

The Dawn

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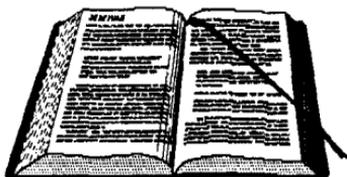
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The New Testament Corroborates the Old

THERE ARE MANY who, while they feel that the historical records of the Old Testament are largely myths, nevertheless express themselves as having considerable confidence in the narratives of the New Testament. For



example, these people like to think of Jesus as having spoken the truth on the various subjects which he discussed. We are glad of this, for we believe we can present evidence that Jesus and the apostles of the New Testament themselves had faith in and confirmed all the most disputed records of the Old Testament.

In Luke 3:23-38 the genealogy of Jesus is traced through a long line of ancients, including a number of the well-known personalities of the Old Testament, along with Seth, who was "the son of Adam, which was the son of God." Thus clearly does Luke establish that Adam not only was the first man, but that he was the direct creation of God—the son of God.

In Romans 5:14 the Apostle Paul wrote, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Here Paul confirms his belief in Adam and of the manner in which death came into the world through Adam. Adam willfully disobeyed divine law and was condemned; this condemnation, and death it-

self, were inherited by his progeny. Even though they may not have sinned with the same degree of willfulness as did Adam, they were born into a dying condition.

This continued unabated until Moses, and then God gave the one little nation of Israel an opportunity to gain life through obedience to his Law. Referring to the Law, the Scriptures state that "the man which doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) Paul explained that while the Law was designed to give life, it failed to do so because of the imperfection of the people.—Rom. 7:10

The Apostle Paul again referred to Adam in I Corinthians 15:22, which reads, "As in Adam all die, even so in Christ shall all be made alive." This also confirms the Genesis record that death came into the world through the transgression of Adam; and here the additional thought is given that the opportunity to enjoy everlasting life through Christ is in due time to be just as far-reaching as has been the penalty of death which was imposed as a result of Adam's sin.

We quote again from Paul: "The first man Adam was made a living soul." (I Cor. 15:45) This is directly from Genesis 2:7, where we are told that God formed man of the dust of the ground, breathed into his nostrils the breath of life, and "man became a living soul." Then Paul spoke of the last Adam: "The last Adam was made a quickening [or life-giving] spirit." Here we have set forth God's great plan of redemption and restoration through Christ. "Adam was first formed, then Eve." (I Tim. 2:13; Gen. 1:27) Here again we note the full confidence Paul had in the details of the Genesis account of Creation.

Paul also informed us that "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) The great deception which the Adversary perpetrated upon mother Eve was that she would not die if she partook of the forbidden fruit. (Gen. 3:4) Satan's lie that death would not result from disobeying God's law has deceived essentially the whole world ever since it was first told to Eve. It is the basis of all the 'no-death' theories that have existed

throughout the ages. Its modern version—"There is no death. Death is simply the threshold leading into a fuller life."

In Jude 14, we are informed that Enoch was the seventh from Adam. Surely Jude had confidence in the genealogical record of Genesis. We find that Adam's name appears eight times in the New Testament. These references confirm the fact that he was the first man; that he came under sentence of death because he transgressed God's law, and that all his progeny share this condemnation.

Jesus also confirmed the Genesis record of Creation, without mentioning Adam by name. In Matthew 19:4, **Revised Version**, Jesus referred to the creation of man, saying, "Have ye not read, that he which made them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother and cleave to his wife and they twain shall become one flesh."—Gen. 2:24.

In his references to Genesis, Jesus mentioned Abel, one of the sons of Adam. In a reminder of the trouble which would come upon the Israelites of his generation, Jesus said, "The blood of all the prophets, which was shed from the foundation of the world, may be required of this generation from the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple: verily I say unto you, It shall be required of this generation."—Luke 11:50,51

Abel and the sacrifice which he offered to the LORD is mentioned in Hebrews 11:4. It reads, "By faith Abel offered unto God a more excellent sacrifice than Cain, in which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Is the story of Cain and Abel a myth? The writer of the Book Hebrews did not think so!

The Flood Story Confirmed

Jesus believed in the Genesis account of the Flood. When describing conditions in the earth at the time of his return or

second presence, he said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came and destroyed them all." (Luke 17:26,27) If Jesus was mistaken concerning the Flood, then we could have no confidence in any of his teachings. But Jesus was not mistaken, as archeologists have since confirmed.

The Genesis record of Abraham, and the promises God made to him, are likewise discounted by the modern school of thought. But Jesus believed in Abraham, and referred to him several times. On one occasion he observed, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham's vision of Christ's day was the result of the promise God made to him—the promise that through his seed all the families of the earth would be blessed. (Gen. 12:3) Evidently Abraham understood that the seed of promise would be the great Messiah, so he looked forward to the coming of the Messiah, which was Christ.

Paul confirmed this viewpoint, also mentioning Abraham. We quote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16) And then, Hebrews 11:8-10 reads, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Paul wrote that God preached beforehand the Gospel unto Abraham—the good news being contained in the promise that through the Messiah all the families of the earth would be blessed. (Gal. 3:8) This same Gospel was proclaimed by the angel who announced the birth of Jesus: "Fear not: for, behold I bring you good tidings of great joy,

which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:10

If Abraham was merely a legendary character, then no promise was ever actually made to him. This would mean that the first promise of the Gospel is a fraud. And in that case Jesus was deceived if he supposed that Abraham actually did live and looked forward to the coming of his kingdom. And the Apostle Peter would have no foundation at all for saying that it was recorded in the Bible that the Gospel Christ is “the power of God through faith unto salvation.”—I Pet. 1:5

But Abraham did exist. Archeology proves it, and Jesus and his apostles confirm it by their many references to this friend of God, who is the ‘father of the faithful’. Abraham’s name appears in the New Testament more than fifty times. Two important references to this are in Hebrews 2:16, and Galatians 3:16, where we are informed that Jesus took on, or became, the seed of Abraham.

Another incident recorded in Genesis with which Abraham was associated, was the destruction of Sodom and Gomorrah. The Apostle Peter referred to this. He said that God “turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those those that after should live ungodly.”—II Pet. 2:6

Genesis records the experience of Abraham offering his son, Isaac in sacrifice. Hebrews 11:17-19 confirms this. We quote: “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

In the seventh chapter of Acts we find Stephen, the first Christian martyr, confirming the story of Joseph and the jealousy of his brethren which caused them to sell him into slavery. But God was with him and “delivered him out of his

afflictions, and gave him wisdom and favor before Pharaoh, king of Egypt." We can say that every prominent person and incident in Genesis is confirmed in the New Testament.

Jonah and the Whale

One of the Old Testament accounts which has been classified by the critics as a fantasy of the first order is the one which pertains to Jonah and the fact that he was swallowed by a "great fish." But Jesus believed this report to be true. We quote Jesus concerning Jonah: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:38-40

Jesus then added, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (vs. 41) From this it is clear that Jesus had the complete story of Jonah in mind, and believed it. The sign of Jonah is the fact that as Jonah was saved from the belly of the great fish, so Jesus would be raised from the dead. But few of the Israelites of Jesus' day believed this sign. They denied that Jesus had been raised from the dead, even as the critics now deny that Jonah was swallowed by a great fish, and that after his deliverance he preached to the Ninevites and led them to repentance.

The Manna

Jesus, in confirming the fact that he would give his life that the dying race might be restored to life, referred to his flesh, his humanity, as bread which cometh down from heaven, and used the manna which fell in the wilderness to sustain the Israelites as an illustration. We quote: "Verily, verily, I say unto you, He that believeth on me hath everlast-

ing life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” (John 6:47-51) Thus does the Master confirm another of the great miracles recorded in the Old Testament.

Moses

Moses, like Abraham, is one of the outstanding personalities of the Old Testament, and over and over again Jesus either quoted from him or referred to him. He was the great lawgiver of Israel, having written what the Bible refers to as “the Book of the Law.” Critics tend to discount the writings of Moses, claiming that in his day the art of writing was unknown. But now it is realized that writing was known and practiced hundreds of years before the days of Moses. Jesus knew this, and added his testimony to the authenticity of Moses’ writings.

As a matter of fact, Jesus believed in the infallibility of the Old Testament prophets. Speaking to two of his disciples after his resurrection, and comforting them with the fact that his death had been foretold, and therefore was not a miscarriage of the divine plan, he quoted from the prophetic Word. He said to them, “O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning with Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”—Luke 24:25,26

After Jesus left the two disciples, and they realized that it had been the resurrected Jesus who had been speaking to them, “they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?” (Luke 24:32) We can well imagine the feelings of these two disciples when they be-

came convinced of Jesus' resurrection, and that his suffering and death were part of the divine plan, and had been foretold by the prophets! May our hearts burn within us more and more as the evidence accumulates that the Word of God is truly a firm foundation for our faith!

Daniel

One of the favorite prophets for attack by the critics is Daniel. It is charged that Daniel did not even write the Book of Daniel. But here again, Jesus disagrees. He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Here we have Jesus not only referring to Daniel, but calling him a prophet.—Matt. 24:15

Daniel 12:1 speaks of a "time of trouble such as never was since there was a nation." Although he does not mention Daniel by name, Jesus refers to this prophecy, speaking of the time of trouble as 'tribulation'. We quote, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21,22

The Book of Hebrews also confirms incidents recorded in the Book of Daniel. The account of the three Hebrews in the fiery furnace is well known to Bible readers, as is also the experience of Daniel in the lions' den. Critics would like us to believe that these are merely fanciful stories with no foundation in fact. But the writer of Hebrews knew that they were real. In this book the apostle presents a number of the experiences of the Ancient Worthies, referring to them as those who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [and] quenched the violence of fire." It was Daniel who 'stopped the mouths of lions', and it was the three Hebrews in the fiery furnace who 'quenched the violence of fire'.—Heb. 11:33,34

In the eleventh chapter of Hebrews we also find confirmation of many other incidents recorded in the Old Testament. It gives brief statements as to how the heroes of faith demonstrated their faith in God and in his ability to care for them. Paul mentioned Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses. Of Moses the apostle says that he forsook Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—vs. 25

By faith, Paul told us, the Israelites "passed through the Red Sea as by dry land." Also "by faith the walls of Jericho fell down, after they were compassed about seven days." (vs. 30) Then Paul spoke of Gideon, who defeated the hordes of the Midianites with his little band of three hundred; and of Barak, Samson, Jephthae; of David, also, and Samuel, and of all the prophets.

