

The DAWN

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Man's Resurrection Hope

“Now is Christ risen from the dead, and become the firstfruits of them that slept.”
—I Corinthians 15:20 **SUNDAY, MARCH 31, WILL**

be observed this year by millions as Easter, in commemoration of the day on which the resurrection of Jesus is thought to have occurred. The modern English term “Easter” originates from the Old English word “Eastre” or “Eostre,” which developed prior to the 10th century a.d. It originally referred to the name of the Anglo-Saxon goddess Eostre, to whom homage was given in the spring, about the time of the Jewish celebration of the Passover.

The word Easter is found in the King James translation of the New Testament only once, in Acts 12:4, and is translated from the Greek word *pascha*, meaning Passover. King Herod had killed the Apostle James, the brother of John, with the sword. Seeing that this pleased the Jews, he also

laid hold on Peter. "When he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter [that is, after the Passover] to bring him forth to the people." It is clear that Easter is a poor translation in this text, to which virtually all Bible scholars agree. That being the case, there is no properly translated occurrence of the term Easter anywhere in the Bible.

There is no suggestion in the Bible that Christians should especially celebrate Christ's resurrection from the grave, the observance of his death being the only such commandment given by Jesus to those who consider themselves to be his followers. Nonetheless there is no event which rejoices the hearts of God's people more than does his only begotten Son's triumphant resurrection from the grave. The fact of his resurrection assures his receiving glory and power and honor in the presence of his loving Heavenly Father. It also betokens the acceptance by the Heavenly Father of the sacrifice of Jesus' life on behalf of the world of mankind, and is the basis of their own hope of a future resurrection.

MAN'S DESIRE TO LIVE

The hope of some form of life beyond the short span of present earthly existence is entertained by most of mankind, no matter where located, no matter what their culture may be. The thought of death is abhorrent to man, and alien to his very being. This is so because death is not a natural consequence of man's existence. Man was not born to die, but to live! Adam and all his children, had they

been obedient to the loving guidance of the Heavenly Father, could have lived forever on this glorious planet Earth.

This desire and hope of an existence beyond death takes various forms. To many claiming faith in Christ, it is related to the belief that man possesses within himself an undying entity called a soul which at death, in the case of those who have lived acceptably good lives, passes into the presence of God, there to be united with a suitable body. In the case of those whose lives have been evil as measured by certain criteria, it is believed that the soul passes into a hell, or purgatory, as the case may be, for punishment, or purification.

MAN IS A SOUL

The Scriptures, however, do not support such an understanding. The Bible makes it clear that the soul, rather than being a mysterious something contained within the body, is the sentient, or living, being itself. It is composed of the union of the body and the breath of life: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [sentient being]." (Gen. 2:7) In other words, man is a soul; he does not possess a soul. Additionally, far from being undying, man is indeed mortal. "The soul that sinneth, it shall die." (Ezek. 18:20) How self-evident is this simple truth! All have been born into more or less of the sinful condition inherited from Father Adam and, as a result, all have died. None have escaped the great enemy of death.

Many cultures and religions throughout the world believe in their own form of immortality.

Some have expressed the thought of going to a proverbial “happy hunting ground,” or some other place of eternal bliss, to which the soul supposedly passes at death, there to enjoy forever a bountiful supply of the necessities of a happy life. With others, this thought of immortality is embraced in the concept of transmigration or reincarnation, wherein the soul, in an indefinite succession of lives and deaths, passes from one form of living creature to another—hopefully upward. These, and many other forms of belief in the inherent immortality of man, are implicit in most of the religions of the world, and arise from the unacceptability in the minds of many human beings of the finality of death.

SATAN’S LIE

It is most interesting that the great enemy of God, Satan, used this inborn desire in man to live when he tempted our first parents in the Garden of Eden through the use of the serpent. He blatantly contradicted God’s clear instructions and lied to Eve, when he told her, “Ye shall not surely die.” (Gen. 3:4) Our first parents had much less reason to believe Satan than God. God was their Creator—Satan was not. God had provided their perfect garden home—Satan had not. God gave them the animals and plant life to enjoy and have dominion over—Satan did not. God provided everything needed for their physical sustenance and well-being—Satan had provided them nothing. Yet, when Satan spoke through the serpent, they had such a strong desire to continue living under such wonderful conditions, they perhaps reasoned that their loving God would never think of causing their

life to cease. Thus, Satan tempted them along the very lines of their greatest desire—to live.

What a lie it was! Immediately, our first parents began to experience the dire consequences of their disobedience, which ultimately resulted in death, not continuance of life, as Satan had promised. The experience of our first parents was only the beginning of the legacy of this lie. Satan has used it throughout history in culture after culture, religion after religion, to this very day, to instill in man's mind the thought of his inherent immortality. We understand that, just as it was a lie in the Garden of Eden, it is still a lie today. Man is not immortal—he continues to die.

The belief in the inherent immortality of man is also partially born of the faintly hinted, but imperfectly understood, promises that God made in olden times to his faithful servants and prophets. Man, as we have noted, was formed from the dust of the earth, and invested with the breath of life, thus becoming a soul, or sentient [living] being. When he sinned by disobeying God's instruction, he was condemned to return to the dust. (Gen. 3:19) It was at this time that the Creator gave the first faint suggestion that man could, at some future time, look for some escape from that condition. God said that he would put enmity between the seed of the serpent, who had induced the disobedience, and the seed of the woman who had yielded to Satan's temptation to question the Creator's wisdom and commandments.—vs. 15

The hope of a resurrection, again related to a future seed, and again but dimly indicated, was to be seen, in retrospect, in the promise that God

later made to Abraham that in his seed all the nations of the earth would be blessed. (chap. 22:18) Since by Abraham's day untold numbers of mankind had already gone down into the dust, the promise to bless all mankind would necessitate their being brought forth from their graves to receive the promised blessing.

A MYSTERY

For some four thousand years of man's history, the identity of this seed was a mystery. However, following the death on Calvary of Jesus, and his subsequent resurrection by the mighty power of God, the power and influence of the Holy Spirit came upon the apostles at Pentecost. The mystery of this seed then began to be understood by the Early Church. That seed which was to bless all the families of the earth was Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

This Jesus was the one in whom centered all the hopes of the world, although ever so vaguely understood, for escape from death, and for a future life. He provided that hope for all mankind by laying down his own life in sacrifice. Man had sinned, and incurred the just penalty of death. Jesus, by laying down his own perfect life as man's Redeemer, secured man's release from the death penalty. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned. . . . By one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Jesus] shall many be made righteous."—Rom. 5:12,19

A RANSOM FOR ALL

Throughout the New Testament God's boundless grace toward sinful, dying man is amplified. In I Timothy 2:3-6, the Apostle Paul says: "This is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." The "all men" of whom Paul here speaks is fallen humanity. They must first be brought forth from the tomb—resurrected from the dead—if they are to be brought to a "knowledge of the truth" that Christ died for their sins in order that they might have an opportunity to gain everlasting life on earth.

