

The Dawn

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Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

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Highlights of Dawn

Waiting for the Kingdom

THROUGHOUT the sacred Scriptures, the subject of the kingdom of God is a very prominent one. In our Lord's prayer it is represented as that agency which will be employed for the reestablishment of the divine will upon the earth. God is the Great Emperor of the universe, and the vast majority of his creatures elsewhere are in full loyalty to his government. Upon the earth, however, there is an exception. Fallen man is in rebellion against God's will and has been in rebellion for more than six thousand years.

Throughout this long period of sin and death, God has made many promises concerning the blessings of the kingdom which he proposes to establish upon the earth. Many of those whose hearts have been in harmony with God and with righteousness have rejoiced in these promises. Frequently, however, some have not been willing to await God's time for the establishment of his kingdom, but have undertaken abortive efforts of their own to set it up.

All such efforts have failed and, of course, will continue to fail. This failure of human efforts, however, will in no sense discourage those who have faith in the promises of God and who believe that in his own time and way all of the glorious promises which he has made in respect to the future blessing of mankind will be fulfilled, and that ultimately the knowledge of his glory will be caused to fill the whole earth as the waters cover the sea.

God's laws, which are just, holy, and good, must be upheld in order for his blessings to be available for his creatures. It was because of disobedience to divine law that the penalty of death came upon the human race. Satan used his influence in connection with the disobedience of our first parents. He

succeeded in tempting them to transgress the divine law, and has used his advantage with rare ability and unearthly persistence in dragging mankind into unspeakable physical, mental, and moral depravity, thus turning the earth into a wilderness. (Isa. 14:17) But the depth of man's calamities are not of such a sort that infinite wisdom, goodness, and power cannot provide the means by which God can be just and yet receive him again into his favor, a favor more interesting and blessed because of his former disaster.

A definite plan of operation was instituted by God to seek and to save that which was lost; that is, to deliver the groaning creation from the bondage of corruption into the glorious liberty of the sons of God. (Rom. 8:19-22) And how wonderful are the steps of the heavenly purposes! A loving Shepherd himself went after the lost sheep. He left the ninety and nine in their accustomed pastures, and laid aside his heavenly glory and betook himself to the problems and mistakes of the missing one. He humbled himself and became a man.—Phil. 2:7

At his birth in Bethlehem, the heavenly host manifested an intensely favorable interest in the great proceedings, for a multitude of them praised and glorified God, and one of them gave an amazing message of goodwill and worldwide hope, saying, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10

What wonderful patience was manifested by the Good Shepherd in seeking and saving fallen man! He was not discouraged by the risk and privation of his errand of mercy. He steadfastly resisted the temptations of the adversary and endured the contradiction of sinners. When he saw the multitudes, he was moved with compassion, for they were as sheep having no shepherd. (Matt. 9:36) He came to minister, and went through every city preaching the glad tidings, healing multitudes, shedding tears at Bethany and weeping over Jerusalem.

While often faint and weary, he did not give up the pursuit. How great was his agony in Gethsemane's garden! What depth of sorrow brought forth strong crying and tears! What unutterable anguish on Calvary! He, through whom all things were made, who always did those things pleasing to the Father, was nailed upon a cross, the gazing-stock of the soldiers, of the accusers, of the curious and indifferent, all of whom joined in heaping ridicule upon him.

But he endured it all, for, in the language of the parable, he went after that which was lost until he found it, and when he found it, he "layeth it on his shoulders rejoicing." (Luke 15:5) But none of the ransomed can fully know how deep were the waters crossed, or how dark was the night through which the Lord passed, ere he found the sheep that was lost. What a heavenly sweetness in the picture! The Shepherd did not chide the wandering sheep, or seek to drive it back with increased terrors, but took it in his arms and bore it back to its proper home and blessings. Man was guilty, and Jesus came to help him in his weakness. Our Lord did not come as a wrathful avenger, but as a sympathizing friend.

The Good Shepherd's Continued Compassion

Jesus' compassion for the multitude brought forth criticisms from the lofty, the self-righteous, and hard-hearted, yet he continued to be sympathetic, kind, forgiving. Three of his parables, namely, the lost sheep, the lost coin, and the prodigal son, reveal these divine attributes in operation for the ultimate recovery and blessing of the fallen human race. Through these simple illustrations we are able to understand some of the depth of divine compassion, and of why it is true that there is joy in heaven over one sinner that repents.

Of Jehovah himself, the prophet wrote, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression? . . . He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."—Mic. 7:18, 19

How wonderfully merciful and sympathetic the Creator has been, and what depth of love is manifested in sending his Son to recover the sinful and lost race! While God's justice could not clear the guilty, yet his loving sympathy for the condemned race has caused him to suffer no less than those who have violated his law. A faithful Christian once said, "Sin is more awful to God than to us. Our senses are dulled, and we suffer for only a few years, but he has suffered for six thousand years. It cost him nothing to give blessings, but it is infinitely harder to withhold them. Sin has cost God more these six thousand years than it will cost him to shower blessings through all eternity."

Consider the heights of divine fortitude, the amazing strength, the firmness of mind, that has enabled God to endure that which his wisdom and foreknowledge would dictate in this great drama of the permission of evil—the dispensing of wrath, indignation, anger, in all long-suffering against sin, the permitting of his name to be reviled, reproached and misrepresented to the utmost limit, and his glory as the incorruptible God changed to the image of man, birds, beasts, and creeping things. Consider him beholding the course of his beloved Son from Bethlehem to Calvary, suffering the just for the unjust.

But if God has recorded for our admonition his manifestations of wrath, indignation, anger against evil, he has likewise recorded in no uncertain terms the showers of blessings he will dispense when Christ's kingdom is established. Paul writes that if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) Time would fail to repeat all of the abundant testimonies given us in the Scriptures concerning God's purpose to bless mankind. These are positive, glorious, thrilling earthly promises of blessings yet in store for the repentant race, and in them we are told of the triumphant ring of joy and real pleasure the great author of redemption will have in the dispensing of these blessings in

due time; and that due time will be the kingdom time. Note a few of these reassuring promises:

“I create new heavens and a new earth.”—Isa. 65:17

“I create Jerusalem, a rejoicing, and her people a joy.”
—Isa. 65:18

“Before they call, I will answer.”—Isa. 65:24

“They shall not hurt nor destroy in all my holy mountain.”—Isa. 65:25

“And many nations shall . . . say . . . let us go up to the mountain of the LORD”—Mic. 4:2

“All nations shall flow unto it.”—Isa. 2:2

“All flesh shall come to worship before me.”—Isa. 66:23

“I will make the place of my feet glorious.”—Isa. 60:13

“Behold, I make all things new.”—Rev. 21:5

To such, and many more, exceeding great and precious earthly promises the Creator attaches his signature; as, for example, “I the LORD will hasten it in his time.” (Isa. 60:22) Untold millions have perished amid harrowing scenes, on battlefields, by disease, calamities, plagues, swords, and poverty. All these in due time will be awakened under new heavens and in a new earth, where the knowledge of the LORD will be worldwide. When it dawns upon their minds as to why they have been called forth from the tomb and have been given the privileges of that new kingdom rule, and that these wonderful blessings of God have been purchased for them through the redemptive sacrifice of Christ, can we be surprised that they will say, “Other lords . . . have had dominion over us: but by Thee only will we make mention of Thy name.” Mankind will become so enraptured and entranced with their new surroundings that “the former [things] shall not be remembered, nor come into mind.”—Isa. 26:13; 65:17

Some Who Could Not Wait

The experiences of mankind throughout the six thousand years of the reign of sin and death have been so distressing,

and the promises of God so thrilling in their portrayal of the blessings of the new age, that many who have known of these promises and believed in them have found it difficult to wait for God's time for them to be fulfilled. The result of this impatience on the part of God's people has time and again manifested itself in fruitless efforts to establish the kingdom ahead of time. Wishfully thinking that the kingdom should be established, and misinterpretation of the kingdom promises have frequently led the LORD'S professed people to conclude that it has become a reality.

This evidence of human impatience in the outworking of God's plan was manifested even in the Early Church. Paul, in his letter to the Corinthians, indicates that some in that congregation apparently were claiming that the kingdom had been established through them, even at that time. He writes, "Now ye are full, now ye are rich, ye have reigned as kings without us." That Paul did not think these to whom he was writing did actually reign is indicated in his concluding statement on the point, which reads, "I would to God ye did reign, that we also might reign with you."—I Cor. 4:8

The LORD'S program for the consecrated followers of the Master in this age is one of self-sacrifice and suffering. It is only on the basis of our suffering with Christ that we may hope to reign with him when his kingdom is established. There is no scriptural way, therefore, in which the people of God, while still in the flesh, can be said to reign with Christ. Losing sight of this fundamental teaching of God's Word made possible the development of the great apostasy of the Dark Ages in which it was claimed that God's kingdom was operating through the papal hierarchy. Paul forewarned of this falling away, and the development of the antichrist system, but it required centuries before the complete counterfeit of the kingdom became apparent.

While individuals and small groups of the professed followers of the Master may have made claims concerning the establishment of the kingdom in their day, this idea did not

take on any great proportion until the time of Emperor Constantine. Prior to that, Christians were openly persecuted by the Roman emperors and were accorded no recognition by the kingdoms of this world. The cross was despised and rejected by an unbelieving and pagan world. This meant that those who espoused the name of Christ suffered with him because of their allegiance to his cause.

But so far as the great body of professed Christians was concerned, this entire picture of persecution and ostracism on the part of worldly kingdoms was suddenly changed by Constantine, who himself professed conversion to Christianity. In the year 313 A.D., this emperor put his signature to a decree reading, in part, "Henceforth in perfect and absolute freedom, each and every person who chooses to belong to and practice the Christian religion, shall be at liberty to do so without let or hindrance in any shape or form."

How the Christians must have read the lines with astonishment when they realized the implication of this new change of attitude on the part of earthly governments! Just emerging from ten years of persecution by Diocletian, they were now free to meet and sing and pray and read their Scriptures in the open sunlight, anytime, anywhere. And this was but the first of other favors that were shortly to come to them. The historian records that "Constantine ordered the state funds to be used to rebuild their churches, ruined in the previous persecution; he donated land by the acre, built new churches wherever needed in the east or the west—magnificent, costly structures. Christian clerics were relieved of taxation and became officials. Even laymen were shown marked favor in political appointments. Gift was piled upon gift, and privilege upon privilege. Decrees were issued exhorting the public to abandon their 'ancient superstitions' and accept the 'truth'.

"Complete and expensive copies of the Scriptures were furnished to Christians by the state, replacing those

destroyed by former persecutors. Could or should they decline to accept these marvelous favors thus bestowed upon them? Should they decline to avail themselves of the wonderful opportunity thus afforded to proclaim the Gospel of the Son of God to the large audiences now forthcoming because of governmental favor toward the church? Should they refuse to rejoice that now multitudes suddenly saw the light?"

The church had endured persecution—bitter, death-dealing persecution. Now the reverse was true and they were enjoying the favors of the state. Could they endure prosperity? What was to be their attitude toward this new aspect of the Christian life? How were they to view the future? The great and sudden relief experienced by the lifting of the hand of persecution evidently had the effect that Satan desired it should, because the historical record shows that the great body of professed Christians at the time concluded that the days of waiting for the kingdom had ended.

One historical writer, in telling about this, says, "When they were relieved of their persecution, and came into honor after having been so long reckoned the filth of the world, the cry was straightway raised that the kingdom of God had come. The emperor was the visible favorite of God, the predestined overthrower of the powers of evil—even while the devil was still the reigning prince."

