

The Dawn

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HIGHLIGHTS OF DAWN

GOD AND CREATION SERIES, Epilogue

The Seventh Creative Day

"The LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the Garden of Eden, to till the ground from whence he was taken."

Genesis 3:22,23

THE SEVENTH 'DAY' referred to in the Genesis account of the Creation is usually thought of as the one on which God rested, and properly so, for we are informed that "he rested on the seventh day from all his work which he had made." (Gen. 2:2) On the other hand, the beginning of this same verse states, "On the seventh day God ended his work." The **Marginal Translation** of the next verse explains that God rested from all his work which he "created to make." This implies that there was a further 'making', or finishing, of the Creative work which was to be accomplished on the seventh day, in which the Creator himself would not be directly active.

Hebrews 4:10 reads, "He that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his." The 'rest' of believers is in the finished work of Christ, not an entering into a state of inactivity. It is a trust in Christ for that which one cannot do for himself—that is, justify himself before God by his own works of righteousness. Now, as Paul indicated, this rest from one's own works that they may be accomplished by another is the way in which God ceased from his own works at the close of the sixth Creative day. The literal meaning of the Hebrew word trans-

lated "rested" in Genesis 2:2, is 'repose', by implication, 'to desist from exertion'. The thought simply is that the carrying out of the great design of the Creator from the close of the sixth day forward was to be entrusted to another, even to his own beloved Son in his prehuman existence, the **Logos**, who had worked so faithfully with his Father up to this point. The Creator did not 'rest' from his work because he was tired.

The Prophet Isaiah wrote, "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28) It is clear, then, that the Creator did not rest from his work because he was weary. It is equally clear that his originally designed objective in the creation of the earth had not been obtained by the close of the sixth Creative day. This purpose was that the earth be filled with a perfect and happy human family in harmony with the Creator's laws, and enjoying the blessings of a worldwide earthly paradise.

It was the Creator's will that his human creatures, made in his image, should be given freedom of choice with respect to his laws. God did not want the earth filled with mechanical beings who, like the inanimate objects of Creation, obey divine law by compulsion. God knew in advance that, lacking in experience, our first parents would disobey his law and bring upon themselves the sentence of death. With his infinite wisdom and ability God could know this without in any measure causing his human creatures to sin. He permitted sin to enter into the world because he knew that the eternal happiness of his human creation would be enhanced by having experienced the result of disobedience, turning therefrom, and understandingly dedicating themselves to him and his laws of righteousness.

Certainly man could never be secure against the temptation to disobey the Creator without a knowledge of what the result would be. There are four principal ways of obtaining information. One is by intuition. God alone possesses intuitive knowledge. Another way is by being informed, and God did inform our first parents that transgression of his law would result in death. One can also learn by observation. But if

God's human creatures were to observe the result of sin and thereby learn of its terrible results in terms of suffering, it would have to be experienced by others, somewhere. God knew what some of his human creatures have since learned—that experience is the best teacher. So he permitted man to sin, knowing that thereby he would experience for himself the terrible results of disobedience.

In our text the LORD says, "The man is become as one of us, to know good and evil." The pronoun 'us' in the expression, 'one of us', refers to Jehovah and the **Logos**. By intuition Jehovah knew both good and evil. The **Logos**, having implicit confidence in his Father, Jehovah, consequently believing his every word and possessing a superhuman intelligence, with powers of perception far beyond anything we can imagine, would also know both good and evil. Besides, the **Logos** would, by now, have already seen the beginning of human suffering resulting from the sin of our first parents, for fear had already taken hold upon them.

Jehovah said that man had become like 'one of us, to know good and evil'. This does not imply that Adam and Eve had already learned all there was to know about good and evil. But, having partaken of the tree of the knowledge of good and evil, they now were to know, to learn, both by observation and by experience. And not only they, but all their progeny were also to experience the terrible results of disobeying divine law. For a brief period in Eden, Adam and Eve enjoyed God's blessing, and thus for a limited time experienced 'good', but this would not be true of their progeny, everyone of whom would now be born in sin and shapen in iniquity.—Ps. 51:5

Restoration

The only way in which the human race as a whole could ever have an experience with good, under conditions favorable to learning the advantages of righteousness in contrast with the baneful results of unrighteousness, would be to awaken them from the sleep of death in an environment suitable for this purpose. But how could this be done, since

the Creator had justly imposed the sentence of death upon Adam, and through heredity upon all his children?

Motivated by love, and through the operation of divine wisdom, a way was found by the Creator whereby fallen man might enjoy a future experience with good, and thus, having experienced both 'good and evil' be able to decide intelligently whether to choose the good, and live forever, or to continue in his evil ways, and be cut-off eternally in death. That way was through the **Logos**—the divine plan being for the **Logos** to be made flesh and to die as man's Redeemer, and later return to restore to life those for whom he died. In this way the Creator could be just, and at the same time the justifier of all who, when the opportunity is given, return to him through Christ.—Rom. 3:26

It is clear, then, that having created man in his own image, and knowing that through lack of experience he would transgress divine law and thereby plunge the whole race into death, God knew that if Adam and his offspring were to survive they would have to be restored to life by another; for in his righteousness he could no longer deal with man. This work of restoration was to be accomplished by his own beloved Son. Thus God rested from his work, while his Son has been carrying it forward to completion, the arrangement for this including the permission of evil, and man's instruction in the meaning of this experience. This has involved a long nighttime of sin and death, in which each generation has suffered and died. The divine purpose in the creation of man being that the earth should be filled with his human creation; his plan in connection with the permission of evil has embraced enough time for the birth of a sufficient number to properly fill the earth. Meanwhile, during this same long period of time, the divine arrangements for dealing with the people when awakened from the grave have progressed steadily.

Worlds and Ages

This 'seventh day' during which the Creative design of God pertaining to the earth is being completed is, the Scriptures indicate, divided into shorter periods of time, called

'worlds' and 'ages'. The period prior to the Flood is described by the Apostle Peter as the "world that then was." (II Pet. 3:6) Paul spoke of the period from the Deluge to the establishment of Christ's kingdom in the earth, as "this present evil world." (Gal. 1:4) In Hebrews 2:5 we read of "the world to come."

In a broad sense we might speak of these three 'worlds' as the past, the present, and the future—and to understand the divine plan it is essential to realize that what the Bible may say concerning one of these worlds might not necessarily be true of the others. Failing to recognize this, many have concluded that the Bible contradicts itself. Just as an architect's specifications for each floor of a three-story building would differ according to the manner in which each floor was to be used, so the Scriptural references to each of these three worlds differ, because the arrangements of the LORD, as they progress from period to period, are not always the same.

One basic fact, however, is true throughout both the first and second worlds mentioned in the Bible. It is that in both of them, evil predominates. Malachi 3:15 reads, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This was even true in the world before the Flood. It has been true throughout this 'present evil world'. There have at all times, of course, been varying degrees of wickedness. The remnants of the image of God with which man was endowed at Creation have, throughout the ages, prompted many noble efforts at reform. There have been noble individuals who would rather die doing good than in any way injure another. But evil has predominated.

On the other hand, the Bible speaks of a time when the "righteous shall flourish." The Prophet David explained that this will be in "his days," that is, the days when Christ is king. (Ps. 72:7; 92:12) Texts of Scripture like these cannot be harmonized with human experience at the present time, nor do they harmonize with texts which describe the reign of sin and death with which mankind has been plagued since the trans-

gression in Eden. Their harmony and beauty are seen only when we realize that they are descriptive of conditions in a future period of the divine plan.

And that will be a time when the world will have a new ruler, even Christ. Jesus spoke of Satan as the "prince of this world." (John 16:11) Paul describes Satan as the "god of this world." (II Cor. 4:4) This explains in part why the 'present evil world' is so evil. It is because the archenemy of God and of righteousness is its ruler. By the same token, the fact that the 'world to come' will be ruled by Christ, of whom it is written that he loves righteousness and hates iniquity, means that then the forces of evil shall be destroyed, and that truth and righteousness will prevail.

Four Ages

The fact that thus far evil has predominated in the experience of the human race does not mean that the divine plan for the recovery of man from sin and death has not steadily progressed. It has, and through periods outlined in the Bible which we shall call 'ages'. During the 'world that was' before the Flood, there was little progress in the divine plan except the testing of the faithfulness of a few individuals such as Abel, Enoch, and Noah, to prove them worthy of being among the "princes in all the earth" during an age still future. (Ps. 45:16) It was after the Flood that the plan of God began more particularly to unfold, and to progress.

For more than six hundred years after the Flood divine favor was shown and promises made to certain individuals whom we may refer to as the patriarchs, or fathers, of what later became the Jewish nation. The promise to Abraham was that through his 'seed' all the families of the earth would be blessed. This promise was reiterated to Isaac, and to Jacob. (Gen. 22:16-18; 26:4; 28:14) No effort was made at that time to evangelize the world. While these wonderful promises were made to the patriarchs, they were not instructed to proclaim the message to others. This was an age, in other words, when God's dealings were exclusively with these individual patriarchs. So we designate it the 'Patriarchal Age'.

The Jewish Age

With the death of Jacob, a change occurred. The twelve sons of Jacob became the nucleus of a nation, the nation of Israel, and the period of more than eighteen hundred years during which the divine dealings were with this nation we call the 'Jewish Age'. As a people under the leadership of Moses, they were delivered from slavery in Egypt. The divine Law was given to them, epitomized in the Ten Commandments. They were, through the priesthood, called upon to offer sacrifices to the LORD, which pointed forward beautifully to the sacrifice of Christ.

Throughout the Jewish Age we are presented with a national picture. The whole nation was blessed or cursed together, largely according to the measure of obedience to the Law on the part of the leaders. The promised reward for keeping the Law was a blessed one, "which if a man do, he shall live in them." (Lev. 18:5; Neh. 9:29; Ezek. 20:11; Rom. 10:5) In other words, this one little nation was given an opportunity of gaining everlasting life by keeping the Law; but they failed.

God, in the exercise of his foreknowledge, knew that no member of the fallen and dying race was capable of keeping his perfect Law inviolate. But the Jewish people did not know this; nor would any of the human race have known unless it was demonstrated. Paul refers to the Law as a "school-master" which teaches the necessity of Christ as the Redeemer in the divine plan. (Gal. 3:24,25) One of the lessons to be learned by the divine permission of evil was that there was no way of escaping the penalty of death except through Christ, the Redeemer from death, and the ultimate Restorer to life.

Had the Jewish people been faithful to their calling, they, as the natural descendants of Abraham, would have inherited the promise made to him that through his 'seed' all the families of the earth would be blessed. But they failed. The final test came upon them when Jesus presented himself to the nation as the promised Messiah. But in the divine

economy their persecution of Jesus unto death resulted in the redemption of the world.

Not all of the Jewish nation failed in the final test. John informs us that while his own "received him not," as many as did receive him he gave power, or the right or privilege to become the sons of God. (John 1:11,12) Among those of the Jewish nation who accepted Christ were his apostles. Paul speaks of "above five hundred brethren" who saw Jesus after his resurrection. (I Cor. 15:6) At Pentecost three thousand accepted under the preaching of Peter. Doubtless these had been somewhat prepared prior to this through their contacts with Jesus.