Indeed, Jesus gave his perfect, human life on behalf of sinful man. The Apostle Paul, in his sermon on Mars' hill, tells us that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) The "day" that the apostle calls to our attention is that thousand-year judgment day which is also mentioned by the Apostle Peter, when the world of mankind, brought forth from their graves, will be on trial for life here on earth. (II Pet. 3:7,8) Peter speaks of this same period of time as "the times of restitution," when that greater Prophet, the antitypical Moses, Christ and his glorified bride, will be mediating the New Covenant for the purpose of blessing with everlasting life all the obedient of mankind.—Acts 3:20-25

Paul makes it clear that these wonderful promises of an opportunity for life are sure. It is God, he says, who has set aside this future thousand-year judgment day for the blessing of mankind. It is God who sent his son Jesus to purchase Adam and his race, and gain the opportunity to be the restorer of sinful man by the sacrifice of his own perfect human life. It is this same God who demonstrated the certainty of this entire blessed arrangement by raising his son, Jesus our Savior, from the dead, so that in “due time” he might carry out to completion his Heavenly Father’s glorious plan of salvation, as the righteous judge during earth’s coming kingdom.

JESUS, THE REDEEMER

It is Jesus who gave his life as man’s Redeemer, and in his kingdom he will be their Judge, Restorer, and Everlasting Father. He is the “seed” of promise—the seed of blessing. Paul reveals a further facet of the “seed” mystery. He points out that those who have given themselves wholly to Christ as his followers are also a part of the promised seed of blessing: “As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ’s [belong to Christ], then are ye [also] Abraham’s seed, and heirs according to the promise.” (Gal. 3:27,29) These are they who have humbly but joyfully accepted the Lord’s gracious invitation to deny themselves, following him in his sacrificial footsteps in this life, and into glory and honor and immortality in the heavens beyond the veil. They shall live and reign with Christ for a thousand years (Rev. 20:4), for the purpose of resurrecting

mankind from death to glorious, happy everlasting life right here on man's original beautiful home—planet Earth.

This is the simple, but lovely, story of God's grace toward mankind through Christ Jesus. This is the glorious hope that is guaranteed to the world of mankind through the sacrificial death, and the resurrection from the grave, of our loving Lord and Savior. It is this grand plan of salvation for man concerning which so few have more than the vaguest conception. Although the Bible clearly promises a heavenly reward for that faithful "little flock" of consecrated, sacrificing followers of the Lord Jesus, and as clearly teaches that the hope for the rest of the world of mankind is an opportunity "in righteousness" to gain everlasting life here on earth through a resurrection, this Scriptural truth of the resurrection is generally viewed with much skepticism.

RESURRECTION QUESTIONED

Even in the days of the apostles the teaching of the resurrection of the dead was questioned. When pleading his case before King Agrippa, Paul, almost in amazement, asked him, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8) It was a point of contention between the leading Jewish sects of the day. "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."—chap. 23:8

The resurrection of the dead through Christ, the Savior, was the heart and soul of the message of the Early Church, yet it was their preaching of this

wonderful hope that constantly brought persecution upon them. Immediately after Pentecost, when Peter spoke to the Jews of “the times of restitution” which God had promised beforetime through his prophets, he was talking about the resurrection of the dead. His hearers so understood his message, for we read, “As they [Peter and John] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.” Peter and John were then seized, taken before the high priest, threatened and released.—Acts 4:1-21

Among the Early Church also there were those who questioned the resurrection of Jesus. Paul vigorously combated this false notion. He told them that “Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” (I Cor. 15:3,4) This, Paul says, had all been prophesied long before, and recorded in the Scriptures. Not only so, Paul argues, but after Jesus’ resurrection “he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.” (vss. 5-8) Now, in view of all this, Paul asks, “How say some among you that there is no resurrection of the dead?”—vs. 12

Paul then shows how important a matter this is. “If there be no resurrection of the dead, then is

Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.” (I Cor. 15:13,14) Then Paul gives voice to that stirring affirmation of his faith: “Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming [during his presence].”—vss. 20-23

IS THERE ROOM?

To many who do not know God’s wise and loving plans and purposes, as they view present conditions in the world, the prospect of a resurrection to life on earth may hold little appeal. Indeed, it might even be rather frightening. Take the single problem of space, for instance. Already, much of the earth seems overcrowded, especially in certain countries and in the large cities of the world. How would all the resurrected billions be accommodated? The problem becomes more serious each passing year as earth’s population continues to expand.

The ever-increasing challenge of population growth is now recognized as being one of the most urgent problems of today’s world by those who concern themselves with such matters. The current population of the world is just over seven billion, having increased by one billion in only twelve years. Although estimates vary, most predict that world population will increase to nine billion by about the year 2050. In a study done by the Food and Agriculture Organization of the United Nations

(FAO) in 2008, it was determined the total amount of arable land in the world—land suitable for growing crops—was about 5.3 million square miles, and shrinking. Based on the world's current population, this is the equivalent of about three-quarters of one square mile (.75) per person. By 2050, with the projected increase in population, but decreasing arable land, the ratio could perhaps shrink to only one-half of one square mile (.50) per person. With these trends, the question is being asked: can the earth continue to support these billions?

Current world population and its expected growth is only one problem seen by some when contemplating the idea of a resurrection. If all who have died will be brought back to life here on earth in a resurrection, what might the earth's population be? Here again, estimates vary widely. On the high end, some have calculated that up to 100-120 billion people have lived on earth. On the low end, others say that number is more like 30-40 billion. Even in this most conservative estimate, however, is a total which is five times earth's current population. Whatever the number might be, if all these additional billions are brought forth from the tomb to join the living, how will they be housed, clothed, and fed?

A POLLUTED WORLD

One may further ask: who could wish to be resurrected to life in a polluted world? In the mental climate of thoughtlessness and selfishness that generally prevails today, population and pollution go hand in hand. As the one increases, so does the other. Our beautiful skies, the lovely earth, our

glorious lakes and rivers—all are being increasingly poisoned, threatening man's very existence. It has come to the point where some authorities have given up hope of ever eliminating the problem, and seemingly would be content if it could merely be restrained within tolerable limits. Although valiant efforts, with even measurable success, have been made in countries such as the United States and a few others, most of the world continues to see increases in pollution of all kinds, with little apparent action being taken to reverse this horrible course.

Despite the reality of increasing pollution of the earth, for decades world leaders have, at least in word, accorded high priority to this problem. They have said time and again that pollution would be addressed vigorously as to its abatement. In the view of some, the matter has reached the point where its solution is being spoken of as a “now or never” proposition. In other words, if progress toward a solution is not soon discovered, the fate of civilization is in jeopardy. Indeed, increasing pollution has at last become recognized, and is prompting some countries and governments to action, but it has not been nearly enough.

CONTINUING STRIFE

Troubles assail today's world from many other directions as well. Our mind turns to such things as: never-ending strife and wars between nations; acts of terrorism; increasing crime; disregard for law and order bordering on anarchy in some parts of the earth; accelerated use of drugs by young and old; corruption in high places of government and even

religion; growing indifference and insensitivity to dishonesty and immorality. What right-thinking person, it might be asked, could wish to be resurrected to such an environment?

Such, however, fail to appreciate the character of the Heavenly Father. They do not know of his wonderful plans and purposes on behalf of man. Surely, one who could create and set in order the entire universe; who by his own power created man, and placed him on this beautiful planet; who sent his only begotten Son to be man's Redeemer—surely, at the very culmination of his ages-long plan for the blessing of mankind, such a one would not blunder in his calculations. Surely he would not, at the very brink of establishing a righteous kingdom, be lacking in power and wisdom to bring his promises to fruition.

NO FAILURES IN GOD'S PLAN

The Heavenly Father makes no mistakes. His loving plans and purposes flow grandly on. He who created man, and man's home, will indeed bring him forth from the dust of the earth in the times of restitution, as he has promised. He will know how to cleanse the skies, the earth, the rivers and lakes, and restore them to their original purity and beauty, even as he will do with fallen man himself.

