

The Dawn

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Highlights of Dawn

Armageddon— Space Not Spared

WITHIN a few short years after the ships of Columbus had plied their way to what was called the new world, vessels flying flags of many nations were following in their wake. Principal among their cargos were guns, cannons, and soldiers. Civilization was forging its way into this continent amid the flash of flintlocks and the boom of cannons, banners flying for God and country, tainted with the acrid smell of gunsmoke. Soon the plundered and ravaged aborigines were forced to withdraw for their very survival. In the mad scramble of world powers to stake out their land-claims and consolidate colonial defenses, they turned their guns and arms on one another, and two centuries of greedy, bloody territorial wars ensued, blighting the bright promise of this new frontier.

History was repeating itself. The old, old story of greed, imperialism, and control, which has tended to rule the actions of men and nations since the dawn of history, had found a new stage and once again was playing its tragic role. It is often said that we learn from the past. This is no doubt true, but the question is, What do we learn? Has history shown us how to avoid making the same pathetic mistakes, or, on the contrary, taught us to relive them with greater sophistication and more harmful results?

A little over two decades ago, some brave, young astronauts and cosmonauts flew their crude ships out into the uncharted oceans of space, while the world stood in awe and wonderment. Overcoming numerous hazards, they returned with glowing reports and vivid descriptions of yet

another new frontier. Larger and better ships were launched. Men walked on the moon, talked from the moon, and brought back rocks from the moon. Unmanned spacecraft began probing planets, and charting the far reaches of our solar system. For one brief moment in history, the world, it seemed, was drawn together in a common interest. The efforts of all were cheered, information shared, and it was asserted that space knew no national limits, no territorial rights, and the terrible problems which shake our earth down here should not be allowed to encroach on the new frontier beyond the sky.

Sad but true, the neutrality of space is ending. This shocking fact was brought home to us by a startling headline in a recent issue of **U.S. News and World Report**. It read: "Space-War Era—It's Already Here." The related article described the very rapid orientation of space technology to military applications by the superpowers. They observed: "So advanced is the military thrust into space, say the experts, that the heavens would be a crucial battleground if war were to erupt tomorrow between the Soviet Union and the United States. In any future conflict the first blow is likely to be struck in space." It was noted that the ability from space to direct troops, observe enemy positions, snoop on communications and guide nuclear missiles, is already a reality. Plans for defending these space systems involving laser power weapons, killer satellites, supersonic guns, etc., are already in the development stage. The article concludes, "Regardless of the arguments over the wisdom of an extraterrestrial arms contest, few experts seriously expect that the militarization of space will be reversed any time soon, either through superpower arms negotiations or domestic, political, and economic pressure. Once the high ground of the heavens is seized, neither side is likely to give it up readily."

More need not be said as evidence that men's hearts have not changed from the past, and with today's technology there

is an added dimension of fear that impels the world to these destructive ends.

Throughout all the centuries of human experience, the noble-minded have sought ways and means of abolishing war, and of bringing about the destruction of the weapons of war, but all these efforts have failed. They have failed because of the preponderance of human selfishness. There have always been those who could not be satisfied until they had seized the holdings of others; there have always been those who were greedy for power over their fellows. Because of their ruthlessness, men such as these have been able to establish themselves in positions of authority and power, and in these positions have embroiled the nations in war, the more to further their selfish aims. Only occasionally, and in limited areas, have the rulers of nations been promoters of peace and goodwill. Most of the time the majority have been otherwise, with the result that every generation of humans has felt the blight of war. How glad we should be that there is to be a reversal of this way of greed and selfishness; that the whole concept of war as a way of life for nations is to be destroyed, made desolate!

Education has not removed selfishness from the human heart. Science and invention have helped to implement selfishness. Formerly the greedy and power-hungry rulers of nations were limited to bows and arrows and chariots, as the means with which to equip their armies. It is against this background that the prophecies of our day are written. Today, with the human heart unchanged, the world possesses modern implements of destruction so unspeakably powerful and horrible that the entire human race is threatened with annihilation.

Jesus said that it would be so; and that unless those days be shortened, there would be no flesh saved. (Matt. 24:21, 22) He assured us, nevertheless, that those days would be shortened. Today selfish man has reached his extremity, and it is God's opportunity to intervene to save the human

race from the result of its own selfishness and foolishness. After assuring us that he will make wars to cease unto the end of the earth, the LORD declares to the raging nations, “Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.”—Ps. 46:10, **RSV**

The expression, ‘be still’, contrasts with the picture of the raging nations, or people, which, according to the Scriptures “make a noise like the noise of the seas.” (Isa. 17:12,13) God’s voice of authority will be heard by mankind through the agencies of the messianic kingdom. The great objective of that kingdom is to establish the will of God throughout the earth, and to fill the earth with his glory.

Today the will of God is seldom considered among the rulers of the earth. Indeed, half the world denies that there is a God. But this situation will change when, with power and great glory, the kingdom of Christ manifests itself as a dominating factor in the affairs of all mankind. The LORD’S kingdom is symbolized by a mountain—Mount Zion, in Jerusalem—and we read that “the mountain,” made up of the LORD’S ruling house—Christ and his faithful followers—will, in the last days, be established “in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”—Isa. 2:2,3

Yes, when the LORD issues his command to the nations to be still, they will hear, and will obey. By then they will have recognized, in part at least, the futility of war, since it would have led to the destruction of all mankind, including the rulers, and they will be ready to recognize the authority of Christ’s kingdom, and will seek to be taught the LORD’S ways. And when they are thus taught, instead of continuing to learn war, they will beat their swords into plowshares, and their spears into pruninghooks.

This program of education under the authority of the kingdom will continue until the knowledge of the LORD fills the whole earth as the waters cover the sea, and nothing will be permitted to hurt **nor** destroy in all this “holy mountain,”

or kingdom. (Isa. 11:9; 65:25) To 'know' the LORD is to see and appreciate his glory, so the earth will thus be filled with his glory. (Isa. 6:3; 40:5; Ps. 72:19) Truly it is a bright prospect that spreads out before us as, through the prophecies of God's Word, we look beyond the world situation today!

This is the reason that we do not need to fear! True, much hardship is still ahead for the distressed and fear-filled world of mankind. Some of this distress will be experienced by the LORD'S own people. He has not promised to spare us from suffering, but he has given us assurance of his grace to help in our every time of need. The greatest help we will receive in this time of trouble will be our deliverance, through death, into the kingdom as joint-heirs with our Lord Jesus. Speaking of the time in which we live, and of the events now taking place, he said that when we see these things "begin to come to pass," we are to lift up our heads knowing that our deliverance "draweth nigh."—Luke 21:28

So it is, that instead of fearing what we know is coming upon the earth, we are glad to realize that we are living in this period when the old social order is passing away, and Christ's kingdom is nearing its establishment. Instead of our hearts being filled with fear, the Scriptures admonish us to proclaim a message of comfort to those who are fearful. We read, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:3, 4

God has tolerated selfishness throughout the earth during all the centuries while he was preparing the agencies of his own kingdom; so, in his own way he is making a desolation of man's warlike rulership.

With this in mind, how meaningful are the words, "Fear not, behold, your God will come with vengeance, even God with a recompense; he will come and save you." This is our message to a fear-filled world. We are to proclaim the fact

that God's vengeance is being manifested against the wickedness and selfishness in the earth. However, we are also to assure the people as we have opportunity that our Heavenly Father is not a vindictive God—that he is not manifesting his displeasure against the world merely to cause suffering; that in reality the time has come for him to offer salvation to all mankind—"He will come and save you."

Today the world is filled with fear; a fear that is increasing as the danger of world conflict among the nations increases. The tension is mounting with the planned military intrusion into space and the secretive development of space weaponry. The enlightened public know that developments of this nature can easily draw all the major powers of the earth into a final conflict, producing a carnage of destruction such as has never before been known on earth. Such a war none could win; all would lose.

Whether such a potentially suicidal struggle will break out is uncertain to the world, but the general impression seems to be that eventually it will take place. True, many of the leading statesmen hope against hope that with patience in restoring detente, ways of keeping the peace will be found. Their strongest hope for this lies in their strength of armaments, the theory being that enemies will fear to attack lest they be destroyed. This is a slim hope, and thus far in this world of selfishness the philosophy of keeping the peace by being prepared for war had never proved to be true.

The hope of Christians, who are enlightened by the prophecies of God's Word, is not based upon the effectiveness of military strength, or the defense of a star wars program, but upon the power of the LORD. "God is our refuge and strength," Psalm 46:1 declares, "a very present help in trouble."

So let us remember that God is our refuge in this time of trouble, and that he has enlightened us with the truth concerning his position in the great tribulation, and that

therefore we do not need to fear. Rather, we should in every way possible, be messengers of comfort to those whose hearts are filled with fear, binding up the brokenhearted on every suitable occasion and opportunity. Happy Zion, what a favored lot is thine! ☐

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**BOUND VOLUMES OF THE DAWN
MAGAZINE NO LONGER AVAILABLE**

We are sorry to advise that there are no longer any bound volumes of The Dawn available for any year. Notice will be given when the 1984 bound Dawns are ready. ☐

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For Your Newspaper

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half inches in one column.

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On Sunday, March 17, "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.

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Test Your Knowledge

How Many of these Bible Questions Can You Answer?

(Answers on Page 60)

1. What Old Testament character said: "Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God"?

2. One of Jesus' disciples was a physician. Can you name him?

3. Name four books in the New Testament which consist of but one chapter.

4. Finish this Scripture: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: . . ."

5. You have heard the expression, "All things to all men." To whom did it apply? What does it mean?

6. In what three offices or functions has Jesus been presented to Christendom? Has Christendom's acceptance been different from that of the Jews to whom he presented himself at his first advent?

7. Luke 17:21 reads: "The kingdom of God is within you." Which is correct? (a) "Our Lord meant that the kingdom of God was within the hearts of those to

whom he spoke, or (b) The kingdom of heaven, as represented in Jesus, was then in their midst but unrecognized by them.

8. What were the two tests given to Gideon's army? What do these tests mean to Christians?

9. I Peter 1:10-12 reads: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you." Of what grace were the prophets speaking, and why was it not unto themselves? Did the angels understand God's plan prior to our Lord's first advent?

10. What book in the Bible records the following prophecy? "I have made the earth, and created man upon it." "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

International Bible Study Lessons

LESSON FOR MARCH 3

A New Commandment

(RELATIONSHIPS IN THE NEW LIFE)

KEY VERSE: "A new commandment I give unto you, that ye love one another."—John 13:34

SELECTED SCRIPTURE: John 13:1-8, 12-17, 34, 35

JESUS was soon to leave his little band of faithful disciples. He knew that his impending crucifixion would greatly test their faith in the hope of being with him in his kingdom. At that time it was difficult for his followers to understand that without his death there would be no kingdom. Also, as prospective associates in Jesus' reign, they were unable to appreciate that, with all of their eagerness to participate, they were not yet prepared for the unique service that would be required.