The Gospel Age

But the foreordained number to be with Jesus as the promised 'seed' of Abraham was one hundred and forty-four thousand. (Rev. 7:4; 14:1,3) The number of Jewish people who accepted Jesus was far short of this, so the Gentiles were then given an opportunity. But this involved the work of another age in the divine plan, which we will speak of as the Gospel Age. It is properly called the Gospel Age because during this age the work of the LORD is accomplished through the preaching and drawing power of the Gospel.

During the Jewish Age, a whole nation was given the opportunity to qualify as the messianic nation. But this arrangement ceased with the coming of Messiah. With the failure of the nation to qualify for this high position in the divine plan, the invitation was extended to individuals—for a short time, exclusively to individuals of the Jewish nation. Then it was extended to any of the Gentiles who, as individuals, responded to the drawing power of the Gospel of Christ, and dedicated themselves to follow in the footsteps of Jesus, to suffer and die with him. Nationalities count for nothing in this arrangement of the Gospel Age. Paul wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. 3:28 29

So this work of the Gospel Age has continued throughout the centuries. Millions have become nominal followers of Christ, but only a few in each generation have actually qualified through faithfulness to live and reign with Christ. Indeed, the vast majority were more pleased to ally themselves with the church-state systems of the old world, which claimed to be the kingdom of Christ, no longer desiring to wait for his return and the establishment of his true kingdom.

Wheat and Tares

In his parable of the wheat and the tares, Jesus gave a preview of what would happen throughout the Gospel Age. The parable relates that in the beginning of the age, good seed was sown in a field. Then an enemy came and sowed "tares"—imitation, or counterfeit, wheat. But the "householder" would not permit the tares to be uprooted, saying that both should be permitted to grow together until the harvest. Then the tares were to be bound in bundles and burned and the wheat gathered into the barn.—Matt. 13:24-30

Jesus explained that the 'wheat' were the "children of the kingdom"; those, that is, begotten of the glorious Gospel of the kingdom, and inspired by it—inspired to suffer and die with Jesus that they might prove worthy to live and reign with him in his kingdom. The 'tares', Jesus continued, "are the children of the wicked one." These are not the immoral and degenerate of the world. No, they are the offspring, so to speak, of the false and Satan-inspired teachings that man by his own efforts can establish the kingdom of Christ, and bring in everlasting peace and righteousness. The church-state systems of Europe, together styled 'Christendom', were Satan's counterfeit of Christ's true kingdom. Those systems, as such, are passing out of existence; but the viewpoint of a kingdom of righteousness without Christ still prevails. Few indeed today are looking to Christ to establish his long-promised kingdom. The vast majority of his professed followers believe that whatever the Lord does for the world will be done through them and their imposing systems.

Jesus explained that in the "harvest" at the end of the age there would be a separation of the wheat from the tares that

the tares would be destroyed, and that the wheat would then "shine forth as the sun in the kingdom of their Father." (Matt. 13:37-43) He speaks of a "furnace of fire" in which the tares would be destroyed. There are many prophecies which reveal that the Gospel Age comes to an end in a "time of trouble such as never was since there was a nation," and this trouble is frequently symbolized by fire. (Dan. 12:1) The 'furnace of fire' in this parable is undoubtedly also symbolic of this same destructive trouble. In it are destroyed the great counterfeits of Christ's kingdom, while the frustration and disappointment of their adherents is symbolized in the parable by the "wailing and gnashing of teeth."

Developments in the world today clearly indicate that we are in that period of dissolution. The age-old systems which constituted the bulwarks of Christendom—"Christ's kingdom"—are crumbling. Churchianity is on the defensive everywhere. Fear of destruction by nuclear weaponry produced a fervor of 'religious' excitement which led to increased attendance at church; but newcomers as well as the old attendees have little or no conception of the true teachings of the Bible. Churches today are not much more than social clubs where high moral and ethical principles are encouraged, but not always practiced. The people are not being taught to expect the establishment of Christ's kingdom upon earth.

Experience Enlarged

Thus the preparatory features of the divine plan for human salvation from sin and death have continued to progress throughout the various ages. Meanwhile, as the people of the world in general have come into contact with the LORD's people whom he has been preparing to be the personnel in Christ's kingdom, they have profited. Some have been encouraged to live better lives. Some, however, unwittingly, have lent themselves to be cohorts of Satan in the persecution of the righteous, and have sunk deeper into the mire of degradation and sin, thus having an opportunity to learn even more clearly the terrible results of disobedience to God's law.

In the divine economy, the permission of evil has served to test the fidelity of those whom the LORD will use in high positions in the messianic kingdom. It offered a further opportunity for the **Logos**, the beloved son of God, who participated in all the works of Creation, to prove his zeal for his Father's plan for him to redeem fallen man from death by his own death, and later restore to life those for whom he died. Satan said, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the most High." By Satan's attempt to accomplish this ambitious scheme, the world has been filled with sorrow and death; but Satan himself will eventually be destroyed. (Isa. 14:13,14; Heb. 2:14) Jesus, on the contrary, humbled himself, and became obedient unto death, even the death of the cross, and God has highly exalted him, and through him the suffering and dying world will be restored to life.

Christ must reign, Paul tells us, until all enemies are put under his feet, and the last enemy to be destroyed is death. (I Cor. 15:25,26) It will be during this thousand years of Christ's reign that mankind will have their first experience with 'good'. The earth will then be filled with a knowledge of God and of his glory. (Isa. 11:9; 40:5) Of that time Isaiah wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) Yes, they will then learn that the love of the Creator provided redemption and forgiveness for them through Christ Jesus, and because of this, there will then be no need for them to suffer.

God's original plan for the earth to be subdued and made like the Garden of Eden will be accomplished, under the righteous administration of the messianic kingdom laws. Then they will build houses and inhabit them, and plant vineyards, and eat the fruit of them. And, as the **Marginal Translation** states, it will be then that the LORD's elect will make all mankind "long enjoy the works of their hands." (Isa. 65:20-25) The 'elect' referred to in this prophecy includes all those who, through the various ages of the seventh Creative day, have

been tested, and prepared to administer the laws of the kingdom—both the spiritual and the earthly phases of that kingdom. Primarily, of course, the reference is to Christ and his followers, who, as the seed of Abraham, will be the channel of blessing to “all the families of the earth.”—Gal. 3:8,16,27-29

Evening and Morning

Man thinks of the day as beginning in the morning, but those long periods of time referred to by the Bible as the ‘days’ of Creation, began in the ‘evening’. The ‘eve’ of any event is its beginning. How appropriate this is when considering the Creative days. While the evening is properly, and scripturally, the beginning of the day, it is also a time of darkness and obscurity, and so was the beginning of each of the seven days of Creation. They began in obscurity, and not until the ‘morning’—or the closing of the day—was its full purpose recognized.

This is particularly true of the seventh day. With the fall of man into sin and death, a pall of darkness settled down over God’s human creation. Man was to learn both ‘good’ and ‘evil’ by experience, but how could he now learn ‘good’? The ‘seed’ of the woman was to bruise the ‘serpent’s head’, but what did this mean, and how was it to be brought about? Not until God’s design for the seventh day was carried forward to completion by Christ, and the earth filled with a perfect and happy human family, rejoicing in their knowledge of good through actual experience, as they also will have known evil through their contact with it throughout the time when darkness covered the earth, will the Creator’s purpose in the Creation of man be fully realized by all. Then—as the obedient and restored world, freed from sin, sickness, pain, and death, stand at the threshold of an eternity of joy and life in a global paradise in which there is every tree pleasant to the eye and good for food—a postscript to the Genesis account of Creation can be written, reading, “The evening and the morning were the seventh day.” ■

INTERNATIONAL BIBLE STUDIES

LESSON FOR APRIL 3

Sharing Christ's Glory

KEY VERSE: *"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."*—Romans 8:16,17

SELECTED SCRIPTURE: Mark 16:1-8

THE RESURRECTION OF Jesus is the assurance of God's expressed purpose to restore life and to bring his promised blessings to all for whom Jesus died—to the church first, and afterward to the world of mankind. So important is this doctrine of the resurrection that the Apostle Paul declared that without it the hope and faith of the church is vain. He said, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then, they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:16-18,20

With respect to this, Mark relates the experiences of the women who went to the tomb early in the morning of Jesus' resurrection: "Mary Magdalene and Mary the mother of

James, and Salome, had brought sweet spices, that they might come and anoint him. . . . And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."—Mark 16:1-7

Jesus' ignominious death on the cross was followed three days later by the joy of his resurrection. Yet Jesus' strange actions prompted many perplexing questions in

the minds of his disciples. Of course, with the Master now gone from their midst, his disciples were faced with the void left by the unexpected and sudden end of what proved to be the final week of Jesus' earthly life—a life which will change the world forever. Our lesson relates to how those historic circumstances inaugurated a new way of life for those who believe, those who are being led by the Holy Spirit.

The apostle said, "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) Paul's thoughts were turned to those who have entered into a covenant by sacrifice, to walk in the footsteps of Jesus. (Ps. 50:5) It is by means of the Father's Holy Spirit—his holy power and influence—that anyone can understand God's will for his people. Paul explained that those who consecrate to do God's will are begotten to a new, spiritual nature, which is an "earnest" of their inheritance, yet future. (Eph. 1:14) As New Creatures in Christ Jesus they have now received God's promise that, if faithful, they will "live and reign" with Christ as kings and priests in his millennial kingdom. Furthermore, such ones having indicated an earnest desire to serve God, have now "received the Spirit of adoption [Spirit of

sonship, *Marginal Translation*] whereby we cry, *Abba*, Father." (Rom. 8:15) The word *Abba* is an Aramaic word for Father, which conveys a deep intimacy with God.

"God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba*, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. 4:4-7

Then Paul sets forth that lofty promise: "The Spirit itself beareth witness with our [human] 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." (Rom. 8:16,17) Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth." (John 5:28,29) In the resurrection morning all mankind will be blessed as the "Sun of righteousness [Christ, and his church] arises with healing in his wings."—Mal. 4:2 ■

LESSON FOR APRIL 10

Living in the Spirit

KEY VERSE: *"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."* — *Romans 8:2*

SELECTED SCRIPTURE: Romans 8:1-11

THE CREATION OF father Adam before the fall, as God's workmanship, was pronounced as "very good." (Gen. 1:31) Man, created in the image of God, was not opposed to God's divine law, for that perfect law was written in the very beings of our first parents, who were in full accord with it. Disobedience brought about the fall, with its accompanying law of sin and selfishness, and, as a consequence, greatly distorted God's divine law in man. The LORD has promised, however, to restore mankind to its original perfection. (Acts 3:19-21) Christ, as a ransom for all, is the means by which God will bring this about in due time. — 1 Tim. 2:5,6,

Jesus, in association with the true church, will mediate the New Covenant between God and men; but before this can be accomplished, the Mediator must be developed during this Gospel Age. It is good to remember that the apostle wrote the words of today's lesson, not *to* the world, nor

about the world, but to those who have passed from death to life, and are now living in the Spirit. Verse 1 emphasizes that because "we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God." — Rom. 5:1,2, *New International Version*

Verse 2 calls our attention to two laws now in operation. We were under one of these, which sentenced us to death as sinners. We escaped from that law entirely when we became New Creatures in Christ Jesus, as members of his body. It was Jesus' precious blood that purchased us from the slavery of sin and death.

