

The Dawn

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HIGHLIGHTS OF DAWN

GOD AND CREATION SERIES, Part 4

The Creation of Man

*“The LORD God formed man of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul.”*

—Genesis 2:7

THE SECOND CHAPTER of Genesis contains a detailed account of man’s creation. The man whose creation is described in detail in this chapter is the same man mentioned in the first chapter, and who is said to have been created “in the image of God.” It is not true that the first chapter of Genesis describes the creation of a ‘spiritual’ man, whereas the man of the second chapter, is earthly, carnal, and sinful, as is claimed by some. The best authority we have on this point is the Apostle Paul, and he informs us that the “first” man was of the “earth, earthy.” (I Cor. 15: 47) Paul also informs us that the “first man Adam was made a living soul.”—I Cor. 15:45

Obviously, there could have been no man prior to the ‘first’ man, so the harmony of the two accounts in Genesis is not in the unscriptural theory of a pre-Adamic human race, but in the fact that the opening chapter of Genesis is a brief, general account of the entire Creative work of God which reached its climax in the Creation, and the second chapter is a detailed record of God’s creation of man, his relationship to, and his dealings with him, including the manner in which he was made.

As we study the detailed record of the manner in which man was created, we marvel at its simplicity, and at the same time, its scientific accuracy. We are told that man was formed “of the dust of the ground.” (Gen. 2:7) We are not obliged to literalize this to a point that it becomes an absurdity, as though

water was mixed with dust and a body was formed with resulting mud. It is simply God's way of explaining that man's organism, his body, was made up of various chemical elements found in the earth. Those for whom this record was first designed would not have understood technical and scientific terms, but God has the ability to state himself in simple terms, and has done so in this wonderful text.

The human organism was created, but it had no life. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant odors of the Edenic Garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears to which all sounds were as silence. It had hands which had no sense of touch. The perfect heart, with its coordinating valves, and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism, with all its intricate parts correctly assembled, as only a master workman, the Creator, could do it. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He 'breathed into his nostrils the breath of life', and instantly that lifeless organism became alive. The 'breath of life' carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive; he had become a 'living soul'.

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible, living entity, which had life apart from the organism into which it was breathed—an 'immortal soul' which escaped when Adam's body died.

The proper, Scriptural answer to this question is essential if, in tracing the threads of truth through the Bible which pertain to the hope of eternal life, we are not to lose our way and go astray. The Hebrew word which is translated "breath" in the

expression, 'breath of life', is *n'shamah*. This Hebrew word is translated "breath in Genesis 7: 21,22. Describing the destruction wrought by the Deluge, the record reads, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

This inspired use of the Hebrew word *n'shamah* reveals that the lower animals have the same 'breath of life' as that which was breathed into the nostrils of man. We doubt if many will contend that God gave immortal souls to the lower animals. To be consistent we will have to conclude that what the LORD breathed into Adam's nostrils was not, therefore, an immortal soul, but was, as the record states, the 'breath of life', the breath by which all breathing creatures are made to live.

In Ecclesiastes 3:18-21 there is a wonderful exposition of truth on this subject. Here the word breath is a translation of a different Hebrew word, *ruwach*—a word, nevertheless, which from its various uses in the Bible is seen to have essentially the same meaning as *n'shamah*, used in Genesis 2:7 and 7:21, 22. In this passage in Ecclesiastes, the Hebrew word *ruwach* is also translated "spirit." The passage reads, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath [*ruwach*]; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or who can prove] the spirit [*ruwach*, breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The *Marginal Translation* of the closing question in this passage is clearer. Using this, the text might be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The prophet had already answered the question. Having sought in his heart to know

God's answer to this question he had learned, he says, that man has no preeminence above a beast, that they have all one breath, and all go to the same place at death, which, of course is into death.

*. . what would this earth have
been like had the plan of God
proceeded without interruption? . .*

In Ecclesiastes 12:7, we have another very interesting use of the Hebrew word **ruwach**, so frequently translated "breath" in the Old Testament—the 'breath' which is common both to man and beast. Here the prophet described the experience of death, and what it means. He wrote: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." As we have seen, in the third chapter of Ecclesiastes we are informed that the spirit, or breath, of beasts goes to the same place when they die, as does the spirit, or breath, of man. Are we to conclude, then, that beasts have immortal souls which go to heaven when they die?

The Scriptures do not bear out any such rash conclusion. The Hebrew word **ruwach**, sometimes translated "spirit," and sometimes "breath," simply denotes invisible power. When associated with the works of God, it describes the power of God. It is this word that is translated "Spirit" in Genesis 1:2, where we are told that the "Spirit of God moved upon the face of the waters." When preaching on Mars' Hill the Apostle Paul explained that in God "we live, and move, and have our being." (Acts 17:28) The power of God by which we live is transmitted to our organisms by means of the 'breath of life'. The same is true with respect to the lower animals. At death this invisible power of life reverts to its Giver, even as the body returns to the dust from which it was taken.

The record states that when God breathed 'the breath of life' into the nostrils of the perfect human organism which he

had created, "Man became a living soul." The essential fact here related is easily discerned—man 'became' a living soul. He was not given a soul, but became a living soul, or a living being, when the breath of life animated his perfect organism. This is the meaning of the word 'soul' throughout the entire Bible. The Bible nowhere speaks of an immortal soul. This expression is not even contained in the Bible. It originated with heathen religions, and was introduced into the church after the death of the apostles. In Numbers 31:28 various animals are referred to as souls, and in the same sense that men are souls. We quote: "Levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

The obvious and inescapable conclusion which must be drawn from the complete Scriptural testimony on this point, is that man was created a mortal being. Man, if he were to live forever, would have to be sustained by food and other provisions divinely provided, and blessed through the continuous sunshine of his Creator's favor.

In creating man, God adapted him in every way to live on the earth. In his wisdom, the Creator brought a portion of the earth to a more advanced state of preparation than the land surface in general, so that the newly created and inexperienced humans would have a suitable home. The record states, "The LORD planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the garden made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."—Gen. 2:8,9

In this wonderful provision for man's happiness, and for sustaining his life, it seems significant that the first reference should be to that which 'is pleasant to the sight'. Man would know that the gorgeous 'natural' scenery with which he was surrounded was the creation of his God, and to live daily amidst such surroundings would be a continual cause for thanksgiving and praise. It would be difficult to forget God

when, in every direction the eye turned, the enrapturing beauty of the Creator's handiwork would fall in the path of vision.

But feasting on the beauty of God's Creation would not alone keep man alive. The garden also provided food, and in such perfection that it could have kept man well and youthful indefinitely, especially since the 'tree of life' was included in the garden. The Hebrew word here translated "tree" could just as properly have been translated "trees," and it is quite likely that the 'tree of life' was a grove of trees which afforded food in such balanced proportions, and in such nutritional perfection, that had God's favor continued upon man, and he had been permitted to have continuous access to these trees, he would never have died.

Genesis 2:19 reads, "Out of the ground the LORD God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." As we have noted, the second chapter account of Creation is merely a recapitulation, but in more detail, of some of the facts stated in the first chapter. The thought of this text is that the animals which God had created were brought before Adam to be named. And they, like Adam, were created 'out of the ground'.

God's description of **the** animals as 'living creatures' is a translation from the same Hebrew words translated "living soul" in the description of man. (Gen. 2:7) They were living creatures, living beings, or living souls, because they had organisms made alive by the 'breath of life'.

Verse 20 reads, "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." The fact that Adam was able to come into close enough contact with the animals, especially the 'beasts of the field', to study their characteristics and give them appropriate names, emphasizes the fact that God had given him dominion over them. Seemingly they were not afraid of him, nor he of them.

It must have required some time to accomplish the task of naming all the animals. That some study of their characteristics was made is suggested in the statement that 'there was not found an help meet' for Adam. God, in his wisdom, had allowed Adam to come to a realization of his need, before supplying it. All of God's dealings with those whom he has created in his own image are designed to awaken in them a genuine, free will desire for the blessings which he has designed for them. God does not coerce the human mind or will.

"The LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:21-24

Many have treated this sacred passage of Scripture lightly, regarding it as absurd. The wise of this world seem to think that this was a very crude way for the LORD to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the LORD adopted this method, but who are we to question the wisdom of one so wise and so powerful as to be able to create the entire universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much of ineffable joy has resulted from this divinely arranged oneness of the two, we will probably never fully understand. God's explanation is that because woman was made from man, when the two are united in marriage, they become 'one flesh'. This is what God designed, and his wisdom arranged the method of creation so it would be this way.

Having now received a suitable help meet from the LORD, Adam's joy in his garden home must have been unbounded.

All his surroundings were beautiful and inspiring. There was at his disposal an abundant supply of life-sustaining food; and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to “dress and to keep” the garden which the LORD had provided for him. (Gen. 2:15) Considering Adam’s ideal surroundings, and the perfection in which he was created, the ‘keeping’ of the garden would not be laborious, but a joy.

Another command, if such it could be called, was that these godlike creatures to whom had been given an earthly dominion, were to multiply and fill the earth, and subdue it. The carrying out of this command was designed not only to populate the earth, but to ‘subdue it’. Evidently that beautiful garden home which God prepared for man ‘eastward in Eden’ was intended merely as an example of what the whole earth was created to be, God leaving the final finishing work of his Creation to be accomplished by man, and for his good.—Gen. 1:28; 2:8

Our imagination almost goes out of bounds when we contemplate what this earth would have been like had this plan of God proceeded without interruption. The earth would have been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand-and-one other things which now plague a suffering and dying world; and with it, all enjoying sweet communion with the Creator, the God of heaven and earth.

But let us dream on, for although darkness covers the earth, and the plague of sin and death blights so much of the happiness of the people, this nighttime of darkness and fear and pain will end, and as so beautifully stated by the Prophet David, joy will come in the morning. (Ps. 30:5) Then men’s fondest dreams of a golden age will come true; for, as we shall later see, God who in the beginning, by his wisdom and power, created the heavens and the earth, assures us that divine power will again be used to restore paradise, and give to all the opportunity of enjoying its blessings forever. ■

INTERNATIONAL BIBLE STUDIES

LESSON FOR JUNE 6

A Worthy Life

KEY VERSE: *“Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.”*

—*Philippians 1:27*

SELECTED SCRIPTURE: *Philippians 1:3-14, 27-30*

A HARMONIOUS SPIRIT 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. (Ps. 133:1) The experiences of true Christians 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.