Following the last session of the Council of Nicea in the year 325, Constantine made a splendid banquet, about which the historian Eusebius, a bishop and one of the guests, has left us the following account:

"The proceedings were sublime beyond description. The soldiers of the emperor's bodyguard were drawn up before the door of the palace with bared swords. The men of God, over three hundred bishops, some of them bearing in their bodies the marks of the last persecution, passed by them proudly into the interior of the palace. Some sat at the same

table with the emperor. One might easily believe he beheld an image of the very kingdom of God.’’

Following this, and amidst violent, stormy internal disputes, the nominal church multiplied, for the state was still friendly and the sons of Constantine improved on their father, for they not only favored the church system, but persecuted paganism. The professed followers of the Master quickly caught the spirit, and with even more ardent zeal than was manifested by the arm of the state. They, like so many others who are not willing to await God’s time for the exercise of kingdom powers, themselves took the law into their own hands. Professed Christian mobs tore down pagan temples, shattered their idols, burnt their libraries, and slaughtered their priests. There was no restraining them, so fierce was their faith and zeal for the alleged kingdom of God.

But Satan was still “the god of this world.” (II Cor. 4:4) While the professed church as a whole entered into these revelries in connection with the establishment of a counterfeit kingdom of the Lord, there still remained a few true followers of the Master who did not share in this viewpoint and therefore did not enter into these unchristian activities. Concerning these, the historian says:

“Some indeed during this century, were disgusted with the pride and arrogance of the clergy and aimed at primitive simplicity and opposed the general trend; but the only fruit of their labor was that they were branded with infamy.”

Evidently this little flock of true followers of the Master were branded as being anti-kingdom, even as it still is true of some today. When the prince of this world offered the kingdoms of the earth to our Lord, he declined the gift, choosing the present cross and present rejection and finally death, while carrying out the Father’s arrangements of suffering which must precede the glory of the kingdom. But what the Son of man refused, the nominal church, centuries

later, accepted, and installed a Roman bishop at the head, who, in the name of God, received the headship of the kingdoms of this world. From thenceforth it was woe unto those who dared to be anti-kingdom.

These abortive kingdom efforts, however, were not limited to the large body of professed Christians who finally became amalgamated into the Roman Catholic church-state system. When the Protestant movement got under way, Satan still was active both with the small and large groups of Protestantism and almost without exception these have fallen prey to this master-stroke of delusion.

The Protestants, in separating from Rome, never completely passed out of the harmful shadow of the unauthorized kingdom. Many of the Protestant systems united with the state. Even today, most professed Christians confuse the present church with the coming kingdom, and when their hopes prosper or their activity apparently is blessed in a material way, they forthwith believe that the kingdom of God must be here.

Kingdom Established by Divine Power

While all true Christians should be on the alert, watching for evidences that the kingdom is near, they should always keep in mind the great fundamental truth of God's Word which makes it clear that divine power, and not human effort, is to establish that kingdom.

We should never lose sight of the fact that the church in the flesh is a suffering church, not a reigning church. It is the privilege of the Christian to bear witness to whatever God may be accomplishing. He is to tell of the glorious kingdom which God will establish, and in this present great time of trouble when the nations of earth are crumbling in preparation for the kingdom, it is the Christian's privilege to bear witness to this fact. But beyond this the Christian must not go. He is to await the consummation of his hope and realize that he is in no sense to attempt the exercise of

kingdom power until he has proved his faithfulness even unto death. Then, in the first resurrection, he will experience his exaltation to glory, honor and immortality as a joint-heir with the Master.

Misapplication of Promises

In the second psalm, Jehovah makes a definite promise to Jesus in which he says, "Ask of me, and I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." Without doubt the Master knew that this and other like promises applied to him. Nevertheless, he did not make the mistake of misapplying them and expecting that they were to be fulfilled during the time of his earthly ministry.

As a matter of fact, when Jesus did ask of his Father things pertaining to his followers, his petition was a very restricted one. Instead of asking for all the nations for an inheritance, he said, "I pray not for the world, but for those which thou hast given me." (John 17:9) Jesus recognized that the time had not then come for him to ask his Father for the rulership of the whole earth. He knew, furthermore, that the due time for this request would not come until his own sacrificial work, as well as the sacrificial work of his body members, was completed.

Nearly all false claims of the kingdom being established through God's professed people while still in the flesh are based upon misapplication of the promises of God. By the misapplication of promises and instructions concerning the kingdom and its operation, deceived followers of the Master have justified themselves in the practice of intolerance and the judging of all those who do not agree with them nor cooperate in their premature kingdom efforts.

In I Corinthians 15, the apostle tells us that flesh and blood cannot inherit the kingdom of God. In this wondrous chapter, the apostle also makes it clear that those who do become associates with Jesus in his messianic kingdom must

undergo a change of nature. "This mortal must put on immortality," the apostle says in I Corinthians 15:53. To ignore these clear statements of the Word of God leads to all sorts of invalid interpretations and practices. Christians should ever be on the alert so that they will not be drawn into these attractive looking, but actually pseudo kingdom arrangements which are unauthorized by God and must certainly fail eventually. On this point, a faithful Christian once said:

"Temptations continually assail the LORD'S people—suggestions to do some wonderful works in his name and to prove to themselves and to others that they are heaven's favorites. The lesson for us to learn is, that the work which the Father has given us to do is not a work of convincing the world, but rather that we should quietly, yet as effectively as reason and propriety will permit, let our light shine" and to simply manifest a desire to occupy "the reasonable position of servants, ministers of the truth."

The Divine Commission

Our Lord's great commission to his followers was to go to all nations, preaching repentance and remission of sins in his name, making disciples, teaching to observe all the things commanded by him. (Luke 24:47; Matt. 28:19, 20) Consulting a concordance, we find under the heading of 'preach' and 'witness', that the message preached by the apostles was "repentance toward God and faith in Jesus Christ," "Jesus Christ," "Jesus and the resurrection," "peace [or justification] by Jesus Christ," "Christ crucified," "the cross," "the grace of God," "the Gospel of Christ," "the unsearchable riches of Christ," "Christ in you, the hope of glory."

It is found, also, that the proclaiming of the knowledge of God as outlined in these various phases of the kingdom message meant that through the goodness of God men would be led to repentance.—Rom. 2:4

The entire Jewish community perished as a nation at the close of the Jewish Age because of their failure to accept Jesus. (Luke 19:42-44) Thirty-seven years before the destruction of Jerusalem, the Master wept over the city, mourning because their house was to be left unto them desolate. Yet the Gospel of repentance toward God and salvation through faith in Jesus Christ was the only message which our Lord authorized to be sent to them. Is there any authority to alter, amend, or substitute the Gospel message at this end of the age?

Those who are guided by the Word of God will not permit themselves to be sidetracked into an erroneous philosophy, simply because the world today stands on the brink of ruin. They will realize that it is a most wonderful time to proclaim more zealously than ever the glad tidings of great joy concerning the blessings coming to mankind just beyond this time of trouble. Thus they will be messengers of comfort in a dark and distressed world.

The fact that some at various times have mistakenly supposed that the kingdom of God was established in their day should not lead us into a condition of indifference in the sense that we will take the position that even now the kingdom is in the remote future. Neither should we be blind to the fact that in our day the kingdoms of the world are actually being overthrown by the power of God, and that this does mean the near-establishment of God's kingdom.

Nevertheless, we should keep clearly in mind that this work we see transpiring in the earth is wholly in the hands of God, that it is not for his people in the flesh to feel that in any way they are now privileged to exercise kingdom authority.

We can rejoice to be living in this most wondrous time of the earth's history. We can lift up our heads with confidence as we note the stately steppings of our God, and realize that the quick work of destruction which has been foretold is even now taking place in the earth. True, the period required to

destroy the old order has already stretched out over many years. But this is a short work as God reckons time. To him, a thousand years are but a watch in the night when it is past. Sudden destruction shall come upon them, the apostle says, but we must remember that this is expressing God's viewpoint of suddenness and are not to look for a precipitous demonstration of divine power that will bring an end to the old order of things in a few brief days.

The time will come in the outworking of God's arrangements when miracles will be manifested in the establishment of the kingdom. These miracles include the resurrection of the ancient worthies and eventually the resurrection of all mankind from the dead. The prophecies indicate that the miracle-working power of God will be manifested on behalf of Israel. Evidently it will be this that will tend to convince Israel and all nations that at long last God has interfered with the evil course of man and that he now intends to use his power for the protection of his people and the establishment of his rule of authority in the earth.

Meanwhile, let those of us who are privileged to be living in this wondrous period when the old is being destroyed in order to make place for the new, rejoice more and more in the opportunity that is ours of proclaiming the glad tidings of the kingdom and of thus being witnesses for God and for his glorious arrangement.

Let us not do this, however, in a condemnatory spirit, realizing that if some fail to appreciate the message of the kingdom now, the LORD will cause them to understand in that future glorious new day when all the blind eyes will be opened and all the deaf ears will be unstopped.

The divine commission of the Holy Spirit to the followers of Christ today is that outlined by the prophet in Isaiah 61:1-3. Outside of the activities outlined in this commission, the Christian has no right to go. It is our privilege to believe in the kingdom, to wait for the kingdom, to pray for the

kingdom, to preach the kingdom. **But it is God's work to establish the kingdom.** He will accomplish this, not through his people in the flesh, but through Christ Jesus our Lord, now the express image of the Father's person, whose second presence is already a reality. □



Cause for Thanksgiving

“Let the peace of God rule in your hearts, . . . and be ye thankful.”
—Colossians 3:15



IF OTHERS have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God, shining in the face of Jesus Christ, has shined. (II Cor. 4:4) Those thus favored can rejoice and give thanks under all circumstances and conditions—in sickness, in death, in poverty's vale, or in comfort and health. Surely thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. Moreover, the thankfulness of the true Christian must continue—daily, hourly; its loss even for a moment should be deplored as an evidence of spiritual sickness, and the afflicted should go to the leaves of healing in the divine Word, that he may be refreshed in strength of love and zeal, and realize afresh that “the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that he died for all, that they which live [are now reckoned alive in Christ] should not henceforth live unto themselves, but [in thankfulness] unto him which died for them, and rose again.”—II Cor. 5:14, 15 □

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What New Testament character claimed the body of our Lord from the cross and supplied the sepulchre in which he was buried? What was his profession?

2. (a.) Why did the Old Law Covenant fail to give life to the Jewish people? (b.) Are Christians now under the Mosaic Law Covenant?

3. What covenant will be in operation during the Millennial Age; who will be its Mediator; and what will it ultimately accomplish?

4. In I John 2:1 we read, "My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the Righteous." What is the purpose of an advocate?

5. Psalm 41:9 says: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." What two New

Testament characters are referred to in this Old Testament prophecy?

6. Numbers 21:9 reads: "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." What was here pictured by the fiery serpent of brass being lifted up? Quote a text from the New Testament that explains the significance.

7. What does a serpent symbolize, and why was a serpent used to picture our Lord in this wilderness picture?

8. Ephesians 1:22, 23, declares: God "hath put all things under His feet and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all." How many members constitute the church, which is His body?

(Answers on Page 54)

International Bible Study Lessons

LESSON FOR NOVEMBER 6

God's Steadfast Love

KEY VERSE: "The LORD is merciful and gracious, slow to anger and plenteous in mercy."—Psalm 103:8

SELECTED SCRIPTURE: Psalm 103:1-12; Ephesians 1:5-10

MANY of the psalms that David wrote were prophetic, and we believe that this psalm is one of them. The first two verses reflect the attitude of heart and mind of all who have come to know something of God and his loving and merciful provisions for his human creation. The first verse reads, "Bless the LORD, O my soul; and all that is within me, bless his holy name." The thought seems to be that the realization of the LORD'S mercy and goodness should elicit full and unreserved praise from the recipient. And in the second verse we are reminded that we should always keep in mind the specific benefits that he extends toward us. In the succeeding verses the psalmist enumerates and elaborates on these benefits.