As he was raised to a new nature by the Father's power, we now are invited to become associates with him in that new nature, and counted as members of his body, with our Lord as the Head. We are now

freed from the condemnation that was against us as fallen human beings, and are under a new law.

It is not that our fallen flesh has actually been made perfect, but we are able to comply with God's requirements of exercising faith in him. Neither is our flesh changed so that it is able to obey his law, but, as New Creatures, the flesh is reckoned as dead, and our spirit or mind is directed by God's Holy Spirit. It is no longer regulated by our earthly nature. Concerning this, Paul instructs us to "walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16) God now accepts the will, or desire, of the members of the body of Christ, instead of their actual performance, as meeting every requirement of his law. Thus he justifies freely and completely all who are in Christ—not one of whom could have been justified by the Law under the Jewish Covenant, or otherwise.

"If one [Christ] died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we

him no more. Therefore if any man be in Christ, he is a New Creature."—II Cor. 5:14-17

Paul did not mean we should pay no attention to the shortcomings of the flesh. All fleshly weakness must be striven against, for those who live as their human nature dictates, have their minds controlled by what their human nature wants, resulting in death. Those who live as the Holy Spirit dictates, have their minds controlled by what the Spirit wants, resulting in life and peace. Paul said, "Set your affections on things above, not things on the earth."—Col. 3:2

One who is in Christ has new ambitions, new hopes, new aims. His affections are upon things that are pure and good, although the law of sin assails us through the weakness of our mortal bodies. The New Creature will continue to seek help from the Heavenly Father to grow stronger in a godlike Spirit, with a corresponding weakening of the fleshly spirit. "If Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, which lives in you."—Rom. 8:10.11. *NIV* ■

LESSON FOR APRIL 17

Using Gifts to Serve

KEY VERSE: *"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."*

—Romans 12:6

SELECTED SCRIPTURE: Romans 12:1-18

WHILE OUR FORMER studies in Romans have primarily examined doctrinal issues, Paul now turns his attention to the practical application of these lessons in our daily lives. In Romans 12:1,2, the apostle, writing to the church at Rome, exhorts these brethren to yield their bodies a living sacrifice, inasmuch as they have already entered into covenant relationship with the LORD individually. He urges them not to pattern their lives after the world around them, but to let the LORD transform their lives by the renewing of their minds. He addresses the 'elect' body of Christ, part of which is being gathered from the Jews, and the remainder from the Gentiles. Then he points out that God called them to suffer with Christ at this present time, and those who prove faithful will live and reign with him in the coming age, to bless all the families of the earth. Our present lesson sets forth some of the characteristics needful for the mature

development of any who would make their calling and election sure.

Verse 3: Through the grace given to him, Paul foresaw that one of the greatest temptations among Christians would be the ambition to be great and highly esteemed, even among those in the faith. Therefore he counseled his brethren to make sober estimates of their talents, so that they might make the best use of them as wise and faithful stewards. Paul enjoined them "Do not go beyond what is written. Then you will not take pride in one man over against another. For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?"—I Cor. 4:6,7, *New International Version*

Verses 4,5: Paul assures us of the important and honorable place every member of the body of Christ occupies, though all have not the same

office, for it is God who has "set the members, every one of them in the body, as it hath pleased him." (I Cor. 12:18) The church is composed of many diverse persons, all of whom are united in Christ, and are useful and needful one to another. Each should seek to know his place, and to do his part in it for the edification of the body. By way of illustrating this, Paul wrote, "There is one body and one Spirit . . . just as you were called to one hope. . . . Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."—Eph. 4:4,15,16, *NIV*

Verses 6-8: The apostle urges faithfulness in the use of our talents, according to sober and just estimates of them. "Having then, gifts differing," let us use them with diligence, patience, and cheerfulness, content to be very humble that our talents may point the more to the Master's great glory. He said, "We want each of you to show this same diligence to the very end, in order to make your hope sure. We do not want you to become lazy, but to imitate those who through faith and patience inherit what

has been promised."—Heb. 6:11,12, *NIV*

Verses 9,10, *NIV*: "Let love be unfeigned," not hypocritical, but always pure. The pure love puts no confidence in the flesh; it recognizes the inherent depravity of the old nature, and keeps the flesh under. When Paul said, "In honor preferring one another," he was expressing the thought that we should love a brother in the faith as we would a natural brother, while in all humility, considering those of our brethren in the faith as more worthy than ourselves.

In verses 11,12: Paul exhorts us to do nothing at any time except that which is to the glory of God, and to do everything to please him. He says: "We are to rejoice in hope of [attaining] that glory of God" (Rom. 5:2); and to continue to seek more of God's Holy Spirit. Paul urged the Philippians, to follow his and others' examples as they followed Christ (Phil. 3:17); to share with those of God's people in need; to pray for those who persecuted them, without reviling them; to rejoice in Christian fellowship; to triumph over pride and conceit; to be careful to do what is right in the eyes of everyone; and, as much as is possible, to live at peace and in harmony with all. ■

LESSON FOR APRIL 24

Living for Others

KEY VERSE: *"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."* — **Romans 14:19**

SELECTED SCRIPTURE: Romans 14:7-19

IT SEEMS THERE were a considerable number of misunderstandings between the Jews and Gentiles in the church at Rome. Paul had been a strict Pharisee before his conversion to Christianity, adhering closely to Jewish dietary laws, and Sabbath observances. He learned, however, that these features of the Jewish Law had little significance to a Christian. Unlike Paul, some Jews had difficulty realizing that the Law Covenant, by which they had been seeking to please God, was at an end. Acts 9:1-20 tells how Saul was converted to Christ. Now a great change had come about—a new law of love governed his life. This change allowed a believer much more individual judgment than the law of commandments, which God had given to Moses at Sinai.

The principal dispute in the Roman church concerned meats and days. Some converted Jews, still striving to keep the Law of Moses, abstained from certain meats, and observed certain days. On

the other hand, some converted Gentiles, understanding the Christian was under no such obligation, disregarded both. Censures and judgments reigned among them so that brotherly love and mutual forbearance generally did not prevail.

In today's study, the apostle explains that a different understanding of those things not essential to the faith, should not hinder the exercise of Christian love and fellowship. Paul said, "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special does so to the LORD. He who eats meat eats to the LORD, for he gives thanks to God; and he who abstains, does so to the LORD, and gives thanks to God. For none of us lives to himself alone, and none of us dies to himself alone. If we live, we live to the LORD; and if we die we die to the LORD. So whether we live or die, we

belong to the LORD. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living."—Rom. 14:5-9, *New International Version*

The apostle asked, in effect, Why do we condemn our brother—and why do we despise him? Paul said we have no right to sit in judgment of one another, for all of us alike must one day stand before God's own tribunal. In giving this counsel, Paul's mind was on the words of Isaiah: "It is written, As I live, saith the LORD, every knee shall bow to me, and every tongue shall confess to God." (Isa. 45:23) In quoting this scripture, Paul then added, "Every one of us shall give account of himself to God."—vs. 12

When offering counsel to his hearers not to sit in judgment upon each other, Paul said, "Make up your mind never to place anything in a brother's path that will stumble him or prove to be an obstacle to his spiritual progress. By the authority of Jesus, he is convinced no food is unclean of itself. If someone regards something as unclean, however, to him it is unclean." Moreover, Paul said, "If your brother is distressed because of what you eat, you are no

your eating destroy your brother for whom Christ died."—vss. 15,16, *NIV*

In I Corinthians 8:8 Paul pointed out that "meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." How well this accords with his message to the Roman brethren, when he said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." (vs. 17) In return for the few small liberties we sacrifice for the encouragement and spiritual growth of our brethren, we receive countless blessings which mean far more to us than those given up.

As Paul summarizes his lesson, he tells his hearers that those who are strong in faith ought to bear patiently with the weakness of those who are not so strong; this is a much more brotherly attitude than pleasing ourselves. Each of us ought rather to please his neighbor—of course, please him in such a way as to promote his well-being and help him to grow to spiritual maturity. For even Christ did not please himself.

"The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus."—Rom. 12:12

CHRISTIAN LIFE AND DOCTRINE

“Pray without Ceasing”

—1 Thessalonians 5:17

PRAYER IS ONE of the blessed privileges enjoyed by every true disciple of Christ. Indeed, it is more than a privilege—it is a necessity if we are to grow in the grace and knowledge of the LORD. Prayer has been defined as the vital breath of a Christian. Just as from the natural standpoint it is essential to breathe in order to live, so as New Creatures in Christ Jesus we need to “pray without ceasing” to remain spiritually healthy and alive.

To pray without ceasing does not imply the necessity of being on our knees continually. It means rather, that prayer will be one of the regular habits of our lives as New Creatures, that we will go daily to the throne of heavenly grace, there to obtain mercy and find grace to help in time of need. More than that, it means that whenever the need arises, regardless of how many times in the day it may be, our hearts will turn to the LORD in prayer.

This thought is brought to us in the parable of the importunate widow. (Luke 18:1-8) The lesson Jesus taught in this parable was that “they [the disciples] ought always to pray, and not to faint.” (vs. 1, RSV, and **Wilson's Emphatic Diaglott**) The thought is that when the trials are severe, and the way is rough—when the road is dark, and the direction uncertain—when the burden is heavy and we become weary with its weight—instead of ‘fainting’ and giving up, we should pray. Paul expressed a similar thought when he wrote, “Rejoicing in hope; patient in tribulation; continuing instant in prayer.”—Rom. 12:12

Thanksgiving

Prayer may be thought of from two general standpoints.

which are in the nature of requests—prayers in which we petition the LORD for blessings of one sort or another. It is appropriate to thank the LORD for all the benefits which he daily showers upon us. The very act of going to the LORD with thanks in our hearts and upon our lips increases our appreciation of the marvelous privilege we have of being his children.

The psalmist wrote, "Bless the LORD, O my soul, and forget not all his benefits." (Ps. 103:2) To go to God with thanksgiving will surely help us to remember his benefits. On account of our imperfect fallen minds we cannot remember all the LORD's benefits; but how tragic it would be to forget them all! Nor will we forget them all, if daily we think of what the LORD is doing for us, and go to him with prayers of thanksgiving for the many ways in which he showers his love upon us.

David wrote, "I will bless the LORD at all times: his praise shall continually be in my mouth." And again, "O magnify the LORD with me, and let us exalt his name together." (Ps. 34:1,3) Paul, who agreed with David, wrote, "Rejoice in the LORD always: and again I say, Rejoice." (Phil. 4:4) The Christian who daily goes to the LORD in praise and thanksgiving will be a rejoicing Christian. We cannot habitually recall the goodness of our Heavenly Father without being made glad!

Petitions

Our petitions to God are equally important, and it is essential to give consideration to what we may properly request from him. It has been said that "prayer is the soul's sincere desire, uttered or unexpressed." This is true in some respects; however, while prayers which are to be considered by our Heavenly Father and favorably answered must be sincere, they must also be in harmony with his will. Throughout the ages there have been millions whose hearts' desires have been sincere, but their prayers have not been acceptable to the LORD.

