

The background of the entire page is a photograph of a mountain valley at dawn. The sun is rising on the right side, casting a warm glow over the scene. The sky is filled with soft, white clouds, and the mountains are shrouded in a light mist. The overall color palette is dominated by blues, greys, and warm yellows from the rising sun.

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March 2005

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The DAWN

VOLUME NO. LXXIII, Number 3
(USPS 149-380), March 2005

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$3.00 a year; Great Britain £2. Write to foreign addresses for other prices.

ARGENTINA: El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires

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

BRITISH ISLES: Associated Bible Students, P.O. Box 136, Chesham, Bucks HP5 3EB

CANADA: P.O. Box 175, Elmwood Postal Outlet, Winnipeg, Manitoba R2L 1M0

FRANCE: Aurore, B. Boulter, 8 rue du Docteur Laennec, 95520, Osny

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Alzeyer Str. 8 (Postfach 252), D 67253 Freinsheim

GREECE: He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

ITALY: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

SOUTH AMERICA: El Alba, Apartado 1390, Trujillo, Peru

SPAIN: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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The Corruption of Riches

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.”

—James 5:1-3

IN THIS TEXT THE APOSTLE

looks down the stream of time to our day, and foresees the consternation and woe that had been prophesied to accompany the closing events of the last days. It is a time of great trouble, and it occurs at the end of the present Gospel Age. (Dan.12:1; Matt. 24:21,22) God’s judgments are directed especially toward those in financial power, and to those who have selfishly misused their wealth. They have ‘heaped treasure together for the last days,’ and earthly treasures can no longer save them

from the judgments that would come upon them. His words ring true to those who are living during the present time, and are witnessing the great

upheaval that is taking place throughout the world today.

James stresses that judgment will be particularly brought to bear upon the financial institutions, and those who have accumulated great wealth. They have previously controlled the economy of nations, and they will be affected most during this tumultuous time. He describes it as a time when gold and silver, as well as many other kinds of earthly riches, will no longer have any lasting, or significant, value.

Many students of the Bible believe that we are now living in these prophetic last days, and are able to observe firsthand the deteriorating conditions that are being manifest all about us. We wait on the Lord's direction concerning these important matters, and continue to watch the foretold prophetic signs of the times that are destined to come upon all the earth.

THE LAST DAYS FORETOLD

Old Testament prophets have written about the great time of trouble that would come upon all nations at the end of the age. These prophets of God were moved by the Holy Spirit, and wrote of these great events many centuries ago. (II Pet. 1:21) They described it as a time when God would vindicate his vengeance upon all earthly institutions which have been founded on pride and selfishness. This foretold trouble has come about suddenly, and violently, upon the nations during these closing years of the present Gospel Age. These events have been described in symbolic language, and foretell the great time of trouble that

will bring this age to a close. The nations and its institutions will be gathered together, and none will escape the final judgments.

THE PROPHET ISAIAH

Concerning this time, the Prophet Isaiah wrote, “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.” (Isa. 13:4-8) Although Isaiah wrote these words many centuries ago, we recognize the prophetic signs that speak of the events of our day.

A TIME OF TRAVAIL

This day is the time when God’s vengeance is being poured upon the nations, and is described as travail that comes upon a woman who is about to deliver her child. The Apostle Paul says, “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake

you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”—I Thess. 5:2-6

The Lord’s people who are living in these last days, according to prophecy, are intently watching the events of our day unfold. They do not remain in darkness as do others in the world. The spasms of trouble, that are recognized by many to have begun with World War I, have increased in intensity since that time, as foretold. It has come upon the world suddenly, and man has been unable to change the course of events. The deliverance and birth of the new order of society will, under the authority of Christ’s kingdom, bring about the long-promised blessings to all mankind.

A TIME OF JUDGMENT

The judgments that have been directed especially toward the rich, and the miseries that are associated with these judgments, have been prophesied to come upon them in these last days of the present world order. This order has been established on selfishness and pride. There are many long-standing and unresolved issues that require God’s severe judgments upon all wrongdoing and unrighteousness. Man’s selfishness, and desire to gain wealth at the expense of his less fortunate neighbor, is not a new event. These selfish traits can be traced throughout the history of mankind, but there is particular emphasis on this judgment that must be brought to bear against the financial segment of society in the last days of the present age. In our theme text, James foretold that great distress

would come upon this class of wealthy who have heaped treasures together for the last days. Corruption, fraud, scandal, and greed may be found in many high places where profits may be increased, and treasures heaped together for the impending time of trouble.

OUTSOURCING U.S. JOBS

In recent years it has been noted that a corporate revolution is gaining momentum within the financial and business sectors of the country. Businesses originating in the United States are searching for ways to gain greater profits, and new methods are being sought. The solution is to relocate higher paying jobs and to send them to offshore sites where there is an abundance of eager and cheaper labor. The goal is to make more money by sending these jobs to countries which have a lower income base. What was once secure and long-term career positions for many American workers has now turned out to be a loss of those jobs. This practice has created turmoil among the increasing number of employees affected, and it is beginning to have a profound impact within the financial and corporate sectors of the United States economy. Outsourcing is becoming a crisis among the American workers who are being left behind.

The concept of outsourcing U.S. jobs began a few years ago with U.S. firms laying off software programmers and call center workers, and in turn hiring cheaper employees overseas. This practice has now grown to encompass nearly every kind of work that is normally done by computer operators. This includes a broad scope of business activities including

copy editing, financial analysis, tax preparation, and other types of work. Voice mail has also reduced the need for receptionists, while word processors have transformed the traditional role of secretaries. Outsourcing is beginning to have a major influence on reshaping the typical business office by eliminating many older jobs, and redefining others.

To the employees of these various kinds of businesses that are being affected, outsourcing means the sudden and permanent threat of losing one's ability to make a living, while at the same time knowing that someone else in some far-off place is doing the same job for a fraction of the income they had been receiving. This has helped contribute to the poor economic climate that is facing the United States at the present time.

U.S. COMPANIES WITH NEW ADDRESSES IN INDIA

In an article published by the *Los Angeles Times* a few months ago (August 29, 2004), David Streitfeld wrote about the disruption that is now taking place within the United States corporate world. His column was entitled "Office of Tomorrow Has an Address in India," with a sub-heading: "U.S. companies that discreetly embrace outsourcing find workers—accountants, typists, editors—who are eager and talented."

His report focuses on a particular corporation called "Office Tiger" which is located in Madras, India. In his opening remarks he makes very clear the seriousness of the present trend to outsource American jobs to offshore locations. "Task by task, function by function, the American office is being hollowed out and reconstituted in places like this, a

makeshift facility on the sixth floor of a shopping arcade. Office Tiger, one of the most prominent and aggressive of a new breed of outsourcing companies, has hired 2,000 Indians, most of them young and all of them relentlessly gung-ho. They work as typists, researchers, librarians, claims processors, proof-readers, accountants, and graphic designers.”

CORRUPTION IN HIGH PLACES

The American corporate world has also been rocked by scandal among some of its chief executive officers in recent years. This has occurred within many top companies in the country, and reveals corruption and fraud that has occurred in important positions in the business and banking industries, as well as others. A major scandal has become front-page news recently that corroborates the miseries and woe that James foretold would inevitably come upon those who occupy high positions in these last days. An article appeared in a recent issue of *Time* magazine (December 13, 2004), that reports the growing seriousness of the oil-for-food scandal that involved the Saddam Hussein regime of Iraq. The article is entitled “The Fight of His Life.” The subcaption for the article is, “Kofi Annan built a reputation as the world’s most trusted diplomat, but the oil-for-food scandal has riled U.S. critics. Is his job in jeopardy?”