In verse three we read, "Who forgiveth all thine iniquities; who healeth all thy diseases." Jesus spoke of the great love of

God in providing the means for the forgiveness of our sins when he said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16,17) Jesus, in a very interesting way, related illness and physical deformity of any kind with man's fallen condition. We read in Matthew 9:1-8 the account of Jesus healing a man with the palsy, and before healing him he said, "Son, be of good cheer; thy sins be forgiven thee." The scribes were offended and thought that Jesus had blasphemed because they knew, according to the Law, that only God could forgive sins. But Jesus said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be

forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house." The power that Jesus used in this and the other miracles was God's power. The purpose of the miracles was to illustrate the power of God that would be available in the kingdom through Jesus the mediator, not only to forgive sins but to heal all the diseases of the human race which are now evidences of their fallen, sinful condition.

In Psalm 103:4, a more far-reaching and sobering thought is brought to our attention. The verse reads, "Who redeemeth thy life from destruction; who crowneth thee with loving kindness." When Adam sinned in the Garden of Eden, he was sentenced to destruction. We read in Genesis 2:17, "In the day that thou eatest thereof thou shalt surely die." And in Genesis 3:19 we read, "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." There was no hope given in these words for a future life, or that in some way his life would be carried on and he would not really die. The

sentence was to everlasting destruction. This was the inheritance of all Adam's offspring—the human race. (See Ecclesiastes 3:19-21; 9:5,10.) As suggested in the psalm, it was God's love that provided the means of lifting this sentence of destruction from the human race, by giving, at great cost to himself, his only begotten son—Jesus—to be a ransom for Adam and all his children.

Then, because of this great gift, the LORD in his providence designed that he would take out from the world a little flock of faithful footstep-followers of Jesus to be associated with him in bringing blessings to all the families of the earth in the kingdom. The Apostle John expresses the great privilege that belongs to those called out ones, "How great is the love that the Father has shown to us! We were called God's children, and such we are, and the reason why the godless world does not recognize us is that it has not known him. Here and now . . . we are God's children; what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is." (1 John 3:1,2, NEB) So, as suggested by the psalm, these have been crowned with loving-kindness and mercies. □

God's Indwelling Spirit

KEY VERSE: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Romans 8:9

SELECTED SCRIPTURE: John 14:25,26; Romans 8:9-17, 26-28

ON THE night before Jesus died on Calvary's cross, he had gathered his disciples together in the upper room where they celebrated the fulfillment of the Passover type; for Jesus was to be slain as the antitypical Passover Lamb on the following afternoon. The end of the type marked the beginning of a new arrangement. It meant that Jesus would no longer be with the disciples in person to comfort, encourage, and instruct, because he was going to die and be resurrected to the divine nature, to sit on the right hand of the throne of the Father. (Heb. 10:12) But Jesus said, "I will not leave you comfortless: I will come to you." (John 14:18) And in the previous verses (16,17, **Diaglott**), he had described what it was that would comfort them in his stead. "I will ask the Father, and he will give you another helper, that he [it] may be with you to the age, the **Spirit of truth**, which the world cannot receive, because it

beholds it not, nor knows it; because it abides with you, and will be in you."

The essence of what Jesus said is that when he appears "in the presence of God for us"—that is, the disciples and all the footstep followers of Jesus down through the Gospel Age (Heb. 9:24)—he would ask of the Father who would exert his power through the Holy Spirit, to give comfort, encouragement, and teach the true servants of the LORD. Jesus referred to this power as the Spirit of the Truth.

In Acts 1:4,5 we read, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." The account tells us that on the fiftieth day after

his resurrection, on the day of Pentecost, the Holy Spirit did descend upon the waiting disciples. (Acts 2:1-4) The obvious and immediate effect upon them was twofold: first it gave them the gift of being able to speak in different languages. This had a practical function in the LORD'S arrangements, as it permitted the disciples to witness to the nations. Secondly, it enlightened their minds so that for the first time they were able to understand the LORD'S plans and purposes that had been hidden in the Old Testament writings. Then the lessons that Jesus had given them came to their remembrance and became discernible.—John 14:26

The LORD'S Spirit is found in his Word. And when, because of the Holy Spirit, we are able to discern God's thoughts, and thereby behold the beauty of his character, it is a motivating force in our lives which makes us want to change our own fallen characters to conform to his image. The Apostle Paul, in II Corinthians 3:18, said, "We all, with open face beholding as in a glass the glory of the LORD, are changed into the same image from glory to glory even as by the Spirit of the LORD." This is the power of the Holy Spirit, the Spirit of truth, the indwelling Spirit of God that

operates in the lives of the consecrated footstep followers of the Lord.

The Apostle Paul, in describing the effect of the indwelling Spirit upon the consecrated, stated, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." (II Cor. 5:16,17) The apostle is telling us that before they received the Holy Spirit, the disciples did not really understand Jesus and the change that had come upon him since he had been baptized with the Holy Spirit at Jordan. But now that they too had been baptized with the Holy Spirit they had insight into our Lord's spirituality as a new creature. They were able to appreciate how he was motivated by the indwelling Spirit of God to faithfully fulfill his mission here on the earth. More than this, he states that the Spirit of truth should cause us to change our own lives. The high thoughts of God, which have now become ours, should give us a new outlook on life with old things being cast aside, and the new aims, ambitions, and desires dominating our lives. □

God's Called-Out People

KEY VERSE: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9

SELECTED SCRIPTURE: Colossians 3:1-3; 4:5,6; 1 Peter 2:9-17

JESUS, in quoting a prophecy about himself, said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same became the head of the corner: this is the LORD'S doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:42,43) It has always been God's design that Jesus would have a group of faithful followers associated with him in the spiritual phase of the kingdom. One of the wonderful promises confirming this purpose is found in Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This promise was first held out to the nation of Israel. When God inaugurated the Law Covenant with them at Mount Sinai, he said, "Now therefore, if ye

will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5,6

History records that Israel was not faithful, and when Jesus, the promised Deliverer, came, the nation refused to accept him; and he became the stone of stumbling to both the houses of Israel. Shortly before his death, Jesus said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee . . . behold, your house is left unto you desolate." (Matt. 23:37,38) The Apostle Paul tells us, however, that there was a remnant from the entire Jewish nation who believed, "Even so then at this present time also there is a remnant according to the election of grace. . . . Israel has not obtained that which he

seeketh for; but the election hath obtained it, and the rest were blinded.”—Rom. 11:7-9

The Apostle Peter was given the experience with the Gentile, Cornelius, which was an evidence and proof that the LORD had turned from Israel as a nation, to the Gentiles, to take out from them a people for his name. (Acts 15:14) The Apostle Paul in his ministry found that the Jews were truly blinded. We read of his experience in Acts 13:46, “Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

The key verse of our lesson was evidently adapted from the text quoted from Exodus 19:5,6 by the Apostle Peter, as an encouragement to the Gentile converts, the purpose being to show that the Gentiles had been grafted into (Rom. 11:24) God’s arrangement to complete the foreordained called-out church. IN I Peter 2:1,2, the apostle gives some advice to the converted Gentiles concerning their attitude, which should be free from all malice, guile, hypocrisies, envies, and all evil speaking. This is a precondition for anyone to receive the truth.

Having laid these things aside, they should forget the sophistries of man and yield themselves as babes to receive the sincere milk of the Word. Then in verses three to five he states that if they find the LORD is gracious they will be led to Jesus, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” The simile is that of the Temple, where each stone was chiseled and shaped. This teaches that Jesus himself is a stone in the spiritual temple—the chief cornerstone, and that the called out members of the church are also considered to be living stones in that temple—the entire structure picturing God’s spiritual house.

It is this spiritual house that Paul describes as the Christ, saying, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body . . . and have been made to drink into one Spirit. For the body is not one member, but many.”—I Cor. 12:12-14; Gal. 3:16,27-29 □

God's Witnessing People

KEY VERSE: "We are ambassadors for Christ, as though God did beseech you by us."—II Corinthians 5:20

SELECTED SCRIPTURE: Matthew 5:13-16; 28:18-20; II Corinthians 5:18-21; II Timothy 4:1, 2

WHEN Jesus was baptized in the river Jordan, he was illustrating the consecration to God that had already taken place in his heart. God was pleased to recognize our Lord's surrender of himself by anointing him with the Holy Spirit. A prophecy pointing to this event is found in Isaiah 61:1-3, "The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the LORD, that he might be glorified."

Jesus recognized that this prophecy was speaking of himself and that it was his commission to preach the Gospel. Before he started his ministry, he stood in the synagogue and read from the scroll Isaiah 61:1 and the first phrase of the second verse. And when he had finished, he said, "This day is this scripture fulfilled in your ears." (Luke 4:17-21) He apparently did not read all of the prophecy because all of it did not pertain to the time of his first advent. The work for him at that time was principally to provide the ransom for Adam; to gather the nucleus of the church, especially the apostles; and to announce that the kingdom of God was at hand. It is important to note that in the LORD'S providence all of these things were accomplished, because Jesus was faithful in preaching the good tidings. And this was attested to by another prophecy which states concerning him, "I have preached right-

teousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.”—Ps. 40:9

The consecrated footstep followers of Jesus down through the Gospel Age have received the same commission to preach the good tidings with respect to the kingdom of God. But, in addition, the balance of the second verse of the sixty-first chapter of Isaiah and the third verse are applicable to the ministry of the church and are part of their commission. The anointing of the church is spoken of by the Apostle Paul, “For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.” (II Cor. 1:20-22) The word Christ is from the Greek word which means anointed, and with this in mind the statement of the Apostle Paul becomes especially meaningful, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is [the] Christ. For by one Spirit we are all baptized into one body . . . and have been all made to drink into one Spirit. For the body is not one member

but many.” (I Cor. 12:12-14) This means that all of the consecrated footstep followers of the Lord come under the same anointing as their head, Jesus.

One of the selected scriptures of our lesson is II Corinthians 5:17-21. In this text the Apostle Paul brings forcefully to our attention the importance of our commission, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” That is, because we have become footstep followers of Jesus we have also been given the responsibility of the ministry of reconciliation. “To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” The thought is that since Jesus is no longer on earth, it becomes the responsibility of his true followers to carry on the witness to the world, not with the thought of converting the world—that will come in the next age—but rather to gather out from the world the few who will be reconciled to God now. □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 13

Paul's Letter to the Hebrews

UNIQUE among the books of the New Testament is Paul's Epistle to the Hebrews. Although it is not so stated, it seems probable that this letter was written to a particular group, or congregation, of Hebrew converts to Christianity, for it indicates that those for whose benefit it was written were somewhat lacking in faith and zeal for the Christian cause, which could hardly have been true of all the Hebrew Christians in the Early Church. The purpose of the letter seems to have been to encourage the brethren to take a renewed hold on the promises of God, that they might continue faithfully in his service.

Throughout the letter there are several statements urging the brethren to hold fast, to be patient, to take heed. Hebrews 2:1 reads, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." This is a timely exhortation to all Christians, for it is so easy to become lax, to let the precious truths of the Word of God slip from our minds and hearts, and to allow the things of the world to take their place.