The Master had very dramatically pointed this out a little while earlier, as they were gathering in the upper room to keep the Passover. The usual custom of washing the feet of guests had been neglected, so Jesus, with a basin of water, performed that service, much to the chagrin of Peter and no doubt the other disciples also. Having finished, Jesus sat down and said to them: "Know ye what I have done to

you? Ye call me Master and Lord: and ye say well; for I am. If I then your Lord and Master have washed your feet: ye also ought to wash one another's feet, for I have given you an example."—John 13:12-15

Jesus was explaining that what he had demonstrated was a very important standard the Heavenly Father has established for those upon whom he will bestow kingdom authority—that "who-soever . . . will be the chiefest shall be servant of all." (Mark 10:44) And he further indicated that in a much larger sense than just the washing of their feet he would be the means of their entire and complete cleansing: "He that is washed needeth not save to wash his feet, but is clean every whit." (John 13:10) In order to accomplish this great service for mankind, he "who was rich" had taken the form of a servant and was about to die upon the cross.—II Cor. 8:9

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) Jesus was soon to demonstrate this kind of love. Greater still his death would be for the benefit of his worst enemies, even for those who would be the cruel instruments of his murder.

As the disciples that evening sat in sad and somber silence listening to these parting words of their Master, perhaps some might have recalled a former time when their new association with this popular man, acclaimed by thousands in Israel, had opened up such vistas of hope for them. How their hearts had burned within them that day as they gathered around Jesus on a mountainside and listened to him explain so much about the kingdom of heaven!

There they had learned that the kingdom would be inherited by those who would attain to a much higher appreciation of God's laws than that to which they had been accustomed. He had said, "Ye have heard [in the Mosaic Law] that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you."

Throughout his ministry Jesus had practiced these precepts.

Now approaching the cross his concern was for his disciples, those whom he had called to share his kingdom. Had his teachings and his example been sufficiently impressed upon them so they would follow in his footsteps when he was no longer with them? Jesus told them he was giving them a new commandment. He had said earlier that the essence of the old commandment was, "Thou shalt love the LORD with all your heart, soul, and mind, . . . and thy neighbor as thyself." Is there any greater love? Yes! Jesus had also said the highest love is expressed when a man will lay down his life for a friend.

The Master was now calling upon his beloved followers to do just that: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." This is the lofty standard he exemplified and in turn set before all who aspire to a place of rulership in his kingdom—a kingdom that will require of its many rulers the ability to demonstrate these highest precepts of love, in directing a fallen world back to an understanding and appreciation of their Creator.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35 □

Support for the New Life

KEY VERSE: *"I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world."*—John 16:33

SELECTED SCRIPTURE: John 14:18-27, 32, 33

JESUS was leaving a priceless legacy of peace with his disciples. It was a tranquility of heart and mind he himself possessed, and which he had received from his Heavenly Father. God possesses perfect peace, a self-possession, and self-confidence which is never confused, perplexed, anxious, or fearful that his plans and purposes will fail of fulfillment.

He is all-wise, knowing the end from the beginning, and his great power, which, from the very start of creation, has sustained the universe without undue disorder or mishap, is pledged for its orderly and peaceful continuance throughout the eternal future. Thus, from his own vast, inherent resources of power and wisdom springs the peace of God. His peace has remained undisturbed even amid rebellion and discord in his family, both in heaven and on earth. It has continued through the sorrow-filled years of permitting sin and suffering and death, and the costly sacrifice of his only begotten Son for the eventual eradication of these painful

hindrances to happiness.

Some scriptures speak of the evil this time has brought as abominable, displeasing, hateful, and despicable in the sight of God, against which his indignation and wrath wax hot, even to their destruction. Other scriptures speak of his pleasure, love, joy, and delight in the principles of righteousness and those who obey them. Looking down through the stream of time God saw, rising out of the permission of evil directed and shaped by his own wisdom and power, the glory of an intelligent creation in his own likeness, established in righteousness and worthy of his gift of eternal life, and with peaceful patience he resolved to wait for its glorious consummation.

Jesus, as a faithful Son, possessed this same peace, and it was reflected throughout his life. He had utmost confidence in his Heavenly Father's method for accomplishing his ultimate design. He understood the difficult but vital role of death that he was selected to perform in the divine

plan. Near the end he was given the assurance that he was a faithful Son, and with his mind at peace he fulfilled that which was prophesied, and was "brought as a lamb to the slaughter."—Isa. 53:7

It was this kind of peace that he desired for his disciples, yet even as he was speaking, the storm-clouds of trouble were mounting and soon would burst with fury upon them. Judas was even then out on his errand of treason. Then followed the agony in Gethsemane, the consternation as they began to realize the fate of their beloved Master, their fearful forebodings as he stood alone before his accusers in the Hall of Pilate, and the Court of Herod. And finally, powerless to help, some witnessed the horror of his crucifixion, while others overcome with fear and dread forsook him and fled. Jesus had promised them peace, yet where was it to be found?

Three days later their hope was revived by news of the Lord's resurrection, and it was subsequently confirmed by numerous appearances. Again, forty days after, their hope was further strengthened by his parting counsel and promised return, and instruction for them to tarry in Jerusalem for the Comforter which would come not many days hence, and then he ascended up

out of their sight. They did wait, and on the Day of Pentecost, the Holy Spirit came upon them, and the mysteries of God's plan began to unfold—Jesus' life and teachings became meaningful, and as a result the peace of God within them began to grow and to know no bounds.

But not for the early disciples alone was this legacy of peace bequeathed. It has been the inheritance of the entire church even to this very end of the Gospel Age. "Neither pray I for these alone, but for all those which shall believe on me through their word."—John 17:20

This promised peace is not the short-lived peace of the world, which is sometimes enjoyed for a little season when things go well, but quickly vanishes when poverty strikes, friends forsake, health fails, and death steals away the treasures of the heart. This peace endures through persecution, scorn, contempt, loss of earthly possessions, and even death. It is a peace which none of the vicissitudes of the present life can destroy, and which no enemy can take from us.

This peace of God which passeth all earthly understanding is based upon a firm faith in the love, power, and wisdom of God, and a belief that what he has promised he is able to perform. □

Unity in the New Life

KEY VERSE: *"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."*—John 17:11

SELECTED SCRIPTURE: John 17:1-11, 20, 21

IT IS evident that throughout his ministry Jesus considered it very important for his disciples to learn how completely he was in agreement with his Heavenly Father. He fashioned his life and his teachings so that they would be a reflection of God's character, purpose, and being. That our Lord considered this the crux of his work here on earth is obvious from the words of this prayer: "I have glorified thee on the earth, I have finished the work which thou gavest me to do. . . . Now they have known that all things whatsoever thou hast given me are of thee, for I have given them the words which thou gavest me. . . and they have believed that thou didst send me."—John 17:4-8

The thought is suggested in the key verse that those who enjoy this glorious favor of being one with God are kept through his name. In the name of Jehovah is

represented all that he is and does and stands for. While Jesus, the living expression of the Heavenly Father's name, was with his disciples they were kept by him. But he told them that after his departure, the "Spirit of truth" would come to continue this function, revealing the Heavenly Father in a different way, through the Scriptures. The harmonious detail of God's plan revealed in his Word has allowed us to see him in the very way that he proclaimed his name to Moses: "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Exod. 34:6, 7

To know God in this way allows us the opportunity of being in agreement with him, and to follow his will and purpose. A beau-

tiful Biblical illustration of this is expressed in the idea of walking with God. The Prophet Amos asks the question, "Can two walk together, except they be agreed?" The obvious and scriptural answer is that they cannot. Thus it is emphasized that to walk with the LORD one must be in harmony with him, desirous of knowing his will, and fully surrendered to it.

Isaiah wrote: "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it." The 'way' is the way in which the LORD walks, and the way in which we must walk if we desire to walk with him. The 'word' which we hear from behind is the entire Word of God, which reveals the divine plan of salvation and the place we are privileged to occupy therein.

Jesus was our great example. John wrote, "He that saith he abideth in him ought himself also so to walk, even as he walked." (John 2:6) So closely did Jesus walk with his Heavenly Father that he could say, "He that hath seen me hath seen the Father." In walking with God, Jesus was guided by the 'word' from behind. The phrase, "It is written," was his reason for every step which he took. If then we profess to be his, and to abide in him, we ought to walk as he walked.—John 14:9; Acts 13:29

In this beautiful prayer from which our text is taken, our Lord expresses his heart's desire that his followers would share his future glory, as jointheirs in his kingdom. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory."—John 17:24

At first thought, having others share in the glory of the kingdom might seem to be lessening the stature and the glory of Jesus. But our wonderful exemplar, far from any feeling of rivalry or competitiveness, rejoiced in this feature of the divine plan, and worked tirelessly to make its accomplishment possible. If we could but keep before our minds this grand display of love and unselfishness how it would help us to quickly root out any seeds of envy, bitterness and strife which might mar our oneness with each other. Indeed, this thought is incorporated in the expression of our text, "that **they** may be one, as we are."

Thus we walk and talk together with our God, and in this mutual walk of faith and joy which will eventually, beyond the veil, culminate in our being presented to our Heavenly Father by Jesus in the full oneness of his divine family. "They shall walk with me in white, for they are worthy."—Rev. 3:4 ☐

Brought to Trial

KEY VERSE: *"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."*—John 18:37

SELECTED SCRIPTURE: John 18:33-37; 19:6-11, 14-16

WHEN Pilate, the Roman governor, entered the judgment hall for the second time that night, it was with a growing sense of uneasiness. He was aware that the composed and stately young man standing before him was being set up for death by an angry mob comprised of priests, their servants, and riled citizens of Jerusalem. Being unable by law to execute him themselves, they had brought him before Pilate with charges of sedition against Roman authority, demanding his death. Pilate faced Jesus with their accusation: "Art thou king of the Jews?" Jesus' reply refuted any hint of rebellion on his part: "My kingdom is not of this world." He went on to explain that if he were trying to set up a kingdom at that time, he certainly would not have allowed himself to be delivered up to his enemies. To this Pilate queried, "Art thou a king, then?" In other words, how can you be a king without a kingdom? Again Jesus answered, "Thou sayest that I

am a king"; your question is predicated upon a great truth—I am a king! "To this end was I born, and for this cause came I into the world." Jesus continued by saying it was incumbent upon him to bear witness to this important truth.

It was difficult, yea, well nigh impossible for Pilate to reconcile these words with the fact that this young man, so appealing in appearance and attitude, possessed of a poise and grace superior to any king he had ever known, and whose avowed mission was to be a king, should accept a sure course of death without a struggle and with no defense. With incredulous disbelief he exclaimed, "What is truth?"

The world ever since has tended to echo these words of Pilate. Even the Christian world has not succeeded in finding a logical relationship between Jesus' death and the establishment of his kingdom. In their ignorance,

many attempts have been made to set up Christ's kingdom on earth. We have failed because they were contrary to God's design—a design based on the ransom sacrifice of Jesus, accomplished at his first advent.

