

a herald of Christ's presence

THE DAWN

"THE GOD OF HEAVEN
SHALL SET UP A
KINGDOM, WHICH
SHALL NEVER BE
DESTROYED."

--Daniel 2:44

March 1968

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J. 07073

SUBSCRIPTION RATE: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.

BRITISH ADDRESS: 70, Station Road, Gidea Park, Romford, Essex, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

FRENCH ADDRESS: "Aurore," Association des Etudiants de la Bible "AURORE" B.P. 521-Mulhouse (68) France.

GREEK ADDRESS: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

DANISH ADDRESS: Dagry Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i Br., Sachsenstrasse 12, Germany.

ITALIAN ADDRESS: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy

NEW ZEALAND ADDRESS: P. O. Box 1358. C. P. O. Auckland.

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Hearts of Flesh

THE general pattern of events in the opening weeks of 1968 continues about the same as in 1967. There is still war in Vietnam, and in many other areas there are festering spots of discontent which could easily erupt into war almost any time. Crime continues to increase; and while there has been a lull in race riots the fear is quite general that with the coming summer these will again flare up possibly beyond what has heretofore been experienced. The influence of organized religion continues on the wane and, despite the Pope's earnest prayers for peace, the nations seem unable to rise above their national interests in order that mankind as a whole might have the joy of living in a peaceful, prosperous, and happy world.

On the first day of 1968 the people of the United States had another vitally serious problem highlighted for them by President Johnson; namely, the precarious financial condition in which this, the richest and most powerful nation of the world, finds itself. Ever since the close of the Second World War the United States has been sending billions of dollars to shore up the sagging economies of the less fortunate countries of earth. In fact, this assistance began even before the close of the war, as represented in the Lend-Lease program.

Meanwhile, most of the other countries restricted the travel of their citizens to the United States by curtailing the amount of money they could take with them so as to

make it virtually impossible to remain here for any length of time unless supported by friends or relatives. At the same time, Americans were free to travel overseas, and could take unlimited amounts of dollars with them to spend in whatever countries they traveled. This was a great economic boon to the countries visited, and every inducement was offered by European and other foreign countries for American tourists to visit them and to spend as many American dollars as possible.

But seemingly this could not last forever; for in his New Year's Day message the President said that it would be necessary for the American public voluntarily to restrict their travel to the Western Hemisphere. The voluntary aspect of this restriction was emphasized for the moment, but it was made plain that if this did not work the government might have to place restrictions on the amount of money a tourist could take out of the United States. Other proposals were also made to slow down the drain on the United States' monetary reserves.

This was far from a glittering New Year's present to the American public. Neither did it spread joy to countries overseas, for any drastic restriction of American tourism to European nations will strike a heavy blow to their economy. Altogether, this development highlights the fact that it will take more than American dollars to lift the world out of its chaos and assure peace and prosperity for all; for now we know that even the United States does not have enough money to do this, even if it could be done by "filthy lucre," which it cannot.

Transplanting Hearts

Beginning shortly before the close of 1967, and gaining momentum in 1968, has been the use of the new medical science of transplanting human hearts. It consists of removing the diseased heart of a human, and inserting a nondiseased heart of another human, taken from a person

who has been killed in an accident or who has died of other causes for which the heart was not responsible. This, to say the least, is a marvelous achievement, and reflects the noble desires of the doctors involved to save the lives of their fellows. It is a bright light in this world which has been made so dark with selfishness and hate.

It is well to remember, however, that this science must always remain limited as to the number of lives it can prolong, for the very simple reason that every sound heart transplanted to take the place of a diseased one means that someone has died of causes not related to the heart. Thus it is evident that this is no general panacea for heart sickness. Nor do we expect that human brilliance and skill will ever be able to find genuine remedies for human ailments, and thus restore the human race to perfect and lasting health and life. Only the Lord will be able to do this, which is just what he has promised to do during "the times of restitution of all things."—Acts 3:19-21

New Hearts

Through the agencies of the messianic kingdom the Lord will destroy all diseases, so that the people then "shall not say, I am sick." (Isa. 33:24) During Jesus' first visit to earth he healed all manner of diseases, and this was done in illustration of the world-wide healing ministry of his coming thousand-year kingdom. This facet of kingdom work will be so effective and so universal that there will be no more pain. Besides, it will be lasting, for then even death itself will be destroyed.—Rev. 21:4

And also vitally important to this healing ministry of the messianic kingdom will be the cleansing of human minds and hearts from selfishness and sin. A promise concerning the restoration of the Israelites to their Promised Land reads, "I will take you from among the heathen [non-Israelites], and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean

water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”—Ezek. 36:24-28

This promise is already having a partial fulfilment, for the Israelites are being restored to the land which God promised to their “fathers.” But their stony hearts have not yet been removed, and hearts of flesh have not been given to them. In this promise, of course, as in many other places in the Bible, the heart is used to symbolize one’s emotions and proclivities. A stony heart suggests a bent of mind and disposition that callously ignores and flouts the influence of God’s will and ways.

In the Bible, the true condition of the heart is often contrasted with one’s professions. Isaiah 29:13 reads, “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” (Isa. 29:13) Jesus, in referring to Nathaniel, said, “Behold an Israelite indeed, in whom is no guile.”—John 1:47

In the medical field, physicians are able to determine the condition of one’s literal heart; but no human is able to determine the condition of another’s symbolic heart. However, the Lord, who can read human “hearts,” has assured us through his Word that all “stony” and otherwise symbolically diseased hearts will be removed from the people during the thousand-year reign of Christ. While the assurance of this is given in a prophecy pertaining directly to the Israelites, we know from the Scriptures that the

people of all nations have defective symbolic hearts—stony, and otherwise—which the Lord will remove, and in their place implant “hearts of flesh.”

A New Covenant

Another promise pertaining to the far-reaching changes to be wrought in the motives and dispositions of the people is given to us in Jeremiah 31:31-34. This promise is likewise made, in the first instance, to the Israelites but, as we shall see, its blessings will also become available to the Gentiles. The promise reads: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them . . . out of the Land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

In this promise the thought expressed as God’s writing his law in the hearts of the people has the same implication as taking away their stony hearts and giving them hearts of flesh. When God caused his law to be written on tables of stone, the Israelites agreed to obey it. But generally speaking this obedience was merely an outward form—their hearts were far from the Lord. However, having the law written in the hearts of the people instead of upon stone means that they will be wholeheartedly in harmony with all God’s principles of righteousness and love.

And what a happy prospect this presents! In prayer, Jesus said of his Heavenly Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) The promise is when God writes his law in the hearts of the people they shall all know him, "from the least of them unto the greatest of them." (Jer. 31:34) This means, then, that in addition to attaining covenant relationship with the Lord, the people will gain eternal life.

When literal hearts are transplanted today it is with the hope of extending life for a short while. But even when these transplant operations are completely successful from the standpoint of medical science, the best that can be hoped for will be a few extra years of imperfect life. But when the Lord removes the stony hearts of the people and gives them hearts of flesh they will never die, but have eternal life.

The Dead Restored

Another great blessing which will come to the human race, one which is completely beyond the ability of medical science to bestow, will be the restoration to life of those who have died. In the New Testament this great boon is described as the resurrection of the dead. Paul affirmed the promises of the Old Testament that there would be a resurrection of the dead, "both of the just and unjust."—Acts 24:15

The word "resurrection" is not used in the Old Testament promises. However, various other words and expressions are used to describe this wonderful provision which the Lord has made for the fallen race—fallen, but redeemed by the blood of Christ. Moses spoke of the fact that God had turned man to destruction, but will in his own due time say, "Return, ye children of men." (Ps. 90:3) Isaiah wrote that "the ransomed of the Lord shall return . . . with songs and everlasting joy upon their heads."—Isa. 35:10

Captives Return

In some of the Old Testament prophecies the dead are likened to captives—captives of death, that is. And the Lord promises that these captives will be brought out of their captivity and restored to their former estate. In Ezekiel 16:53-55 promises to this effect are made to the Samaritans, the Sodomites, and the Israelites. Jeremiah 48:47; 49:6; and 49:39 assure us that the Moabites, the Ammonites, and the Elamites are all to be brought out of their captivity in death.

The Sodomites and the Samaritans are referred to as “sisters” of the Israelites, and we are assured that when restored to life they will become their daughters—“but not by thy covenant”; that is, they will not be brought into the old Law Covenant, but will be included in the New Covenant—that covenant through which the Israelites, and all mankind, will come to “know the Lord.”—Ezek. 16:61, 62

God’s original promise to Abraham was that through his “Seed” all the families of the earth would be blessed. Jesus and his true followers will be this blessing Seed. (Gal. 3:8, 16, 27-29) Jesus proved his worthiness to this high position in the plan of God by his faithfulness unto death, thus becoming the Redeemer of all mankind. His followers must also die sacrificially, following in his steps. It is upon the basis of their faithfulness in this that they are brought forth in “the first resurrection, . . . [and] they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6

The Israelites restored to their Promised Land will be the first to be blessed by these kings and priests—of whom Jesus is the Chief, or Head—and in due course the blessings will reach out to all mankind. All who obey, and receive hearts of flesh in place of their stony hearts, will continue to live forever in the restored paradise. What a glorious plan of salvation!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WOOK-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

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

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

HAWAII

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

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MASSACHUSETTS

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

MINNESOTA

Alexandria KCMT-TV Channel 7
Every Third Sunday, 8:00 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

Columbus WCBF-TV Channel 4
Sundays, 7:30 a.m.

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBK-TV Channel 12
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

TV BROADCAST

Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

Kettering WKTR-TV Channel 16
Sundays, 3:30 p.m.

Zonesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Lebanon WLYH-TV Channel 15
Sundays, 10:30 a.m.

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Big Spring KWAB-TV Channel 4
(Day and time to be announced.)

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.

Odessa KOSA-TV Channel 17
Sundays, 10:00 a.m.

Port Arthur KJAC-TV
Sundays, (Time to be announced.)

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WASHINGTON

Bremerton KBTV
Sundays, 5:00 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Green Bay WLUK-TV Channel 11
Saturdays, 7:00 a.m.

Milwaukee WITI-TV Channel 6
Sundays, 11:30 a.m.

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 kc.
Tuesdays, 8:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
WEAU(fm) 105 Mondays, 12:30 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 8:00 a.m.
Great Falls KFBB 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEW 1300 9:00 a.m.
Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:45 a.m.
Cleveland
WXEN (fm) 106.5 10:30 p.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

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

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis
KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yokima KUTI 980 7:30 a.m.