In the Old Testament we have the records of two mothers whose children were awakened from the sleep of death. One was the Shunamite woman, and the other was the son of a widow. One miracle was performed by Elisha, and the other by Elijah. (II Kings 4:32-36; I Kings 17:19-23) Paul refers to these two miracles with the simple statement, "Women received their dead raised to life again."—Heb. 11:35

Paul knew that the miracles of the Old Testament would be followed during the Messianic kingdom by even greater miracles—even the resurrection of *all* the dead. Speaking of the faithfulness of the Ancient Worthies, he indicated that their inspiration to faithfulness was their hope of a better resurrection. In Acts 24:15, Paul spoke of this better resurrection as the 'resurrection of the just', and asserted that the faithful of the past who had hope toward God, believed that there would be a resurrection, "both of the just and the unjust."

And what a great miracle that will be—the resurrection of all mankind! This will not be accomplished in a day, but will be the work of the entire thousand-year kingdom of the Messiah. The just, the Ancient Worthies, will be the first to

be restored to life, and these will cooperate in the glorious work of that kingdom, the work of blessing all the families of the earth in keeping with the promise God made to Abraham.

There are many other quotations and references in the New Testament concerning the people and events of the Old Testament. However, we believe we have referred to a sufficient number of these to establish the fact that Jesus and the apostles of the New Testament did believe that the Old Testament was the inspired Word of God. On its promises they built their message of the Gospel—the Gospel of Christ which holds out such a glorious hope for all mankind, and which is especially comforting in this day of increasing chaos and trouble. □

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- 13-When there is No Peace
- 20-Sifting Superstition from Religion
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INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR SEPTEMBER 6

God's Call and Promise to Abram

KEY VERSE: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:1,2

SELECTED SCRIPTURE: Genesis 11:27-32; 12:1-9

ABRAM, OF THE city of Ur of the Chaldees, is known as the father of the faithful. This title was given to him by the Apostle Paul in Romans 4:16 where he spoke of the need for faith, saying, "It is of faith—the faith of Abraham, who is the father of us all." The name Abram means, 'high father'. (Gen. 17:5) God changed his name to Abraham, which means 'father of a multitude'. This was because God made a promise to him (Gen. 12:2,3), and repeated it, and amplified it several times in later scriptures, which is known as the Abrahamic promise.

Abram lived in Ur, a city we believe to have been lo-

cated in what is our present-day Iraq, on the Euphrates River, just north of where it empties into the Persian Gulf. God called him to leave this place, saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Key Verse

Earlier in the account (Gen. 11:31) it might seem that Terah, his father, was the one who was leading the way, and that those principals named as accompanying him were Abram, Lot, and Sarai. But there is no

mistaking with whom the LORD is dealing, as we see in Genesis 12:1: "Now the LORD had said unto **Abram**. . . ." (Gen. 15:7) It was indeed Abram who left Ur, taking Terah along with him. It was Abram who had the faith necessary to leave, to go to an unknown country.

Their journey towards Canaan, the Promised Land, was along the Euphrates River—away from their final destination. This was a wise course, since following a river was the safest way to travel in Abram's day when there were few roads. They reached Haran, a city of their forebears in Assyria, and remained there until Terah died.

Then God again appeared to Abram and bid him to go on to Canaan. Abram obediently took all who had left Ur with him, as well as some others he had acquired in Haran, and left for the land of Canaan. At Shechem in Mt. Ephraim he built an altar unto the LORD. There God confirmed that this indeed was the land he would give to him. Abram journeyed southward to a mountain east of Bethel, 10-

15 miles north of the future site of Jerusalem, where he built another altar.

God's reward to Abraham for his great faith was not immediate. As Stephen, in recounting the call of Abraham, said: "He [God] gave him none inheritance in it [during his lifetime], no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts 7:2-8) This wonderful promise remains still to be carried out when the kingdom of God has been established on earth.

Isaac, a miracle child, born to his aged parents Abraham and Sarah because of their faith, is a picture of the Christ class through whom the Abrahamic promise will be fulfilled. (Gal. 3:14-16,28; Gal. 4:28) Abraham's call, the promises made to him, and his experiences in the land of Canaan, were intended by God to portray his call of the Christ Class and their development for their task, in the future blessings to come to all. □

God's Call to Moses

KEY VERSE: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."—Exodus 3:10

SELECTED SCRIPTURE: Exodus 3:17; 3:10-14.

WHEN MOSES WAS called by God to deliver Israel from their oppression in Egypt, he was completing the second forty-year phase of his life. After a miraculous deliverance from death as an infant, he was brought up in the courts of Pharaoh, educated as a member of Egyptian royalty. When he was grown, he saw the oppression of his people, Israel, and while defending one of them, he slew an Egyptian. The matter became known and Moses fled Egypt to escape death. Thus, the first forty-year phase of his life came to an end, and for the next forty years he worked as a shepherd in Midian for his father-in-law, Jethro.

Paul wrote that "by faith Moses when he had grown up, refused to be known as the son of Pharaoh's daugh-

ter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible."—Heb. 11:24-27, *New International Version*

All these experiences were preparatory for the tasks still ahead. God made himself known to Moses, calling to him from a miraculous burning bush. God identified himself as the God of Abraham, Isaac, and Jacob, Moses' forefathers. He explained his plan to release Israel from slavery, telling Moses that he had

been chosen to be the deliverer of his people.

Moses demurred at first. (Exod. 3:11) But God assured him, "Certainly I will be with thee," and he revealed his name as, "I AM THAT I AM." These words signify the name, Jehovah, who has always existed, from everlasting to everlasting, the all-powerful One.

So Moses performed God's bidding successfully through Jehovah's mighty power. "By faith he [Moses] kept the Passover . . . so that the destroyer of the firstborn would not touch the firstborn of Israel. By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were all drowned."—Heb. 11:27-29, **NIV**

Moses led Israel through the wilderness towards the Promised land. The Law Covenant was made with Israel, and Moses was the Mediator. And yet Moses spoke, and God confirmed, that there would be a greater prophet than Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and

will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18:15,18,19

Many events in Moses' life were foregleams of the glorious kingdom of God soon to come. The deliverance from Egypt showed mankind's deliverance from their oppression under Satan, sin, and death. The Law Covenant pictured the New Covenant, Moses foreshadowing Christ, the Mediator. "He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3:20-27 □

God's Choice of Joshua to Succeed Moses

KEY VERSE: *"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."*—Joshua 1:9

SELECTED SCRIPTURE: *Joshua 1:1-11*

THE GROOMING OF Joshua to be a leader of the nation of Israel began soon after they had left Egypt. After passing through their first crisis of no water and no food, when the LORD supplied both miraculously, they were attacked by the Amalekites. Joshua was chosen to recruit an army to fight against them, and eventually gained the victory. (Exod. 17:8-15) This is our introduction to Joshua. His capability as a general of a fighting army was remarkable since none of the Israelites had been in a position to develop such skills as slaves in Egypt.

The next reference to Joshua is in Exodus 24:13. Moses had been bidden by God to ascend Mt. Sinai to receive the tables of the

Law. He took Joshua with him, while Aaron, Hur, and the elders stayed with the people. Joshua accompanied Moses on assignments such as speaking with God (Exod. 33:11; Num. 11:28), because the LORD had confidence in him. It was Joshua, along with Caleb, who only brought back a good report of all the twelve spies who had been sent by Moses to spy out the land of Canaan. These two older Israelites later were the only ones permitted to enter the land of Canaan.—Num. 26:65

Moses was told by God to view the Promised Land from a high mountain and then to be prepared to die. (Num. 27:12-23) Before doing this he was to commission Joshua as his successor. Joshua stood before Elea-

zer, the High Priest and the before the entire assembly.

The Book of Joshua begins with God telling Joshua to go forth and possess the Promised Land. "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." (Josh. 1:2) After repeating the promises given to Moses and admonishing Joshua to observe all the Law given by God through Moses, he said: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."—Josh. 1:8,9

Joshua was faithful in striving to keep the Law, and in trusting in Jehovah.

As a consequence he won great victories, conquering the enemies in the land. Joshua means 'deliverer' or 'savior'. He typified Jesus, who with the church, will constitute the Great Deliverer who will lead mankind in the millennial kingdom to overcome the enemies of their flesh, and to ultimately reach perfection.

Since Moses did not lead the people into the Land of Promise, but rather a new leader—Joshua—had this honor, could signify that the Law Covenant would not bring anyone into God's kingdom of righteousness to perfection. A Savior who establishes a New Covenant with the nation of Israel and all the Gentiles is necessary. Jesus is that Deliverer.

Another picture provided by Joshua's leadership into the Promised Land belongs to the Gospel Age and the development of the Church. This class at this time is to fight against every fleshly tendency in order to gain the heavenly Canaan. This they can do successfully only by following their leader, Jesus. □

God's Provision of Leadership through Deborah

KEY VERSE: *"She [Deborah] sent and called Barak . . . , and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?"—Judges 4:6*

SELECTED SCRIPTURE: *Judges 4:4-10,14-16*

AFTER JOSHUA SUCCESSFULLY led Israel into the Land of Promise, Israel was left to continue to root out the Canaanites within their borders. But time and again they failed to do this and so were harassed and subdued by the Canaanites. God permitted this to happen because of their infidelity and backsliding.