In this letter, Paul especially emphasizes that the things which they had heard had been communicated through God's beloved Son, Christ Jesus. The opening verse reads, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1, 2

Since the epistle was written to strengthen the faith of Jewish believers, it was appropriate that Paul call attention

to the fact that the same God who had spoken to their fathers through the prophets had now spoken to them through his Son. God is unchangeable, so of necessity the truths which he revealed through Jesus would be in harmony with, and a further unfolding of, the glorious divine plan concerning which the prophets had testified. This fact is emphasized over and over again throughout the letter.

Besides, in order to additionally strengthen the faith of these Hebrew Christians, in the opening chapter of his letter to them Paul shows how exalted a position Jesus occupies in the divine plan, and how greatly honored he was by their God, the God of Israel. Jehovah had appointed him "heir of all things." (vs. 2) It was by him also that "he [the Creator] had made the worlds." (vs. 2) Furthermore, after Jesus had purged our sins by the shedding of his blood, the God of Israel raised him from the dead and highly exalted him so that he is now "sat down on the right hand of the Majesty on high."—vs. 3

The Israelites knew of the existence of angels—that is, spirit beings, of a higher order of creation than the human, and invisible to man. Many references to these are made by the prophets, indicating that they were very honorably used by God to convey messages to his people, and to render other services. But Paul explains that Jesus had been made "so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—vs. 4

Then, to emphasize still further the great honor the God of Israel had bestowed upon his beloved Son, Christ Jesus, Paul says, "Unto which of the angels said he [God] at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son." God had given these blessed assurances to Jesus. Through the Prophet David he had said, "Thou art my Son: this day have I begotten thee." Paul also indicates that the promise of God recorded in I Chronicles 22:10—"He shall be my Son, and I will be his Father"—applies to Jesus.

Paul explains that while, according to the Prophet David, God had made his "angels spirits, and his ministers a flame of fire"—indicating highly important service which he had commissioned the angels to render—to his Son he had said, "Thy throne, O God [mighty one], is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows."—vss. 7-9; Ps. 104:4; 45:6, 7

In verse thirteen Paul asks the Hebrew brethren, "To which of the angels said he [the God of Israel] at any time, Sit on my right hand, until I make thine enemies thy footstool?" This honor-laden statement had been made to Jesus through the Prophet David and, as Paul indicates, helps to emphasize the great height of glory to which the beloved Son of God had been exalted, and therefore the great weight of authority with which he had spoken to God's people in these last days.

How strengthening to faith this must have been to the Hebrew Christians! They had accepted Christ, but perhaps had not realized so fully before, the wonderful manner in which he had been foretold by the prophets of Israel, and the extent to which their God had exalted him, and was using him as the channel of truth to his people.

Paul opens his letter to the Hebrews with the reminder that the God of Israel, in speaking to their fathers through the prophets, had done so "at sundry times and in divers manners." How true this is! God's great plan of human redemption and restoration is not set forth in sequence by the prophets, but as one of the prophets states it, "here a little and there a little"—or as Paul says, at sundry times and in divers manners. Nevertheless, when all the various portions of truth set forth in prophecy, by promise and by illustration, are pieced together, the loving plan of God shines forth from his Word in resplendent harmony and beauty.

Until Jesus came, the testimony of the prophets was understood to assure the restoration of the human race to life on

the earth. The Apostle Peter (Acts 3:19-21) used the word restitution to describe this hope, and declared that the "times of restitution" had been "spoken by the mouth of all God's holy prophets since the world began." As the fathers of Israel understood it, and their understanding was correct, this gigantic project of rehabilitating the human race would be accomplished by a Messiah whom Israel's God would send, and Jesus, of course, was that Messiah.

If the Hebrew Christians were to have their faith in Christ as the sent of God strengthened, and their zeal for the divine cause renewed, they would need to be reassured that he had come to carry out this loving purpose of their God. To them Jesus could not be the Messiah of promise if he failed to fulfill that which God had spoken by all their prophets.

In referring to the original creation of mankind, David states that he was made a "little lower than the angels," and was given a "dominion," that "all things were put under him." David's prophecy is recorded in Psalm 8:4-8, and in the second chapter of Paul's letter to the Hebrew Christians, verses six to eight, he quotes the prophecy and in his comments concerning it shows that it was beginning to be fulfilled by Jesus.

In quoting the prophecy Paul explains, "But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (vss. 8,9) Thus Paul associates Jesus with David's prophecy, showing that he was the One whom the Creator sent to the human race for the purpose of restoring the lost dominion. But, as Paul explains, the dominion has not yet been restored, although, as he says, an important step toward this end had already been taken—Jesus had been made flesh, made a little lower than the angels, as Adam was; crowned with glory and honor again like Adam, that he by the grace of God should taste death for every man.

It was essential that Jesus taste death for every man so that the original sentence of death could be set aside and the way thus prepared for the recovery of man from death before his lost dominion could be restored. Thus, as Paul explained, while we do not see David's prophecy completely fulfilled, we see in the redemptive work of Jesus the beginning of its fulfillment.

Other Sons

After explaining this point to the Hebrew brethren in order that they might be assured that the divine purpose expressed by their prophets was, through Jesus, progressing according to the divine plan, Paul introduces another point of truth which was also designed to help them understand the way of the LORD more clearly. It was the fact that many sons were to be brought to glory by the path of suffering, following in the footsteps of Jesus, the Captain of their salvation.—Heb. 2:10

We have already learned from Jesus and from Paul that the Christian way is a narrow and difficult one. Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:4) The life Jesus referred to is the "glory and honor and immortality" mentioned by Paul which, as he explained, is obtainable only through "patient continuance in well-doing."—Rom. 2:7

The Hebrew brethren would doubtless be fairly well acquainted with the prophecies of the Old Testament concerning the messianic kingdom and the blessings it was designed to bring to the people. They believed that Christ was the Messiah, but they did not realize clearly that there would be a long waiting period before he returned to establish his kingdom. In Hebrews 10:36, 37, Paul wrote, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

In the beginning of their Christian career, these Hebrew brethren "endured a great fight of afflictions," Paul

indicates, and took joyfully the spoiling of their goods. (Heb. 10:32-34) They knew that at the time the Christian cause was unpopular, but possibly thought that Christ would soon return, and then they would share in the glory of his kingdom, and their suffering would be ended. So throughout the letter Paul encourages them to be patient, and to help them remain faithful he explains the purpose of Christian suffering. Just as, through suffering, our Captain was proved worthy of his high exaltation, so the many sons who are to reign with him in his kingdom must likewise prove faithful through trial.

A Spiritual Priesthood

Hebrews 3:1 reads, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [order], Christ Jesus." We have already learned from Jesus, from the Book of Acts, and from the previous letters of Paul, that the followers of Jesus during this age are partakers of a high calling, invited to suffer and to die with Jesus that they might live and reign with him. These are encouraged by Paul to set their affections on things above, and not on things on the earth. (Col. 3:1-3) Paul is speaking of this same high calling when, to the Hebrew brethren, he writes, "Holy brethren, partakers of the heavenly calling."

This thought in itself is not new, but Paul does introduce an additional and vitally important truth when he explains that as brethren of Christ we should consider ourselves members of a priestly order of which Jesus is the High Priest. To most Gentiles of Paul's day this language would have had little meaning, but the Jews knew about priests; for a priesthood, composed of a high priest and underpriests, had administered the religious affairs of their nation through the centuries, from the time of their exodus from Egypt under the leadership of Moses. The first of Israel's high priests was Aaron, the brother of Moses, and his sons were the

(Continued on Page 38)

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Tampa	WFLA 970	10:15 a.m.	OREGON		
GEORGIA			Oaks Park/ Portland	KLIQ 1290	9:45 a.m.
Albany	WALG 1590	7:30 p.m.	PENNSYLVANIA		
Augusta	WHGI	10:45 a.m.	Allentown	WHOL 1600	10:45 a.m.
Vidalia	WVOP	1:00 p.m.	Pottstown	WPAZ 1370	12:45 p.m.
HAWAII			SOUTH CAROLINA		
Honolulu	KNDI	5:15 p.m.	Charleston	WOKE 1340	7:06 p.m.
IDAHO			TENNESSEE		
Nampa	KFXD 580	7:30 a.m.	Memphis	WMQM 1480	1:45 p.m.
ILLINOIS			TEXAS		
Elmhurst	WKDC 1530	8:15 a.m.	Fort Worth	KJIM 870	6:45 a.m.
La Salle	WLPO 1220	9:45 a.m.	Pearsall	KVWG 1280	8:00 a.m.
Rockford	WXTA 1330	6:15 a.m.	VIRGINIA		
W. Frankford	WFRX 1300	9:15 a.m.	Richmond	WGGM	7:45 a.m.
INDIANA					
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

Radio Broadcast Schedule

WASHINGTON

Clarkston	KCLK	10:00 a.m.
Seattle	KGAA 1460	8:15 a.m.
Spokane	KICN-FM 99	3:00 a.m.
Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	9:45 a.m.
Yakima	KUTI 980	6:45 a.m.

WISCONSIN

Milwaukee	WZUU	7:00 a.m.
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WYOMING

Cheyenne	KSHY 1370	9:00 a.m.
Sheridan	KWYO 1410	12:00 noon

PUERTO RICO

Aguadilla (Fri.)	WABA	8:00 p.m.
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CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Lethbridge, Alta.	CJOC	7:15 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Fredericton, N.B.	CFNB	10:15 p.m.
Corner Brook, Nfld.		
	CFCB 570	12:15 p.m.
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.
Port au Choix, Nfld.	CFNW	12:15 p.m.
Port aux Basques, Nfld.		
	CFGN 910	12:15 p.m.
St. Andrews, Nfld.		
	CFCV-FM	12:15 p.m.
St. Anthony, Nfld.		
	CFNN-FM	12:15 p.m.
Stephenville, Nfld.	CFSX	12:15 p.m.
Hamilton, Ont.	CKOC	7:00 a.m.
Oshawa, Ont.	CKAR 1350	7:15 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.

Prince Albert, Sask.

	CKBI 900	7:30 a.m.
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Regina, Sask.	CKRM	7:45 a.m.
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Yorkton, Sask.	CJGX 940	10:00 a.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	11:15 a.m.
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CEYLON

Radio Sri Lanka (Sat.)		9:45 p.m.
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ITALY

Europa Radio Milano		
	FM 83.300	11:30 a.m.

Euro Tele Radio Calabria		
	102 MHz (Fri.)	5:30 p.m.

Radio Corleone Centrale		
	FM 88-500 FM 92	11:00 a.m.

NEW ZEALAND

Dunedin	4XD	11:45 a.m.
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Whakatane	IXX	6:45 a.m.
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NIGERIA

Ondo State (Wed.)	OSBC	2245
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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PHILIPPINES

Manila (Sat.)	DWXX	9:15 p.m.
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SOUTH AFRICA

Joubert Park	SWAZI Music Radio	
(Wed.)		11:30 a.m.

SPAIN

Radio Gerona (Mon.)		9:45 p.m.
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TONGA

Nuku' Alofa (Mon.)		5:30 p.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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SPANISH RADIO BROADCASTS

ARIZONA

Nogales	KFBR 1340	9:00 a.m.
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CALIFORNIA

Wasco	KWSO 1180	7:45 p.m.
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FLORIDA

Coral Gables	WRHC	8:45 a.m.
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MEXICO

Mazatlan	XECQ	8:30 a.m.
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TEXAS

San Antonio	KUKA 1250	8:45 a.m.
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URUGUAY

Montevideo	Radio El Espectador	
810 k.c.	(Sat.)	1:30 p.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.