UNITED NATIONS’ SECRETARY-GENERAL EMBROILED IN SCANDAL

Kofi Annan is serving in his second term as secretary-general of the United Nations, which is headquartered in New York City. This is a very highly coveted position as one of the world’s most

highly esteemed diplomats. Although he has held this position for several years he now finds himself embroiled in a scandal involving the misuse of large sums of money that were being administered by the United Nations under his jurisdiction. This took place during the years leading up to the present military conflict in Iraq. The controversy has become so very serious that it may force him to resign his position at the United Nations. Johanna Mc Geary, a contributing author of *Time* magazine, describes the developing scene in the above mentioned article:

“The sonorous voice is familiar around the world. No matter what the crisis of the day, Kofi Annan’s soft baritone always manages to convey a sense of imperturbable gravitas. Yet his calm must have been sorely tested last week when the U.N. Secretary-General learned more about the latest trouble lapping at his door. Annan had gathered a few top aides at a private site to discuss the scandal over the U.N.’s management of the oil-for-food program during the reign of Iraq’s Saddam Hussein.”

SCANDAL INVOLVES ANNAN’S SON

The report in *Time* magazine tells what happened next:

“In the middle of the discussion, a staff member’s cell phone rang with unsettling news: another story was about to break, this one about suspicious payments to Annan’s son Kojo from the Swiss company’s Cotecna Inspection S.A. which won an oil-for-food contract in 1998. Annan, a man famously immune to anger, allowed ‘a look of surprise and dismay to cross his face,’ says someone who was

there, ‘and his jaw started clenching and unclenching.’ Then he said very quietly, ‘Let’s get on with the agenda.’ Speaking to reporters about the implication of his son in the U.N.’s oil-for-food program, a few days after the revelations about his son started pouring out, he addressed the mess with his characteristic cool: ‘Naturally, I was disappointed and surprised. I understand the perception problem for the U.N., the perception of conflict of interest and wrongdoing.’”

A United Nations (CNN) report for November 30, 2004, concerning the Secretary-General’s son, stated, “Kojo Annan received money for consulting work done in Africa for Geneva, Switzerland-based Cotecna Inspection, which was hired to verify whether food, medicine, and other goods entering Iraq were on the approval list under the \$64 billion oil-for-food program. The United Nations previously said the payments stopped after Kojo Annan left the firm in 1997. Earlier this year, it revised that statement, saying the younger Annan received money through the end of 1998 under an agreement not to compete with Cotecna in West Africa. Cotecna had said the payments to Annan were halted when the firm won the contract to inspect oil-for-food humanitarian shipments starting in December 1998. But late last week the United Nations said Kojo Annan had received payments as recently as February 2004 under the non-compete agreement.”

As difficult as it must have been for Kofi Annan to acknowledge his son’s involvement in the growing oil-for-food scandal, which has already threatened his own position in the United Nations, he nevertheless took the opportunity to further speak to

reporters about the long-term crisis that had been festering between his office in New York, and the White House in Washington, D.C. In his statement (*Time* magazine, December 13, 2004), he said: “I understand the perception problem for the United Nations, the perception of conflict of interest and wrongdoing.”

THE PERCEPTION PROBLEM

The ‘perception problem’ to which the Secretary-General referred involves, first of all, a conflict of interest. It is public knowledge that there has been a conflict of interest between the present United States administration and the international body over a period of several years. It is a long-standing conflict that has existed between Annan and the United Nations on one side of the issue, and United States President Bush, together with the Republican administration, on the other.

The second point of reference Annan made to reporters concerned wrongdoing. This was the determination of the United States to go to war against Iraq without receiving United Nations approval beforehand. The result of this perception has been to target the United Nations, and to expose its inefficiency and bias.

This situation became increasingly serious when the Security Council of the United Nations refused to grant the Bush administration the authority to go to war against Iraq. Diplomatic channels from the United States government, which involved Secretary of State Colin Powell, had failed to gain the support of the United Nations. In recent months Annan and Bush exchanged heated comments over

the matter at an important meeting which was held in the United Nations General Assembly. The disagreement was over the United States' aggressive policy and subsequent military invasion of Iraq. These disagreements gained even more momentum when Annan questioned the United States right to conduct a major offensive against the Iraqi people in the battle for Fallujah in late 2004.

CALLS FOR ANNAN'S RESIGNATION

The oil-for-food controversy has involved highly positioned people in various world centers, and has mushroomed into a full scale scandal. It has recently become the subject of five separate congressional investigations. All eyes are being trained on Annan and his office's role in the matter, and his resignation is being openly called for. The *Times* article (December 13, 2004), in connection with calls for Annan's resignation, reports on a public hearing that took place in which this matter was discussed. "Norm Coleman, a Minnesota Republican chairing one of the congressional inquiries, wrote in the *Wall Street Journal* last week that Kofi Annan should resign, because the most extensive fraud in the history of the United Nations occurred on his watch."

Although President Bush, along with members of his Republican cabinet, are powerless to remove the Secretary-General before his second term of office expires in 2006, there has been much in the way of political maneuvering in diplomatic circles both in Washington and New York, as well as other places, to get the most mileage out of the scandal.

This has been followed by the recent resignation of the United States Ambassador to the United Nations, John Danforth.

THE U.N. INTRODUCES OIL-FOR-FOOD

In 1996, the United Nations introduced an oil-for-food program amounting to \$64 billion dollars which would allow Saddam Hussein's Iraq regime to sell its own oil resources and use the profits for their own humanitarian purposes. This was to include such items as food, medicines, and many other vital commodities that would, in turn, alleviate the suffering and distress of the Iraqi people who had endured many years of sanctions following the first Gulf War. These sanctions had been imposed largely at the instigation of the previous American government.

The concept was destined to failure from the start, and the program was marked by mismanagement and fraud under the United Nations' management. This occurred during the present Secretary-General's administration. Although the United Nations was in charge of overseeing the huge transactions, from both sides of the table, the Iraqi government under Hussein managed to divert more than \$20 billion dollars of this money to prop up his failing regime.

INTERNATIONAL DIMENSIONS

In the previously quoted *Time* magazine article, written by Johanna McCreary, the seriousness of the situation is revealed from records that have been found in war-torn Iraq. "Records found in Iraq allege that government officials and others, notably in France, Russia, and China; oil companies,

including American giants; and individuals, among them the senior U.N. official appointed to run the program, received preferential deals to buy Iraq oil at below market price. Many have denied it, and there is no hint of personal impropriety by Annan. Much of Saddam's stolen revenues came from oil sales to Jordan, Turkey and Syria, which the United States government, and the United Nations Security Council, knew about. Should members of Congress resign, asks Senator Carl Levin, because they turned a blind eye to illegal sales Saddam made with their full knowledge?"

THE POLITICAL FALLOUT

The oil-for-food program, and the conflict in Iraq has had a profound and unsettling impact on one of the world's most important peace diplomats. An unmistakable shadow has been cast over Annan's career. During his first term of office there was little that stood in the way of his success, and it was a time when there were fewer scandalous and divisive problems. He has been openly challenged and criticized, along with French and Russian officials, for not supporting the United States invasion of Iraq. This has led to an unfortunate weakening and diminished authority within the United Nations organization to keep the peace in the world, which is a fundamental platform of their charter.

A NEW AND PURE LANGUAGE

The signs of the end of the age are all about us today. After God's righteous indignation has been poured out upon the assembled nations and unjust institutions erected by man, he will then turn to

the people with a “pure language” that is based on truth and righteousness. The present social structure will be consumed by the “fire” of his jealousy. (Zeph. 3:8) All injustice and corruption will be done away with, and man will be reconciled to perfection during the future times of restitution under the administration of our exalted Lord, and his faithful bride class. “Then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” (vs. 9) All unrighteousness will be done away with when mankind learns the pure language of Truth. It will fill the hearts and minds of the people. This language will turn the sinner away from the doctrines of men and devils, and the idols of filthy lucre. We look forward to this wonderful promise and the time when Zephaniah’s prophecy will bring blessings to all mankind. At that time they will turn their hearts to God with a sincere desire to know and serve him. The ‘pure language’ will dispel the veil of darkness, ignorance, and superstition that is presently cast over all people.