WISCONSIN

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

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.
CKXL 1140 11:30 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Dauphin, Man.
CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.
CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 680 9:00 a.m.
Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR MARCH

3—"God's New Social Order"

10—"Joys of the Judgment Day"

17—"Evolution Only a Theory"

24—"The Language of the Bible"

31—"Evolution Versus the Bible"

LESSON FOR MARCH 3

The Lord of Life and Death

MEMORY VERSE: "Jesus said unto her, I am the resurrection and the life: he that believeth on me even though he die shall live again! And no one who liveth again and believeth on me shall in anywise die unto times age-abiding. Believest thou this?"—John 11:25, 26, Rotherham translation

JOHN 11:20-27, 38-44

THE subject matter of this lesson relates to the death and awakening of Lazarus, the brother of Martha and Mary. The two sisters had sent word to Jesus that Lazarus was ill. They probably supposed that he would come to them at once and restore their brother's health. Instead, Jesus waited two days and then announced to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples replied to Jesus, saying, "Lord, if he sleep, he shall do well." Jesus was speaking of his death, but they thought he spoke of natural sleep; and seeing that they did not understand, Jesus said unto them plainly, "Lazarus is dead."—John 11:1-3, 11-14

This is one of the many in-

stances in the Bible in which those who are actually dead are referred to as being asleep. Those who are asleep are unconscious, and it is expected that they will awaken. Thus sleep is an apt illustration of death, for those in death are also unconscious, and they likewise will be awakened.

When Martha learned that Jesus was approaching their home she went to meet him and said, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."—vss. 21, 22

Jesus said to her, "Thy brother shall rise again." (vs. 23) Martha was not sure just what her Master meant by this, and she replied, "I know that he shall rise again in the resurrec-

tion at the last day." (vs. 24) Martha knew, from the Old Testament Scriptures and from the teachings of Jesus, that in the last great time period of the divine plan there would be a general resurrection of the dead, and she wondered if this was what Jesus referred to when he said, "Thy brother shall rise again."

Jesus' further explanation is contained in our memory passage. (vss. 25,26) We have quoted this from Rotherham's translation, which gives a clearer thought. First, he assured Martha that the general resurrection would be accomplished by him—"I am the resurrection and the Life." He explained that even though believers die "they shall live again." Unbelievers also die, and they also will live again; and Jesus said of these who live again and believe on him after they are awakened from death, that they will never die again.

After thus outlining to Martha the full implications of the future awakening of all the dead, Jesus asked, "Believest thou this?" Martha replied, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (vs. 27) Thus Martha not only affirmed her belief in Jesus, but revealed by her reply that she understood his role in the divine plan—that he was the Messiah of promise, the One

who by divine power would bless all the families of the earth, even raising them from the dead.

Jesus went to the tomb of Lazarus and asked that the stone blocking the entrance be removed. Here Martha's faith faltered a bit, and she said to Jesus, "Lord by this time he stinketh: for he hath been dead four days." (vs. 39) But it was to be demonstrated that where divine power operates, it does not matter whether one has been dead a few seconds, four days, or thousands of years—all will be awakened.

After a brief prayer, which would remind those present that they were about to witness a demonstration of the Father's power, "he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." The record does not read that Lazarus returned from heaven, hell, or purgatory. Jesus had said that Lazarus was dead "and he that was dead came forth." In due time all will be awakened from death.—John 5:28, 29, R. V.

QUESTIONS

Why does the Bible refer to those who are dead as being asleep?

Will there be an opportunity of believing on Jesus after death?

Had Lazarus, in death, gone to heaven, hell, or purgatory?

Christ, the Humble Servant

MEMORY VERSE: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."—Luke 22:27

JOHN 13:1-15

TODAY'S lesson finds Jesus and his apostles gathered in the "upper room" for "the feast of the passover." It was the night before the crucifixion. The Master's public ministry was virtually finished—and yet he used all the opportunities available to continue bearing witness to the truth. When asked if he were the Son of God, Jesus replied, "Thou hast said." (Luke 22:70) When Pilate asked him if he were a king, Jesus said, "To this end was I born, and for this cause came I into the world."—John 18:37

In the "upper room" Jesus ministered to his apostles, further preparing them to be his ambassadors in the earth after he returned to heaven. His ministry that night, in connection with the feast of the Passover, is recorded in John, chapters 13 through 17. Chapter 17 contains his closing prayer, in which he said, "I pray not for the world, but for them

which thou hast given me; for they are thine, . . . and thine are mine; and I am glorified in them." (John 17:9, 10) This does not imply that Jesus was not interested in the world. Indeed, he was soon to die that all the world might have life, but for these last few hours his special love and interest were centered on his apostles, whom the Heavenly Father had given to him.

Jesus knew that "the Father had given all things into his hands, and that he was come from God, and went to God." (John 13:3) It was in the full knowledge of the high position he occupied in the plan of God that Jesus "riseth from supper, and laid aside his [outer] garments: and took a towel, and girded himself."—vs. 4

Then Jesus poured water into a basin, "and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." (vs. 5) In view of Jesus' exalted place in the

Father's plan, this was a very significant service for him to render. In that area, feet-washing was an essential, for the comfort of guests. Ordinarily the service was rendered by servants. Smith's Bible Dictionary states: "It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest."

Jesus was the host that evening in the upper room, and by his act of washing his disciples' feet he testified of his love for them, and that he was their servant as well as their Lord. Peter at first refused to allow Jesus to wash his feet. Then Jesus said to him, "If I wash thee not, thou hast no part with me." To this Peter replied, "Lord, not my feet only, but also my hands and my head." Jesus said, "He that is washed needeth not save to wash his feet." Scholars say that guests of that day and area, after being on a long journey, were given a bath by a slave or servant, and then, when they sat down for the meal, their feet were washed. Jesus may have been referring to this custom, and his statement may have indicated that Peter had already observed the rules of bodily cleanliness, hence needed only that his feet be washed.

We need not look for some hidden meaning or symbol in

feet-washing, for Jesus himself explained his purpose in thus serving his disciples. He said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

On another occasion Jesus said to his disciples, "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:11,12) Our memory verse sets forth this same principle. Jesus was indeed greater than his disciples. In the upper room one of them should have washed his feet. "But," as the Master said, "I am among you as he that serveth." (Luke 22:27) This is what made Jesus truly great; and this has been the sign of true greatness among his followers throughout the entire age since then.

QUESTIONS

Explain the difference between Jesus' love for all mankind and his love for his disciples.

What important lesson did Jesus teach his disciples by washing their feet?

The Promise of the Spirit

MEMORY VERSE: "I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of Truth."
—John 14:16, Goodspeed's translation

JOHN 14:15-26

THE Holy Spirit which Jesus promised that the Father would send to be a Comforter, or Helper, for his followers, is the holy power of God. It is by this power that all of God's works are accomplished. It was this Spirit that moved upon the face of the waters in a creative role. (Gen. 1:2) It was this power that enabled Jesus to perform miracles. (Matt. 12:28) In today's lesson God's power is described as "the Spirit of truth," because it functions to illuminate the mind concerning the will of God. We could say that it is the power of God's mind, or thoughts, in the minds and lives of his people.

The translators of the King James Version of the Bible believed that the Holy Spirit was a third person in a trinity of gods; hence in every text where it was possible they called it the "Holy Ghost," in an effort to convey the thought

of personality. In our lesson they have also used the personal pronouns "he," "him," and "whom" to convey their notion that the Holy Spirit is a person. The Revised Version refrains from the use of the word "Ghost" in many instances, but retains the personal pronouns in many cases. But there is no necessity for this, for the Greek pronouns involved could with equal propriety be translated in the neuter gender.

The fulfilment of Jesus' promise that the Father would send the Holy Spirit came at Pentecost. In referring to the coming of the Holy Spirit at that time, Peter quotes a prophecy which uses the expression "pour out," and he also describes the happening with the expression "shed forth." (Acts 2:17, 18, 33) Certainly a person could not properly be referred to as being "poured out" and "shed forth," but divine power can, indeed, be so described.

In displaying the memory verse at the beginning of this lesson we have used Goodspeed's translation because it properly uses the pronoun "it" in referring to the Holy Spirit. Jesus spoke of the Holy Spirit as a comforter, or, as Goodspeed's translation reads, a helper. Jesus also referred to it as "the Spirit of truth," and he assured the disciples that when they received this gift from the Father it would guide them into all truth, all the truth, that is, that they needed to know at that time.

The death of Jesus left the disciples in great need of comfort, for they did not understand the necessity for his death until the Holy Spirit was poured upon them. Peter, for example, endeavored to dissuade Jesus from going to Jerusalem, where his enemies were plotting to kill him. Later he used his sword in an effort to rescue Jesus from those who had come to arrest him. But on the day of Pentecost, through the enlightenment of the Holy Spirit, he was able to quote from the Old Testament prophecies which foretold the death and resurrection of Jesus.—Acts 2:25-31

Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the

Spirit of truth is come, it will guide you into all truth: and it will show you things to come." (John 16:12,13) Even many of the things which Jesus did say to his disciples were not clearly understood by them, and many of his teachings they failed to remember. So Jesus promised, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26

When Jesus was crucified and taken from the apostles they experienced great confusion and grief. But with the coming of the Holy Spirit everything began to fall into place. They understood more fully the meaning of his death. They remembered with joy the many things he had said to them, points of truth they had not then understood. Now all was clear. How they must have been comforted!

QUESTIONS

What is the Holy Spirit?

How does it bring comfort to the Lord's people?

When did Jesus' promise of the Holy Spirit have its fulfillment?



Abiding in Christ

MEMORY VERSE: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15:5

JOHN 1:1-12

IN THE time of Jesus, many of Israel's steep hillsides were terraced and used for the cultivation of grapes. His disciples, therefore, would well understand the import of his teachings as presented in this Parable of the Vine and the Branches. They would be acquainted with the fact that there was a husbandman, whose responsibility it was to care for the grapevines, removing the nonbearing branches and pruning the bearing branches in order that they might bear more fruit.

In the parable Jesus said, "I am the true vine, and my Father is the husbandman." Some seem to think that the "branches" in this vine are the various denominational groups which profess union with Christ, the true vine. But this is not the thought at all. The context clearly indicates that the "branches" are individual followers of the Master, each of

whom is vitally associated with him who is the "true vine."