Likewise, there will not be too many people, for "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an

hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:1,2,5,6,10

Christ’s righteous rulership will soon rid the world of strife, wars, terrorism, crime, lawlessness, corruption, dishonesty, immorality, and all the other troubles assailing mankind today. Though it is now almost two thousand years since our Lord Jesus gave his life for mankind, the resurrection promise remains sure. It is awaiting the completion of the seed class, the footstep followers of Jesus, who are even now filling up “that which is behind of the afflictions of Christ.” (Col. 1:24) With joy we repeat the words, “Now is Christ risen from the dead, and become the firstfruits of them that slept.” (I Cor. 15:20) We believe the little flock is almost complete, and that the time of blessing is close at hand. What a privilege is ours, to join with the great Apostle Paul in sounding forth the present call of the church and the message of the coming resurrection and blessing of all the families of the earth. ■

May the joy of his resurrection, fill your heart as you journey along. May the peace he bequeathed be your portion, may his love in your heart be a song.

May the hope thus begun become brighter, may your faith in him firmer be; Until soon in that first resurrection, his glorious face you shall see.

—Songs of the Nightingale

2013 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 24, 2013.

A complete Memorial Service is available for isolated brethren, or for any who wish to have it.

The audio cassette tape or CD can be purchased for \$3.00, and the DVD for \$5.00. All are also available free on loan, from:

Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073

Please place your order by March 17, if possible.



WEEKLY PRAYER MEETING TEXTS

MARCH 7—"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12 (Z. '03-56,57 Hymn 312A)

MARCH 14—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32 (Z. '96-279 Hymn 95)

MARCH 21—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matthew 5:44 (Z. '91-141 Hymn 145)

MARCH 28—"Endure hardness as a good soldier of Jesus Christ."—II Timothy 2:3 (Z. '03-84 Hymn 13)

Daniel's Vision of Change

Key Verse: *“There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”*
—Daniel 7:14

Selected Scripture:
Daniel 7:9-14

IN THE FIRST YEAR OF

Belshazzar's reign as king of Babylon, the Prophet Daniel had a vision which was most unusual. He saw four great beasts arise out of the sea, all different in appearance. The first had the appearance of a lion, the second a bear, and the third a leopard. The fourth beast did not have the appearance of any particular creature. Daniel described it as “dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.”

(Dan. 7:7) Daniel then saw another small horn come up among the ten horns, and this little horn had eyes like a man, and a “mouth speaking great things.”—vs. 8

Continuing the explanation of his vision, Daniel said that he then saw the “Ancient of days.” He wore a garment white as snow, had hair like pure wool, and sat on a throne like fiery flame, with wheels as burning fire. A

fiery stream went before him, and thousands ministered to him. The Ancient of days then opened a book and began to render judgment. (vss. 9,10) As a result of this judgment, the fourth “dreadful and terrible” beast was slain, while the first three beasts had been previously conquered and brought to an end by each successive beast.—vss. 11,12

Then, Daniel said, he saw “one like the Son of man” come to the “Ancient of days.” (vs. 13) Our Key Verse says that dominion, glory, and a kingdom was given to this “Son of man,” to such an extent that his kingdom would never be destroyed. With that scene, the vision ended.

Daniel was troubled by what he had seen in the vision, so an angel came to him and interpreted its meaning. The angel explained that the four beasts were four great kingdoms on the earth. Each successive one would defeat the previous one, and finally “the saints of the most High,” having appeared in the vision as “one like the Son of man,” would defeat the fourth beast, “take the kingdom, and possess the kingdom for ever.”—vs. 18

Looking at the matter in the light of history and other Bible prophecy, we now can identify the four beastly kingdoms that Daniel saw in vision. Indeed, they were four great Gentile empires which ruled much of the world from Daniel’s day forward. Specifically, the empires of Babylon, Medo-Persia, Greece, and Rome, fulfilled the description of these kingdoms. The last of these, the Roman Empire, was diverse from the others in that it transformed itself into a powerful church-state system which ruled much of Europe, crowning and uncrowning kings, until as recently as the early twentieth century.

We are thankful that God, the Ancient of days, has given the “Son of man” and his faithful “saints” rightful authority to rule over earth. This rulership, in Christ’s coming kingdom, will bring blessings of life and peace to “all families of the earth.”—Gen. 12:3 ■

Daniel's Prayer

***Key Verse: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him."
—Daniel 9:9***

***Selected Scripture:
Daniel 9:4-14***

years since Daniel and the rest of the Israelites were taken into captivity by the Babylonian ruler Nebuchadnezzar, who had conquered and defeated the nation of Israel. The Babylonian empire itself had now been conquered by the Medes, and Darius, "of the seed of the Medes," was king "over the realm of the Chaldeans." (Dan. 9:1) Daniel knew there was great significance to this passage of time. He said, "I Daniel understood by books the number of years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."—vs. 2

Indeed, Jeremiah had prophesied that Israel would be desolate for seventy years, serving the kings of Babylon during that time. He further prophesied that when the seventy years was over, the kingdom of Babylon would be defeated and, as a result, the Israelites would soon be allowed to return to their land and their holy city, Jerusalem.—Jer. 25:11,12; 29:10

Daniel also knew that God had allowed Israel to go into Babylonian captivity because they had been unfaithful and disobedient to their covenant. He realized that, although the end of the seventy years signaled a favorable opportunity to go back and reestablish their

IT HAD BEEN SEVENTY

nation, rebuild Jerusalem, and reconstruct their temple, a change was needed in the hearts of the Israelites in order for their return to be blessed by God. Daniel offered a humble prayer of confession, with the hope that the people would repent and that God would forgive them.

“I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.” (Dan. 9:4-6) The Key Verse of our lesson points out Daniel’s recognition of God’s great mercy and forgiveness, though they had been a rebellious people. In verse 13, Daniel spoke of their need to “turn from our iniquities, and understand thy truth.”

There are several important principles contained in the above words of Daniel’s prayer, of which God’s people today should take note. First, it is God’s desire to keep his covenant, as well as his mercy, for those who love him and are making a sincere effort to keep his commandments. Second, since we realize we cannot keep his commandments perfectly, we should be quick to confess our faults to God and seek his forgiveness, as Daniel did on behalf of the people. Third, we should consider the instructions of the Scriptures—the prophets, Jesus, and the apostles—and not ignore them as unimportant. Fourth, we must turn away from sin and serve righteousness and truth. Only after putting forth our best efforts in these ways can we expect to receive a full measure of God’s mercy and forgiveness. ■

Gabriel's Interpretation

Key Verse: *"The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."*
—Daniel 8:26

Selected Scripture:
Daniel 8:19-26

THE VISION OF THE "EVENING and the morning," as stated in our Key Verse, is the subject of today's lesson. In this vision of Daniel, he saw a ram with two horns, but the horn which came up last became higher than the first horn. The ram with these horns pushed to the west, north, and south, and became great. (Dan. 8:3,4) As Daniel considered this, he then saw a "he goat" coming from the west which had a "notable" horn

between its eyes. The goat came to the ram, and smote it, utterly destroying it. The "he goat waxed very great," but at the height of his power, his "great horn was broken," and in its place four horns appeared.—vss. 5-8

Continuing the description of his vision, Daniel noted that out of one of these four horns came another small horn, "which waxed exceeding great, . . . even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." (vss. 9,10) This horn "magnified himself," and took away "the daily sacrifice," casting down God's sanctuary and his truth. Yet in these terrible acts, this horn "prospered." In the vision, some asked how long these conditions

would be allowed to continue, to which the answer was given, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”—vss. 11-14

God used the angel Gabriel to explain the vision to Daniel, yet with the understanding that the full meaning would not be clear until “the time of the end.” (vss. 15-17) We are now living at this foretold time, and we can confirm, not just by Gabriel’s interpretation, but by history itself, the events spoken of in this vision.