THE ROOT OF ALL EVIL

In Paul’s first letter to Timothy he points out the destructive influences and sorrowful results that are often experienced by those who seek after earthly riches. He advises that “godliness with contentment is great gain,” and reminds us that “we brought nothing into this world,” and will take nothing with us when we leave. We should learn to be satisfied with those things that we have received by God’s grace. (I Tim. 6:6-8) “They that will be rich fall into temptation and a snare, and into many

foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” (vss. 9,10) The apostle has been directing our attention to the corruption of riches, and the awful results that may come upon those who continue to strive for it.

THE TEMPTATION OF RICHES

Earthly riches may be evaluated from many standpoints, and does not always refer to actual monetary wealth. The good things of this life may center around some particular talent or ability that one may possess. These treasures may include such things as the honor of men, or political and business influences. Others may struggle to obtain social standing, or a higher education that may become an idol or treasure of the heart. All such temptations must be put away by those who seek to know our Lord and to serve him.

“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”—Matt. 19:23,24 ■

“Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you, . . . Or I may become poor and steal, and so dishonor the name of my God.”—Proverbs 30:8,9, New International Version

2005 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Friday, April 22, 2005.

A complete Memorial Service is available on both audio and video cassettes.

The audio cassette can be purchased for \$3.00, or is available free on loan, from:

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4804 Laurel Canyon Blvd., #724
Valley Village, CA 91607

Cut-off date for ordering all tapes is April 5.

OBITUARIES

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

Brother Eugene Kopij, Detroit, MI—January 11. Age, 85

None Is Righteous

Key Verse: *“As it is written, There is none righteous, no, not one.”*
—**Romans 3:10**

Selected Scripture:
Romans 1:16-20;
3:9-20

THIS LESSON BEGINS

with the Apostle Paul preaching the message of Christ's kingdom to the people at Rome, the capital city of the world in his day. Although there were many pagan philosophies taught at that time and place, he was not ashamed to preach the Gospel of Christ as it had been revealed to him. Truly it was the power of God unto salvation to all who have ears to hear the wonderful words of life. He points out that the children of Israel had been given a privileged relationship with God, but indicates that Gentiles would come to know our Lord Jesus and the power of his salvation.

Paul explains further that the righteousness of God is revealed by faith. He points out that God would extend, to a faithful class of believers, a very special blessing to those who would respond to the High Calling. (Phil. 3:14) This special time would be during the present Gospel Age. He then directs our attention to the prophetic words of Habakkuk, written centuries earlier, that “the just shall live by faith.”—Hab. 2:4; Rom. 1:17

We are also reminded by the apostle (Rom. 3:9,10) that whether we are Jews or Gentiles, we are all born in sin, and that there is, therefore, not one righteous person among us. (Ps. 51:5) We may, however, receive an imputed righteousness, or justification, through our faith in the merit of Jesus' sacrifice which was given on our behalf. He explains, “Being justified by faith, we

have peace with God through our Lord Jesus Christ.” (Rom 5:1) We recognize that it is through our faith in Jesus that we obtain this very special relationship. Furthermore, the significance of Jesus’ perfect life is emphasized by his precious blood that was shed for us. Paul stresses the importance of this blood when he writes, “Much more then, being now justified by his blood, we shall be saved from wrath through him.” (vs. 9) The wrath he speaks of is a reference to the sentence of death. The whole human family will be delivered from this condemnation during the future reign of our Lord.

Turning our attention to the Law Covenant, and the apostle’s statement concerning it in this lesson, we read: “We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”—Rom. 3:19,20

God’s special favor was to the children of Israel, and this included giving them the Law Covenant. It promised life to those who could keep it, and to be justified by it. Jesus, who was born a Jew and under the Law, was the only one who kept it, thus redeeming those who were condemned under it. The Law Covenant was given to show all mankind their inability to keep it and that no one was worthy of everlasting life. They needed a savior.

“Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” (vss. 21,22) None is righteous, and none can keep the Law of God on their own merit because of sin. We, however, are truly blessed with the assurance that in God’s wonderful providence we may be justified by our faith in Jesus, and share that very special relationship with our Heavenly Father. ■

God Judges All People

***Key Verse: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."
Romans 2:16***

***Selected Scripture:
Romans 2:1-16***

THE KEY VERSE IN THIS

lesson points forward in time to a future day of judgment that will be administrated over the whole world under Christ's kingdom. (Acts 17:31) This new order in the affairs of mankind will assist in lifting up the people, and will direct the removal of the death penalty that all have suffered under. During that time, the sin-sick world will be educated in the ways of Truth and righteousness, and given opportunity to obtain everlasting life as perfect and obedient children of God. The administration of this kingdom will be under the control of our Lord Jesus and his faithful bride class.—Rev. 20:4

Paul directs our attention to the degree of human degradation which has come upon mankind, and the willingness of fallen humanity to attempt the judging of others in their weaknesses of the flesh. He says, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:1-3) The apostle points out that ignorance in such matters

of judgment against others is to disregard the basic principles of righteousness.

Continuing, the apostle inquires, “Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth to repentance?” (vs. 4) All of God’s works are perfect and glorious, as attested by the gift of his son, our Lord Jesus. This reveals his unspeakable love for his human family. God’s goodness and mercy lead to repentance in the human heart, and all who are exercised thereby are richly blessed.

There is a measure of responsibility directed toward those who harbor unrighteousness in hardened and impenitent hearts. This is emphasized in the apostle’s statement concerning the wrath of God that is to be manifested at the end of the present Gospel Age. “After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds.” (vss. 5,6) The day of wrath that is progressing upon the present world’s social order is the natural consequence of man’s selfishness and pride.

We note that “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” (vs. 7) This identifies the class of consecrated believers who are motivated by righteousness, and are walking in newness of life. They are striving to overcome the ways of the present evil world, and are resting in faith as conditions in the world grow more violent. They are setting their affections on heavenly “things above.”—Col. 3:2

However, those who do not heed the instructions of God’s Word, and continue to possess a contentious spirit, will reap the tribulation and anguish of soul that will surely come upon them. For certain, the righteous judgments of God are coming upon the earth at this end of the Gospel Age. For with God “there is no respect of persons,” either Jew or Gentile, as Paul explains.—Rom. 2:8-11 ■

Justified by Faith

***Key Verse: “Being justified by faith, we have peace with God through our Lord Jesus Christ.”
—Romans 5:1***

***Selected Scripture:
Romans 5:1-11, 18-21***

is made possible by faith in Jesus, our Savior.

God is the “author and finisher of our faith” (Heb. 12:2), and those who have faith in Jesus’ sacrifice will have ‘peace’ with our Heavenly Father. Christians who approach him with an honest heart begin to realize a measure of this peace. When they make a commitment to him by full consecration, they experience a greater measure of this peace. Remaining faithful to their calling, they will continue to grow in faithfulness and peace.

Further, the apostle explains this relationship with God, and says that it not only comes through faith in Jesus, but, “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Rom. 5:2) Again, he says, “Through him we both have access by one Spirit unto the Father.” (Eph. 2:18) ‘Access’ to the Heavenly Father is another of his marvelous provisions of grace on our behalf.