The Bible teaches us that the heart can be very sincere, but its desires quite out of harmony with the will and plan of God. We doubt not that when Saul of Tarsus was persecuting

the brethren in the Early Church, he sought God's blessing upon his efforts, and sincerely so. But he was wrong—terribly wrong. And this has been true with many others, even professed Christians.

James wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) This seems simply another way of saying that prayers which are selfish will not be favorably answered—selfish, that is, from the standpoint that requests are made for things merely to satisfy the desires of the flesh.

And here we are reminded of another expression frequently used, which is: 'Prayer changes things'. This is quite true with respect to one's own attitude toward the LORD and toward his overruling providences in our lives. If, perchance, we have become discouraged by severe trials which the Heavenly Father has permitted, and are possibly a little resentful, our whole attitude will be changed by going to the LORD in prayer and asking him to help us to bear the trials, and, if it is his will, to show us the divine purpose regarding them.

Perhaps we are becoming embittered toward those who may be opposing us, our 'enemies', when we know that we should love them. If we follow the instructions of the Bible and pray for those who spitefully use us, this also will 'change things', for we will find that love is developing in our hearts toward those for whom we pray. We cannot continue to hate those whom we ask God to bless.

Yes, sincere prayer changes our own attitudes, and our own ways of thinking, but it does not change God's plan. God does not depend upon our prayers as a way of learning the manner in which he should bless us. Things are chaotic in the world today, but how much worse they would be if God answered all the petitions that are made to him by sincere and well-meaning people! Even among God's own people often there are conflicting views expressed in prayer.

Claiming God's Promises

All acceptable prayers must be in harmony with God's will, and all the blessings which the Heavenly Father 'wills' to be-

stow upon his people are comprehended in the many 'exceeding great and precious promises' of his Word. Therefore we could say that prayer is the claiming of God's promises. Has God promised the blessings which we request of him? This is a test upon which we can determine whether or not our prayers will be favorably answered.

Even so, there are proper and improper ways of approaching God in prayer. Our Lord's prayer opens with the statement, "Our Father which art in heaven, hallowed be thy name." This suggests the necessity of a reverential approach to God in prayer, a proper recognition of his sanctity and glory. Indeed, the glory of God should be the principal motive inspiring all our prayers. We should ever have in mind the question, Will the blessing I am requesting be to the glory of God? Certainly, if it is within the range of those good and perfect gifts which he assures us he is glad to bestow upon his children, we know that it will bring glory to his hallowed name.

If we properly hallow our Heavenly Father's name we will heed the instructions of his beloved Son, Christ Jesus, as to the only way we can approach him in prayer and that way is through the name of Christ and through the merit of his shed blood. (John 15:16; Rom. 3:24,25) Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13

Jesus also said that if we abide in him, and his Word abides in us, we may ask what we will, and our request shall be granted. (John 15:7) This is a sweeping promise, but by no means unconditional. If we abide in Christ, and his teachings abide in us, then we will ask only for those blessings which are in harmony with the Father's will. What we 'will' to request will be only what we believe to be the Father's 'will' to give us; with our petitions always subject to the proviso, 'If it be thy will'.

Many Promises

Praying within the limits of God's promises gives much latitude, for his promises are vast, far-reaching, and varied. We are reminded of many of them in our Lord's prayer. First in

this prayer is the request, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Over and over again, in the Old Testament and in the New, by implication and by direct statements, by types and symbols, God has promised the kingdom—first the kingdom of Christ to put down all rebellion against the divine will, and then the operation of God's sovereign authority and power throughout the earth.—I Cor. 15:24-28

Surely then, when we pray, "Thy kingdom come," we are requesting that which God has promised. Our prayers do not furnish God with the idea and incentive to establish a kingdom. Rather, it is by our prayers for his kingdom of promise that we manifest our harmony with, and interest in, his glorious kingdom plan.

We want God's kingdom to come because we want to see his will done throughout the earth; and we know that when his will is done the people will be blessed, because they will be walking in the light of his countenance. Therefore, our prayer, 'Thy kingdom come', is in reality an unselfish prayer, because it is on behalf of the whole world of mankind.

In presenting the petition, 'Thy kingdom come', we are asking for God's blessing upon all of his arrangements through which the kingdom will come. We know that God is now calling out a people from the world to be associated with Christ as 'kings and priests' in his kingdom. Indirectly, whatever blessings these need as they are being trained for the kingdom are comprehended in the request, 'Thy kingdom come'. And certainly our petition, 'Thy will be done in earth, as it is in heaven', would be empty and meaningless if we were not yielding wholeheartedly to the rule of God's will in our own hearts and lives.

The Living Bread

The first request in our Lord's prayer for personal blessings is, "Give us this day our daily bread." The primary application of this is to our spiritual needs, although our Heavenly Father is not unmindful of our physical needs, and will supply them in keeping with his knowledge of what is best for our spiritual interests.

The spiritual 'bread' promised in the Scriptures is, first of all, Christ himself. Jesus said to his disciples, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35) In this same discourse Jesus also spoke of "eating" his flesh and "drinking" his blood. (vs. 53) To the disciples this was a 'hard saying', so Jesus explained, "It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (vs. 63) No, it is not the literal 'flesh' of Jesus that we eat. This would profit us nothing. But, as Jesus explained, it is his words, his teachings, of which we partake. Directly, or indirectly, the teachings of Jesus embrace the entire structure of truth contained in the Word of God. It is through the study of the truth, and the application of its principles in our lives that we feed upon Christ. It is in this way that we partake of our 'daily bread'. And how abundantly the LORD provides this 'bread' for us.

It is through the enlightening power of the Holy Spirit that we are able to comprehend the truth in such a manner that it becomes lifegiving 'bread' to us as New Creatures in Christ Jesus. And what a reassuring promise the Heavenly Father gave us through Jesus concerning the Holy Spirit! He said, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:9-13

In a similar statement by Jesus, appearing in Matthew 7:7-11, his conclusion is, "How much more shall your Father which is in heaven give good things to them that ask him?" The 'good things' mentioned by Jesus are all those blessings which are vouchsafed to New Creatures in Christ Jesus

through the indwelling of the Holy Spirit. They include the Spirit-revealed truths of the Word of God, and they constitute our daily spiritual 'bread'. Thus, in praying, "Give us this day our daily bread," we are claiming the promises of God to supply us with all necessary 'meat in due season'.

Surely every truly consecrated follower of the Master can testify as to how bountifully the LORD daily fulfills these particular promises.

Asking Forgiveness

In repeating our Lord's prayer, we make the request of our Heavenly Father to "forgive us our debts, as we forgive our debtors." Every follower of the Master knows that the LORD has promised forgiveness to his people. Through the merit of Christ he has made provision to cover their imperfections, to fellowship with them as though they were perfect, and to give them life. How reassuring it is that we can go to the throne of heavenly grace and "obtain mercy."—Heb. 4:16

However, there is a condition attached to this provision. If we are to receive mercy from our Heavenly Father, we must extend mercy to those who trespass against us. (Matt. 6:14, 15) What a wise and just condition this is! How unworthy we would be to obtain forgiveness from our Heavenly Father if in our own hearts we were harboring ill will and resentment toward others. The spirit of mercy on God's part is reflected in the fact that while we were yet sinners he made provision through Christ for our reconciliation. (Rom. 5:8) If we are truly godlike we, too, will have the spirit of mercy in our hearts, and will be glad to extend forgiveness at the first indication that it is desired.

Deliverance Promised

In order to be understood clearly, the closing petition in our Lord's prayer should be considered as a whole. It reads, "Lead us not into temptation, but deliver us from evil." Here we are reminded of both the negative and positive aspects of some of God's wonderful promises. The word 'lead' in the request, "Lead us not into temptation," is a proper translation.

However, it in no way implies that the Heavenly Father ever has any inclination to lead his people into temptation.

There are many wonderful things which God has promised to do. He has promised the kingdom, and we pray for it. He has promised our 'daily bread', and we pray for that. He has promised to forgive us, and we ask his forgiveness. Our asking for these blessings does not imply the possibility that God might fail to fulfill his promises. And there are some things which God has promised not to do, so in our prayers we also claim these promises. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:13

We can take this as an assurance from God that he will not lead us into temptation. We rejoice in this assurance, and by prayer, claim it for ourselves, coupling with it the positive aspect of the matter, praying, "But deliver us from evil." God does not lead into temptation, but delivers from evil, and how precious are his many promises along this line.

Sometimes we are aware of the fact that God has delivered us from evil; sometimes we are not. Doubtless every day there are situations from which God delivers us, of which we are not aware—circumstances which would result in grave injury to us as New Creatures if we were not 'delivered'. We may not know in detail just how the LORD protects and delivers. We know, of course, that one of his precious promises is that "the angel of the LORD encampeth round about them that fear him, and delivereth them." (Ps. 34:7) We rejoice in this assurance, and in the many similar promises of the Word; so with confidence we pray, "Deliver us from evil."

And then, of course, there is the final and glorious deliverance of each member of the body of Christ into the everlasting kingdom of our Lord and Savior, Jesus Christ. The hope of this deliverance is today a very vital one. Referring to the conditions in the world with which we are surrounded, Jesus said, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28

That will be a complete and everlasting deliverance from evil, and from this 'present evil world', or age. More than that, it will mean that although "sown in weakness," we will be "raised in power," exalted to "glory and honor and immortality" to live and reign with Christ. (I Cor. 15:43; Rom. 2:7) And, thank God, this deliverance and exaltation of the church into the glory of the messianic kingdom will be followed, throughout the kingdom reign, by the deliverance of all mankind from sin and death, and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Wisdom Promised

James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upraideth not: and it shall be given him. But let him ask in faith, nothing wavering." (James 1:5,6) This is not a promise that God will give his people worldly wisdom. The promise pertains to the "wisdom that is from above." This heavenly wisdom is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

God's answer to our petition for heavenly wisdom will, then, lead to purity in thought, word, and deed; it will make us more peaceable and gentle, and 'easy to be intreated'. It will fill our hearts with mercy and all the good fruits of the Holy Spirit. It will make us impartial in our judgment of, and dealings with, others, and it will cleanse us from hypocrisy.

When we ask God for this heavenly wisdom, we must make room in our hearts and lives for what the answer implies. We must want to be all that the 'wisdom from above' will lead us to be. We must be emptied of self if we really want the Holy Spirit of wisdom to fill and control our lives. God will fulfill his promises only if we do our part.

So, while we are to pray without ceasing, we are also to cooperate unceasingly with God in keeping with our prayers. And we should be prepared for whatever experiences the LORD may permit to come to us in order that our prayers might be favorably answered. If we pray, "LORD increase our

faith," we may well expect to be confronted with some crucial test of faith. If we pray for patience, we may be sure that our patience will be thoroughly tried. If we pray for mercy and forgiveness, we will need to search our hearts to make sure that we are harboring no ill will toward others.

