nations for support; their government continues to be strife-ridden with contending political and religious factions; and their relationship with the Arab world remains precarious in spite of present negotiations with the P.L.O.

They hope, of course, that eventually they will find a solution for their problems and that the government will finally become prosperous and economically strong. And the prophecies indicate that before their final trouble they will enjoy a brief period of relative peace and prosperity. (Ezek. 38:8,11,12) Meanwhile, the LORD's hand in the affairs of men is directing the final issue, and in due time the light will come to Israel and to the whole world.

That light is already present in the world, but Jews and Gentiles alike are blind to it, even as Israel did not recognize their Messiah at the First Advent. However, divine providence is already shaping the affairs of Israel, particularly with respect to the Jews going to Israel. The prophecies indicate that the beginning of their national resurrection is prior to the time when their blindness is removed. This is shown especially in Ezekiel 37:1-14, where the whole house of Israel is likened to a valley of dry bones.

In the resurrection of these bones, a three-phase action is indicated. First, the bones come together—"bone to his bone." Then they are covered with sinews and flesh. And, finally, they are given breath, or life. Accompanying these developments there is a noise, a shaking, and then the blowing of four winds. It is out of the four

winds that life comes to what is said to be the whole house of Israel.

In a general way, these three phases of revival seem to coincide with the three major spasms of the time of trouble with which the present evil world comes to an end. The first of these spasms was the First World War which started in 1914. As a result of this there came a rustling, as it were, of Israel's bones. Palestine was partly opened up to them, many returned, and the reclaiming of the land began. Out of the second global struggle came the sinews and the flesh—the new state of Israel was formed.

But still there is no life from God's covenant standpoint. Breath has not yet been given to Israel. In keeping with the sequence of events, as outlined in verses thirteen and fourteen, we could say that the LORD has now opened their national graves (event one), has brought them up out of their graves (event two), but **has not** yet put his Spirit upon them, so as yet they do not have life. And it is not until all three of these steps in their revival have been accomplished that they will know the LORD, and will recognize Jesus as their Messiah, their Light. A detailed description of the last phase of the great time of trouble is presented in chapters 38 and 39 of the same prophecy, and here also we find that not until this final phase occurs, and in it the LORD delivers his people from their enemies, will their eyes be opened to know him—"So the house of Israel shall know that I am the LORD their God from that day and forward."—Ezek. 39:22

And because the LORD, in that day, will fight for the Israelites who have returned to their land, the eyes of many nations also will be opened, and as the LORD declares, "They shall know that I am the LORD." (Ezek. 38:23) Thus we have the assurance that the time for the blessing of Israel will then begin. "You . . . have been the name of a curse to all the nations . . . and

you shall become the symbol of a blessing.”—Zech.8:13,
New English Bible

This does not mean, however, that the state of Israel will be transformed into the earthly phase of Christ's kingdom. As a government, it will collapse together with all the kingdoms of this world. It will be as individuals that they will be delivered from their enemies and have their eyes opened to behold the glory of the LORD and to recognize the great Light which shall then come to them. By acceptance of their Messiah, and obedience to the laws of his kingdom, the glory of God's favor will rest upon them. Thus will be fulfilled the other part of Simeon's prophecy, that Christ 'was set for the fall and rising again of many in Israel'. The fall came when they rejected the light, and their rising will be the result of their accepting him.

PRINCES IN ALL THE EARTH

While Jewish people in various stages of unbelief are now being gathered to Israel in keeping with the divine plan, in order that they might be the first to whom kingdom blessings will be offered, none are to be considered by God as a part of, or even supporters of, or associated with, the earthly phase of the kingdom, except as they shall first recognize Christ Jesus as the Son of God, their only Redeemer and Deliverer. The human representatives of the spiritual kingdom of the LORD will be the resurrected Ancient Worthies, whom the Scriptures declare will be made "princes in all the earth." (Ps. 45:16) See also Matthew 11:11; Luke 13:28; Hebrews 11:39, 40; and Isaiah 1:25-27.

These Ancient Worthies will have neither part nor lot in the spiritual phase of the kingdom—the personnel of which will be Jesus and his church—yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved by God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual kingdom.

As individually the Israelites recognize and accept the leadership of these resurrected ones as representatives of their Messiah, they, too, will have the opportunity of cooperating in the work of the kingdom. So also will believing Gentiles. The "new earth" will increase and spread its influence over the whole world, under the direction of the "new heavens." "Of the increase of his government and peace there shall be no end," the Scriptures declare; that is, it will ultimately embrace all nations, with even the dead being awakened to have an opportunity to share in its blessings.—II Pet. 3:13; Isa. 9:6,7

Just as the spiritual seed of Abraham, gathered from both the Jews and Gentiles during the Gospel Age, are considered by God as Israelites, so it will be in the case of those who participate in the human phase of the kingdom, beginning with the Ancient Worthies. From this constantly enlarging 'new earth' the Light will shine forth until the knowledge of the glory of God shall fill the whole earth as the "waters cover the sea." (Isa. 11:9; Hab. 2:14) It is a glorious prospect, and what a blessing it is to stand at the very threshold of this Millennial Day, and to see the early beginnings of the fulfillment of the promises of God. May we as spiritual Israelites, 'arise and shine', and faithfully tell the whole world these blessed tidings! ■



THY RIGHEOUS-
NESS is like the
great mountains;
thy judgments are
a great deep: O
LORD, thou preser-
vest man and beast.
—Psalm 36:6

INTERNATIONAL BIBLE STUDIES

LESSON FOR JULY 3

GOD PROVIDES

KEY VERSE: "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my Law or no."—Exodus 16:4

SELECTED SCRIPTURE: Exodus 16:2-7, 13-18

AFTER THE ISRAELITES had crossed the Red Sea, they encamped for a short time at Elim. Soon "they took their journey . . . and all the congregation of the children of Israel came unto the wilderness of Sin, located between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."—Exod. 16:1

But what already seemed an endless journey in this inhospitable land had hardly begun, when the whole congregation began to complain bitterly against Moses and Aaron, whom they accused of leading them into the wilderness to die of starvation. Although they had endured many harsh and difficult experiences at the hand of their Egyptian masters, their thoughts continually returned to their life in Egypt with its green gardens and adequate supplies of cool

refreshing water. They, with one accord, said, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks and the onions and the garlic." (Num. 11:4-6) The children of Israel told their leaders they would have much preferred to die sitting by the flesh pots of Egypt and eating their fill of bread than being brought forth to die of hunger in the wilderness.

The LORD heard the murmuring of the children of Israel, and told Moses he would rain bread from heaven for them and everyone could go out and gather as much food as he needed. This was to be a test upon them, for God wanted to see whether or not they would follow his instructions and express faith in his ability to supply their needs.

In fulfillment of his promise to provide flesh to eat in the evening, we read, "It came to pass, that at evening the quails came up and covered the camp." In the morning the desert was wet with dew. (vss. 4-8,13) Later, when the dew disappeared, "there lay a small round thing, as small as the hoar frost on the ground. When the children of Israel saw it, they said one to another, It is manna [What is it?]: for they knew not what it was and Moses said to them, This is the bread which the LORD hath given you to eat." The people followed instructions for each person to gather according to his eating, and "he that gathered much had nothing over and he that gathered little had no lack."—vs. 18

The psalmist tells of this miraculous act of God's mercy on behalf of his people in Psalm 78:23-29, which reads, "[The LORD] opened the doors of heaven and rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat of angel's food (*Margin*: "Everyone did eat the bread of the mighty"): he sent them meat to the full. He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls

like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire."

The Apostle Paul said these things happened unto them for "ensamples" (*Margin*, "types") and that they are written for our instruction upon whom the ends of the ages are come. (I Cor. 10:10) But it is Jesus' reference in Chapter 6 of John's Gospel which clearly explains in detail the meaning of this symbolic lesson for us. He wrote: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Then Jesus said to them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."—John 6:31-33

Continuing, Jesus said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread . . . and the bread that I will give is my flesh, which I will give for the life of the world."—John 6: 48-51 ■

LESSON FOR JULY 10

GOD GIVES CONFIDENCE

KEY VERSE: *"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."*—Exodus 18:21

SELECTED SCRIPTURE: *Exodus 18:13-15*

JETHRO, THE FATHER-IN-LAW of Moses, heard all that God had done for Moses and Israel, his people, and how the LORD had brought Israel out of Egypt. He went to visit Moses, now encamped in the wilderness near Mt. Sinai. Moses told Jethro about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake. He also described the hardships they had met along the way, and how God had saved them. Jethro was happy to hear about all the good things the LORD had done for Israel in rescuing them from the hand of the Egyptians. He said, "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from the hand of the Egyptians. Now I know that the LORD is greater than all gods."—Exod. 18:10,11

The next day Moses took his seat to serve as judge for

him from morning till evening. As God's representative leading the Israelites, Moses was responsible for the demanding task of administering judgment to his people. When Jethro noted the great numbers of people gathered around Moses from morning until night, seeking justice against their fellows and settling disputes between them, he said, "Why are you trying to do this all alone, with people standing here all day long to get your help?" Moses said to his father-in-law, "Because the people come to me to get God's own decision in their cases. I decide between one man and another, and let them hear the rules and directions of God."