Consecrated Christians rejoice in the realization of

THE WORD ‘JUSTIFIED,’ that appears in this lesson’s Key Verse, means to be made right, or just, in the sight of God. All of God’s human family suffer as sinners, and are condemned to death because of sin. (Ezek. 18:4) Therefore, a special provision has been made to free the sinner from this guilt, and to pronounce them clean. This

these blessings of grace, and have learned to appreciate the privilege of walking with our Lord in newness of life. (Rom. 6:4) Those who are baptized into his death, and possess this level of faith, rejoice in tribulations because they know, as the apostle teaches, that “tribulation worketh [develops] patience; And patience, [develops] experience; and experience, hope.”—Rom. 5:3,4

We read that God was providentially and lovingly caring for his consecrated children even in their previous state of sin without justification. The apostle says, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.”—vss. 8,9

Paul, continuing his line of reasoning concerning these wondrous works of grace, says, “If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (vss. 10,11) How much more, then, does he love his children now that they are no longer aliens and strangers of righteousness. Now they are reconciled by faith in the precious blood of his son, our Lord, and Savior.

All in Adam die (I Cor.15:22), and as Paul further explains, in the marvelous economy of God’s grace, it required only one life to pay the price of Adam’s sin. “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Rom. 5:18,19) Soon, we believe, the Gospel Age calling of the footstep followers of our Lord will be completed, and the merit of Jesus’ blood will then be made available for the whole human family. ■

Victory over Death

Key Verse:
***“Knowing that
Christ being raised
from the dead
dieth no more;
death hath no
more dominion
over him.”***
—Romans 6:9

Selected Scripture:
John 20:1-10;
Romans 6:1-14

THE SUBJECT OF THIS

lesson centers around the most important event in all human history, the resurrection of our Lord Jesus Christ from the dead. This was in fulfillment of the prophecy written many centuries earlier by the psalmist, who wrote, “Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”—Ps. 16:10

What a tender scene it must have been that Sunday morning when Mary Magdalene, and the other women, rose early to anoint the body of Jesus with the spices and ointments they had prepared for him. Mark says, “When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.”—Mark 16:1

They were hardly prepared, however, for the astounding events they were about to witness. Matthew tells us, “There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.

Come, see the place where the Lord lay.” (Matt. 28:2-6) The women had overlooked the fact that a great stone would block their entrance to the sepulchre, and that they would thus be unable to anoint Jesus’ body. In God’s loving providence we learn that he had sent an angel to remove the obstacle.

Much more dramatic was the angel’s news to the women that Jesus was not in the tomb, for he had risen from the dead, and was now a powerful spiritual being. There was much excitement as the women hurried to tell the disciples what had occurred, and they all ran back to the sepulchre together. In his account, John says, “Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” (John 20:6,7) This striking scene was indeed evidence of Jesus’ resurrection.

The second part of our scriptural reading comes from Paul’s epistle to the Romans, chapter 6. He explains that those who consecrate their lives to God are thus baptized into Jesus’ death. We become “buried with him” into his death and now walk with him in “newness of life.” (Rom. 6:3,4) Further, he says, “If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead [with Christ] is freed from sin.”—vss. 5-7

God’s children are given opportunity to sacrifice their fleshly lives, and be dead with Jesus. “If we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.” (vss. 8,9) Now, we live unto God with the grand prospect of being raised as spiritual beings to share with our Lord Jesus in the restoration work of the next age. ■

The Holy Spirit of God

***“The Spirit of God
moved upon the
face of the
waters.”
—Genesis 1:2***

NO SUBJECT IS OF GREAT-
er importance than the Bible’s
testimony concerning the Spirit
of God and its relationship
to all his mighty acts. The

Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually called the Holy Spirit—often mistranslated ‘Holy Ghost’ in the *King James Version*. In the Old Testament, ‘spirit’ is translated from the Hebrew word, *ruwach*, which, in *Strong’s Bible Concordance*, is defined as wind. The same word is many times translated ‘breath.’ In the New Testament ‘Spirit’ translates the Greek word *pneuma*, meaning, according to *Strong’s*, breath, or current of air.

Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and his mighty works. However, many words, with

specific meanings, through use took on accommodated meanings. Thus *ruwach* in the Hebrew language and *pneuma* in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force, or power, and were used to describe the invisible power of God.

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

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

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

of the waters.' It was Jehovah's Spirit that fulfilled his word, "Let the earth bring forth the living creature after his kind." (vs. 24) It was his power that operated in the creation of man.

It is the power of God, directed in secret processes known only to him, that enables all life on earth to reproduce its kind. Solomon wrote, "Thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged his ignorance of how the Spirit of God operates, and our scientists today can do no better than say "Amen" to Solomon's confession.

We cannot understand the workings of Divine power. We can merely marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravity is one of its manifestations—he "hangeeth the earth upon nothing." (Job 26:7) But the earth is only an infinitesimal speck in God's great universe. Think of the countless billions of suns and stars and planets, all of which are likewise hung upon 'nothing,' yet they spin around in the orbits designed for them, kept in place by what we call the law of gravity.

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

power except through utilizing the created things of God.

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

THE POWER OF LIFE

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

God's Spirit is the power of the inanimate, as well as animate life. "Only God can make a tree," a poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements in a blade of grass, but they cannot make it live. In his sermon to the Athenians, Paul said that God is "not far from every one of us." (Acts 17:27) Certainly the Spirit of God is

manifest all around us—in the beauty and fragrance of the flowers; in his loving provision of food; and in the gorgeous landscapes which enrapture us with their beauty, formed by the blending myriads of forms of inanimate life.

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

GOD’S SPIRIT IN MAN

Marvelous though the various manifestations of God’s Spirit are as seen all around us every day of our lives, the Bible reveals that there is a more personal exercise of this power in the lives of his human creatures, especially those who serve him. This comes to light in God’s dealings with Joseph in the land of Egypt. Pharaoh told Joseph his dreams, the dreams that were prophetic of seven years of plenty in the land, to be followed by seven years of famine. “Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.” (Gen. 41:25) God ‘showed’ Pharaoh through

his dreams, interpreted by Joseph. Later, Pharaoh said concerning Joseph, “Can we find such a one as this is, a man in whom the Spirit of God is?”—vs. 38

The ‘Spirit of God’ was in Joseph. In this instance God used his power, first to impress the two dreams upon the mind of Pharaoh, and then to reveal to Joseph the prophetic meaning of the dreams. But how could that be done? some may ask. The simple answer is that we do not know. Neither do we know how God makes a tree. Surely the mighty power that hangs the earth, and every other heavenly body in the universe, upon nothing, that gives life to every living thing, would have no difficulty impressing certain thoughts upon the mind of one of his creatures, and giving another the ability to interpret those thoughts.

It was the Creator who designed the human brain, with all its marvelous nerve and blood connections by which it normally functions. It would be a simple matter for him to cause thoughts to enter the brain other than through the normal media of the five senses. All life is a miracle so far as our ability to understand its functions are concerned. Once we recognize this, and then accept the fact of the mighty power of God as manifested in all his creative works, the miracles recorded in the Bible will not be stumbling stones to our faith. We will see them to be but commonplace activities in the outworking of the Creator’s wise designs toward his human creatures.

ALL MANNER OF WORKMANSHIP

Another, and different, manifestation of God’s Spirit was given to Bezaleel at the time of the construction of the Tabernacle *(Continued on page 35)*

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(Continued from page 31) in the wilderness. The need for this is apparent. The Israelites had been held slaves in Egypt for generations, and it is quite unlikely that any of them were permitted to learn the skills of that day, in the use of wood, minerals, and metals. When it came time to build the Tabernacle and provide its furnishings, a need arose along this line, and God took care of the situation.