First, Gabriel explained, and history corroborates, that the ram with two horns represented the kingdom of the Medes and Persians. Indeed, even as Daniel saw this vision, the kingdom of Babylon was about to fall to the Medes and Persians. Of these two horns, the kingdom of Persia became the more dominant, absorbing the Medes into its far-reaching empire. Second, Gabriel explained that the “he goat” was the kingdom of Greece, or as we speak of it today, the Greek Empire, with its “great horn,” Alexander the Great, who conquered and defeated the Persian Empire. The great horn of this goat, however, was suddenly broken, corroborated in history by the fact that Alexander the Great died suddenly, at a very young age, at the height of his power.—vss. 20-22

Eventually, after a four-way division occurred within the Greek Empire, one of those four divisions, Rome, rose to power and became known as the Roman Empire. Gabriel explained that this empire would destroy “the holy people.” (vss. 23,24) This, we believe, had two distinct fulfillments. First, Israel, God’s typical “holy people,” was destroyed and scattered near the end of the first century A.D. by the Roman Empire. Second, when the Roman Empire later expanded to create a church-state system of both civil and religious rulership, many of God’s “holy people” were martyred for the cause of Christ. We are thankful, however, that in God’s “due time,” the casting down of God’s “sanctuary” ended, resulting in an outpouring of truth to his people.—vs. 25 ■

The Lord's Supper

Key Verse: *“Ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.”*
—**Luke 22:26**

Selected Scripture:
Luke 22:14-30

disciples having obtained a “large upper room” for this purpose.—vs. 12

Although his disciples did not yet appreciate the full import of the occasion, Jesus understood it would be this very night that he would be taken, made to stand before the Jewish and Roman authorities in a series of mock trials, and be nailed to a cross the following morning. He knew that in less than twenty-four hours, his earthly life and ministry would be finished. With that in mind, and as he sat with his closest disciples, the twelve, he saw the need to impart to them, and to us, a new remembrance—one that would take the place of the annual Passover commemoration.

With his death, which was to occur on the same day, Jewish reckoning, as the killing of the typical Passover lamb, Jesus would fulfill the words of John the Baptist, who said of him, “Behold the Lamb of God, which taketh

TODAY, MARCH 24, MARKS

this year's date, according to Jewish reckoning, of the anniversary of the typical Passover, kept by faithful Jews, including Jesus himself at his First Advent. It is in harmony with this that, in our lesson, we find Jesus instructing his disciples, Peter and John, to “prepare us the passover, that we may eat.” (Luke 22:8) This was done, the

away the sin of the world.” (John 1:29) Jesus, by keeping every aspect of God’s law perfectly, and by being slain as the antitypical Passover lamb, took the place of the old arrangement, making it no longer necessary for his followers to keep those ceremonies. As Paul later said, “Christ our passover is sacrificed for us.”—I Cor. 5:7

In the typical arrangement, God had instructed the Israelites to keep an annual “memorial” of the Passover, which had been the means by which their firstborn were spared from the plague of death, and by which, as a nation, they obtained release from Egyptian bondage. (Exod. 12:12-14,26,27) Now, as he was about to become the antitypical Passover lamb, Jesus instructed his disciples, and us, to keep a simple, but meaningful, annual remembrance—a Memorial—of his death.

Jesus “took bread, and gave thanks, and brake it, and gave unto them.” He instructed them to eat it, saying, “This is my body which is given for you: this do in remembrance of me.” Then he took “the cup” of the fruit of the vine, and after giving thanks, instructed them to drink of it as a further remembrance of him, saying, “This cup is the new testament in my blood, which is shed for you.” (Luke 22:19,20; Matt. 26:26-28; I Cor. 11:23-25) This is the “Lord’s Supper” of our title. It was not a meal at all, but a simple ceremony instituted by Jesus to be an annual Memorial, or remembrance, of his death, the reality of which would take place in only a matter of hours.

Jesus’ disciples did not yet understand the deep significance of these symbols of the bread and cup. They, in fact, were arguing among themselves as to who would be accounted the greatest in their Master’s kingdom. In our Key Verse, Jesus rebuked them for this selfish attitude, telling them that to have any place in his future kingdom, they would have to become as servants, just as he, their Master, had served them. ■

The Lord Has Risen Indeed!

Key Verse: *“Their eyes were opened, and they knew him; and he vanished out of their sight.”*
—**Luke 24:31**

Selected Scripture:
Luke 24:13-21,28-35

NO EVENT IN HUMAN HISTORY, other than his death as man’s Redeemer, is as important in the outworking of the plan of salvation as Jesus’ resurrection on the third day by the mighty power of God. At the time it occurred, only a handful of Jesus’ closest followers were made aware of it, and even they did not fully understand its significance until they were enlightened fifty days later, when begotten by God of the Holy Spirit on the Day of Pentecost. Nevertheless, Jesus made several appearances to them after his resurrection, in order that their faith might be strengthened, as well as to instruct them to remain at Jerusalem for the blessing of the Holy Spirit.

In one of these post-resurrection appearances, two of Jesus’ disciples were walking to the village of Emmaus, a short distance from Jerusalem. He overheard them discussing the events that had taken place, and reasoning among themselves as to why their Master had been permitted to die. “And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.” (Luke 24:15) Jesus could see that they did not recognize him, so he asked them

what they were talking about, and why they were sad.—
vss. 16,17

One of them, named Cleopas, then proceeded to pour out his heart to this “stranger.” He told how Jesus of Nazareth was a mighty prophet in deed and word to all the people of the region, yet the Jewish religious rulers insisted that he be put to death. Cleopas continued, saying, “We trusted that it had been he which should have redeemed Israel.” (vs. 21) He said there had now been reports that Jesus’ body could not be found, and even rumors that he might be alive.

Jesus, still unrecognized by the two disciples, then proceeded to speak: “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (vss. 25-27) This evidently stirred the hearts of the disciples, because as they approached Emmaus, toward evening, they constrained this “stranger” to abide with them.

As the three of them sat to partake of their evening meal together, a truly amazing thing happened. The stranger “took bread, and blessed it, and brake, and gave to them.” (vs. 30) Our Key Verse states that by this simple act of blessing and breaking bread, the two disciples immediately knew that this stranger was the risen Jesus himself. Having accomplished his purpose of giving them reassurance and strengthening their faith, Jesus vanished from their sight.