It was not God's purpose that his Son should rule over a dying world. It was necessary then, that before Jesus exercise his authority as king, the world must be saved, and brought out from under the sentence of death which came upon all through Adam. How fitting that he who was destined to rule the world should be its savior. What mortal ruler was ever known to have humbled himself and willingly offered his life for his subjects? This Jesus did, even to the laying down of his life upon the cross.

The Apostle Paul wrote concerning him, that "though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men, and being found in human form he humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:5, **RSV**) Thus is revealed the mind and heart of the world's great king.

In the scriptural context immediately preceding this enlightening statement, Paul

wrote, "Let this mind be in you which was in Christ Jesus." (vs. 5) The apostle was speaking to those same few whom Jesus had told Pilate would understand his actions that night, and would see in them how he bore witness to the truth. His statement was, "Everyone that is of the truth, heareth my voice."

In accordance with his promise, God highly exalted Jesus when he raised him from the dead. Isaiah 45:22,23 reads, "Look unto me and be ye saved, all the ends of the earth, for I am God, there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." The Apostle Paul applies the words of this prophecy to Jesus, knowing that in the divine arrangement those who honor the Son honor the Father. So Paul explains it is to the exalted Jesus that every knee will eventually bow and every tongue confess "that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:11

Then this great king shall "command peace to the nations, his dominion shall be from sea to sea, and from the river unto the ends of the earth."—Zech. 9:10, **RSV**

Won't Pilate be surprised! ☐

Nailed to the Cross

KEY VERSE: "When Jesus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up his spirit."—*John 19:30, RSV*

SELECTED SCRIPTURE: *John 19:17-30*

OF ALL the painful ways which man has devised to kill his own species, death on the cross is one of the most cruel. The cross was used during Roman times as an instrument of execution, a death reserved for slaves and the worst of criminals.

It was indeed a traumatic shock to Jesus' disciples to realize that the one whom they had followed, who had loved them, and whom they had learned to love, should die such a terrible and ignominious death. And yet hanging there in shame between two criminals, his end was in keeping with his life. From the very beginning of his ministry, he had been greatly criticized by the religious rulers because his life was so closely associated with sinners, and now he was dying with sinners. With his last remaining strength and breath he uttered with a loud voice, "It is finished."

This was our Lord's dying effort to make an important announcement to his followers.

What was finished? Jesus had said earlier concerning his death, "For this cause came I unto this hour." (John 12:27) It was for the cause of dying as the world's sinbearer that he had come to that hour, and this was finished when he bowed his head and gave up his spirit of life—his existence as a man. The corresponding price, or substitute, for the life of Adam, and all mankind lost in sin through him, was paid. The death penalty which could not be annulled was thus assumed and paid by another. Even in the agony of death, Jesus wanted this glorious message proclaimed.

Our Lord had come into the world to take the sinner's place in death. How appropriately the cross signified that this was efficacious even for the vilest sinners, a fact further amplified in his statement to the condemned thief hanging next to him; even to such a one, assurance was given that when Jesus came into his kingdom, the thief would be with him in paradise. Would this

imply there will be thieves and men of like character in the completed kingdom? Not at all, but its subjects will be former sinners, since sin is a condition that all men have shared to a greater or lesser degree through the fall.

Our Master rejoiced in the prospect of a restored world, free of sin. This was a great part of the "joy that was set before him," giving strength to "endure the cross and despise the shame." (Heb. 12:2) He took comfort in the assurance of the prophetic words of the twenty-second Psalm, which described that very moment, how even though he was "a reproach of men, and despised of the people" (vs. 4), nevertheless the LORD had "not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard." (vs. 24) And as a result, "all the ends of the world shall remember and turn unto the LORD and all the kindreds of the nations shall worship before thee. And to them his righteousness shall be declared."—vss. 27,31

When Jesus said, "It is finished," he was referring to that part of his work involving his earthly ministry. The remainder of the work of redemption yet to be accomplished was to be executed not as a man, but as a great and powerful divine being.

Having endured the cross, Paul says that he "is now set down at the right hand of the throne of God." (Heb. 12:2) From this position of authority, Jesus can rid the world of sin and all of its attendant ills far more effectively than he ever could have as a man. No doubt as such he could have relieved some of the world's suffering on a larger scale than the limited and temporary miracles he performed in Israel. He probably could have established purer government for the people, and greater justice for the oppressed, instituted better education, more effective health practices, and higher religious reasoning and social standards. No doubt, with his keen intellect he, centuries ago, could have given the world advanced technology exceeding any that we have today. But though it doubtless could have accomplished much temporary good, it never would have succeeded in fulfilling the grand deliverance for the race which God's greater, far more comprehensive plan of the ages is designed to work out. Knowing that his Father was greater than he, Jesus submitted fully to his methods, and died to all other possibilities, in order to carry out God's plan.

When Jesus said, "It is finished," only he, of all men, sensed it as a moment of triumph: the future was secured! □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—PART 2

The Creator Reveals Himself

*"The heavens declare the glory of God;
and the firmament sheweth his handiwork."*

Psalm 19:1

MANY great scientists of modern times have openly stated their belief in the existence of a supreme, intelligent Creator. A. Creassey Morrison, in the book, "Man Does Not Stand Alone," says, "By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence." Professor Louis Pasteur, the noted French chemist, testified that he prayed while he worked.

Throughout all the centuries, the wise and the learned have endeavored to pry into the secrets of creation and explain how the great universe came into existence. While these have discovered many of the laws which govern nature and are able, up to a point, to utilize this knowledge, they cannot explain how, out of nothing, there came into existence countless billions of planetary systems and myriad forms of life—plant and animal—and why law and order are so unmistakably displayed in these creations. Happy are they who, by faith, based on reason, are able to accept the plain testimony found in the first verse of the Bible, "In the beginning God created the heaven and the earth."—Gen. 1:1

Yes, there is a God! All nature testifies to this. This testimony is everywhere displayed throughout the earth, in the air, the seas, the skies. The Creator himself calls attention to this in a revealing dialogue with the Prophet Job,

as recorded in chapters thirty-eight through forty-one of the Book of Job. Job was a faithful servant of God, the God who, in the beginning, created the heavens (Gen. 2:1) and the earth; but the Creator permitted calamities to come upon him. He lost almost everything in life which contributes to happiness, including his health. Job's friends insisted that he was being punished for gross sins which he had secretly committed. Job denied this yet was unable to understand why his God was allowing him to suffer. However, in faith he exclaimed, "He knoweth the way that I take."—Job 23:10

The controversy between Job and his friends continues throughout many chapters of the book. Then, as the record states: "The LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." (Job 38:1-3) The long series of questions which God asks Job brings out the many points which, because human wisdom does not know the answers, should help even the most skeptical to realize the truthfulness of David's words, "The fool hath said in his heart, There is no God." (Ps. 14:1) The wise know that belief in the existence of God leads to the only reasonable answer to many of our questions.

"Where wast thou," God asked Job, "when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (vss. 4-7) Job was a wise man; he knew that everything made by man required planning and skill. This was true of buildings. In our day it is true of intricate machinery, of television, jet planes, and other modern marvels. These things do not just happen.

The earth, the home of all mankind, had been created without Job or other men having anything to do with it. Job was

not present when the 'foundations' were laid. He had no part in the architectural design and measurements. Nevertheless, he knew that it existed. This marvelous display of wisdom and design should help us, as doubtless it did Job, to realize that there must have been a divine Architect and Builder with intelligence and power far superior to that possessed by man.

Then the LORD reminded Job of some of the details connected with the creation of the earth. He asked, "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, . . . and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"—vss. 8-11

Martels of the Sea

How seldom we think of the miracle-working power of God in connection with the ebb and flow of the ocean's tides. Oh yes, we know how to explain it. The tides, we say, are controlled largely by the gravitational pull of the moon. But what does that mean? What is gravitation? Sir Isaac Newton discovered the law of gravitation, but who framed that law and implemented it? There are times when locally the winds increase the height of the tides a number of feet, and those living near the shore must temporarily seek higher ground; but seldom do men and women realize that ordinarily they can dwell safely by the sea only because God has decreed, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—vs. 11

Next Job was asked: "Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" (vs. 12) Seemingly Job was a prominent man in his community and one who exercised considerable authority, but he had no control over the rising of the sun. "Hast thou commanded the morning since thy days?" No, of course not! Job knew that from the earliest days of his recollection the

sun had risen and set without his having anything to do with it. He realized also that this was true of the generations before him. He knew that at no time had man ever had any control over the movements of the sun, the moon, the stars, or the earth. This was far beyond the ability of man. This was the work of God.

The Gates of Death

“Have the gates of death been opened unto thee?” Job was asked, “or hast thou seen the doors of the shadow of death?” (vs. 17) Men and women of all ages have endeavored to peer beyond death, to know what lies beyond the grave. Apart from the revelation given to us in the Word of God, which assures us of a resurrection of the dead, no one has obtained any satisfactory information. Just as the mystery of creation is explainable only in the light of the fact that there is a supreme intelligent Creator, so the desire for life after death becomes a genuine hope only because the one who created life has promised to restore the dead to life. The various incidents recorded in the Bible of the awakening of certain ones from the sleep of death are therefore proofs of the existence of God, the God who created the heavens and the earth.

Further Questions

Here is another intriguing question: “Where is the way where light dwelleth? And as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born, or because the number of thy days is great?” (vss. 19-21) What is light, what is darkness? The light of day replaces the darkness of night, but where does the one go when the other takes its place? God asked Job if he knew the dwelling place of light, just where it stayed while its place was occupied by darkness. A foolish question? By no means! With all our modern scientific knowledge, no one has yet been able to give an adequate

definition of light, or of darkness. Like electricity, which we know exists but cannot clearly define, so are light and darkness inexplicable. But God knows, for he created both the darkness and the light. It was God who said, "Let there be light: and there was light."—Gen. 1:3

The LORD continued to question Job, asking him about a number of things described by unbelievers as the works of nature, things which, to those who believe in God, are frequently overlooked as proofs of his existence. We quote: "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father, or who hath begotten the drops of dew? Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it?"—vss. 25-29

The obvious answer to all these questions is that there must be a supreme, intelligent Creator who designed and created water and who also planned the means by which it would reach the ground and give life to vegetation. Most of us have witnessed with pleasure the revival of plants, or of grass, when water is provided; but do we realize that the process which accomplishes this is miraculous, made possible because all the elements involved were designed and made by God, who in the beginning created the heavens and the earth?

And how marvelous is the arrangement by which the water created by God reaches the dry places. (Ps. 105:41) As we know, it is by the evaporation of the water of oceans and lakes, the moisture ascending to form clouds, which are distributed over the land and which, by changes of temperature in the air currents, are caused to release their refreshing waters in the form of rain and snow. Reaching the earth, the water finds its way back into the oceans and lakes to continue the marvelous cycle. Scientific instruments of today tell us

how all this happens, but the real power, or forces, which contribute to make it all possible are still unexplainable.