The LORD said to Moses concerning Bezaleel, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."—Exod. 31:3-6

When Moses received the instructions from the LORD concerning the building of the Tabernacle and the making of all its fine and intricate furnishings, he probably wondered just how it could be done. He knew that none of the Israelites were capable of such an understanding, but it was no problem to God. He whose Spirit had created the universe and had deposited all the basic metals in the earth; he who alone can make a tree, would have no problem in revealing to those whom he chose the needed wisdom to fashion those metals, to carve the wood of the trees, and to work 'in all manner of workmanship.' He could have commissioned the angels to do this skilled work had he chosen to do so, but in his wisdom he saw best to give some of his

human servants the ability to do the work. In this we have still another manner in which God exercises his power, his Spirit.

In connection with the building of the Tabernacle our attention is called to still another way in which God's Spirit made the undertaking possible. It was marvelous that God gave certain ones the needed ability, but this would have been useless unless they had materials with which to work. At the time the Israelites were in the wilderness, they could not embark on mining expeditions to secure the needed metals, but even this did not pose a problem to the LORD. By his providence the Israelites obtained jewelry of various sorts that they took with them when they left Egypt.—Exod. 12:35,36

When the time came to build the Tabernacle, Moses "spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair." (Exod. 35:4-6) Moses continued the list of all the things that would be needed for the Tabernacle and its furnishings. Then, in verse twenty-one we read, "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." (Exod. 35:21) Here we see the power of the LORD operating in the hearts of his people, stirring them up to donate the needed materials for the Tabernacle

that he had instructed Moses to build. However, we cannot comprehend how it was done.

Still another, and different, manifestation of God's power is mentioned in connection with his dealing with Israel during the period of the judges, in which the nation had no central government. This lack of organization made them easy prey to their enemies. When they became oppressed, and destruction threatened, the LORD intervened. He did this by raising up a leader, or a judge, whom he would bless in dispelling Israel's enemies. The record is that the LORD put his Spirit on these; that is, he empowered them to accomplish his purposes. See Judges 3:10; 6:34; 11:29; 13:25; and 14:6.

When Zerubbabel was rebuilding the Temple of God in Jerusalem, and encountering much opposition, the word of the LORD came to him saying, "Not by might, [*Marginal Translation*, army], nor by power, but by my spirit, saith the LORD of hosts." (Zech. 4:6) This is true of every aspect of our existence, if we are endeavoring to serve the LORD and are looking to him for guidance and help. His Spirit, when enlisted on behalf of his people, can overcome every obstacle in order to accomplish his design in their lives.

In Matthew 12:28, Jesus indicates that his mighty miracles were accomplished "by the Spirit of God." He shows that this will be true of all the blessings that will reach the people when the "kingdom of God" is functioning in the earth. Thus, again, we are assured that the promises of God concerning the healing of the sick and the raising of the dead are sure to be fulfilled. His Spirit will allow no defeat of the Divine purpose. How thankful we are that

such unlimited power is under the control of a just and loving God, and a God who is also infinite in wisdom. Because of this, we know that his Spirit will never be used to crush or injure his people, but always to lift up and bless.

GOD'S SPIRIT EVERYWHERE

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

Here David is expressing his confidence that even in death—that is, in hell—he would not be beyond the reach of Divine power. How strange the psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state, or condition, of death, this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach

down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the almighty power of the Father. God did not leave Jesus' soul—his being—in “hell,” in *sheol*.—Ps. 16:10; Acts 2:27,28,32; Eph. 1:19,20

In his original perfection man enjoyed the favor of God. The LORD caused his face to shine upon him. In this light of God's countenance man enjoyed life, for as David wrote, in God's favor there is life. (Ps. 30:5) God provided a beautiful garden home for his human creation, instructing him to multiply and fill the earth, and subdue it—make it all, that is, like the garden spot which God had provided. But this provision of a home and of life was dependent upon man's obedience to Divine law, and he disobeyed. Then God hid his face from man, and his human creation became fearful and troubled. They began to die and to return to the dust. Through the sentence of death the ‘breath of life’ was, so to speak, removed.

This was not the end of human experience, not the final destiny that God had decreed for man. Through the redemption, which is in Christ Jesus, God made provision for man to be restored from death. This was to be accomplished by Divine power, the power that gave man life in the first place. The psalmist explains it this way, “Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.” (Ps. 104:30) The Spirit of God which ‘moved upon the face of the waters’—that mighty power which brought into being every atom in the whole, great universe, that gave life to every living thing, animate and inanimate—will, in God's

due time, reach down into death and restore the dead to life.

Many have supposed that in order for there to be life beyond the grave there must be no cessation of life. But this is false reasoning that does not take into consideration the Spirit, or power, of God. The psalmist uses a good word to help us over our weakness of faith in the power of God. He said, 'Thou sendest forth thy spirit, they are created.' When the breath of life reverts to God who gave it, and the body returns to dust, the person has actually ceased, temporarily, to exist. He is as though he "had not been." (Eccles. 12:7; Job 10:18,19) Thus, what is actually accomplished by the Spirit of God in the resurrection is a re-creation of the individual.

In the original creation of Adam, while he was given a perfect brain, with perfect capacity to think, to reason, within the limits of the human mind; no thoughts were implanted in his brain. These he received later, being impressed upon his mind through his five senses. But in the re-creation of the dead, described in the New Testament by the word resurrection, the original bank of thoughts which the individual built up during his former span of life, will be implanted in the new brain, and thus he will again be David, or Isaiah, or John Smith.

The psalmist further explains that when the Spirit of God is sent forth for the re-creation of the human race, the 'face of the earth' will also be renewed. When God sentenced our first parents to death, he said, "Cursed is the ground for thy sake." (Gen. 3:17) During the thousand years of Christ's reign, when the Spirit of God is restoring the dead to life, this 'curse' upon the earth will also be removed.

The Revelator declares that there “shall be no more curse.” (Rev. 22:1-3) Then, the whole earth will become one vast paradise home in which the restored human race will have the glorious privilege of enjoying God’s favor forever.

How wonderful it is to realize that the Spirit of God, which moved upon the face of the waters, and prepared the earth for human habitation, will again manifest itself in restoring the dead to life, and in restoring paradise! God’s Spirit will be exercised to provide blessings of health and life for all mankind. Then God’s human creatures will join in the song of praise, first sung by David, “O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”—Ps. 104:24

Prior to the time when the Spirit, or power, of God will reach down into the tomb to restore the dead to life; before the curse upon the earth will be removed; and before God’s Spirit fills the earth with his glory, and with riches of health and life for the joy of his human creation, there is still another, and different manner in which his Spirit operates to accomplish his purposes. It is this functioning of the Holy Spirit which is spoken of in so many ways, and so frequently in the New Testament. It is related to God’s dealings with Jesus, and with his footstep followers. Our next article will begin an examination of the Bible’s testimony in this connection, and will be entitled, “The Holy Spirit of Truth.” ■

God's Inheritance in the Saints

THE MORE ONE considers this subject, "God's Inheritance," the more wonderful it becomes to those who aspire to follow Jesus Christ our Lord. In the earlier days of the apostle's ministry, Paul assured the church at Ephesus in his farewell address to them, after three years in their city, "Ye know, from the first day that I came into Asia, . . . I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . For I have not shunned to declare unto you all the counsel of God."—Acts 20:18-27,31

The whole counsel of God which Paul had not shunned to declare to the church at Ephesus during his three years' stay among them, related to kingdom truths as they affected Jew and Gentile, through the death and resurrection of Jesus Christ from the dead. Also, there was the receiving of the Holy Spirit.

Further revelations made to the apostle, as described in his letter to them some years later, disclose in greater detail the outworking of God's purposes in the creation and development of a Divine family—a New Creation headed by Christ—and God's great purpose respecting the angelic hosts, "to the intent that now unto the principalities and powers in the heavenly places [heavenlies, *Wilson's Emphatic Diaglott*] might be known through the church the manifold wisdom of God."—Eph. 3:10

There were plans and purposes hitherto hidden not only from men but from principalities and powers in the heavenlies, and for ages and generations "according to the eternal purpose" in Christ Jesus our Lord, and "according to his good pleasure which he [God] hath purposed in himself." (Eph. 3:11; 1:9) Thus we can see the distinction of the whole counsel of God in the early proclamation of the glad tidings by the apostle, from those deeper truths as expressed in his letters and epistles to the various churches, and especially to the church at Ephesus.