Before Joshua died, God used an angel to plainly tell the people, "I will not drive them [the Canaanites] out from before you; but they shall be as thorns in your sides and their gods shall be a snare unto you." (Judges 2:3) He withdrew his aid because they had not obeyed his voice. After Joshua and all his generation had died,

"there arose another generation after them, which knew not the LORD."
—Judges 2:11-14

What happened next is recorded in Judges 2:11-14: "The children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he

sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.”

But God was gracious and longsuffering, delivering them often. (Judges 2:16) “The LORD raised up judges, which delivered them out of the hand of those that spoiled them.” A judge was one who executed justice with God’s guidance, relieving those oppressed. Unfortunately, Israel would backslide as each judge died, corrupting themselves more than their fathers.

One of the first of these judges was Othniel. He subdued the king of Aram and brought peace for forty years. When he died, the children of Israel did evil again in the sight of the LORD, and so the LORD raised up Ehud as a judge. And the land had rest for eighty years. But again and again the same pattern was repeated.

“The children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan . . . the cap-

tain of whose host was Sisera. . . . The children of Israel cried unto the LORD . . . and Deborah, a Prophetess, the wife of Lapidoth, she judged Israel at that time.”—vss. 1-4

Deborah was used by the LORD to deliver Israel from oppression by King Jabin. She summoned Barak to war against his army led by Sisera. But he would not go unless she went also. Because of his lack of faith, the honor which could have been his alone, had to be shared with yet another woman. Barak followed Deborah’s instructions and gained a decisive victory against the army of King Jabin, but Sisera escaped on foot and sought refuge in the tent of Jael, the wife of Heber the Kenite. As he slept from exhaustion, she slew him. Then the land had peace for forty years.—vss. 17-24

Why did God use a Prophetess to be a judge and to once again deliver his people? Anyone willing to faithfully serve God in the proper spirit will surely be acceptable to him, and mightily used by him. □

Heavenly Aspirations

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

—Colossians 3:1-3

THAT JESUS WAS raised from the dead is fundamental to our faith and hope as Christians. It would be difficult to emphasize this more strongly than did the Apostle Paul when he wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:17,18

In I Corinthians 15:5-8, Paul mentions the various witnesses who saw Jesus after he was raised from the dead, including himself, who saw the risen Lord as "one born out of due time." Here Paul is referring to his experience on the Damascus road, when, as Saul of Tarsus, he was determined to destroy the church which was made up of the followers of the hated Nazarene. Saul, by a miracle, was then given a brief glimpse of the resurrected Jesus as he really is—exalted to the divine nature and resplendent in glory.

With the others who saw Jesus after his resurrection it was different. Mary saw him as a gardener. The two disciples on the way to Emmaus saw Jesus as a stranger. Knowing that Thomas refused to believe that he was raised from the dead without seeing the nail wounds in his hands, Jesus appeared to the eleven in the upper room in a form that convinced the doubter. But none of these actually saw Jesus as the divine being which he now is, except Saul, and then the brightness of the divine glory blinded him. And no doubt

even he saw only a representative of Jesus, or a representation, for no human can actually see a divine being and live.

Paul explained that he saw Jesus as "one born out of due time." The reference here is to being 'born of the Spirit.' Jesus told Nicodemus that in order to enter into the kingdom of heaven he would need to be "born again." Elucidating the characteristics of one who is born of the Spirit, Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."—John 3:8

The point of this illustration is that those who are born of the Spirit are invisible to human eyes, and yet are able to exercise great influence in the physical world. After he was raised from the dead, Jesus demonstrated that he possessed these characteristics. There were forty days between his resurrection and his ascension, yet during all this time he was visible to his disciples for only a few short periods, and then only because he miraculously manifested himself to them. Besides these appearances, he exercised superhuman power. He entered the upper room while the doors were closed, and probably locked. He controlled the fish in the Sea of Galilee, causing the disciples' nets to be filled when they lowered them on the other side of the boat.

It is clear, then, that in his resurrection, Jesus experienced this miraculous Spirit birth, and it was the divine Jesus whom Paul glimpsed briefly on the Damascus road. This experience came to him, Paul explains, as "one born out of due time." The implication is that in "due time" Paul expected that he also would be born of the Spirit, and that then he would be able to see Jesus and be with him in glory. This is the glorious hope that is held out in the Scriptures to every faithful follower of the Master.

On the night before Jesus was crucified he said to his disciples, "I go to prepare a place for you, and if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) On the

same night Jesus prayed for his disciples, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me from before the foundation of the world."—John 17:24

The Apostle John was greatly impressed with what Jesus said that night, and later he wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:1,2

The human mind cannot comprehend the glory and other characteristics of a divine being. Although we have the assurance that in the resurrection we will be with Jesus and be like him, we cannot now visualize or understand what that will mean. But it will be different then; for as John explains, if faithful, we will be made like the glorified Jesus, and then, O happy thought, we shall "see him as he is"!

This will be when, in the resurrection, we are "born of the Spirit." No wonder Nicodemus could not grasp the full significance of what Jesus told him, and inquired, "How can these things be?" (John 3:9) Jesus said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" (John 3:12) Yes, being born again and capable of exerting power invisible to the human eye, was a great truth which pertained, not to earthly blessings, but to the resurrected heavenly life which, like Jesus, his followers enter into when resurrected.

This is a great truth pertaining to the Christian's heavenly inheritance. The Apostle Peter was aware of this glorious hope of every Christian, and wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively 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 you, who are kept by the

power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—I Pet. 1:3-7

Yes, it is at the second presence of Jesus Christ that every faithful Christian enters into that heavenly inheritance and sees Jesus as he is. But by a special miracle Paul glimpsed him briefly, ahead of time, as it were, or as he explained it, as ‘one born out of due time’. This sight of Jesus’ heavenly glory was a great inspiration to Paul, for it doubtless helped to give him a more realistic conception, not only of the fact that Jesus had been raised from the dead, but also of the vital importance of this great truth to the Christian’s hope, and also the hope of life for all mankind.

Suffering with Jesus

When Paul saw Jesus on the Damascus road and heard him speak, he realized that he **was** the Christ, the Messiah of promise, and at once desired to enter into his service. Later, the Lord, when sending Ananias to instruct Paul, said, “I will show him how great things he must suffer for my name’s sake.” (Acts 9:16) So Paul learned that if he was to live and reign with Jesus it would be necessary for him to suffer and to die with him. He thoroughly believed that the one would follow the other, even as day follows night. To Timothy he wrote, “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.”—II Tim. 2:11,12

But this ‘faithful saying’ would not be ‘faithful’ if Christ had not been raised from the dead. In this case, suffering and dying with Christ would be pointless and empty of any worthwhile significance in the great plan of God. Or as Paul wrote, our “preaching” would be “vain,” and our “faith” also would be vain, and we would still be dying as sinners,

rather than sacrificially with Jesus as a part of the "better sacrifices" of the Gospel Age.—Heb. 9:23

If Christ is not risen from the dead, then there is no hope of a resurrection for those who die following in his footsteps. "If in this life only, we have hope in Christ," Paul wrote, then "we are of all men most miserable." (I Cor. 15:19) Men and women in the world who have not denied themselves and taken up their cross to follow Jesus into death are free to strive for whatever legitimate rewards this present life may have to offer, but not so the Christian. We are admonished to set our affections on "things above," not on things of the earth. But "if Christ be not risen" then there are no "things above," and we are setting our hopes and affections on something which does not exist.

If Christ be not raised, and consequently there is no resurrection for his followers, what point is there in being "baptized for the dead"? (vs. 29) In Romans 6:3-6 Paul likens our dying with Christ to a "baptism," or burial. We are "baptized into his death." This is a baptism "for" the dead because it is in preparation for the blessing of the dead world of mankind through Christ and his church as the "seed" of Abraham.—Gal. 3:8,16,27-29

But here again, the promises of God relating to the great privilege we have of being workers together with God in his great plan for blessing mankind with life are without vital meaning if Christ is not risen from the dead, and consequently there is no resurrection of the dead for his followers or for mankind in general. To be baptized for the dead implies sacrifice and suffering, but why sacrifice and suffer if there be no resurrection of the dead? If there is no resurrection, then "why stand we in jeopardy every hour?" Paul asks. "If after the manner of men," he continues, "I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for tomorrow we die." (I Cor. 15:30,32) "Be not deceived," Paul wrote. (vs. 33) There were those in the church at Corinth who did not believe that Christ was raised from the dead, and did not believe that anyone else would be raised from the dead.

They liked the moral and ethical teachings of Christ, and professed to be his followers, but their relationship to him was of necessity limited to this life, and, under the circumstances, largely an empty and meaningless life.

Christ Is Risen

Startling indeed is the thought of all the empty hopes and aimless strivings of the Christian should it be that Christ is not risen from the dead! But Paul brushes all this negative reasoning aside with that one sweeping, positive assertion, "But now **is** Christ risen from the dead, and become the firstfruits of them that slept." (vs. 20) Paul knew this, for he had seen his Lord, he had seen a glimpse of him for one enthralled moment "as he is," saw him, as all the "firstfruit" class will see him when they are made like him in the "first resurrection."

To Paul this left no room for doubt. The 'if' in, "If Christ be not risen," was changed to 'is'! "Now **is** Christ risen." The only 'if' that remains is related to our position as followers of Christ. It is the 'if' mentioned in our text, "**If** ye then be risen with Christ, seek those things which are above." Obviously the reference here is to having entered into a new life with Christ by faith, the resurrected life of Christ being used as symbolic of our walking in "newness of life" with him.—Rom. 6:4

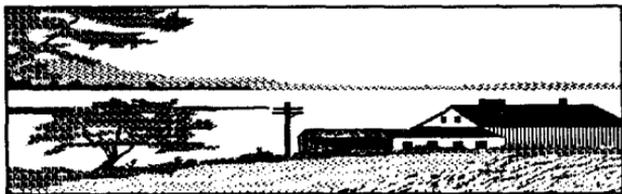
Are we walking in "newness of life"? Have we set aside all our worldly and earthly hopes, aims, ambitions, values, comforts, and joys? Have we dedicated ourselves so fully to God that every fiber of our being is now being used to his glory? Have we denied ourselves so fully, so completely, that we are no longer walking "after the flesh," but following the leadings of the Holy Spirit of God in the way of self-sacrifice, conscious of the fact that the end of this way will be reached only when we have been fully and completely baptized into Jesus' death? Is it really true of us that "old things"—all "old things"—have "passed away," and that "all things are become new"?—II Cor. 5:17

Here is an 'if' that can be answered only in the heart of the consecrated child of God. If we can sincerely, and with joy, answer this question in the affirmative, saying that we have denied self and that we are, by divine grace, endeavoring to walk in newness of life, then it is our privilege to set our affections "on things above" rather than on "the things of the earth."

