

The Dawn

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God's Hand in the Affairs of Men

IN A WORLD engulfed by trouble and uncertainty we hear people inquire as to whether or not God is really interested in the affairs of men, and in their ultimate future. To these it seems that the forces of evil have been successful, and that the future holds only trouble and disaster, politically, economically, and in every other way. The faith of many has been shaken, both in the Bible and in God, the Author of the Bible.

However, a close examination of the Bible discloses that God has a specific plan for the human race, and that much of it has been revealed to those who have committed their ways unto the LORD. In Ephesians 1:9-11 we read: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

God's plan, or purpose, is unchangeable, for we read: "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14:24) Again: "So shall my Word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11

What, then, has God been doing since his great creative acts recorded in the Book of Genesis? Some would have us believe that he has been trying to convert the

world, and that this is the chief mission of the church. But let us remember that God never 'tries' to do things. Everything is subject to his will, and nothing can interfere with the accomplishment of his plans.

The Bible informs us that for the period of time we call the 'Patriarchal Age', God laid his hand upon certain individuals and worked with them in his own peculiar manner. Among these were Abraham, Isaac, and Jacob. God dealt with these through the medium of a covenant—promising them that through the 'seed', or offspring, of Abraham, all the families of the earth were to be blessed.—Gen. 12:3, 22:16-18

. . God never 'tries' to do things . .

Various nations have employed covenants of law in order to bless their subjects. There was the Magna Charta of England, issued in A. D. 1215, under King John. In the United States, in A. D. 1776, there came the Declaration of Independence, followed by the Bill of Rights—which was made up of the first ten amendments to the Constitution. These have been a blessing in that they have served to maintain law and order, and to preserve the priceless privileges of liberty and freedom.

In 1945, a good part of the world subscribed to the Charter of the United Nations. This was referred to by some as "the world's last hope for peace." Now, after forty-six years of faltering efforts, many wonder if the United Nations can ever bring peace to the earth, that genuine and lasting peace which the people so eagerly and sincerely desire. The image of the United Nations received quite a boost, however, in the recent Desert Storm operation in Kuwait and Iraq. But despite their victory over Iraq, and the return of control over their own government to Kuwait, overwhelming problems still

await solution, to which the United Nations has not found the answers.

Across from the United Nations Building in New York City, there is inscribed, on a stone wall, that wonderful prophecy which states, "They *shall* beat their swords into plowshares, and their spears into pruninghooks: nation *shall not* lift up a sword against nation, neither shall they learn war any more." (Mic. 4:3) This is what all nations desire, but it cannot be brought about by human effort. It can only come through the one who has been given the title, "The Prince of Peace."—Isa. 9:6

The Prince of Peace will establish peace in fulfillment of that outstanding declaration made to Abraham by God, when he said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3

After Abraham proved his faith by his willingness to offer his son, Isaac, in sacrifice at God's command, the LORD spoke to him again, saying, "Because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; . . . because thou hast obeyed my voice."—Gen. 22:16-18

Abraham died without this promise being fulfilled. But it was confirmed to his son, Isaac, to whom the LORD repeated the promise, saying: "Sojourn in this land, and I will be with thee, and bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and

will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice.”—Gen. 26:2-5

Isaac also died, and still the promise was unfulfilled. However, God confirmed the promise to Jacob, saying, “Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”—Gen. 28:14

The promise was not fulfilled in Jacob’s day. Following his death, God began to deal with Jacob’s twelve sons, who became the heads of the twelve tribes of Israel, Jacob’s name having been changed to Israel. Now the LORD’s hand was shown in his dealings with a nation—the nation of Israel. The LORD said to Israel as a nation, “You only have I known of all the families of the earth.”—Amos 3:2

God’s favor with Israel lasted a period of 1,845 years. Through Moses he gave them his Law. He sent his prophets to this people to counsel them, and to reprimand them when they were unfaithful to their covenant with him. When faithful to him, God blessed the Israelites in basket and in store, and gave them victory over their enemies. Under the terms of the Law Covenant the people of Israel were also blessed with an opportunity to gain everlasting life. This called for full obedience to the Law, which, however, as members of a sin-cursed and dying race, was beyond their ability to accomplish—and this was the very lesson they were to learn.

God Sent His Son

At the close of the Jewish Age, God’s hand was manifested in the greatest event known to man. He sent his beloved Son to redeem mankind from the curse of sin and death. The Prophet Isaiah wrote, “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath

the light shined." (ch. 9:2) Jesus was that "true light" which eventually will lighten "every man that cometh into the world."—John 1:9

Jesus confined his message to the nation of Israel. Thus the Israelites were the first to receive the invitation to become his disciples. Jesus said to his apostles, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:5, 6

Only a small minority of the Israelites accepted Jesus. They are spoken of as a 'remnant'. After his resurrection Jesus instructed his disciples to widen their ministry, and to be his witnesses to all nations throughout all the earth. (Acts 1:8) But the purpose of this worldwide witness has not been to make converts of mankind, or to insist that they become followers in Jesus' footsteps. Rather, as stated by James, its purpose was to 'take out' from the world a people to be associated with Jesus in his future work of blessing mankind.—Acts 15:14

The way in which these are invited to walk is not an easy one. Jesus said that those who would be his disciples would have to deny themselves, and take up their cross and follow him. (Matt. 16:24) This means suffering and dying with Jesus. Not many throughout the entire Gospel Age since Jesus' First Advent have been willing to pursue this course of self-denial and suffering. Jesus refers to these as a "little flock" to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

A High Reward

To the rich young ruler Jesus said that if he would give up all that he possessed, and leave his home and family, to follow him, he would receive "treasure in heaven." (Matt. 19:21; Luke 18:18, 22) One of these treasures will be the divine nature. (I Pet. 1:4) Those who are faithful

will receive "glory and honor and immortality." (Rom. 2:7) They are also to reign with Christ.—Rev. 20:4

The Apostle Paul informs us that Jesus and his true followers, Christ's "body" members, are the "seed" which God promised to Abraham, the seed that was to bless all the families of the earth. (Gal. 3:8,16,27-29) The purpose of the thousand-year reign of Christ is to bestow God's promised blessings of life upon individuals of all nations, who then accept the provision made for them through the sacrificial death of Jesus, and who obey the laws of his kingdom.

. . . A New Day is soon to dawn . . .

God's hand in human affairs throughout the present age has been operating in the selection of this true church of Christ. This work has gone on unknown to the world, but gloriously blessed by the LORD. After this work has been completed, God's hand will be manifested to the whole world through the agencies of Christ's kingdom.

The word church, (*'eklesia'*, in the Greek language) means 'selected', 'or called out'. After this class has been called out from the world, all others will be given an opportunity to hear and obey. James said that then the "residue of men" and "all the Gentiles" will have an opportunity to "seek after the LORD." He also explains that "known unto God are all his works from the beginning of the world."—Acts 15:14-18

A New Day

We believe that God's work of selecting from the world this people to be associate rulers in Christ's kingdom is nearly complete, which means that the time for the world's enlightenment and deliverance is near. We are today living in the most important period of the world's history. Little do people realize as yet that God's hand is

being manifested in present world events, even as foretold in the prophecies of the Bible. Darkness still covers the earth, but soon the people will see the dawn of a new day; a day that will be born, as it were, in clouds of trouble.

This new day dawns as a result of the Second Advent of Jesus. The clear testimony of the Bible is that Jesus returns to earth as a glorious divine being, invisible to human eyes, but with all power to control in the affairs of men in keeping with the divine plan. Jesus said to his disciples, "Yet a little while, and the world seeth me no more; but ye [shall] see me: because I live, ye shall live also."—John 14:19

Jesus' true followers will be able to see him, because, in the resurrection, they will be exalted to the same divine nature which he possesses. John wrote, "We know that . . . we shall be like him; for we shall see him as he is," not as he was, "in the days of his flesh."—I John 3:1-3; Heb. 5:7

When Jesus was on earth nineteen centuries ago, his disciples asked him what the signs of his second presence would be. He said that there would then be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27

Much of this is symbolic language. The world will 'see' Jesus in a 'cloud'. A similar thought is expressed in Revelation 1:7. But we know that literal clouds conceal. Here, clouds are used to symbolize the trouble and distress described by Jesus. This "tribulation" will eventually help the unbelieving world to "see," or discern, the hand of God in the affairs of men through the crumbling of their own sinful social order, or world.—Matt. 24:21, 22

This is the world over which Satan is "god" and "prince." (II Cor. 4:4, John 16:11) It is an "evil world." (Gal. 1:4) And it is the destruction of this world that is foretold in the Bible, not the burning up of the earth. (I John 2:15-17) We can rejoice that such an evil world is coming to an end!

Jesus said that the tribulation which was to come upon Satan's world at the end of the age would be so great that unless the period of distress was shortened all flesh would be destroyed. But he assured us that this great "time of trouble" *would be* shortened "by" the elect—as indicated by the Greek text—that is, by Jesus and his true followers exercising their divine power to intervene in human affairs through the establishment of the messianic kingdom.—Dan. 12:1; Matt. 24:22

Another manifestation of God's hand in the affairs of men is foretold by the Prophet Daniel. In a reference to the rulers of the earth at the time of Christ's return, Daniel's prophecy states, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."— Dan. 2:44

Zephaniah 3:8, 9, reads, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbolic] shall be devoured with the fire of my jealousy. For then I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

This is powerful language, and plainly indicates God's hand in the affairs of men, bringing to an end man's selfish social order. In our generation we have witnessed the beginning of this foretold gathering of the nations. We

rejoice that the complete fulfilment of the prophecy is so near; that soon, through Christ and his true church, God will turn a pure message of truth to the people, causing the knowledge of his glory to fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

Centuries before Jesus came to earth at his First Advent, the Prophet Isaiah foretold: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6, 7

This prophecy began to be fulfilled with the birth of Jesus, but its preview of the messianic kingdom in the hands of Jesus has not yet been realized. However, we are now living in "the day of his preparation" for this. (Nah. 2:3, 4) And we know that when the new world government is firmly established on the "shoulder" of The Prince of Peace, all the present perplexing problems of mankind will be solved. Then the nations will not even learn war any more.