Jesus said, "Now ye are clean through the word which I have spoken unto you." (vs. 3) "Abide in me," Jesus continued, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (vs. 4) Jesus emphasized that he who abides in him "bringeth forth much fruit."—vs. 5

What is this "fruit"? It is the fruit of the Holy Spirit spoken of by Paul. He wrote, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23) The fruit of a vine is designed by God to give benefit to someone. Love which does not motivate one to lay down his life for others is not a true fruit. All "the fruit of the Spirit" should make one more Christlike, and Christ laid down his life that others might live.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (vs. 7) By some this has been taken to mean that followers of Jesus may ask the Heavenly Father for any favor that may suit their fancy, and it will be granted to them. These fail to note the conditions attached to seeking favors from the Lord. "If ye abide in me," Jesus said, "and my words abide in you." Those who abide in Christ, as branches in the "true vine," those in whom the words or teachings of Jesus abide, will request only those blessings which are in harmony with the divine will.—I John 5:14

These will not ask for earthly riches, nor for fame. These have covenanted to lay down their lives following in the footsteps of Jesus; so the burden of their prayers will not be for health nor for long earthly life, but for strength and wisdom to serve the Lord as it seems best to him. Thus, in this full surrender to the will of the "Husbandman," they will rejoice in whatever "pruning" experiences divine wisdom sees best for them. Thus they will bear "much fruit" and will glorify the Heavenly Father.

Jesus said, "As the Father hath loved me, so have I loved

you: continue ye in my love." (vs. 9) Those who continue in the true love of Jesus will remain in the "Vine." This is possible, Jesus explained, by keeping his commandments. Jesus kept the Father's commandments and thus abode in his love. Jesus continued, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (vs. 11) The joy of the Lord is always the blessed portion of those who abide in divine love.

Jesus' commandment was, "That ye love one another, as I have loved you." (vs. 12) How great was Jesus' love for his disciples? It was a love which led him to lay down his life for them. He speaks of them as friends and says, "Greater love hath no man than this, that a man lay down his life for his friends." Then he adds, "Ye are my friends, if ye do whatsoever I command you." (vss. 13, 14) We, then, are to lay down our lives for one another; and it will be this fruit of love which will glorify the Heavenly Father.

QUESTIONS

Relate the Parable of the Vine and the Branches.

What is the "fruit"?

What is required to offer effective prayers?

For Whom Jesus Prayed

MEMORY VERSE: "And the glory which Thou gavest me I have given them; that they may be one, even as we are one."
—John 17:22

JOHN 17:1, 6-10, 20-24

JESUS' meeting with his apostles in the "upper room," the night before the crucifixion, was drawing to a close, and he said to them, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Then follows the first verse of our lesson: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee."

The glory here requested by Jesus was that which he was to experience through resurrection and exaltation to the divine nature. As far as he was concerned he would have been perfectly satisfied to be restored to his Father's presence, and to the glory which he had as the Logos "before the world

was." (vs. 5) But he knew that a higher glory awaited him; and that higher glory and unlimited power he was destined to use in restoring the human race to life on the earth, through a resurrection of the dead (see John 11:40).

Jesus was comforted by the fact that his apostles had received the "words" which the Father had given to him, and which he had passed on to them. By these "words" and by his miracles they had become convinced that he truly was the Son of God and the promised Messiah. And while they would shortly be temporarily scattered, he had confidence that the truth which he had given them would carry them through to Pentecost, when they would receive the Holy Spirit, which then would be poured out upon them by his Father.

So Jesus prayed for his apostles. He said, "I pray not

for the world, but for them which Thou hast given me." (vs. 9) We are not to suppose from this that Jesus was not interested in the world. He was, for he had come to give his life that all mankind might have an opportunity to receive life.

Jesus knew that his apostles would suffer at the hands of the world; he did not ask his Father to remove them from this experience, but simply to give them strength and guidance to meet the circumstances with which they would daily be confronted. (vs. 15) God does not shield his people from trial but gives them added grace to meet them and to be profited by them. How powerful is the sanctifying influence of God's Word of truth in the hearts and lives of his people!

Jesus prayed not only for his apostles who were with him in the upper room that night, "but for them also which shall believe on me through their word," or message, the Gospel of Christ. And what a wonderful prayer it was—"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."—vss. 20, 21

On a previous occasion Jesus said, "I and my Father are one." (John 10:30) Here Jesus prays that all his faithful followers

may be one with him in the same manner in which he is one with the Father. This is a oneness of purpose, not of person. Jesus was dedicated to doing his Father's will, which was the carrying out of the divine plan for the salvation of mankind from sin and death. His faithful followers are dedicated to that same will, hence are one with the Father and with the Son.

Jesus explained the purpose of this oneness to be "that the world may believe that Thou hast sent me." Jesus did not at that time pray for the world, but he looked ahead to the time when the world, through him and his glorified followers, would believe and be blessed.

He prayed that his followers might eventually be with him. He knew that this was the Father's plan for them, for he had said, "If I go... I will come again, and receive you unto myself." (John 14:3) It will be following this that all the families of the earth will be blessed as humans on the earth.

QUESTIONS

What was Jesus' prayer on behalf of himself?

What did he request for his followers and for all who would believe on him through them?

In his prayer, how did Jesus show his concern for the world of mankind?

Gethsemane's Cup

IN THE Bible, a cup is used both in the literal and figurative senses. In the figurative sense it may represent something good or blessed, as in the Twenty-third Psalm: "My cup runneth over." More often, a cup represents experiences of a more difficult nature, as indicated when Jesus asked two of his disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:23). Here Jesus used the symbols of the cup and of baptism to illustrate his own sacrificial life, which represented the Father's will for him. That the drinking of this cup and the carrying out of this baptism entailed a difficult course was brought out by the Master's added words: "And how am I straitened [Margin: 'pained'] till it be accomplished!"—Luke 12:50

From a study of the Old Testament Scriptures, Jesus was aware, in advance, of many of the experiences which would come to him in the drinking of this cup. For example, he stated: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." (Matt. 26:2) It was at the passover season that the lamb was slain, and without question Jesus recognized that he was the antitypical Lamb of God which John the Baptist said "taketh away the sin of the world." (John 1:29) From the time features of the passover type, Jesus knew both the day and the hour in which he would be slain.—Exod. 12:6

Jesus also quoted from Isaiah 53:12, applying to himself the expression "numbered with the transgressors."

(Luke 22:37) This entire fifty-third chapter spoke prophetically of him. Numbers 21:9 (quoted by Jesus in John 3:14) and Deuteronomy 21:22, 23 probably indicated to Jesus the form that his death would take—that of crucifixion (see also John 12:32, 33). No doubt these were some of the Holy Scriptures that Jesus had in mind when he said, "This that is written must yet be accomplished in me . . . for the things concerning me have an end."—Luke 22:37

All of these were matters in which Jesus was instructed by the Scriptures, and he willingly followed their leadings, as we read, "Jesus therefore, knowing all things that should come upon him, went forth." (John 18:4) He asked, with the obvious answer, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) Again his words, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." (John 12:27) Jesus was fully dedicated to the doing of his Father's will even where it involved hardship, suffering, and death; this he made very plain. He was willing to drink the cup which the Father had given him.

In the Garden

In view of Jesus' acquaintance with many of the details of his death and his complete dedication to the Father's will, some have wondered about a statement made during the early part of his Passion. Having finished the Last Supper, Jesus took his disciples over the brook Cedron, to a nearby place where there was a garden. This was the Garden of Gethsemane, situated on the side of the Mount of Olives just outside the city of Jerusalem, where Jesus frequently retired with his followers. After instructing his closest companions—Peter, James, and John—to watch and pray, Jesus drew apart for private reflection and communion with the Father. In this, his most difficult

hour, Jesus preferred to be alone. Who was there that could fully appreciate the ordeal he was about to go through? As it is written, "Of the people there was none with me."—Isa. 63:3

Moments earlier Jesus had said to his disciples, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38) Now he fell upon his face and began to pray in great earnest. His request was brief, but the answer seemed to tarry. Three times, with equal intensity, Jesus uttered his prayer. To this day some find his words difficult to understand: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26:39

What was this cup, this particular cup which Jesus desired be removed from him? Whatever it represented, it certainly was a matter that weighed most heavily upon our Lord. The terrible intensity of the mental anguish which he experienced in Gethsemane is fully attested to by the Gospel writers. Mark writes that Jesus "began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death." (Mark 14: 33, 34) And returning to Matthew's account, we read that Jesus "began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death."—Matt. 26:37, 38

The word "sorrowful" in the expression "began to be sorrowful" is from a Greek word meaning "to dissolve"; that is, exquisite sorrow, such as dissolves the natural vigor and threatens to separate the soul (the sentient being) from life. The word "heavy" in the phrase "and very heavy" is from a word which means "overwhelmed with anguish." It is used by the Greeks to denote the most extreme anguish that the soul can feel—excruciating anxiety and torture of spirit. The expression "My soul is exceeding sorrowful even unto death" might then be paraphrased thus: My being is so dissolved in sorrow and my spirit filled with such agony and anguish, that if help

is not given to my body, death must be the consequence.

The very word "Gethsemane" seems to reflect the bitter trial which our Lord encountered there. The name signifies "press of oils" or the "oil-press place," undoubtedly because olives from the surrounding grove were there pressed to extract the valuable oil. This, then, became the very site of our Master's agony, the place where he was put to the test and his soul so pressed with anxiety that his very life was in danger of being extinguished.

A Possible Interpretation

The first thought that may tend to enter the mind regarding the meaning of the cup in Matthew 26:39, one which has been advanced by many, is that it referred to Jesus' impending death. Jesus, after all, was a human being. Might not this have been merely an expression of his humanity, that is the natural and instinctive fear that all men have of death, and the desire to avoid it if at all possible? Perhaps there was another way by which the Heavenly Father could accomplish his plan of salvation for the human race, without requiring the sacrifice of his own dear Son.

This thesis, however, we reject as being wholly untenable. As already pointed out, Jesus was fully aware of the Father's plans and purposes. As the Logos, he had agreed to come to the earth to be transformed from a spirit being into human flesh, for the very purpose of laying down his life as a substitutionary sacrifice for Adam. It had long been determined that the death of the Redeemer would be an absolute necessity for carrying forward this phase of the Father's plan. Earlier, we noted how Jesus specifically predicted that his death was imminent and acknowledged that he had been selected for this very purpose—to lay down his life as the ransom price for sinful man, represented in Adam.—Matt. 20:38

Since he had thus already expressed his willingness to

drink of this cup which the Father had poured, it would be inconsistent with his own character and the resoluteness of purpose demonstrated throughout his ministry now to pray that it be removed. Having stated, "This that is written must be accomplished in me," would he now be requesting that it should not be accomplished in him? After asking the two disciples if they were able to drink "the cup that I shall drink of," was he now asking that he himself should not be required to drink it? Neither of these alternatives appears to be reasonable. So, we are forced to conclude that the cup Jesus desired removed could not have been illustrative of his death.