According to the flesh the LORD's people are all imperfect, and each one is different

from the other. 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 that results in the unity of the Spirit. The true disposition of humility and spirit of love enters into this also. Paul wrote, “With all lowliness and meekness, with longsuffering, forbearing one another in love.”—Eph. 4:2

To the extent that the brethren have followed the instructions of the written Word with humility and love they have enjoyed the blessedness of “with one mind

striving together for the faith of the Gospel.”

Our unity of the Spirit is based upon the fundamental doctrines of the divine plan. And 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. Paul spoke of the unity of the Spirit *and* the unity of the faith in our Key Verse.

Paul also mentioned our speaking the truth in love as being associated with growing up into Christ in all things. (Eph. 4:15) 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, holding forth the

Word of life, and by doing this, to be the light of the world. We must heed the instructions of God's Word if we are to know how pleasant it is for brethren to dwell 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 be like 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, and adhere to them tenaciously. It is the truth that builds us up in Christ. It is the truth that will continue to point the way concerning the will of God. And the written Word of truth will guide all the truly meek and humble in the same way. Thus 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. See Psalm 133:1. ■

LESSON FOR JUNE 13

Christ, Our Model

KEY VERSE: "Let this mind be in you which was also in Christ Jesus."—*Philippians 2:5*

SELECTED SCRIPTURE: *Philippians 2:1-16*

THE LITTLE GROUP of Christians in Philippi enjoyed the fellowship of kindred minds. Their hearts were united with but one desire, which was to know and to do the will of the LORD. Because of the sweet fellowship they enjoyed together, Paul's letter to the Philippian church clearly showed how very close they were to his heart. *Philippians 2:1,2* reads: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

Paul, in his letter to the *Philippians*, warned against the evils of internal dissension; exhorting them to retain the spirit of unity—the spirit of Christ—which they had cultivated. The *Moffatt Translation* of verses one through three makes Paul's

meaning clearer. It reads, "So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul."

While this letter was addressed to the *Philippians*, it is written for the edification of the whole family of God. Paul wrote that they should let nothing be done for the purpose of self-seeking, or exalting self. The apostle says this may be accomplished by always thinking properly—thinking humbly. If we recognize how little and insignificant we are in the sight of the LORD, we will not find it difficult to remain humble and lowly in mind. We will be like the Master, who always humbled himself before his Heavenly Father. He said, "Take my yoke upon you,

and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29

As our great Master was lowly in heart, so the apostle exhorts us, "In lowliness of mind let each esteem other better than themselves." In doing this we often will see in others better qualities than we find in ourselves. He continued, "Let this mind be in you, which was also in Christ Jesus." Jesus was, in his pre-human existence, God's representative. Working with God, Jesus created everything that has been created (John 1:3,10), and yet he was willing to leave his high position in the heavenly realm, to come down to the earth, to suffer and die for the redemption of mankind.

Jesus did not try to exalt himself over his fellow angels as Satan had done. Jesus was always desirous of doing only his Heavenly Father's will. He was without pride. As a man, Jesus became the servant of those whom he himself had helped to bring into existence.

In Luke 22:27 Jesus asked, "Whether is greater, he that sitteth at meat, or he

that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." This is a great principle to which God requires submission by those who are to be raised to positions of rulership in his kingdom.

Jesus was the prime example of this principle in operation: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 3:9-11

If we seek to serve with Jesus in his kingdom glory, we must first learn to think as he thought—resulting in actions approved by God. In Philippians 4:3, Paul emphasized the importance of proper thinking. He said: "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." ■

Keep On Keeping On

KEY VERSE: *"I press toward the high calling of God in Christ Jesus."*—*Philippians 3:14*

SELECTED SCRIPTURE: *Philippians 3:1-16*

PAUL'S USE OF the term, "high calling," is revealing. It indicates that those to whom the promise of a heavenly reward has been offered are invited to a very special place in the divine arrangements. It is not, as tradition would have, a matter merely of being saved, but an invitation to participate in the divine plan for the blessing of all the families of the earth.

Paul also said: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the man-

ifestation of the sons of God."—Rom. 8:16-19

The expression 'earnest expectation of the creature', is more properly translated in the *Revised Standard Version*, "earnest expectation of the creature"—the reference being to the whole world of mankind. When these sons of God are revealed together with Christ, in power and great glory, then the promised kingdom work of blessing all the families of the earth will begin. The 'sons of God' will occupy a heavenly position, being exalted to "glory and honor and immortality." (Rom. 2:7) In this position of authority and power, they will be the instruments of God in extending blessings of health and life on the human plane to all who, when they are enlightened, accept the gift of life through Christ, and obey the laws of the kingdom which will then be in force.

Jesus said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) We could properly think of the 'Father's house' as the universe, and the 'many mansions' as the numerous places of abode, or spheres of life, which had already been created when Jesus made this promise to his disciples, including the various orders of angels.

From this we learn that the hope of the Christian outlined in this promise by Jesus is not realized until the time of our Lord's return. They remain asleep in death, and are resurrected and exalted to their heavenly home at the return of the Lord.

And it is fitting that these should receive a heavenly inheritance, for they gave up all earthly honor and advantage in order that they might devote their lives wholly to following in the footsteps of their Master, Christ Jesus.

The 'high calling of God' mentioned in our Key Verse, is the calling to joint-heirship with Christ in his kingdom, and to glory, and honor, and immortality. (Rom. 2:7; 8:17; Rev. 20:6) The attaining of this prize calls for suffering and death, walking in the footsteps of Jesus. Paul wanted to know Christ by experiencing his sufferings. He refers to this as "the fellowship of his sufferings," and to being "made conformable unto his death." Jesus died a sacrificial death, and we are invited to be planted together in the likeness of his death.— Rom. 6:3-5

Abraham was promised by God that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) Galatians 3:29 explains that Jesus and his true followers are this foretold 'seed' of Abraham. Concerning this glorious hope John said, "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 3:13 ■

LESSON FOR JUNE 27

Rejoice in the LORD

KEY VERSE: "Rejoice in the LORD *always*: and again I say, Rejoice." — *Philippians 4:4*

SELECTED SCRIPTURE: *Philippians 4:4-20*

THE THOUGHT OF being a rejoicing Christian is one of the golden themes of this epistle of Philippians. Of course we know that present circumstances do not always call for rejoicing. Our Key Verse exhorts us, "Rejoice in the LORD *always*: and again I say, Rejoice." We have great reason to rejoice in the LORD in spite of present conditions, but it requires faith and hope. Faith tells us that every step is ordered of the LORD. If this is true, then he orders the whole journey of life, because our lives are made up of one step at a time.

In Galatians 5:22 we read that joy is a fruit of the Spirit. Therefore, as a fruit it must grow and develop. The Master said, "Your joy no man taketh from you." (John 16:22) And he also said that he has given us the truth that our "joy might be full." — John 15:11

The Apostle James adds, "Count it all joy when ye fall into divers temptations." (James 1:2) Why? We know that the LORD directs our providences, and all the experiences he permits to come into our lives contain necessary lessons for our Christian development. We know that all things which he allows are for the purpose of developing in us the "fruit of the Spirit," and that the sum total of these will result in ultimate blessing. (Rom. 8:28) This is why we rejoice in the LORD and in his providences.

Our sympathy goes out to the suffering world, and we long for the time to come when peace and health and life will be assured to all. Our sympathy is an active one. By it we are impelled to tell the suffering world about the kingdom which is so near. And what a joy the proclaiming of the kingdom message

has brought to the hearts of those who receive it!

Because God is our refuge and strength in this time of trouble, we will not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:1,2) The signs given in the Word of prophecy which betoken the removal of the symbolic earth—"this present evil world" (Gal. 1:4)—are seen all about us. The people of the world have also seen this 'removal' taking place, but their hearts are fearful.

"There is a river, the streams whereof make glad the city of God." (Ps. 46:4) 'Streams' seem to symbolize the many promises of God which outline the divine plan. They rejoice the hearts of those who have been translated out of darkness into the kingdom of God's dear Son—that 'city' which represents the people of God who are alive and remain during these early years of the Master's presence. While fear fills the hearts of others, these are made 'glad'.

Above all things, we rejoice in the LORD. Through

the truth we have learned to know him, and to put our trust in him. Next to the LORD, we rejoice in the truth which has revealed to us his wisdom, justice, love, and power. We rejoice also in one another, in the privileges of fellowship we enjoy with the LORD's people of 'like precious faith'.

David gives assurance that "God is in the midst of her [God's people]; she shall not be moved: God shall help her when the morning appeareth." (Ps. 46:5, *Marginal Translation*) The 'earth' is being removed, the 'mountains' are being carried 'into the midst of the sea', but 'she shall not be moved'.

Peter adds, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:11) This is the kingdom which shortly will manifest itself in power and great glory, the kingdom we are receiving during this time when all earthly kingdoms are being removed.

What great rejoicing this knowledge brings to our hearts! ■

The Shining Light

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18

WHEN JOHN THE Baptist began his ministry there was a question in the minds of many devout Jews as to whether or not he might be the promised Messiah. Luke 3:15 reads: "The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." John answered their musings saying that there was one coming who was "mightier" than he, one whose shoe lachets he was not worthy to unloose.—Mark 1:7; Luke 3:16

This mightier one was, of course, the Messiah. Doubtless many in Israel at that time knew of the unusual circumstances associated with the birth of John the Baptist. Not so many would know of the miraculous birth of Jesus, who was six months younger than John. Even so, there was an air of expectancy in the land. This may have been due to a partial understanding of Daniel's prophecy concerning the "seven weeks, and threescore and two weeks . . . unto Messiah the Prince."—Dan. 9:25

John the Baptist realized that he was not the Messiah, but he discerned that Jesus, indeed, was. In an announcement concerning him John said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest in Israel."—John 1:29-31

While at this time there seemed to be no doubt in John's mind concerning the true identity of Jesus, later we find him wondering. He had been cast into prison, and hearing of "the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for

another?" Jesus' reply was, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."—Matt. 11:25

We can understand John's concern over this question which was so vitally important to him. Having believed that Jesus was the Messiah, he expected him to set up the Messianic kingdom in Israel, and, through his authority and power deliver the Israelites from their Roman taskmasters. Instead of this, he found himself in prison; and while he had heard of the miracles being performed, he perhaps wondered why a loyal friend of the Messiah, and a relative, should be permitted to languish in prison with no effort being made toward his release. Was one who was able to raise the dead, powerless to intervene on his behalf?