FLORIDA

Miami WKID
Jacksonville Channel 17

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-Decatur-Springfield
WBHW

IOWA

Cedar Rapids KTS Channel 13
Mt. Vernon/Lisbon WMVL-Cable
Every weekday 7:00 a.m.

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBW

WEST VIRGINIA

Logan Channel 12 Monday

GUAM

KUAM-TV
Sunday 9:00 a.m.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

THERE HAVE BEEN ADDITIONAL CHANGES IN THE STATIONS AND TIMES OF OUR SATELLITE TRANSMISSION BROADCASTS. THE BROADCASTS ARE ON SUNDAYS UNLESS OTHERWISE NOTED. PLEASE NOTE NEW TIME SCHEDULE, 9:00 A.M. E.S.T.:

City Channel/Cable Co.

ALABAMA 8:00 a.m.
Anniston Channel 2
Birmingham Mountain Brook
Huntsville-
Decatur-
Florence Channel 9
Mobile-
Pensacola Channels 19, 29
Montgomery Channels 6, 22

ARIZONA 7:00 a.m.

El Centro-
Yuma U. A. Columbia
Phoenix Channels 2, 17, 30, 31
Tucson Channels 2, 17, 20
Sajuro Cable

ARKANSAS 8:00 a.m.

Fort Smith Channel 10
Joplin-
Pittsburg Channel 19
Jonesboro-
Little Rock Channel 15

CALIFORNIA 8:00 a.m.

Fresno Channel 13
Los Angeles Channels 18, 19, 44
Theta Cable
San Diego Channel 22
San Francisco Channel 18
San Luis Channel 25
Obispo

City Channel/Cable Co.

COLORADO 7:00 a.m.
Denver Channels 20, 26, 28
Grande
Junction Storer

CONNECTICUT 9:00 a.m.

Hartford-
New Haven Channel 33
Rollins
Southern Connecticut
Storer
Valley

DELAWARE 9:00 a.m.

Philadelphia Channels 2, 22

FLORIDA 9:00 a.m.

Ft.
Lauderdale Channel 25
Broward
Dade
Hollywood

Ft. Myers-

Naples Channel 9
Jacksonville Channels 20, 22
Orlando-Day-
tons Beach Sanlindo
ATC
Miami Channels 5, 7, 18, 25
Panama City Channel 2
Sarasota Channel 12

City Channel/Cable Co.

Tampa-St.
Petersburg
West Palm
Beach Channels 19, 24, 31, 33
Channel 11

GEORGIA 9:00 a.m.

Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
25, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom

Augusta Cablevision
Columbus Channel 18
Tallahassee Channel 12

IDAHO 7:00 a.m.

Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 5

ILLINOIS 8:00 a.m.

Chicago Channels 14, 19, 21, 33
Davenport Channels 7, 19
Teleprompter
Evansville Channel 12
Peoria Channel 19
St. Louis Channel 23
Southwestern
Metro East

INDIANA 9:00 a.m.

Chicago Channel 10

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	S. W. Missouri Channels 13A, 18, 23, 33	Dayton	Channel 4
Indianapolis	Channel 19 American Sentinel Commun.	St. Louis		Lima	Cable Communications
		MONTANA	7:00 a.m.	Youngstown	Channels 9, 10
IOWA	8:00 a.m.	Missoula-	Channel 3	OKLAHOMA	8:00 a.m.
Cedar Rapids-	Waterloo	Butte		Oklahoma City	Channels 8, 22
Waterloo	Channels 4, 5, 35	NEBRASKA	8:00 a.m.	Tulsa	Channels 6, 10, 16, 18, 21
Des Moines		Lincoln-		Green Country	
Lincoln-		Hastings-		Wichita Falls-	
Hastings	Channels 4, 10	Kearney	Channel 36	Lawton	Channel 11
Kearney	Channel 23	Omaha	Channel 29	OREGON	6:00 a.m.
Sioux City		NEVADA	6:00 a.m.	Boise	Channel 12
KANSAS	8:00 a.m.	Las Vegas	Channel 20	Eugene	Channels 2, 5
Joplin-		Salt Lake City	Channel 12	Portland	Channels 13, 26, 30, 44, 83
Pittsburg	Channel 3	NEW HAMPSHIRE	9:00 a.m.	PENNSYLVANIA	9:00 a.m.
Kansas City	Channel 6A	Boston	Warner-Nashua	Erie	Channels 8, 18
Wichita-		Hanover	Channel 10	Erie Telecom.	
Hutchinson	Channel 5	NEW JERSEY	9:00 a.m.	Johnston-	
KENTUCKY	9:00 a.m.	New York	Telco	Altoona	Channels 5, 8
Bowling	Channel 20	Philadelphia	Teleprompter Vision	Philadelphia	Channels 7, 14, 15, 20, 23
Green			Channel 20	Brandywine	
Charleston-	Channels 4, 5		Comcast	Cablevision	
Huntington	Channels 3, 31		Storer	So. Eastom	
Evanville	Channels 21, 29P, 30		U.A.-Columbia	Ultra Com	
Lexington		NEW MEXICO	7:00 a.m.	Pittsburgh-	
Louisville		Albuquerque	Channels 9, 11, 12, 20	Wilkes Barre-	
Nashville		El Paso	Channel 3	Seranton	Channels 5, 10
LOUISIANA	8:00 a.m.		Sun	Blue Ridge	
Baton Rouge	Channel 8		White Sands	SOUTH CAROLINA	9:00 a.m.
Lafayette	Channel 7		Cablecom-Roswell	Charleston	Storer
Monroe-			Teleprompter-	Columbia	Channels 4, 19F
Eldorado	Channel 2		Levington	Wilmington	Channel 12
New Orleans	Teleprompter	NEW YORK	9:00 a.m.	SOUTH DAKOTA	7:00 a.m.
Shreveport-		Albany-		Sioux City	Channel 30
Texarkana	Channel 2	Schenectady-		Sioux Falls	Yankton
MAINE	9:00 a.m.	Troy	Channels 8, 13, 17, 29	TENNESSEE	8:00 a.m.
Portland-Po-		Buffalo	Channels 3, 11	Chattanooga	Channel 18
land Springs	Cable TV-Kennebunk	New York	Channels 10, 17, 29	Knoxville	Channels 14, 21
MARYLAND	9:00 a.m.	Rochester	Channels 32, 33	Nashville	Channel 26
Baltimore	Channel 15	Syracuse	Auburn	TEXAS	8:00 a.m.
Washington	Channel B3	NORTH CAROLINA	9:00 a.m.	Abilene-	
Boston-		Charlotte	Channel 22	Sweetwater	Channels 6, 10, 14, 17
Worcester	Channels 16, 25, 36, 42	Greenville-		Amarillo	Channel 15
Springfield	Channel 25	New Bern-	Channel 25	Austin	Channel 17
MICHIGAN	9:00 a.m.	Washington		Corpus Christi	Channels 7, 36
Detroit	Channels 2, 26B, 31, 38	Greenville-		Dallas	Channel 21A
Flint-		Spartanburg-		Dallas-	
Saginaw	Channel 18	Asheville	Channel 12	Fort Worth	Channels 8, 19, 24, B30, 34, 35
Grand Rapids-		Norfolk-		El Paso	Channel 13
Kalamazoo-		Portsmouth-		Houston	Channels 8, 12, 17, 21, 24, 25
Battle Creek	Channels 6, 10	Newport News-	Channel 22	Teleprompter-Galv.	
Coldwater		Hampton		Channel 11	
South Bend-		Raleigh-		Channel 10	
Eikart	Channel 30	Durham	Channels 9, 22, 24, 32	Laredo	
Traverse City-		Alert		Lubbock	
Cadillac	Great Lakes	NORTH DAKOTA	7:00 a.m.	McAllen-	
MINNESOTA	8:00 a.m.	Fargo	Channel 12	Brownsville	Channel 9
Minneapolis-		OHIO	9:00 a.m.	Odessa-	
St. Paul	Channel 7	Akron-		Midland	Channels 3, 13
MISSISSIPPI	8:00 a.m.	Cleveland-		San Angelo	Channel 10
Jackson	Channel 7	Canton	Channels 10, 18, Q21	San Antonio	Channels 3, 28, 34
Meridian	Channel 9	Cincinnati	Channel 23, 33	Cable TV of Bexar	
MISSOURI	8:00 a.m.	Cleveland	Channel 18	Waco-	
Columbia-Jef-		Cleveland-		Temple	Channel 19
erson City	Channel 11	Canton	Channel 8	Community	
Kansas City	Channel 8	Tele Media		Wausau-	
Diacom Satellite		Channels 6, 12, 19		Rhineland	Channels 6, 12, 23
Landmark		Warner Amex		WYOMING	8:00 a.m.
Springfield	Channel 4	McDonald Group		Casper-	
				Riverton	Channel 4

(Continued from Page 31)

underpriests. Paul explains that those priests served “unto the example and shadow of heavenly things.”—Heb. 8:5

We learn from Paul’s letter to Timothy that Christians should “rightly divide the Word of truth.” (II Tim. 2:15) This is very important in connection with the time features in God’s plan. Various periods were set apart in which certain phases of the divine plan were to be accomplished. It is also true that some of the promises of the Bible describe a heavenly salvation, while others pertain to restitution blessings on the earth. Now we find Paul introducing another aspect of truth; that is, the typical, or as he calls it in Hebrews 10:1, “A shadow of good things to come.” Through his letter to the Hebrews, Paul draws heavily on the lessons taught by God in Israel’s typical religious services, and by the Tabernacle structure erected in the wilderness, which was the center of their worship.

In Hebrews 3:1, Paul indicates not only that Jesus was represented by Israel’s high priest, but also that his followers, in this picture, are the underpriests. Paul adheres to this general viewpoint throughout the entire letter. The work of Israel’s priesthood was largely one of offering sacrifices; so, as antitypical priests, we are to offer sacrifices, not animal sacrifices, but ourselves, following the example of Jesus, who sacrificed his life that the world might live. Viewed thus, we see that the brethren of Jesus, the many sons who will share his glory, are not pictured by the nation of Israel as a whole, but by the priesthood of that nation. It is exceedingly important to keep this distinction in mind as we review the important lessons of the epistle.

The Melchisedec Priesthood

Paul goes even further back than the Aaronic priesthood to draw a lesson from God’s dealings with his ancient people—back to the days of Abraham, when there was a priest whose name was Melchisedec. Paul quotes a prophecy of the Old Testament to show that God intended Melchisedec to be a type, or a picture, of a greater priesthood to come, one in

which Jesus would be the High Priest. He quotes from Psalm 110:4: "Thou [Christ] art a priest forever after the order of Melchisedec."—Heb. 7:17

Much of the seventh chapter of Hebrews is devoted to proving to the Hebrew brethren that Jesus was the antitype of Melchisedec. To the Israelites the Aaronic priesthood was all-important. Probably most of them did not know that long centuries before Aaron, God had authorized Melchisedec to serve as a priest, and so arranged his service to teach a lesson that was not embodied in the Aaronic priesthood type. The Aaronic priesthood foreshadowed the sacrificial work of Christ and his followers. But Paul explains that Melchisedec was a king as well as a priest, so his service was a picture of the enthroned messianic priesthood during the next age, the kingdom age.

Paul speaks of Melchisedec as being "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." This has been explained to mean that Melchisedec was without father or mother in the priesthood. Archeologists have discovered that district rulers of Melchisedec's time were appointed to their positions by the pharaohs of Egypt, and in assuming office were obliged to take the following oath: "It was not my father, and it was not my mother, who established me in this place, but it was the mighty arm of the king."