His father-in-law exclaimed, "You are not doing this right! You are going to wear yourself out. This job is too heavy a burden for you to try to handle alone. Listen to me and take my advice, and God will surely bless you. Certainly you must

before God to try their cases and to instruct them, but you need good men to help you in this matter."

He told Moses to select capable men from among the people—god-fearing men—trustworthy men—just men—and appoint them as officials, according to the seriousness of the offenses: 'over thousands' (most simple determinations); 'over hundreds' (less simple judgments); 'over fifties' (more difficult problems); 'over tens' (quite difficult decisions). "The most difficult cases will come to you. This arrangement will make your load much lighter. If God so commands, and you do this, you will be able to stand the strain, and the people will go home more quickly and more satisfied." Moses listened to Jethro and did all he had suggested, and apparently it was a workable solution.

We noticed in last week's lesson that these experiences of Israel during their forty-year wilderness journey are "written for our instruction." (I Cor. 1:11) Luke wrote in Acts 6:2-4 about a similar situation which existed in the Early Church, along with the divinely approved solution: "In those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in

the daily ministrations. Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out amongst you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.

In order for the Gospel to be preached in all the world, there have, indeed, been many who have lent a helping hand to those whom God has used to send forth the glorious message of truth. We are reminded of Lydia's hospitality while assisting Paul and Silas in Philippi. Lydia was a "seller of purple from the city of Thyatira, who worshipped God . . . whose heart the LORD opened, that attending unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye had judged me to be faithful to the LORD, come into my house, and abide there. And she constrained us." (Acts 16:14,15) Even today, each one of us can be a 'Lydia', assisting our brethren, holding up the hands of those who are privileged to preach the Gospel. ■

LESSON FOR JULY 17

GOD DESIRES OBEDIENCE

KEY VERSE: *"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."*—Exodus 19:5

SELECTED SCRIPTURE: *Exodus 19:4-6; 20:2-4, 7-17*

WE READ, "IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai . . . and there Israel camped before the mount." (Exod. 19:1,2) Moses was no doubt very familiar with this area, because it is the same location where God had earlier spoken to him from the burning bush. The Israelites remained here for almost a year, experiencing many spectacular events.

But the unhappy people were still complaining of their hardships despite God's overruling providences throughout all their travels. Upon their arrival at Mt. Sinai, Moses promptly "went up to God, and the LORD called unto him out of the mountain . . . saying, Tell the children of Israel, ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."—Exod. 19:4

We find the same account of the LORD's watchful care

over his people in their desert journey set forth in Deuteronomy 32:9-12. It reads, "The LORD's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the LORD alone did lead him."

Continuing to speak to Moses, the LORD announced his intention to make an agreement, or covenant, with Israel. If they would keep it, they would be his own possession—a "peculiar [special] treasure"—above all peoples of earth, adding they would also be to him a kingdom of priests, and an holy nation. (Exod. 19:5,6) We read that "the LORD did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people: But because the LORD loved you, and

because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. 7:7,8) Since God was responsible for Israel's freedom and deliverance from Egypt, he wanted obedience from them—not from fear, however, but as an expression of their love for him.

Moses is often referred to as Israel's lawgiver. But as a matter of fact, he was merely the Mediator between God and the people in connection with the giving of the Law. We find this entire chronicle of events, as momentous and vital as they were, to be typical—pointing forward to future matters of far greater significance.

Moses, for example, is typical of the Christ, Head and Body; while the Mosaic Law, given to Israel, looks forward to the New Covenant which God has promised to make with Israel and, indeed, with all mankind during his thousand-year Millennial Kingdom. And the graphic, fearful sights and sounds which surrounded Moses on the mount, preceding the giving of the Law, foreshadowed the prophetic time of 'trouble such as never

was', which will usher in the New Covenant.

While the Law Covenant which God gave Israel promised life to those able to obey the provisions of the Law upon which it was based, all those of Adam's fallen race were unable to keep it because that Law was the measure of a perfect man's ability. The perfect man, Jesus Christ, therefore, proved to be the only human capable of living up to its provisions.

The New Covenant, which also promises everlasting life to the obedient, is another matter entirely. Jesus, the Mediator of that agreement has, unlike Moses, not only the authority but also the ability to bring all the willing and obedient of mankind up 'the highway of holiness' to the point of human perfection, and possessing the ability to comply with God's perfect Law upon which the New Covenant will be based. —Isa. 35:5-10; I Tim. 2:3-6

The Apostle Paul says concerning that glorious day: "I will put my laws in their minds and write them on their hearts. I will be their God and they will be my people. No longer will a man teach his neighbor . . . Know the LORD. . . All will know me from the least of them to the greatest."—Heb. 8:8-11; Jer. 31:31-34, *New International Version*. ■

LESSON FOR JULY 24

GOD FORGIVES

KEY VERSE: *"The LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth."*

—Exodus 34:6

SELECTED SCRIPTURE: *Exodus 32:15-19,30-34*

WHEN MOSES CAME down from the mountain with the tables of the Law, he heard the shouts and singing of the people, and he beheld them worshipping a golden calf and offering sacrifices and incense to it. Moses was angry. As the Mediator between God and Israel, Moses was the representative of both. He realized that a serious crime against the divine covenant had taken place during his absence.

The next day, Moses told the people that they had committed a great sin, and that he would go up to speak with the LORD in order that perhaps he might be able to secure forgiveness for their sins. He was staking his eternal existence for the benefit of the people when he said to Jehovah, "This people have sinned a great sin, and have made them gods of gold. Yea now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Moses' prayer was

answered when God assured him that the ones who sinned against him would be punished. Then we read, "And the LORD smote the people for worshipping the golden calf which Aaron had made." He then instructed Moses to continue leading the Israelites on their journey, with the angel of the LORD going before to guide them.—Exod. 32:30-35

Now, "the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." He told him to go up to Mt. Sinai and wait for him there. Moses cut two stone tablets like the first, went up the mountainside with them, and the LORD descended in a cloud. He stood with him there and proclaimed his name, which are the words of our Key Verse. "The LORD. . . keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty

visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and the fourth generation."—Exod. 34:6,7, *New International Version*

"Moses bowed to the ground at once and worshipped. O LORD if I have found favor in your eyes, he said, then let the LORD go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance." Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you."—Exod. 34:8-19, *NIV*

In Exodus 32:30, Moses expressed a willingness to lay down his life to make an atonement for the sin of the Israelites. He said, "I will go up unto the LORD; peradventure I shall make an atonement for your sin." Centuries later, the Apostle Paul was in great heaviness because his brother Israelites were so blind they could not perceive the great favor offered to them, and he said, "I myself was wishing to be accursed [separated] from the anointed one," [*Wilson's Diaglott*] "for my brethren, my kinsmen according to the

flesh." Then he said, "They are not all Israel, which are of Israel."—Rom. 9:3,6

In this account we find Moses pictured as a type of Jesus Christ, who—after his death and resurrection—went before the LORD in heaven to make atonement for all the human race. At that time he placed the value of his ransom sacrifice—a corresponding price paid for the perfect life lost by father Adam—into the hands of God, to satisfy the just death sentence God had imposed upon the father of the race.—Heb. 9:24

Imperfect Moses, however earnest, had nothing worthy to offer God in the way of a perfect, atoning sacrifice. The psalmist wrote of this, saying that none of Adam's posterity "can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) Job, however, pointing to a better way in Jesus, said, "I have found a ransom." And, through the Holy Spirit, Paul elaborated on this fact when writing to Timothy he said, "God our Saviour . . . 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."—1 Tim. 2:3-6 ■

LESSON FOR JULY 31

GOD IS WITH US

KEY VERSE: *"I will dwell among the children of Israel, and will be their God."*—Exod. 29:45

SELECTED SCRIPTURE: *Exodus 25:1-8; 40:33-38*

BEFORE THE ISRAELITES left Mt. Sinai to resume their journey to the Promised Land, the LORD spoke the words of our Key Verse to Moses. Since the Israelites led a nomadic life journeying to Caanan, a building constructed in the ordinary sense would have been unsuitable, when God directed them to make him "a sanctuary that I may dwell among" you. Therefore, God designed a portable structure to fill the need. (Exod. 25:8) It is this Tabernacle, with its priesthood and its offerings, along with other features of the Law, which the Apostle Paul described centuries later as "a shadow of good things to come, and not the very image of those things."—Heb. 10:1

Jesus explained many of these 'shadows' to two of his perplexed disciples, walking together along the road to Emmaus on the day of his resurrection; and repeated that evening when he appeared to a surprised gathering at Jerusalem. Later on, Luke recorded Jesus' words as he opened the

occasions: "Oh fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory: and beginning at Moses and all the prophets, he expounded [explained] unto them in all the Scriptures the things concerning himself."—Luke 24:25-27

We find these few words of Jesus ample authority to delve into a study of the Tabernacle in the wilderness, in order that we might come to a better understanding of its lessons—especially those which pertain to us in our day.