The Heavenly Bodies

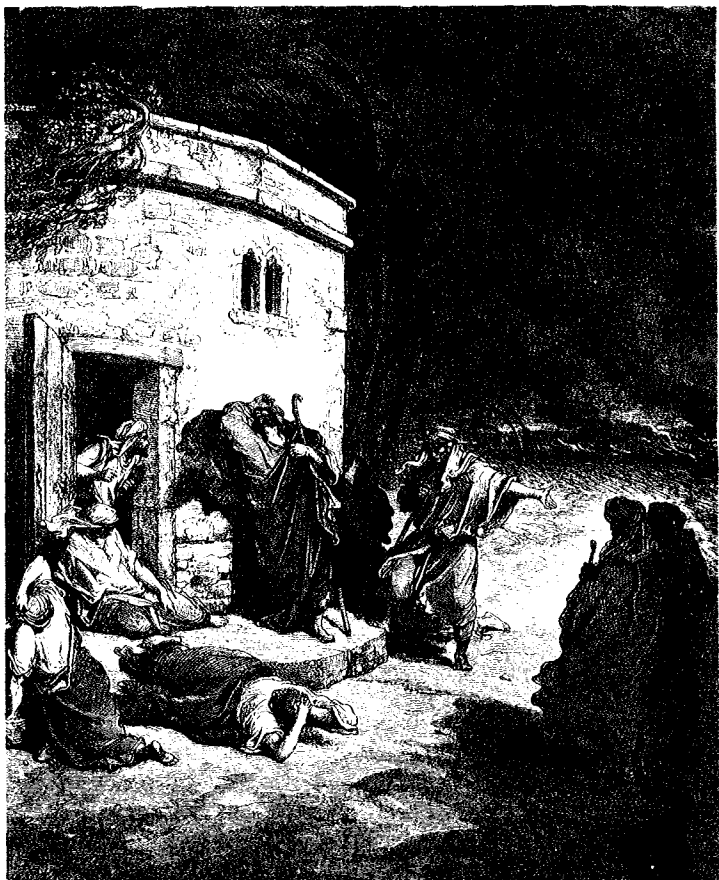
Shifting the focus of his questions from purely mundane things to heavenly bodies, God asked Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?"—vss. 31-33

The lesson implied in these questions is more striking today that it was to Job. Job was a wise man for his time, but the knowledge of astronomy had not advanced in his day to the present degree. Calculations now made possible by powerful telescopes have revealed the minute accuracy of time and distance involved in the movement of the heavenly bodies, giving evidence that they are held in their orbits, and at constant speeds, by the power and design of a supreme Intelligence inexplicable to man.

Without going into detail as to the particular references to Pleiades, Orion, Mazzaroth, and Arcturus, the main point of the lesson is that neither Job nor we can possibly change the course of a single planet, sun, or star. Nor do we understand the governing forces which control the ordinances of heaven, or the manner in which their influences are felt in the earth. But God knows, for he created both the heavens and the earth, and designed their relationship to each other.

In God's Image

One of the most difficult questions which God asked Job was, "Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?" (vs. 36) The lower animal creations are governed largely by what we call instinct. From the time of their birth they seem naturally to follow a certain pattern, and while many of them can be trained to obey to a certain degree the directives of their hu-



JOB HEARING OF HIS RUIN

man masters, there is no evidence that they really understand why. Certainly, as implied in the question asked Job, the lower animals do not possess a 'heart' knowledge, or mental appreciation, of their existence or of their course of action.

But with man it is different. He is able to reason, at least to a limited degree, from the known to the unknown. He knows that some things are right and other things are wrong. He has a conscience which is pricked when he does wrong and affords peace and contentment of mind when he does right. Many have advanced theories concerning the alleged ascent of man from protoplasm to his present state. They have attempted to explain what has brought about the various changes in the anatomy of animals in the evolutionary process which has led to man; but no one has even attempted to answer the question put to Job, "Who hath put wisdom in the inward parts" of man, "or who hath given understanding to the heart?"

There is only one answer to this question. It is God's answer, recorded in his own inspired Word for our instruction and encouragement. It is found in the very first chapter of the Bible, verses twenty-seven and twenty-eight. Here we are informed that man, as constituted, is far superior to even the highest form of animals, capable of reasoning, of planning, of inventing, of knowing right from wrong, because he was created "in the image of God." Evolutionists cannot find a reasonable, valid, provable explanation of how this difference between man and his alleged nearest of kin among the brute creation came about.

Instincts Display Creative Wisdom

Throughout chapter thirty-nine of the Book of Job, a number of other questions are recorded, the answers to which must also be negative as far as human wisdom is concerned. These questions pertain to the marvelous instincts displayed by various animals and birds. The chapter begins with these questions: "Knowest thou the time when the wild goats of the rock bring forth? Or canst thou mark when the hinds do calve? Canst thou number the months that they fulfill? Or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast

out their sorrows. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.”
—vss. 1-4

Then the LORD called attention to the different characteristics of other animals: “Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass whose house I have made the wilderness, and the barren land his dwellings? He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.”—vss. 5-8

Again: “Will the unicorn [wild ox] be willing to serve thee, or abide by the crib? Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great, or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?” (vss. 9-12) There are what we speak of as domestic animals which, with little effort, can be trained to serve man. But here God called Job’s attention to other varieties of animals which are wild and refuse to submit to human training. Who is responsible for these differences?

Neither Job nor we are wise enough to understand the creative processes which brought about the almost endless varieties of creation. There is a poem by Joyce Kilmer entitled, “Trees,” which states that “only God can make a tree”; and this fact is even more striking when we consider the thousands of varieties of trees, plants, and flowers, as well as the great variety found in the animal kingdom. Only a supreme, intelligent Creator could produce this endless array of created things, with each in its own wonderful way displaying the wisdom and power of its Creator.

Additional Questions

Indicating that Job did not yet realize how little he understood of the wisdom and power of the Creator, further questions were asked him. “Gavest thou the goodly wings

unto the peacocks, or wings and feathers unto the ostrich?" the LORD inquired. (vs. 13) All birds have feathers and wings, but how vastly different they are. The peacock is noted for the beauty of its plumage; hence it is used as a contrasting example with the ostrich, which is rather plain in appearance. What made the difference between the two? The fortuitousness of evolution? No, the wisdom and power of the Creator!

In most cases the birds and lower animals instinctively exercise great care over their young. The birds even watch over and nest on the eggs from which their offspring are hatched. If this maternal instinct of the lower creations was the product of evolution, reason tells us that there would be no exceptions, for the same influences would have governed the evolutionary processes of all. But there are exceptions, and in questioning Job, the Creator called attention to one. Referring to what the translators call an ostrich, the LORD said: "Which leaveth her eggs in the earth, and warmeth them in dust [instead of sitting on them], and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider."—vss. 14-18

Evolutionists would be at a loss to explain why this mother bird takes no interest in her young. God's explanation alone reveals the reason for this paradox of nature, that explanation being that he has deprived her of wisdom, neither has he imparted to her understanding. But he did give the ostrich swiftness and strength, so that she scorns the horse and his rider. If we remove God from creation, we would here have another unanswered question.

Instinct or Endowment

In the closing verses of chapter thirty-nine, another convincing thought is brought to our attention. Job is asked:

“Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she.”—vss. 26-30

In calling our attention to the habits of the hawk and the eagle, the LORD reminds us again of the numberless peculiarities which exist in the life habits of the bird and animal kingdoms. There are the migratory birds which move from north to south, and from south to north, with the changing seasons. There are the swimming birds, singing birds, the screech owls and talking parrots, the gorgeously handsome birds, and the drab, colorless ones.

But why stop with birds? The same variety exists among land animals, trees, flowers, and insects. There is only one thing common to them all, which is that they have life. Unbelieving human reasoning, in its folly, contends that all these myriad forms of plant and animal life just happened to develop as they did; but no one has ever been able to explain how they live. The origin of life is unknown, apart from the explanation given to us in the Scriptures that in the beginning, God created the heaven and the earth.

Accepting this fact, as the many otherwise unanswerable questions asked Job impel us to do, then we know the answer to them all. And the answer is simple, which is that the infinite wisdom and almighty power of a personal God and Creator is responsible for the awe-inspiring works of creation which are so marvelously displayed in the heavens, on the earth, and in the sea.

Job also reached the conclusion that the only answer to all the mysteries of creation is that they are the work of an intelligent Creator. For Job, this was also the answer to the problem of human suffering. How could he question the wisdom of the great Creator in permitting him to suffer for a

while? Surely the infinite wisdom displayed in all the creative works of God knew what was best for him. Should we not all reach that conclusion, and especially so if we would know the meaning of our existence and be inspired with hope as we contemplate the eternal destiny which the Creator has designed for his human creation?

Job said to God, "I know that thou canst do everything." (Job 42:2) If we know this, then we have a foundation of faith upon which we can build a true knowledge of God and of his all-wise and loving design in man's creation. If we believe that he can do everything, no explanation of his plans and purposes which he has given in his Word will be disbelieved; no instructions will go unheeded or disobeyed; and no promise he has made, regardless of how far-reaching or seemingly impossible of accomplishment, will be doubted.

The wisdom and power of God are wonderfully displayed in his created works with which we are surrounded. However, had we no further revelation of God than these, we would have many reasons to wonder about his justice and love. God reveals these attributes to us through his written Word, and in this revelation we also find many reassurances of his wisdom and power. Indeed, it is the revelation of his grand design for his human creation which we find in the Bible that stamps this marvelous Book as the Word of God, his revelation to his servants here on earth. ☐



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ALABAMA			MICHIGAN		
Sheffield	WSHF 1290	1:30 p.m.	Grand Rapids	WMAX 1480	8:45 a.m.
ALASKA			Southfield	CKLW 800	9:00 a.m.
Ketchikan	KTKN-AM	7:15 a.m.	MINNESOTA		
ARIZONA			Minneapolis	KUXL	2:15 p.m.
Nogales	KFBR 1340	9:15 a.m.	MISSOURI		
ARKANSAS			St. Louis	KSTL 690	7:30 a.m.
Little Rock	KAAY 1090	9:45 a.m.	MONTANA		
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Glendale	KIEV 870	1:45 p.m.	NEW JERSEY		
Redding	KSXO 600	7:45 a.m.	Salem	WJIC	9:45 a.m.
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San Francisco	KEST 1450	3:30 p.m.	Los Alamos	KRSN-AM	8:15 a.m.
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COLORADO			Buffalo	WHLD 1270	12:00 noon
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Albany	WALG 1590	6:15 a.m.	Charleston	WOKE 1340	7:06 p.m.
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KENTUCKY			Yakima	KUTI 980	6:45 a.m.
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Winchester	WWKY 1380	10:30 a.m.	WYOMING		
MAINE			Cheyenne	KSHY 1370	10:15 a.m.
Portland	WDOS-FM	9:45 a.m.	Sheridan	KWYO 1410	12:00 noon
MARYLAND					
Baltimore	WCBM	7:15 a.m.			

PUERTO RICO
Aguadilla (Fri.) WABA 8:00 p.m.

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Ile of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKOR 8:45 a.m.

Grand Forks, B.C. CKGJ 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFCN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

CEYLON

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

ITALY (Italian)

Europa Radio Milano
FM83.300 11:30 a.m.