The "things of the earth" here referred to by Paul may not be sinful things. Indeed, those who learn to know the loving plan of God for the restoration of mankind to life upon the earth during the "times of restitution" know that the material good things of the earth, including health and happiness as humans, are designed by God for the enjoyment of mankind. It is not a sin to desire these good things of the earth.

But if we have dedicated ourselves to following in the footsteps of Jesus, and are now walking in a new way of life, then we should be setting our affections on things above, and seeking those heavenly things by daily sacrificing the flesh and all its earthly interests. We cannot successfully compromise between the things "below" and the things "above." We cannot safely hold on to the earthly things with one hand while we reach out for the heavenly blessings with the other. "A double-minded man is unstable in all his ways," wrote James.—James 1:8

It is only through the medium of faith that we are able to set our affection on "things above." Our finite minds cannot grasp the reality of heavenly things. We "look" at things which are "not seen." (II Cor. 4:18) Ours is the vision of faith—faith in the promises of God, and the assurance that his promises have been ratified by the death and resurrection of Jesus Christ. □



Sanctified by God's Will

*"Then said he; Lo, I come to do thy will, O God.
He taketh away the first, that he may establish the
second. By the which will we are sanctified through
the offering of the body of Jesus Christ once for all."*

—Hebrews 10:9,10

THE JEWISH LAW required the sacrifice of bulls and goats. This taught, by example, that without the shedding of blood no remission of sin is possible. But animal blood could not actually take away sin. This arrangement was merely a typical arrangement designed by God as a teaching tool. God was not actually pleased with it, especially after Jesus had offered himself as an acceptable sacrifice for sin. When Jesus said, "Lo, I come to do thy will," he gave his all. This was acceptable to God, and it terminated the old typical sacrifices, establishing the "better sacrifices." (Heb. 9:23) Doing God's will made Jesus' sacrifice of his own will acceptable and thus he was sanctified.

Verse 10 shows that doing this same will—God's will—sanctifies us, the followers of Jesus, but only because Jesus had offered up as a sacrifice for sin his humanity. Taking God's will as our own will means sacrificing our will, and thus we are sanctified or set apart for God's service. We become ministers of reconciliation in God's great program for eradicating sin.

In what way does the true Christian differ from all others who name the name of Christ? In good works? No, not this alone, because many others do good things also. In self-denial? Others deny themselves also, spending time and energy to help others. Some people suffer a great deal for righteous causes. Matthew 7:22 shows that many will say, "Have we not done many wonderful works, and even

prophesied in thy name?" Still the LORD will say, "I never approved of you." Some who even preached in his name are not approved. None of these good things alone marks true Christians. Taking God's will as his own is what marks a true Christian. This marks the true follower of Jesus.

Putting God's will first and only in our lives, makes a great change in us, especially in our minds. So great is this change that I Corinthians 2:16 says, "We have the mind of Christ." This chapter shows what it means to have the mind of Christ. For one thing, we are able to know the mysteries of God—to discern things hidden from the world and from the natural man.

It is his mental and moral powers which constitute man as being in the image of God. The ability to think, to remember, to know right from wrong, raises man above the plane of animals. Even in fallen man, the power of the mind does great things for him. Most remarkable is the ability to take an ideal, a hope, and to live by it. The hope of a successful career causes many students to work hard and concentrate on difficult things in their studies. A widow can determine to raise her family by working hard herself. The power of determination inspired by an ideal does great things.

A New Determination

I once knew a young man who was wild and irresponsible. One day he said, "I am determined to give up my wild ways and settle down." It was soon manifest that he meant what he said. He did not become a Christian, or even profess to be religious, but he did become a successful businessman. So great was the change that people said he was a 'new man'. He did not get new brains, but his mental powers were used in an entirely different way than previously. His determination was new, and gradually his way of thinking and living came into harmony with this new determination.

This ability to take a new purpose into our minds is used by God in drawing and developing the New Creation. God causes a 'seed' of truth to be 'sown' in our minds. We hear what Jesus called "the Word of the kingdom." (Matt. 13:19)

This Word explains what God's kingdom is to do, and that by following Jesus we can have a part in assisting the world of mankind in that kingdom. If we are honest, humble, and hungering after righteousness, this Word will cause us to think more and more seriously about accepting Jesus as our leader, and following him. First comes the thought that we ought to serve God. Later this crystallizes into a fixed purpose. A desire to consecrate is changed into decision and determination.

If the determination is sincere, God accepts our consecration and begets us with his Holy Spirit. We are thus begotten by "the Word of truth," "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (James 1:18; John 1:13) We have this treasure in an earthen vessel, which is the human body. The new purpose works in us and changes us. This change is not merely to become a new or reformed human being, as may happen to anyone who takes a new purpose into his mind. This is God's work, and results in a New Creation, begotten to the divine plane.

Enemies

This new purpose has enemies within the old body in which it is housed. The Spirit of truth enters our mind as a great general might land on a foreign shore and recruit his army from among those he desires to conquer. He lifts up and encourages the rightly disposed. These help him in his conquest. There are, however, lower elements of society who oppose his efforts and give him considerable trouble. So in each of us there are higher and lower elements. The higher ones such as righteousness, mercy, truth, and love, welcome the Word of God. The lower tendencies, lawlessness, love of ease, and selfishness, oppose the doing of God's will.

These lower tendencies are called "members" in Colossians 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, covetousness." These oppose the setting of our affection, (or 'mind', *Margin*), on things above as coun-

seled in verse 2. These must be crushed often whenever they arise, until they are finally dead. But Romans 6:13 suggests that there are good "members" which we can use as instruments of righteousness unto God. Mercy and compassion are among these. We can see why Paul calls these "members." Are they not part of us, part of our very being? Character has been defined as the sum total of our habits. These cause action; they determine what kind of person we are; and by these we are known.

In Romans 7:19 Paul said, "The good that I would, I do not; but the evil which I would not, that I do." Verse 23 explains why this is. He says, "I see another law in my members, warring against the law of my mind." The law of sin worked in his members causing him to do things he did not want to do. The law of sin is to fallen man what the law of gravity is to physical objects. Anything heavier than air tends to be drawn to the center of the earth unless stopped by a greater force. So our natural habits tend to gravitate toward earthly things. The tendencies of the new mind oppose these earthly predilections warring against the law of our mind. Paul said he had a new mind, a new purpose, a determination to do God's will at any cost. This was opposed by the tendencies and cravings of his body, his earthly vessel.

A Spiritual Mind

The new mind is spiritual because it is begotten by God's truth. It is also spiritual because it is the New Creature which, in the first resurrection, will receive a divine body. (II Pet. 1:14) It is the same mind that Jesus had after his baptism. I Corinthians 2:7 explains about this mind of Christ, that it has "hidden wisdom, which God ordained before the world to our glory." This wisdom is hidden because the natural man cannot comprehend the wisdom of God. Verses 9 and 10 show that the good things in reservation for those that love God will cause many that do not love him now to do so at that time. It will be said, "Lo, this is our God!"—Isa. 25:9

These wonderful blessings now hidden are stated to be revealed to us by God's Spirit. Any of God's truths not now perceived by the natural man are thus classed among the deep things of God, the spiritual things. The deep things of God are not complicated theological questions. If these were the deep things, the poor and unlearned could not have a spiritual mind.

A clear knowledge of restitution and the high calling indicates a spiritual mind because these things are revealed by God. I Corinthians 2:12 explains that the Spirit is given to us "that we might know the things that are freely given to us of God." Among these are the merit of Christ's sacrifice and the exceeding great and precious promises by which we can become partakers of the divine nature.

The mind of Christ includes his determination to do God's will at any cost. In Philippians 2:5 we have this statement: "Let this mind be in you which was also in Christ Jesus." Verses 7 and 8 explain that this caused Jesus to make himself of no reputation and become obedient unto death, even the death of the cross. This required a very strong determination, a power-motive to control himself, and to sacrifice his humanity completely.

Back of this powerful motive was a clear knowledge of God's plan, what God designed to do, and how, and why. A skilled workman must know what he is doing and why, or he soon loses interest in his work. So with us, a clear knowledge of God's plan is necessary to inspire a strong determination. This determination must continue to keep us sacrificing, or God's favor will be withdrawn. Only if the determination continues can we be doers of the Word and not hearers only.

A Willing Mind

Before we can get a clear knowledge of God's plan, we must have a willing mind; we must be willing to obey God. John 7:15-17, explains that the Jews marvelled at Jesus' ability to teach. He had never learned from the generally accepted sources of education of that time. Jesus answered that the doctrine was not his own, but

(Continued on Page 37)

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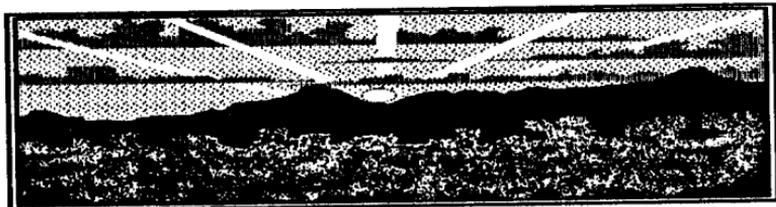
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Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
 Tacoma KAMT 1360 7:30 a.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
 Jackson WYLO 540 2:15 p.m.