Even the distressing problems of sickness and death will then be solved, for Jesus will also be the world's "everlasting Father," that is, the one who will give everlasting life. Paul wrote that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:25, 26) It is difficult to imagine a world in which there will be no sickness, no pain, no tears, no death. But Jesus' death as the Redeemer of mankind from sin and death, provided for just such blessings, and they will be available to the people through the agencies of his kingdom.

The Apostle Peter explained that during the second presence of Christ there will be "times of restitution of all things," and added that this glorious time of blessing had been foretold by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) Restitution means restoration, and among the things to be restored to mankind are health and life.

And this will include those who have died, as well! The Bible uses the word "ransom" to describe Jesus' work of redemption and resurrection, and Isaiah wrote that "the ransomed of the LORD shall return . . . with songs and everlasting joy upon their heads," that "they shall obtain joy and gladness," and that "sorrow and sighing shall flee away." (I Tim. 2:3-6; Isa. 35:10) The only ones who will not be thus blessed will be those who ultimately completely oppose the righteous laws of the new government. Peter said that these will be "destroyed from among the people."—Acts 3:23

Then all will know and serve the true God. They will have learned that "great and marvelous" are his works. No wonder John asked, "Who shall not fear [reverence] thee, O LORD, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3, 4 □

***"Take therefore no thought
for the morrow."
—Matthew 6:34***

■ WE HAVE NOTHING to do with tomorrow;
Our Savior will make it his care;
Should he allow trouble or sorrow,
He will also assist us to bear.

LESSON FOR SEPTEMBER 1

From the Damascus Road to Rome

KEY VERSE: *"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."*—Acts 9:15

SELECTED SCRIPTURES: Acts 9:1-16

SAUL OF TARSUS was a bitter persecutor of the brethren in and around Jerusalem. He had consented to the death of Stephen, the first Christian martyr. He was on his way to Damascus on a further mission of persecution when "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. . . . And he trembling and astonished said, Lord, what wilt thou have me to do?"—Acts 9:3-6

Thus, miraculously, this persecutor of the Early

Church was led to recognize that he was doing wrong, and he offered himself to serve the one whom he had sincerely believed was an imposter, a false Messiah. He was taken to the house of a brother in the LORD named Judas, on a street called Straight. Through a vision, Ananias, a disciple in Damascus, was sent to see Saul. Ananias hesitated because of Saul's past activities, but Jesus said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15,16

How was Saul, later called Paul, so quickly prepared to preach the

Gospel of Christ? We are to remember that this sincere servant of God was undoubtedly well acquainted with the Old Testament Scriptures. He would know of the messianic promises, and would understand what the Messiah was destined to accomplish.

He had believed that Jesus was a false Messiah, but now that his mind was cleared of this error, all he needed to do was to place Jesus in the familiar messianic promises and identify him as truly the Son of God, and he was ready with the message. Besides, Paul was now filled with the Holy Spirit, which was a source of great enlightenment to him. Paul also received special tutorship in the truth by God for a time before he started preaching.—Gal 1:15-17

In preaching Christ in the synagogues, he doubtless explained that it was necessary for Christ to die in order to redeem the world from death. What a message he must have had for his fellow Jews there in Damascus, and later in all the synagogues in which he proclaimed the

Gospel of Christ! Paul was chosen to be an apostle not only to the Gentiles, but also to “the children of Israel.”—vs. 15

Paul’s newly acquired enemies plotted to kill him, watching the gates of the city day and night to prevent his escape. But Paul, through the help of the disciples, was lowered over the walls in a basket, eluding his pursuers. From there, he went to Jerusalem.

Paul arrived among the disciples in Jerusalem, who were very much afraid of him until they became convinced that he had really experienced a conversion. Here too “he spoke boldly in the name of the Lord,” and again the result was threatened death. Because of this the brethren sent him back to Tarsus, his hometown.

The Book of Acts records Paul’s lifetime ministry to the truth, and how he was, indeed, called before kings to speak. His letter to Timothy tells of his trial and witness before the Emperor of Rome. □

Working Together

KEY VERSE: *"Barnabas [departed] to Tarsus to seek Saul, and when he had found him, he brought him unto Antioch. It came to pass, that a whole year they assembled themselves with the church, and taught much people."*—Acts 11:25,26

SELECTED SCRIPTURE: Acts 9:26-30; 11:19-26, 29,30

AS THE TRUTH spread abroad, there were many who accepted it, and word reached Jerusalem that there were many interested people in the city of Antioch. This thrilled and excited the hearts of the brethren in Jerusalem, much as it does today when we hear of others becoming interested in the message of truth, such as the recent discovery of a large number of brethren who have long remained unknown to us behind the Iron Curtain.

No doubt there was a great deal of discussion about these new ones in Antioch. The idea came up of sending a representative to bring back an eyewitness report of the situation. The one chosen to go would have to be sound in doc-

trine, apt to teach, and patient. Since Barnabas had formerly lived among Gentiles at Cyprus, he seemed to them the best choice to send.

The brethren in Antioch were but babes in Christ with a limited knowledge, and so Barnabas was careful not to criticize them, but instead to encourage and assist in their earnest endeavors to come to an accurate knowledge of the truth of God's plan.

Concerning this we read, "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the LORD." (Acts 11:23) It is interesting to note the meaning of this word,

cleave, which means 'to glue' or, 'to adhere'.

To a man of less noble character such a position of authority could have developed a spirit of pride. But there was no room for such a spirit in the mind of Barnabas. Realizing that Paul had been called for this work, he sought him out, and together they labored at Antioch for a year. The effect of this witness for the truth is attested to by the fact that the LORD's people were first called Christians at Antioch.—Acts 11:26

Word now reached the church at Antioch that the brethren at Jerusalem were needy, and their largeness of heart prompted them to send help at the hands of Barnabas and Saul. (Acts 11:30) After their return to Antioch they authorized a pilgrim trip for Barnabas and Saul.—Acts 13,14

Later a second pilgrim trip was decided upon, and the church at Antioch again selected Paul and Barnabas to represent them. Barnabas desired to take with them as a helper, a young

brother named John Mark, who was his nephew. (Acts 12:12,25; Col. 4:10, *Diaglott*) Paul, however, emphatically disagreed, because Mark had left them in the middle of their previous journey for reasons which Paul thought insufficient.—Acts 13:13

The issue was not resolved, so, as a result Barnabas took Mark and sailed for Cyprus, while Paul took Silas and set off on the proposed journey to visit various churches. (Acts 15:36-41) Knowing the metal of the character of both Paul and Barnabas we must conclude that each felt justified in the course that he took. We know that Paul was a chosen vessel of God who continued to be blessed and directed by him. But let us take a little closer look at Barnabas. We find that he was a humble servant of the LORD, and we are confident that he continued to be a comfort to the brethren, and worthy of the name Barnabas, which means 'the son of consolation'. □

Proclaiming the Good News

KEY VERSE: *"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."*—Acts 13:38

SELECTED SCRIPTURE: Acts 13:26-39

THE GOOD NEWS which Jesus preached and which the Apostle Paul emphasized was that now justification through forgiveness of sins was possible. The sacrifices of the Mosaic Law could never take away sin, but they did point forward in a typical way to a better sacrifice which *could* take away sin—Jesus' sacrifice as a sin-offering.

The New Testament brings the various pictures, types, and prophecies of ancient times into sharp focus. Emerging from the dimness of the myriad of animal sacrifices throughout the centuries, and particularly the exacting rites of the Atonement Day services, Jesus Christ appears before us in brilliant illumination. He is the Lamb of God, the ransom price,

the offering for sin. He was the one charged with the responsibility of making the legal atonement for the sin of the world before the bar of God's justice.

Paul wrote, "Wherefore when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God. . . . By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. 10:5-10

The Heavenly Father had fashioned the various offerings and sacrifices carried out under the Law

Covenant, but none of these gave pleasure to him since they could not actually take away sin. "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. 10:1

Jesus himself taught that the main purpose of his earthly ministry was to fulfill this commitment of becoming the ransom price. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom [‘a corresponding price’, **Young’s Concordance**] for many." (Matt. 20:28) The Apostle Paul confirmed this when he wrote of "the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5,6

As also shown in Scripture, "without shedding of blood [there] is no remission [of sins]." (Heb. 9:22) It is only the shedding of blood and the application of

its value that makes possible the actual remission or satisfaction of sins. The use of Jesus’ merit to make this atonement for the world is the vital step in what is termed the sin-offering.

Jesus’ work of sacrifice began at Jordan, where he offered himself to the Father in complete consecration. For three and one-half years he continued the work that entailed a course of suffering, humiliation, and misunderstanding by the world. It was finally completed upon the cross at Calvary by his death. Whereas suffering could never atone for the sins of the world, it was an integral part of the picture from the moment his sacrifice began.—Heb. 13:11-13

Jesus’ ministry was living testimony that through him forgiveness of sin could at last come to the human family, first for the church class during this Gospel Age, and afterward for the remainder of the world during the Millennial Age. □

Making People Whole

KEY VERSE: *"The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."*—Acts 14:9,10

SELECTED SCRIPTURE: Acts 14:8-18

IT WAS WHILE Paul and Barnabas were on their first pilgrimage that they visited Lystra and healed a man who had been unable to walk from the time of his birth. As a result they were acclaimed gods by the people of the city.