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

Radio Corleone Centrale
FM88-500 FM92 11:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)
SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

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

TONGA

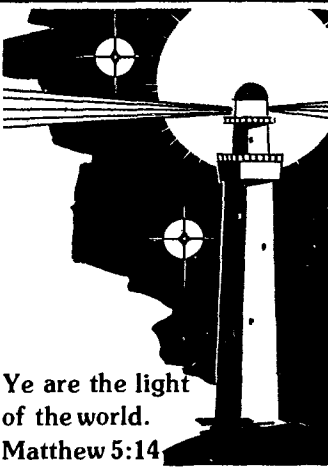
Nuku' Alofa (Mon.) 5:30 p.m.

URUGUAY (Spanish)

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

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.



Ye are the light
of the world.

Matthew 5:14

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.
Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.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		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
Sunday, 8:30 p.m.		Mt. Vernon/ Lisbon	WMVL Cable	OHIO	
FLORIDA		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID				
Jacksonville	17	MISSISSIPPI		TEXAS	
GEORGIA		Jackson	WAPT	Lubbock	KCBD
Albany	WTSG, 31				
Sunday, 9:30 a.m.		MISSOURI		WEST VIRGINIA	
Atlanta	WATL	Springfield	KOLR	Logan	12-Monday
ILLINOIS		NEW MEXICO		GUAM	
Decatur-		Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
Springfield	WBHW				

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odesa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	90, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		PUERTO RICO	
Omaha	29	Douglas	7	San Juan	24

Christian Life and Doctrine

“We Have an Altar”

“We have an altar, whereof they have no right to eat which serve the tabernacle.”
—Hebrews 13:10

THE FIRST use of the word altar in the Bible is found in Genesis 8:20. Here we are told that Noah built an altar and that he offered thereon burnt offerings unto the LORD. Genesis 12:7 informs us that when God promised the land of Canaan to Abram, this faithful patriarch built an altar unto the LORD, presumably that he might offer thereon a sacrifice of thanksgiving and praise.

Later, and in obedience to the expressed will of God, Abraham built another altar. On this one he was to offer his son, Isaac, as a burnt offering. God intervened, and a ram was provided as a substitute. Isaac also built an altar to God when the promise was confirmed to him. (Gen. 26:25) Subsequently God commanded Jacob to build an altar at Bethel.—Gen. 35:1

It is in the scriptural accounts of the Tabernacle in the wilderness, that altars are brought to our attention more than in any other part of the Bible. There were two altars in connection with the Tabernacle and its service. One of these was the golden altar, or altar of incense, which was located in the first Holy of the Tabernacle, close up to the veil which separated the Holy from the Most Holy. The other was the brazen, or copper, altar, located in the Court which surrounded the Tabernacle proper, and immediately in front of the door of the Tabernacle.—Exod. 40:6, 29

The use of the golden altar in the Holy was very restricted, the burning of incense being the only sacrifice offered there-

on. (Exod. 30:7) With the brazen altar in the Court, however, it was different. Here various kinds of sacrifices were offered.

Some of the sacrifices on the brazen altar were burnt offerings. These were usually made in conjunction with other sacrifices. They denoted God's acceptance of the sacrifice, especially when supernatural fire consumed the offering. Thank offerings brought to the priests by the people were placed on the brazen altar, as were also their peace and trespass offerings. Individual sin offerings brought to the priest by the people subsequent to the general Day of Atonement were also offered on the brazen altar.

The nature of each offering on the brazen altar determined the manner in which it was to be made and the final disposition of the various parts of the animal which was sacrificed. In some instances the entire carcass was to be burned on the altar; but in the case of other sacrifices, the priests ate certain portions.—Lev. 8:21; 6:21; Exod. 29:32; Deut. 18:1

The New Testament informs us that all those various services and sacrifices were typical, pointing forward to better sacrifices to be offered later. The priesthood of Israel was also typical of a priesthood which later was to be established, of which Jesus was to be the head. But much is lost in the typical lesson of the priesthood if we overlook the scriptural fact that the body members of Christ are also priests, and authorized by God to offer sacrifice.—I Pet. 2:5; Heb. 3:1

No truth of the divine plan is made more emphatic in the New Testament than the one which pertains to the Christian's privilege of sacrifice. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Rom. 12:1) Here both the thought and the language is from the tabernacle types. The typical priests offered animals as sacrifices. Sometimes those animals represented themselves, and sometimes they stood for

the individuals who brought them to the priests to be offered. But in this age we do not offer animals; that arrangement was merely typical. We are the sacrifices offered instead of the bodies of animals—and this is done with the assurance that through Christ our sacrifice will be holy and acceptable to God.

Sacrifice, then Glory

This precious gem of truth concerning sacrifice has been overlooked almost entirely by nominal church believers. They are prone to think of the Christian life largely from the standpoint of how they benefit from it, and not as meaning a privilege of sacrifice. Sacrifice does not appeal to the flesh, and probably this explains why so few have been able to see and appreciate the Christian's present position in the plan of God; namely, that this is primarily the age of sacrifice.

We can see a somewhat similar situation in the case of the disciples of Jesus at the time of his crucifixion. The Old Testament had foretold that Christ must suffer and die before entering into his glory. But, being natural men at that time, they saw only the promises of kingdom glory, hence were stumbled when Jesus was taken from them and crucified. Later the Master explained the matter to them, pointing out from Moses and all the prophets that it was necessary for Christ to suffer, and that the glory must follow, not precede, the suffering. How glad they were to have this great truth revealed to them. "Did not our hearts burn within us," they reported later, "while he talked with us by the way, and while he opened to us the Scriptures."—Luke 24:32

Since the death of the apostles, the professed Christian world has failed to understand that the foretold sufferings of Christ were not completed on Calvary. They, like those early disciples, have looked for the glory of the kingdom, and whatever advantages that glory might vouchsafe to them. Indeed, many of them have tried to create the glory by establishing a false kingdom of Christ on earth. They have not

seen that being a Christian in this age means sacrifice, suffering, and death.

The Hebrew Christians to whom Paul wrote his epistle were evidently somewhat discouraged over their lot as Christians. As former Israelites to whom the messianic promises had been given, it would be natural, in accepting Jesus as their Messiah, to expect that great things would be done for them and for their nation. While they knew that God's people had never been popular among the nations, the promise was that through the Messiah the rebuke of his people would be taken away throughout all the earth.

But the Hebrews were being rebuked, as the epistle clearly indicates. To begin with, they endured this. Indeed, they took the spoiling of their goods joyfully. They had been made a gazingstock, and had been reproached. (Heb. 10:32-34) But now they were becoming weary and faint in their minds, and Paul urged them to recall the former days with the thought of their getting back to the viewpoint they entertained then, a viewpoint which enabled them to rejoice in the suffering that came on account of their acceptance of Jesus as the Christ.

Knowledge Gives Strength

Through one of the prophets, God explains that his people "are destroyed for lack of knowledge." (Hos. 4:6) There are indications that this was partly the difficulty with the Hebrew Christians. Their faith was wavering and they were letting these things slip, perhaps because they did not understand clearly the necessity of Christian suffering. Among the other great truths of the epistle, this is one on which the apostle dwells particularly.

These Hebrew Christians knew that Jesus had suffered and died. They had accepted this and probably understood the reason. But did they know that they were invited to follow in his steps? They knew that Jesus had been glorified; but did they know that their hope of sharing in his glory depended upon their faithful suffering; that it was God's plan that not

one Son only was to be brought to glory through suffering, but “many sons”?—Heb. 2:10

They doubtless knew that Jesus was an antitypical priest, but did they know that as brethren of Jesus they were also a part of the antitypical priesthood and therefore appointed by God to offer sacrifice; not the sacrifice of bulls and goats, but the sacrifice of their own bodies? While they probably knew that Jesus was the “author and finisher” of their faith, did they know that in looking unto him their first vision was to be one of sacrifice, not of glory, and that they were called to follow in that path of sacrifice?

Perhaps they did understand these great truths in a vague sort of way, but their faith had wavered. They endured for a while, but Paul reminds them that this was not enough. The divine arrangement for the sacrificers of this age is that they be faithful even unto death. So the apostle reminded them that they had not followed Jesus all the way into death. “Ye have not yet resisted unto blood,” he wrote. (Heb. 12:4) Jesus, our exemplar, did resist unto blood, striving against sin; that is, he shed his blood—symbolic of life poured out—that it might be sprinkled upon the antitypical mercy seat as an offering for sin.

Incidentally, Paul also explains to these wavering Hebrew Christians that some of their suffering might well be on account of the chastening of the LORD. If so, then this was but further proof of the Father’s love. He agreed that no chastening at the time is joyous, but grievous. We all know how true that is, but afterward it yields the peaceable fruits of righteousness if we are rightly exercised thereby.—Heb. 12:11

These inspired explanations of why the Hebrew Christians were suffering doubtless helped them to continue on in the way of sacrifice. This knowledge would strengthen them to renew their determination to endure a further spoiling of their goods if need be, and to resist even unto blood—to be

faithful unto death—knowing that if they were thus faithful they would receive the crown of life.

Now they could see more plainly that the joys of the Christian life were the joys of faith more than of present reality, even as it was in the case of Christ himself, of whom Paul wrote that the joy set before the Master enabled him to endure the cross and despise the shame. Now that the Hebrews had a clearer view of their present relationship to Christ, they also could endure more patiently; and they, too, could despise the shame that is heaped upon all true followers of the Master.

Our Privilege of Sacrifice

It is in further explanation of why Christians suffer that Paul gives us the revealing truths contained in the thirteenth chapter of Hebrews, from which our text is taken. "We have an altar," he writes. As an altar was a place on which sacrifice was offered, Paul's thought here is that we have a privilege of sacrifice, that our place in the divine arrangement for this age is the place of sacrifice, our sacrifice being acceptable through the merit of Christ. He has already made it plain to the Hebrews that they were priests, and now he is reminding them that the work of the priest was that of sacrifice.

An altar in the type was not a feeding place, but a place of sacrifice. True, in the case of some sacrifices offered on the brazen altar, the priests were bidden to eat certain portions thereof. But the altar itself represented sacrifice, for it was built and used for that purpose. As we have seen, there were various sacrifices offered on the brazen altar. Some of them pointed forward to the offerings which will be made by the people in the next age, in recognition of the great sacrifice that was offered for them, the sacrifice that atoned for their sins, and made it possible for them to live.

Because of these many and varied sacrifices of the type, Paul is particular to identify for the Hebrews just where their

privilege of sacrifice fits into the typical lessons of the past, so he writes, "We have an altar, whereof they have no right to eat which serve the [typical] Tabernacle." (Heb. 13:10) Paul is not saying that we can eat of an altar of which they that serve the Tabernacle could not eat. He is not discussing the matter of eating, but our privilege of sacrifice, and is identifying the particular sacrifice in the tabernacle services which typifies the privilege which now is ours through Christ.