A Suggested Meaning

What, then, would represent a more reasonable explanation of Gethsemane's cup? We suggest an interpretation containing two elements—the first of which our Heavenly Father required Jesus to drink to the fullest; the other, one which was entirely removed.

As the evening hours of Jesus' last earthly day began to pass away (by Jewish reckoning, this day would have begun at six o'clock in the evening), Jesus' thoughts no doubt began to center upon the circumstances that would surround his death. He knew that he had lived a righteous and upright life in the sight of God and all men. Yet he knew also according to the Scriptures that he must die and that this death would be brought about by crucifixion. In order for him to be thus condemned by any tribunal, whether Jewish or Roman, his enemies would have to misrepresent his character and his teachings. Somehow they would have to make it appear that he was the vilest of criminals and a blasphemer of the true God. He had already been falsely accused at various times by different individuals, but what was now approaching was to be a public spectacle, where he would be arraigned before all men, both great and small.

Crucifixion was one of the most agonizing methods of inducing death ever devised by man. Immediately after being condemned, the prisoner was brutally scourged. At the place of execution, he was stripped of his clothing and fastened to the cross, sometimes with cords, other times with actual nails. Adding to the suffering was the fact that the prisoner was usually hung on the cross very close to the ground, permitting him to be directly exposed to the jeers and insults of the passers-by.

Crucifixion was considered such a horrible and humiliating form of death that it was reserved for the very lowest class of criminals. The pains of death were protracted for an especially long period by this method, sometimes lasting for days. The English word "excruciating" literally means "from the cross." Death was finally brought on by the utter exhaustion, hunger, and thirst of the victim and sometimes was accelerated by the breaking of his legs.

For Jesus, such a death by crucifixion would carry with it, in the minds of many, a double significance: first, it would imply that he was a criminal in the sight of his fellow men—those whom he loved so dearly, to whom he had ministered so unselfishly, and for whom he was actually laying down his life. Secondly, it would also carry with it the thought that he was accursed of God, being punished as a blasphemer and one who had dishonored the name of Jehovah. This was to be his lot, Jesus could see, even though he had endeavored throughout his entire ministry to magnify and honor the name of his Father in all that he said and did. What a fate for one who had come to earth for the very purpose of demonstrating God's love, of glorifying His name, and of providing redemption and salvation for the human race! No wonder Jesus was overcome with anguish and grief as he contemplated the scene that lay just ahead.

Did this indicate weakness on Jesus' part, or a lack

of courage? No! Looking back upon his ministry, we see how thoroughly Jesus was dedicated to the accomplishment of the Father's purpose and the tremendous determination and will power that marked his efforts. Time and again he had shown no fear of the authorities as he taught the people, and on many occasions had found it necessary to speak out openly against them. However we interpret Jesus' request to have the cup removed, surely, then, it could not contain an element of weakness or lack of courage.

Our Lord's reaction to Gethsemane's cup was that of one possessed of perfect virtue and of an infinite capacity for love and justice. These would combine to make him keenly aware of the shame that death by crucifixion would heap upon him and of the unjust nature of the accusations. Possessed as he was also of such perfect sensibilities and tender feelings, he would be especially susceptible to the cruel pain and physical suffering of the cross. But above all else was the thought that he was to be slain as a blasphemer and opponent of God—the One whom he loved so supremely and whose character he had revealed. This seemed almost too much for the Master to bear.

It was this shame and ignominy which attached to death by crucifixion and the wholly unjust suggestion that he was accursed of God, that we consider the primary aspect of Gethsemane's cup. In his petition to the Father, Jesus was merely requesting that, if it were possible, his impending death be brought about in some other way than to bring such disgrace upon One who had been so faithful in revealing the Father and leading men to him. Let us not fail to take note that in this request, as fervently as the desire was expressed by the Master, it was accompanied by the qualifying words, "Nevertheless, not my will but thine be done."

Why, we may ask, did the Heavenly Father require that

his dear Son pass through such an experience? The answer is provided in Hebrews 5:8, where we read: "Though he were a Son, yet learned he obedience by the things which he suffered." Even our Lord Jesus, who was perfect after the flesh, was in need of developing absolute obedience to the Father, obedience which could come only through suffering. The Apostle Paul further related obedience to the ignominious path of the cross when he wrote: "And being found in fashion as a man, he humbled himself, and became obedient unto death;" yes, "even the death of the cross."—Phil. 2:8

What an extreme test of the loyalty of heart of Jesus, and yet how necessary too in the divine purpose! Let us remember that such tests of absolute obedience to the divine will are required not alone of Jesus, but of the church as well. Both are heirs of God, and destined for positions of great trust and responsibility in regenerating the human race to perfection. Both will be endued with the divine nature which, unlike that possessed by even angels, is not subject to death and represents inherent life of the very highest order. Only those who have proven themselves thoroughly loyal to the Father, even under the most adverse circumstances, will be elevated to such a position of honor and trust.

Strength from on High

Returning now to the garden scene, we find Jesus at first uncertain of his own willingness to participate in the ominous events which lay just ahead. This presented the opportune time to meditate upon the matter and to implore the Father's guidance. Hence we find it was no less than three times that Jesus lifted his heart in prayer, earnestly seeking to know the full extent of the Father's will for him.

A careful reading of the words which the Master uttered reveals a progressive tone therein. In the first prayer

the sequence of phrases indicates some highlighting, at least, of his own preference: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Matt. 26:39) But notice how this request was modified in his last two prayers and how full submission to the Father's will became dominant: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (verses 42 and 44) Yes, at the end, Jesus was fully resolved to accept the Father's will, to which he then obediently submitted.

His period of intimate communion with the Father then over, Jesus gave every evidence that he had received the answer and the strength which he sought. With resoluteness he awakened the disciples and prepared them for his arrest and betrayal just at hand. Already they could hear the commotion of the approaching band of officers and men, Judas at their head. Yet throughout the difficult hours of the night and the day which followed, Jesus exhibited no fear or concern. Even under the most trying circumstances, he remained calm and at ease. His concern was no longer for himself but centered now upon those around him and upon their welfare. How dramatically we see the power of prayer thus illustrated for us in the crucial hours of our Lord's trial!

The Apostle Paul tells us that Jesus, "for the joy that was set before him, endured the cross" and despised the shame, for which cause he was set down at the right hand of the throne of God. (Heb. 12:2) According to Strong's Concordance, the word "despised" in this text means "to think against; disesteem." This suggests to our mind that as a result of his moments of prayer and communion with the Father, Jesus was able to ignore utterly the impending shame which was to be heaped upon him, knowing that it was God's will for him and therefore that good would accrue from it. Further, since the shame would be brought on charges which were wholly without

foundation, he would refuse to let the experience bear him down, and he would "think against" it. The strength to do this came in large measure, we believe, from his earnest prayer and his complete acquiescence to the will of God. So, upon leaving the garden he said, "The cup which my Father hath given me, shall I not drink it?"—John 18:11

As Hebrews 12:2 suggests, Jesus must also have been reminded of the great joy and privilege which awaited him in the future—that of being God's instrument in restoring the lost world of mankind to perfection and harmony with him. As Isaiah wrote, "He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11

An Additional Meaning

We believe that there was another aspect to this cup, one which the Heavenly Father in his goodness saw fit to take away. Throughout the course of his earthly ministry Jesus enjoyed a most intimate relationship with the Father. To the very end Jesus appeared confident that he had carried out the will of his Father fully and completely. Just prior to entering the Garden he had prayed: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have manifested thy name unto the men which thou gavest me I have given unto them the words which thou gavest me."—John 17:4, 6, 8

Jesus also seemed wholly assured that the Father would grant him a future life and restore him to his previous position of glory: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." And earlier he had prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:24, 5

This was but the natural result of a remarkable incident

(Continued on page 34)

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(Continued from page 31)

that occurred just a short time earlier, an event that must have strengthened Jesus' assurance that he would prove faithful unto death and be highly exalted. This account is found in John 12:23-33. Jesus said: "The hour is come, that the Son of man should be glorified." . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. . . . Jesus answered and said, This voice came not because of me, but for your sakes."

We notice from the context of these verses that Jesus was speaking of the hour of his death. As a result of his faithfulness even unto the death of the cross, the most important phase of God's plan of salvation was to be carried forward. The ransom price for Adam's sin was about to be provided. The successful accomplishment of this act was to bring glory to the name of the Father. The voice from heaven gave unmistakable assurance that Jesus' death would bring this about.

Jesus' response to this voice was also very revealing. He said. "This voice came not because of me [that is, I was not particularly in need of this assurance], but for your sakes [that is, for the benefit of you who are listening to me]." This miraculous demonstration was provided to emphasize the significant role Jesus was carrying out in the plan of God. There was not so much as the slightest hint or suggestion here that Jesus might have come short in any respect thus far in his mission.

But as we again enter the scene in the Garden of Gethsemane, we notice that this note of confidence seems to have waned. Suddenly, in contemplation of all that went before in his ministry, Jesus now appeared to be somewhat uncertain. Without question, Satan, the master tempter, took advantage of this occasion to accost our Lord. Just as

at the beginning of Jesus' ministry Satan had arisen to tempt him in the wilderness and then had "departed from him for a season" (Luke 4:13), now it appears he had returned at the final hour. This time his message was not to say, "If thou be the Son of God . . .," but seemingly to suggest doubt as to the success of his mission.

This thought might be implied from Hebrews 12:3, 4, where we are asked to consider Jesus and what he endured. We are then reminded that we have not "resisted unto blood, striving against sin." The Greek word for striving denotes "to struggle against; to strive against; to contend with an adversary." True, this struggle had gone on continually to some extent, but it appears quite reasonable that the season of Satan's departure was now past and that Jesus was to be submitted to another special temptation from the Adversary. Where but in the Garden of Gethsemane was this final struggle, this striving against the Adversary, and the resisting unto blood so graphically portrayed?

What might some of these doubts have been which Satan saw fit to inject into the mind of our Lord? Jesus' ministry was now at its close. He had done a good work, certainly. But had he actually fulfilled every jot and tittle of the law and carried out that which had been written beforehand? Had he been perfect in every thought, word, and deed? Had he pleased the Heavenly Father completely, as his representative and spokesman? And would he on the morrow be able to continue unflinchingly to perform his role, even in the face of the added shame and ignominy, to the very end?

Might he not have failed, perhaps in some slight particular, and thus be accounted unworthy in the Father's sight? Would he not then lose everything that he hoped for, including the joy of restoring the lost race, and even his own future life? This uncertainty regarding a possible

shortcoming in his ministry, intensified by all the arts and cunning that the Adversary was able to command, must certainly have weighed additionally upon our Lord. No wonder his heart was burdened with such sorrow that he fell down and offered up strong tears and crying unto him who was able to save from death, by a resurrection!