We can appreciate the two disciples’ reaction to what had happened, and echo their words, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (vs. 32) It was Jesus’ simple act of blessing and breaking bread which renewed their faith, and ours, in a time of great distress. ■

Communion with Christ

***“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”
—I Corinthians 10:16***

AFTER SUNDOWN ON

March 24th of this year, congregations of the Lord’s people will gather together to observe the memorial of Jesus’ death. The time will coincide with a similar event which took place almost two thousand years ago in an upper room in Jerusalem, when Jesus and his chosen apostles sat down together for the last time. The Luke account tells us: “When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in

remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”—Luke 22:14-20

For centuries the nation of Israel has faithfully observed the Passover feast. To them it is a memorial, instituted by God, which recalls the saving of their firstborn from the avenging angel that slew the firstborn of Egypt. (Exod. 12:14,15) As a consequence of that event, Israel was freed from Egyptian bondage. However, they have been unaware of the deeper significance of the Passover supper, which was a picture, or type—a type fulfilled by the death of Jesus. “For even Christ our passover is sacrificed for us.”—I Cor. 5:7

MEMORIAL INSTITUTED

Jesus, knowing that he would fulfill the type, instituted a memorial—a remembrance—of his death, using symbols of unleavened bread and the fruit of the vine to represent his perfect body and life. When Jesus took the unleavened bread and gave it to his disciples, saying, “Take, eat; this is my body” (Matt. 26:26), it was to indicate that the unleavened bread represented his sinless, perfect body, which was sacrificed willingly so that we, and all Adam’s children, might live. Likewise, the cup and the fruit of the vine symbolized Jesus’ suffering and death. The fruit of the vine was symbolic of blood, which in turn represented life. (Deut. 12:23) Jesus’ life, his being, his soul, was poured out unto death (Isa. 53:12), in perfect obedience to the Heavenly Father’s will.

To comply with Jesus’ instruction, “This do in remembrance of me,” the various Christian church

denominations throughout the world have established rituals involving these emblems. There are many variations in these rituals, but nearly all refer to them as the “taking of Holy Communion.” This expression, no doubt, has its basis in our theme text—I Corinthians 10:16. *Webster’s Dictionary* defines “Holy Communion” as “a Christian rite in which bread and wine are consecrated and received as the body and blood of Jesus, or as symbols of them.” *Webster’s Dictionary* also defines our normal usage of the ordinary word “communion” as: a) the act of sharing, b) possession in common, c) participation. These definitions of communion are what the Apostle Paul had in mind when he wrote the words of our text to the brethren at Corinth. It is most likely that communion as a word was a condensation of two other words, “common” and “union.” The basic thought in communion is a sharing of something by several individuals (having it in common). Furthermore, these individuals are drawn closer together (in union) because of this sharing.

WHAT IS OUR COMMUNION?

What is this “something” which is shared by several individuals, spoken of by Paul? It is the privilege, in which all the consecrated followers of Christ share together, of becoming a part of the family of God. This shared privilege is ours because of our faith in, and appropriation of, the benefits of Christ’s sacrifice—his broken body and poured out blood—represented by the symbolic unleavened bread and fruit of the vine, the cup. These benefits have, by our complete faith in them, caused us to

be considered as justified in God's sight. Thus, we also have the privilege of walking in the footsteps of Jesus, sharing in his experiences and in those of our fellow-brethren.

We note in the several biblical accounts of that last supper, when Jesus instituted the memorial of his death, that he never used the expression "communion" in speaking of the bread and wine. This is because it was not yet the "due time" for the further thought of "communion" to be understood. Jesus simply wanted the apostles to know that these two symbols which he instituted represented the fact that he was about to die as the antitypical Passover lamb. Later, the Apostle Paul used the expression "communion" when speaking of these memorial symbols in our theme text. Now, Jesus had died, had been resurrected from the dead, and had ascended to the right hand of the throne of God. Paul appreciated the fact that because these things had taken place, a new and living way had been opened up for Jesus' footstep followers. This was a way in which each one would have a "common" or "shared" standing, because all were made acceptable based on what Jesus had faithfully accomplished by the giving up of his perfect human life. To put it simply, the followers of Christ have the privilege of "communion" with one another and with their Lord because he was their "passover."—I Cor. 5:7

Since Jesus was the antitypical Passover lamb, and as a result his followers have partaken in the benefits of his sacrifice, one of the important privileges extended to these is that of sharing in all of the experiences of Jesus, *(Continued on page 36)*

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(Continued from page 31) even unto sacrificial death. God has invited these to become partakers with his Son in suffering and death. This “communion” with Christ and with one another in sacrifice is not because his footstep followers have added anything to his broken body and poured out life, represented by the symbolic bread and cup. Christ’s followers “commune” together, in fellowship and in the footsteps of Jesus, their pattern, because of what he has already accomplished on their behalf. Paul emphasizes this in the verse following our theme text: “Because there is one loaf [Jesus], we, the many, are one body [have the privilege of communing together as his body members]; for we all partake of [the benefits of] the one loaf [symbolically, Jesus’ broken body sacrificed for us].”—I Cor. 10:17, *Emphatic Diaglott*

SHARING TOGETHER IN SACRIFICE

It was God’s plan that there should be a group of people called to share in the sufferings and rewards of his Son Jesus. Those who have partaken of, appropriated to themselves, the benefits of Christ’s Passover sacrifice, rejoice in the opportunity to give their lives in sacrifice as Jesus did. As a reward, if faithful, they will live and reign with him in the kingdom, assisting in the blessing of all the families of the earth. “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us.”—II Tim. 2:11,12

When Jesus called his disciples to follow him, he knew that eventually they would have to endure experiences similar to his. In Matthew 20:20, the

mother of James and John asked Jesus that her sons be permitted to sit on the right hand and the left of Jesus in his glory. Jesus knew that this desire was in the heart and mind of James and John, so he replied directly to them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."—vss. 22,23

When James and John replied to Jesus, "We are able," did they really know the true significance of the cup and baptism? They could not at that time, for the completion of his baptism was yet future. In Luke 12:50, we read, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Jesus was here speaking of the sufferings and death awaiting him on Calvary's cross.

When Saul of Tarsus, who became the great Apostle Paul, was intercepted by the glorified Jesus on the road to Damascus, he was blinded by a brilliant light. He was brought to Damascus, where he stayed three days in this condition of complete blindness and neither ate nor drank. (Acts 9:1-9) Then the Lord appeared in a vision to Ananias, a disciple of Christ, and told him to go to Saul. When Ananias hesitated because Saul had been persecuting the Christians, the Lord explained to Ananias, "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: For I will shew him how great things he must suffer for my name's sake."—Acts 9:15,16

It was not long after his conversion that the Jews sought to kill Paul, but he escaped these attempts on his life. (vs. 29) Later, when he began his missionary tours, at Lystra, Jews from Antioch and Iconium came and persuaded the people to stone Paul, after which they dragged him out of the city, supposing him to be dead. (Acts 14:19,20) However, he revived and continued preaching, telling the brethren that "we must through much tribulation enter into the kingdom of God." (vs. 22) The Apostle Paul was a wonderful example of enduring great suffering under very difficult and trying circumstances. Very few of the footstep followers of Jesus in this day are required to endure the same kind of physical violence, but rather are tested along more subtle lines. Nevertheless, the attitude of mind must still be, "Though he slay me, yet will I trust in him."—Job 13:15

GREEK WORD AND ITS USES

In order to understand the meaning of "communion" used by the Apostle Paul in our theme text, we need to look at the Greek word *koinonia* from which communion is translated, and how it is used in other New Testament scriptures. *Koinonia* has been translated as "communication" once; "communion," four times; "contribution," once; "distribution," once; "fellowship," twelve times; and "to communicate," once. The verb form of the word, *koinoneo*, has been translated "to make partaker of" once; "be partaker of," four times; "communicate," twice; and "distribute," once.

A few examples of texts containing *koinonia* are as follows:

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” (I Cor. 1:9) “Fellowship” in this text is the same word translated as “communion” in I Corinthians 10:16.

“When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” (Gal. 2:9) “Fellowship” again is the same Greek word, *koinonia*.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” (Eph. 3:8,9) Here again, “fellowship” is translated from *koinonia*.

These texts show that God had, “from the beginning of the world,” planned the inviting of a group of people to share experiences with his Son and with one another. This kindred fellowship is really the acknowledgment of those so invited, made acceptable through Jesus, their Passover sacrifice.