DEEPER TRUTHS

In the opening salutation of the letter to the Ephesians—chapter one, verses three through seven—Paul explains, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things, *Marginal Translation*] in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," having chosen us a New Creation ["a people for his name"—Acts. 15:14]

“unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Further, we read, “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:17-19

The objective truth of the apostle’s letter was “that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel”—the glad tidings. (vs. 6) The seed thought embracing all the apostle’s remarks in his letter is found in chapter one, verses eighteen and nineteen, “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe.”

Paul’s prayer was “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” (chap. 1:17) He wished the same revelation of truths from God to himself to be passed on to all the saints that they also might acknowledge God in all his perfections of life and being, and to behold the glory of these in the face, or person of Jesus Christ.—II Cor. 4:6,7

This being so, they would appreciate in the spirit of their minds their own spiritual growth and confirmation of faith by embracing these treasured gifts—these remarkable revelations of God’s purposes for his people, which were hidden for ages and generations in the foreordained purpose of himself, but were now made known.

The apostle is careful to make quite clear that those revealings of God’s purposes and truths have to do with the inner man, one’s inner self—the heart of man and his innermost affections and motivations. This wisdom and revelation concerning God and his purposes appeals not to the human, the external self, nor is it anything that man can acquire by self-effort. “The world by wisdom knew not God.” (I Cor. 1:21) “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.”—I Cor. 2:9,10

The apostle is referring to the eyes of the heart. The eyes of your understanding being ‘lit up,’ enlightened by God’s Spirit, you may know what is the understanding of these great truths, these disclosed purposes of God. “The light of the body is the eye,” said Jesus. “If therefore thine eye be single, thy whole body shall be full of light.”—Matt. 6:22

In other words, if one’s mind is centered upon God, the heart becomes devoted to God’s Word, and one can say, as David expressed himself, “The LORD is my light and my salvation. . . . One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the

days of my life, to behold the beauty of the LORD, and to inquire in his temple.”—Ps. 27:1,4

When the heart and its affections confirm the thoughts of the mind, the whole being responds in action. One has perceived and accepted a purpose and thenceforth endeavors to reach the goal visualized. Paul said, “I count not myself to have apprehended: but this one thing I do.” (Phil. 3:13) In the Christian life nothing is ever achieved without a conviction of its being right, and a growing enthusiasm to accomplish it. “The entrance of thy words giveth light.” (Ps. 119:130) “Thy word have I hid in mine heart, that I might not sin against thee.”—vs. 11

HIS CALLING

The calling, or invitation, is a high, a holy and heavenly calling; an invitation from God in Christ Jesus to you and to me who hear, earnestly listen, and accept his Word. It is an invitation to be united with Christ in spiritual life, in eternal life, in life immortal.

To know God and Jesus Christ whom he hath sent “is life eternal.” (John 17:3) The “exceeding great and precious promises” are given to enable us, by them, to become “partakers of the divine nature” (II Pet. 1:4), and to attain to the unity and oneness possessed by God and Christ, as Jesus prayed, “That they all may be one; as thou, Father, art in me.”—John 17:21

The apostle declares that he hath chosen us in Christ “before the foundation of the world, that we should be holy and without blame before him in love;” having chosen us, elected, or predestinated us,

unto sonship “by Jesus Christ to himself, according to the good pleasure of his will.”—Eph. 1:4,5

THE HOPE OF THIS INVITATION

The basis of the hope is that God’s will and purpose might be accepted and performed in those called. No other purpose, condition, or attainment is to be considered. “This is the will of God, even your sanctification.” (I Thess. 4:3) Your beings are set apart for a Divine purpose, to be “sons of God” (Phil. 2:15), members of Christ’s body, the church of Christ, and the bride of Christ.—Rev. 19:7; 21:2; 22:17

This hope embraces also the expectation of being the temple of God, the heavenly Zion. We read, “The LORD hath chosen Zion; he hath desired it for his habitation. . . . here will I dwell.” “This is my rest for ever: . . . I have desired it.” (Ps. 132:13,14) It is “builded together for an habitation of God through the Spirit.”—Eph. 2:22

The crowning hope of this called-out class is, doubtless, to see their Lord and to be with him, as he promised; and he will not leave them comfortless. This has been the most glorious hope, the most joyful anticipation, and the crowning feature of faith for all saints down through the Gospel Age.

The thought of being, through the eternal ages, with Christ, who is the embodiment of love, has been, and still is, the joy and thrill of all who have abandoned self for him, from his First Advent until now. It has been mutually so expressed by Jesus himself, and by his prospective bride. Jesus said, “I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there

ye may be also.” (John 14:3) “Surely I come quickly,” and his beloved bride exclaims exultingly, “Even so, come, Lord Jesus.”—Rev. 22:20

Our Heavenly Father has done everything necessary for the encouragement of those who aspire, and humbly seek to attain this inheritance in Christ. God has exercised his powers for the encouragement of faith in his children more than has ever been done throughout past ages. We read, “God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.”—Heb. 6:17-19

THE RICHES OF GLORY

What are the riches, or wealth, of the glory of God’s inheritance in the saints? An inheritance is an estate. It may be material possessions or personal attributes, or virtues. The Scriptures, in speaking of God’s inheritance, usually refer not to material possessions, but to nations, peoples, men. “The LORD will not cast off his people, neither will he forsake his inheritance.” (Ps. 94:14) The LORD is the strength of his people. “Save thy people, and bless thine inheritance.” (chap. 28:9) The tribe of Levi was chosen in place of the firstborn of Israel as God’s inheritance, and was told, “Thou shalt have no inheritance in their land, . . . I am . . . thine inheritance.”—Num. 18:20

The scripture we are considering reveals that God's inheritance are those whom he is pleased to call and accept through Christ as his peculiar treasure. The Apostle Peter refers to the church of Christ in this way. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Pet. 2:9) It is these who are to know the riches of the glory of God's inheritance.

God's inheritance is his New Creation, those sanctified ones, likened in virtues to himself, created in Christ Jesus our Lord. They are begotten of God's Spirit, and to be molded, shaped, and fashioned through adverse circumstances and conditions and experiences into the image of God's dear Son. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:29

Paul reminds us of Christ in writing to the Hebrews. "God, . . . Hath in these last days spoken unto us by his Son, . . . Who being the brightness of his glory, and the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:1-3

Hence we realize as Jesus declared, None but God's Son can reveal the glory of the Father. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27) Christ is then the light of the knowledge of the glory of God.

One may ask, what is really the glory of God, and what are the riches of the glory of God in his saints? We reply, modern use of the term 'glory' has robbed it somewhat of its intensive value as it pertains to our mighty Creator and to our beloved Redeemer—King of kings and Lord of lords. It is something more than that which gives majestic splendor, or a symbolic mantle, or an insignia of high position. It may include these, as with the robes of glory and beauty of the High Priest.—Exod. 28:2

The Shekinah light over the Mercy Seat, between the cherubim of the Tabernacle, signified the appearance of God in a restricted sense. But when God was speaking with Moses at Mt. Sinai he there disclosed the original meaning of the term glory, as Moses had requested to see God's glory, saying, "I beseech thee, shew me thy glory," and God replied, "I will do this thing also that thou hast spoken." "And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand." "Thou shalt see my back parts: but my face shall not be seen." (Exod. 33:17-23) Moses was not permitted to see God's face, the expression of all his virtues; for God said, "There shall no man see me, and live."—vs. 20

In this our day, and since Pentecost, we are privileged to see "the glory of God in the face [person] of Jesus Christ." (II Cor. 4:6) So the glory of God is not just the brightness of his presence, the illumination of his shape, or can it be a halo attending his person, or limited to any external splendor. Neither are these the glory of his inheritance in the saints as mentioned in Ephesians 1:18.