Let us now consider the answer to this prayer, as it came to Jesus. The appearance of the angel who strengthened him is mentioned only in the Luke account, and since the passage there is of doubtful authenticity* we shall not entertain this thought here. Turning to Hebrews 5:7 we read: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death . . . was heard in that he feared [Margin: 'for his piety']." The Greek word for "heard" in this text occurs but five times in the New Testament, and in all cases the thought is of being heard favorably. We believe that Jesus was heard favorably and answered.

From this prayer Jesus derived the strength, the assurance, and the comfort he needed to become wholly victorious, yes, more than a conqueror. Through his communion with the Father he was able to overcome the temptation of Satan and to regain the assurance that he had been entirely faithful. He may well have been reminded of the Father's own words to the effect that his name would be glorified again as a result of the faithfulness of his dear Son in laying down his life as a ransom for all. Jesus was faithful to the very end. Hallelujah! what a Savior!

*Luke 22:43, 44 is omitted in the following Greek manuscripts: the Vatican, the Alexandrian, and the Washington. It is also omitted in the oldest papyri, going back to the second century. While it is found in the Sinaitic manuscript, it is omitted in the oldest correction of the Sinaitic. Otherwise it can be found only in manuscripts dating from the sixth century and onward.

The Lesson for Us

We believe that in the providences of God, Gethsemane experiences are permitted to come upon us all. The Adversary is our main foe. At times he succeeds in breaking through our defenses, to plant seeds of discouragement within us. In one way or another, he would like to make us think that the trials and besetments of the Christian way will be too much for us, that we will not be able to bear up under the difficulties, and that we might just as well cease our efforts.

For one who has sacrificed all of his earthly hopes in favor of the heavenly, this trial could be most severe indeed. If the Adversary can succeed in any measure in preventing the Lord's people from beholding the Father's face and appreciating the greatness of their own calling and their own present position in it, how helpless it could leave them!

What is the course that should be followed at such a time of special testing? It should be the one that was demonstrated by our Lord: to draw apart from everything for a time, to seek the sweet communion with the Father, in quiet prayer and meditation. Let us unburden our hearts to him, mention the difficulties of the way which seem too great for us, and look to him for guidance and help.

Let us be reminded of God's precious promises to us and of the many assurances he has provided in his Word. Let us be confident that if we are seeking first the kingdom of God and his righteousness, these promises will find their literal fulfilment in our lives. Let us thus draw upon the tremendous resources of God which are available to us through communion and prayer.

In contemplating the lessons of the Garden of Gethsemane, may we realize that now, as never before,

we are in need of following our Lord's example. In addition to being on guard against all the wiles of the Adversary, let us also be wary of the allurements of the world and all unreasonable demands of the flesh. But above all else, let us remember our blessed privilege of prayer, of seeking the face of our Father, and of receiving from him the encouragement and help we need. Only by this means can we be fully shielded from those temptations which would otherwise be too great for us.

There is a wonderful experience awaiting all those who will conscientiously do as Jesus did. That experience will be to enjoy the peace which pervaded the final hours of his earthly life. And what a rich portion of divine blessing that will be!

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The Saved and Their Saviour

THE TERM "Saviour," like others used by the New Testament writers, covers a considerable range of meaning. For instance, God himself is spoken of as a "Saviour," in the sense that he is the Author of the great plan for human salvation. (Jude 25) Jesus, the only begotten Son of the Father, is also spoken of by the New Testament writers as a "Saviour," because he is the active agent in bringing about man's salvation from sin and death. Hence we read of him as "the Saviour of the world." —John 4:42; I John 4:14

In the case of those who are spoken of as saviours in the Old Testament, the reference is particularly to salvation, protection, and deliverance from temporal dangers and difficulties. Salvation of a temporary character is the prominent thought; whereas spiritual and eternal salvation is that which is made specially

prominent in the New Testament. (Heb. 5:9) Although God is man's Saviour in the sense that he is the Author of the divine plan of salvation, Jesus, on account of his atonement for sin, is specially and personally man's Saviour from sin and death.

Salvation Long Delayed

It should be noted, however, that our Lord did not become active in the great work of human salvation from sin and death until more than four thousand years after the fall of man. We see our first parents, following a brief trial in Eden, separated from the tree of life—that is, from all those elements that would have sustained their life perfectly and indefinitely. They began to travel the downward path which Jesus called the broad road leading to destruction. (Matt. 7:13) And all this with no hope of anything, beyond the few short years of the present life, to which they could look forward. The Apostle Paul, describing the state of the vast majority of the human family in his day,

tells us they were without God, and without hope in the world.—Eph. 2:12

It was after the long period of more than four thousand years had passed that Jesus our Saviour became active in the great work of salvation, and Paul tells us that he "brought life and immortality to light through the Gospel." (II Tim. 1:10) The New Testament writers, and particularly the Apostle Paul, tell us how the perfect man Adam was on trial for life in Eden, and that when he sinned, not only did he begin to experience in himself the wages of sin—death—but through this one man's disobedience the penalty of death was allowed to pass upon all his children.

Because of being born imperfect, all the children of Adam are in a dying condition; hence Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) But the apostolic epistles show that because all were condemned in one man and were allowed to suffer death on account of this one man's disobedience, it was possible for all to be redeemed from this sentence of death

by the willing sacrifice of another perfect man, who would be willing to die, the Just for the unjust.

Hence Paul tells us how "the man Christ Jesus... gave himself a ransom for all"—a ransom sacrifice sufficient to redeem Adam and all condemned in him. The Greek word translated "ransom" in this text is **antilutron**, meaning "a corresponding price." (I Tim. 2:6, 7) Jesus as a perfect man was an exact equivalent, an exact correspondence to the first perfect man Adam who, in his perfection in Eden, we are told, was crowned with glory and honour (the glory and honour of human perfection—mental, moral, and physical), and was set over the works of God's hands, being privileged to exercise the dominion of earth in harmony with his Creator's design.—Ps. 8:4-6

As a result of this sacrifice for the sins of the whole world, "Jesus Christ... brought life and immortality to light." It was not possible for mankind to entertain any definite hope of life until the Saviour had appeared and accomplished his work of sacrifice. Only then was God's loving intention regarding

mankind clearly brought to light; and it was then that the good news of salvation began to be preached in all the world, "beginning at Jerusalem."—Luke 24:47

But, as the New Testament shows, the special salvation the apostles and others proclaimed to those who heard them was not the hope of enjoying the blessing of a restored human life—which among other things we are told the Son of man "came to seek and to save" (Luke 19:10)—but the blessing of a very special kind of life which the Scriptures describe as "immortality."—II Tim. 1:10

We are told that originally the Father was the only One who possessed this kind of life described as immortality, that is, inherent life. And so we read, "As the Father hath life in himself [immortality], so hath he given to the Son to have life in himself [immortality]." (John 5:26) At his resurrection Jesus, as a reward for his faithfulness, was raised immortal—possessing "life in himself"—and the same hope is set before those who are called to be followers of Jesus during the Gospel Age and who, the apostle tells

us, "seek for glory and honour and immortality."—Rom. 2:7

We are told that in the resurrection the church of Christ will "put on immortality" (I Cor. 15:53), and that we (the members of the church) who are alive and remain until the second presence of the Lord Jesus will, as one by one we finish our course, be raised immortal. We read, paraphrasing Paul's words, that these mortals will, as they finish their course, put on immortality; and the saints who, during the past nineteen centuries, have finished their course faithfully and have fallen asleep and thus have returned to corruption, will put on incorruption. "This corruptible shall . . . put on incorruption" (I Cor. 15:54, "incorruptibility," Diag.), that is, a condition beyond the power of corruption. This word contains a thought similar to immortality. With the completion of the first resurrection, when all the saints will have been made like the Lord Jesus and will see him as he is, there will come the setting up of the long-promised messianic kingdom, when the saints will reign with Christ for a thousand years (Rev. 20:6); "For he must reign, till

he hath put all enemies under his feet."—I Cor. 15:25

Restitution

The Apostle Peter speaks of this as "the times of restitution." (Acts 3:19-21) The offer of life will be made to all mankind—not an offer of immortality, but of that human life that was lost in Adam, for "the Son of man came to seek and to save that which was lost." (Luke 19:10; Matt. 18:11) This offer will be made first to those who will survive the great time of trouble which brings about the overturning of Satan's empire, at which time Satan, being bound, will deceive the nations no more.—Rev. 20:2, 3

Then the great Saviour, in association with his church (Obad. 21) will reign until everything will be brought into subjection to the laws of righteousness. It is here that the great promise made to Abraham—"In thy seed shall all the families of the earth be blessed"—will have its fulfilment, the promised seed being Christ and the church. (Gen. 22:18; Gal. 3:16, 29) Paul tells us it is God's will that all men might be saved (from death, as well as from darkness, ignorance, and all that would hinder them from

coming into full harmony with God), and come to a knowledge of the truth.—I Tim. 2:4

So, as the human family is awakened from death in that day, "every man in his own order," they will be brought to a knowledge of the Gospel message, the good news, which is to be "good tidings of great joy . . . unto all people"; and Jesus, the great Saviour, will then be seen by all to be "the Author of eternal salvation to all them that obey him." (Heb. 5:9) Obedient faith will then be the requirement of all who would be saved everlastingly.

The final result will be so overwhelmingly glorious that the prophet tells us that the Saviour "shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many."—Isa. 53:11

Paul tells us that through the fall of man "the many were made sinners [that is, all mankind]; so through the obedience of the One shall the many be made righteous." (Rom. 5:19, R.V.) The divine purpose, however, is first the salvation of the church—the firstfruits unto God of his

creatures. (James 1:18) During the Gospel Age the Lord Jesus stands as a Saviour ready and willing to save to the uttermost all who come unto God by him. Afterwards, those who become Christ's during the thousand years of his second presence will be given everlasting human life upon the earth.

The Gospel-Age Salvation

When considering specifically this particular age, or dispensation, it is important to keep in mind that the first blessing the called ones of the Gospel Age experience is a salvation from sin on account of faith in the ransom sacrifice. We are justified by faith and have peace with God through our Lord Jesus Christ (Rom. 5:1) if we are willing, in view of all that has been done for us, to take up our cross and follow in the steps of the Saviour or, to use Paul's words, to present our "bodies a living sacrifice." We are graciously begotten to a spiritual nature: indeed our begetting is even to the hope of the divine nature, to be "the bride, the Lamb's wife," (Rev. 21:9) and, as the Scriptures teach, to have the same nature as the heavenly Bride-

groom. If we now make full use of the saving power of the Redeemer, we shall experience to the full this "great salvation" now held out, being "saved to the uttermost" through him.—Heb. 2:3; 7:25

Having seen how the Lord Jesus, through the sacrifice of himself as a ransom for all, has become the rightful "Lord of both the dead and the living" (Rom. 14:9), and how this salvation is divided into two parts—first the salvation of the church, the first-fruits unto God of his creatures during the Gospel Age, followed by the gathering in of the great afterfruits during the thousand years of the kingdom—let us notice a few scriptures which show how we may fully lay hold of this great salvation and be rightly exercised thereby.