God gave Moses complete instructions regarding the size, materials, construction, contents, and all the ceremonies of the Sanctuary—even to the formula for compounding the anointing oil, and embroidery on the priests' robes, and what role it was all to play. That is why Paul said that Moses was admonished of God when he was about to construct the Tabernacle, "See, saith he, that thou make all things ac-

to thee in the mount.”—Heb. 8:5; Exod. 25:40

Briefly, the Tabernacle can be described as an enclosed Court, formed by a white linen curtain, in the midst of which was located a portable structure that was divided into two rooms—the Holy and the Most Holy—separated by a beautifully adorned curtain. The latter room, Paul said, was a figure of heaven itself. The Ark of the Testimony was a chest covered with gold inside and out, having a solid gold cover called the Mercy Seat. Upon either end of the Mercy Seat was located a cherubim. The cherubims faced one toward the other, with outstretched wings. Between the cherubim, and above the Mercy Seat, was the ‘Shekinah Glory’. It was here that God dwelt and met with Israel through the High Priest whenever they rested in camp.

This arrangement is described in Exodus 25:22: “There, I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two cherubims which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel.” Only the High Priest had access, and was privileged to enter into the Most Holy.

But God’s presence was manifested to the children of Israel in quite a different way. When Israel was encamped, a ‘cloud’ rested upon the Tabernacle. The account tells us that “the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.”—Exod. 13:21,11

Those who love God are promised his watchcare over them in their desert pilgrimage if they are faithful to his leadings. “The eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.”—II Chron. 16:9

And we note the encouraging promise which Jesus gives to all those who love and follow in his steps. He said, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:21,23 ■

CHRISTIAN LIFE AND DOCTRINE

OUR PARTNERSHIP IN THE GOSPEL

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Philippians 1:3-6

IN OUR TEXT the word fellowship translates a Greek word which includes the thought of 'partnership'. The Apostle John used the same Greek word when he wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship [partnership] with us: and truly our fellowship is with the Father, and with his Son Christ Jesus."—I John 1:3

This partnership with the Father and with his Son is very real, as evidenced by Jesus' prayer which John recorded: "Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Again, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17:17,18,21,22

To the Church at Corinth Paul wrote, "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did be-

reconciled to God.” (II Cor. 5:19,20) The ‘word of reconciliation’ which has been given to the consecrated followers of the Master is the Gospel, the good tidings of God’s plan for the reconciling of the world, and we have a partnership in this plan, or, as Paul states it in our text, a ‘fellowship in the Gospel’.

COMPANIONSHIP

There are various aspects to our partnership in the Gospel, and all of them important. One of these is a blessed companionship with the Father and with the Son, and with those of like precious faith. How precious indeed is the privilege of communing with our Heavenly Father through our beloved Advocate and Elder Brother, Christ Jesus! And, as the old hymn resoundingly proclaims, “What a friend we have in Jesus!” How utterly meaningless life would be without the consciousness that we are constantly overshadowed by divine love.

Second only in importance to the companionship we enjoy with the Father and the Son is the friendship of our brethren. Paul appreciated this very much, and how beautifully he expressed it to the brethren at Philippi when he wrote, “I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now.” (Phil. 1:3-5) Here is the outpouring of thanks to God for what the companionship and partnership of the Philippian brethren had meant to the great Apostle Paul. His every remembrance of them brought him comfort and encouragement.

Paul speaks of ‘the first days’ of his fellowship with the brethren at Philippi. This is a reference to the time when this ecclesia was established. And this was indeed a ‘first day’ long to be remembered. It was during the course of Paul’s second missionary journey when Silas of Antioch was his official traveling companion and helper. Timothy joined them at Derbe and Lystra, and, seemingly, also Luke at Troas. (Acts 16:1-3) Beginning at Troas, Luke included himself in the party through his use of the

It was at Troas that Paul, in a vision, heard the call, "Come over into Macedonia, and help us." (vs. 9) It was in response to this call that they went to Philippi, the chief city of that part of Macedonia. They remained in Philippi a few days, and then, as Luke records, "On the Sabbath Day we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."—Acts 16:13, *Margin*

Evidently it was a very informal gathering, and the women assembled at this place of prayer were glad to hear what Paul had to say. Among them was "a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God." Luke says that the LORD opened her heart, and that "she attended unto the things which were spoken of Paul." (vs. 14) Lydia's interest in the Gospel was more than a casual one, for she 'attended unto the things which were spoken'.

Lydia's interest deepened, and she was baptized. Not only so, but those of her household also. Her interest was further demonstrated by her invitation to Paul and his companions to be guests at her home. How beautifully she extended this invitation—"If ye have judged me to be faithful to the LORD, come into my house, and abide there." (vs. 15) To this Luke adds, "and she constrained us."

What an encouragement this must have been to Paul and his co-workers! And how humble Lydia was in offering her hospitality. She could not be an evangelist or a pastor, but she could care for the material needs of those who were thus serving, and this she gladly did. When the complete record is known concerning all the details involved in the "bride" making herself ready (Rev. 21:2), how many Marys and Marthas and Lydias will be recognized for the important, though almost unnoticed, service they contributed to this great work!

TROUBLE

As was true in practically every place Paul visited, trouble arose in Philippi. Here it came in connection with "a certain damsel possessed with a spirit of divination." (Acts 16:16) For several days she kept announcing concerning Paul and his companions, "These men are the servants of the most high God, which show unto us the way of salvation." (vs. 17) Paul knew that this was not a genuine recognition, but a ruse prompted by Satan through a fallen angel, so he commanded the 'spirit' to come out of her.

The spirit obeyed, and this meant that the damsel was no longer of profit to her masters, who complained to the authorities, and Paul and Silas were imprisoned. At midnight, these two servants of the LORD were singing and praying when suddenly an earthquake shook the foundations of the prison, throwing open the doors. The keeper of the prison was awakened, and seeing the doors of the prison open, supposed that all the prisoners had escaped. Paul reassured him that this was not the case. The prison keeper was so impressed that it led to his acceptance of the Gospel.

With the coming of morning the magistrates sent word that Paul and Silas should be released. Paul, claiming the rights which were his as a Roman citizen, demanded that those who had imprisoned him unjustly now appear and personally lead them out of prison, which they did. They suggested that in the best interests of all concerned it would be well for them to leave the city. Paul agreed to this, but before departing, went to the home of Lydia for a farewell meeting with the brethren who had gathered there.

In a general way it was doubtless this entire visit to Philippi which Paul refers to in our text as that 'first day'. And what a blessed 'day' it was! While it was only a brief visit, the first ecclesia in Europe had been established, and Paul had secured Lydia and the others, including the brethren of the city, to the Christian faith.

his life. No wonder he thanked God upon every remembrance of them!

CONFIDENT

In our text Paul expresses his confidence that the LORD—who had begun the good work in the hearts and lives of these faithful brethren at Philippi—would complete that work. Paul was not sure when he wrote, whether or not he would ever again have the opportunity of seeing the brethren at Philippi, so we can think of his epistle to them as a sort of farewell message. And in this light, how meaningful his assurance that the LORD would be abundantly able to complete in them the good work which had been started.

Paul took himself out of the picture, so to speak, and gave all the glory to the LORD. It was God who had begun the work. God was able to complete it. True, the LORD used Paul that memorable Sabbath Day by the riverside when, together with his fellow-workers, he sat down and told the devout women assembled there about the Gospel of Christ. But he could have used someone else. Luke tells us that it was the LORD who opened Lydia's heart. That was true of all the others who made up the ecclesia which met in her home. And while all these loved Paul, he wanted them to realize that if it were the LORD's will, they could get along as New Creatures without his personal fellowship.

In this understandable manner, Paul set forth one of the very fundamental aspects of true Christian fellowship. We have the blessed privilege of being used of the LORD to assist one another in the narrow way. Our relationship to the LORD should be so vital, and our faith in him so strong, that, if need be, we will be able to stand without the direct and personal help of any of our brethren in Christ.

True, the LORD does use his people to assist and strengthen one another. While we are to work out our own salvation, with confidence that God is working in us to will and to do of his good pleasure, we are to recog-

nize that he has his own way of working in and for us. (Phil. 2:12,13) He has provided prophets, and apostles, and pastors, and teachers, and evangelists for this purpose. He uses each and all of his 'little ones', as opportunity affords, to comfort and strengthen others of like precious faith. We cannot deliberately isolate ourselves from the LORD's people, expecting to grow strong spiritually, and to make our calling and election sure.