PLEASE TAKE NOTE of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

... WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

SASKATCHEWAN

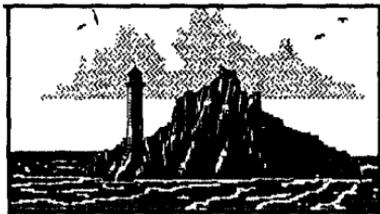
Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Argentina (Spanish)

Buenos Aires (Sat) FM Malvinas 91.5 MHz	
	10:00 a.m.
	10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHZ	8:45 a.m.
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Ye are the light of the world!

British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.

China

Hong Kong Radio Villa Verde (Fri.)		6:00 p.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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Kenya & Uganda

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

Culiacán Ranchera	XECQ	8:30 a.m.
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New Zealand

Whakatane	IXX	8:10 a.m.
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Nigeria

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

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

Manila (Sat)	DZAM 1026 KHZ	7:15 p.m.
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South Africa

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

Sri Lanka

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

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

Montevideo	Radio El Espectador 810	9:15 a.m.
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THE BIBLE ANSWERS TV PROGRAMS

United States

Nostalgia Cable TV

Programs are shown every Friday morning. Consult your local newspaper for the station in your area.

Eastern Standard Time	6:00 a.m.
Central Standard Time	5:00 a.m.
Mountain Standard Time	4:00 a.m.
Pacific Standard Time	3:00 a.m.

Channel America TV-Cable and Low Power TV

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

Eastern Standard Time	12:00 noon
Central Standard Time	11:00 a.m.
Mountain Standard Time	10:00 a.m.
Pacific Standard Time	9:00 a.m.

Canada

Cable Vision TV

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

Atlantic Time	10:30 a.m.
Eastern Time	9:30 a.m.
Central Time	8:30 a.m.
Mountain Time	7:30 a.m.
Pacific Time	6:30 a.m.

was from God. Then he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Anyone who sincerely wishes to do God's will shall know what God's teachings are. Then, in verse 18, Jesus says that a true teacher of God will seek God's glory, not his own. Therefore one who has the mind of Christ will not only know God's purposes, but will have a strong determination to do exactly what God wants him to do. He will know the truth. He will have meat in due season.

Most 'members' of our earthen vessel oppose the new mind. The President of the United States has a cabinet of advisers. The members of this cabinet advise and endeavor to influence the President in all important matters, but the President must make the final decisions and endeavor to have them enacted and enforced. Our new mind is our manager. And it is influenced more or less by the various tendencies of our human nature. The natural mind of a normal human being is fleshly or carnal, and in its fallen state is not subject to the law of God, neither, indeed, can it be. (Rom. 8:7) The natural mind may have some conflict with its various members, but generally there is little conflict along this line. Most people do what they want to do.

The new spiritual mind, however, is opposed by the earthly members, since they naturally gravitate to earthly things. Paul says that the flesh lusts, or desires, against the spirit, and the spirit lusts, or desires, against the flesh. These are contrary the one to the other, so that ye cannot do the things that ye would. (Gal. 5:17) The new mind being the manager must resist these earthly tendencies, and maintain its ascendancy. It is the conflict that makes it possible for the New Creature, the new mind, to be an overcomer; and, because of being an overcomer, to be seated with Christ in his throne.

Doing God's will sanctifies or sets us apart for God's service. It also transforms us by the renewing of our minds. God's will is represented by this new manager—the mind of Christ. We are to let this mind rule us until our sacrifice is

finished. According to Romans 6:13, we are to “yield our members . . . as instruments (*Margin*, Greek, ‘arms’, or, ‘weapons’) of righteousness unto God.” Depraved tendencies must be put to death. Good tendencies must be put to work doing God’s will. Mercy, sympathy, justice, truth, and other good qualities, are to be exercised as much as possible. Whenever decisions must be made, let these “members” be heard.

‘Members’ Harnessed

‘Members’ would include all our powers, abilities, and talents, since these are a part of us—a part of our being. We should harness or use all of our powers to help the new manager—the new mind, the power of thought—to control us. Our thoughts can run wild from one thing to another without any definite purpose. Thoughts can be on evil things, a hindrance to the development of the New Creature; or they can be on idle things, or things of no profit. But to be of help they should be centered on the good things of God’s Word. Doing this would be in harmony with Peter’s advice to “gird up the loins of your mind,” and set them on heavenly things. (I Pet. 1:13) As we endeavor to do this, the Holy Spirit of God will then search out the deep things of God, and we will get an increase of knowledge. We will get to know more of the details of God’s plan. And the clearer our knowledge is, the greater will be our inspiration to continue doing God’s will.

Another helpful ‘member’ is our conscience, which we are to keep “void of offense.” (Acts 24:16) Conscience is a God-given power to discern right and wrong. Furthermore, it acts quickly. A person may say, I had a feeling that this was not right, though I did not know why. So our conscience is like a good watchdog, and we should listen to even its faintest bark. We should never violate our conscience.

Paul said that to him that esteemeth anything to be unclean (*Margin*, Greek, ‘common’), to him it is unclean. (Rom. 14:14) Actually any creature of God is clean, Paul

said, but a person who believes it is unclean should never violate his conscience by partaking, until he learns differently. The conscience can be educated. Later a person would find, as Paul did, that all creatures of God are clean. Before Paul saw the heavenly vision, he could, with a clear conscience, persecute Christians. But this vision educated his conscience, and he saw that he was wrong.

So our conscience is a very great help to us. We read in Hebrews 10:22 that our hearts should be sprinkled from an evil conscience. This is done by an acceptance of the ransom merit of our Lord's sacrificed life. On the basis of this, our consecration is acceptable and our conscience is clear before God. But it is necessary to keep our conscience clear by watching our thoughts and actions, and keeping them fully in harmony with our vow of consecration. In this way we keep our conscience "void of offense toward God, and toward men." (Acts 24:16) Our conscience is thus a great help to the new manager, the mind of Christ, in keeping the earthen vessel in subjection. □



WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 3—"I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z. '03-220 Hymn 114)

SEPTEMBER 10—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Ephesians 4:29 (Z. '99-70 Hymn 365)

SEPTEMBER 17—"Christ in you, the hope of glory."—Colossians 1:27 (Z. '03-375 Hymn 105)

SEPTEMBER 24—"I keep my body under, and bring it unto subjection, lest . . . I myself should be a cast-away."—I Corinthians 9:27 (Z. '03-425 Hymn 160)

Liberty in Christ

“If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—John 8:31, 32

THE DICTIONARY DEFINES liberty as ‘exemption from slavery, bondage, imprisonment, or control of another’. It is also described as ‘freedom of conscience’. The Greek words used by the New Testament writers with respect to the freedom or liberty of the followers of Jesus have essentially this same meaning. In the world, the principle of liberty has a wide variety of application. There is civil liberty, political liberty, individual liberty, and personal liberty.

However, to know the dictionary meaning of the words liberty and freedom, and to know their application in human relationships, does not in itself explain what it means to be ‘made free’ by the truth, and to enjoy ‘liberty in Christ’. For example, liberty, the dictionary tells us, is to enjoy exemption from imprisonment; but our liberty in Christ does not guarantee that we will never be literally imprisoned. Indeed, throughout the age many of the LORD’s faithful disciples have been permitted to languish in prison, not a few of them even dying there. Jesus, who promised that the truth would make his disciples free, foretold that many of them would be cast into prison.—Matt. 24:8,9; Rev. 2:10

Liberty is also freedom from slavery and bondage, but the true followers of Jesus are not free from all slavery and bondage, for they are bondslaves of Jesus Christ, and in the days of the Early Church, many of them were actual slaves owned by earthly masters. (Gal. 6:17, **Wilson’s Diaglott**) Jesus said to those who would become his disciples, “Take my yoke upon you.”—Matt. 11:29

Of one who is in bondage to others for any reason, the expression is often used, "His soul is not his own." From the standpoint of human standards such an one certainly does not enjoy liberty. Yet to the Christian, the Bible says, "Know ye not that . . . ye are not your own? For ye are bought with a price." (I Cor. 6:19,20) Slaves are bought and sold.

Liberty is also, the dictionary says, 'exemption from control by another'; but as Christians we do not enjoy this exemption, for we have voluntarily put ourselves under the control of the LORD by accepting the headship of Christ. Liberty is also 'freedom of conscience', and yet the Christian's conscience will not permit him to say or do anything that is contrary to the will of his Head, Christ Jesus. For the conscientious Christian this is not a mere theory or platitude, but a serious reality which often checks the desires and plans of their flesh.

Those who, through consecration, have voluntarily taken Christ's yoke are held in restraint by it. Others may plan their lives to suit their own fancies. They can decide where and how they will live, and whom they will choose for their special friends, with the thought only of getting as much satisfaction and enjoyment out of life as possible. But dedicated Christians are restrained by the 'yoke' of Christ from doing this. They have been 'bought', and belong to another, even Christ, and they can do only as he wishes. These cannot say, "I'll go where I want to go." If their surrender is complete they can say only, "I'll go where you want me to go, dear LORD."

Christian Liberty

It seems evident that liberty in Christ is something quite apart from the ordinary human concept of liberty. When Jesus said to those who believed on him, that they would know the truth and that the truth would make them free, they replied, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus' answer to this question was, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of

sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8:32-36) The thought here is clear. Our liberty in Christ is freedom from control by the great taskmaster, Sin. This taskmaster is referred to, in Romans 6:6,7, as the "body of sin" which is to be destroyed as a result of Christ's crucifixion and our crucifixion with Christ. Paul explains that being crucified with Christ means that we are "dead," and those who are thus dead, he says, are "freed [*Margin*, 'justified'] from sin." In verse 12, Paul admonishes, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

To be free from the taskmaster, Sin, does not mean that sin has been destroyed in our mortal body. It simply means that we have been made free from the penalty of sin, which is death. It means that by divine grace we are not condemned because of our unwilling imperfections so long as we bend every effort to keep the body under and bring it into subjection to righteousness. We are not to continue willingly in sin "that grace [forgiveness for those sins] may abound." (Rom. 6:1) Indeed, should we take this attitude of willfulness, grace through Christ would cease to abound. We have not been freed from the struggle against sin.