THE GLORY OF GOD

The glory of God must be explained as the fullest contents of God's own nature, embracing the aggregate of all his attributes according to their revealed completeness, as manifested in Jesus. "He that hath seen me hath seen the Father." We remember the incident when Philip said, "Lord, shew us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip?"—John 14:8,9

The glory of God, then, is not merely an attribute, or one feature of the revelation of God. It is the greatness of all, and every feature, of his personal perfections. These virtues are in store for such as turn to God and Christ Jesus in full consecration and devotion; to be participated in and received of God through Christ, as John declared in his Gospel. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, . . . And of his fulness have all we received, and grace for grace."—John 1:14,16

It is, indeed, an astounding thought for us. One might ask, how can this be? By what means have we received of his fullness and grace? According to the Scriptures, it is in the receiving of God's Holy Spirit in our hearts, through Jesus Christ. The Scriptures reveal God's glory to be the excellency of all the Divine attributes and virtues in perfection, both in his personality and in creative power.

Paul exhorts, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another,

if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness.” (Col. 3:12-14) These are the very characteristics of God himself, and of his beloved Son, Christ Jesus. These same characteristics, or attributes and virtues, of God and of Christ Jesus, are to be God’s inheritance in the saints—the wealth of God’s glory.

In other scriptures, the apostle gives the same interpretation of God’s glory and goodness. Speaking of Israel’s rejection of their Messiah, Paul reasons, “Despisest thou the riches of his goodness and forbearance and longsuffering?” (Rom. 2:4) Then he speaks of making “known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called.”—chap. 9:23,24

THE PURPOSES OF GOD’S INHERITANCE

The characteristics of God created in the church by his grace in Christ Jesus is an inheritance God is waiting to possess, awaiting their completeness as the bride of his beloved Son. (Rev. 19:7) “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” (Eph. 2:7) God will make manifest to the whole realm of his universe—to angels and men—his wisdom and love in the New Creation to fulfill his purpose of filling the earth with holy, happy people, when “the glory of the LORD” shall fill the earth and “all flesh shall see it together.” (Isa. 11:9; 40:5) Thus will be proven to the whole human race, the living and the dead,

that God is love, and that his compassions never fail.—Lam. 3:22

It is indeed the surpassing love of God and of Christ Jesus in all the virtues of love—the height and depth, the length and breadth of all that they are in character and person—through the merit of our Lord’s redeeming sacrifice, by which we are privileged to participate in and possess these same virtues to a degree, even now, this side the veil of death. They are begotten in us by God’s Holy Spirit, through his Word. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (II Cor. 3:18) “We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”—I Cor. 13:9,10

The thought of our hearts should be, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.”—Gal. 2:20

GOD’S POWER

Think of the “exceeding greatness” of God’s power “to us-ward who believe, . . . Which he wrought in Christ, when he raised him from the dead.” (Eph. 1:19,20) How surpassingly great is the power of God that he exerts for those who permit him to direct their steps and desires in the narrow path of life! He has called them and quickened them to a living hope by “the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved

in heaven” for those “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:3-5

Our cooperation in this creative work of God within the heart, is in our submission to the will of God, the abandonment of self at every cost, in all humility and obedience in our walk of faith. There will be, as with Paul, fightings without and fears within. (II Cor. 7:5) There will be fightings against retaliations to ridicule, snobbery, misrepresentations, humiliation, setbacks, crossbearings, and self-denials within. But “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” (II Cor. 9:8) “It is God which worketh in you both to will and to do of his good pleasure.”—Phil. 2:13

This is all in accordance with his mighty power, which he wrought in Christ when he raised him from the dead. The transference of the life principle of the Logos from spirit to human had been achieved, as we read, “The Word was made flesh, and dwelt among us.” (John 1:14) But the transference of the life principle of a human being to that of a spirit being had never been demonstrated until the raising of Jesus by the mighty power, or strong arm, of Jehovah.

The same mighty power is now raising us up also, says Paul, implanting in the church of Christ the wealth and riches of God’s glory, his character, his perfections, which, in the saints, is accounted of God as his inheritance. “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”—Rom. 8:29

OUR TRIUMPH IN CHRIST

“What shall we then say to these things? If God be for us, who can be against us?” (Rom. 8:31) “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him [Christ Jesus] that loved us.”—vss. 35-37

With the increasing pitfalls and subtle snares about us, this question of separation from Christ is most assuredly worth considering at such a time as this. Paul says, “I am persuaded, that neither death, nor life, . . . shall be able to separate us from the love of God.”—vss. 38,39

Paul is like a man proving every link of a chain. Carefully and fervently he has tested all, and is satisfied that none of these can cut him off from the love of God. Nothing can intercept the strength that shall avail to make him more than a conqueror through Christ Jesus our Lord.—Rom. 8:37

Let us pray that our eyes of understanding may be kept open to the last moment, and receptive to all God’s promises for us. May we hold fast to faith, to the essential knowledge and Truth of his Word for our growth in his grace, in fellowship, devotion, and praise, always remembering, it is “Christ in you, the hope of glory.”—Col. 1:27

God is our inheritance. It is ours to be his inheritance, and to appreciate with a full heart the hope of his calling, the riches of the glory of God’s inheritance in the saints, and the surpassing greatness of his power to usward who believe, which will enable us to become copies at heart of God’s dear Son. ■

LETTER TO THE EDITOR

QUESTION: Please explain John 10:27,28, “My sheep . . . follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Does this text support the philosophy, “Once in grace, always in grace?”

ANSWER: The expression, “Once in grace, always in grace,” is not scriptural. It is true, however, just as Jesus said, that no man is able to ‘pluck’ a follower of the Master out of his care. These are protected from all spiritual harm emanating from sources outside of themselves. If they keep their hearts pure before the Lord, all the resources of Divine power will be enlisted on their behalf to protect them against any, and all, enemies seeking to destroy them as “new creature[s]” in Christ Jesus. (II Cor. 5:17) One of the promises is that the “eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.”—II Chron. 16:9

This does not mean, however, that a Christian cannot take himself away from Divine care by permitting bitterness to enter and rule his heart, or otherwise becoming lax in his spiritual responsibilities. Paul wrote, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (I Cor. 9:27) Paul realized that through unfaithfulness he could become a ‘castaway,’ yet he was also assured that all his enemies combined, of whatever sort they might be, could not separate him from the love of God.—Rom. 8:31-39 ■

ENCOURAGING LETTERS

BRINGING COMFORT

Bible Students: Thank you. I just read your booklet on *Hope*. It brought me lots of comfort.

I would like three or four copies of *Hope* and *Life after Death* to give to my friends. God bless you—FL

SHARING THE MESSAGE

Dear Dawn: Thanks for your sacrificial effort to keep me posted since 1999. It has been five wonderful years of learning through your articulate and inspiring publication.

I want to confess that both my life and my ministry as an Evangelist have been blessed through your thought provoking articles. Others are blessed too as I unselfishly share your message with them from the pulpit and in the classroom.

Keep up the good work and may the Lord strengthen you to do more as events unfold leading to the dawn of Christ's second coming. Your friend and student—NIGERIA

LEARNING MORE ABOUT JESUS

Dear Dawn: I wanted to let you know how much I enjoy the Dawn. It has been so rewarding for me. I have been blessed to share the good news it brings with others.