Probably Melchisedec was appointed to his kingly office under these conditions, the LORD recognizing him also as a priest to accept tithes and to offer sacrifice. This would explain Paul's language indicating that he had no father or mother in the priesthood, and would also make his appointment and service to be a proper representation of Christ's combined office of priest and king. Christ did not inherit his office from another—from father or mother—but it was given to him directly by God, and he will have no successors. The rulership of Jesus as a king is during the Millennial Age.

Then the brethren who suffer and die with him will be his associate kings. The present age is the age of sacrifice, and in this one aspect of service Jesus and his church are well pictured by the Aaronic priesthood and the services they rendered during the Jewish Age.

In this letter to the Hebrews, as in other epistles, Paul encourages the brethren to faithfulness as they keep before them the example of Christ and his fidelity to the divine cause. It differs only in the method of approach and the language used. To the saints at Colosse, Paul wrote, "Set your affection on things above," where Christ sitteth at the right hand of God. (Col. 3:1-3) To the Hebrew brethren he speaks of a hope, which "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." —Heb. 6:19, 20

A Hebrew believer would know that the expression 'beyond the veil' was based upon Israel's Tabernacle in the wilderness. When Moses was given instructions by the LORD concerning the construction of the Tabernacle and its furnishings, he said, "See . . . that thou make all things according to the pattern showed to thee in the mount." (Exod. 25:9, 40; Heb. 8:5) Death was the penalty for not following instructions. The importance of making all things according to the pattern was that they were intended to be pictures, or "shadows," of "good things to come."—Heb. 10:1

The Tabernacle

Let us, then, note briefly some of the main features of the Tabernacle, that we may understand more clearly Paul's reference to that which is within the veil, whither the forerunner is for us entered. The Tabernacle itself was rectangular in shape—forty-five feet long, fifteen feet wide, and fifteen feet high. It was covered by four huge curtains,

one upon the other. The opening was covered by a curtain called the first veil, and the interior was divided by a curtain called the second or last veil. This curtain was drawn across the interior thirty feet from the front entrance, leaving the rear compartment a fifteen-foot cube, in exterior measurement. It was called the Most Holy. The front compartment was called the Holy.

The Tabernacle was located in an enclosure formed by white curtains. This enclosure was called the Court. It was one hundred-and-fifty feet long and seventy-five feet wide. The entrance, called the door, was in the east end of the Court looking toward the first veil of the Tabernacle. This door to the Court was covered by a linen curtain.

In the center of the Court, about a third of the distance from the door to the Tabernacle, was an altar, called the brazen altar. This was made of wood overlaid with copper. Between this altar and the Tabernacle was a sort of wash-basin, called the laver. This was made of solid copper.

In the first Holy of the Tabernacle, there were three articles of furniture—a table, a candlestick, and a small altar. The table was to the right as one entered. It was called the table of showbread, because twelve cakes of showbread, in two piles, were always to be found on it. The candlestick, with seven branches, was to the left. The altar was in the center, and close to the second veil. It was made of wood, overlaid with gold.

The only article of furniture in the Most Holy was called the Ark of the Covenant. It was a rectangular box made of wood, overlaid with gold. Its cover was a solid gold slab from which were cleverly hammered two angel-like forms, called cherubim. These were made with outstretched wings, as though ready to fly. They faced each other, looking down toward the gold cover of the Ark. This cover was called the mercy seat. A bright, miraculous light, called the Shekinah, continuously appeared just above the mercy seat.

It was, then, to this compartment of the Tabernacle that Paul referred by the expression "within the veil," where our forerunner has entered. He refers to it again in Hebrews 9:24, saying, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

The Court of the Tabernacle, being surrounded by white linen curtains, represented the typical purity of those who ministered within. Antitypically our bodies are made acceptable through Christ. In another letter Paul speaks of our being sanctified and cleansed with the "washing of water by the Word." (Eph. 5:26) In Hebrews 10:22 he speaks of "our bodies washed with pure water." This is represented by the priests washing at the laver in the Court.

Meanwhile, our new minds are pictured in the first Holy of the Tabernacle. There we feed upon the showbread, the Word of God. There we are enlightened by the golden candlestick, representing the light of God's Word as it shines out through his people. There, also, we offer our praise and devotion to God on the golden altar on which the priests burned incense, inspired to faithfulness by the realization that Christ, our forerunner, is just beyond the veil, and that in due time, if faithful, we will join him there and so be forever with the Lord.

It is within the veil that our hope is anchored, Paul says. It is the hope he has outlined in the preceding verses. Beginning with Hebrews 6:13, he speaks of the promise God made to Abraham—the promise that through his seed all the families of the earth would be blessed. He notes the fact that God had bound this promise with his oath, and explains that because of this, we have "two immutable things" upon which to base our hope—God's promise, and the oath by which he bound that promise. It is the hope arising out of this oath-bound promise that is anchored within the veil.

The Old and New Covenants

Soon after the Hebrew children left Egypt under the leadership of Moses, God entered into a covenant with them. The Law which was the basis of that covenant was epitomized by the Ten Commandments, which were written on tables of stone. Blood was used to seal the covenant. Paul wrote, "When Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you. Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood; and without shedding of blood is no remission."—Heb. 9:19-22

In our study of the Old Testament, we learned that God promised to make a New Covenant with the nation of Israel, and that this covenant will eventually be extended to include all mankind—all, that is, who under the favorable conditions of the kingdom age demonstrate their earnest desire to return to harmony with God, and to serve him with all their hearts. (Jer. 31:31-34) In his letter to the Hebrew brethren, Paul reminds them of this promised New Covenant, and shows that Jesus, primarily, will serve as its Mediator, even as Moses served as the mediator of the old Law Covenant.

As the original Law Covenant was sealed by blood of calves and of goats, so the New Covenant is to be sealed by blood—the blood of Jesus Christ. Considerable time was consumed in preparation for the actual inauguration of the old Law Covenant, so an entire age—this present Gospel Age—is employed in preparation for the inauguration of the promised New Covenant.

A covenant is an agreement, a token of understanding and of harmony. The world of mankind, because of sin, has been out of harmony with God, but through Christ, he has

provided an opportunity for the people to return to harmony with him. It is this work of reconciling the world to God that is described in his promise to make a New Covenant with the people.

In II Corinthians 5:18, Paul says that God has given to the followers of Jesus the "ministry of reconciliation." In II Corinthians 3:1-3, he indicates that during this present age God is writing his law in the hearts of these ministers of reconciliation, even as in the type he wrote his law on the tables of stone. Thus the called-out class of this age is being prepared to be associated with Jesus in the future work of making the New Covenant with the "house of Israel, and with the house of Judah." (Jer. 31:31) They are proving their worthiness for this high position of the future by laying down their lives now in sacrifice, even as Jesus did.

The Atonement Day Service

One of the principal services conducted in the typical Tabernacle, the one from which Paul draws a number of lessons in his letter to the Hebrews, was the Atonement Day service. This service was repeated yearly on the tenth day of the seventh month. In this service, atonement was made, pictorially, from year to year for Israel's sins.

In this service there was first the slaying of a young bullock for a sacrifice. Its blood was taken into the Most Holy of the Tabernacle and sprinkled upon the mercy seat. The fat was burned on the brazen altar in the Court. The carcass and waste parts of the animal were taken outside of the camp of Israel and burned.

Immediately after the bullock was thus sacrificed, and its carcass burned, a goat was similarly sacrificed, with every detail of the offering carried out in the same manner as with the bullock, including the burning of the carcass outside the camp.

In connection with the sacrifice of these animals, the high priest took coals of fire from the brazen altar, placed them

upon the golden altar in the Holy, and sprinkled incense on these burning coals, causing sweet perfume to arise and penetrate beyond the second veil into the Most Holy. There were, of course, other details of this service, but these are the ones which Paul draws upon principally as illustrations in his letter to the Hebrews.

In chapter thirteen, verses ten to thirteen particularly, Paul indicates that the Christian life of sacrifice was pictured in Israel's Atonement Day service. Introducing this thought he says, "We have an altar, whereof they have no right to eat which serve the Tabernacle." There were other sacrifices offered by Israel's priests in connection with which they had the privilege of eating the flesh of the animals sacrificed, but this was not the case with the Atonement Day sacrifices. No part of the animals sacrificed on that day could be eaten.

Paul, being a close student of the Old Testament, understood the divine regulations governing the offering of sacrifice. Some of those typical sacrifices were thank offerings, some were trespass offerings, while others were sin offerings. The regulation governing sin offerings is stated in Leviticus 6:30, which reads, "No sin offering, whereof any of the blood is brought into the Tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

Since this was true, Paul continues the application of the type, saying, "For [that is, because of this] the bodies of those beasts, whose blood is brought into the sanctuary [Most Holy] by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:10-13

As we have noted, two animals were sacrificed on the Day of Atonement, the bodies of both being taken outside the camp, or without the gate, and burned. Paul's lesson clearly shows that the first of the animals—the bullock—represented

Jesus; and the second, the goat, represented Jesus' followers, the called-out ones of the present age.

Three aspects of the sacrificial work of this age were pictured in the typical Atonement Day services. The fat burned on the brazen altar in the Court pictured the worth of the sacrifice, as viewed by God and his people. Jesus' own sacrifice was perfect because he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Our sacrifice is reckoned perfect through him. The burning of incense on the golden altar pictured the zeal and love with which Jesus yielded his life in sacrifice. The burning of the carcasses without the gate pictures the ignominy and the persecution of the world. The stench of the burning carcasses was doubtless very distasteful to the Israelites, and so the life of sacrifice on the part of the LORD'S people often appears to the unbelieving world.

The value of this information to the Hebrew brethren is apparent. They were discouraged because of their suffering as Christians. Here Paul was pointing out to them the reason they were suffering, and the important part their sacrifices had in the plan of God for the reconciling of the world to himself. He was telling them that they were suffering for the same reason that Jesus suffered, and that their faithfulness in laying down their lives in sacrifice was considered by God as having a very vital part in the future reconciliation of the world under the terms of the New Covenant.

Another Group

In Hebrews 9:13, Paul speaks not only of the blood of bulls and goats, but also of the "ashes of an heifer sprinkling the unclean," as though he was alluding to another group of God's faithful servants who were in some way represented in the services of the Tabernacle. Looking back to the type, we find that in the sacrifice of the red heifer, its blood was not taken into the Most Holy and sprinkled upon the mercy seat, but merely sprinkled in the direction of, or toward the brazen

altar in the Court, seeming to suggest that it represented those who were in harmony with the great atoning work of Christ, typified by the altar, but not having the opportunity of following in his steps. There is such a class in God's plan.

We have learned that the calling out from the world of those who will live and reign with Christ in the spiritual phase of his kingdom began at Pentecost. But, as is very apparent in the study of the Old Testament books, there were many faithful servants of God in previous ages, beginning with righteous Abel. All God's holy prophets would be included among these, as well as many others. John the Baptist, although he did not write a book, was in reality the last of the prophets, and Jesus said of him, "Among those that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt. 11:11

The faithful ones of old will not be in the spiritual phase of Christ's kingdom as rulers, but they will be servants in that kingdom. Jesus said that people would come from east, west, north, and south, and sit down with Abraham, Isaac, and Jacob in the kingdom—sit down with them, that is, in the sense of looking up to them as their instructors in the laws of that kingdom. (Luke 13:28,29) In Psalm 45:16 they are referred to as those who will be made "princes in all the earth." These will not be rewarded as highly as the called-out ones of this age, yet they proved their fidelity to the LORD by suffering in his cause, many of them even unto death.