A Yoke of Bondage

Paul wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, . . . if ye be circumcised, Christ shall profit you nothing." (Gal. 5:1,2) Here it is clear that Paul is referring to the Law Covenant as a 'yoke of bondage' to those who were deluded into thinking that they were under obligation to adhere to its ordinances after Christ made an end to the Law by his death. Paul wrote, "I testify again to every man that is circumcised, that he is a debtor to do the whole Law. Christ has become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace."—Gal. 5:3,4

In verse 13 of this chapter Paul writes, "Brethren, ye have been called unto liberty; only use not liberty as an occasion to the flesh, but by love serve one another." Here, also, the liberty referred to is freedom from the condemnation of the Law. And again Paul warns that this does not imply the right to give loose reign to the flesh. The Christian's struggle against the weaknesses of his fallen nature is to be just as energetic as though he expected to gain perfection and God's approval by his own efforts. Selfishness is basic to all human weaknesses, but instead of serving and catering to self, we are to serve the brethren, even to the point of laying down our lives for them.

Peter also wrote on the subject of Christian liberty. We quote: "Submit yourselves to every ordinance of man for the LORD's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."—I Pet. 2:13-17

The Law of Liberty

The Apostle James spoke of "the perfect law of liberty." (James 1:25) *The New English Bible* translates this, "The perfect law, the law that makes us free." In this lesson James speaks of one who looks into a mirror, then goes away and forgets how he looks. Such a one he compares to those who are hearers of the Word, and not doers. So his admonition is to look into the perfect law of liberty, or the law that makes us free, and continue therein, not being forgetful hearers, but doers of the work called for by the perfect law.

This is the thought of our text. Jesus said that if we continue in his Word, we will be his disciples, will know the truth, and the truth shall make us free. The words of Jesus, his commandments which outline the will of God for his people, make up this perfect law, and it is obedience to this

law which makes us free from the law of sin and death—hence it is the law of liberty. “There is therefore now no condemnation to them which are in Christ Jesus.”—Rom. 8:1

Jesus said to his disciples, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34,35) Jesus’ love for his disciples and for the world motivated him to lay down his life that they might have life. His law for us, therefore, calls for the laying down of our lives for one another. Thus, accepting the provisions of his love, we are made free from sin’s condemnation, and as yokefellows with Jesus become the servants of one another. In doing this we enjoy personal liberty only within the confines of the divine will.

Love’s Restrictions

A Christian’s conscience is regulated by his understanding of the truth concerning God’s will. Since there are varying degrees of understanding, there will be different views among the LORD’s people as to what is right and what is wrong. This has always been true among the brethren, and will continue to be until the last member passes beyond the veil. There are certain details of conduct which constituted tests of love in the Early Church and which are no longer issues among the brethren; but the viewpoint of the apostles in these matters can, and should, serve as guides for us, even now.

One of the points of controversy in the Early Church was whether or not it was a sin to eat meat which had been offered to idols. Paul’s approach to this problem was Christlike, and wholly in keeping with the perfect law of liberty, the law of love. In explaining his viewpoint and practice he emphasized that each individual’s conscience is governed by the depth of his knowledge concerning God and his will.

We quote the Apostle Paul, who wrote: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be [those who] that are called gods whether in heaven or in earth, (as there be [false] gods many and [false] lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with the conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better [*Margin*, 'have we the more']; neither, if we eat not, are we the worse [*Margin*, 'have we the less']. But take heed lest by any means this liberty [*Margin*, 'power'] of yours become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:4-13

Here is an excellent example of self-sacrifice in the restraint of liberty. In this case the liberty referred to is freedom from the power of superstition, a freedom that is gained through knowledge, a knowledge that while there are many heathen gods to which idols are ascribed and worshiped, actually there is but the one true and living God. This being so, the offering of meat to a lifeless idol, which represents a nonexistent god, in no way affects the meat, so no harm, morally or otherwise, can come from eating such meat.

But Paul pointed out that the liberty of action resulting from knowledge should not be used if its use would cause a

weaker brother to stumble. The lesson is that there are conditions under which it is best voluntarily to refrain from doing what would be the most pleasing to ourselves, even though it would be right, in order to be of greater service to others. This simply means that the liberty of action which we attain through a knowledge of the truth should not be considered more important than the spiritual welfare of our brethren. We cannot insist on exercising our own liberty—regardless of the effect it may have upon others—and still be pleasing to the LORD.

Liberty in Christ is a freedom from the condemnation of sin based upon believing in Christ, and obeying his commandments, of which love is the prime factor. Its emphasis is not on liberty of action. Indeed, the Christian's personal liberties are often curtailed by the law of love, for love is a daily laying down and giving up, a continual foregoing of our own preferences so that others might be blessed. Those who have taken the Master's yoke have no liberty to go in any direction other than the way in which he went, and the way in which he leads us.

Paul wrote, "Where the Spirit of the LORD is, there is liberty." (II Cor. 3:17) Here, again, the reference is to freedom from the blinding and condemning effects of the Law Covenant. (vss. 15,16) The Spirit of the LORD is the Spirit of truth, and where the truth is received, believed, and acted upon, it brings liberty from the bondage of sin, even as Jesus taught.

The liberty of Christ is a freedom from fear. "There is no fear in love," John wrote, "but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (I John 4:18,19) Our faith enters into this liberty, for we are made free from fear in proportion to our trust in the promises of God, as they pertain both to the present and to the future. We might well be tormented by fear with respect to the experiences of tomorrow unless we can believe that the LORD is caring for us, and will supply all our needs.

How thankful we should be for the truth which has made us free from the bondage of sin and death—free from the hampering and depressing influences of error and superstition, and free to lay down our lives for the brethren! As we continue throughout the years of our lives with their opportunities, joys, and trials, let us endeavor to restrain self that we might the better serve the LORD, the truth, and the brethren. □

GREAT TRUTHS ARE dearly bought.

The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.
Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.
Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.
Not in the general mart, 'mid com and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems;
Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.
Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

TRUTH MOST PRECIOUS

The Unity of the Spirit

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.”

–Psalm 133:1-3

A HARMONIOUS SPIRIT of goodwill among people is a blessed thing wherever it is found—in the home, in the community, in business relationships, in social life, and particularly in the associations of the LORD’s people, the ‘brethren’. For these to dwell together in unity is ‘good’ and ‘pleasant’, the psalmist informs us. The experiences of the brethren attest to this, and conversely have demonstrated that where there is envy and strife, whatever the cause might be, there is a lack of joy, and the incentive for fellowship with those of like precious faith is weakened.

In our text, David used two illustrations to bring to our attention how good and how pleasant it is for brethren to dwell together in unity. First he referred to the type given to ancient Israel in connection with the Tabernacle services. He called our attention to the the holy anointing oil which was poured upon the head of Israel’s High Priest, which ran down to the skirts of his garments. There was doubtless a

rich fragrance to this oil that was very pleasant to the priest, and to those who were in his presence.

Another illustration which David used was the dew that fell upon Mount Hermon, and upon other mountains of Zion. In that country where there was little or no rain during the dry seasons of the year, some much-needed moisture fell upon the hills and mountains in the form of heavy dews at night. This doubtless helped to keep a little water in the streams of that dry land during periods of great need. How sweet and refreshing, then, would be the dew that fell upon the mountains of Zion. It had certain life-giving qualities, "for there the LORD commanded the blessing, even life for evermore."—vs. 3

The Holy Spirit

We think there is good reason to believe that the holy anointing oil poured upon the head of Israel's High Priest was typical of the Holy Spirit which came upon Jesus at the time of his baptism. It is referred to in the Scriptures as the "oil of gladness" with which Jesus was anointed "above" his "fellows." (Heb. 1:9) It brought joy to Jesus' own heart, and it empowered him to be a proclaimer of glad tidings for the comfort of others.—Isa. 61:1-3

The anointing of the Holy Spirit which came upon Jesus was passed on to his 'body members' at Pentecost. Just as the anointing of the High Priest of Israel was upon his head, and flowed from above down to the other members of his 'body', so the anointing of the Holy Spirit was only upon Jesus, and we receive of that anointing by being accepted as members of his body. Here his consecrated followers also were anointed, and the Scriptures indicate that the same thing has been true of all the true disciples of Christ since. This is referred to as the anointing which we have received from him.—I John 2:27

The Holy Spirit is God's Spirit. It is the power of his thoughts which directs us in our thoughts, words, and deeds. Its influence is the same in the life of every dedicated follower of the Master, and therefore, to the extent that we

yield to this holy influence we will find ourselves in unity with one another. To the extent that we resist the Spirit, and insist upon having our own way, there will be disunity among us.

Through the Word

The power of God's thoughts reaches us through his written Word—the Bible—provided by God through the ministry of his faithful servants, the prophets, apostles, and our Lord Jesus, himself. "Holy men of God spoke as they were moved by the Holy Spirit," Peter informs us. (II Pet. 1:21) This is a reference to the inspired prophets of the Old Testament and including John the Baptist. The ministry of these prophets was, in turn, passed on to the church through the apostles, who also performed their ministry under the inspiration and power of "the Holy Spirit sent down from heaven."—I Pet. 1:12

Jesus' anointing by the Holy Spirit empowered him miraculously to reveal the thoughts of God through his teachings. Thus the entire Bible becomes the inspired Word of God, and it is through obedience to its teachings that the LORD's people are brought together, and by keeping humble before him are able to maintain the unity of the Spirit. Paul uses the expression, "Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:3

According to the flesh the LORD's people are all imperfect, and each one is unique. There are differences of nationality, age, and religious background, and there are differences of temperament. But the Holy Spirit, through the written Word, points out the one course for all to follow and it is our faithfulness in following this course which results in the unity of the Spirit. The true disposition of humility and the spirit of love enters into this also. Paul wrote concerning the way we should treat each other, encouraging us to deal with our brethren in "all lowliness and meekness, with longsuffering, forbearing one another in love."—Eph. 4:2

Paul specified the basic essentials of our unity in Christ. "There is one body," he said. (vs. 4) This is the body of Christ. In the preceding chapters of this epistle Paul reminded us of one of the things which tended to disrupt the full unity of the brethren in the Early Church. It was the fact that Gentiles were coming into the congregations, and being accepted by God as "fellow-citizens" with the Jewish converts, and sharers in the "commonwealth of Israel." It was difficult for many of the Jewish believers to accept this situation fully. And doubtless also some of the Gentiles might well have felt somewhat out of place meeting with Jewish people. This placed a strain upon their spirit of unity.