We are to accept these helps as from the LORD, and to lean upon him, not upon those whom he may use to give us spiritual assistance. Just as Paul desired that the brethren at Philippi realize that the LORD could and would help them even though he should be put to death in a Roman prison, so we, too, should keep in mind that God is able to work in us by any means, and through whomsoever he may choose. This is one of the rich blessings which accrue to those in partnership with the LORD.

IN LOVE

Our fellowship in the Gospel is motivated by love. Paul continues, "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent [**Margin**, 'try things that differ'] that ye may be sincere and without offense till the day of Christ being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:9-11

Paul knew that the hearts of the Philippian brethren were filled with love for the LORD and for his people. He knew that they held a special place in their hearts for him. Paul did not want them to make the mistake of supposing that Christian love is without principle. Those who are truly motivated by Christian love also have discernment. They are able to 'approve things that are excellent', and by the same token stand against that which they know to be contrary to the divine will.

Paul wanted the Philippian brethren to abound in the kind of love he described in I Corinthians 13th chapter

This is a love that "suffereth long, and is kind." It is a love that "envieth not," that "vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth [*Strong's Greek Dictionary*, 'covereth'] all things, believeth all things, hopeth all things, endureth all things."—I Cor. 13:4-7

In his letter to the brethren at Philippi, Paul describes how the outworking of love should manifest itself in their fellowship with one another. We quote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."—Phil. 2:1-4

Those who abound in true Christian love, that love which is able to 'approve things which are excellent', will be 'of one accord, of one mind'. Their discernment will enable them to determine the really important things, and will not insist that the brethren all agree with them on matters of minor importance. There can be true fellowship of the Spirit.

But where there is strife, true fellowship is destroyed. If in our association with the LORD's people we are always seeking ways and means of forwarding our own interests, we lose the spirit of true fellowship. 'Love . . . seeketh not her own'. If we would rather see others favored than ourselves, then we have the true spirit of Christian love. And when all in an ecclesia hold this viewpoint, the "fellowship of kindred minds" is indeed "like to that above."—"*Hymns of Dawn*," #23

Fellowship, or partnership, in the Gospel involves a yielding to the spirit of the Gospel, which is the spirit of love. We might think of love as being a sum total of the

fruits of the Spirit. In Galatians 5:22 Paul refers to love as a fruit of the Spirit, and 'growing' this 'fruit' is an essential aspect of our partnership in the Gospel. "If these things be in you, and abound," Peter wrote, "they make you that ye shall neither be barren [*Margin*, 'idle'] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:4-8

WITNESSING

Another essential aspect of fellowship in the Gospel is to be active in bearing witness to the truth, and Paul reminds the brethren at Philippi of this. He explains that as a result of his imprisonment "many of the brethren in the LORD . . . are much more bold to speak the word without fear." To this he added, "Some indeed preach Christ even of envy and strife; and some also of good will." Paul did not approve preaching the Gospel through envy and strife, but he did rejoice that the Gospel was preached, and wrote, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:13-18

In the next chapter Paul writes, "Do all things without murmurings and disputings: that ye may be blameless and harmless [*Margin*, 'sincere'], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:14-16

Paul rejoiced greatly that the Gospel was then being preached. He was doing all he could to proclaim the message even while chained to a prison guard. He told the brethren at Philippi that if they continued faithful in holding forth the Word, he would rejoice "in the day of Christ," for it would be evidence that his ministry in the flesh had not been in vain. He would be assured that there had been at least some brethren who had caught the real meaning of their fellowship in the Gospel.

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

SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.
Lexington WLGO 1170 12:30 p.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Bremerton KBRO 1490 7:15 a.m.
Spokane KAQQ 590 7:00 a.m.
Tacoma KAMT 1360 10:15 a.m.

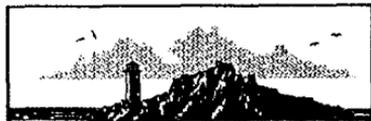
WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

Jackson WYLO 540 5:15 p.m.
Milwaukee WNOV FM 85.6 7:00 a.m.

PLEASE NOTE
CHANGES



WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

St. Thomas	CHLO 1570	10:45 a.m.
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SASKATCHEWAN

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

Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas 91.5 mHz	10:00 a.m. & 10:00 p.m.
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British West Indies

Trinidad	Radio Trinidad 610	10:30 p.m.
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Chile (Spanish)

Talcahuano Radio Almirante Latamé

Costa Rica (Spanish)

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

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

Culiacán Ranchera	XECQ	8:30 a.m.
Guadalajara	XEWK 1130	8:30 a.m.
Monterrey	XHSR FM	10:00 a.m.
Torreón	XETB 1350	8:15 a.m.
Tuxtla Gutiérrez	XEON 720	7:30 a.m.

New Zealand

Whakatane	IXX	8:10 a.m.
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Nigeria

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

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

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

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

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

Novgorod	FM 71.3	10:00 a.m.
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South Africa

Swaziland	SWAZI Commercial Radio 1400 AM	
Shortwave	49m 6155 kHz	8:15 p.m.

Tonga

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

Radio Mundo	CX32 1170 kHz	9:00 a.m.
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THE BIBLE ANSWERS TV PROGRAMS

UNITED STATES: Nostalgia Network—Programs are shown every Sunday afternoon at 1:30 p.m. E.T.; 12:30 p.m. C.T.; 11:30 a.m. M.T.; 10:30 a.m. P.T.

Cincinnati, OH, TV 25—Programs are shown Sundays at 8:30 a.m. E.T.

Pittsburgh, PA, WNEU TV 63—Programs are shown Sundays at 9:00 a.m. E.T.

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

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

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

Pacific Time—6:30 a.m.

SPEAKER APPOINTMENT

Addition to Speakers' List on Page 63

Ministering the Glorious Gospel of Christ

J.H. Snyder		St. Joseph, MO (General Convention)	16-21
Upper Lake, CA	June 30	Greenwood, MO	24
Paradise, CA	July 1	Denver, CO	26
Portland, OR	3	Bosler/Laramie, WY	27
Olympis, WA (afternoon)	6	Salt Lake City, UT	28,29
Seattle, WA (evening)	6	Boise, ID	31
Vancouver, B.C.	7		
Vernon, B.C.	8-10		

"ARE NOT TWO sparrows sold for a farthing? and one of them shall not fall on the ground without your Father [knowing]. Fear ye not therefore, ye are of more value than many sparrows.
— Matthew 10:29-31



Hence these would continue faithfully to make known the glad tidings for the blessing of others.

"STRIVING TOGETHER"

The fellowship in the Gospel also involves the need for the LORD's people to work together, even "striving together for the faith of the Gospel" (Phil. 1:27) We are to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3) It is a mistaken notion that to abound in love implies a lack of desire to stand for the great fundamental principles of the truth. Love will not be contentious, but it will contend; yea, love will give life itself for the defense of the truth. Those who are unwilling to strive 'together for the faith of the Gospel' are lacking in the true spirit of our blessed fellowship in the Gospel.

How zealous Paul was in striving for the Gospel! Referring to some who were attempting to bring the brethren under the bondage of the Law, he wrote, "To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you." (Gal. 2:5) When the Thessalonian brethren became somewhat confused concerning the second coming of Christ, he wrote an epistle especially to clarify the subject for them. He did not take the attitude that it made no difference what they believed.

In his second letter to Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—II Tim. 2:15-18

SUFFERING WITH CHRIST

Fellowship in the Gospel includes the privilege of suffering for and with Christ. Paul wrote, "Unto you it is

given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Phil. 1:29) Paul wrote from experience. He was informed at the beginning of his discipleship that he would be called upon to endure much suffering for the name of Christ, and how true it had been.—Acts 9:15,16

In presenting evidence to the brethren at Corinth that his ministry was approved by the LORD, Paul wrote, “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.”—II Cor. 11:24-27

Conditions in the world now are different than they were in Paul’s day. Yet some of the ways in which he suffered as part of his fellowship in the Gospel are still possible. He mentions, for example, ‘journeyings’, also ‘weariness and painfulness’. Are we willing to ‘journey’ for the LORD, even though at great cost to ourselves? Are we willing to devote sufficient time and strength in the service of the LORD to make us truly weary, a weariness, perchance, which might be accompanied by some ‘painfulness’?

In many parts of the world today there is very little outright persecution of the LORD’s people, and at times the brethren wonder just how they can suffer with Christ, and for his name’s sake. But we can all give up some of the comforts of life, and give ourselves so wholeheartedly to the carrying out of the terms of our consecration that we will experience some weariness and painfulness. And, after all, it is only voluntary sacrifice and suffering that are acceptable to the LORD.