"The gods are come down to us in the likeness of men," the people cried. (Acts 14:1-11) These people had never been told about the true God, and when they saw such a demonstration of power on the part of Paul and Barnabas, their reaction was just about as should be expected. Hhurried preparations were made to offer sacrifice to these 'gods', but Paul quickly explained to them that they were *not* gods but

"men of like passions with you."—Acts 14:15

However, Paul took advantage of the high esteem in which he and Barnabas were temporarily held, and while disclaiming that they were gods, he urged the people to turn from their 'vanities' and serve the living God. The Greek word here translated vanities is one which means 'profitless', or 'an idol'.—**Strong's Concordance**

Being worshipers of idols, Paul did not attempt at once to tell them about the plan of God, but first endeavored to make them acquainted with the true God by telling them about his creative works. After hearing this they might well wonder why such a powerful God would permit them

to continue worshipping profitless gods which were not even alive. Why should the Creator leave his creatures in ignorance? Paul anticipated this, and explained that in times past the Creator "suffered all nations to walk in their own ways." "Nevertheless," Paul added, "he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." There is not a word here about the Gospel. Paul realized that before they could accept the Gospel of Christ with understanding, it was first necessary for them to learn about God.

But the crowd was in no mood to meditate seriously on the truths Paul had told them. They were, however, dissuaded from offering sacrifice to the two disciples. But then certain Jews from Antioch appeared and stirred up the crowd to stone the disciples. Within a matter of minutes, those who first tried to worship Paul and

Barnabas now wanted to kill them.

Satan has blinded the minds of the people of this world. It is difficult for them to know what to believe, especially when he uses cynics so effectively to change the minds of people when they begin to be favorably inclined toward the message of truth.

The healing necessary to restore health to the human family is not all physical. The minds of men need to be cleansed from the misconceptions of error planted there by the Adversary, and they must be restored to an appreciation of truth and righteousness. The Millennial Age has been set aside in God's plan to accomplish this very thing. One of the great changes to take place during that age is the binding of Satan.—Rev. 20:1-3

When the truth about God is revealed to the world in the kingdom, Satan will no longer be able to refute or distort, or hinder any from coming to a full knowledge of the truth.—I Tim. 2:3,4

Working Out Differences

KEY VERSE: *"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."*—Acts 15:11

SELECTED SCRIPTURE: Acts 15:1-12

ONE OF THE outstanding issues in the church during the days of the apostles was what should be done with Gentile converts. We should remember that for more than 1800 years the Israelites had been the only people to enjoy God's covenant blessings. They looked upon Gentiles as 'dogs', and considered themselves to be heaven's favorites.

For a Jew to accept Christ as the Messiah did not in itself change this traditional Jewish attitude toward Gentiles. Hence, when Gentiles also began to come into the church it posed a serious problem, which had to be dealt with officially in an apostolic conference at Jerusalem. The decision of this conference, and the rules it laid

down, furnished a background of authority for the apostles, and later for others to consult whenever and wherever a dispute arose over the question.

Some teachers in the church insisted that Gentiles must be circumcised, and in other ways be brought under the bondage of the Law Covenant. Jews found it hard to realize that one could be acceptable to God by simply believing in Christ, and consecrating to his service. As they grew in grace and knowledge they did understand this, but when this issue arose they were all beginners in the narrow way. As Jews, they had accepted Jesus as their Messiah and the Son of God, but few of them had grasped the full import of the truth that they could be

justified by faith in his blood.

In due time, however, and in his own way, God arranged to deal with the Gentile problem. Newly converted Saul figured largely in those arrangements, although not exclusively. By special revelation he grasped the issue clearly, and made it plain that justification was through faith in Christ, and not by the keeping of the Law. Yet Peter's experience in taking the Gospel to the first Gentile convert had no small bearing upon the decisions reached at Jerusalem, where the Gentile issue was discussed. He related his unquestionable evidence that God was accepting Gentiles into the church, and the testimony he gave was used by James in his summing-up address. —Acts 15:12-21

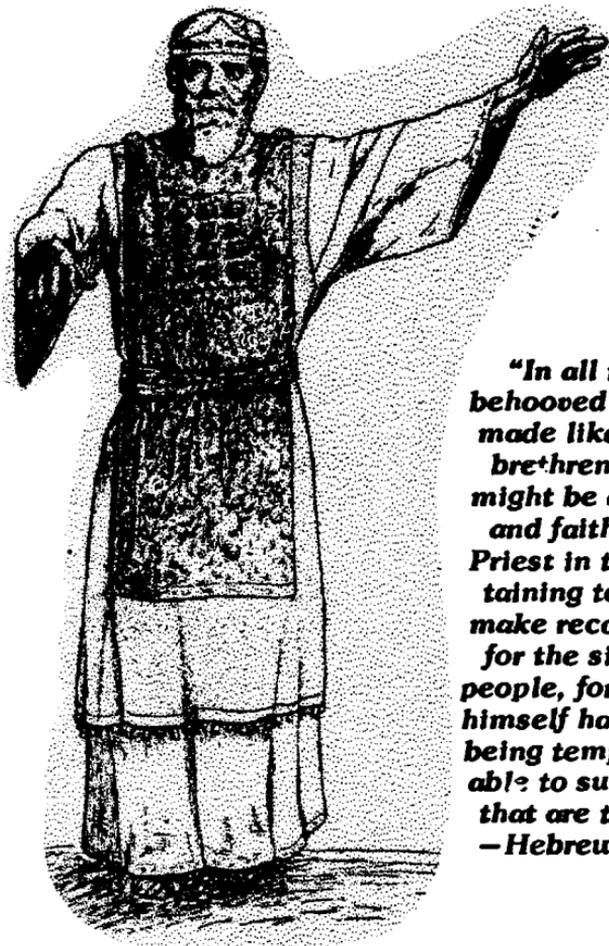
The conference decided that it would not be necessary for Gentiles to be circumcised. Thus a victory was gained which must have meant much in the way of spiritual progress and improvement of relations in

the Early Church. Concerning Gentile converts, it was decided that they should be counceled to change from some of their former customs, in the interests of peace, good fellowship and proper morals among all the brethren. It was recommended that they abstain from blood, from fornication, from eating things that had been strangled, and from eating meat which had been offered to idols. Being associated with Jewish Christians, it was quite fitting that they be required to make this overture to Jewish feelings.

James recommended that letters to this effect be dispatched to the churches, and this was done to reach, help, and guide the classes which included both Jews and Gentiles, and give them direction in how to resolve differences and live together peaceably.

We find that Paul himself practiced what he preached. It was apparently this principle that guided the brethren at the Jerusalem conference to reach the decision they did. □

Our Great High Priest



“In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself had suffered, being tempted, he is able to succor them that are tempted.”
—Hebrews 2:17,18

HEBREWS 4:14-16, AGREES WITH our theme text, stating: "Seeing then that we have an great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an High Priest that cannot be touched by the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

These Scriptures attest to the fact that we do have a very sympathetic High Priest in the heavens, our Lord Jesus. The word 'suffered' or 'suffering' as used in Hebrews 2:18 and many other places in the New Testament, have been translated from several Greek words, and each has its own peculiar meaning. There is the meaning, of course, of actually 'enduring pain'. There is also the meaning of 'permitting', or 'allowing something to happen', as when our Lord said, "Suffer [permit or allow] little children to come unto me." This might be the way we should consider the statement in reference to Jesus—he allowed himself to be put in the position where he could be tempted, tested, or tried by the experiences he agreed to undergo as a man here upon earth.

There is no question that Jesus did suffer much physical pain at the end of his life, when he was hung upon the cross until he died. Throughout the three and one-half years of his ministry here upon earth he suffered weariness, fastings, lack of physical comforts. Jesus said of himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20) Besides this he permitted himself to be tempted and tested by the Devil, and by the Adversaries agencies—the chief priests and the Pharisees; and even those who should have known him well in the area in which he grew up, were cruel to him. But he suffered all these unpleasant taunts willingly, and even joyfully, in

order that he might learn to be our sympathetic High Priest.

At his resurrection, Jesus did assume the position of the great High Priest to the Heavenly Priesthood, interceding for the members of his Body, the church. In Hebrews 4:13 we read: "We have a great High Priest, who has *passed into* the heavens." Again, the purpose for his holding this position is clearly stated by Paul to be, "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."
—Heb 7:25

In Ephesians 2:20 we have an account concerning the time when Jesus was resurrected from death by the mighty power of Jehovah. It says, "He [God] raised him [Jesus] from the dead and set him at *his own right hand in the heavenly places.*" Jesus was raised above the angelic hosts to the very highest order of life, to a position next to God himself, on the divine plane of existence! The apostle says that this was an exercise and evidence of God's "exceeding greatness" and of his "mighty power," when he raised Christ from the dead, and set him far above all principalities, and powers, and mights, and dominions, "and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—vss. 19-23

A little further along in Hebrews we find the wonderful quality of 'mercy' emphasized, as well as its availability to those who seek it. God's mercy allows for the forgiveness of our past and present sins by our Heavenly Father when we humbly and earnestly request it at his Throne of Grace, asking, too, for future grace and strength to help in time of need. And our great High Priest, Jesus Christ, is full of mercy, the very image of his Father. We read, "Let us therefore come *boldly* unto the throne of grace

that we may attain mercy and find grace to help in time of need."—Heb. 4:16

Returning to our opening remarks concerning the suffering of our Lord Jesus Christ, we will now consider the statement in the verse just previous to this one, verse 15, which says: "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Some have objected to the thought that Jesus was tempted in all points, or in every way, that we poor, fallen creatures have been tempted. When we consider Paul's statement we must remember that at the time the apostle was writing, Christ was *a New Creature*, and he was tempted in the same way that we are *as New Creatures*.