In order to further encourage the Hebrew brethren, Paul devotes the entire eleventh chapter of his letter in calling attention to the faithfulness of this ancient worthy class, showing how marvelously they manifested their faith. He speaks of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, David, Samuel, and others, saying that there were many whom he did not have time to mention. He says that they "wandered in deserts, and in mountains, and in

dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [the church], that they without us should not be made perfect."—Heb. 11:23-40

Here the apostle is again introducing the time element in God's plan. All the faithful of God prior to Christ's first advent, he tells us, must wait until the church class of the present age is made ready for her part in the kingdom—that they without us should not be made perfect. Those ancient worthies gladly suffered, Paul explains, that they might obtain "a better resurrection." (Heb. 11:35) These will have a better resurrection in that they will be awakened from the sleep of death as perfect human beings, and thus qualified to become the human representatives of Christ and his church, who will be in the spiritual phase of the kingdom.

To note their faithfulness to the LORD under the trying circumstances through which they passed should be a strong incentive to greater faithfulness on our part. Paul realized that it should prove a great encouragement to the Hebrew brethren. In the first verse of chapter twelve, he refers to the ancient worthy class as "so great a cloud of witnesses," and since their lives are bearing such a faithful testimony of the LORD'S keeping power, Paul says, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1

Then the apostle reminds the Hebrew brethren of the greatest example of all, even Jesus. He continues, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:2-4

Paul states that it was the joy which was set before Jesus that enabled him to endure the cross—the joy of carrying out his Father’s design to bless all the families of the earth; and the joy of returning to the presence of his Father, and of then being at the right hand of the throne of God. This joy was the result of his faith in the promises of his God.

Paul wanted the Hebrew brethren, and us, to realize that we also have a joy set before us, a joy of being seated together with Christ in his throne, and of sharing with him in the future work of blessing all mankind during the times of restitution of all things. In Hebrews 12:18-28, he sums up some of the important thoughts he has presented in the letter, and by so doing reminds the Hebrew brethren of the joy which was set before them by the promises of God.

Verse eighteen takes us back to the time when the typical Law Covenant was inaugurated. At that time there was a miraculous demonstration of divine power, an inspiring sight—one calculated to make everyone who saw it stand in awe at the mighty power of God. In verse twenty-one he says that “so terrible was the sight that Moses said, I exceedingly fear and quake.”

We are not approaching to that mountain, he said, but unto “Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant.”—Heb. 12:22-24

Here additional symbolisms are introduced—Mount Zion, and the heavenly Jerusalem. These are symbolic of the kingdom of Christ. Jerusalem was the capital city of Judea, and Mount Zion was the governmental headquarters of Jerusalem. The Jewish believers would readily understand that Paul’s reference to a heavenly Jerusalem meant the kingdom of Christ in which they hoped to have a share. The

King James Version reads that “ye are come unto Mount Sion,” but in the Greek the thought is, having approached, as though they were moving toward it. The Hebrew brethren had not come unto Mount Sion, in the sense of having entered into and become a part of the messianic kingdom, for it had not been established at that time.

Paul said also that we are approaching unto an innumerable company of angels. David wrote that man was created a “little lower than the angels.” The Bible clearly indicates that there are spirit beings called angels. In the first chapter of this letter, Paul refers to them as “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” (vs. 14) Jesus spoke of these same angels, and said that they “always behold the face of my Father which is in heaven.”—Matt. 18:10

It is a precious thought to realize that God uses the angels as servants to watch over his people here on earth. And Paul is telling us that one of our present joys may be in looking forward to the time when, having been raised to spirit life in the resurrection, we will become acquainted with this innumerable company of angels.

We are also approaching to a union with the general assembly of the church of the firstborn. The firstborn of Israel were the first to be saved under the blood of the Passover lamb. After leaving Egypt, the tribe of Levi was substituted for the firstborn, and these became the religious servants of the people. It was from the tribe of Levi that the priests of Israel were chosen. So, again, Paul places the church, the called-out ones of this age, in the position of servants in the divine plan, the ones through whom God’s promised blessings will ultimately flow out to others. And what a joy it will be to meet all these called-out ones—Peter, Paul, and all who have suffered and died throughout the age, following in the footsteps of Jesus.

Yes, and even more wonderful, the Hebrew brethren and all the faithful of this age will then meet God, the Judge of

all—the God of all grace, the God who so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. What a joy that was to set before the Hebrew brethren; and how it should encourage us to greater faithfulness!

“And to the spirits of just men made perfect.” This is a reference to the ancient worthy class, those who were justified to friendship with God through their abiding faith in his promises, a faith that took them through all sorts of trying experiences, because, as Paul says of Abraham, they looked “for a city [a kingdom] which hath foundations, whose builder and maker is God.” (Heb. 11:10) These faithful ancients will be made perfect after the truly consecrated of the Gospel Age will have been united with Jesus as the Mediator of the New Covenant.

The New Covenant will then begin to function, and the world of mankind, beginning with the house of Israel and the house of Judah, will, under its terms, become reconciled to God. Eventually it will be true that no one will need to say to his neighbor, “Know the LORD: for they shall all know him, from the least of them unto the greatest of them.”—Jer. 31:31-34

“Which Cannot Be Shaken”

In the opening verses of his letter, Paul reminds the Hebrew brethren that God had spoken to them through his Son. For this reason he urges them in chapter two, verse one, to “give the more earnest heed” to what they had heard. This is important for all Christians. God spoke to Israel at Mount Sinai when, through Moses, the Law Covenant was inaugurated. Paul reminds the Hebrew brethren of that, and then, through prophetic vision, places himself at the present closing time of the Gospel Age and describes a more far-reaching shaking that would occur, one in which only those “things which cannot be shaken may remain.”—Heb. 12:25-27

In this lesson Paul quotes from the prophecy of Haggai 2:6,7. In verse seven the LORD says, "I will shake all nations, and the desire of all nations shall come." Other prophecies reveal that this shaking is in reality the prophetic time of trouble with which this age ends. It is a trouble upon the world which will shake to its complete downfall every evil institution, and all the proud works of man, and, on the ruins, the kingdom of Christ will be established.

So Paul concludes this part of his lesson by saying, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28) Thus again the apostle reminds us that the great objective of the Christian life is that we might, in God's due time, participate with Christ in his kingdom, that messianic kingdom of promise, the kingdom which will cause God's will to be done in earth even as it is now done in heaven.

"See that ye refuse not him [Jesus] that speaketh," wrote Paul. (Heb. 12:25) Through Jesus, and through his sacrificial work on behalf of both the church and the world, every feature of the divine plan is sure to be carried out exactly on time and as God designed.

And, as revealed in this letter, what marvelous things there are in that plan for the followers of Jesus! They, too, are sons of God, sons whom their Elder Brother is not ashamed to call his brethren. (Heb. 2:11, 12) They are members of the same priesthood with Jesus. (Heb. 3:1) He is our High Priest, one who was "touched with the feeling of our infirmities," and "was in all points tempted like as we are, yet without sin."—Heb. 4:15

Besides, as Paul made plain to the Hebrew brethren, we are also to share with Jesus as priests in his throne, as typified by Melchisedec, and to be associated with him as ministers of reconciliation in making the New Covenant with

Israel and with the whole world of mankind. By God's great favor through Christ, we are bidden to aspire to exaltation with him, and to be in the presence of our God whom we have learned to love, and whom we desire to serve with all our heart, mind, soul, and strength.

"Here we have no continuing city," Paul wrote. (Heb. 13:14) A city is used in the Bible to symbolize a government, or kingdom. So, as Paul says, we seek a continuing city to come, even the kingdom of Christ. We are seeking it by laying down our lives with Christ that we may live and reign with him in the kingdom. And we are seeking that kingdom because we know that when it is fully established in the earth, there will flow out from it those marvelous blessings of health and life, and peace and joy foretold by all God's holy prophets since the world began. Truly the prospect is glorious! □



Weekly Prayer Meeting Texts

NOVEMBER 3—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matthew 26:41 (Z. '01-80 Hymn 313)

NOVEMBER 10—Love . . . rejoiceth not in iniquity, but rejoiceth in the Truth.—I Corinthians 13:6 (Z. '03-57 Hymn 145)

NOVEMBER 17—He shall give his angels [messengers] charge concerning thee, to guard thee in all thy ways.—Psalm 91:11, **Leeser** (Z. '04-75 Hymn 294)

NOVEMBER 24—Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man.—Acts 24:16 (Z. '00-360 Hymn 315)



Answers to Test Your Knowledge Questions

(See page 17 for Questions)

1. Joseph of Arimathaea claimed the body of Jesus from Pilate. He was a counsellor, or attorney.—Mark 15:42-47

2. (a.) Moses, as mediator of the Old Law Covenant, was himself imperfect, as were the people, and, therefore, they were thus unable to keep or enforce a perfect law. (b.) No. "Christ is the end of the Law . . . to every one that believeth."—Rom. 10:4

3. In Jeremiah 31:31-34 we are told that under the New Covenant, Jehovah will put his law in their inward parts, and write it in their hearts; and will be their God, and they shall be his people. Christ, the perfect Mediator, will accomplish this through the establishment of his kingdom.—1 Tim. 2:4-6

4. An advocate pleads the cause of another. Christ is our intercessor before God, and we are acceptable to God through him. (Heb. 7:25; 4:15, 16) Christ is not the world's advocate. The world has no advocate—thus they are

at enmity with God because of wicked works.

5. Christ and Judas Iscariot are referred to here, thus welding another link in the chain of evidence that centuries before our Lord's birth the events in his life were accurately foretold.

6. This incident in the experiences of Israel prefigured the death of Christ on the cross. John 3:14, 15, read as follows: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

7. The serpent symbolizes sin. (Rev. 12:9) As the whole world is inoculated by the virus of sin through Satan's overreaching father Adam, so our Lord took the sinner's place, in order to pay his penalty.—II Cor. 5:21

8. Revelation 14:1-4 supplies the number as being "an hundred forty and four thousand" who will reign with Jesus upon his heavenly throne.—Rev. 2:26, 27; 3:21; 5:10; 20:4, 6; Rev. 7:4 □

Talking Things Over

Praise Ye the LORD!

“I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people, in the courts of the LORD’S house, in the midst of thee, O Jerusalem. Praise ye the LORD.”—Psalm 116:17-19

THANKSGIVING Day, as we presently know it, has drifted far from the original intent and purpose. It has to a large extent become commercialized and the giving of thanks to God somewhat diminished. But we, who have received the gift of the Holy Spirit, which has enabled us to understand and appreciate the plans and purposes of the Heavenly Father, have much to be thankful for. Even though we render thanks every day for the many benefits we have received, yet we are pleased to take advantage of this civil holiday to make an inventory of our blessings, and render thanks to God along with others of this country who have not forgotten the source of all blessings.

Let us never forget the gratitude that we felt in our hearts when we learned that our Heavenly Father through his son, Jesus, had provided the means by which Adamic condemnation to death could be lifted from us, and from the entire race of mankind in God’s due time. We think of the wonderful words of the Apostle Paul in II Corinthians 5:14, 15, when he said, “For the love of Christ constraineth us; because we thus judge, that if one died for all, then all were 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.” In this text, the apostle concedes that because

Adam sinned, he was sentenced to death, and that through him death passed upon all. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) We, like the Apostle Paul, came to appreciate the promised redemption all the more when we considered the terrible finality of the death sentence that was pronounced upon Adam. "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) It meant that Adam was to go out of existence with no hope for life—either in the flesh or spirit—and that this was our inheritance also.