The answer Jesus sent to John's question should have been very reassuring, although the record does not say whether or not John was convinced by it. The Old Testament prophets had foretold that the Messiah would do all the things that Jesus was doing, including the raising of the dead.

When Messiah's kingdom is fully established these miracles of healing and life-giving will be worldwide. But the fact that Jesus was able to perform such miracles on a local basis, and while still in the flesh, should have been proof enough that he actually was the Messiah.

Not long after this John was beheaded. Even if his faith in Jesus as the Messiah had been restored, it seems evident he did not understand clearly just why his kingdom was not being established more quickly. And if John had continued to live until Jesus was crucified, his bewilderment would have been even greater.

Nor did Jesus' disciples grasp the situation any more clearly than John. On one occasion they heard the Pharisees ask Jesus when the kingdom of God should come. His reply to this question was, "The kingdom of God cometh not with outward show [*Margin*]. Neither shall they say, Lo here! or, lo

there? for, behold, the kingdom of God is among [Margin] you.”—Luke 17:20,21

The kingdom of God was among the people of Israel at that time in the sense that its king was in their midst. Certainly the Pharisees did not realize this, and the disciples only vaguely comprehended the meaning of the events taking place around them. They did believe, however, that Jesus was the Messiah, and doubtless wondered why he did not do more about establishing his kingdom.

On another occasion Jesus said that he would give his flesh for the life of the world, but his disciples did not understand from this that their Master expected to die a sacrificial death and thus redeem the world from sin and death. (John 16:51) They thought only of the powerful government which the Old Testament prophets foretold the Messiah would establish.—Isa. 9:6,7

The disciples knew, of course, that Jesus had enemies—enemies who would not hesitate to put him to death if they had the opportunity to do so. His enemies were located mostly in Judea, and particularly around Jerusalem. Jesus realized this, and for some time had conducted his ministry in the northern province of Galilee. However, when Lazarus died he announced his intention of returning to Bethany, which was near Jerusalem. The disciples were perplexed by this. Thomas said to the others, “Let us also go that we may die with him.”—John 11:16,18

Matthew 16:21,22, reads, “From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, “Be it far from thee, Lord: this shall not be unto thee.”

While Jesus thus plainly told his disciples that he expected to be put to death, they could not find it in their hearts to believe it. How could this be if he were the one who had come to establish a kingdom? While they had confidence in what Jesus said, they seemed to hope that in this matter he was

overly concerned, and that what he predicted would not come true.

Jesus emphasized that it would be in Jerusalem that he would be apprehended by his enemies, so we read, "Because he [Jesus] was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, he said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke 19:11,12

From this parable the disciples evidently gathered the thought that Jesus, whom they correctly believed to be the Messiah, was going away and that it would not be until he returned that he would establish the long-promised kingdom, that government of peace which was to extend its sphere of influence worldwide. They knew not where the 'far country' was to which Jesus eluded in the parable he was going. They seemed not to be particularly concerned with this. What they did want to know was when he would return, and what sign there would be to indicate the fact that he was again present.

So, just a few days before Jesus was crucified, we find him on the mount of Olives with his disciples and they are questioning him. "Tell us," they said, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) Just before asking these questions Jesus had told his disciples that the beautiful Temple at Jerusalem was to be destroyed, that there would not be one stone left upon another. (Matt. 24:1,2) It was evidently in part at least to this prophecy that the disciples referred in their question, 'When shall these things be?'

But they were interested in more than this. They remembered the parable in which Jesus pictured himself as a 'certain nobleman' going away into a 'far country' and returning to establish a kingdom. (Luke 19:12) They were concerned about this, for had not Jesus promised that they would share with him in the glory of that kingdom? How long must they wait for this exaltation, and how would they know when the time of waiting was ended?

The *King James Translation* does not bring out the real import of the disciples' questions concerning these important matters. A translation more true to the Greek text would be, "What shall be the sign of thy presence, and of the end of the age?" It is the Greek word *parousia* which, in the *King James Version*, is mistranslated 'coming;' and the Greek word *aiton* is mistranslated 'world.' The disciples did not ask him for signs which would indicate that the coming of Christ was near. They wanted to know how they would be able to discern the fact of his second presence, and that the 'age' of waiting for his return had ended.

It was natural for the disciples to ask for a signs of the Master's second presence, for it was only by means of signs that they recognized that the Messiah was then in their midst. There was nothing in the prophecies to describe the appearance of the Messiah—the contour of his face, the color of his hair, his height. Jesus had ministered throughout Israel for more than three years. He had healed the sick and raised the dead, but practically the entire nation was blind to the fact that he was the Messiah.

The disciples were favored in being able to recognize him as the Messiah, and this was because they saw, and correctly interpreted, the signs which accompanied his ministry. When Jesus would reassure John the Baptist, he simply called attention to some of these signs. So now, the disciples reasoned, if Jesus was going away and returning later, they again wanted to be among the favored ones who would discern the fact of his presence. Since signs had revealed his first presence to them, they reasoned, and correctly so, that his second presence would also be revealed by signs, hence their question, "What shall be the sign of thy presence, and of the end of the age?"

Jesus did not tell the disciples that their question was out of order; he did not say that when he returned he would be suspended in the sky where everybody could see him—hence signs would not be needed to reveal the fact of his return. Instead, Jesus acknowledged the appropriateness of the disciples questions by the fact that he gave them the sign by which

the fact of his second presence would be revealed to his people. In other ways, too, Jesus' answer to the question, "What shall be the sign of thy presence, and of the end of the age?" showed its pertinence to the subject in hand.

Naturally, the disciples were also interested in the time of their Lord's return. This event was doubtless included in their question concerning when these things would take place. In humility, Jesus acknowledged that he did not then know the time of his return, saying, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) After Jesus was raised from the dead, and when he appeared to his disciples for the last time, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

Many students of prophecy are in the habit of reading more into these statements by Jesus than he intended. He did not say that he would never know the time of his return. He merely said that he did not then know. Nor did his statement that the 'times and the seasons' (I Thess. 5:1) of the divine plan were in the hands of his Father imply that the Father, in his own due time and way, would not reveal some of the time features of his plan to his faithful people.

In humbly confessing that he did not then know the time of his return, so could not answer this part of the disciples' question, he prepared their minds for a basically important truth which all the LORD's people should know. He said, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42) This indicates clearly that the exact time of our Lord's return would not be known in advance. But even more important, it suggests that only those who watched would know that he had returned.

In order to grasp this thought with clarity, it is essential to realize that Christ does not come as a man at his Second Advent. No, he sacrificed his humanity for the sins of the world. Or, in fulfillment of Jesus' own statement, he gave his 'flesh' for the life of the world. (John 6:51) Jesus was not raised from the dead as a man, but as a glorious divine being. He

was present with his disciples for forty days before he returned to heaven; but they saw him only on a few brief occasions, and then it was necessary for him to miraculously appear to them else they could not have seen him at all.

Since his resurrection Jesus is the “express image” of his Heavenly Father, the “invisible God,” “whom no man hath seen, nor can see.” (Heb. 1:3; Col. 1:15; I Tim. 1:17; 6:16) The existence of Jehovah is recognized, not by our ability to see him with the natural eye, but because we discern the signs which prove that he “is, and . . . is the rewarder of them that diligently seek him.” (Heb. 11:6) Just so, it is only by means of the signs which were to accompany the return of Jesus, that we are able to discern the fact of his second presence. This is why Jesus admonished his disciples to ‘watch.’

It is important, then, to understand the manner of our Lord’s return if the signs which he outlined to his disciples are to have vital meaning for us. If the traditional theory of Christ’s return—which is that he will come swooping down through the sky, accompanied by a blinding glare of light, and flaming fire will engulf the earth, and ear-splitting blasts of trumpets will sound—were true there would be no point in watching for his return; for those who did not watch would certainly be aware of it at the same time as the watchers.

This, naturally, raises the question as to what Jesus meant by watching. For what are the LORD’s people to watch? Just recently we were advised in the newspapers that Jesus was to return to earth on October 28, 1992. Should the faithful have watched the sky for Christ’s return at that time, or some future time? Human vision is limited. If Jesus were to come in the literal manner suggested by the traditions of the Dark Ages, and if his faithful saints in various parts of the earth all watched the sky to see him come, the vast majority of them would, of course, be sorely disappointed. Only those within a radius of a few square miles, at the most, would be able to see anything; while those outside this small circle—in other parts of the country and the world—would be denied this ecstasy of joy.

No, this is not what Jesus meant! Instead, his admonition was to watch for the sign—which includes many events occurring in close succession, or at the same time—which he outlined to his disciples as recorded in Matthew 24, as well as the signs which are elsewhere set forth in the prophecies of the Bible. In other words, the Lord's people, who are alert to their privileges, watch the events taking place in the world and in the church with the view of determining whether or not they are the ones foretold by Jesus, by the apostles, and by the prophets, which were to be a token of the fact that the Master had returned. Peter expressed the thought very beautifully when he wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

After telling his disciples that he did not then know the time of his return, that only his Heavenly Father knew this, Jesus added "But as the days of Noe [Noah] were, so shall also the coming [Greek, *parousia*, meaning 'presence'] of the Son of Man be. For as in the days [of Noah] that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming [Greek, *parousia*, 'presence'] of the Son of Man be."—Matt. 24:37-39

The point of this illustration is that the people in general in Noah's day did not know the significance of the time in which they were living; did not know, that is, until the calamity of the Flood was upon them. But Noah knew, and his family knew, for they believed what God had told them.