How are we tempted or tested as New Creatures? 'Tested' or 'tried', are better words to use, since they more closely express the proper thought. For a concise answer to this question we cite the three temptations which came upon our Lord when he emerged from the wilderness after his forty days and forty nights of fasting and prayer. These three temptations encompass every manner in which Jesus' footstep followers are tested in their walk along the narrow way. Jesus was tempted, or tested, as to whether or not he truly was the called of the LORD, the Messiah—"If thou be the Son of God, Command that these stones be made bread." Jesus was very hungry after forty days of fasting, and to perform a miracle which would assuage his hunger, would certainly prove that God was with him. But he knew just what the answer to that temptation was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:3,4

Do we experience doubts, from time to time, put into our minds by the Adversary in a great variety of temptations, as to whether or not we have been called by the LORD to the great purpose which he has purposed—to bless all the families of the earth? Do we know how to

counter these accusations of the Devil, and to be assured of our calling? Yes, we know that we have been enlightened by the Holy Spirit to understand the Bible, the Word of God, and of God's divine plan of the ages, and of our part in it, which is a undeniable assurance that we are His.

Jesus was again tempted by Satan to display his favor with God before men in a way that could not be questioned, and in a way that would establish him in the eyes of men with great power and prestige. In vision he took Jesus up onto a pinnacle of the Temple and said, "***If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.***" Jesus knew this was not the way his Father wanted him to approach his ministry. It was not the time for spectacular works; God was seeking men of faith. Jesus replied, "Thou shalt not tempt the LORD thy God." (vss. 5-7) We, too, know that it is 'a day of small things', and that the LORD continues to seek those who will follow in faith, taking up their cross, and walking in Jesus' footsteps come what may.

The third temptation was of no interest to Jesus in his day, nor is it of any interest to us in our day! The devil offered Jesus power over all the world, "if thou wilt fall down and worship me." (vss 8,9) Our Lord's reply, so short and so sweetly given, "It is written, Thou shalt worship the LORD thy God, and him only shalt thou serve"!— vs. 10

The Christian's three foes have been listed as being 'the world', 'the flesh', and the Devil. The Apostle Peter said, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith." (1 Pet. 5:8,9) He was our Lord's adversary, and he is our adversary; and he uses the same temptations to lure us away from faithfulness to the true God as he did with our Master.

Satan desires that we will seek to please the flesh and the world, and thus we will be worshipping him and his unrighteous standards.

Christ is able to succor the tempted, because he himself has experienced temptation, from the very beginning of his ministry, down to the very last moment on the cross. ***"If thou be the Son of God"***—Satan's taunt again repeated—"come down from the cross." (Matt. 27:40) When he healed the blind, however, Jesus did not become blind; when he healed the lepers, he did not become leperous; when he healed the lame, he did not become lame. No, but he experienced great sympathy with the diseased and dying world of mankind, and expended much time and energy in walking among them, preaching the Gospel of the kingdom to them, and healing as many as came to him. He did not seek out the rich or famous, the powerful or those in a position to assure him a life of ease and luxury. No, Jesus suffered. By following the Adversary's advice he could have avoided suffering. In fact, with his perfect mind and body he could have been a wealthy, prominent man, successful beyond imagining, along any endeavor he would choose—he could have been King of the Jews, yea, even of the whole world! This was what Satan offered him, and Satan could have produced it!

Thayer's commentary on the word 'suffering' as it is used in Hebrews 2:18 and in Hebrews 4:15 states that it's meaning is: 'to inflict tests upon one in order to prove his character and the steadfastness of his faith.' This was the purpose of our Lord's testing, the purpose of his experiences, the purpose of those three and one-half years of suffering—to prove his faithfulness and worthiness to be raised out of death to the divine nature.

Paul wrote in Hebrews 5:1: "Every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Paul was referring to the ancient Tabernacle ar-

rangement. There the High Priest of the Tabernacle—the first one having been Aaron—offered the people's gifts which they brought throughout the year. Aaron, on the Atonement Day, offered the sacrifices which were spoken of as sin offerings—the bullock and the LORD's goat. This was Aaron's duty as a High Priest.

The second verse goes on to tell us that those High Priests, who were imperfect men, could have been, and were, guilty of breaking the Law themselves, not willfully, but because they were *unable* to keep the perfect Law. Only a perfect man can keep God's perfect Law. Therefore we read, "Who [the priest] can have compassion on the ignorant and on them that are out of the way, for that he himself is also compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh his honor unto himself but he that is called of God, as was Aaron." —vss. 1-4

Since Jesus was a perfect man, when he gave his life as a sin offering for all the world, he did not need to make an offering for himself. But the High Priests in ancient times did, since they were imperfect men, and only shadows of the perfect sacrifice which was to come many centuries later in the person of Jesus Christ, the righteous one.

Aaron did not take the honor of serving in this office upon himself. Moses did not appoint him to it. Aaron was appointed to it by God. His appointment was confirmed by the placing of the rods of the twelve leaders of the tribes of Israel in the Most Holy, and on the next morning, the rod that had budded was God's choice. And that was Aaron's rod, indicating that God had, without a doubt, chosen Aaron to serve as High Priest. Next, Paul extended the picture to Jesus, saying, "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an

High Priest; but he that said unto him, Thou art my Son, today have I begotten thee.”—vss. 4,5

The words of God come to mind, spoken when the Lord Jesus was baptized at the hands of John the Baptist. John lowered him into the Jordan River, and as he raised him up out of the water, John saw the Holy Spirit in the form of a dove descending, and lighting upon Jesus. And then he heard the voice of God, saying, “This is my beloved Son, in whom I am well pleased.”—Matt. 3:17

In the Gospel of John, John the Baptist tells us how he would be certain that one was the Messiah. He says that he “knew him not,” but somehow it had been revealed to him that the Messiah would become manifest to him and to Israel while he was baptising with water, through the descending dove. When his cousin, Jesus, came to John to be baptized, John saw the sign which would indicate that Jesus was the Messiah—the sign which was the Holy Spirit descending in the form of a dove.

But there was something even more marvelous which happened then, as John and Jesus stood together in the River Jordan. There was a voice speaking from heaven, announcing, “This is my beloved Son in whom I am well pleased.” And so Paul tells us (Heb. 5:5) that Jesus did not appoint himself a High Priest, but he was given this honor by God when he spoke the words, “Thou art my beloved Son, today have I begotten thee.”—Heb. 5:5

We continue to read in Hebrews: “Thou art a priest for ever after the order of Melchisedec.” (vs. 6) The order of Melchisedec was a far higher order than that of the Aaronic priesthood. Now, we are told that very little is known about Melchizedek. He was a priest, apparently appointed by God to receive the honor and respect due him as such, by receiving tithes from Abraham, thus foreshadowing the high position which will be due to the Melchizedek priesthood during Christ’s Millennial reign.

Then Paul continues: "Who in the days of his flesh, when he had offered up prayers, and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5:7,8

Our Lord Jesus, had a pre-human existence before he was born a babe in Bethlehem, before the 'days of his flesh'. We speak of him before he came to earth as the **Logos**. Isaiah prophesied concerning him and his willingness to do the Father's will, saying, "Here am I, send me." God revealed his great plan of the ages to the **Logos**, and indicated to him that there would be a necessity for a ransom to release mankind from the curse of death. The **Logos** volunteered to pay the ransom price. He left the heavenly courts. He was out of existence for nine months, and then, suddenly, he was born to Mary as the baby, Jesus. He had placed God's will first in his life, saying, "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:39

Some time ago, a young man left home for the first time, to attend college. He was from a religious family, and as he was about to leave, his father gave him a plaque on which were just three words: "I am third." The lad looked at it, and said, "Father, what does this mean? I don't understand it—I am third'." The father replied, "Well, when you get to college and are assigned your room, I want you to put this near the door on the wall, where every time you leave the room you will read the statement, "I am third." "O.K., dad," he answered, "but I still do not understand what it means!" The father said "It means this: God is to be first in your life; your neighbor or your friend, is to be second; and, after that, your desires come third!"

In essence, that is what our Heavenly Father said to the **Logos** when he left the heavenly courts to come to earth. It is the Great Commandment. At one time a

lawyer asked our Lord Jesus concerning the Law: "Master which is the great commandment in the Law? Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."—Matt. 22:36-39

What did our Master mean when he said that 'the second was like unto it?' He was referring to the fact that love is involved—thou shalt *love* the LORD thy God with all thy heart, soul, and mind; and the second is like unto it—thou shalt *love* thy neighbor as thyself." There are the two great commandments, which is a summation of the entire Law. The young lawyer must have appreciated that concise and accurate summary.

However, we find that our Lord gave us a third commandment when he spoke to the brethren gathered in the upper room to commemorate the Passover, and to institute the Memorial Supper, just before his death. We read concerning this in John 13:34,35, where it is written, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

So we see that the Lord placed himself in that same position, saying, "I am third." He first served his Heavenly Father; secondly, he served his neighbors—his brethren and all the world of mankind; and then thirdly, he served himself. By sacrificing himself, he made it possible for God to raise him up out of the oblivion of death to the highest of all the planes of existence—divine nature! We find that throughout his ministry Jesus always placed his will third. This is the divine law, in which God includes himself, that only through service to others can honor be bestowed. Honor and position are dependent upon humility and meekness, and service to others. There is a
(Cont'd on Page 37)

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ARKANSAS

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

CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	10:15 a.m.
Los Angeles(Mon)	KTYM 1160	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTPF-FM 103.1	10:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WVCF 1480	4:30 p.m.
Tampa	WTMP 1150	8:30 a.m.

ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

INDIANA

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

KANSAS

Goodland	KLOE 730	7:15 a.m.
Coffeyville	KGGF 690	9:05 p.m.

KENTUCKY

Bowling Green	WLBJ 1410	8:00 a.m.
Winchester	WHRS	10:30 a.m.