Nevertheless they were to endeavor to maintain the unity which the Holy Spirit admonished. They were not to suppose that there was one body of Christ for Gentile believers, and another body of Christ for Jewish believers. "There is one body," Paul pointed out, "and one Spirit, even as ye are called in one hope of your calling." So far as the plan of God for this Gospel Age is concerned, there is but the one arrangement for both Jews and Gentiles.

While this particular issue was prominent in the Early Church, throughout the age there have been other situations, locally and generally, among the LORD's people which have tested the genuineness of their desire to maintain the unity of the Spirit. To the extent that the brethren have followed the instructions of the written Word with humility and love, they have enjoyed the blessedness of unity in Christ, a unity which, as our text declares, has been both good and pleasant. In cases where the mandates of the Holy Spirit, through the written Word, have been ignored, this blessedness has been marred.

One LORD, One Faith

Our unity in Christ is based upon our united belief in the "one LORD," and the "one faith." Those enlightened by present truth have learned that there are not three "LORDs." Jehovah is LORD of all the earth, who has been pleased to appoint his Son, Jesus, as our Lord and Re-

deemer, in whom is centered all the great fundamentals of our "most holy faith." (Jude 20) Jesus is our Redeemer, who gave himself a ransom for all. (I Tim. 2:3-5) He is our Advocate before the throne of heavenly grace. (I John 2:1) He is our shepherd who leads and cares for us as we walk in the narrow way. (John 10:14) He is our Head, through which the will of our Heavenly Father is expressed as the guide of our lives.—Eph. 1:22,23

What a harmonious group of doctrines is clustered around Jesus to make up the one faith which is the light and inspiration of our lives! The creation and fall of man; the Abrahamic promise of deliverance from sin and death; the coming of Christ at his First Advent to redeem mankind from death; the High Calling of this Gospel Age; the return and second presence of Christ, the establishment of his kingdom for the blessing of all the families of the earth, are some of these soul-satisfying teachings.

Our unity of the Spirit is based upon the fundamental doctrines of the divine plan. The question might be raised as to how we are to determine what are the fundamental doctrines. We suggest that the fundamental teachings of our most holy faith are those which can be firmly established by a "thus saith the LORD," or, in other words, by the confirmation of "two witnesses" or Scriptural references. This is true of doctrines we have mentioned, and of the others. There are certain viewpoints toward which we lean that we might find difficult to establish directly by the Bible. These are generally based upon reasoning. We like a particular thought, but perhaps some of the other brethren do not. They have reasoned from a different standpoint, and perhaps from a background different than ours. These concepts are not to be pressed upon our brethren, but can be discussed to a reasonable degree if they do not cause conflicts, since it is healthy and instructive to consider thoughts which we have never entertained previously, unless, of course, they are in direct disagreement with basic principles of truth.

It is well to keep in mind that we cannot maintain the unity of the Spirit by insisting that all in the Ecclesia conform

to our ideas. All should want to conform to the LORD's ideas, and we can know whether or not they are his by applying the simple test of their credibility by a 'thus saith the LORD', rather than the introductory phrases, "I feel that this is true . . .," or, "In my opinion" If the ideas which mean so much to us are not clearly expressed in the Bible, we can conclude that the LORD did not consider them indispensable to understand.

Not Distortion

It would not be proper to say that the fundamental truths of our faith are the non-controversial doctrines of the Bible, for actually none of these doctrines are universally accepted by the professed people of God. The statement that "the wages of sin is death" is the end of all controversy to us as to what constitutes the divine penalty for sin. But to many, death does not mean the same thing that it means to us.

Here enters the matter of interpretation. The Scriptures can be wrested and distorted. But those who are enlightened by present truth, and know the divine plan of the ages, have learned that the basic teachings embraced in this plan are based upon plain statements of the Word of God, which are not subject to interpretation without distorting the plain meaning of words, with which the LORD would not be pleased. It is these teachings, the harmonious plan of God as a whole, that constitute the 'one faith' which is the basis of our unity in the Spirit.

Paul mentioned the unity of the Spirit and the unity of the faith. (Eph. 4:3,13) Some have thought that what he meant by the unity of the Spirit is simply a tolerant, kindly attitude toward others, regardless of what they believe. While this should be possible, they say, unity of the faith is an ideal for which we should strive, but will probably never attain. This does not seem to be Paul's viewpoint. When he spoke of the unity of the Spirit, his reference is to the Holy Spirit, that holy influence of God which reaches us through his written Word.

In the chapter, Paul informed us that the written Word was communicated to us by servants whom the LORD has provided—prophets, apostles, teachers, evangelists, pastors—and that the work of these is “for the perfecting of the saints, . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [*Margin*, or, ‘age’] of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—Eph. 4:12-16

Unity of Spirit and Faith

From Paul’s exhortation it is clear that unity of the Spirit finds its full fruition in unity of the faith. Lack of unity of the faith implies failure to attain “the measure of the stature of the fullness of Christ.” It implies being in a position where we might easily be ‘carried about with every wind of doctrine’. And we know how important this matter is when we realize that stability in the faith and maturity in Christ are essential to be worthy to live and reign with him for the future blessing of the world.

Paul mentions our “speaking the truth in love” as being associated with growing up into Christ in all things. This is related to our use of the truth. The proper use of the truth is also one of the fundamentals of our unity in Christ. One of the purposes for which the LORD gave us the truth is that we might be its ministers. We are to hold forth the Word of life, and by doing this, to be the light of the world. These are the instructions given to us through the Word, and it is essential to heed them if we are to experience in rich mea-

sure how good and how pleasant it is for brethren to dwell together in unity.

Speaking the truth in love will help us grow up into Christ in 'all things', not merely in some things. We are to appreciate Christ, and emulate him in all the wonderful manifestations of godlikeness we see in him. We are to imitate Christ in patience and in kindness, just as he has imitated God. We are to be courageous and bold in our proclamation of truths which are unpopular, and if need be, in the refuting of error that is popular. We are to lay down our lives for one another as Christ laid down his life for us. We are to be obedient to the Word of truth even as he was obedient to all which his Father desired concerning him, saying, "I delight to do thy will, O my God."—Ps. 40:8; John 4:34

Thus we see that unity of the Spirit is based on the great fundamentals of the faith and the proper application of these basic truths in our lives. We are to be doers of the Word as well as hearers. We are to keep this unity of the Spirit 'in the bond of peace.' Peace and goodwill among ourselves, and a loving, enthusiastic cooperation in the ministry of the truth are possible only within the framework of the basic doctrines of present truth, so let us hold fast the profession of our faith.

Not by Compromise

Unity based upon compromise is not the unity of the Spirit, and will not be 'good and pleasant'. To maintain an outward show of unity by ignoring one or more of the basic teachings of the Word of God is not pleasing to the LORD, and is quite unsatisfactory to those who practice such an attitude. This might appear to be a method of procedure that would result in a larger attendance at our meetings, but it seldom works out this way, except temporarily. Besides, the LORD is not looking for crowds. He is selecting a little flock from the world, a 'people for his name'. Under his arrangements these will not add up to a large number in any one generation.

The LORD is now calling and preparing this little flock to be his instruments of blessing during the kingdom age. It will be then that a knowledge of his glory will fill the whole earth. It will be then that he will turn to the people a pure language, that they might all call upon him to serve him with one consent. The whole world will then be united to serve the LORD, but again, not by compromising his truths or laws of righteousness, but by learning and obeying them willingly, from their hearts. Meanwhile, it is our privilege to grow in grace and in knowledge that we may now know and do his will more perfectly. In doing this we will find ourselves in sweet accord with all others who are likewise following the leadings of the Holy Spirit and are obedient to the truths of our most holy faith.

Jesus prayed for the oneness of his body members. He prayed that they might be one even as he and his Heavenly Father were one. (John 17:21) This prayer will not be fully answered while we are still in the flesh. However, this gives us no excuse for not keeping before us this ideal standard of good and pleasant Christian fellowship. It is even now attainable in our hearts. The imperfections of the flesh may, and will, at times, blur our vision and hinder us from measuring up fully to the teachings of the Word. However, we must strive against these weaknesses, and as we strive against them we will become more mature in Christ.

Perhaps at no previous time in the experiences of the Lord's people has it been so important for all of us to distinguish clearly the basic truths of the divine plan, adhere to them tenaciously, and be ready to give our lives in their defense. All the consecrated should be willing to die for the truth of the divine plan. It is the truth that will continue to point the way concerning the will of God. The written Word of truth will guide all the truly meek and humble in the same way, and we will find ourselves in a sweet and blessed unity with one another, not only in the belief of the truth, but in the manner in which it is being worked out in our lives.

In our text the psalmist wrote that good and pleasant unity of the Spirit is like 'the dew of Hermon, and as the

dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.' The dew could well be, in this instance, a symbol of the refreshing truths of the Word. It is through the inspiration of the truth, and our obedience to it, that we enjoy unity with the brethren.