Luke's quotation of this statement by Jesus makes the point even clearer: "As it was in the days of Noe [Noah], so shall it be also in the days of the Son of Man." (Luke 17:26) This reveals clearly that Jesus was not speaking of the time of his arrival, but of his presence. As Noah was present in the 'days of Noah,' so Jesus is present in the 'days of the Son of Man.' This, we submit, is a self-evident fact

This being the case, it brings to light another important truth concerning the Lord's return, which is that after he comes there would be a time when his own people would know about it and understand its significance, while the vast majority of mankind, just as in the days of Noah, would 'know not.'

The manner of Jesus' return and second presence is further made plain by him in another illustration. We quote: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*, 'presence'] of the Son of Man be."—Matt. 24:26,27

Here we have a number of important points brought to our attention. First, Jesus disabuses the mind of the student of prophecy of the idea that he was to return as a man who could be hidden away in a desert, or in some secret chamber. He wanted his disciples to know that they were not to 'watch' by searching for him as they might look for someone who was lost in the desert, or smuggled away by enemies to some 'secret chamber'.

Since he was not to return as a man to be seen by the natural eye, his presence would be discovered in other ways. To help us grasp this, Jesus gave another illustration. "As the lightning cometh out of the east," he said, "and shineth even unto the west; so shall also the coming [presence] of the Son of man be." Here, again, the word *parousia* is used, which means 'presence' rather than 'coming'. Jesus was illustrating the effect of his presence, not the suddenness of his coming, as some have misunderstood this illustration to teach.

The Greek word translated "lightning" in this text is *astrape*. Its use in the New Testament is very interesting and revealing. It is translated "lightnings" in Revelation 4:5; 8:5; 11:19, and 16:18. In these instances 'lightnings' are used to symbolize the diffusion of knowledge.

In Luke 11:35,36, this same Greek word is translated "bright shining." The passage reads, "Take heed therefore that the light that is in thee be not darkness. If thy whole body therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." Here the 'bright shining' of a candle is compared with the knowledge of God, the 'light' that fills the hearts of the LORD's people.

When Jesus used this word *astrape* to describe the effect of his second presence, he said it would be as a light, a bright shining, that would come out of the east and shine even unto the west. It is only the light of the sun that fits this description. The lesson, then, which Jesus conveys by this illustration, is that his return and second presence will result in a worldwide dissemination of knowledge, symbolized by light—a light which would eventually dispel all superstition, all Satanic darkness, and cause the knowledge of the glory of God to fill the earth as the waters cover the sea.

In this lesson Jesus did not use the Greek word for the sun. As the sun rises there is a brief period of semi-darkness, but within minutes after the sun appears above the horizon there is broad daylight; but the enlightenment which comes to the world as a result of the second presence of Christ will be more gradually diffused. This 'light' will be as the sun in the sense that the whole world will be enlightened by it, even as the sun shines from east to west; but the work of enlightenment will be gradual, requiring the entire thousand years of Christ's presence and kingdom reign to accomplish it fully.

In Zechariah 14:6,7, we have a prophecy of the thousand year day of Christ's presence, which reads, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light." This is fully in keeping with Jesus' illustration of the effect of his second presence. He is that true light which eventually will enlighten every man that cometh into the world, but it will require the entire thousand years of his kingdom to accomplish this. Thus it will not be until the close of

that 'day', and in the 'evening' of it, or at the beginning of the ages of eternity to follow, that it will be entirely 'light'.

At the time of Jesus' ascension, when he returned to the heavenly courts, his disciples were somewhat bewildered by what had happened, and an angel appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Surely this emphasizes the fact of Jesus' personal return—"This same Jesus . . . shall so come in like manner as ye have seen him go."

During his ministry in the flesh, Jesus said, "Before Abraham was, I am," meaning that he existed long before Abraham did. (John 8:58) As a matter of fact, Jesus, the **Logos**, was the "beginning of the Creation of God." (Rev. 3:14) But when he was 'made flesh' he continued to be the same personality, the same being. So when he gave his flesh for the life of the world, and in the resurrection was exalted to the divine nature, he continued to be the 'same Jesus', even though exalted to the highest of all planes of life in God's great universe. As promised, this 'same Jesus' was to return, and again be present to serve humanity, to uplift and bless the fallen race with health and life.

The angel promised that Jesus would 'so come in like manner' as the disciples had seen him go. And what was that 'manner?' It was quiet and unobserved by the world; the only ones knowing about it were the disciples to whom he had miraculously appeared for the last time. Nor did these actually see Jesus ascend into heaven, for a cloud received him out of their sight. (Acts 1:9) We have already seen that only the faithful disciples of Jesus were to 'see' him when again he would be present.

For forty days after his resurrection Jesus was with his disciples, but most of this time he was invisible to them. They were convinced of his resurrection and of his presence by the signs which he gave them, some of which were his appearances in various bodies of flesh. (John 20:30) Now the angel had promised that this 'same Jesus' was to return, and doubt-

less they realized that when he did return, only those who were watching for the signs would be aware of the great event.

Revelation 1:7, is another prophecy descriptive of the manner of Christ's return, and of those who will be affected by it. We quote: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This text has been misused in an attempt to prove the erroneous theory that Jesus will return as a man and be suspended in the sky until every individual throughout the whole earth has an opportunity to see him. But this crude, and too literal, interpretation of the prophecy is quite out of harmony with the Bible's use of language.

Let us note, for example, how the Bible uses the function of the eye to symbolize discernment. After Job's long experience of calamity and trial, he said in prayer to his God. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) All will concede, we believe, that Job did not see God literally with his human eyes, for no man can see him and live.—Exod. 33:20

Jesus said to his disciples, "Blessed are your eyes, for they see." (Matt. 13:16) Here, again, the function of the eye is used to symbolize discernment. Still another, and very revealing example of this, is found in the prophecy of Isaiah. This prophecy refers to the kingdom age, the time during which every 'eye' will eventually 'see' Jesus. It reads, "The LORD hath made bear his Holy Arm [Jesus] in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

Turning again to the prophecy of Revelation 1:7, we note its statement that Jesus "cometh in clouds." These are storm clouds of trouble upon mankind, and it will be these very clouds, together with events following the 'tribulation' which they symbolize, that will reveal to the world the fact that Christ has returned and has taken up his great power to reign.—Rev. 11:17,18

That 'all the tribes of the earth' wail, or mourn, because of Christ's return does not imply that the human race is destroyed. This mourning will be but temporary, and incidental to the overthrow of Satan's world, preparatory to the establishment of Christ's kingdom. With the king present, the kingdom established, and the saints reigning with our glorified Lord, the mourning of the people will be turned to joy. Just as the faithful followers of the Master rejoice as they see the early signs which indicate his return, so mankind, when the progress of events reveal his presence to them, will also rejoice, even though the circumstances through which they 'see' him will, at first, be distressing.

It will be then that both the church and the world will realize that the loving God of heaven has, throughout the ages, been working out his plan for the salvation and blessing of his earthly creatures. The long and patient waiting of God's faithful servants for the fulfillment of his promises will be at an end. They will then know that every detail of the divine plan has been accomplished exactly as Jehovah designed, and exactly in his due time.

Then the 'perfect day' of our text will have arrived, and the 'shining light' of divine truth, which has illuminated the 'just' ones, throughout the time when darkness has covered the earth and gross darkness the people, sufficiently to guide them in their service and assure them of God's love, will have scattered all the darkness.—Isa. 60:2

Then, not only will those who have served God in the past without a full knowledge of his purposes, know him and understand his ways as they pertain to mankind, but all mankind, the majority of whom have known nothing at all of God's plans, will have an opportunity to know him; for the knowledge of the LORD will then fill the earth.—Isa. 11:9; Hab. 2:14

May we continue to look and pray for that perfect day! ■

Two Salvations

ALTHOUGH the race was one, and although all shared the same sentence of death, nevertheless it has pleased God to provide two different salvations from this curse of death. Both salvations are based upon the great sacrifice which Jesus accomplished at Calvary. The first of these salvations is for the church class, called out of the world during this Gospel Age, called to a change of nature—from human to spiritual nature. Even this first salvation is not yet complete, and will not be until the whole company of the church shall have been selected from the world, and by the first resurrection shall have been glorified with Christ. These will be joint-heirs with Christ in his kingdom; and that kingdom will soon begin its work on behalf of the world. The second salvation belongs to the Millennial Age, during which Messiah's kingdom will control the affairs of earth, and Satan will be bound. Then the knowledge of the LORD shall fill the whole earth. Then all the blind eyes shall be opened, and all the deaf ears be unstopped; and at that time the second salvation will be effective to all mankind. That will not be a spiritual salvation—to the new nature, like unto angels. It will be a salvation to human perfection, and uplift man out of sin and death to the image of God as at first experienced by Adam.

Both salvations will be grand, glorious, though that of the church will be the more glorious. This salvation alone is open now; and the pathway to it is by the low gate and narrow way of consecration and self-sacrifice.

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Camden (Tues.) WTMR; 800 9:30 p.m.
Salem WNNN FM 101.7 9:45 a.m.
Salem WJIC 1510 9:45 a.m.

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 10:15 p.m.
Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

OHIO

Cincinnati WLW 550 6:30 a.m.

OKLAHOMA

Muskogee KHJM 100.3 FM 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

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

SOUTH CAROLINA

Beaufort (Sat.) WVGB 1490 1:00 p.m.
Charleston WOKE 1340 7:06 p.m.
Lexington WLGO 1170 12:30 p.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 10:15 a.m.

WEST VIRGINIA

Wheeling WWSVA 1170 6:30 p.m.

WISCONSIN

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

**PLEASE NOTE CHANGES,
WHICH ARE MADE FREQUENTLY.**

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.

Angola and Zambia

Radio Africa #2	(Thurs.)	9:00 a.m.
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Argentina (Spanish)

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

Brazil (Portuguese)

uritiba	Radio Capital 1270 KHZ	8:45 a.m.
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British West Indies

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

Chile (Spanish)

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

China

Hong Kong Radio Villa Verde (Fri.)	6:00 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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Peru (Spanish)

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

Manila (Sat.)	DZAM 1026 KHZ 7:15 p.m.
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Russia (Russian)

Novgorod FM 71.3	10:00 a.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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YE ARE THE LIGHT
OF THE WORLD!