MICHIGAN

Detroit	CKLW 800	7:45 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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NEW YORK

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

OHIO

Cincinnati	WNOP 740	9:00 a.m.
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OREGON

Portland	KKEY 1150	7:00 a.m.
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PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

SOUTH CAROLINA

Charlestown	WOKF 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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WASHINGTON

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

WISCONSIN

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

PLEASE TAKE NOTE . . .

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

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBIA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

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

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas	91.5 MHz	10:00 p.m.
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British West Indies

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

Chile (Spanish)

Santiago (Sat.)	Radio Panamericana	CB 142	10:00 a.m.
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China

Hong Kong	Radio Villa Verde (Fri.)	6:00 p.m.
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Equador

Quito	Radio Anoranza (Sat.)	99.7-FM	8:45 a.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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Italy (Italian)

Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria (Fri.)	MHz 102	5:30 p.m.
Radio Corleone Centrale	FM-88-500 FM-92	11:00 a.m.

Mexico (Spanish)

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

Whakatane	IXX	7:00 a.m.
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Nigeria

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

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

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

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

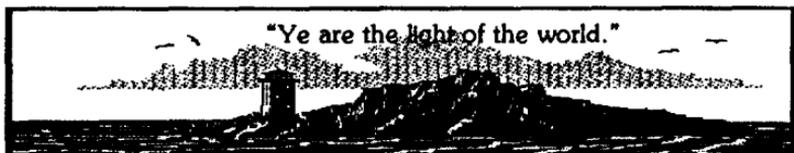
Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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Tonga

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

Montevideo	Radio El Espectador	810	8:30 a.m.
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ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Berwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Pt. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	35	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	36	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammorton	8	UTAH	
Plano	30	NEW YORK		St. George	55
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
*Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	55
KANSAS		Henderson	34	*Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Waukesha	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

most important lesson for us in this knowledge. If we can apply that principle in our own experiences, in our walk in the narrow way, we know that the promises will be ours. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

In the Jewish Law—the ten commandments—sacrifice is not suggested. But our Lord did suggest sacrifice when he gave us the new commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." How did Jesus show his love for those gathered in the upper room, his church, those whom he was dying for? He loved them to the extent that he was willing to give his life in sacrifice; he was willing to go through all the suffering, ignominy, and the shame of death by crucifixion; he carried out God's will faithfully from the very beginning of his ministry, all during the three and one-half years, until finally, while hanging on the cross, he said, "It is finished." Thus ended his sacrifice, and the laying down of that life, that perfect life.

Going back to Hebrews, we find that Paul spoke of Jesus' willing sacrifice, and particularly the time just before he died upon the cross, saying, "In the days of his flesh, when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." This takes our minds and hearts back to the time recorded in Matthew 26, when our Lord had gone to the Garden of Gethsemene with the eleven apostles, and there he went apart, taking just three of them with him—Peter, James, and John. He left these three, and went still deeper into the Garden, and there he prayed. He prayed to his Heavenly Father, falling upon his face. He prostrated himself on the ground to pray, such was his earnestness and need for assurance from his Father. Have we ever prayed in that manner? Probably not. We

have gone to bed at night and prayed lying on our back, praying in bed, perhaps, because of experiencing an illness, but I doubt very much if many of us fall upon our faces to pray to God, despite our earnestness and need. But our Lord was in such agony of heart and mind at this moment, he prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26:39

There has been a lot of theorizing as to what being released from drinking that 'cup' meant. Obviously, Jesus was not asking to be excused from dying. He had covenanted to die. When he had entered into his covenant of sacrifice three and one-half years earlier, all the prophecies with which he was very familiar pointed to the fact that he had to die to redeem mankind. It was not death that he feared, or even the manner of death. What he was praying for at that time was, perhaps, that God would relieve him from the agony of mind and heart as to whether he had been faithful in carrying out his covenant of sacrifice. He knew that if he had not been faithful, it would mean that he would be subject to the Second Death, and God's plan for redemption would fail.

And Paul assures us that Jesus "was heard in that he feared." God heard his prayers, and Jesus received the needed assurances of God's complete love and favor, and total satisfaction with his sacrifice. Luke tells us that angels came and ministered unto him. But, we must remember that Jesus offered that prayer three times. Each time he went back to the three apostles, and each time they were sound asleep. He awakened them, and then went away to pray again.

When our Lord had finished praying, having received assurance that he had been faithful, he returned a third time to his disciples, and shortly after that Judas arrived in the Garden with the soldiers from the Temple to arrest Jesus. From the account it is evident that our Lord was the most calm, he was the most fortified and strongest of

the group that were gathered there. He met that traitorous situation, and the experiences that followed, with calmness, courage and fortitude. He had in some way been assured by the Father that he had been faithful, and that in just a few more hours it would indeed be finished.

"Though he were a Son, yet learned he obedience by the things which he suffered." If we just took that statement at face value, it would seem to suggest that he must have been disobedient at some previous time, and in need of learning obedience. But our Lord had never been disobedient to his Heavenly Father. He was perfect. He had been perfect for eons of time before he came down from heaven. And as a man he was "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26) He, as a spiritual being, had proved to be perfectly faithful under perfect conditions. He, as a human being, had proved himself to be perfectly faithful under very adverse and imperfect conditions. Therefore he 'learned', or proved to be, perfect under all conditions.

The word 'perfect' is a very interesting word. *Strong's Concordance* tells us that the Greek word, number 5048, has the meaning 'to raise to the state of heavenly blessedness', which means to us, 'to raise to the divine nature'. This is what Paul is referring to—that because Jesus was perfect, and because he flawlessly endured the test of three and one-half years under grossly adverse conditions, he did indeed pass the test of a perfect, faithful, obedient character. His grace was fully developed; the fruits and graces of the Holy Spirit were abundant—they had been 'crystalized' under adversity.

We might think of the matter in this way: that during the thirty years from our Lord's birth until he reached manhood, he had been very carefully watched over, guarded and protected from Satan's evil powers. But when he entered into his ministry, then he was tested, proved to the very utmost, even unto the death on the

cross. And as a result of having proved faithful to the utmost, he was resurrected to the divine nature and "he became the author of eternal salvation unto all them that obey him."—Heb. 5:9

Jesus *died* for our sins, and he *was raised* for our justification. This is true. We use the expression that a 'dead savior' would have been of no benefit to the world of mankind, and of no benefit to us, his followers. But he *was* raised, he was raised by God to the divine nature! To substantiate this thought, we will quote the phrase, "the Son, who is consecrated [*Margin*, 'perfected'] forevermore." (Heb. 7:28) We know that one property of the divine nature is that it exists 'forevermore'—divinity and immortality are inseparable. Divinity cannot be brought to an end—it has life within itself, inherent life.

And so, bringing our thoughts back to our earlier premise, we do indeed have a faithful High Priest, a sympathetic High Priest, one that we can go to in our time of trial and stress, and in our moments of joy, as well, to express our thanks, to seek mercy, and to find grace to help in time of need—our Lord Christ Jesus, the same today, yesterday, and forever!

The *great* tests or trials that we endure are not what bring about our development as New Creatures. The little things, the everyday experiences, are where the real trials, the real testings, take place. By way of example, perhaps not many of us remember the era back in the late '20's or early '30's, when there was quite an epidemic, or at least a strong inclination, for men to do things that were unusual.

Some of you may remember the name, Barney Oldfield. He was considered an outstanding automobile racer of that time. He set a speed record from Los Angeles to New York, driving his racer across country about 50 miles an hour—extremely fast for the 1920's! There were also other accomplishments. There was a man who rode a bicycle clear across the country. And that was the

era when they had dance marathons—young couples wanted to prove they could dance the longest amount of time. There was one man who walked across the country from Los Angeles to New York. It took him quite a while, but when he finally finished his journey he was given quite a welcome in New York.

When he was interviewed he was asked how he had managed to endure all the hardships. "What was the hardest thing you had to endure? Was it when you were out in the desert and it was so hot—100 to 120 degrees?" "No," he said, "that was very hard, but I managed to survive that." "Was it when you went through the mountains and it was so cold and the high mountains were difficult to climb?" "Well, that was tough too," he said, "but I endured that." "Well, just what was the worst part of the whole trip?" He said, "The hardest part of the whole trip was that I had to endure having sand in my shoes."

A little thing, but so constant and so irritating. And thus it is with us also; the hardest thing we have to endure is the 'sand in our shoes'—the little, unavoidable, grating experiences of every day. And that is the reason we have this sympathetic High Priest, the one to whom we can turn to for grace and help in every time of need. He understands the 'sand in our shoes' because he suffered the same small, persistent trials.

Let us not deny ourselves of the privilege of going to the Throne of Heavenly Grace, of seeking the grace and strength that is necessary to get successfully through the experiences of our everyday living. Let us continue to rejoice in the privileges of receiving comfort and solace from our great High Priest.

Let consider one last thought. It has been suggested that the 144,000 who make up the bride of Christ will have been tried and tested so that there will be a representation among them of all the experiences mankind has

been involved with, from the worst trespasses and sins and crimes, to the very smallest.

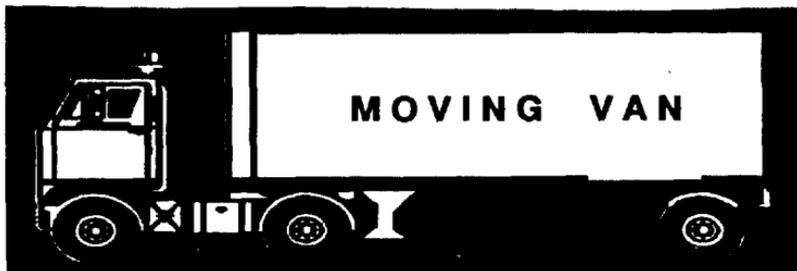
That *sounds* very reasonable, because we know that we have been brought together from many and varied stratas of society, and had engaged in a great variety of activities before we received the truth. In most cases we know very little about the backgrounds of our brethren before we met them by coming into the truth. It is probably just as well that we do not know, because it is unimportant and not applicable to making our calling and election sure. But no matter how varied our experiences have been in the past, even collectively they could never match the billions of experiences mankind has had during the 6,000 years under condemnation.