Likewise, “fellowship” in Philippians 1:5 and 2:1 is translated from *koinonia*. Philippians 3:10 says, “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” This text states as directly as possible that the Apostle Paul expected to share similar experiences to those of Jesus, including suffering and death. Once again,

“fellowship” is translated from *koinonia*. Nor was this teaching exclusively that of the Apostle Paul concerning himself. The Apostle John spoke in a similar way, but expanded on the thought of fellowship, saying, “Our fellowship is with the Father, and with his Son Jesus Christ,” and “we have fellowship one with another.” (I John 1:3,7) “Fellowship” again is here translated from *koinonia*.

In the thirteenth chapter of Hebrews, where allusion is made to the Tabernacle, *koinonia* appears again (vs. 16), but is translated “communicate”: “To do good and to communicate forget not: for with such sacrifices God is well pleased.” This translation is not as clear as the *Revised Standard Version* rendering: “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” This appears to be a better translation, but it leaves the impression that God is pleased with the sharing of our possessions with others, which, of course, he is. However, God is far more pleased with our sharing one with another in the sacrificial work of his Son Jesus.

The context of Hebrews 13:16 draws on the lessons from Israel’s Tabernacle, saying: “The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do

good and to communicate [share together in this work of sacrifice] forget not: for with such sacrifices God is well pleased.” (Heb. 13:11-16) The Apostle’s point is that, as Jesus was scorned by the world in his sacrificial life, so also we should expect the same, because we have been asked to share his experiences. Therefore, another translation of Hebrews 13:16 (*Rotherham*) uses the word “fellowship” for *koinonia*, and this appears more appropriate, because it has the connotation of sharing, one with another, in Jesus’ experiences.

There are other words with the same root meaning as *koinonia* which have been appropriately translated “companions” and “partners.” Indeed, we are companions and partners of Jesus and of each other. “Partaker,” also, has been used to translate *koinonia*. An outstanding example is in the well-known words of II Peter 1:4, which read, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.” From this we note also that our communion with Jesus and with one another is not limited to the present life of sacrifice, but extends to the glory that follows. “If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:17

COMMUNION WITH JESUS

The most important phase of the ministry of Jesus was that of laying down his life for his friends and all the world of mankind. This feature is symbolized by the unleavened bread and fruit of the vine at the Memorial observance. Jesus laid down

his life willingly, gladly, telling his disciples, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13,14) We, too, must be willing to lay down our lives for our brethren and thus have communion with Jesus by sharing in his experiences. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren."—I John 3:16, *RSV*

Another outstanding feature of our Lord's ministry was his preaching of the kingdom. The beginning of his ministry is described in Luke 4:16-21: "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." From that day forward, wherever Jesus went, he preached that the kingdom of heaven is at hand. We, too, must be willing to preach the kingdom message, out of love for it, even as he

loved it, and have communion with him and others similarly so engaged.

Jesus also performed many miracles and many kindnesses. The testimony given by Peter in Acts 10:38 is explicit: "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

When John the Baptist sent his disciples to ask Jesus, "Art thou he that should come, or do we look for another," Jesus sent back the answer: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:3-5) These miracles were samples of the kingdom work to come. Much good was done by them. They were performed by the Early Church on a limited scale to establish the church, and then they ceased. However, doing good continued to be necessary, and the Apostle Paul gave us the admonition, saying, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) By so doing, we share in the experiences of our Lord, and commune with him.

OBEDIENCE—THE TEST OF COMMUNION

All these experiences were to develop in Jesus obedience. God, the great, supreme Creator, desired to give the divine nature to his Son. Before he could do so, however, it was necessary that Jesus be tested fully. Hence, we read, "We see Jesus, who was made a little lower than the angels for the suffering of

death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” (Heb. 2:9,10) To have communion with him, we must emulate him, being obedient, as he was. To do this, we must have his mind, or disposition, even as admonished by the Apostle Paul, “Let this disposition be in you, which was also in Christ Jesus, who, though being in God’s form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman’s form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross.”—Phil. 2:5-8, *Emphatic Diaglott*

We rejoice that Jesus was faithful and that as a consequence “God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:9-11) May we be faithful and obedient footstep followers of Jesus, having communion with him and with one another, so that we may share his glory and reign with him. ■

“He leads the humble in the right way and teaches them his will. With faithfulness and love he leads all who keep his covenant and obey his commands.”

—Psalm 25:9,10, Good News Bible

The Lamb of God

“I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.”

—Revelation 5:6

ONE OF THE MOST INTER-esting and meaningful symbolisms of the Bible is that of the slain lamb. By it God calls attention to the great work of atonement centered in Christ Jesus, an atonement that is based upon the shedding of blood. The state-

ment of our text relative to the slain lamb is one of a number of such references by which, through type and prophecy, the divine program of redemption through Christ may be traced. This thread of thought pertaining to the importance of the blood in the redemptive program is first picked up early in the Book of Genesis.

Soon after the disobedience of our first parents and the pronouncement upon them of the sentence, “Dying, thou shalt die,” God calls our attention in a pictorial way to the fact that an atonement for sin ultimately would be made. He made a statement to the effect that the seed of the woman would bruise the serpent’s head. This was a vague way of saying that in some manner the result of the tragedy that had just occurred in Eden would be set aside,

and that the sentence of death thus being imposed upon our first parents would be removed. It was fitting, therefore, that God should begin to indicate the manner in which this was to be accomplished.

He did this in a very unique way, by manifesting his special favor upon an offering that was brought to him by Abel of the “firstlings of his flock”—an offering which called for the shedding of blood. (Gen. 4:4) In Hebrews 11:4, the apostle tells us that “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.”

The Bible does not indicate the extent of Abel’s knowledge concerning the significance of the sacrifice which he brought to the Lord, but the apostle’s statement does indicate that he must have had sufficient knowledge to know that the bringing of this firstling of the flock would be especially pleasing to the Creator. Evidently the reason God was so pleased is because the sacrifice of the lamb offered by Abel pointed forward to the coming and sacrifice of the real Lamb of God which, in due time, was to take away the sin of the world. By this means, God thus indicated that the sentence of death imposed upon our first parents would, through Christ, be set aside.

ISAAC A TYPE

Sometime after the flood, God appeared to Abraham and made him the promise that through his seed all the families of the earth would be blessed. When Isaac was born, Abraham probably thought that he was to constitute the seed of promise. In fact, Isaac was a type of the coming seed—Christ.

God asked Abraham to offer up his beloved son, Isaac, as a sacrifice. Abraham's faith rose to the occasion. He actually made every necessary preparation to carry out the divine will, even to the raising of his knife to slay his son. Then the angel of the Lord intervened, and a lamb was substituted for Isaac.—Gen. 22:13

By this means, God indicated that before all the families of the earth could be blessed through the seed promised to Abraham, a loving father would need to give up in sacrifice his beloved son. The father who does this in the divine plan is the Heavenly Father himself. He sent his own son, permitting him to be offered up in sacrifice. Through that sacrifice, all who die in Adam will be given the opportunity of gaining life through Christ. The lamb that was substituted for Isaac became thereafter a type of the Lamb of God that takes away the sin of the world.