THE BIBLE ANSWERS PROGRAMS

UNITED STATES: New Jersey Cable TV—Programs are shown every Sunday evening at 6:00 p.m. EST.

Nostalgia Network—Programs are shown every Wednesday morning at 6:00 a.m. EST.

Pittsburgh, PA, WNEV TV63—Programs are shown Sundays at 9:00 a.m. EST.

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

Atlantic Time—10:30 a.m.

Eastern Time—9:30 a.m.

Central Time—8:30 a.m.

Mountain Time—7:30 a.m.

Pacific Time—6:30 a.m.

Keystone Inspirational Network Every Sunday Morning

CALIFORNIA

Hemet TV 53
Palm Springs TV20
Sacramento TV62
Twenty-nine Palms TV25

DELAWARE

Wilmington TV14

FLORIDA

Pensacola TV12

GEORGIA

Rome TV56
Tifton TV5

IDAHO

Cottonwood TV39

LOUISIANA

Baton Rouge TV52
Crawley TV65
Lake Charles TV63

MARYLAND

Leonardtown TV52

OHIO

Bucyrus TV54
Findlay TV6
Marietta TV26

PENNSYLVANIA

Coudersport Cable 66
Lancaster TV49
Williamsport TV5
York TV49

SOUTH CAROLINA

Monks Corner Cable 6

SOUTH DAKOTA

Sioux Falls TV48

TENNESSEE

Union City TV9

TEXAS

Corpus Christi TV55
Falfurrias TV7

NEWFOUNDLAND

Harbour Grace TV25

Eastern Time—11:30 a.m.

Central Time—10:30 a.m.

Mountain Time—9:30 a.m.

Pacific Time—8:30 a.m.

Intents of the Heart

"The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

—Hebrews 4:12,13

THE SCRIPTURES MAKE it crystal clear that the great God of the universe, our Heavenly Father, is able to know our every thought and motive, that there is nothing which can be hidden from him. Even without the Bible to confirm it, reason alone would tell us that the Creator of that marvelous mechanism which we call the brain, would be able to read the thoughts which it records, and understand thoroughly just what motives inspire those thoughts.

We are unable to know what is in the mind of another, except as it is revealed by word or deed. Much less are we able to know the motives which prompt another to speak or act as he does. In general, we can at best gain only a superficial understanding of others as we note what they say and do. Because of this limitation, fallen humanity has passed many wrong judgments, which, in turn, has led to much that has been unjust, and frequently unkind.

When Samuel was sent by the LORD to anoint a king for Israel to take the place of Saul, he was reminded while he was making the selection from among the sons of Jesse, that he was not to be guided by outward appearance, for the LORD, who would indicate his choice, looked upon the heart. (I Sam. 16: 7) David was the LORD's choice, a man who at

the time was considered the least likely prospect of all the sons of Jesse. (I Sam. 16:15-22) But the LORD knew David's heart. It was this knowledge of David's true heart loyalty that caused the LORD later to be merciful to him when, through the weakness of the flesh, he committed gross sins.

We should never overlook the fact all our thoughts and motives are 'naked' before the LORD, that there is nothing we can do to hide them from him. The realization of this will, on the one hand, help us to scrutinize our thoughts and motives very carefully; and at the same time be an encouragement as we realize that our mistakes and failures are not of the heart, and that He with whom we have to do knows this and is dealing with us accordingly.

The encouraging aspect of this was mentioned particularly by Paul in the verses following our text. He wrote, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16

From God's standpoint we can 'come boldly' to the throne of grace, because we know that through the blood of his Son we can plead mercy and forgiveness for all our unwilling sins. From our own standpoint, this bold approach to the throne of grace is possible if we know that our motives are pure in all we say and do.

Not only do we need to keep our motives unselfish and pure, but we also have a responsibility in training our desires in keeping with the expressed will of God as it is clearly set forth in his Word. Our text declares that God's Word is "a discerner of the thoughts and intents of the heart."

Jesus is our true and perfect exemplar. His heart was pure in the sight of his Heavenly Father, and his perfect humanity responded with ready obedience to every holy impulse of his heart. His thoughts were 'naked'—completely uncovered—

before his Heavenly Father, and he was glad to have it that way. Prophetically Jesus is represented as saying in prayer to his Father, "I have preached righteousness in the great congregation: Lo, I have not refrained my lips, O LORD, thou knowest."—Ps. 40:9

Here Jesus particularly mentioned his faithfulness in bearing witness to the kingdom message, and through this message declaring the 'righteousness' of his Heavenly Father. Jesus knew that he had been faithful in this service. He realized that his Heavenly Father also knew this. "Thou knowest," he said to Jehovah. Can we be this confident?

In the light of what we have done today to preach 'righteousness in the great congregation', can we with confidence sincerely look up into the face of our Father in heaven and say "Thou knowest"? He knows, of course, whether or not we acknowledge it. But are we glad that he knows, glad because deep down in our hearts we are confident that we have done the very best we could? Can we go to the LORD in prayer tonight and say, "Search me, O God, and know my heart: try me, and know my thoughts"?—Ps. 139:23

When Jesus was on earth he was able to read the thoughts and intents of the hearts of others. This in part was due to his perfection, but more particularly it was through the power of the Holy Spirit. He knew that Judas was plotting against him. He knew the thoughts and heart condition of Zacchaeus, referring to him as a "son of Abraham," and to Nathaniel as an "Israelite indeed."—Luke 19:2-10; John 1:47

How much the apostles as a whole realized, before Jesus' death and resurrection, this miraculous power which their Master possessed is not clear; but Peter certainly became convinced of it, and so testified after Jesus was raised from the dead. This was when Jesus appeared to them early one morning on the shore of Galilee. The apostles had decided to return to their fishing business, and had been out in their boats with their nets all night, but had caught no fish.

In the morning they saw a 'stranger' on the shore, to whom, upon questioning, they confided their lack of success.

The stranger suggested that they drop their net on the other side of the boat, which they did, and to their great surprise it was quickly filled with fish. A similar miracle had occurred when Jesus first called them to follow him, so they knew that this again was Jesus on the shore. Peter swam ashore in haste to meet and fellowship with the Master.

They ate a meal together there on the shore, and after that, Jesus entered into a very personal conversation with Peter. He "saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Peter's reply was, "Yea, Lord; thou knowest that I love thee." Jesus asked the same question again, and received the same reassuring reply.

Again, the third time, Jesus asked, "Simon, son of Jonas, lovest thou me?" We read that then Peter was grieved, "and he said unto him, Lord, thou knowest all things; thou knowest that I love thee." (John 21:1-17) What a wonderful confession of faith in the Master's ability! And Peter's realization that Jesus did know all things, and could read his heart, made him wonder why he had been asked the same question three times.

Peter's confidence in the Master's ability to read his thoughts—yes, even his heart intentions—was based on experience. On the night before the crucifixion Peter had assured Jesus that even though others might forsake him, he would not, that he would gladly die for him. Peter sincerely meant this. But Jesus knew something which Peter did not as yet even suspect. He knew that when the test came Peter would deny him.



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That Jesus knew this in advance, and foretold it, evidently made a vivid impression on Peter's mind. When Peter said to Jesus, that morning on the shore of Galilee, "Thou knowest all things, thou knowest that I love thee," it seems reasonable to suppose that his mind was reverting to those experiences of the night before the crucifixion. Jesus had then demonstrated that he did know 'all things' in so far as Peter's thoughts and reactions were concerned. And Peter was assured that Jesus still knew every thought and intent of his heart.

Nor was Peter ashamed to have Jesus know what was in his heart. This was the important consideration for Peter. Previous to the crucifixion Jesus rebuked Peter, "Get thee behind me, Satan." In Gethsemane he commanded him to put up his sword. In these instances Jesus had thwarted Peter's efforts to save him from the hands of his enemies. Considering Peter's impetuous nature, this could easily have left a wound in his heart, perhaps even a trace of resentment. But not so.

By now Peter realized that he could hide nothing from his Lord and Master, hence his outburst, "Lord, thou knowest all things; thou knowest that I love thee." Paraphrasing Peter's words, "You can look down into the deepest recesses of my heart. You know every motive and emotion that is there. Knowing this, you know that I love you more than I love life itself."

Yes, Jesus did know what was in Peter's heart, and he knows what is in our hearts. In the resurrection Jesus was exalted to the divine nature and to the express image of the Heavenly Father's person! It is as true of him as it is of Jehovah that all our thoughts, and the very intents of our hearts, are open and naked before him. In fact, he knows and understands us better than we do ourselves. This would be a terrifying thought if we did not know that he is sympathetic and compassionate, and that, as our Advocate, Jesus is representing us before the Heavenly Father, not according to our imperfect fallen flesh, but according to the intents of our hearts.

On the Isle of Patmos the resurrected and glorified Jesus communicated with the Apostle John, presenting to him the marvelous visions recorded in the Book of Revelation.

Notable among the truths conveyed to John are the messages to the 'seven churches of Asia Minor' which are recorded in chapters 2 and 3 of the book. These seven churches, we believe, are also symbolic of seven stages in the development of the professed Christian church throughout the age, as well as the complete church—the number seven representing completion.

It is evident that many of the conditions described in these seven churches, and certainly the promises made to each of them, are true of all the churches. In each of the churches mentioned, both faithful and partially faithful disciples are described, the promised rewards applying only to those who are faithful—faithful unto death. One thing common with respect to all seven of these churches is Jesus' statement, "I know thy works." Whether it was the Early Church, or the church at this end of the age; whether the true disciples, or the nominal believers, it was, and is, true of Jesus as he said, "I know thy works."

To the first of the seven churches Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored and hast not fainted." (Rev. 2:2,3) These words of commendation were spoken of a group of faithful disciples. Can we say that they would be true of us as individuals?

Can we say to Jesus, "You know my works. You know my labor and my patience. You know, dear Lord, that I cannot bear that which is evil. You know how zealous I am in doing my part in upholding the high standards of doctrine and righteousness of those whom I support or condone as teachers in the church. You know that by thy grace I have not become weary in well-doing. You know all things, dear Lord; you know that I love thee."