And what sacrifice was that? It was the one, Paul explains, that the typical priests were not permitted to eat. In the case of this sacrifice, he continues, the bodies of the animals were not eaten, but burned without the camp. It is in keeping with this, he points out, that we have the privilege of going to Christ without the camp and bearing his reproach. We do not go without the camp to eat the sacrifice—our eating the flesh and drinking the blood of Jesus is not shown in this type—but as fellow-sacrificers with Jesus, to share in the antitypical burning of the bodies—in this case, first the body of Jesus, and now our own bodies, which we have presented to be sacrificed.

Yes, "We have an altar," and it is the altar of which the typical priests were not permitted to eat. Concerning this altar, or sacrifice, we read, "No sin offering, whereof any of the blood is brought into the Tabernacle of the Congregation to reconcile withal in the Holy, shall be eaten: it shall be burnt in the fire." (Lev. 6:30) This was the law of the typical sin offering, and Paul understood and explained to the Hebrew Christians that they were suffering because, antitypically, they were having a part in this very sacrifice.

Their privilege of sacrifice, he explains, was represented in the sin offering type, the altar from which the priests of Israel were not permitted to eat. Antitypically, our sacrifice on this altar is acceptable to God through Christ, and because we are crucified together with him. As this was the altar of the Hebrew Christians—the sin offering altar on which antitypically Christ was first offered in sacrifice—they were

not to think of their Christian privileges from the standpoint of what they were getting out of them, but rather to consider that this is the time to suffer and to die—to go to Christ without the camp, where, antitypically, there is not a feeding ground, but ignominy, and suffering, and finally, death.

The Bullock and the Goat

The particular service to which the apostle is referring is that of the typical Atonement Day. It was in connection with the sacrificial work of this day that all the details to which he alludes were carried out. On that typical Atonement Day the blood of two of the animals sacrificed was carried into the Most Holy and sprinkled on the Mercy Seat for sin. These were the bullock and the goat. The bullock was slain first and its body was taken outside of the camp and burned. Meanwhile, the priest took a censer of burning coals from the brazen altar, together with incense, and entered into the Holy. There, on the golden altar, he crumbled the incense on the burning coals. When the sweet odor of this sacrifice penetrated into the Most Holy, the priest went in there and sprinkled the blood of the bullock upon the Mercy Seat which covered the Ark of the Covenant. With these details complete with respect to the sacrifice of the bullock, the same procedure was followed in connection with the goat. The fat of both sacrifices was burned on the brazen altar, and the bodies of both were burned outside the camp.—Lev. 16:25

The fact that the sacrifice of the LORD'S goat followed that of the bullock, and Paul's explanation that we have a part in this sacrifice—that we “go to him” without the camp—proves without a doubt that the sacrifice of the bullock on the typical Atonement Day pointed forward to the sacrifice of Jesus, and that the sacrifice of the goat on the same day illustrates our privilege of filling up that which is behind of the sufferings of Christ; our privilege of suffering and dying with him. This, then, was the important lesson the apostle was making plain to the Hebrews in order that they might be encouraged to continue on in the way of sacrifice and suffer-

ing. He wanted them to know that there was a divine purpose back of all they were being called upon to endure.

The Sacrifice of Praise

That the apostle is associating the Hebrew Christians, and all the true followers of Jesus, with the antitypical Day of Atonement sacrifices is made irrefutably certain by the fact that in continuing his explanation he refers also to the sacrifice that the high priest offered on the golden or incense altar in the Holy. "By him [that is, Christ] therefore, let us offer the sacrifice of praise to God continually," he writes, "that is, the fruit of our lips giving thanks to his name."—Heb. 13:15

Here the apostle draws our minds away from the burning carcasses outside of the camp, and away from the burning fat, etc., upon the brazen altar, and takes us into the Holy where the priest is sprinkling the incense upon the fire which he has placed upon the golden altar. This is the typical "sacrifice of praise to God," the odor of sweet incense to him, the evidence of a work being well done out in the Court, and that the flesh is being burned outside the camp.

In these typical Atonement Day sacrifices, three fires were burning—one outside the camp; one on the brazen altar in the Court, and one in the Holy; and Paul refers to what all three of them represent. So there can be no question as to what he means. He understood with great clarity that the church shares with Jesus in the better sacrifices of this age, the antitypical sin offering. It was his certain knowledge of this that enabled him to write concerning Jesus and the church: "For in that he died, he died unto sin once. . . . Likewise reckon ye also yourselves to be dead indeed unto sin."—Rom. 6:10, 11

Reckoned Perfection

We are glad Paul reminds us that our dying as a sin offering is a reckoned matter, because actually we are imperfect just like the remainder of mankind, and could not

offer an acceptable sacrifice to God. But at the same time we have God's authority for reckoning it in this way, hence we know that he likewise so reckons it, and that in this manner our sacrifice is "holy, acceptable."—Rom. 12:1

It is a wonderful privilege and a high honor to which we are invited, and only as we have faith to believe that the blood of Christ makes our sacrifice acceptable are we able to accept the reality of this blessed part we have in the divine program of reconciliation. Ah yes, we can "reckon" as true that which is not actually possible. We can believe as Paul did that "our sufficiency is of God." (II Cor. 3:5) We can accept the assurance that our imperfect bodies, covered by the robe of Christ's righteousness, are acceptable to God as one complete sacrifice as members in the one body of the Christ.

And now again, in Hebrews 13:15, we are encouraged to claim the provision of the blood, and on this basis consider ourselves in the antitypical Holy of the Tabernacle, offering incense of praise to God, even the fruit of our lips. "By him," not by or through our own merit, is this possible. But "by him" it is. By or through Christ our sacrifice will be accepted by God. Of this we can be fully assured.

"To Do Good"

Turning from the typical and symbolic to the practical, everyday manner in which our sacrifice is made, the apostle writes, "To do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16) Ah yes, here is the divine objective of all sacrifice—to do good. It was for this purpose that Jesus, the antitypical bullock, sacrificed his humanity. The whole human race stood in dire need of the good that would thereby be accomplished. God was well pleased with that sacrifice, as was typically foreshown by the Day of Atonement burnt offerings. We are partners with Jesus in sacrifice, being planted together in the likeness of his death. This death baptism, like Jesus' death baptism, is on behalf of the dead world, and in the great economy of God's plan, will do good to the world.—I Cor. 15:29

This should be the spirit and motive of all that we do as Christians. Paul writes, "As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith."—Gal. 6:10

The greatest good we can do for all men and for the household of faith is to communicate the truth to them, to tell them about God and about his wonderful plan for the church and for the world. It is in doing this that we sacrifice our lives, and such sacrifice is well pleasing to God, for this is a sacrifice of praise to him, even the "fruit of our lips."

There is nothing we can do that will praise God more effectively than to communicate his plan, and thus to magnify the glorious attributes of his character in the minds of others—granted, of course, that our own lives have been purified by the truth. The burning of the fat of the typical sacrifice on the brazen altar was a picture of our lives being consumed by the "zeal of God's House."—Ps. 69:9

As we have seen, from this altar the priest carried fire into the Holy, and there upon the golden altar sprinkled the incense, the smoke from which was a sweet savor to God. Thus was shown in type what the apostle states in plain terms; namely, that with such sacrifices God is well pleased. Because God is well pleased, we know that our sacrifice is holy and acceptable, and by faith we accept the astounding fact that God reckons it as a part of the sin offering which makes possible the restoration of a condemned and dying race.

"Without the Camp"

As already noted, while the fire of sacrifice burned furiously upon the brazen altar—on the Day of Atonement, the sin offering altar—and the incense of praise was, as a result, giving off its sweet perfume which penetrated into the Most Holy as a pleasing evidence to God of faithfulness and zeal, another fire burned without the camp. There the bodies of the Day of Atonement sin offering animals were burned.

This, the apostle indicates, pictured the reproaches of the world which are heaped upon the true followers of the Master.

The picture is a very realistic one, and quite in contrast to what was occurring within the Tabernacle. Here the smoke of sacrifice was pleasant, a sweet odor, but from the burning carcasses outside there arose a veritable stench that caused all to turn away in disdain. And how true that is of the Christian's position in the world!

We have no other thought than to do good to all men, but when we try to do good in God's way, that is, by letting our light shine, the darkness hateth the light and those who sit in darkness set themselves in opposition to the light-bearers. Jesus said, "In the world ye shall have tribulation." (John 16:33) Jesus was persecuted because the light which emanated from him was a reproof to those who loved darkness. Finally, they put him to death outside the camp. We have a similar place in the divine arrangement, so let us go to him without the camp and bear the same reproach. We can do this with certain knowledge that God is well pleased.

So it is that in this thirteenth chapter of Hebrews Paul again explains to the Hebrew Christians that there was a purpose back of their suffering—God's purpose. If they had wondered why the messianic promises of glory had not been fulfilled in them; why, after Jesus had suffered and died for them and for the world, they still had to suffer, here was a further explanation, for the apostle makes it plain that they were sharing in the great antitypical sin offering.

And if they grasped the import of this precious doctrine, we can imagine that, like the disciples to whom Jesus talked on the way to Emmaus, their hearts, too, must have burned within them with joy and reassurance; for just as the divine plan called for the sacrificial death of Jesus, now they could see that the prophecies and types included his footstep followers in the privilege of sacrifice. Now they could look unto Jesus and recognize more clearly than before that in his

suffering and death there was a pattern to guide them, a pattern that would not be completed in their experience until they, like Jesus, had "resisted unto blood."—Heb. 12:4

They had borne the reproaches of Christ. Paul compliments them for this. They had endured a "great fight of afflictions, partly," Paul writes, "whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became the companions of them that were so used." (Heb. 10:32, 33) But this was in the former days. They had run well for a time, but their zeal had cooled—they had lost a measure of their confidence.

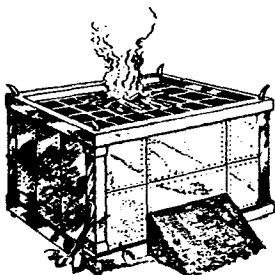
But now, with a clearer concept of why they had been reproached, and with the assurance that their sacrifice was well pleasing to God and that he was accepting it as a part of the antitypical sin offering, they could take courage and bind their sacrifice more securely to the altar and keep it there until it was wholly consumed.

But Paul did not want them to lose sight of the promised glory. Oh, no! While they were not to expect to obtain that glory while still this side the veil, they should remember that they were approaching unto it, and this knowledge, as with Jesus, was to be as a joy set before them, as an encouragement and stimulus to faithfulness in sacrifice. Joint-heirship with Jesus in Mount Zion was their hope. Participation in the city of the living God was to be their goal. To be present at the general assembly of the church of the firstborn was to be a further incentive for faithfulness.—Heb. 12:22, 23
Heb. 12:22, 23

All the promises of glory could now mean more to the Hebrew Christians, and can mean more to us, by virtue of a clear understanding of the Christian's present privilege of sacrifice—that we are partakers of the sufferings of Christ. Upon this basis, we have a genuine "hope of glory." (Col. 1:27) If there was any doubt in the minds of the Hebrew Christians as to their relationship to the divine program of sacrifice for sin, that doubt must certainly have vanished

when they read those enlightening words, "We have an altar, whereof they have no right to eat which serve the Tabernacle."