The Psalmist, speaking for the Lord's people, says, "We will rejoice in thy salvation." (Ps. 20:5) Again the Psalmist speaks of "the joy of thy salvation." (Ps. 51:12) And specially must we keep in mind that the salvation provided for both the church and the world is purely a manifestation of divine grace—

God's free, unmerited favour. Paul says, "By grace are ye saved through faith."—Eph. 2:8

Justification

We have already seen that the first blessing which comes to us as a result of God's salvation is a realisation of our deliverance from sin—"He shall save his people from their sins." (Matt. 1:21) We have indeed been lifted out of the horrible pit of sin and condemnation and have been justified because of our faith—demonstrated by consecration—in Christ as our Redeemer; for "Christ died for our sins" according to the Scriptures. (I Cor. 15:3) It is important also to note that, as the apostle points out, through Christ we have access into this grace wherein we now stand (Rom. 5:1, 2); that is, the privilege, through the begetting of the Holy Spirit, of being members of God's spiritual family, as new creatures in Christ Jesus.

We now see how we who have come into Christ are not only saved from the penalty of sin, but also from the power of sin. But although God's people enjoy a present freedom from sin's condemna-

tion, the actual salvation out of sin and death awaits the first resurrection, during the time of the Lord's second presence at the close of the age, when he will have returned to set up his long-promised kingdom. Until this climax of our hopes is reached, we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:5) The apostle thus tells us that our salvation at the present time is a salvation of hope. (Rom. 8:24, 25) We are exhorted, therefore, to put on as a helmet "the hope of salvation."—I Thess. 5:8

But before we can enjoy the actual salvation by a share in the first resurrection, it is necessary that we fully participate in the work of preparation for "the glory that shall be revealed"; and one of the most important of these means of grace is the privilege of being the Lord's witnesses. As the Psalmist expresses it, we are to "show forth his salvation from day to day."—Ps. 96:2

If we would be faithful witnesses, we need to have the message of truth firmly established in our hearts, as

well as in our heads. In other words, we need to drink freely of the wells of salvation, as the prophet says, "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:3) By keeping close to the Word of God and its refreshing, sanctifying influence, we indeed realise it to be "the power of God unto salvation," shielding us from sin, the spirit of the world, and all those things that would hinder the grace of God and his message of salvation from working in our hearts. These are some of the things that must, as the apostle expresses it, "accompany salvation" (Heb. 6:9); that is, bring about the complete development of the new creature in order to "obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10

The Great Salvation Near

As an encouragement to the brethren who, by the Lord's grace, have found and for some time walked in the way of salvation, Paul says, "Now is our salvation nearer than when we [first] believed." (Rom. 13:11) The reference here, of course, is to the actual, eternal salvation that

God has promised. And the nearer we come to this great event—full deliverance out of present imperfect conditions, through the first resurrection—the brighter should be our hope, and the greater should be the joy and rejoicing in the promises of our Heavenly Father, while by his grace we continue a faithful walk in the footsteps of Jesus. In this way, as Paul reminds us, we work out our own salvation with fear and trembling.—Phil. 2:12

We see then that although the Lord has done great things for us, there is now our part to be fulfilled, whereby we lay hold of the hope set before us in the Gospel—the actual salvation to be brought unto us at the revelation of Jesus Christ. (I Pet. 1:13) This is done by allowing the message of truth to work in us to will and to do of God's good pleasure. Our part in the great salvation is again shown in II Thessalonians 2:13: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"; that is, by allowing the sancti-

fiying influence of the Lord's Spirit to work in us.

Paul again says, "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) And to emphasise once more the importance of that Word and of giving a witness to it, in order to help forward the work of sanctification, he says, "Whosoever shall call upon the name of the Lord shall be saved." And then he adds, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:13-15

The apostle again says, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3) If we are neglectful of our privileges and opportunities in the narrow way—opportunities of service, submission to the sanctifying influences of the truth—the Lord will give us wise and loving discipline to prevent us from wandering further into unwise or dangerous bypaths. Paul speaks of some who have fallen very badly by the way and says that it is even neces-

sary for them to be delivered "unto Satan for the destruction of the flesh, that the spirit [the newly begotten spiritual new creature] may be saved in the day of the Lord Jesus" (I Cor. 5:5); that is, by being rightly exercised by these disciplinary experiences, such may still be prepared to be partakers of the salvation to be revealed.

May we be encouraged, therefore, as we review some of these features of our great salvation in Christ Jesus. The Lord Jesus will surely do his part to bring this about and bring to a completion the salvation of all who in this age have been called with the high calling of God in Christ Jesus. His power is sufficient, as Paul says, to "save them to the uttermost that come unto God by him."—Heb. 7:25

World's Salvation Future

Similarly, of the time for the world's judgment, or trial for life, when "the saints [associated with their Lord and Master] shall judge the world" (I Cor. 6:2), it is written, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. 33:11) Turn ye; why will ye die, by

refusing to lay hold of Christ, the great Life-giver? Of one thing we may be sure, namely, that the drawing power to be exercised in that day by divine wisdom and love will be of such a character that only the most wilful and incorrigible will fail fully to turn to God and live. As the apostle tells us, the loving

Saviour is to be "admired in all them that believe . . . in that day." (II Thess. 1:10) We are constrained to echo the words of the Revelator, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3

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"Everlasting Contempt"

Daniel 12:2 reads, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Does the expression "everlasting contempt" in this text denote eternal torture?

No, the theory of eternal is nowhere taught in the Bible. This text is setting forth the scriptural fact that both the just and the unjust will be raised from the dead in the resurrection. Probably this is one of the promises of the resurrection which the Apostle Paul had in mind when he said to Felix, a Roman governor, that according to the Law and the Prophets there was to be a resurrection of the dead, both of the just and the unjust.—Acts 24:14, 15

Jesus also taught that both believers and unbelievers would come forth from death in the resurrection. He said, "Marvel not at this: for the

hour is coming, in the which all that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment."—John 5:28, 29, R. V.

Verse 24 of this chapter indicates that the ones who have "done good" are the believers, and that those who have "done evil" are the unbelievers. According to the Revised Version translation of this text the believers will not, in the resurrection, come into judgment. The reason is that these have already proved themselves to be worthy of everlasting life. It will be the unbelievers who, when awakened from the sleep of death, will be on probation. That will be their trial, or judgment day.

The thought in Daniel 12:2 is the same. Some, as stated here, will come forth to everlasting life. The others will not. Instead of speaking of these others as coming forth to judgment, the text says

that they will experience shame and everlasting contempt. The Hebrew word here translated "everlasting" literally means "age-lasting," or lasting to a consummation. Their "shame" and "contempt" will be a natural result of their having "done evil" in this life.

A more detailed prophecy of this is found in Ezekiel 16:44-63. Here the wickedness of the ancient Israelites is compared with the wickedness of Samaria and Sodom, and the Israelites are shown to have been greater transgressors of God's laws than were their heathen neighbors. However, the assurance is given that all—Israelites and their Gentile neighbors—are to be brought forth from their captivity in death. Concerning this the Lord says:

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame [mentioned in Daniel 12:2], and mayest be confounded in all that thou hast done, in that thou art

a comfort unto them."—vss. 53, 54

Verse 55 indicates that the Sodomites and the Samaritans will also be among the wicked who will be awakened from the sleep of death, even as will be true with the Israelites. All will experience "shame" because of their past unholy lives, but the Israelites will be the more shame-worthy because they had the Law of God to enlighten them, therefore their sin was the more wilful.

But this foretold "shame" and "contempt" will not be eternal in duration. We know this because verses 60 to 63 of Ezekiel, chapter 16, assure us that the Lord will remember his covenant with his people, and will establish with them an everlasting covenant—yes, even with those whose sins were so gross. The heathen also will be brought into this covenant.

But in connection with this there will be corrective judgments. The Lord says, "I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more because of

thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."—Ezek. 16:62, 63

Here we are told definitely that in the resurrection the Lord will be pacified toward those who died as sinners. This will be true of the whole world of mankind. How we should rejoice in God's mercy and loving-kindness!

When Death Strikes

Should Christians grieve over the death of their loved ones?

Death is man's greatest enemy, and no one is ever quite prepared for it. Christians, who have confidence in the promises of the Bible, are assured that there is to be a resurrection of the dead, and seldom is this confidence weakened when a loved one is snatched away in death. Nevertheless, this does not entirely compensate for the great temporary loss which we experience under such circumstances.

Paul wrote to the brethren at Thessalonica about this. We quote from the Emphatic Diaglott translation: "We do not wish you to be ignorant, brethren, concerning those

having fallen asleep, so that you may not grieve as those others who have not a hope. For since we believe that Jesus died and arose; so also [we believe] that God, through Jesus will lead forth with him those who fell asleep.—I Thess. 4:13, 14

It is true, as Paul says, that Christians sorrow over the loss of their loved ones in death. But they do not sorrow to the same degree as do those who do not believe there will be a resurrection of the dead. The sorrow of believers is largely in the loneliness which they experience in the loss of their loved ones. Time, and the grace of God, ease this heartbreak after a while. Meanwhile, Christians continue to rejoice in the certain knowledge that they have not lost their friends forever.

Satan Hindered

I Thessalonians 2:18 reads, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." Just how did Satan hinder the Apostle Paul from visiting the brethren in Thessalonica?

Paul offers no further infor-

mation as to just how Satan prevented him from visiting the brethren in Thessalonica, and it would be unwise for us to speculate. Much of Paul's ministry and travels were conducted under great difficulties. In most places that he visited he found that the majority of the Jewish people were opposed to him. He also experienced much opposition from the Gentiles.

At times Paul was in prison and would be unable to go about as he would have desired. Evidently he believed that the opposition of both Jews and Gentiles to his ministry was prompted by Satan. He recognized, of course, that Satan could not hinder the ministry of the Gospel unless permitted by the Heavenly Father; but when Satan's opposition was permitted by the Heavenly Father to interfere with the ministry of the Gospel, Paul did not hesitate to place the blame where it belonged.