Would Jesus reply to us, "Yes, I know thy works. I realize that you are very sincere in all that you say. I know that you cannot bear that which is evil. Nevertheless, I have somewhat against thee, because thou hast left thy first love"? He knew

this about the church at Ephesus. Could it be true of us, even though we may not realize it concerning ourselves? In searching our hearts we are confident that they are pure, that we are harboring no selfish motives and no roots of bitterness. But what about our "first love"?

We can all look back to the time when we first knew the LORD in the light of present truth, and remember our great enthusiasm. As the scales of darkness fell from our eyes, and through the truth we saw the LORD high and lifted up, the vision was so entrancing, so all-compelling, that we would permit nothing to stand in our way of serving him and praising his name. There was no task too difficult, no sacrifice too great to undertake for the LORD.

The dull, drab cares of life took on a brightness we never before knew. "Sweet prospects, sweet birds, and sweet flowers" all gained new sweetness. Through the truth, the mysteries of the kingdom which the LORD gave us to understand—the love of God and the joy of the LORD—filled our hearts.

We loved the LORD's people and longed to be with them—not once a week merely, at the Sunday meeting, but as often as we could. They were the LORD's people, and we were the LORD's, and we wanted to be with the members of the LORD's family, for they were our people, our family.

We eagerly sought out every possible opportunity to be in the service of the LORD, either ministering to the brethren in some manner, or bearing witness to the glorious Gospel of the kingdom. If there were tracts to be distributed, we wanted to share in that work. If there was follow-up work to be done we wanted to participate in that also. We regretted only that there was not more time, more hours in the day, that could be devoted to the LORD, to his people, and to the truth.

This was our 'first love'. Today, as the LORD looks down into our hearts and lives, what does he find? Can we say to Jesus, "You know that I love you, love your brethren, and love the truth today more than I ever did before. You know I have lost none of my enthusiasm, none of my first love zeal.

You know that today, even as when you revealed yourself to me through the truth, I have the same consuming zeal to serve you, and to tell the whole world the glad tidings of your kingdom as I had then. No, dear LORD, I have not lost my 'first love'.

We would not want to say to the LORD, that while we still enjoy fellowshiping with his people, it is not too difficult to find an excuse not to attend the meetings. And, as for the things we enjoyed doing in his service, well, there are others now who could do those things. Even more important with the LORD's people is the fact that we have to live with him before whom the very thoughts and intents of our hearts are uncovered—naked.

To the angel of the church in Thyatira, the resurrected Lord said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) Here is a wonderful commendation! He who knows everything about his brethren, who understands every innermost thought and intention, could say to these faithful ones that they had increased in their works, charity, service, faith, and patience, that the last was more than the first. Can he say this of us?

How much more encouraging it is when he who knows our works is able to say that, instead of losing our first love, we now have more than at first. If we were enthusiastic in the beginning, why should we not be more enthusiastic now? If we had charity, or love, in the beginning of our discipleship, why should not that love continually increase, filling and controlling our lives more and more completely as the days go by? If in the beginning, the service of the LORD brought joy, why should it not bring more joy to our hearts today?

In the beginning we had faith—in the LORD, in the truth, in the brethren. Should not that faith be stronger today? We see the plan of God progressing, the prophecies being fulfilled. Should we not now lift up our heads with more faith and assurance than ever before?

And patience! Surely we would not want to confess to the LORD that we had lost our patience waiting for the fulfillment of his promises? Neither would we want to admit that we could no longer with faith lean upon the LORD and thus patiently endure the trials which his wisdom sees are necessary to prepare us for the place in the kingdom to which we have been called.

How much better it is to be able to go to the LORD and say, "You know all things, so you know that with your aid in my every time of need, and as a result of the encouragement you have given me, I find more joy in your service now than ever before. I find also, dear LORD, that my love for you, for your people, and for your cause, is becoming more and more the all-consuming power in my life. I do not love my family less, but I love you more. I love your people more, and find greater joy in their fellowship. Your truth is a melody in my heart that is daily becoming sweeter, and an ever-increasing delight.

"Yes, LORD, since you know all things, you will, when searching my heart, realize that my faith and patience are also increasing. In the beginning I had faith, but like Peter on the storm-tossed sea, when the billows of trouble would begin to mount around me, I was fearful. But you have helped me through my trials so many times that my faith is now stronger than at the first.

"I can trust you now, LORD, even though I do not always fully understand the meaning of your providences. Now I would rather walk in the dark with you, than go alone in the light. My faith in your truth, as well as in your providences in my own life, is daily increasing. And with that increasing faith, made possible by your great love for me and your patience in dealing with me, I am learning more clearly the meaning of patient endurance.

"Thou knowest all things, LORD, and therefore you know that I have much progress yet to make. But I know that you will continue to work in me to will and to do your good pleasure, and I gratefully and expectantly ask for your help in

every time of need. I know that if I have this help, nothing can separate me from your love as long as I keep my heart emptied of self and wholly sincere toward you."

As we have noted, the messages to the angels of the seven churches apply in part to the true believers, and in part to the merely professing Christians. To the angel of the church at Sardis, Jesus said, "I know thy works. . . . I have not found thy works perfect before God." But because Jesus knew the works of this church, he could also say, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy." (Rev. 3:14) Whether in the Sardis epoch of the church, or at this end of the age, those who 'defile their garments' will not walk with the Lord 'in white', for they will not be 'worthy'.

So now when our Lord Jesus says to us, "I know thy works," does he know that we have not defiled our garments? James wrote that "pure religion and undefiled," is "to visit the fatherless and widows in their affliction," and to keep our garments "unspotted from the world." (James 1:27) The fatherless and widows in their affliction, might well be symbolic of those in need and to whom we can minister, particularly with the truth, while the world and the pursuits of the world reflect the defiling spirit of selfishness.

Jesus overcame the world, and he wants us to be overcomers also. The selfish, pleasure-mad lusts of the world have no rightful place in the hearts and lives of Jesus' disciples. Participating in the things of the world will defile our 'garments', —that precious robe of Christ's righteousness, with which we are covered so that we may stand before the LORD in a justified condition—but with garments defiled we will not be able to walk with our Lord in 'white'. Any yielding to the selfish ambitions engendered by the world would make a 'spot' on our garments. The way of love, trusting in the merit of the precious blood of Christ, is the only way to keep our garments undefiled.

As in the days of the Sardis church, so now, it is only the few, a little flock, who keep their garments unspotted from the world. Are we in that little flock? When today the Lord Jesus

says, "I know thy works—I know there are some who are worthy because they keep their garments undefiled," does he include me? Does he see in me that purity of heart and life, that unselfish devotion to him and to his cause, that keeps me completely separated from the world and the spirit of the world?

In our earnest desire to please him, and to be worthy, should we not go to him and say, "Dear Lord, Help me to overcome any selfish spirit I may have. Help me to detect the smallest beginnings of defiling sin in my heart. 'Cleanse thou me from secret faults', dear Lord, for I want to walk with thee in white. I know, dear Lord, that you were found worthy to receive your 'portion with the Great', Jehovah, your Heavenly Father and mine. You were found worthy 'to open the book, and to loose the seals thereof.' You overcame the world and proved worthy to sit down with your Father in his throne. You were worthy to be exalted to the right hand of the Majesty on high—to glory and honor and immortality. And you are now the express image of the Father's person.

"And now, dear Lord, I need your help, and the help of our Heavenly Father, without which I could never be found worthy—I could never be an overcomer in my own righteousness, but in yours, I am assured of this wonderful condition. I want to be worthy for worthiness' sake. I want to be worthy that I may be with you and with our Heavenly Father. Yes, Lord, I want to hear you say to me, because you have proved me to be an overcomer, 'I will give you to eat of the tree of life, which is in the midst of the paradise of God.'—Rev. 2:7

"Also help me, dear Lord, that I may not lose my 'first love', but rather help me to continue patiently and rejoicingly on in the narrow way, enduring every trial which your wisdom sees best for me, serving you faithfully, 'even unto death'. I know that only in this way will I be worthy to receive the 'crown of life.'—Rev. 2:10

"Dear Lord, give me an 'ear to hear . . . what the Spirit saith unto the churches'—the words of encouragement, of warning, of rebuke. Help me to take heed that I may love you more at the last than at the first. By your grace, may I be an

overcomer, and hear you say to me, 'Thou art worthy', and I will give to you 'to eat of the hidden manna', and I will give you a 'white stone, and in the stone a new name written which no man knoweth saving he that receiveth it'.—Rev. 2: 17

"I realize, dear Lord, that proving worthy is the work of a lifetime. I know you appreciated my first love, and by your grace I want it to be an abiding love, a love that is in me as a burning, deathless force impelling me to give, to serve and to suffer, as daily I take up my cross and follow you. Increase my joy in service, and thus my joy in you, who loved and served unto death, the cruel death of the cross. I want to be worthy because it means being like thee. I want to keep your works unto the end, and to be given 'power over the nations', not just to rule them, but to bless them.—Rev. 2:26,27

"Another reason, dear Lord, why I want so much, by your grace, to be worthy is that I might be 'clothed in white raiment', and not have my name blotted out of the 'book of life', but instead may experience the ineffable joy of hearing you confess my name before my Father, and before his angels. O Lord, thy promised grace impart, and fill my consecrated heart, that I may be found worthy to be there before the Father's throne, face to face with him, and with thee, and hear you confess my name.—Rev. 3:5

"And then, dear Lord, you have set still another joy before me by your promises which give me added incentive to be worthy. You have promised that if I overcome, you will make me a pillar in the temple of your God, and my God, and that then there will be no danger of falling away. You have also promised that you will write upon me the name of your God, and the name of the city of your God, which is New Jerusalem, which comes down out of heaven from God. You have also promised to write upon me a new name.—Rev. 3:12

"These, dear Lord, are joys which my finite mind cannot comprehend. But I know that the New Jerusalem which will come down from God out of heaven will be prepared as a bride adorned for her husband. And I know that one of the angels said that this New Jerusalem was the 'bride', the

Lamb's wife. From this, dear LORD, I know that if I am to be a part of that bride I must be made ready for it, and that in this also I will need to be faithful. Help me to be faithful, that I may have written upon me the name of our Father, the name of the New Jerusalem, and your own new name, dear Lord."—Rev. 19:7; 21:2,9,10