What an inspiring example of Christian suffering we have in Paul! Writing further to the brethren at Philippi on this aspect of fellowship in the Gospel, he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:7-11

Yes, it is our privilege to have fellowship in Christ's sufferings, not by waiting for some sinister form of government to come into power and inflict persecution, but by voluntarily carrying out the terms of our consecration in laying down our lives as witnesses for Jesus and for the Word of God. Conditions around us might change so that the LORD's people would be persecuted, but we can be assured that the LORD would give us strength for whatever may come. And he will also give us strength today to continue faithfully laying down our lives in his service day after day.

Only those who are faithful in the use of all their opportunities today will be prepared for the experiences of tomorrow. And to use our opportunities of fellowship in the Gospel, with all its blessed implications, involves the necessity of maintaining the viewpoint expressed by Paul when he wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil.



CHRISTIAN LIFE AND DOCTRINE

“A FAITHFUL SAYING”

“It is a faithful saying:

For if we be dead with him, we shall also live with him:

if we suffer, we shall also reign with him:

if we deny him, he also will deny us.”

II Timothy 2:11,12

PAUL'S SECOND LETTER to Timothy was written in prison at Rome, and when he was almost literally facing the executioner's block. He had reached the end of the narrow way of sacrificing and suffering, and was quite ready to be “offered up,” or to complete the offering which he began when it was pointed out to him by Ananias “how great things” he would be called upon to suffer for and in the name of his Lord. (Acts 9:16) He had admonished others to present their bodies a living sacrifice, and he had never held back from offering his own.—Rom. 12:1

From the beginning of his walk in the narrow way until the very end, which he had now reached, he had never wavered. As a Christian soldier, he had fought the good fight, and he had kept the faith. An important part of that ‘faith’ was his confidence in the promises of God—those promises which, in their composite testimony, Paul refers to in our text as ‘a faithful saying’—which assured him that if he suffered and died with Jesus he would be rewarded with the high honor of living and reigning with him. That is why he could write with such assurance that a “crown of righteousness” was laid up for him which the “LORD, the righteous Judge” would give to him at “that day,” and not to him only, but “unto all them also that love his appearing.” II Tim. 4:7-8

Paul had such implicit confidence in that 'faithful saying' that he did not permit anything to swerve him from his course of self-sacrifice, no matter how much toil and suffering might be involved. We have an inspiring example of this on the occasion when brethren in the LORD endeavored to dissuade him from going to Jerusalem because the Holy Spirit had testified that bonds and imprisonment awaited him there.

One less resolute in his determination to lay down his life in keeping with the terms of his consecration would gladly have taken the advice of his brethren and stayed away from Jerusalem. It was the Holy Spirit that had testified as to what could reasonably be expected. But Paul did not agree with his advisers. Possibly he remembered the time when Jesus was likewise warned against going to Jerusalem where his enemies were plotting to arrest and kill him.

In Jesus' case the Holy Spirit had also testified what to expect. The testimony was not so direct as it was with Paul, but none the less definite. It had been given through the Prophet Daniel in connection with the "seventy weeks" which had been determined upon Israel, and that the Messiah would be cut off in the midst of the last of these 'weeks', or seven-year periods.—Dan. 9:25-27

From this prophecy Jesus knew that the time had come for him to give his life for the sins of the world, and therefore that it was the LORD's will for him to go to Jerusalem where his enemies could lay hold upon him and put him to death. So when Peter said, "Be it far from thee, Lord," Jesus instantly recognized an effort on the part of Satan to thwart the divine purpose in his coming to earth. Jesus replied to his beloved disciple, "Get thee behind me, Satan: . . . thou savourest not the things that be of God, but those that be of men."—Matt. 16:22,23

Peter, in other words, was expressing the human instinct of self-preservation rather than the divine

principle of sacrifice. This human selfish viewpoint has motivated the human race almost entirely since the fall, and has led to untold suffering by millions.

It is not clear from the record just why Paul was so convinced that it was the LORD's will for him to visit Jerusalem on this occasion. We may be sure, however, that he was not acting presumptuously. As matters turned out, it was his experience in Jerusalem which resulted in his being taken to Rome under protective custody by the Gentiles.

The point we are emphasizing is that Paul did not decide against going to Jerusalem simply because the Holy Spirit testified that bonds awaited him there. Under the circumstances, the obvious conclusion to be reached by human reasoning would have been that the LORD did not want Paul to go to Jerusalem. But this illustrates the possibility of interpreting the providences of the LORD incorrectly, and to favor the inclinations of the flesh to avoid trouble.

But Paul was not guided by human reasoning. He was convinced that the LORD wanted him to visit Jerusalem at this time, so he interpreted the Holy Spirit's testimony as being a test of his fidelity and of his determination to fulfill the terms of his covenant of sacrifice. He said to his well-meaning but ill-informed advisers, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

HIS FAITHFULNESS LED TO DEATH

Paul was seized by a mob at Jerusalem, and but for the intervention of Roman soldiers would have been killed by the Jews. He was arrested and became a prisoner. Several years later, still as a prisoner, he had a long and much interrupted journey to Rome, during the course of which he suffered "perils in the sea" and of the land.—II Cor. 11:25-27

Reaching Rome, he continued to be a prisoner for at least another two years, although he was granted the privilege of living in his own hired house.—Acts 28:30, 31

It is interesting and inspiring to read the account of Paul's experiences in being brought before kings, in traveling from place to place, in witnessing to prison guards, in being attacked by mobs, and in faithfully preaching the Gospel wherever he went; all without regard to how much it must often have been 'out of season' for him to let his light shine. (II Tim. 4:2) But how often when reading these thrilling accounts do we take into consideration the physical hardships involved, the inconveniences experienced, the heartaches and the loneliness entailed in the conduct of such a faithful ministry? How many of us today would be willing voluntarily to follow a similar course of privation and hardship?

There is always the danger of interpreting the LORD's will in terms of which course in life will contribute most to our comfort, and result in the least hardship and privation. The LORD's will for any one of us might well result in experiences which are pleasant to the flesh, even as his will at other times might also lead to great sacrifice and suffering. The deciding factor, however, is not how we will be affected, but what the LORD wants us to do, and that decision must be reached through the guidance of his Word.

THE WAY OF SACRIFICE

We may be sure that Paul based his decisions upon the basic teachings of the Word concerning the privilege of the consecrated to suffer and to die with Jesus, inspired with the hope of living and reigning with him. The faithful saying he refers to in our text is in reality a teaching, or doctrine. It translates the Greek word **logos**, which literally means 'word'. Paul is not referring to any single statement or quotation, but to the general teaching of the Bible on this subject, a teaching which is found not only in both the Old and New Testaments

And it is a 'faithful' teaching, or as the Greek text puts it, 'trustworthy'. We can put our trust in these promises of God, for he himself is "faithful," declares the apostle. (Heb. 10:23) To Paul the promises of God were so sure, and they set before him such a radiant joy, that he was given strength, even as Jesus was, to 'endure the cross' and to 'despise the shame', which his course of faithfulness brought upon him. Having full confidence in the trustworthiness of God's promises he counted his afflictions as "light" and of momentary duration when compared with the "eternal weight of glory" assured by the "faithful saying."—II Cor. 4:17,18

FORETOLD IN THE OLD TESTAMENT

The 'faithful saying', or teaching—that those who suffer and die with Jesus shall live and reign with him—began to be set forth by God in the Old Testament, first by types and shadows contained in the Tabernacle and its services, and later through the testimony of the prophets. It has long been recognized that the sacrificial services of the Tabernacle in a general way pointed forward to the sacrificial phase of Jesus' ministry.

But certain of those typical sacrifices also foreshadowed the fact that the followers of Jesus would have the privilege of laying down their lives as joint-sacrificers with him. This was especially true of the Atonement Day sacrifices which were offered yearly on the tenth day of Israel's seventh month. The animals offered for atonement on this Day of Atonement were a bullock and a goat—the bullock being offered first.

In keeping with the LORD's instructions, the bullock was slain. Its fat was burned on the Brazen Altar in the Court. (Lev. 16:25) Coals of fire from this altar, together with incense, were taken into the Holy, where the priest put the fire on the Golden Altar located there, and sprinkled the incense upon it.

The blood of the bullock was taken into the Most Holy and sprinkled upon the Mercy Seat. The carcass and

offal of the bullock were taken "without the camp" and burned; creating, presumably, a stench in the nostrils of the Israelites encamped around the Tabernacle.—vs. 27

Then the LORD's goat was sacrificed. It was treated in every detail exactly as the bullock, including the sprinkling of its blood upon the Mercy Seat in the Most Holy.

This entire Atonement Day service might have remained merely an interesting story without special concern for us but for the fact that the Apostle Paul in Hebrews 13:10-13 refers to it, telling us that Jesus "suffered without the gate." Then he invites us to go "without the camp, bearing his reproach."

In Paul's reference to this typical lesson of the Tabernacle, he leaves no doubt as to the particular service he has in mind, for he mentions the fact of the blood being taken into the Most Holy for sin. There was no other service in which this was done, and in which the carcasses of the animals, whose blood was thus used, were burned 'without the camp'. Since there were only two animals thus sacrificed in the service, the conclusion is inescapable that the bullock represents Jesus, and the LORD's goat represents the church.