In II Corinthians 12:7 Paul speaks of his "thorn in the flesh," and describes it as "the messenger of Satan" to buffet him. Paul prayed that this "thorn" might be removed but the Lord's answer was,

"My grace is sufficient for thee: for my strength is made perfect in weakness." Paul recognized that the Lord had permitted him to have this "thorn in the flesh" as a means of keeping him humble; but since in itself it was an evil thing he referred to it as a messenger of Satan, designed by the Adversary to hinder him in his work.

Not Responsible

My son was killed in an accident. Before his death, I was ignorant of God's loving plan, hence could not tell him about it. Now it is too late. Will God hold me responsible? He was not a Christian.

Certainly you could not impart to your son knowledge which you yourself did not possess. If, prior to learning of God's loving plan yourself, you had witnessed to your son, it is likely that you would have told him that unless he accepted Jesus he would suffer in hell for all eternity. He may well have turned away from a god of this sort. Since you were not in a position to tell your son about the truth of God's loving plan of salvation, it is

probably better that you said nothing to him.

The notion that one must accept Christ before he breathes his last breath is just one of those superstitions that have come to us from the Dark Ages. It is not taught in the Bible at all.

God has set aside an entire thousand years in his plan for the conversion and reformation of mankind in general, essentially all of whom will have gone into death as unbelievers. Of the unbelieving Israelites who rejected Jesus at the time of his first advent, as well as all other unbelieving Israelites, the Apostle Paul wrote, "God hath concluded them all in unbelief, that he might have mercy

upon all." God's mercy toward the unbelieving Israelites will lead to their salvation. "All Israel shall be saved," Paul wrote. That salvation will include their awakening from the sleep of death.—Rom. 11: 32, 26, 15

The promises of God are equally far-reaching pertaining to non-Israelites. These promises assure us that such total sinners as the Sodomites are to be awakened from the sleep of death and brought into covenant relationship with the Lord. (Ezek. 16:55-63) Yes, God is loving, and we know that a knowledge of his glory will yet fill the whole earth. Then your son will be enlightened and doubtless will rejoice in the love of God, even as you are doing today.



WEEKLY PRAYER MEETING TEXTS

MARCH 7—"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12 (Z. '03-56, 57 Hymn 23)

MARCH 14—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32 (Z. '96-279 Hymn 267)

MARCH 21—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matthew 5:44 (Z. '91-141 Hymn 239)

MARCH 28—"Endure hardness as a good soldier of Jesus Christ."—II Timothy 2:3 (Z. '03-84 Hymn 266)

As Oft as Ye Do It

IT WAS on the fourteenth day of the first month of the Jewish sacred or religious year that the Passover lamb was slain and its blood sprinkled upon the doorposts and lintels of Hebrew homes as a protection against the slaying of their firstborn. The death of Egypt's firstborn that night was the tenth plague upon the Egyptians, brought upon them by the Lord to induce them to allow the Israelites to leave the country and to go into their Promised Land.

The Scriptures reveal clearly that the slaying of Israel's Passover lamb prefigured the death of Jesus as "the Lamb of God, which taketh away the sin of the world." (John 1:29) It was appropriate, therefore, that Jesus should give his life on the day appointed for the typical Passover lamb to be slain, and it was on the "evening" of that day—which began at sundown the night before—that Jesus partook of the Passover Supper with his disciples for the last time. It was on this occasion that Jesus instituted the only recurring rite, or ceremonial, enjoined upon his followers; namely, the Memorial Supper—called by some "communion," and by others "the eucharist."

As Jesus outlined it to his disciples, it was a very simple ceremony, in which were used unleavened bread and wine—or "fruit of the vine." Paul explained the significance of this ceremony, saying, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26) The phrase "as often" has

been taken by some to mean that it is appropriate to partake of the Memorial Supper almost any time and as frequently as deemed practical. We doubt, however, that this is what Paul had in mind. The ceremony is in memory of the death of Jesus, and we believe that the only proper time to partake of the "bread" and the "cup" is on the anniversary of his death. If one should say, "As often as you commemorate the birth of Jesus," we would not understand him to mean as many times in the year as we feel disposed to commemorate the Savior's death.

This year the beginning of the fourteenth day of Nisan corresponds with Thursday evening, April 11. After 6:00 o'clock that evening, therefore, would be the appropriate time in 1968 to partake of the Memorial Supper commemorating the death of Jesus as our Redeemer and the Redeemer of the whole world.

Not a Revised Passover Supper

The fact that Jesus instituted the Memorial Supper while he and his disciples were together partaking of the Passover Supper does not imply that this new ceremony is simply a revision of the old, although there is a close relationship between the two. As we have seen, Jesus was the antitypical Passover Lamb. With his death, the yearly sacrifice of the typical Passover lamb officially ended, because the true Lamb which it prefigured had come and had shed his blood in order that all who come under its protection might have life.

The new rite was intended to be, not a revision of the old, but a commemoration of that which the old prefigured; that is, a memorial of the antitype. As Paul explained, it is to "show the Lord's death." In this ceremony we "show" or proclaim the Lord's death by partaking of the "bread" which represents his sacrificed body, and the "cup" which symbolizes his shed blood. Concerning the bread, Jesus said, as recorded by Paul, "Take, eat: this is

my body, which is broken for you: this do in remembrance of me."—I Cor. 11:24

Jesus did not mean by this that the bread was actually his body, as taught by the Catholic Church, for his literal body of flesh was still living when he gave this command. Clearly, Jesus meant that it represented his body. On a previous occasion the Master had taught his disciples that he would give his flesh for the life of the world. (John 6:51) In this lesson he likened his flesh to the manna which his Heavenly Father had provided for Israel during their wilderness journey, adding, "I am the living bread which came down from heaven."

This is pictorial language, beautifully symbolizing the precious truth of the Bible that those who accept God's grace through Christ will have everlasting life. The manna which fell in the wilderness sustained the lives of the Israelites for forty years, but this antitypical manna from heaven has nourishing qualities sufficient to sustain life forever. This "living bread" had to be broken; that is, it was essential for Jesus to die, thus taking the sinner's place in death, in order for it to acquire its life-giving qualities. So Jesus broke the symbolic bread that this great truth of the divine plan might be the more indelibly impressed upon the hearts and minds of the disciples. May we appreciate this vital truth more keenly as we "take, eat" on Thursday evening, April 11.

The Cup

"After the same manner also the cup," Paul relates, "saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:25) "The blood is the life," the Lord told the Israelites. (Deut. 12:23) Thus, in partaking of that which represents Jesus' blood, it is with the thought that we receive life from him. "The sting of death is sin," Paul tells us. (I Cor. 15:56) This means that sin, like a poisonous

serpent, continues to sting the human race to death. However, as the Apostle John writes, "The blood of Jesus Christ . . . cleanseth us from all sin." (I John 1:7) When cleansed from the venom of sin, and feeding upon the "broken" body of the slain "Lamb," we have life—by faith now, and actually in the resurrection.

The New Testament Blood

A long time before Jesus came to die for the sins of the world, God made a wonderful promise concerning a New Covenant which he would make with his people. The promise reads:

"Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

According to this promise the New Covenant will first be made with the restored Israelites in Palestine, but its blessings will eventually be extended to the Gentiles, which means, in fact, to all mankind. This is clearly indicated by the prophecy recorded in Ezekiel 16:55-63.

There was shedding of blood associated with the establishment of the original covenant with Israel. This blood pointed forward to the sacrificial work of Jesus,

typifying the fact that he would shed his blood, or give up his life, in order that a New Covenant might be established with Israel and with the world. Thus, when Jesus invited his disciples to drink of the "cup" which represented his blood, he said it would be "the blood of the New Testament," or New Covenant.

This does not mean that the New Covenant was made with "the house of Israel and the house of Judah" at the time of our Lord's first advent. What did begin then was the selection and training of those who would be, as Paul describes them, "able ministers of the New Testament." These are the true footstep followers of the Master who, in addition to being prepared to reign with him in his kingdom, are also to be workers with him in establishing the promised New Covenant. Paul puts it this way: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament."—II Cor. 3:5, 6

How true it is that no member of the sinful and dying race could qualify for such a high position, because of his own unrighteousness. But as Paul explains: "Our sufficiency is of God." Yes, God has made a loving provision through the blood of his Son which qualifies us to be "workers together with him in the fulfilment of his promises to bring all mankind into covenant relationship with him during the thousand years of Christ's reign.—I Cor. 3:9; II Cor. 6:1

It is because of the blood of Christ is used during the Gospel Age to cover the blemishes of those who are being prepared to be associated with him in making the New Covenant that it is properly referred to as the "blood" of that covenant. And it will be this same blood—that is, the merit of Jesus' sacrificed life—that will seal that covenant when it is made with the people at the beginning of the

Millennial Age. Thus when we partake of the memorial emblems we are not only reminding ourselves of the riches of divine grace on our own behalf, but also expressing our confidence in the larger purpose of God to extend the blessings of life through Christ to all mankind, Jew and Gentile.

Blood Forbidden

Drinking blood was forbidden by the Jewish law. Because of this it must have seemed strange to the disciples when Jesus said to them that unless they drank his blood they could have no life in them, and when later he invited them to drink of the "cup" which represented his blood. (John 6:53; Matt. 26:27, 28) Possibly one reason the Jews were forbidden to drink blood was that it symbolized the precious and sacred blood of the Redeemer. And now Jesus wanted his disciples to know that they could and must "drink" his "blood" if they were to have life.

But there is the further thought associated with this that we have the privilege of dying sacrificially with Jesus, of laying down our lives with him. Of ourselves we have nothing to offer to the Lord in sacrifice which would be acceptable to him. We have no life, because we are under condemnation to death. But when we "drink" Jesus' "blood" we do have life—his life. Paul wrote, "The life which I now live in the flesh I live by the faith of the Son of God." (Gal. 2:20) Therefore, when we present our bodies "a living sacrifice," our offering is acceptable because we partake of the life provided by Jesus' shed blood.—Rom. 12:1, 2

So it is that when we drink of the "cup" at the Memorial Supper it is also with deep appreciation of the gracious privilege which has been extended to us of being "crucified" with Christ, of being baptized with his death baptism. And our appreciation of this glorious privilege

can best be expressed to the Lord by a renewal of our determination to fulfil our vows of consecration, and to let nothing stand in the way of our being "faithful unto death."—Rev. 2:10

The "Spirit" and "Life"

When Jesus said that no one could have life unless he ate his flesh and drank his blood many followed him no more. It was, as the record indicates, a "hard" saying, one which even the disciples themselves at that time did not understand. Jesus realized this, and perceiving that they "murmured," asked, "Doth this offend you?" Then Jesus offered a partial explanation of what he meant, saying, "It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." (John 6:61-63) "The flesh profiteth nothing," Jesus said; that is, it would do no good to eat his literal flesh. Instead, "The words which I speak unto you, they are Spirit, and they are life." Again, "It is the Spirit that quickeneth," or giveth life.