Prayer, therefore, is not only claiming the promises of God, but to be effective it must be associated with sincere efforts on our part to comply with all the conditions attached to the promises. If we are fully surrendered to the LORD; if we want his will done in our lives more than we want anything else; if we are daily searching his Word to learn his will, and to receive strength to do it; only then, may we go to the Heavenly Father in prayer to ask for the fulfillment of his promises, believing that he will open the windows of heaven and pour us out blessings so abundantly that we will not be able to fully appreciate or use them.—Mal. 3:10 ■

WEEKLY PRAYER MEETING TEXTS

APRIL 7—"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19 (Z. '96-163 Hymn 181)

APRIL 14—"He hath poured out his soul unto death; and he was numbered with the transgressors."—Isaiah 53:12 (Z. '99-125 Hymn 168)

APRIL 21—"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."—Hebrews 4:15,16 (Z. '98-23 Hymn 274)

APRIL 28—"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us"—Romans 5:3-5 (Z. '03-348 Hymn 267)

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Why God Permits Evil

God Has a Plan

The Homecoming of our Dead

Human Destiny

God's World of Tomorrow

Do You Know?

The Truth about Hell

Where Are the Dead?

Prophecies Fulfilled

Death Itself Will Die

"FRANK AND ERNEST"

Sundays Unless Otherwise Noted

ARKANSAS

Little Rock KAAY 1090 6:30 a.m.
Marshall KCGS 960 4:30 p.m.

CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.
Lancaster KVOY 1340 8:15 a.m.
Los Angeles(Span) KALI 1430 5:45 a.m.
Monterey KNRY 1240 8:30 a.m.
San Francisco KEST 1450 3:30 p.m.
Tehachapi KTFM 103.1 8:15 a.m.

FLORIDA

Jacksonville WXTL 1010 7:45 p.m.
Orlando WGTO 540 9:00 a.m.
St. Augustine WSOS FM 94.5 7:15 a.m.
St. Petersburg WTIS 1110 5:00 p.m.

ILLINOIS

LaSalle WLFO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
Jeffersonville WXVW 1450 10:00 a.m.
LaPorte WCOE FM 96.7 10:00 a.m.
North Vernon WKRP 1460 8:00 a.m.

IOWA

Waterloo KXEL 1540 10:15 p.m.

KANSAS

Goodland KLOE 730 7:30 a.m.
Coffeyville KGGF 690 9:05 p.m.

KENTUCKY

Bowling Green WBGW FM 107.1 8:15 a.m.
Manchester WWXL 1450 7:45 a.m.
Winchester WHRS 10:30 a.m.

LOUISIANA

New Orleans(Sal.) WWL 870 9:00 p.m.

MICHIGAN

Battle Creek WOLY 1500 1:45 p.m.
Detroit WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:15 a.m.
WSHN FM 100.1 9:15 a.m.

MISSOURI

Excelsior Springs KEKS 1090 7:30 a.m.
Osage Beach KRMS 1150 8:30 a.m.
St. Louis(Sal.) KSTL 690 8:30 a.m.

NEW JERSEY

Camden WTMR 800 2:30 p.m.
Salem WJIC 1510 9:45 a.m.
WNNN FM 101.7 9:45 a.m.

NEW MEXICO

Los Alamos KRNS 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 11:00 p.m.
Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

NORTH CAROLINA

Wendell WETC 540 4:45 a.m.

OHIO

Cincinnati WLWA 550 7:00 a.m.
Cleveland WRKG 1380 7:45 a.m.
Fairfield WCNW 1560 6:00 p.m.

OKLAHOMA

Muskogee KHJM FM 100.3 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(Sal.) 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

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

WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

Jackson WYLO 540 5:15 p.m.

PLEASE NOTE CHANGES.

WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

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

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

Angola and Zambia

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

Buenos Aires (Sat.) FM	Mar del Plata 91.5 mHz	10:00 a.m. & 10:00 p.m.
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Brazil (Portuguese)

Curitiba 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	10:30 p.m.

Chile (Spanish)

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

China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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Costa Rica (Spanish)

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

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

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

New Zealand

Whakatane	IXX	8:10 a.m.
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Nigeria

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

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

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

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

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

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

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

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	8:00 a.m.
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THE BIBLE ANSWERS TV PROGRAMS

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

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

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

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

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

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

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

Pacific Time—6:30 a.m.

Keystone Inspirational Network Every Sunday Morning

CALIFORNIA

Hemet	TV 53
Palm Springs	TV 20
Sacramento	TV 62
Twenty-nine Palms	TV 25

DELAWARE

Wilmington	TV 14
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FLORIDA

Pensacola	TV 12
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GEORGIA

Rome	TV 56
Tifton	TV 5

IDAHO

Cottonwood	TV 39
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LOUISIANA

Baton Rouge	TV 52
Crawley	TV 65
Lake Charles	TV 63

MARYLAND

Leonardtown	TV 52
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OHIO

Bucyrus	TV 54
Findlay	TV 6
Marietta	TV 26

PENNSYLVANIA

Coudersport	Cable 66
Lancaster	TV 49
Williamsport	TV 5
York	TV 49

SOUTH CAROLINA

Monks Corner	Cable 6
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SOUTH DAKOTA

Sioux Falls	TV 48
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TENNESSEE

Union City	TV 9
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TEXAS

Corpus Christi	TV 55
Falfurrias	TV 7

NEWFOUNDLAND

Harbour Grace	TV 25
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Eastern Time—11:30 a.m.
Mountain Time—9:30 a.m.

Central Time—10:30 a.m.
Pacific Time—8:30 a.m.

The Risen Christ

TO THAT LITTLE group of men and women who had become disciples of Jesus, the news that he had been raised from the dead brought reassurance and great joy. They were perhaps at first a little dazed that such a thing could have taken place, but they accepted the evidences presented to them, and rejoiced. In a touching prophecy, Jesus forecast the feelings of his disciples over his crucifixion, and also the great joy that would follow when they learned of his resurrection. He said:

“Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—John 16:20-22

We can well understand the deep anguish of the disciples when Jesus was taken from them and cruelly put to death. They believed with all their hearts that he was Israel's Messiah of promise, but their understanding of his mission was limited. They did not know that before he would rule the world in righteousness, as foretold, he first had to die as the Redeemer of the human race. Not knowing this, they doubtless felt that his death might mean that he was not in reality the Messiah, yet they had loved him too much to readily admit this possibility. So, confused and sorrowful, they waited and wondered

A Little Hope

True, in those critical faith-testing days between Jesus' crucifixion and his resurrection, his disciples probably remembered certain things he had said concerning the fact that he would be raised from the dead. But these statements apparently had not been considered too seriously by them. He had also foretold his death, but this they did not wish to believe. To the disciples Jesus was to be a world ruler, and the idea that his enemies would be permitted to put him to death even before there was any evidence of his kingdom being set up, was incredible. Why, then, should they think of his dying, or try to understand what he meant about being raised from the dead?

Although bewildered by what had taken place, their great love for the Master kept alive a flickering hope which was quickly fanned into a glowing flame of conviction and rejoicing by the news that the one whom they so dearly loved, and to whom they had devoted their lives, was no longer dead. Mary Magdalene was first at the tomb, even while it was yet dark, on that memorable first day of the week. She noticed that the stone had been taken away from the sepulchre, and she hurried to tell Peter and John.

These two ardent apostles ran to the sepulchre. John, who out ran Peter, arrived at the tomb first, and he made bold to look inside. Sure enough, the body was gone! Only the grave clothes and napkin remained. Then Peter arrived, and, being a little more bold, he entered the sepulchre and confirmed what John had seen from the outside. Jesus was not there! John then followed Peter into the sepulchre, and after examination, "believed." "As yet," we are told, "they knew not the scripture, that he must rise again from the dead."—John 20:1-10

Go and Tell

Peter and John returned to their home, but Mary lingered and Jesus appeared to her as a gardener. But only when he spoke her name did she know who it was. She would have embraced him, but he said to her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father

and to my God, and your God." (John 20:17) An angel also said to the 'women' at the tomb, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him."—Matt. 28:7

There was a sense of urgency in the commission to inform the disciples that Jesus had been raised from the dead. His entire ministry had been very brief—only three and one-half years. But now that he was alive again, his stay with his disciples was to last only for a little over a month, and even during this short time he was to converse with them only on a few brief occasions. One of the chief objects of these appearances was to present them with "infallible proofs" that he was no longer dead.—Acts 1:3

Another object of Jesus' brief appearances to his disciples after his resurrection was to impress upon them the responsibility which was now theirs of being his ambassadors in the world. The first time he met with them was on the evening of that first day he had talked to Mary, and she had taken the news to them of his resurrection. They were assembled behind closed doors for fear of the Jews, when suddenly Jesus appeared in their midst and said, "Peace be unto you." To allay their doubts he showed them his hands and his side, and they "were glad, when they saw the Lord."—John 20:19,20

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (vs. 21) They were not to suppose that their work as his disciples was finished. True, it had been interrupted, and they had been confused and discouraged. But they were to arise from this situation, and with the consciousness of the fact that their beloved Master was no longer dead; and that all power in heaven and in earth had been given to him, they were to face the world with the message of the risen Christ.

Thomas was not present that evening when Jesus first appeared to his apostles. When the others told him about it, he said that he would not believe unless he could see certain evidence for himself. Jesus heard this remark, although the apostles did not know that he was then present with them, so

he appeared again under similar circumstances, that Thomas might be convinced. He did not condemn Thomas, but referred to the blessedness of those who would be able to believe without seeing this visible evidence of his resurrection, a reference to 'faith's vision keen.'—John 2:24-29

Luke, in The Acts, spoke of the 'infallible signs' by which Jesus' disciples had been convinced that Jesus was no longer dead. John used similar language. Referring to Jesus' appearance for the purpose of convincing Thomas, John observed, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book." (vs. 30) Yes, the display of the nailprints and spear wound was a 'sign'. The apostles did not see Jesus' divine body. They saw only the bodies in which he appeared to them. Actually he had given his flesh for the life of the world. But, as yet, the apostles did not understand this. They could understand only earthly things, so as a 'sign' he appeared to them in various fleshly bodies, as the circumstances indicated the need.

To Mary at the sepulchre Jesus appeared as a gardener. (John 20:15) On the shore of Galilee he appeared as a stranger. (John 21:4) Nor were the bodies used Jesus' new, divine body. Years later the Apostle John, who saw these various appearances, and understood them to be 'signs', wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) If John believed that the body which they saw in the room when the doors were closed, the body with nailprints in the hands and feet and a spear wound in the side, was Jesus' real body after his resurrection, he would have written, "We know what we will be like, for we will be like him who has wounds in his hands and in his feet and in his side."

No, Jesus had been put to death in the flesh. His humanity had been given in sacrifice to redeem the sin-cursed world from death. Now he had been raised to power and great glory, but appeared to his disciples in the only manner they could as yet comprehend. Indeed, and as we have noted, at

this time they did not really understand why he had died. They were overjoyed that he was no longer dead, but why should the tragedy of his crucifixion have had to occur to interrupt his mission?

They did not understand fully the answer to this question until the Holy Spirit came upon them at Pentecost, although Jesus explained the matter to two of them in considerable detail. These two were Cleopas and another disciple to whom Jesus appeared while they journeyed to Emmaus. (Luke 24:13-32) As they walked, these disciples "communed together and reasoned." How earnest their discussion must have been! They had received the report brought by the women that Jesus had been raised from the dead, but they had not seen Jesus, yet hoped that the news brought to the disciples by the women was true.

They did not recognize the 'stranger' who joined them, and upon inquiry from him, they explained the cause of their sadness. Jesus replied, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And then, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

But these two disciples did not recognize that it was Jesus who was expounding the Scriptures to them. Not until at their journey's end, when, at the evening meal "he took bread, and blessed it, and brake, and gave to them," did they realize that this 'stranger' was none other than their beloved Master!