And it should settle the matter for us, too, for it shows that our privilege of sacrifice is that typified by the sin offering on Israel's Day of Atonement. As this is our altar of sacrifice, and the bodies offered thereon are burned, not eaten, let us go to Jesus without the camp where our bodies are being consumed, that we may share in his reproach, participate in his suffering, die with him; and then, in due time live and reign with him. □



*Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.*

*But Christ, the heavenly Lamb,
Takes all our sins away—
A sacrifice of nobler name
And richer blood than they.*

*My soul looks back to see
The burden he did bear,
While pouring out his life for me,
And sees her ransom there.*



Christian Life and Doctrine

Beheaded for the Witness of Jesus

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

—Revelation 20:4

THE precision with which our text describes the characteristics of those found worthy to live and reign with Christ furnishes food for serious thought. On the one hand is the fact that they had remained aloof from all association with the beasts and the image of the beast. They had not served the cause of these counterfeit systems of Christianity, hence had not been set apart or marked as their servants. Instead, and like the great Apostle Paul who is one of them, they had borne the marks of the Lord Jesus, had been his bond slaves. So completely had this been true that the text states of them that they were beheaded for the witness of Jesus, and for the Word of God. And these are they, and no others, who live and reign with Christ a thousand years.

The beheading referred to is of course symbolic. Every follower of the Master is called upon to lay down his life, to be planted together in the likeness of his death, but very few in the entire age have been literally beheaded. So far as we know the Apostle Paul finished his course in this manner, and doubtless there were others, but the majority of those who have died violent deaths because of their faithfulness have been crucified, thrown to the lions, or burned at the

stake. Nevertheless, all who have actually followed in the footsteps of Jesus have been symbolically beheaded.

This beheading simply means the giving up of our own wills and the acceptance of Christ as our Head, and allowing his will to dictate in all the affairs of life. If we are truly beheaded we will look to him for guidance in all that we think and say and do. Unlike others, it will no longer be our privilege to make plans which suit our natural desires, for his will must be given first consideration; and oftentimes we will find that the will of our new Head runs counter to our best interests according to the flesh. Beheading, then, is a most heart-searching symbol of full consecration to the LORD.

What does consecration to the LORD mean to us individually? Do we think of it merely as a desire to live uprightly, to love the LORD and his Word, and to appreciate the friendship of his people? All this is of course good. It is far better to be thus on the side of the LORD and of his people, than to be in open rebellion against him and his purposes. But this is not real consecration. Such a turning to righteousness does not indicate the surrender of our wills to do his will. It does not mean that we have been beheaded.

Just as in a physical body, all its members function only as directed by the head, so it is in the body of Christ into which we are baptized by one spirit of full devotion to the Head. If we are truly beheaded, we will act only as our new head indicates his will for us. As members of his body we have no rights of our own and should make no independent plans of our own. Full consecration means that we are to be ever, only, all for him and for the doing of his will. It is more, much more, than going through life pursuing our own preferences and attempting to surround our own ways with a halo of sanctity with the claim that all we do is being done in his name. In other words, consecration is not the doing of our own wills and asking God to bless us in it. It is the seeking and doing of his will irrespective of how favorably or adversely we may be affected by such a course of obedience to our new Head. Are we thus beheaded?

What the LORD Does for Us

It is important to see the difference between the blessings which the LORD bestows upon us as his consecrated people and the course of obedience which he expects of us. As children in the divine family and members of the body of Christ we enjoy many privileges, and these should be highly esteemed. He has given us of his Holy Spirit. By it, through the Word of truth, we are begotten to a new hope of life. He has sealed us by the "Holy Spirit of promise" and thereby given us an "earnest" of our future inheritance.—Eph. 1:13, 14

By his Holy Spirit the LORD also bears witness with our spirits that we are his children. With this assurance of being his children and having the privilege of calling him our Father, we can go boldly to the throne of grace to obtain mercy and strength in our every time of need. Jesus gives us the assurance that our Heavenly Father is more willing to give the Holy Spirit to them that ask him than is an earthly parent to give good gifts to his children. Truly the blessings of the LORD toward us are rich and abundant!

And it is his will that under the hallowed influence of these blessings we should grow more and more into maturity as new creatures in Christ Jesus, reflecting more and more the image of his dear Son. Day by day as the Spirit of God fills our hearts and lives in ever increasing measure we should have more faith; more of the true knowledge of God; more patience; more brotherly kindness; more love. And besides all this, the LORD expects that daily our appreciation of the commission he has given us will increase, and that our obedience to that commission will impel us to make ever greater sacrifices as we lay down our lives in his service.

What is the Divine Commission?

The divine commission for service, that which inspires and empowers a Christian to be a co-worker with God, is spoken of in the Scriptures as the anointing of the Spirit. A very comprehensive statement of this anointing is found in Isaiah 61:

1-3, which reads, "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 trees of righteousness, the planting of the LORD, that he might be glorified."

In a synagogue at Nazareth, Jesus read a part of this commission and applied it to himself, and it also applies to each member of his body. What does this anointing mean in terms of everyday Christian living? What does it mean to us, for example, that is different from the begetting of the Spirit, or the witness of the Spirit? Briefly, the difference is in that which God does for us and what we do for him. He begets us by his Spirit and we become his sons. His Spirit witnesses with our spirits to assure us that we are his children. In these operations of the Holy Spirit we are the receivers of divine grace.

True, it is also a marvelous display of God's favor that we should have the privilege of serving God, as we are authorized to do by the anointing of the Spirit. Nevertheless, the particular significance of the anointing of the Spirit is that God thereby authorizes, and lays upon us the responsibility of doing something for him, of laboring together with him in the carrying out of his plan. Paul explains the matter in slightly different language, saying that God was in Christ reconciling the world unto himself, and, as ambassadors for Christ, has made us ministers of reconciliation.—II Cor. 5: 18-20

We can best understand what the anointing of the Spirit should mean to us by noting how it affected Jesus' life. It made of him a full-time servant of his Heavenly Father. It is

basic to an understanding of our responsibilities as Christians to realize this. One of the fundamental differences between the very popular conception of the Christian life and the viewpoint set forth in the Scriptures centers around this point. The common viewpoint is that becoming a Christian is merely a matter of being saved. It is supposed to reform the life morally, and the more devotionally inclined make the sacrifice of attending prayer meeting during the week in addition to going to church on Sunday. And of course there are dues to be paid. The clergy are about the only ones who think of themselves particularly as servants of God, and with them it is a profession for which they usually get paid.

But this is not the viewpoint set forth in the Scriptures concerning the true followers of the Master. In the true church of Christ there is no division of clergy and laity, for all are ministers—servants—and the degree of service each one renders is limited only by the circumstances over which the individual has no control, or at least can not change. Besides, every member of the true church—that is, every fully consecrated follower of the Master—is a full-time servant, even as Jesus was. There is no other way to follow in his footsteps, no other way to be beheaded for the witness of Jesus and for the Word of God.

In addition to the pattern of Jesus' life which we have to guide us in this and other matters, we have many other examples set before us in the experiences of the Early Church. When Jesus said to Andrew and Peter, "Come ye after me, and I will make you to become fishers of men," they gave up their fishing business and put their whole time and energy into the new work which he assigned to them. (Mark 1:17) This was what he expected them to do. With the coming of the Holy Spirit upon the waiting disciples at Pentecost, every indication is that the anointing power of the Spirit energized them to the point which caused them to think of little else but telling the good news of Christ and the kingdom. They all began with one accord to speak, to proclaim the message, to be witnesses for Jesus and the Word of God.

At Jesus' last visit with his disciples, just before his ascension he told them that when the Holy Spirit came it would empower them to be his witnesses unto the uttermost parts of the earth beginning with Jerusalem, and this was one of the purposes for which the Holy Spirit was given. (Acts 1:8) It is true of every consecrated follower of Jesus even as it was true of him, that the Spirit of the LORD God is upon him, anointing him to preach the glad tidings.

This is the work of the church, and in saying this we wish to emphasize the difference between the **work** of the church and the **result** of that work. The result of the work of the church is the making ready of the bride. The result of the work of each individual member of the church is his character preparation to be a part of the bride class. But the work by which this is accomplished is that which results from an enthusiastic response to the anointing, the quickening influence of the Holy Spirit. There is no better way to become Christlike than to lay down our lives as he laid down his life, and that was in the service of God, that service which was involved in reconciling a lost world to God.

True, there is much involved in the Christian life besides witnessing for Jesus and for the Word of God. We must study the Word of God, for example, in order that we might be properly qualified as God's workmen. It is also essential to bring our lives into conformity with God's righteous standards, else our service for him would be unacceptable. The life-giving promises of his Word must fill our minds and hearts more and more so that, as new creatures, we may grow up into Christ and daily become stronger in the LORD and in the power of his might. We are to be instant in prayer. We are to be strong in faith. We are to be patient and loving and kind. We are to put on the whole armor of God. But all of these essential things are not the work of the Christian, but result from faithfulness in his service.

The work of the Christian is that of being an ambassador for Christ. It is this for which he is anointed. It is a spiritual

work, and the most spiritual among the LORD'S people are those in whom the anointing influence of the Holy Spirit is most manifest by zeal in witnessing for Jesus and for the Word of God.

Bearing witness to the truth is one of the means by which the body members are built up into Christ and prepared for glory with him. It includes not only the testimony which we give generally—that is to the world—but also our service for one another. When we testify to the truths of God's Word, whether to those who have never heard, or among the brethren, and that testimony is the overflowing of a heart filled with the love of God, the very telling of the message increases its power in our own lives in addition to edifying those who hear.

When we keep the truth to ourselves, it not only loses its power to transform our own lives into the image of Christ, but we fail to be beheaded for the witness of Jesus and for the Word of God, and those who fail to use their opportunities in this will not be among those who live and reign with Christ a thousand years. It is this fact that is made so clear, so definite, so unanswerable, in our text.

Mortgages on the Christian's Time

We have emphasized, and scripturally so, that being a footstep follower of Jesus is a full-time occupation. This means that when we present ourselves in consecration to the LORD we give him all our time, all our strength, all our talents, and all our means. It is a complete surrender of all that we have, but it does not mean a sacrifice of that which belongs to others. Prior to consecration many of those who are called by God into his service have contracted obligations of one sort or another, usually in the form of family ties and home responsibilities. The LORD knows about these and accepts all that we have subject to these mortgages, which he wants us to respect and honor.

And the very wonderful thing about this is that the LORD accepts the necessary service we render in the discharge of

our earthly obligations, as though it were directly for him, hence we are to reckon that everything we do is unto him, and for his glory. This is a marvelous provision of divine grace, but a provision nevertheless which should not be presumed upon by the attitude that it is not important that we do anything directly in the service of God. Nor should we reason that because God accepts the service we render in discharging our earthly obligations as though it were directly for him that we can increase those obligations and he will accept them just the same. The sincerity of our consecration may sometimes be tested along this very line.