But, let us consider whether or not it is really necessary that God should have a composite 144,000 who have experienced every sin that mankind has been guilty of committing during the past 6,000 years? It is not likely. Our Lord Jesus did not have to commit any sins at all to be a sympathetic High Priest. He merely had to learn by close-at-hand observation of the depths to which sin had led mankind.

Jesus knew what it was to be tempted, or tested, and that is the essence of the lesson. The church, the faithful followers of Christ, have been promised the divine nature also. They will have the ability to be sympathetic toward all mankind, regardless of what man's activities in this life might have been—no matter how degraded, how immoral, or whatever sins they committed. It is certainly not necessary that each of the 144,000 be acquainted with, or perhaps guilty of, all of the immoralities and wickedness that has been committed during the past 6,000 years. Certainly God, who is the very epitomy of compassion, long-suffering, and every grace, has never experienced any sin, and he is the very essence of mercy and sympathy.

We, if faithful, will have part in the work of the sympathetic High Priest on behalf of the world of mankind. The Ancient Worthies, however, will be the ones who, as God's earthly representatives of the kingdom, will deal directly with mankind at that time. And surely many of them have had experiences that none of the church members ever had! Some were kings; some were generals; some were in high positions in government, and, because of their positions, were responsible for the deaths of thousands of men, women and children. Surely they understood God's great mercy on their behalf, and will be prepared to extend mercy to those who need it. Nothing that will be necessary for the complete rehabilitation of the world of mankind back to the perfect image of God will be lacking, but will be provided in superabundance in that glorious kingdom soon to be established on the earth. Praise the LORD!

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2:17,18:



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YOUNG ADULT'S BIBLE LESSONS

THE GOLDEN THREAD SERIES—Part 19

Spying Out the Land



THE CHILDREN OF Israel remained in the vicinity of Mount Sinai for some time while the Tabernacle was being built. Then God indicated that he wanted them to continue on their journey toward the Promised Land, which was their destination—the land of Canaan. He caused the cloudy pillar to move in the direction he wanted them to go. So they disassembled the Tabernacle very carefully for the first of many times, according to God's instructions, and the entire camp began to follow the cloud.—Number 9:15-20; Exodus 13:21,22

For many days they followed God's leading, until they actually reached the border of the Promised Land. At a place called Kadesh-barnea, the cloud stopped. There

Moses set up camp again. After the camp was established, God instructed Moses to choose one man from each tribe to spy out the land of Canaan. They were to report back to him what sort of land it was, and what kind of people—and how many—lived there. Moses also asked them to bring some samples of the fruit that grew in Canaan. It had been a very long time since they had enjoyed the luxury of juicy, delicious fruit!

The twelve chosen men “went up and searched the land unto Hebron,” which was about seventy-five miles to the north. All the spies agreed that the land was productive and fruitful. Beautiful pomegranates and figs were brought back. But the cluster of grapes was so huge and luscious that it had to be carried hanging from a pole held by two men, who rested the branch upon their shoulders! After forty days, these men had a very clear idea of just what the land of Canaan was like, and they were ready to return to Moses to tell him their findings.—Number 12:23

The report from ten of the twelve spies was very discouraging. They were fearful of the strong cities they saw; warriors, and even giants, dwelt in Canaan! Only two men, Joshua and Caleb, were certain that God was powerful enough that he could safely lead them into the land he had promised them. “Let us go up at once, and possess it; for we are well able to overcome it,” said Caleb. “But the men that went up with him [the other ten spies] said, We be not able to go up against the people; for they are stronger than we.”—Numbers 13:23

No one listened to Caleb or Joshua. Everyone shouted against them, and against Moses and Aaron. They even suggested selecting a new leader who could guide them back to Egypt! Moses and Aaron fell on their faces, they were so ashamed of their people, the Israelites. They pleaded with the people, saying, “The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and

honey. Only rebel not against the LORD, neither fear ye the people of the land; for . . . the LORD is with us: fear them not!" Joshua and Caleb received their answer when all the congregation cried out for stones to stone them to death! At this point, God intervened and saved them.

The people were not only rejecting the advice of Moses, Aaron, Joshua, and Caleb, but more importantly, they were rejecting their God. They were doubting his power and ability to overcome any obstacle to the entrance of the Land of Promise. The LORD was very angry at their lack of faith, especially in the face of all the remarkable miracles he had performed to care for them since they left Egypt, and even before that time. (Numbers 14:11,12) His protection over them during the plagues of Egypt, the parting of the Red Sea, the destruction of Pharaoh's army, the provision of manna for food, and water to quench their thirst, the leading of the fiery-cloudy pillar—all these wonders were forgotten.

Unquestionably, the Israelites were disobedient, disloyal, and untrusting in God, but the LORD heard Moses' plea when he begged the LORD's pardon of his people. (Numbers 14:18-20) Moses recalled the very words of the LORD which had been spoken to him at Mount Sinai, "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression." Yet, Moses knew God "would not clear the guilty," and accepted as just the punishment dealt to Israel.

"As truly as I live, saith the LORD, as ye have spoken in my ears, so will I do. Your carcasses shall fall in this wilderness, from twenty years old and upward, which have murmured against me, save Caleb and Joshua. But your little ones shall know the land which ye have despised. And your children shall wander in the wilderness forty years, until your carcasses be wasted in the wilderness." This punishment was carried out. No one was permitted to reach the Promised Land who was twenty or older at this time, except Caleb and Joshua. They all

died and left their bones in the desert. Only those younger than twenty were considered guiltless, and did eventually enter Canaan forty years later under the leadership of Joshua.

“After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years. Those men that did bring up the evil report upon the land, died by the plague before the LORD.” (Numbers 14:28-38) Yes, the ten faithless spies were severely punished with an unpleasant death at the hand of the LORD. When Moses repeated Jehovah’s decisions to the people, they mourned greatly.

Suddenly they had a change of heart and said, “Lo, we be here, and will go up unto the place the LORD promised: for we have sinned.” Then many (not Moses nor Aaron) rose up early in the morning and began to climb the mountain to enter Canaan. However, the Canaanites were waiting, and they attacked them and routed them from their mountain. Because the LORD did not help the Israelites, their enemies were able to defeat them and drive them back. This was frightening and sobering to the children of Israel, and they realized that they would have to settle down for their long stay in the wilderness—forty long years!

QUESTIONS

1. After the Tabernacle was completed, the cloud that was over the Most Holy began to move. What did this indicate?
2. Where did the cloud lead them?
3. What did Moses do when they neared the borders of Canaan?
4. What were the differences between the report of two spies, and the other ten spies?

6. By refusing to enter Canaan, the people were rejecting whose command?
7. God could have destroyed the entire nation of Israel for disobeying his command to enter Canaan. But, instead, he punished them another way. How did he punish them?
8. When they heard of this punishment, what did they decide to do? What happened then?
9. What lessons can we learn from this story?

O the depth of the riches both of the wisdom and knowledge of God!

How unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the LORD?

Or who hath been his counsellor?



Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever.

Amen.

TALKING THINGS OVER

PILGRIM TRIP BY BROTHER JOS. PANUCCI,
Spring 1991

A South American Report

RECENTLY ANOTHER PILGRIM trip was made to visit the brethren and a number of subscribers to *The Dawn* magazine in South America. The main object of the trip was to explore the possibility of expanding our radio witness in various countries, and to finalize plans for the South American Convention coming up in October of this year.

Since we already have a radio program in Montevideo, Uruguay, which has produced good responses over the years, it was decided to try to get "*Francisco Y Ernesto*," the Spanish language version of "*Frank and Ernest*," into some other areas of South America.

The first stop was in Santiago, Chile, where we arrived in the middle of the night. At the airport in Santiago there were many taxi drivers waiting for customers, and as it turned out, by the LORD's providence, the one we chose was a faithful companion for four days. There upon the front seat of his cab lay a Spanish Bible, which he said he read every chance he had while waiting for customers.

Not only was the cab driver a good companion, but he was also of great help in contacting various radio stations and newspaper offices in Santiago. A contract was made with a radio station which offered prime time at a reasonable cost. In a local newspaper, an ad was placed offering free copies of a booklet entitled, "*Why God Permits Evil*." Thus far, 100 requests for the booklet have been received at the Dawn office, with a probability of more to come.

The next stop was in Mendoza, which is in northern Argentina. There contact was made with several radio stations, but at present no open times were available. Again in Mendoza an ad was placed in a newspaper for the same booklet, and requests are arriving at the Dawn from that city as well.

From Mendoza, the trip continued to Monte Grande, which is an area near Buenos Aires, where a visit was made to the class of Bible Students there. We had two study meetings with them—sixteen attending. At that gathering there was a young man who was introduced to the truth through the "*Francisco Y Ernesto*" program. Each Sunday he travels to Monte Grande from Buenos Aires to study the Bible with the brethren. While in Monte Grande all the arrangements for the forthcoming South American Convention in Buenos Aires were finalized.

Another radio station was secured which has a range covering the five surrounding towns. Both our friends in South America, and we, ourselves, are very happy to have "*Francisco Y Ernesto*" broadcast in more of South America! Again, an ad for the same booklet, "*Why God Permits Evil*"—which is very timely for our day—was placed in the largest newspaper in South America, called '*Clarín*'. The Dawn has received 155 requests from this ad, and are still looking forward to more.