And what an accurate illustration it is of what was later clearly taught by Jesus and the apostles. The bullock and the goat both experienced the same treatment. On the occasion when two of the disciples requested to sit, one on Jesus' right-hand and the other on his left-hand in the kingdom, he asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" (Matt. 20:22) In other words, the Master pointed out to them that if they expected to live and to reign with him, they would have to suffer and die with him.

"LIKE ONE OF THE PRINCES"

The 'faithful saying', or teaching, concerning the rich reward which will be given to those who suffer and die with Jesus is beautifully set forth in Psalm 82:6-8. In

this prophecy the footstep followers of Jesus are referred to as "gods." Jesus himself quotes this text and applies it to those "to whom the Word of God came."—John 10: 35

In this reference, Jesus also reminds us that "the Scripture cannot be broken." In other words, it is a 'faithful saying' upon which we can depend. The Word of God was provided for the church of this Gospel Age. Jesus knew this, and in a reference to his disciples he said, "I have given them thy Word."—John 17:14

It is certain, then, that the 'gods' referred to in Psalm 82:6-8 are the followers of Jesus. Concerning them, the LORD declared, "I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes." It may seem strange that gods should die like men, and fall like one of the princes, especially since they are the 'children of the Most High'.

However, the fact that they do 'fall' like prince Jesus is one of the evidences that they are the 'sons of God'. Perhaps Paul had this very passage in mind which, like the entire record of the Old Testament, was dictated by the Holy Spirit, when he wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16,17

Yes, these 'gods' die. As the world looks on, they see nothing in their life of sacrifice essentially different from the manner in which all mankind is dying. The difference the world might see is not, as a rule, considered commendable; rather the reverse, as illustrated by the stench which arose from those typical carcasses burning outside the camp.

These 'gods' lay down their lives in the service of their Heavenly Father, letting their light shine. But the darkness hateth the light, and the sacrifices of the light-bearers is often considered unnecessary and fanatical.

This, however, is not the viewpoint of our Heavenly Father, for "precious in the sight of the LORD is the death of his saints." (Ps. 116:15) The Hebrew word here translated "precious" literally means 'valuable'. In I Peter 1:19 we read about the "precious blood of Christ" by which we were redeemed. Here the Greek word translated 'precious' also means 'valuable'. It is not difficult to understand that Jesus' work of sacrifice, as illustrated by his shed blood, was valuable, but it is almost staggering to our faith to read that our Heavenly Father looks upon our sacrifice in the same way.

Paul understood this viewpoint of the 'faithful saying' and that is why he wrote in Romans 6:10,11, that we should "reckon" ourselves to be dead "unto sin" in the same manner as Jesus "died unto sin," and we know that this was as a sin-offering. Earlier in this chapter, Paul explains that we are planted together in the likeness of Jesus' death, and in these 10th and 11th verses he is merely particularizing as to what is involved in that 'likeness'.

Certainly, however, we have no merit, or no life of our own which could be considered 'valuable' in God's sight. It is only valuable because 'the life we now live' is the one we receive through faith in the shed blood of the Redeemer. Since God authorizes us to 'reckon' the matter thus, let us rejoice the more in the 'faithful saying', and endeavor daily to be loyal to our covenant of sacrifice.

TO REIGN WITH HIM

The full beauty and sequence of the 'faithful saying' recorded in Psalm 82:6-8 is somewhat hidden by an inconsistency in the translation of the Hebrew word **elohim** as "God" in the 8th verse. This is the plural form of the word, and is properly translated "gods" in the LORD's statement, "I have said, Ye are gods." It is these 'gods', these mighty ones, these 'sons of the Most High', who 'die like men, and fall like one of the princes'. Obviously it is these same ones having been

faithful unto death, who, in the next verse, are bidden to “Arise,” and “judge the earth: for thou shalt inherit all nations.”

There seems no good reason for breaking up this logical sequence of thought by translating *elohim* in the singular, as it appears in our *Common Version*. In any case, who could be bidding God to ‘Arise’, and from what condition? But the ‘gods’ of verse 6 are shown as dying, as falling, being ‘planted together in the likeness’ of Christ’s death. The ‘faithful saying’ of the Scriptures is that those who do thus suffer and die with Christ, shall live and reign with him. How appropriate that this thought should be carried out as it so evidently is, in the statement, “Arise, O gods, and judge the earth: for thou shalt inherit all nations.”

Since it was Jesus who identified this prophecy as applying to his footstep followers, he may well be the “I” who, in verse 6, declares “Ye are gods.” It could also be Jesus who is bidding his faithful body members to “Arise,” and “inherit all nations.” This would be in keeping with his statements in Revelation 2:10,26,27, and 3:21: “Be thou faithful unto death, and I will give thee a crown of life”; “And he that overcometh, . . . to him will I give power over the nations: and he shall rule them with a rod of iron.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Yes, these come forth in the ‘first resurrection’ to “live and reign with Christ a thousand years.”—Rev. 20:4,6

“THE GLORY THAT SHOULD FOLLOW”

Peter reminds us that the ‘faithful saying’, or teaching of the LORD concerning the ‘better sacrifices’ of this age, and the exaltation to which they lead, was testified by the Spirit through the prophets. He speaks of it as “the sufferings of Christ, and the glory that should follow.” — I Pet. 1:11

When Peter was with Jesus in the flesh it was very difficult for him to be reconciled to the viewpoint that one should suffer for doing good. But with the coming of the Holy Spirit at Pentecost, he grasped the true significance of this phase of the divine plan, both as it related to Jesus and also the fact that we have the privilege of suffering with him.

The glory that should follow faithfulness in suffering and dying with Jesus is what the "exceeding great and precious promises" meant to him—those promises whereby we will be "partakers of the divine nature," if we remain steadfast unto the end. (II Pet. 1:4) Like Paul, Peter considered these promises to be faithful sayings upon which the followers of the Master can depend. They encouraged and inspired him to faithfulness, knowing that "even hereunto" he was called, "because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:21

"THIS ONE THING I DO"

Paul was inspired and encouraged by the 'faithful saying' from the beginning to the end of his ministry. During his first imprisonment in Rome he wrote to the Philippian brethren about it, saying to them that he counted everything else in life as "loss" compared with the prospect of winning Christ and being a joint-heir in his kingdom. It was perfectly clear to him, however, that the attainment of such high glory with his LORD was possible only through "fellowship" in his sufferings, and being made "conformable unto his death."—Phil. 3:7-14

At this point in his Christian life, Paul was not certain of attaining that for which he had been 'apprehended of Christ Jesus'. He was not sure that he had reached the end of the way, and therefore that his trial period was essentially over. Paul admonished the Galatian brethren not to become "weary in well doing." (Gal. 6:9) He had written to the Corinthian brethren that those who were too sure of their standing should 'take heed lest they fall' (I Cor. 10:12). He knew that he was a man of like

passions as the brethren to whom he wrote; and since he was not sure that the time had come to take off the "harness," he was not in a position to express himself too confidently.—I Kings 20:11

But he did not intend to relax his effort. Whether the remaining time of his earthly ministry was long or short, he intended to apply himself wholly to this "one thing" of running for "the prize of the high calling of God in Christ Jesus." (Phil. 3:13,14) In doing this, he would keep his body under, and bring it into subjection, lest after having preached to others he should himself become a castaway.—I Cor. 9:27

He had served long and faithfully, and at the cost of much weariness, hardship, persecution, and suffering. And now the most severe test of all was upon him. Many of the brethren with whom he served, and who could have been such a comfort to him in this hour of need, had turned against him—fearing, perhaps, that identity with Paul would lead to their own imprisonment and death.—II Tim. 1:15

We do not, of course, know all the details of the trial through which the apostle was passing, but it is evident that at the time he wrote this epistle he had already learned definitely that he would be executed. He had said earlier in his Christian life that he was willing to die in Jerusalem for his Master; but he was not killed, for Roman soldiers were there and rescued him, so his affirmation of loyalty was not put fully to the test. Now it was different. The servants of Rome were prepared to take his life, rather than save it, and the end was certain. But Paul had not wavered. I am "ready to be offered," he wrote, for "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4:6,7

Had the apostle held back in the face of this final test, he could not have written so confidently. He had passed all the tests up to this point, and had not wavered in his 'good fight'. He was ready to be crowned with complete

victory, and therefore he wrote, "There is laid up for me a crown of righteousness."—II Tim. 4:8

But by the strength of his LORD he had received the news of his coming execution with courageous valor befitting a "good soldier of Jesus Christ." (II Tim. 2:3) With determination he had continued doing "this one thing," and now he had "apprehended."—Phil. 3:12,13