THE PASSOVER LAMB

Later, the time came for God to bring about the deliverance of his people from the land of Egypt. This pictured, in a general way, the eventual deliverance of all mankind from the bondage of sin and death. When God delivered his typical people, we find that a lamb—the Passover lamb—figured very prominently in the deliverance. The Apostle Paul tells us that the sacrifice of the Passover lamb represents the sacrifice of Christ. He says, “Christ our passover is sacrificed for us: Therefore let us keep the feast.” (I Cor. 5:7,8) This sacrifice makes possible the deliverance of the antitypical firstborns now, and the deliverance of the whole world by and by.

In Hebrews 12:23, the apostle also speaks of the “church of the firstborn.” Those in Israel immediately affected by the blood of the Passover lamb were the firstborns. Thus the Scriptures show that through the faithful followers of Christ of this age, typically foreshadowed by the firstborns of Israel, deliverance from death is to come to all mankind.

PROPHETIC DESCRIPTION

In the pictures and types of the Bible, the symbolism of the slain lamb is thus kept prominently before our minds. In the prophecies as well, God reminds us of the great sacrifice that would be made by his beloved son. One example of this is found in the prophecy of Isaiah, chapter 53. The chapter describes the sufferings of the Lamb of God and, in the end, portrays the glory that follows his sufferings. In verse seven, we read, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

John the Baptist was the last of the prophets, and he enjoyed the blessed privilege of identifying Jesus as the one who had come to fulfill both the pictures and the prophecies of the Old Testament relative to the redemptive work of the slain lamb. John made his identification of God’s lamb by those well known words, “Behold the Lamb of God, which taketh away the sin of the world.”—John 1:29

Later the apostles referred back to the redemptive work of Christ and identified his sufferings with the prophecies of the Old Testament. In I Peter 1:19,

the apostle speaks of him as “a lamb without blemish and without spot.” In Acts 8:32-35, reference is also made to Jesus as a slain lamb, quoting directly from Isaiah 53. Thus it is that God has given us this abundant array of testimony, assuring us over and over again of his loving plan of redemption carried out through his Son. This is a plan whereby not only the “firstborn” class have a standing before him, but also one in which eventually all mankind will have the opportunity of returning to a condition of “at-one-ment” with their Creator. The poet has truly said:

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath
said?

You, who unto Jesus for refuge have fled.”

—*Hymns of Dawn*

PROMINENCE IN THE BOOK OF REVELATION

Our opening text in Revelation 5:6 is not the only reference to the symbolism of the slain lamb in the Book of Revelation. Many of the great events outlined in this closing prophecy of the Bible are shown to be either directly or indirectly associated with “the lamb that was slain.” The Lamb is the one who is found worthy to open the scroll of the divine plan, as symbolized in the progressive opening of the seven seals. Later, the Lamb is represented as being at war with the beast, and his victory over the beast is vividly foretold. In Revelation 19:7, the Lamb is pictured as being united in marriage with his bride—the “people for his name” mentioned in Acts 15:14.

Finally, when God would emphasize the fact that the ultimate objective in his loving program for the human family is the restoration of mankind to life and happiness, he reminds us that this glorious consummation is to be brought about through the redemptive work of the slain lamb. We quote: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. 22:1,2

THE LAMB ON MOUNT ZION

In Revelation 14:1, we have another very interesting reference to this Lamb of God, which reads, "I looked, and, lo, a Lamb stood on the mount Zion." It is said that one of the characteristics of sheep, in contrast to that of goats, is the fact that they are inclined to seek the valleys rather than the higher places for their grazing fields. It is said that goats, on the other hand, are inclined to seek the hillsides and the high rocks. If this be true, then it is certainly most remarkable that the "Lamb" is here shown to be standing on Mount Zion. To John, this must have been an odd place to see a lamb.

The reason that this lamb is shown in an exalted position is apparent when we examine the fact in connection with other features of the great plan of human redemption. The Lamb of God is shown on Mount Zion, not because he had exalted himself to this high position, but because, following the true

sheep-like disposition of seeking the low places, Jesus first of all had humbled himself. We read about this, for example, in Philippians 2:5-9, where Paul, in admonishing the followers of the Master to a course of humility, says, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery [more properly rendered, "not by robbery," or "usurpation"] to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

THE GLORY THAT FOLLOWS

This picture of God's Lamb exalted on Mount Zion is a reminder of the many prophecies and promises of both the Old and New Testaments in which we are told of the glory that follows the sufferings of Christ. In the chapter from which our text is taken, the revelator gives us a symbolic description of the glory that comes to the Lamb following his sacrifice. "Every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13

This is a wonderful description of the glory that follows the sacrificial work of Jesus. In Isaiah 53, the glory as well as the sufferings of Christ is brought to our attention. After describing Jesus as

the Lamb that is led to the slaughter, the Heavenly Father says, through the prophet, "Therefore will I divide him a portion with the great"—with the Creator himself. (Isa. 53:12) Jesus acknowledged fulfillment of this "exceeding great and precious promise" when, in Revelation 3:21, he says, "Even as I also overcame, and am set down with my Father in his throne." From this it is clear that Jesus actually was given "a portion with the great."

One of the vital lessons to all the Lord's people in the slain lamb picture is the fact that they are invited to follow in the footsteps of Jesus, suffering with him, inspired with the hope of sharing in his glory. The share which these have, both in the sufferings and the glory of the Christ, is brought to our attention in Revelation 14:1, where we are told not only that the Lamb is seen on Mount Zion, but also that there are "with him an hundred forty and four thousand, having his Father's name written in their foreheads."

The Revelator identifies these who are with the Lamb on Mount Zion as those who have followed the Lamb "whithersoever he goeth." (vs. 4) This means that each one of them has accepted the Master's invitation to take up his cross and follow in his footsteps of self-denial, suffering, and death. It means that each one of them has been baptized into his death. It means that each one of them, like the Master, has renounced the world and its spirit and has accepted the divine will as the supreme rule of his life, and has been obedient to that will, even unto death.

It is worthy of note that those who are shown to be on Mount Zion with the Lamb, and who, therefore,

are privileged to reign with him in the future kingdom by which all the families of the earth are to be blessed, are not described as those who have followed earthly leadership, or who have been subservient to human heads. Rather, they are those who follow the Lamb. Following human leadership, or being members of man-made organizations, does not lead to Mount Zion. The only pathway that leads to exaltation in the kingdom with the Master is the pathway in which we find the Master's footsteps, and that pathway is the one the Master himself described as the "narrow" way. (Matt. 7:14) The way in which the Master walked was one that ended in death—he was led "as a lamb to the slaughter." Those who follow him completely must also go with him into sacrificial death. In discussing the sufferings of Christ, in which his footstep followers share, Paul says, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Rom. 8:36

MISCONCEPTION OF MANY

In the great privilege of following the Lamb, we have brought to our attention a fundamental doctrine of the divine plan which distinguishes the understanding of the true disciples of Jesus from a misconception held by many. Millions of earnest people, devotionally inclined by nature, have prostrated themselves before an imaginary god to whom they have attached the name of Jesus, but without having any true conception of the doctrines of Christ—except, possibly, his moral teachings, which, in many respects, are not unlike the ethics taught by good people of other religions.

Such good people, sincere and wholehearted, have worshiped a god whom they have called Christ, and have supposed that in some inexplicable way he has saved them from a wrath to come—a vengeance which they imagine will be poured out upon the majority of the human race in the form of eternal torture in a literal lake of fire, or some other form of conscious suffering.

When we see the beauties of the divine plan, however, we recognize that neither the work of Christ, nor the work of his faithful followers is that of saving people from the fires of hell. Not only is there not such a diabolic arrangement in God's plan, but furthermore, Christ is not presently saving, or trying to save, the world at all. This is the time in which the Lord is preparing his agencies through which salvation will come to the world in the next age—and the faithful followers of the Master are to constitute a part of that agency.