If consecration meant merely a resolution to live a righteous life it would be different, but when we realize that consecration means a covenant to do God's will and that the will of God for his people is that they should lay down their lives in his service, all who make such a consecration should consider every plan they make with the view of determining whether that plan is prompted by self-interest or by a desire to fulfill their covenant to give all in the service of God. True consecration is indeed a serious matter. □



Weekly Prayer Meeting Texts

MARCH 7—*If we love one another, God dwelleth in us, and his love is perfected in us.*—I John 4:12 (Z. '03-56, 57 Hymn 23)

MARCH 14—*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*—Prov. 16:32 (Z. '96-279 Hymn 94)

MARCH 21—*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*—Matt. 5:44 (Z. '91-141 Hymn 305)

MARCH 28—*Endure hardness as a good soldier of Jesus Christ.*—II Tim. 2:3 (Z. '03-84 Hymn 340)

Answers to Test Your Knowledge Questions

(See Questions on Page 9)

1. Ruth made the statement to her mother-in-law.—Ruth 1:16

2. The disciple was St. Luke.—Col. 4:14

3. **Philemon, II John, III John, and Jude**

4. "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) This is one of the texts which proves that the earth will not be destroyed.

5. The Apostle Paul said, he "was made all things to all men," that is, he adapted himself to the circumstances of those to whom he witnessed in order that his ministry might be more effective. He did this "for the Gospel's sake." It required humility.—I Cor. 9:22, 23

6. As a Bridegroom in II Corinthians 11:2; as a Reaper in Revelation 14:14; and as a King in Revelation 17:14; 19:16; 20:4. The result is the same—only a remnant today have the testimony of Jesus Christ.—Rom. 11:5; Rev. 12:17. Also see chart, "Both the Houses of Israel," pages 246, 247, **The Time Is at Hand.**

7. (b) is correct. **The Diaglott, Moffat,** and other translations

emphasize this thought. Certainly, God's reign was not in the hearts of the hypocritical Pharisees to whom he was speaking.

8. Whether or not they were "fearful and afraid," and the manner in which they drank at the river. (Judg. 7:3-7) These tests teach that Christians should never be ashamed of the Gospel of Jesus Christ, nor be afraid to witness concerning it; and that, if one is too close to earthly things he will not be ready to witness for the LORD.

9. (a) The prophets lived before Christ had died, and therefore did not have the privilege of participation in "the sufferings of Christ and the glory that should follow." (I Pet. 1:11) The Christian church enjoys this grace of which they prophesied. God's plan had been hidden from ages and generations, but was then, and has since, been made manifest.—Col. 1:26

10. Isaiah 45:12, 18. This is another prophecy which assures us that it is not God's purpose to destroy the earth. What joy mankind will possess when they inhabit an earth wherein God's will is done as fully as it is in heaven! □

Encouraging Letters

Divine Plan “Getting Clearer”

Dear Brothers: I am happy to write you. Your letter has reached me, and I thank you for the much-needed information given. It is so helpful. My contact with your ministry has given me comfort and hope in the LORD and in his love. I always read with great interest the book, “The Divine Plan of the Ages.” Many things that had confused me about my Creator’s plan for his human creatures are getting clearer to me. I pray that the LORD may reveal more things to me through his Word. Many friends here are delighted to be readers of The Dawn magazine. They have found the truth of the Word of God through it. In fact, your work in Nigeria has given birth in many hearts. It is a change in understanding from the former teachings of denominational churches, and is gripping many hearts that hear the teachings from “The Divine Plan of the Ages.” May the LORD take the glory! Here is a postal money order for the complete set of Studies in the Scriptures, and the four Dawn subscriptions listed below. May God bless you all, and your work in Nigeria. Sincerely yours, in Christ.—Nigeria

Lightened Her Burden

Gentlemen: Thanks for the booklet you mailed me, entitled, “Hope.” I have enjoyed it, and let us say, it seems to have lightened my burden and given me more hope. Several friends would like a copy. I am sharing mine, but would like five more, as in discussing the booklet, so many people want to read it. We have had many deaths in our community in the past few months, as we are mostly older citizens. Also, I would like the booklet, “God and Reason.” Thank you!—FL

Wants Answers

Hi, “Frank and Ernest”! Greetings in the name of our Savior, Jesus Christ! On Sunday I happened to turn on my radio and your program was on. I listened, and found it very interesting. Then you offered a free booklet, “Creation.” The reason I’m so interested is because sometimes I sit down and ask myself certain questions pertaining to the Scriptures, and I think that booklet has the answers to some of them. So could you please send it to me? Thank you, and may God bless you, and keep you doing such a fine job.—NY

To Further Biblical Knowledge

Dear Sirs: Please send me the booklet offered on radio entitled, "The Church." I've been listening to your broadcast for the past few months, and have been very much inspired. If you have any other materials that you think would help me to further my Biblical knowledge, I would appreciate it very much if you will include them with the booklet I am requesting at this time. Enclosed is a check for mailing

expense. Thank you. My honest prayer is that God may ever bless you and your ministry. Yours in Christ Jesus.—SC
Needs the Answers!

Dear "Bible Answers": I really want to know if there is life after death, so please send me the booklet. Maybe it will help to stop my fear about dying. I hope you can give me some answers. Please, if you've got any answers, mail them to the above address. Sincerely.—NY □

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. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

D. BRUCE

Orlando, FL	March 2-4
St. Petersburg, FL	6,7
Evans, GA	10
Virginia Beach, VA	12
Flushing, NY	14
New York, NY	17

G. JEUCK

Detroit, MI	March 22-24
New Haven, CT	31

G. PASSIOS

Middletown, NY	March 17
Detroit, MI	24

E. K. PENROSE

Palo Alto, CA	March 1
Detroit, MI	22-24

L. POST

Philadelphia, PA	March 3
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J. TATE

Sayville, NY	March 31
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OVERSEAS SPEAKERS' APPOINTMENTS

E. K. PENROSE

Warsaw, Poland	April 29-May 7	Bad Hersfeld Convention	24,25
Mulhouse, France	8, 9, 15, 20-23	Yeovil, England Convention	26-28
Northern France	10-14	England	May 29-June 12
West Germany	16-19	Ireland	13-16

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

ALL-FLORIDA CONVENTION, March 2-4, Howard Johnson's Executive Center Hotel, Highway 50—Interstate 4, Orlando. Reservations must be made by February 15. Write or call: Ernest Kuenzli, 330 Jasmine Rd., Casselberry 32707 Phone: (305) 831-2098

MINNEAPOLIS, MN, March 5—Northeast YMCA. Mr. C. R. Newham, 1722 NE 5 St. 55431 Phone: 789-3944

NEW ORLEANS, LA, March 9, 10—Best Western Seaway Motor Inn, I-10 & U. S. 49, Gulfport, MS. For reservations: Mrs. W. C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571 Phone: (601) 452-4351

CINCINNATI, OH, March 17—At the Harp's Home: 2609 Merrittview Lane 45231. Write Secretary: Mrs. Edith Harp.

DETROIT PRE-MEMORIAL CONVENTION, March 23,24—Armenian Cultural Bldg., Northwestern Hwy. at Southfield Fwy., Southfield, MI Mr. Robert Gorecki, 4093 Justin Ct., Bloomfield Hills 48013

NEW YORK SPRING CONVENTION, March 24—Rutherford Woman's Club, Montross & Fairview Aves., Rutherford, NJ. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956 Phone: (914) 634-5876

ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 29-31—University of Albuquerque, St. Joseph's Place NW. Mrs. T. M. Thomassen,

402 Bryn Mawr SE 87106
Phone: (505) 268-8170

FRESNO PRE-MEMORIAL CONVENTION, March 29-31—ECCO Conference Center, Oakhurst, CA. Reservations must be made before March 15th. Mrs. R. Wilson, 2103 North Price #112, Fresno 93707 Phone: (209) 255-2241

WILMINGTON/CHESAPEAKE CITY PRE-MEMORIAL CONVENTION, March 30-31—Carpenter's Local hall, Route 9, New Castle, DE. For reservations call, Mrs. David Hauke, (302) 368-5525; or, Mrs. Roderick MacDonald, (302) 731-1329

GROTON/NEW LONDON PRE-MEMORIAL CONVENTION, March 31—Groton Municipal Bldg., 295 Meridian St., Groton CT. No lunch served-bring your "brown bag" lunch. Contact Vicki Grillo, RFD 7, Plainville Rd., Norwich 06360. For additional information: Phone: (203) 822-8916

GARY AREA BIBLE STUDENTS EASTER CONVENTION, April 6,7 —Hobart YMCA, 601 West 40th Place, Hobart, IN.

BOISE, ID, April 19-21—Holiday Inn Convention Center, I-84 at Vista Avenue. Mrs. Allan Allers, 2438 Bruin Circle, 83704
Phone: (208) 375-6873

NEBRASKA BIBLE STUDENTS CONVENTION—April 20,21—Benson Park Pavillion, 7028 Military Ave., Omaha.

PITTSBURGH, PA, April 28—Seton Center, 1900 Pioneer Ave. Charles Martig, 730 Dunster St. 15226 Phone: (412) 563-6110

COVINA, CA, May 5—Convention Center, 1 Industry Hills Pkwy., City of Industry. Elaine L. Redeker, 5554 No. Pal Mal Ave., Temple City 91780

HARTFORD, CT, May 5—Sage Park Jr. H.S., Sage Park Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082 Phone: (203) 749-8763

AGAWAM, MA, May 19—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle,

39 Park Hill, Broad Brook, CT 06016 Phone: (203) 623-6591

SAN FRANCISCO, CA, May 24-27—Asilomar Convention. Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066 Phone: (415) 588-3982

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1.

NEW ENGLAND CONVENTION, October 25-27—PLEASE NOTE NEW LOCATION: Quality Inn and Conference Center, Chicopee, MA. Details in August Dawn.

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 Margaret Wigman, Piqua, OH—July, 1984. Age, 63.

Joseph Peddemors, Piqua, OH—August 11. Age, 82

Sister Emma Bredlau, Loyal, WI—November 1. Age, 74

Sister Mary Bialek, Milwaukee, WI—November 10. Age, 94.

Sister Marie Antoinette Bosch, Salem, OR—November 13.

Sister Mayher, England—December 19. Age, 100.

Sister Mary Brown, Regina, Sask.—December 31. Age, 81.

Brother Tom Robinson, England—December 25.

Sister Maude Neffage, Seattle, WA—December 29. Age, 88.

Brother Jesse Cole, Sacramento, CA—December 29. Age, 76.

Sister Natalie Wojcik, Detroit, MI—January 1. Age, 86.

Sister Nodie Morehouse, Chicago, IL—January 2. Age, 90.

Sister Marjorie Humphrey, England—January 5. Age, 73.

Brother Harold W. Luttermoser, Chicago, IL—January 5. Age, 85.

Sister Margaret Gottfried, LaSalle, IL—January 6. Age, 79.

Brother Emanuel Mammone, Groton, CT—January 11. Age, 89.

Sister Tressa Thornberg, Cherry Valley, IL—January 21. Age, 75.

Brother Ray Stinson, Dugger, IN—January 23. Age, 81.

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