By this Jesus meant that we "eat" his flesh and "drink" his blood when we take heed to his teachings and obey them. In the category of truth encompassed by Jesus' words are all the essential doctrines of the divine plan, including those which stress the necessity of accepting him as our personal Savior. Thus, through the acceptance of the Gospel, and obedience to the commandments of the Scriptures, we appropriate to ourselves the life-giving virtues of the One whose blood was shed and body broken that we might live.

And this, in reality, is a continuous "memorial" of our Lord's death. True, he wants us once a year to observe his death by a formal partaking of the "bread" and the "cup" which symbolize his broken body and his shed blood. But this would be of little merit so far as we

individually are concerned unless throughout the year—and all the years of our earthly pilgrimage—we daily follow in his steps of sacrifice as his “words” point out to be his will. Partaking of Christ is more than a ritual. It is a daily feeding upon the sacred Word, and a daily laying down of our earthly life in the divine service.

Who Will Partake?

All who are trusting in the precious blood of Christ, and who have dedicated their lives to the doing of the divine will, and who are striving to follow faithfully in the footsteps of Jesus, are privileged to partake of the Memorial emblems. Throughout the world this year, as in past, groups of devoted Christians will gather on the proper night (April 11) and together will partake of the “bread” and the “cup.” Some of these gatherings will number into the hundreds. In other instances there may be but a lone individual, or perhaps a small family of two or more; and there will be many small groups. But regardless of the size of the gathering, among all those who thus commemorate the death of our Redeemer the same spirit of appreciation and devotion will prevail.

If you have never participated in one of these annual services and feel that you are qualified to do so this year, we will be very happy to put you in touch with the group nearest you, should there be one close enough. You do not need to belong to anything in order to be qualified to partake of the Memorial Supper. Indeed, Bible Student groups have no membership rolls. It is with pleasure that on behalf of local Bible study groups everywhere we extend to you a cordial invitation to meet with us this year to partake of the Memorial Supper. For the address of the group nearest you simply write a card or letter to The Dawn, East Rutherford, N. J. 07073



LETTERS OF APPRECIATION

Enjoys Program

Dear "Frank and Ernest": I would like to have the booklet you spoke of, "The Truth About Hell." I enjoy your program every Sunday. I have been ill for some time, and have not been able to go to church, so I always enjoy hearing your program. I urge everyone I know to hear your Sunday morning program. It is a blessing to know that you care for others so much, and I appreciate your help.—Indiana

Close to God

Dear "Frank and Ernest": I cannot tell you how much The Dawn Magazine and your Sunday program help me to understand the Bible. I enjoy listening, and when I hear the truth I feel close to God. May God bless each of you in your service.—Arkansas

Life Changed

Dear Sirs: I wish to thank you very much for the knowledge and understanding that I have received from The Dawn. It has changed my whole life. May God help you to keep up the good work.—Utah

Wants Help to Please God

Dear Sirs: My husband and I never miss your program each morning on WGHT-TV. We are learning more and more each day, and appreciate the work you are doing. We would very

much like to have the booklets "Our Lord's Return" and "God's Plan" and any other literature you can send us that will help us live a life that would be pleasing to God. We are raising a grandson who is now four years old. We want to know all we can learn about the Bible and the way God wants us to live so that we can give this child the teaching he deserves.—West Virginia

Burden Lifted

Sirs: Please send me a copy of the booklet "God and Reason." I have just finished reading my copy of "Hope." It has helped to lift the burden of bereavement into the rightful place of expectancy. God bless this type of ministry.—District of Columbia

Wants Family Study

Dear Sirs: Yesterday we saw your thought-provoking telecast on channel 11, and would like to request the booklet "Science and Creation." It occurs to us that this might form the basis for some profitable family study here at home. We have a couple of young people who are confronted daily (high school and college) with the "scientific facts of evolution." In fact, I thought the program so well done that I taped the audio portion for family play-back at the earliest opportunity.—California

SPEAKERS' APPOINTMENTS

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

SAM BAKER		Denver, Colo.	21,22
Mobile, Ala.	March 3	Fort Collins, Colo.	24
Birmingham, Ala.	5	Laramie, Wyo.	25
Louisville, Ala.	7	Bosler, Wyo.	26
Orlando, Fla.	9-11	Tucson, Ariz.	29
Miami, Fla.	13	Phoenix, Ariz.	31
O. R. BARRALL		WILBUR POE	
Allentown, Pa.	March 24	Flushing, N. Y.	March 1
DAVID A. BRUCE		G. R. POLLOCK	
Philadelphia, Pa.	March 3	Orlando, Fla.	March 9-11
Charlotte, N. C.	6	New York, N. Y.	31
Orlando, Fla.	9-11	H. W. PRICE	
O. D. DEIFER		Bellingham, Wosh.	March 17
York, Pa.	March 17	Tacoma, Wash.	18,19
EDWARD E. FAY		Bremerton, Wash.	20,21
New York, N. Y.	March 31	Seattle, Wash.	22
A. H. KRUMPOLT		Wenatchee, Wash.	24
Wallingford, Conn.	March 17	Sagle, Ida.	25,26
R. J. KRUPA		Kolispell, Mont.	27,28
Catawissa, Pa.	March 24	Havre, Mont.	29-31
E. K. PENROSE		S. ROSKIEWICZ	
New York, N. Y.	March 3	New York, N. Y.	March 3
Knoxville, Tenn.	10	STEPHEN SURACI	
Nashville, Tenn.	11	New London, Conn.	March 17
Memphis, Tenn.	12	H. J. TIEMEYER	
Brinkley, Tenn.	13	Sayville, N. Y.	March 10
Fayetteville, Ark.	14	F. S. WASSMANN	
Muldrow, Okla.	15	New Haven, Conn.	March 17
Oklahoma City, Okla.	17	C. R. WEIDA	
Cordell, Okla.	18	Pottstown, Pa.	March 10
Pueblo, Colo.	20		

THE GENERAL CONVENTION

The Bible Students General Convention will be held August 10-15, this year. Plan now to attend!

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

GEORGE BALKO		E. M. JEZUIT	
Duquesne, Pa.	March 10	Beloit, Wis.	March 3
MIKE BALKO		HENRY KWOLEK	
Duquesne, Pa.	March 24	London, Ont.	March 10
NICK BARACOS		L. P. LOOMIS	
Monessen, Pa.	March 24	Grand Rapids, Mich.	March 3
WALTER BLICHARZ		La Salle, Ill.	17
Chatham, Ont.	March 17	KENNETH M. NAIL	
WILLIAM G. BLONG		Gilroy, Calif.	March 24
Sacramento, Calif.	March 3	FRANK NIEMCZAK	
J. BURTON BROWN		Saginaw, Mich.	March 3
Phoenix, Ariz.	March 3	Pontiac, Mich.	10
EDGAR BUCKLEY		HARRY PASSIOS	
Saginaw, Mich.	March 24	Duquesne, Pa.	March 3
FRED J. DARROW		RAY RAWSON	
Santa Ana, Calif.	March 10	Adrian, Mich.	March 17
IRVING C. FOSS		GILBERT L. RICE	
San Diego, Calif.	March 10	Riverside, Calif.	March 17
EARL L. FOWLER		Ontario, Calif.	17
Tehachapi, Calif.	March 10	ALBERT SHEPPELBAUM	
TUNIS GERY		Wausau, Wis.	March 17
Covina, Calif.	March 24	JOHN TRZYNA	
JOHN G. HULL, JR.		Saginaw, Mich.	March 17
San Luis Obispo, Calif.	March 10	J. I. VAN HORNE	
Fullerton, Calif.	31	East Liverpool, Ohio	March 10

TAPE RECORDING FOR MEMORIAL

A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073.

THE 1968 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1968 as April 12, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Thursday, April 11, after 6:00 p.m.

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

COVINA, CALIF., Mar. 3—Covina Women's Club, 128 S. San Jose Ave. Mrs. Nancy Vienna, 1032 Cabana Ave., La Puente, Calif.

MINNEAPOLIS, MINN., Mar. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

ORLANDO, FLA., Mar. 9-11—Florida Bible Students Annual Convention. Orlando Garden Club, 710 E. Rollins St. Mr. Stanley W. Jeuck, 1910 Hillcrest St.

COLUMBUS, OHIO, Mar. 10—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

FORT WORTH, TEX., Mar. 15-17—Caravan Motor Hotel, State Highways 183 and 199. Mrs. G. B. Wilmott, 2721 N. W. Lorraine.

MINNEAPOLIS, MINN., Mar. 17—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Avenue Circle.

PATERSON, N. J., Mar. 23, 24—Life Hall Auditorium, Montclair State College, Montclair, N. J. Mr. M. J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

CHICAGO, ILL., Mar. 24—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

SALEM, OREG., Mar. 29-31—V.F.W. Hall, 630 Hood St., N. E. Mrs. L. L. Moore, Route 1, Box 616, Turner, Oreg.

BUFFALO, N. Y., Mar. 31—Kenmore Branch YWCA, 2756 Delaware Ave. Mr. Allon MacAlister, 37 Clifford Heights, Amherst, N. Y.

NEW YORK, N. Y., Mar. 31—Ballroom, Henry Hudson Hotel, 57th St. and Ninth Ave. Mr. George M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

STEBENVILLE, OHIO, Mar. 31—YMCA Building, 214 N. Fourth St. Mrs. Fred W. Teaff, RFD 2, Sunny Acres, Steubenville, Ohio.

DETROIT, MICH., Apr. 6, 7—Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

***WILMINGTON, DEL., Apr. 6, 7**—Brandywine Junior College Campus, Rt. 202 near Talleyville, Del. Mrs. Peter Kolliman, 404 W. 31st St.

LOS ANGELES, CALIF., Apr. 7—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

MONESSEN, PA., Apr. 7—Croation Hall, 1053 Schonmaker Ave. Mr. Jack Morgan, 202 Oakland Ave., Charleroi, Pa.

MINNEAPOLIS, MINN., Apr. 13, 14—Columbia Heights Field House, 530 Mill St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

CLEVELAND, OHIO, Apr. 21

PITTSBURGH, PA., Apr. 28

BOSTON, MASS., May 4, 5

GRAND RAPIDS, MICH., May 4, 5

HARTFORD, CONN., May 12

ROCHESTER, N. Y., May 18, 19

VANCOUVER B. C., May 18-20

SAN FRANCISCO, CALIF., (Asilomar), May 30-June 2

CHARLOTTE, N. C., June 8, 9

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

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

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

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

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

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