Even so, the great apostle knew that he needed the LORD to help him through these final hours just as he had leaned upon him throughout his entire pilgrim journey. And he had learned to know his LORD—"I know whom I have believed," he wrote, "and am persuaded that he is able to keep that which I have committed unto him against that day"—that final day when by a Roman guard his remaining earthly life would be ended and he would fall asleep in death until the return of the Lord and the exaltation to glory of all those who love his appearing.—II Tim. 1:12

We can have no doubt that throughout Paul's last hours he continued to be strengthened by that faithful saying which assured him, even as it also assures us, that "if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:12) Paul did not deny the LORD even when doing so would have secured for him release from prison and from death. And we know that the LORD did not deny him, but stood by to strengthen and help him. Now that he has returned, he has rewarded Paul with the "crown"—that "prize" for which he so untiringly ran, and for which he gave up everything else in life.—James 1:12; Phil. 3:14 ■

HOW EXCELLENT is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

—Psalm 36:7



CHRISTIAN LIFE AND DOCTRINE

THE SEED SERIES, PART IV

HEIRS OF THE PROMISE

AFTER JESUS WAS raised from the dead, he appeared to his disciples a number of times, and "by many infallible proofs" convinced them that he was alive again; and he spoke to them of "the things pertaining to the kingdom of God." (Acts 1:3) During the last of these appearances they made bold to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Jesus' disciples were now convinced beyond any doubt that he was the Messiah of promise, the great king whose kingdom was to be set up in Jerusalem and which would extend its influence throughout the entire world. Naturally they concluded that first of all this would mean the reestablishment of Israel's kingdom, which had been overthrown by Nebuchadnezzar centuries before.

Jesus' reply to their inquiry concerning Israel's kingdom, while not a direct answer to the disciples' question, was, nevertheless, very revealing; for it indicated that there was yet a great work to be done before the Messianic Kingdom, for which they hoped and longed, would be established. First, Jesus said to his disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." To this he added, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7,8

Whatever of expectation these ardent followers of the Master may have had of immediately becoming associated with him in a powerful government which would

eventually rule the whole world, they would know from this commission to be his witnesses that there was no prospect of at once entering into kingdom glory. The task assigned was a comprehensive one, and even though they may have thought of the 'world' as being that restricted territory which we now speak of as the Middle East, it still would require time to witness the Gospel throughout even this limited territory.

So the disciples waited at Jerusalem as Jesus told them they should, until they received the Holy Spirit. This gift of divine power came upon them on the Day of Pentecost. It was a marvelous, yea, miraculous, demonstration of the favor of God upon this little company of despised disciples of the Nazarene who had been put to death, charged with treason against Rome.

Under the influence of this holy power, the Apostle Peter preached a short but moving sermon to the thousands of Israelites who had assembled within reach of his voice. He boldly charged them with the sin of crucifying Jesus, with the result that three thousand of them were "pricked" in their hearts and inquired what they should do. (Acts 2:37,41) Peter's reply to this question was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call."—Acts 2:38,39

THE CHURCH

In Peter's reply to the repentant Jews who had asked what they should do, he introduced a new aspect of the Messianic hope contained in the promise to Abraham that through his 'seed' all the families of the earth would be blessed. He assured them that as Israelites, "the promise is unto you, and to your children, and to all [Israelites] who are afar off," but to this Peter added, "even as many as the LORD our God shall call."

Three thousand of those who heard Peter's Pentecostal sermon were among those whom the LORD 'called'. From verse 47 we learn that the LORD "added to the church daily such as should be saved." The word church translates the Greek word *ekklesia*, which means 'a calling out'. Thus the church of the New Testament is composed of those whom the LORD calls. God never intended that the whole world should be brought into his church.

The church, on the other hand, is a called group of dedicated believers who accept Jesus as their Head, and devote their lives to the doing of God's will. This dedication is likened to a burial, or baptism, and is described as a baptism into Christ. Concerning this called class the Apostle Paul wrote: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

From this it is apparent that the 'called out' ones, those who constitute the true church of Christ because they have accepted his headship in their lives, are considered by God to be part of the promised 'seed' which is to be the agency for blessing all the families of the earth. This explains why the work of blessing all the families of the earth did not begin with the First Advent of Jesus. It explains why, when the disciples asked about the reestablishment of David's kingdom, he indicated that first they were to be his witnesses throughout all the earth; for it is through this witness work that the LORD calls the various ones into the grand assembly which he calls the church, and which, under Christ, will be the larger 'seed' of Abraham.

THE GENTILES

The rapid influx of believing Israelites into the church beginning with Pentecost did not continue. The religious

leaders began to oppose the work, and before long it was merely one here and there of the Jewish people who accepted the Gospel when it was witnessed to them. God knew that it would be this way, and since he had predetermined the number he wanted in the church as the faith seed of Abraham, he also had prearranged that in due time his call should be extended to the Gentiles.

The first Gentile convert of record was Cornelius, "a centurion of the band called the Italian band." (Acts 10:1) He is described as a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, LORD? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."—Acts 10:1-6

For centuries the Jewish people had been schooled in the belief that they alone were God's chosen race. Indeed, God had said to them, "You only have I known of all the families of the earth." (Amos 3:2) They supposed that only they were the inheritors of the promise made to their father, Abraham, concerning the 'seed' that was to bless all nations. For this reason even Jesus' own apostles were not prepared for the great change in God's arrangements which was to permit Gentiles, through faith and obedience, to become fellow-heirs with them of the promises of God.

Having selected Peter as his servant to proclaim the Gospel to Cornelius, the first Gentile convert, God knew that he would need special preparation for this assignment. So just before the messengers sent to him reached the home of Simon the tanner, in Joppa, the LORD gave a vision to Peter. While waiting for dinner to be pre-

pared, Peter went up onto the roof of Simon's home to pray.

"He became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so LORD; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven."—Acts 10:10-16

Coming out of the 'trance', Peter naturally wondered what lesson the LORD desired him to learn from this incident. About then the messengers sent by Cornelius arrived at Simon's home and asked "whether Simon, which was surnamed Peter, were lodged there." (vs. 18) And, "while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?"—vss. 18-21

The three messengers then related to Peter the purpose of their visit, explaining that Cornelius had been directed by an angel of God to send for him and that he would explain to Cornelius what he ought to do. The messengers were invited to remain overnight, and the next day Peter accompanied them on their return to Cornelius, of Caesarea. In expectation of their arrival Cornelius "called together his kinsmen and near friends."—vs. 24

After meeting Cornelius, Peter entered the home, where the little company of Gentiles had assembled, and "he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"—vss. 28,29

CORNELIUS AND HOUSEHOLD ACCEPT

Peter had properly understood the lesson of the sheet filled with unclean animals which God had called clean. Upon the basis of this he had gone to the home of Cornelius, a Gentile, and now he wanted to know what further responsibilities devolved upon him. Cornelius related his experience in being visited by an angel of God who instructed him to send for Peter, and the assurance the angel had given him that Peter would tell him what he ought to do. Concluding, Cornelius said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."—vs. 33

Peter then preached a short sermon to this Gentile audience, explaining that Jesus was the "anointed of God," commissioned to be the judge both of the "quick"—the living—"and the dead." (vs. 42) In this, one of the great foundations of the Gospel which was first preached to Abraham is emphasized; the fact, that is, that through the promised 'seed' the dead would be restored to life. (Gal. 3:8) None of the non-Christian religions of the world teach that there will be a resurrection of the dead. Peter also assured Cornelius and his friends that through Christ that they could receive "remission of sins."—vs. 43

While he was yet speaking the Holy Spirit fell upon the gathering, giving the same evidence of God's acceptance of these Gentiles into his family as had been given

to the Jewish disciples on the Day of Pentecost. Witnessing this, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the LORD."—vss. 47,48

THE JERUSALEM CONFERENCE

While Peter had been specially prepared to accept the fact that Gentiles could now, through faith and obedience, enter into the family of God and become fellow-heirs of God's promises with Jewish believers, others in the Early Church had not. So a controversy developed among them. None was inclined to keep Gentile believers out of the church, but there were those who insisted that they could not be saved unless they were circumcised.

Finally it was considered wise to hold a conference in Jerusalem to weigh this issue and decide upon some official position to take with respect to the Gentile believers. Meanwhile, of course, these were increasing in numbers, especially as a result of the ministry of Paul and Barnabas, who were present at the Jerusalem conference. They bore eloquent testimony of the marvelous manner in which God was manifesting his favor toward Gentile believers. Peter also told his experience in connection with Cornelius.

James appears to have been the chairman of this conference and, after hearing the testimonies of Paul and Peter, he answered, saying, "Men and brethren, hearken unto me: Simeon [Simon Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doeth all these things.