From Monte Grande, we went to visit the congregation at Berazategui, where 85 members gathered that evening to listen to the pilgrim's discourse. Warm fellowship followed the service.

From Argentina, a plane was boarded to Montevideo, Uruguay, where we have sponsored a radio station for many years. A visit was made to that radio station. The following day, a group of people who were interested in the program, and who receive *El Alba*, the Spanish Dawn magazine, were visited. They live about 225 kilometers from Montevideo. Three other towns were visited to contact people who also receive *El Alba*. Some of these ex-

pressed a desire to attend the South American Convention in October, and we certainly hope they will find it possible to do so. In Montevideo still another ad for **"Why God Permits Evil!"** was placed in the newspaper, indicating also the station, the day and the time of the radio program.

Sao Paolo, then Sao Jose Dos Pinhais, Brazil were the next stops. Three beautiful days were spent with the brethren there. Studies and fellowship were very profitable and refreshing. Several of us went to the radio station in Curitiba. We had a long discussion with the manager concerning the Gospel, and to our surprise he offered to broadcast **"Frank and Ernest"** in the Portuguese language free of charge as an educational program.

Since we do not presently have **"Frank and Ernest"** programs in the Portuguese language, plans have been implemented to translate the English version into Portuguese by a professional translator in New Bedford, MA. While in Curitiba, another newspaper was used to advertise the same booklet, and responses have been received from that city at the Dawn office.

There are still many opportunities available to spread the wonderful message of salvation—by newspaper advertisements—by radio programs—and through personal contacts. Many hearts are being comforted, and, we hope, new and old interest revived. Keep this effort in mind, and in your prayers. □





“If Any Man Will Come After Me”

THE APOSTLE PETER wrote, as recorded in II Peter 1:12, 13, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” These are appropriate words with which to begin our lesson, because the purpose of this article is to stir up our pure minds and to remind ourselves of some of the things which we have already learned—the wonderful present truth in which we have long been established.

Our theme text is: “He that taketh not his cross, and followeth after me, is not worthy of me.” (Matt. 10:38) These words of our Master were spoken rather early in his ministry. First, we might ask the question, what does it mean to take up Jesus’ cross, and to follow him? This may seem like a very easy question to answer, but when we give some thought to it, we find that it is a very complex question, and one which deserves consideration on our part. Certainly it is a vital question, evidenced by the clear consequences of failure to carry out the actions outlined in the scripture. We are told that he who does not take up his cross and follow after our Lord Jesus is not worthy of him. And certainly our primary goal in life is to be worthy of our Lord. If this is our first desire, then we must, of necessity, carry out these instructions.

Our Lord spoke very similar words on another occasion: "Then said Jesus unto his disciples, If any man come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) As we read this scripture, we note the orderly steps of progression that should be taken before we can 'follow after' the Lord. The three steps mentioned in this verse have particular meaning to us as consecrated children of the Heavenly Father—those who wish with all their hearts to please him.

Let us view these commands from two separate, but closely related, standpoints. One view would be how these words have their appropriate application at the beginning of our walk with the Lord, just after we have symbolized our consecration in water immersion; the other viewpoint would relate to how these same three injunctions apply all the way through a Christian's life, even until the last breath is taken.

The first step mentioned by our Lord Jesus is that one who is desirous of following in his footsteps must 'deny himself'—"Let him deny himself." What does this mean? After the Heavenly Father drew us, and called us with the heavenly calling, we found that we had to say to him with our whole heart, "I want to do *thy* will." We also had to make a personal covenant with him, indicating, that we are putting aside our old fleshly will for the rest of our lives, and to the best of our abilities.

This is the first step in following Jesus. He who is our example, continually said in his heart, "I seek not mine own will, but the will of the Father which hath sent me." Right up to the close of his life, he still reflected this attitude in his prayers, saying, "O my Father, . . . not as I will, but as thou wilt."—John 5:30; Matt. 26:3

Before we can begin the second step of this new walk in our Christian life, this first step of self-denial must be taken. 'Denying' oneself is not part of taking up our cross, it is a separate and preparatory event. Once we have

made this wise but difficult decision—not to seek to do our own will, but always to seek to do the Heavenly Father's will each moment of each day—it would seem that from then on it should be easy for us to remain in this state. But it is not long before we discover that this proper heart condition is not retained without great effort. In fact, many times, long after we have begun our Christian walk, we find it more difficult to deny ourselves and the old will, and replace it with the new will—God's perfect will.

This may be because once we have made a consecration to the LORD and have become part of his family, Satan becomes much more interested in our lives. He wants to do anything he can to cause us to fall, to stumble and fall, and to leave the difficult pathway of righteousness. And so he certainly is going to try to tempt us in any way he can invent, to keep us from doing God's will, and substituting our own will, or Satan's will.

Although it is not easy to keep our old wills under subjection, still it is absolutely necessary that we do. We must continually, daily, deny our fleshly desires and interests. From his own experience along this line, the Apostle Paul expressed the thought, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:26,27

The second step of progress toward being worthy of our Lord Jesus Christ is stated to be, that "if any man will come after me," he must also "take up his cross." In times past, as when our Lord lived under Roman occupation, if a person was seen carrying a cross, everyone knew that he was on his way to death. When the Lord admonished us to 'take up our cross' he is advising us to be submissive to the experiences he permits in our education. Each of us is unique, and thus each has need of different learning exposures. Although many of these may be difficult, we

must remember that they are hand-designed by our Father, graciously and lovingly, to provide us with just what we need in order to make our calling and election sure.

We 'take up our cross' at the beginning of our Christian walk, and do not put it down until our death; when we have received the reward of resurrection on the spiritual plane, we will receive our crown. Expressed in clear and simple terms, the promise is, "Be thou faithful until death, and I will give thee a crown of life." (Rev. 2:10) But again, this is an effort that we must continue to make daily. Every morning when we awake, we must rededicate ourselves for that day—whatever its experiences might be, whatever its crosses—to the doing of the LORD's will. We will strive during the unforeseen events each day to follow the precepts of our Master.

Because this is a daily rededication, Luke's account of this scripture reads, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." (Luke 9:23) Certainly this is the proper thought.

We cannot bear our cross, and still long for the things of the flesh at the same time. This would be entirely too heavy a burden for us to bear. In our short lifetime, and with our meager amount of strength, we could not satisfactorily serve both our fleshly interests, aims, and desires, and still carry our cross faithfully to the end of our lives. As we mentioned earlier in this lesson, the denying of ourselves, the relegation of our earthly goals to the will of the LORD, has to be done first before we can 'take up our cross' and follow Jesus into death. We must divest ourselves of the flesh before we can successfully do the will of the Father.

Our Lord brought this thought to our attention. He said, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, for I am meek and lowly in heart." (Matt. 11:28) He said,

"I am divested of anything pertaining to the flesh—I am meek and lowly in heart. And ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Many times our burdens become unbearably heavy because the walk of sacrifice we have chosen is very much at odds with fleshly desires and tempting good things of this life. Our Lord's yoke was easy, his burden was light for him, because he kept his eye upon his goal. And he is our perfect example. Our Lord Jesus was not burdened down with worldly cares and ambitions. He had only one goal, only one aim, and that was to do the Father's will. He had come to earth specifically to fulfill the Father's purpose—to be a ransom price to redeem Adam and all his race from the curse of death. And, while accomplishing this mission, he was one hundred percent faithful and submissive, thereby becoming fitted for future assignments, future honor, future blessings, in carrying out the Heavenly Father's will throughout the ages to come. He had no time nor interest to burden himself down with transitory pursuits.

Let us follow in his footsteps, carrying our cross. Our cross can be light, too, because our Lord Jesus is bearing the greatest portion of the weight! It is in his strength that we will come off conquerors. We have his promise to this effect, stated over and over again. For instance, "The LORD is the strength of my life." (Ps. 27:1) "The LORD is my strength and my shield." (Ps. 28:7) "The LORD will give strength unto his people." (Ps. 29:11) "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."—II Cor. 12:9

The most important part of this lesson is the invitation our Lord offers us: "Follow me." Just two words, but what a compelling challenge they express! "Follow me!" This simple phrase implies prompt action—it implies forward progress—it implies an intimate, active role in close association with our Lord Jesus as our guide and companion along the way! Each morning of our life, as we

renew our determination to serve the LORD and his righteous cause that new day, we must do more than recall our vows—we cannot stop there. Our love for God and his plan must lead us to action. Our desire to be his faithful servant must be acted upon. We have to actually follow Jesus, we have to walk in his footsteps. We must think as he thought, we must say what he said, we must do as he did, we must act as he acted.

The Lord's giving of this command to us means that he **expects** us to follow his instructions! Our acceptance of this command—this wonderful invitation—"Follow me," implies that, by our words and by our actions, we will strive to mirror the Lord's model in our lives. He would not give us an instruction we **could not** follow; nor would he give us an instruction he did not **expect us** to follow!

When we were children we played a game called Follow the Leader, and, no doubt, we all remember how it went. We would select one child as the 'leader', and everything that he did—whether he was walking or running or jumping or twirling or bending or singing or shouting—the rest would try to copy as closely and as immediately as possible. We could use this game as an illustration of our Christian way of life. We too should be quickly and accurately following our leader. We must stay as close as we possibly can to the pattern that our Lord and Master has set before us. He is our leader, he is our master.

Another illustration which could be used concerns following someone—whether we are walking or driving in a car; unless we stay closely behind and keep our eyes fixed on our leader, we may we wander away from the correct path, or road, and if we do, we are going to completely lose sight of the one we are following; we are going to get lost. Yes, in our Christian walk, we must not take our eyes off our great leader.