And now they had the answer to two questions. They knew for a surety that Jesus was no longer dead. The good news brought to them by the women early at the tomb was now proved to be true, for they had not only seen Jesus, but had conversed with him at considerable length.

They also now knew, as clearly as they could know prior to the coming of the Holy Spirit, why it had been necessary for Jesus to die. They learned that it was in fulfillment of prophecy, and because it was the plan of God that the Mes-

siah should "pour out his soul unto death" to redeem fallen man from death. Otherwise his rulership would be over a dying race, and not over those returning over the "highway" to everlasting life.—Isa. 53:12; 35:8

Feed My Sheep

Another appearance of the Master to his disciples was on the shore of Galilee. By now they had become convinced of his resurrection, but in his various appearances he had not outlined any special course of action for them. They could no longer follow him from place to place and assist in his ministry as they had done before he was crucified. He could come and go as the wind, unseen by them except when he miraculously appeared in their midst. This meant that, seemingly, they had no leader, and did not know how to continue in his service.

Consequently, although glad that Jesus was no longer dead, Peter and John, and some of the others, decided that they would go back into the fishing business. They procured equipment, and had spent an entire night on the lake, but had caught no fish. At the break of day a 'stranger' appeared on the shore and inquired how successful they had been. When told that no fish had been caught, he suggested that they cast their nets on the other side of the ship. Reluctantly, probably, they did this, and to their surprise the net was filled with fish.—John 21:1-17

John, quick of discernment, said to Peter, "It is the Lord." A similar miracle had been performed when they were first called to be his disciples, to be 'fishers of men', and John deduced that this was the way Jesus had taken to reveal himself to them. Peter plunged into the water and swam ashore, and "the other disciples came in a little ship."

Jesus had started a fire, and had fish and bread ready for the disciples, and he said unto them, "Come and dine." After they had eaten, Jesus began to question Peter. "Lovest thou me more than these?" he inquired. Three times Jesus asked Peter this same question, and three times Peter affirmed his love and devotion. Each time Jesus said to him, "Feed my sheep," or, "Feed my lambs."

This must have been most reassuring and comforting to Peter, for it was only a short time before that he had denied his Lord. To those less 'large' in their hearts than Jesus, this denial might well have brought permanent estrangement, or at least a lack of confidence—but not with Jesus. He could read Peter's heart, and he knew that his love was genuine, and that he could be trusted as an ambassador. He knew, indeed, that the very experience which might disqualify Peter in the minds of some, would serve as a valuable background of experience, and enable him the more effectively to 'feed' the Lord's 'sheep'.

In verse 14 we are informed that this was the third time Jesus had showed himself to his disciples. The reference, apparently, is to the apostles as a whole. He appeared to them in the room with the doors closed, and on a mountain in Galilee. (Matt. 28:16) It was here that Jesus announced to his disciples, "All power is given unto me in heaven and in earth."

Here also he commissioned them to go into all the world and "teach all nations," but with no instructions as to just how they were to proceed. He did tell them, however, that he would be with them. And how reassuring it must have been for one who had all power in heaven and in earth to say, "Lo, I am with you alway, even unto the end of the world," or age!

Different

The disciples must have had impressed upon them by Jesus' various appearances that he was now very different from what he was when they worked with him prior to his death. True, they knew that Jesus had been raised from the dead, but they did not then enjoy his constant companionship as they had before his death and resurrection. And when he did appear to them his visits were all too brief, and they had very little time to converse with him.

And finally he appeared for the last time, and they made bold to ask him a question which was very close to their hearts—"Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) To them, Jesus was still the great Messiah

of promise, the one who had come to rule "from sea to sea, and from the river unto the ends of the earth." He had come to sit upon the throne of David, to rule over the kingdom of David, which to them meant that he was to reestablish that kingdom.

Before Jesus was taken away from his disciples and crucified, he had related a parable in which he likened himself to a nobleman who would go into a far country and receive a kingdom, and return. (Luke 19:12) Since they had seen Jesus very little in the past forty days, the apostles may have concluded that he had been away in that 'far country', and now had returned to set up his kingdom. The king would, indeed, return in due time to set up his kingdom, but **then** it was not yet the due time. We still rejoice in the fact of his resurrection, and are happy to bear witness to a risen Christ. But **now** he is not the Christ who **will** return, but the Christ who **has** returned, and is even now preparing to establish his kingdom! How this should thrill our hearts!

The hearts of the two disciples on the way to Emmaus burned within them when they learned that Jesus' death was not a miscarriage of the divine plan. Later, through the Holy Spirit, they learned that the dedicated followers of the Master were to have the privilege of suffering and dying with Christ. And we rejoice that even this late in the age we also have the opportunity of taking up our cross and dying with Jesus.

By faith, we now also enjoy the blessings of being "risen with Christ." (Col. 3:1-3) While we do not know just when it will be our privilege of sharing in the 'first resurrection', we do know that the work of the Gospel Age is about completed, and that we are standing at the very threshold of the kingdom. And how wonderful it is to be the 'feet of him', the feet members of the Christ, that bear the good tidings of the kingdom to a distraught and dying world!—Isa. 52:7

The message of the risen Christ to us, therefore, even as it was to the women first at the tomb after Jesus was raised from the dead, is to 'go and tell'. But now, it is not merely telling of his resurrection, but also of the nearness of his kingdom of blessing. It is telling one another of our privilege of

dying with him, and of our hope of being in the likeness of his resurrection. Indeed, our message to one another and to the world embraces the entire plan of the ages, that glorious divine plan which is about to reach its consummation in the blessing of all the families of the earth with peace, and joy, and health, and everlasting life. ■



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CHRISTIAN LIFE AND DOCTRINE

THE "SEED" SERIES, Part 1—Genesis, Chapters 1-5

Joy—Tragedy—Hope

MOTHER EVE ANNOUNCED, "I have gotten a man from the LORD." (Gen. 4:1) Thus did she greet the birth of her firstborn son, whom she named Cain. The name Cain means, 'Acquired'. It probably seemed to Eve that at long last she had acquired a token of favor from the Creator, a measure of compensation for the heartbreaks both she and Adam must have experienced since that all-too-brief period of joy they had shared together in Eden. That was a happiness which had been made rich and full because of the constant realization that the Creator was their friend, their Lifegiver, and the fountain of all the myriad blessings with which they were surrounded.

Eve was probably especially sensitive to the adverse circumstances which had come upon this first family, for she would remember that she was the one who had taken the first step which led away from their Creator, to the loss of his friendship, and of the provisions of life which he had made for them. We can well imagine that time and again she must have chided herself, and that she and Adam would discuss the sequence of events which followed each other in quick succession as a result of their yielding to the Tempter in disobeying the law of their Maker.

That Garden Home

Can we doubt that more than once Adam's mind turned longingly back to those blessed seasons of fellowship he had enjoyed with his Creator, and with ever-increasing regret for his own wrong course which had led to the loss of divine favor. Adam had been created in the "image of God," which, among other things means that he had the ability to appreci-

ate and enjoy the blessings with which his Creator had surrounded him.

It also meant that he had been endowed with the ability to know right from wrong, and that he had the power of reflection and could look back upon his wrongdoing with a bitter sense of guilt.

The Garden

The story of the provision God made for Adam is told in a few words—"The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground 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

'Only God can make a tree'. But think of all the variety of trees which God has made, and in Eden there was 'every tree that is pleasant to the sight, and good for food'. We need not be too literal in our understanding of this sweeping statement. It is generally agreed that the Garden of Eden was located somewhere in the general area which is now known as Iraq, and that 'every tree' doubtless is a reference to the varieties that were native to that particular part of the earth.

However, what a riot of beauty must have been on display in Eden, and all designed by the Creator for the enjoyment of the first creatures on earth who had been created in his own image. There also were trees in Eden to provide food for our first parents. But it is significant that the trees which were designed for beauty are first mentioned. God desired that his creatures should not only live, but also that they should enjoy life through their appreciation of the Creator's handiwork.

However, the continued enjoyment of life was properly made dependent upon obedience to the Creator, and he chose a simple arrangement by which his creatures could demonstrate their obedience. That arrangement was to forbid eating the fruit which grew on a certain tree in Eden. God said to Adam: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16,17

Adam was then given some time to acquaint himself with all the various lower animals, over which he had been given dominion, and to give them names. But among all these there was none suitable to be a companion for him. "The LORD God said, It is not good that the man should be alone; I will make him an help meet for him." Then came the creation of Eve, brought about in such a manner that Adam observed, She "is now bone of my bones, and flesh of my flesh. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."—Gen. 2:18-25

Adam was now no longer alone, and we can imagine, in part at least, his ecstasy of joy in having this beautiful creature on his own plane of life to share the blessings of Eden with him. His own experiences up to this point had been limited, but they were rich with meaning, and blessed by the realization that he enjoyed the favor and love of his Creator.

Doubtless Adam escorted Eve to the many beauty spots of Eden, and together they would sample the delectable and lifegiving food which the LORD God had caused to grow in this gorgeous home which he had provided for them. At the same time Adam would be sure to tell his beautiful companion of the one restriction with respect to the fruit of the garden which the Creator had placed upon them. And telling Eve about this, he also told her that the penalty for disobedience would be death.

Doubt

It was after this, and quite unexpectedly, that seeds of doubt concerning the motives and the integrity of the Creator were planted in the mind of mother Eve. This was done by the great adversary of God and of men, Satan, the Devil, who communicated to Eve through the 'serpent'. First he asked her a question, "Hath God said, Ye shall not eat of every tree of the garden?" To this Eve replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the

tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”—Gen. 3:1-3

It is evident that Adam had instructed his helpmeet very thoroughly concerning the forbidden tree, cautioning her to be very careful not to even seem to disobey. But this did not prove sufficient to avail against the vicious attack of Satan, who replied, “Ye shall not surely die.” Thus Satan, in effect, charged God with lying to Adam when he told him that death would result from partaking of the forbidden fruit.—vs.

4

Eve yielded to this subtle influence, “and gave also unto her husband with her; and he did eat.” (vs. 6) Suddenly their peace and joy, their blessedness of companionship with each other, and their fellowship with the Creator, were all lost. Fear filled their hearts, and they “hid themselves from the presence of the LORD God amongst the trees of the garden.” When the LORD called to Adam, he frankly admitted that he was afraid and had hidden himself. Then followed God’s sentence of death upon Adam:

“Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—vss. 7,17-19

Expulsion from Eden

All those trees of Eden which were ‘pleasant to the sight, and good for food’, were no longer to be enjoyed by this perfect pair who had been created in the image of God; for they were driven out of the garden, out into the unfinished earth to die. Had they been permitted to remain in Eden, as the LORD explained, they could have continued to eat of the lifegiving fruit of its trees, and would not have grown old and died.

What a background upon which our first parents could reflect first of delight and then of tragedy. Doubtless many times their thoughts reverted to the lost Eden, and they would talk over the various details of their experiences. Surely they must have remembered and often remarked about the strange statement the LORD made to the 'serpent' which, more realistically, was none other than Satan, the Devil. Probably they could still hear the LORD saying to this deceptive and malicious enemy:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—vs. 15

While this statement was vague, it did speak of a 'seed', an offspring, which the LORD would use to bruise the head of "that old serpent, which is the Devil, and Satan." (Rev. 20:2) This seed was referred to as masculine—the seed of the serpent was to bruise **his** heel.