But it implies more than this, 'for there the LORD commanded the blessing, even life forevermore.' It is those who attain a large measure of the Spirit of unity who are on the way to 'life forevermore.' The LORD is interested in seeing how well we are now yielding ourselves to the unifying influences of his Holy Spirit in this life, for upon the basis of this manifestation of our heart loyalty to him now, we will be given the reward of "glory and honor and immortality" when we have finished our earthly course.—Rom. 2:7

In other words, the LORD is not merely saying that he would *like* to see us maintain the unity of the Spirit in the bonds of peace, but his Word reveals that this is one of his *basic* requirements of all those to whom he will eventually say, Well done! Not that we will ever attain perfect unity any more than we will attain perfection in the flesh with respect to any of his requirements, but it is to be one of the basic objectives of our endeavors as body members of Christ. Let us continue to strive for it, and rejoice as we look ahead to the time when he commands the blessing, even life forevermore!

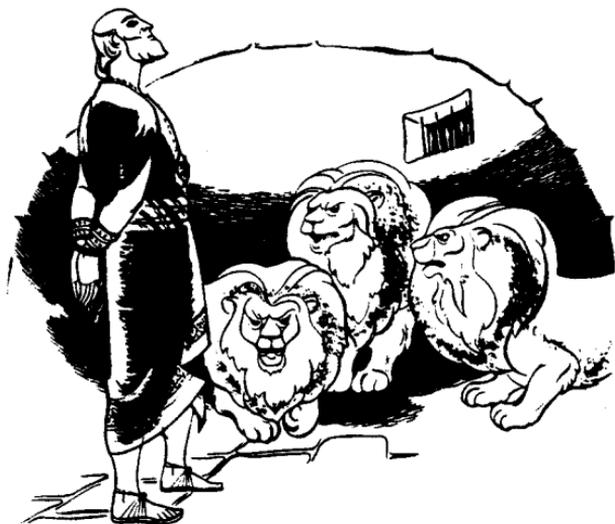


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YOUNG ADULT BIBLE STUDY LESSONS

THE GOLDEN THREAD SERIES, Part 30



In a Den of Lions

ALTHOUGH THEY WILL be the earthly governors in Christ's Millennial kingdom, not many of God's faithful prophets received great honor or high positions during their lifetimes. Some did, however; Joseph was one. He governed all of the great land of Egypt during the height of its power, and was next in authority to the Pharaoh himself! Kings David and Solomon were prophets, and powerful monarchs. And the Prophet Daniel also had much power and influence. He served as chief ruler in Babylon under both King Nebuchadnezzar and King Belshazzar, and when Medo-Persia conquered Babylon, as God had prophesied, Daniel served as the first president (there were three) over one hundred and twenty princes of the kingdom of Darius!

These princes, and the other two presidents, were enemies of Daniel. He, who had been captured and brought to

Babylon from the conquered nation of Judah, had a more important position, and they were jealous. Constantly Daniel was watched so that if he made an error in judgment, or if he broke any of the laws, his foes could entrap him. Then they would be able to shake the king's confidence in Daniel, and, they hoped, bring about his removal from his influential office. But despite all their painstaking efforts at spying on Daniel, they could not find even one instance in which to discredit him.

Then these men said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." And so they began a terrible and sly plot against this good man. Their first step was to gather together and go before King Darius. The whole group bowed down and said, "King Darius, live forever!" Then they presented to the king a new law they had written, meant to flatter the king's pride. The basic idea of the law was that no requests or prayers were to be made to any god or to any person, other than King Darius, for thirty days. For one entire month, all petitions were to be made only to the king! "Whosoever shall ask a petition," Daniel's enemies said to Darius, "of any god or man for thirty days [except to you], O king, he shall be cast into the den of lions!"

"Now, O king," they continued, "Establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." And so King Darius, believing this new law would cause him to be foremost in everybody's mind for thirty days, signed the law. The presidents and princes were well aware that Daniel prayed to Jehovah every day—in fact three times a day! They were certain he would continue to do so despite the new law forbidding it. And they were right!

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his

God. Then they came near, and spoke before the king concerning the king's decree."

They said, "Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered, and said, "The thing is true, according to the law of the Medes and Persians, which altereth not." Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." (Daniel 6:1-13) The plot to trap Daniel was succeeding!

Whether or not the plotters had expected the king's reaction to their charges against Daniel, we cannot tell. He was overwhelmed and shocked. He now realized he had been treacherously deceived as to the purpose of the new law in order that Daniel would be put to death in a den of lions. "Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him."—verse 14

At the close of the day, when the king could think of no way to avoid carrying out the terms of the proclamation, Darius was heartsick. The evil men came again to the king to remind him he must carry out his duty. He could delay no longer. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Although the king had encouraged Daniel with his words, "Thy God, he will deliver thee," evidently he was not very certain this would actually happen. The king went to his palace, and passed the night fasting. Neither were instruments of music brought before him, and he could not sleep. Then the king arose very early in the morning, and went in

haste to the den of lions. When he came to the den, he cried with a lamentable voice to Daniel, and said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Imagine his joy when he heard Daniel's voice, saying, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."—verses 14-22

Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den immediately. The king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions—they and their children, and their wives. This time the angel of the LORD was not there to restrain the lions, and they broke all their bones into pieces before they even reached the floor of the den!

Then King Darius wrote another decree: "Unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions!"

"So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."—Daniel 6:25-28

Daniel is an excellent example for us of great courage and complete faith in the LORD, and in his ultimate triumph of righteousness over evil.

QUESTIONS

1. Did the Prophet Daniel receive honor during his lifetime? How, and from whom?
2. Who were Daniel's enemies, and why did they hate him?

3. Could these men find anything about Daniel's conduct to entrap him?
4. What was their plot against Daniel? Did it work?
5. How did the king feel when he realized that he had been tricked into making a law that would trap Daniel?
6. What was Daniel's punishment for disobeying King Darius' law?
7. How did God protect Daniel?
8. What happened to Daniel's enemies?
9. What lessons can we learn from Daniel's life?
10. Can you think of anything that would be pictured by the destruction of Daniel's enemies?



MY heart
is sore
pained with-
in me: and
the terrors of
death are

fallen upon me. . . . And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Selah. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest. . . . Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. Cast thy burden upon the LORD, and he shall sustain thee; he shall never suffer the righteous to be moved.

—*Psalm 55:4-8,17,22*

SPEAKERS' APPOINTMENTS

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

M. Balko, Sr.

Seattle WA	September 4-7
Portland OR	13
Sacramento CA	15
San Francisco	16
Palo Alto CA	17
Fresno CA	18
Los Angeles CA	20
Phoenix AZ	21
San Antonio TX	23
Kansas City MO	25
St. Louis MO	27
Indianapolis IN	28

M. Balko, Contd.

Cincinnati OH	29
Columbus OH	30

D. Bruce

Chicago IL	September 27
Gary IN	28
Detroit MI	29
Buffalo NY	30

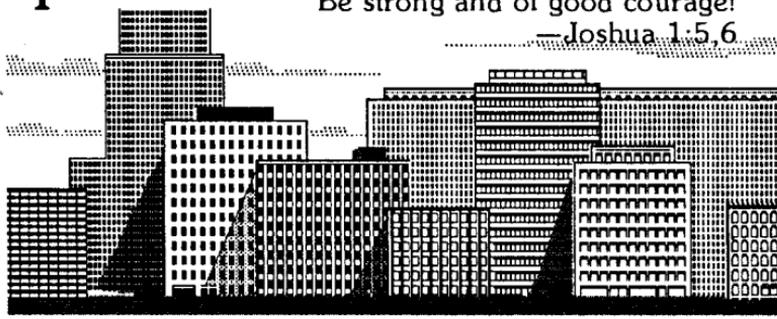
G. Passios

Claymont DE	September 13
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L.B. Post

Middletown NY	September 13
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I will be with you; I will not fail you nor forsake you.
Be strong and of good courage!
—Joshua 1:5,6



OBITUARIES

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

Sister Victoria Needham, Detroit, MI—June 18. Age, 82.

Sister Lena Crenshaw, St. Louis, MO—June 19. Age, 94.

CONVENTIONS

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

NEW YORK LABOR DAY CONVENTION, September 4,5,6—Ramada Inn, Two Bridges Rd. & Exit 52, Rte. 80, Fairfield, NJ. Contact for information: Mr. Leo Post, 24 Lexington Rd., New City, NY 10956, to let us know if you will attend, for a meal count. Phone: (914) 634-5876

SEATTLE LABOR DAY CONVENTION, September 4,5,6,7—Bellevue Holiday Inn. For reservations, contact: Mrs. Ginger Brann, 20 1/2 East Intercity, Everett, WA 98208. Phone: (206) 353-8983

DETROIT, MI, September 19,20—Echo Grove Conference Center, Lakeville, MI. For information and reservations, contact: Mr. Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084. Phone:(313) 649-6588

LABOR DAY CONVENTION, JACKSON, MI, September 5,6,7—American Legion Post 29, 3200 Lansing Avenue. For information contact: Mrs. Ray Lumley, 2531 Ashton Road 49203. Phone: (517) 783-7252

KALISPELL AREA CONVENTION, September 25-27—Flathead Lutheran Bible Camp. For

information contact: Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912. Phone: (406) 892-2574

RICHMOND VA and WASHINGTON, D.C. CONVENTION, October 9-11—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

GRAND RAPIDS, MI, October 12,13—Kenowa Hills Jr. H.S., 4252 Three Mile Road, NW, 49504. Contact: Jan Highway, P.O. Box 1546, 49501. Phone: (616) 897-4249

ORLANDO, FL, October 24,25—Garden Club of Sanford, 200 Fairmont Drive (Corner Hwy. 17-92), Sanford, FL. For information and accommodations, contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707. Phone: (407) 699-8303

PITTSBURGH, PA, October 17,18—Sewickley Grange. Contact: Charles Martig, 730 Dunster St., Pittsburgh 15226. Phone: (412) 563-6110

SAN LUIS OBISPO, CA, October 17,18—Masonic Temple, 859 Marsh St. For information contact: Lynn Murray (805) 544-3037 or Helen Franklin (805) 541-0132.