Known unto God are all his works from the beginning of the world.”—Acts 15:13-18

James had been convinced that now, for the first time, God had ‘visited’ the Gentiles and was inviting believers to participate in his plan; or, as he stated it, was taking out from the Gentiles ‘a people for his name’, those who would be members of his family and, through Christ, bear his name as sons. This was the same opportunity which Jesus extended to all in the Jewish nation, but only a few accepted. We read concerning this that Jesus “came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.”—John 1:11,12

Beginning with Cornelius, God had turned to the Gentiles to find the remaining ones to make up his foreordained number to constitute his ‘house of sons’. James reminds us that all of God’s works are foreknown by him. It was not a failure of his plan that caused him to turn to the Gentiles. Jesus had instructed his disciples to go into all the world with the Gospel, and, as God looks upon them, those whom he calls are neither Jews nor Gentiles, for they are all one in Christ Jesus.—Gal. 3:27-29

After explaining that God had visited the Gentiles to take out of them a people for his name, James added, “To this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, . . . that the residue of men might seek after the LORD, and all the Gentiles upon whom my name is called.” (Amos 9:11,12) James did not say that the coming of the Gentiles into the church in his day was the fulfillment of Amos’ prophecy concerning ‘all the Gentiles’. Rather, he said that it was in harmony with that prophecy.

The time when ‘all the Gentiles’ will be given their opportunity is after the building again of the tabernacle, or house, of David. Prior to this must be the work of calling out from the Gentiles a people for the LORD’s name.

When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" he could have explained this point in detail, but the disciples, not having received the Holy Spirit, and not being otherwise prepared for it, could not have received an explanation which involved inviting Gentiles to become fellowheirs with them in the hope of reigning with Christ, so he simply told them that their commission for the present was to go into all the world as his witnesses, beginning at Jerusalem.

As we have seen, Jesus is the One who is to sit on "the throne of David, . . . to order it, and to establish it." (Isa. 9:6, 7) The sons of God of the present age, called from both Jews and Gentiles, are to share that kingdom with him, so its establishment must wait until all of these are gathered out from the world and they prove their worthiness for the exalted position to which they are called.

This work of taking out from the Gentiles a 'people for his name' has already taken nearly two thousand years, and it is still in progress. Meanwhile, countless millions, in a nominal sense, have associated themselves with the name of Christ, the vast majority of whom have had no conception whatever of the divine purpose centered in him, or what it really means to be one of his footstep followers.

These masses generally have not known that Jesus was sent into the world in fulfillment of God's promise to Abraham concerning a 'seed' who would bless all the families of the earth. Neither have they known that by suffering and dying with Jesus, his followers qualify to be joint-heirs with him in the inheritance of the Abrahamic promise; nor that they, too, can be a part of the 'seed' through which blessings of life and happiness will yet flow out to all mankind.

The work of calling, selecting, and proving those who will constitute the people for his name has gone steadily on, unnoticed and unknown to the world. The world has

not known these in their true light, even as it did not know Jesus. (I John 3:1) Many times they have been persecuted by the world and by worldly churches, even as Jesus was persecuted. The "enmity" which the Creator said would exist between the "seed" of Satan and the "seed" of the woman has often led to acute suffering by these, even as it led to the crucifixion of Jesus.—Gen. 3:13-15

"AFTER THIS"

Eventually this phase of the divine plan for the recovery of the human race from sin and death will be completed, and then will follow the glorious consummation of that plan. It will be then that the typical kingdom of David will merge into the antitypical kingdom of the Messiah, the 'Seed' of promise. And it will be through the agencies of that kingdom in the hands of Jesus and his joint-heirs that 'all the families of the earth' will be blessed.

This, indeed, will be the purpose of reestablishing the throne of David with Jesus as king. James expressed it this way: "I will set it [the tabernacle of David] up that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doeth all these things." (Acts 15:16,17) God's promise concerning the seed not only gave assurance that he would provide a deliverer, but also that all nations would be blessed through him. Yes, 'all the Gentiles', and all the unbelieving Israelites as well, will be the recipients of the promised blessings of life—blessings which will flow to them through Christ, and through the believing ones from among both Jews and Gentiles who will be associated with him in his kingdom.

Yes, God foreknew and foretold his wonderful works on behalf of the children of men. Let us rejoice in the hope that his promises set before us, promises which assure the faithful followers of Jesus that they are to be associated with him in the rulership of the Messianic Kingdom, and promises which assure us that mankind in

general—both the living and those who have died—will be given an opportunity, through belief and obedience, to be restored to perfection of human life here on the earth. Truly, ours is a great and wonderful God! ■



WEEKLY PRAYER MEETING TEXTS

JULY 7—“Behold the Lamb of God!”—John 1:36 (Z. '99-14,15 Hymn 177)

JULY 14—“Let all bitterness, and wrath, and anger, . . . and evil speaking be put away from you, with all malice.”—Ephesians 4:31 (Z. '99-71 Hymn 256)

JULY 21—“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”—John 18:37 (Z. '99-123 Hymn 259)

JULY 28—“If ye suffer for righteousness' sake, happy are ye.”—1 Peter 3:14 (Z. '99-166,167 Hymn 307)



OBITUARIES

The following brethren have recently finished their Christian courses. 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 Lois Latina, Hartford, CT—March 6. Age, 73.

Sister Laura Martinez, Bosler, WY—Age, 79.

Brother Edward Zielinski, Agawam, MA—May 26. Age, 77.

Sister Martha Kienzi, Atlanta, GA—May 29. Age, 91.

Brother Don Moore, St. Petersburg, FL—May 29.

ENCOURAGING LETTERS

A Letter to the Editor

To the Editor of *The Dawn* magazine: My dearest Brother Editor: I take this opportunity to greet you in Jesus' precious name! Whenever I receive a copy of *The Dawn* magazine I feel as if I am refilled with energy, and I get joy to receive this life-line copy of *The Dawn* which is declaring the presence of Christ. I thank you my dear elder brother in Christ for sending regularly the copy of *The Dawn*. I

have received them since 1992, and am very thankful and grateful of it.

Please also, if possible, send the "Hope" booklet. I thank you very much.

Please send my regards to the beloved family of dear ones [at the Dawn], and to all who are in the truth. I am a young man of thirty years of age, and still learning the truth. I thank you for your faithful and fruitful ministry, worldwide. Your brother.—India ■

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 Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

F. Binns		Patterson, NJ	26
Los Angeles, CA	July 2-4		
San Diego, CA	5	R. Goodman	
Seattle, WA	6,7	Los Angeles, CA	July 2-4
Vernon, B.C.	8-10		
Seattle, WA	12	R. Gorecki	
Kansas City, MO	14	Los Angeles, CA	July 2-4
General Convention	15-21	Vernon, B.C.	8-10
New York, NY	24		
Rutherford, NJ	25	G.M. Jeuck	
		Los Angeles, CA	July 2-4

CONVENTIONS

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

LOS ANGELES, CA, July 2,3,4—Holiday Inn, 7000 Beach Blvd., Buena Park. For information, contact: Los Angeles Convention, 1425 Lachman Lane, Pac. Palisades, CA 90272

Phone: (310) 5248

NAMBOUR, AUSTRALIA, July 8,9,10—Contact: Mr. Greg Tosh, Payters Creek Road, MS 1536, Nambour, Queensland, Australia 4560

OKANAGAN BIBLE STUDENTS CONVENTION, July 8,9,10—Town Hall, Silver Star Mountain Resort, Silver Star Road, Vernon, B.C. For general and registration information, contact: Mrs. Bernice Blencowe, 5335 Pearson Rd., Site 2, Comp. 11; R.R. 5, Vernon, B.C. V1T6L8

Phone: (604) 545-0780

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—Western Missouri State College, St. Joseph, MO. See page 9 of this issue for a copy of the Registration form.

KALISPELL & HAVRE BIBLE STUDENTS CONVENTION, August 5-7—The Big Mountain Ski and Summer Resort, Whitefish, MT. For information and reservations, please contact: Mrs. Marie Lewis, P.O. Box 7205, Kalispell, MT 59904. **Reservation deadline:**

May 30th; cancellation deadline: July 10th.

Phone: (406) 892-4103

JACKSON LABOR DAY CONVENTION, September 3,4,5—Northwest Elementary School, 3757 Lansing Ave., Jackson, MI. For information please contact: Mrs. Ray Lumley, 2531 Ashton Road, Jackson, MI 49203

Phone: (517) 782-7252

NEW YORK LABOR DAY CONVENTION, September 2,3,4—Ramada Inn, Two Bridges Road, Exit 52 Route 80, Fairfield, NJ. For room reservations and information, contact: Mrs. Ann-Truth Lanage, 76 Longview Avenue, White Plains, NY 10605.

Phone: (914) 948-5428

SEATTLE LABOR DAY CONVENTION, September 2-5—For information and reservations, contact Ginger Brann, 20B East Intercity Avenue, Everett, WA 98208-2747

Phone: (206) 353-8983

INTERNATIONAL CONVENTION, August 7-12—Poitiers, France. For information, contact: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272.

Phone: (310) 454-5248