When Jesus called his disciples, he said: "Follow me and I will make you fishers of men." They heard his

words, and they left their fishing boats and nets, and their families and companions to follow him, but at that time his words did not have very much significance to them. They knew he meant that they should leave what they were doing, and literally follow Jesus—follow him and listen to him as he traveled throughout Israel. But we realize that those two words meant much more than the disciples first thought. Eventually they realized that he meant that they should follow his pattern of living, his submission to God's will, his total dedication to his mission, his manner of preaching the Gospel, his God-like, perfect character, his self-sacrifice, his subjection to his cruel enemies—everything about him! These were the things that they were to imitate. They eventually recognized this, and we have learned the very same lesson, and will continue to learn it until we pass beyond the veil.

In I Corinthians 1:17,18 we read these words: "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." This cross of Christ which we have taken up, and do take up daily—the cross of our experiences and how we react to them, displaying during persecution or neglect the Christian graces of patience, love, and mercy—is foolishness to the world.

Then too, our worldly friends think it is foolish for us to spend so much time at church or to spend our vacations at a Bible convention, or to use our leisure time studying God's Word, or in meditation upon his goodness. These activities are considered foolishness. They do not understand why we do not take advantage of the wonderful earthly blessings God has provided for mankind to enjoy.

But when we have become followers of Jesus, walking in his steps, it would be foolish for us *not* to attend the Bible meetings or to forsake the assembling of ourselves together. It would be foolish for us *not* to study the

LORD's Word. It would be foolish for us *not* to follow his example, to meditate, to pray, and to do all the other things with which our leader occupied his earthly life, and recorded in the Scriptures for our instruction. Yes, these are the things which we *rejoice* in doing, and we rejoice to be eager, faithful followers of our Master.

Once our Lord had a visit from a rich young Jewish leader, enquiring as to how he could find everlasting life. This account is recorded in Mark 10:16-22. We are no doubt familiar with this incident, and how the Lord recited to the young man the various commandments which he should keep in order to gain life. This youthful ruler replied that he had done these things all of his lifetime. Then Jesus said to him, "One thing thou lackest. Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven." And then what did Jesus say? He said, "Take up thy cross and follow me."—Matt. 19:16-22

You can imagine what the reaction of this young ruler was. He could not even fulfill the first requirement—he was wealthy and famous—how could he deny himself, or his position, or his riches? And he was very sad to hear Jesus' words. They were not what he had come to hear from this great man. If he could not deny himself or his will, and subject himself to Jehovah's will—which, as we have learned, is the very first step to everlasting spiritual life—how could he take up the cross and follow the Lord!

The final scripture citation we wish to consider in this lesson is in Philipians 3:13,14. The apostle said, "Brethren I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Although Paul calls it 'one thing', he divided it into three parts. First: "forgetting" the things of the flesh, the old will. Secondly, "reaching forth unto those things which are before," dedicating ourselves, to-

tally to the doing God's will in all of life's experiences. And thirdly, fervently "pressing toward the mark." In other words, he is saying, "Follow Jesus." Then he tells us what the result will be if we faithfully do these three things. We will receive "the prize of the high-calling of God in Christ Jesus." "If any man will come after me, let him deny himself and take up his cross and follow me."

May the LORD bless each one of us to that end.



"Frank & Ernest"

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On Sunday, September 22, "**Frank & Ernest**" will discuss a topic of interest to many: "A World Transition." Attractive circulars are 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:

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ENCOURAGING LETTERS

Liked Our Booklet

I couldn't put the little booklet [does not mention the name] down until I had read it through! Thank you for it. Please send me a copy of "***The Divine Plan of the Ages.***"—AL

Appreciation Expressed

Dear "Frank and Ernest": Please send me a free copy of "***Hope beyond the Grave.***" Your program is a great joy to me, and I appreciate your broadcasting it. Thank you very much. Sincerely.—OH

A Worthwhile Project

Dawn Publications: Your beautiful publication, "***Archaeology Proves the Bible,***" is the most comprehensive book. I'm enjoying it tremendously. ***Reader's Digest*** has for many years advertised worthwhile projects, and I am amazed at this one. Cordially.—CA

Thank Goodness for the Nearness of the Kingdom

Dear Friends: Christian Greetings! Enclosed is a check to help in the LORD's work. Thank goodness the kingdom is getting closer and closer, judging from world conditions. I enjoy ***The Dawn*** so much; the articles are so beautifully written. Some one said years ago, no one could write so beautifully except the Heavenly Father be with them. May the brethren continue to walk in Christ's footsteps is my prayer. I would appreciate 25 "***Hope***" booklets, and many thanks. Christian love.—TX

Songs in the Night 'Fan'

Dear Brethren: I read from "***Songs in the Night***" every day, and although I do not know when it was originally published, I do know it is becoming more relevant to me each day. I am 88 years old, and have seen the zeal and the zeal and the sacrifices of [the brethren] and the ridicule and refusal of the

so-called Christians. Until I started reading *The Dawn*, I was lukewarm. In hopes that all people will come to realize that the spirit of God is within one's consciousness. [It is having the mind of Christ.] I am enclosing a donation to the furtherance of the Dawn work, and your monthly magazine. God's blessings.—
NJ

Dawn from Bargain Store!

Dear Sirs: I would like to receive *The Dawn* for one year. I'm sending \$1.00. Maybe it is more now, as this is an August 1989 copy that I found at a bargain store, free. I enjoyed it so much. If it is more now, would you please inform me of the price now. Thank you.—IA



SPEAKERS' APPOINTMENTS

M. Balko, Sr.
New York, NY August 30, Sept. 1

W. Blicharz
Pittsburgh, PA September 14,15

J.B. Brown
San Luis Obispo, CA September 8

R. Gorecki
Pittsburgh, PA September 14,15

E.F. Lankford
Auckland September 14-21

Melbourne 22-25

Canberra 26-30

Sydney Oct. 1-3

Brisbane 4-6

Nambour 7,8

Adelaide 9-11
Perth 13-17

G. Passios
Pittsburgh, PA September 14,15
New Haven, CT 29

L.B. Post
Los Angeles, CA September 29

G. Tivador
Chatham, Ont. September 15

**Brothers J.B. Brown, G.M.
Jeuck, Joseph Panucci
& Jullus Panucci**
Monte Grande/Buenos Aires, Ar-
gentina Convention October 9-15
Sao Jose/Curitiba, Brazil 16-18

OBITUARIES

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

Gloria Rose Skandaus, Detroit, MI—July.

Sister Ima Baldwin, Indianapolis, IN—July 7. Age, 88.

Brother Michael Statuch, Brooklyn, NY—July 8. Age 94.

Sister Dorothy Purcell, Berwick, PA—August 4. Age, 85.

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD is a great God, and a great King above all gods.

—Psalm 95:1-3

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 5—“Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.”—Canticles 8:6 (Z.. '03-330 Hymn 301)

SEPTEMBER 12—“In your patience possess ye your souls.”—Luke 21: 19 (Z.. '03-361 Hymn 110)

SEPTEMBER 19—“Sanctify them through thy truth: thy Word is truth.”—John 17:17 (Z.. '03-383 Hymn 238)

SEPTEMBER 26—“Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the LORD: in whom ye also are builded together for an habitation of God through the Spirit.”—Ephesians 2:20 (Z.. '03-443 Hymn 63)

CONVENTIONS

JACKSON LABOR DAY CONVENTION, August 31, September 1,2—American Legion Post, 3200 Lansing Ave. Contact: Mrs. Ray Lumley, 2531 Ashton Rd. Jackson, MI 49203
Phone: (517) 782-7252

NEW YORK LABOR DAY CONVENTION, August 30, 31, September 1—Holiday Inn, 334 Route 46, East, Wayne, NJ Phone: (201) 256-7000. Contact: Mrs. A. Lange, 76 Longview Avenue, White Plains, NY 10605
Phone: (914) 948-5428

SEATTLE LABOR DAY CONVENTION, August 30-September 2—Holiday Inn of Bellevue, WA. Contact: Ginger Brann, 20 1/2 East Inter-city Avenue, Everett, WA 98208
Phone: (206) 353-8983

PITTSBURGH AREA CONVENTION, September 14,15—Sewickley Grange, Route 136, West Newton, PA. Contact: Mr. Charles Martig, 730 Dunster Ave., Pittsburgh PA 15226 Phone: (412) 563-6110

CANBERRA, AUSTRALIA, DATE CHANGE: September 28, 29, 30—Pensioners Club-rooms, Barry Drive & Marcus Clark St. Contact: Graeme Smith, 4 Cataract St., Kaleen, ACT 2617
Phone: (06) 241-4863

DETROIT, MI, September 29—Redford YWCA, 25940 Grand River, Redford Township, MI. Contact: George Tivador, 11202 Lorman Drive, Sterling Heights, MI 48312
Phone: (313) 978-7444

LOS ANGELES, CA, September 29—Auditorium, 248 East Olive Ave., Burbank. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272
Phone: (213) 454-5248

BUFFALO, NY, October 5,6—Holiday Inn, Hamburg, NY. For reservations contact, prior to September 14: E. Buczkowski, 85 Rogers Dr., Cheektowaga, NY 14225
Phone: (716) 634-2163

MILWAUKEE,WI, October 5,6—For information, contact: Debbie Farchione, 8344 W. Forest Hill Ave., Franklin, WI 53132
Phone: (414) 529-3485

RICHMOND, VA, October 11,12,13—Roslyn Conference Center, 8727 River Rd. Contact: K. R. Warren, 2805 Stonewall Ave., 23225.

BUENOS AIRES, ARGENTINA, October 11, 12, 13—Contact: Jos.Panucci, Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073

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

SAN LUIS OBISPO, CA, October 19,20—Masonic Temple, 859 Marsh St. Contact: Lynn Murray, 43 Del Sol Court; or Helen Franklin at the following telephone number:
Phone: (805) 541-0132