How grateful we were when we learned that Jesus was willing to leave the heavenly realm and his exalted position as the Logos and become a man, and, by God's arrangement, take Adam's place in the "dust of the ground" in order that he might release Adam and the entire human race from death. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) And so Jesus surrendered his life as a man, and would have gone out of existence had it not been for the fact that he rose again. This, too, was by God's design, for we read in Ephesians 1:19, 20 that it was wrought through God's mighty power "when he raised him from the dead." He was raised to the divine nature and from his exalted position on the right hand of the throne of God (Ps. 110:1) he became our advocate.

Many of us have expressed our gratitude for all of these wonderful arrangements of the Heavenly Father by determining, as did the Apostle Paul, that we should not henceforth live unto ourselves, but unto him which died for us, and rose again. This is simply another way of saying that we were moved to make a full and unreserved consecration to serve the Heavenly Father, to do his will in all things. We found that this opened the door to a new and living way. (Heb. 10:20) The apostle expresses the matter in our text, II Corinthians 5:17, as follows, "If any man be in [rest in] Christ, he is a new creature [creation]: old things are passed

away; behold, all things are become new.” All things have become new in the sense that our view into things eternal, brought about through the enlightenment of the Holy Spirit, caused a great upgrading of our sense of values. We suddenly had new aims, ambitions, and desires which were patterned after those of our Lord and Savior Jesus Christ.

Our new life in Christ may have alienated us from some of our friends and relatives, but we are thankful for the assuring words of our Master, “There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel’s, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life.” (Mark 10:29,30) We have surely found that the Lord’s promise is true, not necessarily in terms of material rewards, but rather in spiritual blessings which are eternal.

The psalmist expresses our heart-felt response for the great favor that the LORD has bestowed upon us, “What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all the people. Precious in the sight of the LORD is the death of his saints. . . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.” (Ps. 116:12-17) The sacrifice of thanksgiving is not only the rendering of verbal praise, but as our text suggests, it involves the drinking the cup of salvation. The meaning is clear that the paying of our vows unto the LORD as an expression of our thankfulness results in our death—the death of his saints.

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down his life for us. The Apostle Paul describes our part of this transaction as being planted together with Jesus in the likeness of his death, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of

his resurrection.” (Rom. 6:5) Jesus died, not only for us, but for the whole world of mankind. And we are likewise given the privilege of laying our lives down in sacrifice for others. It is in this way that our lives become a daily sacrifice of thanksgiving—a day-by-day expressing of our gratitude for all that the LORD has done for us. This sacrifice of praise finds expression in the laying down and giving up of temporal advantages, physical comforts, material wealth, and earthly pleasures, that others may know of the boundless love and mercy of God.

The Apostle Paul tells us in II Corinthians 5:18-20 that the primary responsibility of the footstep followers of Jesus is to spread the message of the Gospel to others. “All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” It is evident that while Jesus was here on earth at his first advent his primary commission was to preach the Gospel. (Isa. 61:1-3) And Paul tells us that we have inherited the commission of spreading the good news of the LORD’S love and mercy.

As we are engaged in fulfilling our commission, we will have experiences which, if we are properly exercised by them, will help us develop the fruits and graces of the Spirit. Developing these qualities is a necessary part of our training to qualify as instruments of blessing in the kingdom, which is our ultimate goal. We must prove to the LORD that his laws and his selfless love have been written in our minds and hearts ere we can attain our goal.

We, your brethren at the Dawn, are especially thankful for the privilege of sharing with you our mutual responsibility of holding forth the life-giving message of the truth. During the year, with your support and cooperation, we have expanded our witnessing effort through increased advertising, and The Dawn subscription list has been substantially enlarged as a

result; the mortuary work was re-activated and we have received many new orders and some reorders for the Hope booklets; the work of our film library has been expanded by direct mail advertising; through the cooperation of the brethren, we were able to have a new film produced, "The Dream Is Certain." It is a forty-five-minute film suitable for public witnessing, and is available for your use. The other activities such as the radio and television were continued at about the same level as in prior years.

We have listed some of the things we have been doing at the Dawn to let you know that through your cooperation, we together are offering sacrifices of thanksgiving to the LORD, and it is our prayer that this spirit of cooperation and sacrifice will continue in the year to come. □



Real Thanksgiving
—Psalm 103:2

**“Bless the LORD, O my soul,
and
forget not all his benefits.”**

WHOEVER presents to the Lord real thanksgiving with lips of praise will follow his lip service with something more substantial; and this is intimated in our text by the words, "O my soul." The appeal is not merely to the lips, but to the entire being. And so we find it with ourselves and others today; whoever is truly thankful to the Lord and offers him praise, remembering his benefits, will seek to render substantial thanks also in deeds that will be acceptable and pleasing to the Lord.

Encouraging Letters

Assurance Through Scriptures

Greetings, friends! Enclosed you will find the required amount for five subscriptions—for people other than myself. It is my hope that they will enjoy *The Dawn* as much, or more, if possible, than I have. I derive much enjoyment, encouragement, enlightenment, and much helpful instruction to a better understanding of the truth. As I look around at world conditions—the crime, the lawlessness, the fractured families, the sinister and baneful conditions that prevail, I consider the Scriptures, and take courage, for I am assured that present conditions will not be allowed to proceed further than what is required to work out the purpose which God has decreed will be brought to pass. I thank you for the help you have rendered in my behalf through *The Dawn*. May God's blessing abide with all seeking to know his truth.—IL

Wants Assurance

Gentlemen: I heard your program on radio, and want you to send me two copies of your booklet, "Hope Beyond the Grave." We all think about it, and want assurance. Sincerely.—SC

Booklets for Two

Dear Sirs: I enjoyed the discussion of "Science and Creation" on your program. I gave a friend the address to send for your booklet. We are both interested in answers from the Bible. I would like to receive any booklets from "The Bible Answers" programs, as I am not always up late enough to see your program. So, if you have other booklets, I wish to have a copy. I am very much interested in our salvation, as it covers much area of the Bible. Thank you.—OH

A Very Regular Listener

Dear Radio Ministry: Greetings in the name of our Master. I am a very regular listener on your radio station, and through your ministry I have learned more about the Bible. May God ever bless you, that you may continue this good work, so that others may be blessed also. Thanks for your booklets, and your teachings. Please pray for me. With thanks, I am. Yours in Christ.—NY

A Distant Listener

Dear Sirs: I heard you loud and clear! Please send me a copy. Thank you!—Malta

“Just Wonderful”

Dear Sirs: I received my first copy of The Dawn last December. I wish I had known about your Dawn magazine sooner—it is just wonderful! I don't know how you can publish such a wonderful magazine for only \$1.00 a year! Enclosed please find a check, for which I am requesting five new subscriptions. I also want the booklets and tracts marked on the enclosed page. Thank you! Sincerely.—VA

Interested in Life after Death

Dear Sirs: I was much interested in your program I watched today on TV. I used to watch all the time until I began working from 11:00 to 7:00 as a nurses' aide. To me it always had meaning, and sometimes I sent for your booklets. Today you offered a booklet on "Life after Death." I sometimes have had questions about that, and this booklet might help to answer them. Please send me a copy. Sincerely yours.—IA

Sorrowing Mother

Gentlemen: Please send me the booklet, "Hope Beyond the Grave." I recently lost my 21 year-old son, and I think this can help relieve my sorrowful mind. Thank you.—MI

Impressed

Dear "Frank and Ernest": I heard your program yesterday, and it impressed me very much. I would love to have the booklet you spoke about. I listen to you very often, and you are preaching the real Bible. That is why I decided to write to you. Keep up the good work, for He will surely bless you! Let me hear from you soon. Yours in Christ.—West Indies

Back to the LORD

Dear Sirs: I'd like very much to have the booklet, "Three Keys to the Bible." I really enjoy your program. When you are not side by side with the LORD like you should be, watching your program brings you back. Thank you!—OH

“The Pivot Point”

Dear Sirs: I watch your program every morning. Over the last few years it has been the pivot point for my spiritual development. I would like your booklet, "Our Lord's Return." During the past there has been much literature I would like to have—all of your booklets for that matter. I know that the Lord is present, and will make himself known very soon. I enjoy your program more than words can tell. Please keep up your work! Yours in prayer.—GA

Finds Explanations Comforting

Dear Brothers and Sisters: Please send us a copy of "Hope Beyond the Grave." In these days of so much interest in the occult, it is a great comfort to hear the LORD'S factual scriptural explanations for the experiences people are having where they claim to speak to the dead. God bless you for your helping ministry. Yours in Christ.—NJ

Minister Wishes All Literature

Gentlemen: Please include my name on your mailing list to receive all of your mailings, plus your magazine. Please send me one set of "Studies in the Scriptures," and one each of all your paper booklets and all of your books. Send the bill to the address below, and I thank you for your prompt attention to this letter. Sincerely.—FL □



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November Special:

On Sunday, November 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

P. HATGIS	Evans, GA	5	
Jersey City, NJ	November 26, 27	Virginia Beach, VA	7
G. JEUCK		L. POST	
Allentown, PA	November 20	Paterson, NJ	November 6
G. PASSIOS		Jersey City, NJ	26, 27
Middletown, NY	November 27	J. TATE	
E.K. PENROSE		Philadelphia, PA	November 27
Vidalia, GA	November 2	F.S. WASSMANN	
Macon, GA	3	Pottstown, PA	November 8

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Ipswich	November 13	Reigate	November 6

Obituaries

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

Sister Rose Rodenczuk, Phoenix, AZ—March 31. Age, 83.

Brother George Bredlau, Nielsville, WI—July. Age, 76.

Sister Myrtle Morris, Brinkley, AR—July 31. Age, 68.

Sister Rose Hlodnicki, Gary Area, IN—August 23. Age, 94.

Sister Hazel Hamilton, Gary Area, IN—September 7. Age, 91.

Brother Walter Slivinsky, Miami, FL—September 13. Age, 71.

Brother Roy Carpentier, Minneapolis, MN—September 21. Age, 76.

Brother Joseph W. Kezenkewicz, Holiday, FL Polish Class—September 26. Age, 90.

We appreciate information concerning any brethren to be included in this list.

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

MINNEAPOLIS, MN, November 6— Northeast YMCA. Mr. C. R. Newham, 1722 N.E. 5th St. 55413
Phone: 789-3944

NEW HAVEN, CT, November 13— Italian American Club, 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden 06518

JERSEY CITY, NJ, November 26, 27 —Masonic Temple, 1912 Morris Ave., Union. Mrs. C. Teklinski, 84 Arthur St., Ridgefield Park 07660

CHICAGO, IL, November 27—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

DETROIT, MI, November 27—Redford YWCA, 25940 Grand River, Detroit. Frank Nemesh, 2183 Babcock, Troy 48084
Phone: (313) 649-8588

MIAMI, FL, December 10, 11—Mrs. Josephine Wesol, Acting Secy., 3580 S.W. 91st Ave. 33165
Phone: 226-8455

PHOENIX, AZ, December 30, 31, & January 1—Quality Inn, 2420 West Thomas Rd. Mildred Enteman, 542 West Southern Ave. 85041

St. Petersburg, FL, January 8—Heilman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole. Mrs. Lloyd Hagensick, 8003 Seminole Blvd. Lot 8, Seminole 33542
Phone: (813)391-1772

PALO ALTO, CA, January 21, 22—San Jose Masonic Lodge, 2500 Masonic Dr., San Jose. Mrs. Irene Altuvilla, 1201 Sycamore Ter., Sp. 67 Sunnyvale 94086



“The LORD is righteous in all his ways, and holy in all his works. The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The LORD preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the LORD: and let all flesh bless his holy name forever and ever.”—Psalm 145:17-21