The passing of years is seldom accounted for in the brief narratives furnished us in the Bible, and the birth of female children is almost never recorded except in a very general way. In Genesis 5:4,5, we are informed that all the days of Adam were 930 years, and that during this time he "begat sons and daughters."

It is quite possible that one or more of these daughters were born to Adam and Eve before they had any sons. If so, this might well account for the expression of joy on Eve's part when her first son was born—"I have gotten a man from the LORD." In reflecting upon the past, Adam and Eve might well have believed that the birth of Cain, their first son, was in some way related to the LORD's statement concerning the seed. Soon after, Abel was born, and the joy of Adam and Eve must have been still greater.

While driven from Eden and its lifegiving trees, this first human pair, having been created perfect, and in the image of God, doubtless still revered their Creator, and held in high esteem all that he had said. They had already learned that he was true to his word, that having forewarned them of the penalty for disobedience, that penalty was already in pro-

cess of being inflicted upon them. Already the seeds of death were working in their formerly perfect bodies.

Under these circumstances they would certainly be alert to see any possible ray of hope which might have been contained in the Creator's statement to the serpent, and surely he had promised them a seed, one who would bruise the serpent's head. They could not know exactly what this meant, but to their acute and almost perfect minds it must have implied that God intended to do something which would, in a measure at least, offset the result of the great tragedy of their disobedience.

And now, as Eve observed, they had gotten a man from the LORD. Later another son was born, so they had both Cain and Abel. Thus they could have been doubly assured that their Creator had loving designs toward them, and that in some unknown way, great blessings were eventually to come to them to compensate for their loss of Eden and their loss of life.

Offering Sacrifice

It seems clear, not only that Adam and Eve still had great respect for their Creator, but also that they had imparted to their offspring the limited knowledge they had gained concerning him through his instruction and by their experiences. The evidence of this is in the fact that both Cain and Abel, in reaching manhood's estate, presented offerings to the LORD to show their reverence for him, and the appreciation which their limited knowledge afforded.

So far as the livelihood of the first two sons of Adam and Eve was concerned, the record states that Abel was a keeper of sheep, and that Cain was a tiller of the soil. Both were honorable occupations. It would seem natural that in expressing their devotion to the Creator these two men should present to him a thank-offering from that which he had given them. So Cain "brought of the fruit of the ground" for his offering, while Abel "brought of the firstlings of his flock and of the fat thereof."—Gen. 4:1-4

The record states that "the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had

not respect." Turning to the New Testament we get a clue as to why this was so. The Apostle Paul wrote, "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."—Heb. 11:4

In order for Abel's faith to enter into the offering of a 'more excellent sacrifice', it must be that aside from the information concerning the Creator which had been imparted to him by his parents, the LORD himself must have revealed in some manner not indicated in the record that a flesh and blood offering would be more pleasing to him than any other. Of course, Abel probably did not understand why this was, and this in itself afforded the greater opportunity to demonstrate his faith in the Creator.

Nor is there any information in these opening chapters of the Book of Genesis which, taken by itself, indicates just why the lamb which Abel offered to the LORD was a more excellent sacrifice, and more pleasing to the LORD than the fruit of the ground which Cain offered. However, as God's design toward his erstwhile human creation unfolds from book to book of his precious Word, light is thrown upon this incident.

Actually, as the Bible reveals, God's statement concerning the seed that was to bruise the head of the serpent, was an assurance of a coming Redeemer and Deliverer of the human race from the results of that tragedy in Eden. The Bible reveals that God's plan for the recovery of that which was lost is based upon the sacrificial work of his beloved Son, Christ Jesus, who is referred to by John the Baptist as "the Lamb of God, which taketh away the sin of the world."—John 1:29,36

So it was, that soon after the fall into sin and death, not only did the Creator indicate that his love would yet rescue the condemned and dying race from death, but he also began to illustrate that this would be made possible through a flesh and blood sacrifice, even the offering of his own Son, who would give his flesh, his humanity, for the life of the world.—John 6:51

The First Death

But so far as Adam and his immediate family were concerned, further tragedy soon followed Abel's 'more excellent sacrifice'. Cain, the firstborn son of Adam, resented the fact that "the LORD had respect unto Abel and to his offering," and that his own offering was not acceptable. In a fit of jealousy Cain rose up and slew his brother. Previous to this climax of his wrath, the LORD said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Gen. 4:6,7

But when selfishness and jealousy take possession of the heart, the ability to reason rationally is lost. The all-important consideration to Cain at the moment was that he, the firstborn, the man whom his mother had gotten from the LORD, had been set aside, and that Abel, his younger brother, was now the favored one. Failing to realize that he, too, could enjoy the Creator's favor through obedience and faith, the only thing he could think of was to get his brother out of the way. Murder followed, the first murder, and probably also the first death experienced by the Adamic race.

This was, of course, permitted by the Creator, and his wisdom in allowing it is understandable only in the light of his plan for the recovery from death of the entire human race, including Abel, and, as a matter of fact, Cain also. But, putting ourselves into those immediate circumstances, we can realize to some extent the shock Abel's death must have been to his father and mother.

For a few years Adam and Eve had doubtless rejoiced in the evidence of the Creator's favor which was theirs in the persons of these two sons which they had gotten from him. They probably knew that God had indicated his acceptance of Abel's offering. They would not, of course, understand clearly just why Cain's offering had not been pleasing to the LORD; but certainly they had no idea of the effect this would have upon their firstborn son, so were quite unprepared for that tragic first murder.

The brief record presented in the Book of Genesis does not reveal how Adam and Eve first learned that Cain had murdered Abel. It seems quite unlikely that Cain informed them of it. Perhaps they simply found his body. This is not important, for, no matter how they found out about it, the bitterness of their sorrow must have been great; as great, perhaps, as when they became aware of the awful reality of what their disobedience of divine law had brought upon them.

How sweet must have been the companionship of that first family, and the more so in the case of their two sons, Cain and Abel, for they would see in them a reminder that all was not lost, that in some way, and at some time, unknown to them, they would again see the smile of their Creator's countenance and perhaps might even be permitted to return to Eden. As the poet, Alexander Pope, wrote, "Hope springs eternal in the human breast," and this must have been very true of Adam and Eve.

Did they not have that statement by the Creator concerning the seed? And had they not gotten two men from the LORD? To us this might not seem to be much upon which to build a hope, but it was all our first parents had, and now even that had been swept away, and by the gruesome spectacle of murder. Abel no longer lived, and God had placed a curse upon Cain—a curse, which, among other things, was understood by Cain to mean that henceforth the face of the LORD would be hidden from him, that the Creator would no longer in any way manifest his favor toward him.

Enmity

Sorrowing over the loss of Abel, and with no assurance that God's promise concerning the seed would ever again have any vital meaning to them, Adam and Eve must truly have been dejected and hopeless. Yet even in this tragedy of murder there was that which could have given them good reason to continue trusting in the promises of God. Not only had God forecast the coming of a seed, but he had explained that there would be enmity between the seed of the woman and the seed of the serpent.

Four thousand years later, Jesus said concerning those whose hearts are filled with jealousy and hate, that they are of their father the Devil. (John 8:44) This helps us to identify the 'seed' of the 'serpent'—that seed being any and all whose principal activities are motivated by selfishness, jealousy, and hatred. Cain was in this class, and, in his murder of Abel, we see the first sign of enmity manifested by the 'seed' of the 'serpent' toward the 'seed' of the 'woman'.

True, as we have already noted, the Scriptures reveal the real seed of the woman to be Christ Jesus. But Satan has but vaguely known the plan of God for human redemption and salvation; his enmity, through his servants, his seed, has, from the beginning, been manifested toward all those who in any way have been favored by the LORD. God manifested his favor toward Abel. This was reason enough for Satan to stir up the heart of Cain to jealousy which led him to kill Abel.

This, we say, could have been seen as the 'enmity' foretold, and given assurance to our first parents that God foreknew coming events, and that this tragedy of Abel's murder was in no way a defeat of the divine purpose. Perhaps our first parents did not 'put two and two together'. Few have done so throughout all the ages which have followed. The murder of Abel was a sort of prototype of all the injustices and persecutions which have been heaped upon the righteous servants of God in every age. Millions have wondered why such tragedies have been permitted, and how any possible good could come from them.

God's holy prophets were persecuted, many of them put to death. Jesus was crucified. Many of his faithful followers were imprisoned, beaten, beheaded, thrown to the lions, and burned at the stake. We thank God that such cruelties are not generally permitted today, although there are frequent evidences that now, even as in the case of that first family, when the human heart is stirred to jealousy, the results are little different than they were then.

The Bible reveals why the righteous have been permitted to suffer. It is in order that their fidelity to God, and their faith

in the rightness of his ways, might be thoroughly tested and demonstrated. Those who are thus proved to be loyal to God regardless of what the cost might be, including Abel, are to be honored with special responsibility in connection with his plan for the recovery of the human race from sin and death.

Adam and Eve were not to be left comfortless and without hope, for in due course another son was born to them. They named him Seth, which means, 'Appointed'. Concerning him Eve remarked, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." (Gen. 4:25) Again Eve, and doubtless Adam also, believed that they recognized the hand of the LORD working in their behalf, and for the purpose of fulfilling his promise concerning the seed.

After Seth was born Adam lived another eight hundred years "and he begat sons and daughters." (Gen. 5:4) No special mention is made of any of these other sons. Evidently our first parents saw in Seth the fulfillment of the LORD's promise concerning the seed, and yet, Seth was not actually the seed of promise, nor did God tell them that he was.

To whatever degree our first parents were comforted by their hope that Seth was the one appointed by the LORD to be the 'seed' that would 'bruise' the head of the 'serpent', it made the hardships of their condemned and dying life a little more bearable. If they conceived that idea from what God said concerning the seed, that one day they would be permitted to return to Eden, and that the sorrow, bitterness, and suffering which resulted from their disobedience would be erased, they were right.

In this view, Adam and Eve would have failed only in not realizing how far-reaching God's plan of redemption and recovery would turn out to be—that the Seed of promise would actually be God's own beloved Son, who would give his life to redeem them and all their progeny from death. But this, Adam and Eve will quickly learn when they are awakened from the sleep of death. It will be then that the joys of Paradise will be available to them if, through faith and obedience, they wish to return and enjoy the provision of life which has been made for them and for the entire race. ■

TALKING THINGS OVER

General Convention Bulletin

July 16-21, 1994 — St. Joseph, Missouri

	Age 0 to 4	5 to 11	12 and over
Breakfast/lunch/dinner	\$5.00	\$8.50	\$12.50
Lodging: double/night	\$10.75*	\$10.75*	\$10.75
single/night			\$19.00
Package double (18 meals, 7 nights)	\$105	\$126	\$150
single			\$208
* No charge for a child who does not occupy a bed (i.e., sleeps in a crib or in a sleeping bag on the floor) if all beds are occupied.			