We are in the end of the age, when Jesus is again present with his people. They have heard his 'knock', and have heard his voice. They have heard him say that he will come in, and 'will sup' with them. They rejoice in the feast of present truth. It is through this feasting that they have learned to know their Master so intimately. More than ever this makes them want to be overcomers, and to hear him say to them that they may sit with him on his throne, even as he overcame and is now set down with the Father in his throne.—Rev. 3:20,21

"Help us, then, dear Lord, indeed to hear and obey what the Spirit said unto the churches. Since the thoughts and intents of our hearts are naked before you and before our Father, help us to be sincere and pure of heart. Cover our imperfections with the robe of your righteousness until we all prove worthy!" This is our earnest prayer. ■

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Thomas

Matthew

James (son of Alphaeus)

Lebbaeus Thaddaeus

Simon (the Canaanite)

Paul (who replaced Judas)

See Matthew 10:1-4 and Romans 1:1

Jesus said that God had chosen these twelve men, and had given them to him for a special purpose at the dawn of the Gospel Age. (John 17:6) Each of them must have been a wonderful and rare individual. To these twelve, a unique assignment was given. Extraordinary powers, not granted to other disciples, helped them carry on the outstanding work God had for them to do. "Go and preach that the kingdom of heaven will surely come to earth. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received this power, freely give blessings with it." See Matthew 10:5-8. They had the privilege, for the first time ever in the long history of mankind, of spreading the good news, that salvation was certain. The Lord Jesus had died, and had been resurrected, which guaranteed the promised blessings of the kingdom.

Just before Jesus disappeared from their sight, rising into the heavens, he advised his apostles that they should not leave the city of Jerusalem. He told them that in a few days after his ascension, they would be baptized with the Holy



Spirit. "John truly baptized with water; but you shall be baptized with the Holy Spirit." See Acts 1:5.

And so, just as he had promised, ten days later, the most remarkable scene took place! The apostles had come together to celebrate the joyful Feast of Pentecost. This was a feast of the first harvest of the year, held around the beginning of June. It was on the fiftieth day after the resurrection of our Lord Jesus.

All the apostles and many disciples gathered together in one room, when suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were gathered! Next, they saw something that looked like little flames of fire which came down upon each apostle! And then they were all filled with the Holy Spirit, the power of God, and found they could speak in many different languages!

We know that the term 'Holy Spirit' is another way of expressing the idea of God's great, omnipotent power. When God created the earth, the Spirit of God is said to have been the power behind Creation. (Genesis 1:2) The ancient prophets of God wrote and spoke through the power of God's Spirit. (II Peter 1:21) When Jesus was baptized at Jordan, the Holy Spirit came upon him and gave him power from God to do hundreds of marvelous miracles. By these he could prove to his followers that he was indeed the Son of God. The gift of the Holy Spirit to the apostles was for much the same reason—to prove they were men chosen by God. Seeing the miracles they performed, the people would then listen more

carefully to their message about the coming kingdom of Christ.

Thousands of Jews had come from all over Israel, and even from other countries, to keep the Passover Feast. They came to Jerusalem to visit the Temple, and to have the priest offer their sacrifices. Many of them no longer spoke Hebrew because they had lived in distant lands for many years. So when the Holy Spirit came upon the apostles, and miraculously they could speak other languages, the Gospel message could be understood by everyone!

Word of this miracle traveled quickly throughout the city, and a great crowd gathered around the apostles. Everyone was amazed that they could hear their own tongue—Persian, Egyptian, Roman, Greek, Arabic, and a number of other languages! They were stunned, and questioned one another, asking, “What does this mean?”—Acts 2:4-12

Immediately, the Apostle Peter took advantage of their interest and attention and began to preach a powerful sermon. He told them that God had promised through his prophets that he would send his Holy Spirit upon a small, specially selected group of Israelites before favor to Israel would come to an end. Soon, he told them that the Gospel would be opened up to all that are ‘afar off, even as many as the LORD our God shall call from among the Gentiles’.

The Apostle Peter, with strong words, reminded them that they had not made any attempt to stop the crucifixion of Jesus, and so they were guilty of his death. He made them remember Jesus of Nazareth, that kind, gentle, wonderful prophet who had done nothing but good works, and miracles of healing. Peter told them that Jesus had been raised from the dead by Jehovah, and now was in heaven at the right hand of his Father. He finished by saying, “Therefore, let all the house of Israel know assuredly, that God has made that same Jesus, whom ye have crucified, both Lord and Christ!” See Acts 2:29-36.

The crowd was moved by his words! Many were ashamed that they had allowed Jesus to be crucified, and they realized

he, indeed, had been the mightiest of prophets—the Messiah. “Men and brethren,” they called out to the apostles, “What shall we do?” They were distressed and dejected. Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit, the power of God, also.” See Acts 2:37-39.

That same day, about three thousand were baptized! They had a great deal to learn about what it meant to be a Christian, a follower of Christ. But daily they came together, worshiping in the Temple, eating and studying in each other’s homes, with gladness and singleness of heart, praising God, and having favor with all the people. And the LORD added to the church daily such as should be saved. See Acts 2:41-47.

Now another beautiful and important feature of God’s plan was slowly being revealed. Jesus, of course, was the seed of Abraham promised many times in the Old Testament. (Hebrews 2:16) The golden thread of this promise runs through, and ties together, the entire Bible. But this new feature was beginning to be understood by the apostles. Their eyes were opened by the power of the Holy Spirit to see that the Christ, the Messiah, was not just one person, but included all the followers of Christ!

The Apostle Paul uses the illustration of a human body to picture the Christ. He says, “As the body is one, and has many members, and all the members of that one body, being many, are [still only] one body: so also is Christ.” (I Corinthians 12:12) Christ means ‘anointed’, and Jesus had been anointed with the Holy Spirit at his baptism by John at the Jordan River, and now the apostles were being baptized by the Holy Spirit at Pentecost!

Another instance of this new feature is explained in Galatians 3:29, which we here paraphrase: “If you are Christ’s footstep follower [I Peter 2:21], then you are Abraham’s **seed**, and heirs of that **promise** to help bless all the families of the earth!” What an exciting new understanding this was to the apostles and disciples.

And so, not only Jesus received the gift of the Holy Spirit, but so also did all his apostles, and all his disciples. Even until today, Christians also receive the gift of the Holy Spirit after deciding to be Jesus' footstep followers, and after God has accepted this offering of their hearts. The Holy Spirit is God's power which opens their eyes to know and to do God's will in their lives. It becomes their guide and teacher, representing God, and the Lord Jesus when he was here on earth as the Master and Teacher of his disciples. For Jesus disciples to receive the Holy Spirit is every bit as much of a miracle as when the apostles received the Holy Spirit at Pentecost!



QUESTIONS

1. How many of the twelve apostles can you name?
 2. Why were they given special powers not given to other disciples? What were some of these powers?
 3. What gift did Jesus instruct his apostles to wait for at Jerusalem?
 4. Describe the scene when the apostles received the Holy Spirit.
 5. Why did they receive the gift of speaking in many languages?
 6. What effect did Peter's sermon have on his listeners?
 7. How many were baptized? Did they receive the Holy Spirit also?
 8. What does the Holy Spirit do for Christian's of our day? Is this a miracle?
 9. What wonderful new truth was brought to light when the apostles received the Holy Spirit? What are two illustrations of this newly revealed feature of God's plan?
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The New Song

*“O sing unto the LORD a new song;
for he hath done marvelous things:
his right hand, and his holy arm,
hath gotten him the victory.”*

—Psalm 98:1

SINGING HAS ITS origin in remote history. It is more than a modulation of voices, for there is that singing which is prophetic, poetic, or victorious coming from the heart, which is pleasing and acceptable to the LORD. Paul wrote, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD.”—Col. 3:16; Eph. 5:19

Jesus also sang to God, his Father, as recorded in the Gospel of Matthew. This was on the occasion of his celebrating the Passover and the institution of the Memorial of his death together with his disciples. We read, “When they had sung an hymn, they went out into the mount of Olives.” (Matt. 26:30) The Scriptures tell us of different songs: the song of joy; the song of Moses; the song of condemnation against Satan; the song of the Lamb, and the song that no one could sing but the 144,000.

The Song of Joy

Doubtless the first to sing praises to the Creator were the angels, when they saw God’s work of Creation completed. To their eyes the creation of an infinite number of stars and planets in the celestial space, all in perfect order and harmony, gave them reason to praise the Eternal One, and to sing a song of unspeakable joy. Jehovah, speaking to Job, said, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the

measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:4-7

It is obvious that these sons of God were not human beings, because man, at that time, was not yet created. They were the angels, and among them were the morning stars, the **Logos** and Lucifer. This was before Lucifer's outward rebellion against his Creator. The **Logos**—Jesus Christ in his pre-human state—was the beginning of God's Creation, the first-born of all creatures, and was known as the bright, morning star. (Col. 1:15,16) "I Jesus have sent mine angel to testify unto you these things in the churches." (Rev. 22:16) "I will give him the morning star."—Rev. 2:28

Peter wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Pet. 1:19) It is before the beginning of the Millennial Day, that the morning star, Jesus Christ, arises as a forerunner of the morning of the glorious day of resurrection and of healing for all mankind who will be obedient to the just laws of the messianic kingdom.

The other morning star, Lucifer, by rebellion became Satan, Adversary, Devil (slanderer), serpent (seducer). Speaking of him, the Prophet Isaiah says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.—Isa. 14:12

The Song of Moses

The Israelites moved into Egypt, where, for no fault of their own, they were afflicted and put into slavery, serving the

Egyptians until God freed them through Moses. In Egypt God performed great miracles, and he became known to the Egyptians through the severity of his judgments. But God released the Israelites from their hard and long slavery, causing them to pass through the Red Sea with dry feet. While all Israel passed through safely and were freed, the Egyptian army that followed them, perished in the waters that closed in on them. (Exod. 14:21,22,27) When beyond the Red Sea, following their liberation, Moses composed a glorious hymn of praise to their Savior, God, and he sang it together with his people. From the standpoint of Moses, it might be called the song of liberation: "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone."—Exod. 15:4,5

The Song of Condemnation

After the Israelites were freed from Egypt and entered the land that God had promised to their forefathers, Abraham, Isaac, and Jacob, they were favored by God until they became rebellious, for which God punished them at the hands of the Midianites and Philistines. Later, they were taken as slaves to Babylon where they were held for seventy years, known as the years of their captivity. However, the LORD caused several prophets to write against the King of Babylon. Isaiah wrote a song of reprobation against the king, saying: "Thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing." (Isa. 14:47) This prophecy was fulfilled against the king of Babylon, over which Israel rejoiced; yet, since the King of Babylon was a symbolic picture of Satan, this prophecy remains to be fulfilled against Satan, at which time all the earth will rejoice and burst into song!