It has provided for me a way to learn more about the Bible and our Savior, Jesus Christ. In Christian love—UNKNOWN

COMFORT IN ILLNESS

Dear Dawn Bible Students: I thought I'd write and let you know that I take care of two people who have AIDS and your booklets really come in handy. I read to both of them and they

love them. It brings a tear to my eyes when I see them light up when I read your booklets.

May God always bless you for helping two very sick people to feel good about themselves. They have lost all friends and family because they didn't understand or couldn't accept the fate of their loved ones.

Pray for me also, as I need strength to continue. Thanking you in advance—CA

FORMER MEMBER OF THE WATCH TOWER

Dear Dawn: I was a former member of The Watch Tower Society. I know such publications as I have seen presented in some books of the Jehovah's Witnesses, but I was introduced only recently that there is the Dawn publisher that publishes it. I was so interested with the books as I read my friend's. It is so beautiful just by

reading a few pages of *Volume 1 [The Divine Plan of the Ages]*.

Brother Russell was one of those elect and one of the 144,000!—
PHILIPPINES

FUNERAL HOME WITNESS

Dear Bible Students, It has been 27 months since my husband passed away and I took over his funeral home. Your booklet [*Hope*] goes into the hands of everyone who passes through these doors, and then even a few more.

I shall never forget how very wonderful you all were to me, and the extra books and literature you sent to comfort me when I told you about my husband.

And yes, I would love to have another shipment [200] of the booklets. Thank you so much for sending them, they have helped so many people. Sincerely—FL ■

General Convention Bulletin

July 16-21, 2005—Johnstown, Pennsylvania

THE 2005 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. As announced previously, the convention this year returns to the beautiful facilities of the University of Pittsburgh at Johnstown. Hotel-like rooms with private bathrooms in the Living-Learning Center (LLC) and two rooms sharing one bathroom in other facilities are available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

The cost of meals for those 5 years old or younger will be paid by the convention. Once again 50% of the cost of those from 6 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, July 15. There will be one shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 22.

As is the case each year, there will be special programs for young people of all ages. Five different

age groups, beginning at age 3 going up to age 25, will have daily studies, fellowship, recreation and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these five groups.

Details of all room and meal prices, as well as a registration form, can be found on the pages immediately following this announcement.

Note: The LLC is air conditioned and each room has its own bathroom. Non-LLC housing is not air conditioned and two bedrooms share a bathroom.

	Ages	18 & up	**13-17	**6-12
Breakfast		\$6.00	\$5.00	\$4.00
Lunch		7.00	6.00	5.00
Dinner		9.00	8.00	6.00
Total, three meals		\$22.00	\$19.00	\$15.00
Lodging (per night)				
dbl occ (LLC)		\$25.00	\$25.00	\$25.00
dbl occ (non-LLC)		\$20.00	\$18.00	\$10.00
single occ (LLC)		\$50.00	n/a	n/a
single occ (non-LLC)		\$35.00	n/a	n/a
PKG: 7 nights, 18 meals				
dbl occ (LLC)		\$275+	\$240+	\$190+
dbl occ (non-LLC)		\$195+	\$160+	\$100+
single occ (LLC)		\$395+	n/a	n/a
single occ (non-LLC)		\$235+	n/a	n/a
<p>If no breakfasts, deduct—+\$30 or +\$20 **50% of these costs will be refunded if the young person attends 75% of the studies for his/her age group</p>				

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, July 15, 2005				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				
Check for package: 7 nights, all 18 meals <input type="checkbox"/> or 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath <input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy				
Names and ecclesia name (age if under 18)				
Address:				

SPEAKERS' APPOINTMENTS

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

M. Balko

Orlando, FL March 5,6,7

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

W. Blicharz

Orlando, FL March 5,6,7
Albuquerque, NM 25,26,27

S. Jeuck

St. Petersburg, FL March 13

E. Kalinski

K. Fernets Orlando, FL March 5,6,7
Orlando, FL March 5,6,7

WEEKLY PRAYER MEETING TEXTS

MARCH 3—"Whatsoever things are just, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 65)

MARCH 10—"Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."—Hebrews 3:13 (Z. '03-54 Hymn 200)

MARCH 17—"Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."—Matthew 25:28,29 (Z. '01-59 Hymn 309)

MARCH 24—"I will never leave thee, nor forsake thee."—Hebrews 13:5 (Z. '03-41 Hymn 242)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:12 (Z. '03-91 Hymn 272)

CONVENTIONS

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

FLORIDA CONVENTION, March 5,6,7—Clarion Hotel, 3835 McCoy Road, Orlando, FL 32812. Contact Bob Goodman, 426 Sundown Trail, Casselberry, FL 32707. Phone: (407) 695-6815

NEW ORLEANS CONVENTION, March 12,13—Beachfront Holiday Inn, Gulfport, MS. Contact Michael Costelli, 1505 18th Avenue, Gulfport, MS 39501. Phone: (228) 868-2464

ALBUQUERQUE CONVENTION, March 25,26,27—Wyndham Hotel (at Albuquerque International Airport), 2910 Yale SE, Albuquerque, NM 87106. Contact Sandra Thomassen, 402 Bryn Mawr SE, Albuquerque, NM 87106. Phone: (505) 268-8170

FRESNO CONVENTION, April 1,2,3—Best Western Garden Court Inn, 2141 N. Parkway Drive, Fresno, CA 93705. Contact Bob Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

NEW YORK SPRING CONVENTION, April 3—Wellesley Inn, Two Bridges Road & Exit 52, Route 80, Fairfield, NJ. Contact Ann Truth Post, 24 Lexington Road, New City, NY 10956. Phone: (845) 634-5876

COLUMBUS CONVENTION, April 9,10—Radisson Hotel, 7007 North High Street. Contact Todd Alexander, 5463 Eaglesnest, Westerville, OH 43081. Phone: (614) 891-1181

GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 10—Contact Rebecca Armstrong, 99 Cliff Street, Norwich, CT 06360. Phone: (860) 204-9702

PITTSBURG SPRING CONVENTION, April 10—Best Western Parkway Centre Inn, 8th Floor, Horizon

Room, 875 Greentree Road. Contact Charlene Byrd. Phone: (412) 734-4702

DETROIT PRE-MEMORIAL CONVENTION, April 15,16,17—Macomb Community College, 14500 12-Mile Road, Warren, MI. Contact Norm Zendler, 20 Devonshire, Pleasant Ridge, MI 48069. Phone: (248) 399-8843

DELAWARE VALLEY CONVENTION, April 24—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. For reservations, contact the hotel directly. Phone: (215) 547-4100 For other information, contact Ruth Eldridge, 37 Falcon Road, Levittown, PA 19056. Phone: (215) 949-0652

BOISE CONVENTION, April 29,30, May 1—Owyhee Plaza Hotel, 1109 Main Street. Contact D. Allers. Phone: (208) 375-6873

WEST NEWTON SPRING CONVENTION, May 1—Sewickley Grange Hall, Route 136. Contact John Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

AGAWAM CONVENTION, May 14,15—Radisson Hotel, 1 Bright Meadow Blvd., Enfield, CT. Contact Priscilla Tusia, 22 Briar Hill Road, Norwich, CT 06360. Phone: (860) 859-0719

BUFFALO CONVENTION, May 14,15—Holiday Inn, Hamburg, NY. Contact Ruth Morin, 3858 Hobday Road, Bliss, NY 14024. Phone: (585) 322-7459

LOS ANGELES MEMORIAL DAY CONVENTION, May 27,28,29,30—Chapman University, One University Drive, Orange, CA. Contact Russell Wojcik, Secretary. Phone: (818) 982-7253

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—University of Pittsburgh, Johnstown, PA. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

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To us the Scriptures clearly teach:

THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD —peculiarly “his workmanship;” that its construction has been in progress throughout the Gospel Age—ever since Christ 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 the 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; I 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.—I John 3:2; John 17:24; Rom. 8:17; II 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 willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35