Room rates have been discounted \$2 per night to make the convention more affordable. A \$2 per day "facilities fee" charged by the college for each person who attends the convention will also be paid by the convention treasury. Again this year an additional rebate of 50% of the cost of children under the age of 18 will be given if they attend at least 75% of the Bible classes while they are at the convention.

Those who do not want to take all three meals may pay cash for specific meals at the door of the cafeteria. Breakfast on Friday, July 22, will be available for cash at the door.

We expect to have the same facilities as in 1992. In the older dorm two bedrooms—one with a lower bunk bed and two upper bunk beds—share one bathroom. Each bedroom has a sink with hot and cold running water. The newer dorm consists of two bedrooms, each with two twin beds and no sinks, sharing a small living room and bathroom. The newer dorm is like a small apartment (i.e., the bathroom is not as private as the one in the older dorm, which can be entered directly from either bedroom.)

These prices assume that you will provide your own pillow, pillowcase, sheets, and blanket. If you prefer, you may rent these items at a cost of \$3.50 per day, or \$7.00 per week.

We have the exclusive use of the campus during the convention. Each dormitory bedroom contains two twin-size beds. Either one men's bathroom or women's bathroom will be on the same floor as your bedroom. And either one men's or one women's bathroom will be up or down one flight of stairs. There are a limited number of apartments. Some have two bedrooms containing a total of three or four beds. A bathroom adjoins these rooms. Some apartments have four bunk beds in one room connected to a bathroom, and a study room. The apartments will be allocated to those who use the maximum number of beds. If all apartment beds are occupied, fifth and sixth persons may sleep on the floor in their own sleeping bags at a cost of \$2.00 per night.

Some of the dormitory and apartment buildings have three stories. Since there are no elevators, those who have health problems which do not permit them to climb stairs may request ground-floor sleeping rooms. Brethren may park and live in their fully self-contained motor homes requiring no hook-ups. We will be happy to send a list of nearby motels to those who request it.

The college is located in St. Joseph, Missouri, about thirty miles north of the Kansas City Airport. If you require transportation from the airport to the college, send us the name of your airline, flight number, arrival date, and arrival time. We will advise you where to meet the pick-up van.

You may pay in advance, or when you arrive at the convention. Of course, if your plans change, any advance deposit will be promptly refunded. Please return the registration form whether you intend to stay at the college, or at a motel. Detailed information about the convention and a map of the college campus will be sent only to those who return the form printed on the next page.

General Convention Registration Form

St. Joseph, Missouri July 16-21, 1994

	Breakf.	Lunch	Dinner	Dorm
Friday, July 15th				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				

OR check here for package: 7 nights, 18 meals

First and last name (and Ecclesia)	Age

Address:

Telephone number [evenings]: area code ()

Are you able to walk up one flight of steps? Two flights?

Your dorm preference [check one]: Old dorm ☐ New Dorm ☐
Don't care ☐ Staying off-site ☐

If you're alone, would you like to share a room with someone?

Your arrival information in Kansas City if you want to be picked up:

Send to: General Convention Registration
1425 Lachman Lane Pac. Palsades, CA 90272

ENCOURAGING LETTERS

Fertile Soil in Estonia

Dear Brethren: Greetings in the name of our Lord Jesus Christ! First of all I thank you and your friends for your letter, for the books, and for your advice and suggestions. We deeply appreciate your brotherly love, sharing with us the precious truth. How good it is to know the pure truth, and to put ourselves in God's care and guidance. It is a wonderful time we live in, and amazing things are happening around us.

In spite of my busy profession, I continue to pray to God every day to lead me by his Holy Spirit into all truth, and to help me to do his will. For this reason I realize that I need to read Bible literature that is free of error. The truth is pure, and that is what I am looking for. . . .

For a long time I prayed about this matter, and recently a friend of mine found in the library of our university the book, *"The Divine Plan of the Ages."* That moment my whole life changed! Now I can help

others! I searched for some people in our area who believed the teachings outlined in that book, and have found that there are twenty-four persons who appreciate present truth scattered throughout Estonia. The hospital in which I am working is good soil for the truth—people are listening with appreciation, and I am grateful for the opportunities to spread the Gospel, and for your service in providing material to distribute. By his grace. —Estonia

"Frank and Ernest" Reaches the Caribbean

Please send the Hope booklet to us in the Caribbean. We enjoy your program every Sunday on Radio Cayman. —BWI

Truly Believes in the Resurrection

Dear Sirs: I watched your program this past Sunday with great interest, indeed. Did you know that in fact the vast majority of the Christian world does not understand what Christ's, true Gospel, or good news, is—to this very day—more than

1960 (?) years later? It was to prepare the way for all human flesh to be resurrected to live upon this earth during the thousand-year rulership of God's government. Time does not permit me to write more. But would you kindly send me your booklet titled, "Jesus."—Canada

A Letter from Finland

Dear Brethren: We would like to thank you for encouraging us to make our trip to the U.S.A. We enjoyed it very much. Even though we have been at the International Conventions, it was very helpful for us to see the ecclesias and brethren in the United States. There are always so many lessons to learn. I hope that my discourses helped the brethren there. I am not such a good speaker—especially in English! We hope we can visit the brethren there another time.

When we returned home, there was a letter from one of the magazine subscribers which said that he has consecrated, and hoped that we could baptize him. He lives in southern Finland. He did come and stay with

us for two days, and we baptized him. At the same time my brother was also visiting us. We four had a study about baptism. We are glad for this result of our labors—our Heavenly Father has really blessed us. We subscribed to *The Dawn* magazine for him also. A week ago we had our "General Convention" in Helsinki, and he was there also. He seems to understand quite a lot, and is very eager. We keep in touch by phone often.

We also had a visit from one of our subscribers who lives in our city who said that he would like to meet with us more often, and will phone us when he is able to come. We hope that he will do this. We also have some new ideas to proclaim the truth, but since I have a job for about six months, I will be busy for a while. But we will write to you later, after we decide what we should do next in proclaiming the Gospel. We send our loving greetings to the brethren of the New York Class, and at the Dawn. May the LORD richly bless you. With much love.—Finland

Listener Astounded

Dear Sirs: While listening to the Radio (WLQV), I heard your view of what happens to a man after he dies. I was absolutely astounded

with what I heard. I would like to have, "*When a Man Dies.*" Hopefully the publication may answer some of the questions that linger in the back of my mind. Yours truly.—MI ■

TALKING THINGS OVER

"The Bible Answers" Goes to South America

DURING APRIL AND MAY of this year, Brother Joseph Panucci of the United States, and Brother Fernando Duenas of South America, will be traveling in South America and Mexico for the Dawn Bible Students Association, to conduct public showings of the film, "*For this Cause.*"

Shows have been planned for the following cities:

Trujillo, Peru
Lima, Peru
Santiago, Chile
Quilmes, Argentina
Montevideo, Uruguay
Guadalajara, Mexico

These will be premiere showings of the Spanish language version of this film, shown for the first time ever to Spanish-speaking audiences.

Many brethren in the cities selected are cooperating to make this public witness effort a success, and we would appreciate your prayers on their behalf. ■

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

B. Bach
London, Ont. April 10

W. Blicharz
Boise, ID April 22-24

R. Goodman
St. Petersburg, FL April 10

R. Gorecki
Boise, ID April 22-24

L. Wesol
Louisville, AL April 10

OBITUARIES

Sister Delores Schuetze, Litchfield, MN—February 12, 1993.
Age, 58.

Brother Weston Thornberg, Portland, OR—January 31.

Brother Herbert Chudzick, LaSalle, IL—February 2. Age, 78

Brother Eugene Blicharz, Paterson, NJ—February 13. Age, 62.

Sister Regina Allegranzi, Allentown, PA—February 23. Age, 86.

Sister Margaret Arrol, Scotland—February 28.

CONVENTIONS

NEW YORK CONVENTION, April 10—Ramada Inn, Two Bridges Road & Route 80 (Exit 52), Fairfield, NJ. Contact Mrs. Ann Truth Lange, 76 Longview Ave., White Plains, NY 10606 by **April 1st** if you want to be included in the hotel's lunch count.
Phone: (914) 948-5428

LOS ANGELES, CA, April 17—Burbank Auditorium, 248 E. Olive Ave., Burbank. For information contact: Mr. Stephen Mengos, 8355 Santa Ynez, San Gabriel 91775
Phone: (818) 286-0766

BOISE, ID, April 22-24—Owyhee Plaza Hotel, 1109 Main St. For reservations, contact: Mrs. Donna Allers, 2438 Bruins Circle 83704.
Phone: (208) 375-6873

PITTSBURGH, PA, April 24—Parkway Center Inn, 875 Greentree Rd., For information contact: Mr. Charles Martig, 94 So. Harrison St. 15202
Phone: (412) 734-9269

HARTFORD, CT, May 1—Sage Park Middle School, 25 Sage Park Rd., Windsor, CT. For information,

contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108
Phone: (203) 289-0116

BUFFALO, NY May 14,15—Holiday Inn, 5440 Camp Rd., Hamburg. Contact **before April 30** for reservations: Mr. Eugene Buczkowski, 85 Rogers Dr., Cheektowaga 14225.
Phone: (716) 634-2163

AGAWAM, MA, May 15—Ramada Inn, 161 Bridge Street, East Windsor, CT. For information, contact: Mrs. Sophie Zielinsky, 21 Silver Street, Agawam MA 01001
Phone: (413) 786-1216

GARY AREA CONVENTION, May 15—The Spa Banquet Center, 333 North Mineral Springs Road, Porter, IN. Contact for further information: John Ulicni, 6703 Tyler St., Merrillville, IN 46410
Phone: (219) 769-5647

WEST NEWTON PA, May 22—Sewickley Grange, Route 136, West Newton. Contact: John Krasonic, R.D. #4, Belle Vernon 15012

ASILOMAR CONVENTION, May 27-30—Pacific Grove, CA. For reservations contact: Mr. Tom Marchall, 1089 Bluebell Dr., #1108,

Livermore, CA 94550
Phone: (510) 443-0567

WATERBURY, CT, June 4,5—**New location:** Litchfield Firehouse. For programs and directions, contact: Mrs. Anthony Tsimonis, Secretary, c/o Associated Bible Students, P.O. Box 1494, Waterbury 06721

ALLENTOWN, PA, June 10, 11,12—Moravian College, Bethlehem. Contact: Allentown Bible Students, c/o Mrs. Margaret Young, P.O. Box 1672, Allentown 18105
Phone: (610) 867-5418

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—Western Missouri State College, St. Joseph, MO. More information will be available in forthcoming issues of *The Dawn* magazine. **See pages 57-59 of this issue** for pricing and other information, as well as the Registration form.

INTERNATIONAL CONVENTION, August 7-12—Poitiers, France. For information, contact: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272.
Phone: (310) 454-5248 ■



"FRET NOT"

"FRET NOT thyself because of evildoers. . . . TRUST in the LORD. . . . DELIGHT THYSELF also in the LORD. . . . COMMIT thy way unto the LORD; TRUST also in him; . . . REST in the LORD. . . . **FRET NOT** thyself because of . . . the man who bringeth wicked devices to pass. CEASE from anger, and FORSAKE wrath: **FRET NOT** thyself in any wise to do evil . . . for yet a little while, and the wicked shall not be." Excerpts from Psalm 37:1-10