The Song of the Lamb

In a prophetic psalm of the sons of Korah, there is a prophecy saying that when God will reign over all the earth, all mankind will sing a hymn to him. "God is the king of all the earth: sing ye praises with understanding; God reigneth over the heathen: God sitteth upon the throne of his holiness." (Ps. 47:7,8) An invitation to sing to the LORD is found in Psalm 33:3,4: "Sing unto him a new song; play skillfully with a loud noise. For the word of the LORD is right; and all his works are done in truth." It seems reasonable to think that this hymn will be raised to God by the true church at the completion of the mystery of God, hidden for the many centuries, and ages past. Then the church will be the tabernacle of God, the meeting place between God and men.

The psalmist recorded the song which the church sings today—that melodious, new song that none other can learn to sing except the 144,000 (Rev. 14:1-3): "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."—Ps. 149:6-9

It is worth noticing the fact that a similar prophecy is found in the Book of Revelation, which is a record of the words of the resurrected Jesus. It is a promise to those who follow in his footsteps during the Gospel Age: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I receivcd of my Father."—Rev. 2:26,27

The Israelites had a typical priesthood, and in their Temple they sang praises to the Eternal One. In that typical Temple the singers sang hymns to the LORD, magnifying his holy and glorious name. "These are they whom David set over the service of song in the house of the LORD, after that the ark had rest. And they ministered before the dwelling place of the Tabernacle of the Congregation with singing, until Solomon

had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.”—I Chron. 6:31,32

But now the spiritual temple, consisting of the elect class, the church of God, are the singers of the LORD, and are the “royal priesthood,” (I Pet. 2:9) according to the order of Melchisedec. It is not a priesthood contaminated by the politics of this world, but a holy priesthood that walks in the footsteps of the Master. It is one that gives itself in living sacrifice as its High Priest did—he who was holy, harmless, undefiled, and separate from sinners. The Apostle Peter wrote to the Christians of his day, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—I Pet. 2:5

In Revelation is found a great and wonderful scene. In it John saw those that obtained the victory over the beast and his image, standing on a sea of glass, with the harps of God, and they were singing the song of Moses, the servant of God, and the song of the Lamb. (Rev. 15:14) Doubtless these victorious personages are the true church—the wife of the Lamb—who, through the blood of Jesus, and by the work of witnessing, have overcome the beast and his image, and are singing the song of victory over Pharaoh and Egypt—picturing Satan and his kingdom. They are singing from the heart and with grace, the sweet and melodious song of the Lamb. This is the song of the great victory of Christ who, by giving himself for the sins of the world, purchased the world; and through him, and with him, they are winning the victory. These elected ones are seen by John in the vision as standing on a sea, mixed of glass and fire.

The New Song

The new song, which is raised to the honor of the Eternal One, is sung only by the 144,000 redeemed from the earth who “follow the Lamb whithersoever he goeth.” No others could learn the song, and the number could not be increased. —Rev. 14:1-5

The new song is also presented in Revelation 5, but this time to the honor of the Lamb, who had received the book from the hand of him who was sitting on the throne of glory. The book was sealed with seven seals, and this was the song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests: and we shall reign on [over] the earth."—Rev. 5:9,10

These were bought with the blood of the Lamb, and selected to reign together with Christ over the earth for the blessing and restoration of all the nations, as God promised Abraham. Then the 144,000 under their Head, Christ, and all Creation, will praise the LORD and Creator of all things. We read, "Every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13

In his letter to the Romans, the Apostle Paul said: "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom 8:19-21

The choir of voices that join in the jubilation of praise to God singing the new song, has its beginning soon after the seventh angel starts to blow the seventh trumpet, and when "the kingdoms of this world" become the kingdom of our LORD, and of his Christ; and he shall reign forever and ever.—Rev. 11:15

The Apostle Paul wrote that the mystery of God is Christ the Head, and the church, his body. (Col. 2:2; Eph. 1:22,23; Col. 1:18) This is the elect class, the Lamb's wife, the number of which is 144,000—the singers of the new song that no others can sing. ■

ENCOURAGING LETTERS

Bible Is True

Please send me the booklet, "Archeology Proves the Bible." I know God's Bible is true. Thank you. —OH

Reaching Out

Dear Brother: Greetings in the name of Jesus. I listen to your programme all the time on Radio Becan. Oh it is thrilling! I pray that God will give you more faith to go on. Remember all in your offices. I pray for them in the name of Jesus and want you to keep praying for me, I depend on your prayers. I would like one of your video tapes on, "How God Answers Prayer." I will indeed be glad. Keep up the good work and may God richly bless you. —Barbados

A 'Thank You' Note

Dear Dawn: I want to thank you ever and ever so much for such wonderful Christian literature in such awful, troublous times such as they are now. And this is one thing that especially helps, your prices and cost of these precious Bible quotations are such a help at such reason-

able prices. Would it be asking too much for the favor of renewing *The Dawn* magazine for another year. —IN

Understandable

Dear Brethren: I love your simple, understandable, and important teachings. I have always felt that since Pentecost, the second coming of Christ has been awaited. Your message of today tells me that this is true. Organized Christian theologians are placing a stumbling block before good people. A grand-son of mine is a theologian and our opinions are, in part, not compatible. Am enclosing a small contribution to your efforts in Christ Jesus' name. —NJ

A Friend in Panama

Dear Loved Ones: Thank you so much for your broadcast over "Radio Newspaper." I listen every week. I'm a lonely old lady, but I praise God I have my radio I can turn on. God bless you as you speak to the people of Panama. Will you please send me a copy of your programs or books. God

bless you all serving him daily there at The Dawn.—
Panama

Very Best Literature

To Dawn Publications: I have already received your publications, "*The Creator's Grand Design*," and "*God and Reason*." I have to say they are the very best literature on God's plan for us. I want to thank you for having this material available to us. Thanks again.—*IA*

Thirty Year Reader

Dear Dawn: Attached is my check for renewal of *The Dawn*, which I have been reading for over thirty years. I never read any satisfactory interpretations of the Scriptures until I read *The Dawn*. I am enclosing a check for this year's cost. Thank you.—*KY*

Divine Assistance

Dawn Publishers: May I add a word of praise to the Publishers Foreword in the reading of the book, "*The Divine Plan Of The Ages*." The clarity of expression and argument are greatly enjoyed and lead me to believe there was Divine assistance in the writing and

work involved. May all your publications be so blessed. Faithfully.—*CA*

Hungry For Religion

Dear "Frank and Ernest": I just happened to hear you on the radio station today. I've been so hungry for religion like the old time religion was, and I have been very unhappy and mixed up about death and my loved ones, and I felt so much better after hearing you. I'm sending for the booklet, "*When a Man Dies*." I hope it will tell me if we will know each other in heaven. Thank you sincerely.—*MI*

Thoroughly Enjoyed

To Dawn Publications: I am writing to you in an attempt to thank you for the "*Archeology Proves the Bible*" booklet that I received. I have thoroughly enjoyed my readings. Sincerely.—*SC*

Opened My Eyes

Dear Dawn Publications: I remember back in early March this year I saw an ad for some free booklets, etc. I was expecting some regular old stuff but these opened my eyes to some things I had not discovered in the

Scriptures. I am a fourteen-year old Church of God and Episcopalian minister. Not going against some doctrines, but some things have changed for me in my faith, in a manner of speaking—I don't want to sound like a 'paragon of virtue'. But I think the work you do is great, and has helped me in my studies of theology. May you always be in God's

eyes. May God hold you in the palm of his hand.—KY

**Reads 'Hope'
Over and Over**

Dawn Bible Students Ass'n:
At your convenience, kindly send me a copy of your booklet, "God and Reason." I have retained a copy of "Hope" and read excerpts over and over. Thank you.—MA ■



SPEAKERS' APPOINTMENTS

W. Blicharz
London, Ont. June 13

D. Holliday (England)
General Convention June 26-30

F. Nemesh
Korbach, Germany June 1
Dortmund, Germany 2,3
West Wickham, England 4
Hitchin, England 5

Barnsley, England 6,7
West Wickham, England 8

T. Nordman (Finland)
New York, NY June 6
Rutherford, NJ 7
Detroit, MI 8-11
Chicago, IL 12-16
Los Angeles, CA 17-20
General Convention 26-30



OBITUARIES

The following sister has recently finished her Christian course. We wish to express our sincere sympathy to the family and friends in the loss of this dear one. We appreciate information concerning any brethren to be included in this list.

Sister Lydni: Freeman, Dallas, TX—April 13. Age, 80.

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.

ALLENTOWN, PA, June 11-13—
Moravian College, Bethlehem, PA.
Contact: Allentown Bible Students,
c/o Margaret Young, P.O. Box
1672, Allentown 18105
Phone: (215) 867-5418

**BIBLE STUDENTS GENERAL
CONVENTION, June 26-July 1**—
George Fox College, Newberg,
OR ■



WEEKLY PRAYER MEETING TEXTS

JUNE 3—"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."—Psalm 19-1-4, **Leeser Translation** (Z.'95-121 Hymn 37)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z.'95-213 Hymn 239)

JUNE 17—"Who may abide the day of his [the Lord's] coming? and who shall stand when he appeareth? for he is like a refiner's fire, . . . and he shall sit as a refiner and purifier of silver."—Malachi 3:2,3 (Z.'96-45 Hymn 327)

JUNE 24—"If children, then heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17 (Z.'96-151 Hymn 195)