Through the divine plan we have learned that Christ is the Messiah of the Old Testament, and that the purpose of the Messiah is the work of restoring the condemned world to life in a perfect, earthly paradise during his coming thousand-year kingdom. We have learned also that the church, the body of Christ, is now being called out from the world, not merely to be saved, but in order that they may become coworkers with God in accomplishing the Messianic purpose of restitution for mankind.

It is this glorious fact that lifts true Christian worship out of the category of blind superstition and devotion to an abstract god, and makes of it a definite and glorious purpose in life. It is an actual vocation in which all of our time, talents, strength and means

are laid upon the altar of sacrifice beside that of Jesus, that we may be accepted as his body members. Thus we can be coworkers with the God of the universe in carrying out his plan for reconciling a lost race to himself.—Rom. 12:1; II Cor. 5:16-21; 6:1

FOLLOWING THE LAMB

The matter of following the Lamb involves much more than merely living a moral and upright life and acknowledging Christ as our Savior. The rich young ruler who came to Jesus to inquire the terms of discipleship was plainly told that his morality, which resulted in an earnest effort to keep God's law, still left him lacking so far as being his disciple was concerned. He was bidden to give up all that he had, and then to follow Jesus in sacrifice, even unto death.

The matter of following the Lamb is not a blind submission to trial, although it will result in trial. It is not a frenzied activity in serving the Lord, although one cannot truly follow the Lamb without constant enthusiastic activity in the divine service. To truly follow the Lamb means an intelligent obedience to the plan of God as outlined in the Bible, including the sharing of Christ's sufferings which lead to glory. It means being counted with him as sharing in the great offering that is made whereby the sin-cursed and dying world is to be restored to life and perfection.

While thus following in Jesus' footsteps, the faithful disciple is inspired by the hope of glory with Christ in his kingdom. Jesus prayed for the same glory to be bestowed upon his faithful followers as the Heavenly Father had promised to bestow upon him. (John 17:24) The apostle says that if we

suffer with him, we shall also reign with him. The apostle also explains that upon conditions of faithfulness we may hope to appear with him in glory, and that if we are in Christ and Christ is in us, we have a hope of glory.—II Tim. 2:12; Col. 3:4; 1:27

DIVIDING THE SPOIL WITH THE STRONG

In Isaiah 53, where the prophet foretells the high exaltation of the slain lamb, he also prophesies the glorification of his faithful body members with him, and thereby helps to identify those who are with the Lamb on Mount Zion. We read, “Therefore will I [God] divide him [Jesus] a portion with the great [the God of the universe], and he [the exalted Jesus] shall divide the spoil with the strong.” (vs. 12) Jesus affirms the fulfillment of this prophecy on his own behalf and reiterates the glorious promise to his followers in Revelation 3:21. We quote it now in full, a part having been quoted foregoing: “To him that overcometh [“the strong” of Isaiah 53:12] will I grant to sit with me in my throne [“divide the spoil with the strong”], even as I also overcame, and am set down with my Father in his throne.”

The strong ones of Isaiah 53:12 are not strong in their own strength, but in the strength of the Lord. They do not lean to their own understanding, but looking to the Lord for wisdom to direct their steps in the narrow way of sacrifice. They also depend upon him for strength, and they press forward by following in the footsteps of Jesus. They continue to do this all the way to death. Thus, they are overcomers and upon this condition they will be with him on Mount Zion.

May the picture of the slain lamb and the thoughts associated therewith continue to inspire us in our endeavors to walk in his steps. May it help us to understand better what constitutes a true follower of Christ and induce us all to be faithful as such. May the hope of being united with the Lamb as a member of his bride who will yet have the privilege of saying to the dying world, "take the water of life freely," furnish us with renewed confidence. May we have that sacrificial devotion and energy which will assure us of an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years."—Rev. 22:17; II Pet. 1:10,11; Rev. 20:4 ■

OBITUARIES

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

Brother Kornelius Driedger, Rosetown, SK, Canada—January 8. Age, 90

Sister Nancy Evans, Sacramento, CA—January 13. Age, 99

Sister Martha Fellenbaum, York, PA—January 14. Age, 98

Sister Sally Kathleen Apicelli, Groton, CT—January 18. Age, 78

Sister Darlene Laslo, Biggar, SK, Canada—January 29. Age, 69

My Redeemer

*I will sing of my Redeemer,
And his wondrous love to me;
On the cruel cross he suffered,
From the curse to set me free.*

*I will tell the wondrous story,
How my lost estate to save,
In his boundless love and mercy,
He the ransom freely gave.*

*Sing, O! sing of my Redeemer;
With his blood he purchased me;
On the cross he sealed my pardon,
Paid the debt and made me free.*

*I will praise my dear Redeemer,
His triumphant power to save,
How the victory he giveth
Over sin and death and grave.*

*I will sing of my Redeemer
And my call to glory, too;
He from death to life hath brought me,
Heavenly glory brought to view.*

*Sing, O! sing of my Redeemer;
With his blood he purchased me;
On the cross he sealed my pardon,
Paid the debt and made me free.*

—*Hymns of Dawn*

General Convention Bulletin

July 20-25, 2013

THE 2013 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. Once again the convention returns to the facilities of the University of Pittsburgh at Johnstown. Air conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the cost of those from ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening

for the college in Johnstown on Friday, July 19. There will also be a shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 26.

Once again there will be special programs for young people of all ages. Five different age groups, beginning at age 3 up to age 25, will have daily studies, fellowship, recreation and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these groups.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. ■

	Ages	18 & up	***13-17
Breakfast		\$7.00	\$6.00
Lunch		9.00	8.00
Dinner		12.00	11.00
Total, three meals		\$28.00	\$25.00
Lodging (per night)			
**dbl occ (LLC or APTS)		\$35.00	\$30.00
dbl occ (non-LLC or APTS)		\$30.00	\$28.00
**single occ (LLC)		\$65.00	n/a
single occ (non-LLC)		\$35.00	n/a
PKG: 7 nights, 18 meals			
**dbl occ (LLC or APTS)		\$360*	\$325*
dbl occ (non-LLC or APTS)		\$230*	\$195*
**single occ (LLC)		\$520*	n/a
single occ (non-LLC)		\$270*	n/a
If no breakfasts, deduct—*\$35 **Air conditioned ***100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group			

General Convention Registration

330 Jasmine Road—Casselberry, FL 32707

E-mail: ekuenzli@cfl.rr.com (407) 670-4189

	Brkfst	Lunch	Dinner	Bed
Friday, July 19, 2013				
Saturday, 20th				
Sunday, 21st				
Monday, 22nd				
Tuesday, 23rd				
Wednesday, 24th				
Thursday, 25th				

Check for package: 7 nights, all 18 meals ☐
or 7 nights, 12 meals (no breakfasts) ☐

Check: ☐ private bath **or** ☐ shared bath
☐ double occupancy ☐ single occupancy
☐ interested in APTS

Names and ecclesia name (age if under 18)

Address:

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

K. Fernets

Orlando, FL March 2-4

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

D. Christiansen

Fresno, CA March 8-10

M. Davis

Orlando, FL March 2-4

O. B. Elbert

Fresno, CA March 8-10

J. Freer

Orlando, FL March 2-4

R. Goodman

Albuquerque, NM March 29-31

L. Griehs

Orlando, FL March 2-4

Detroit, MI 16,17

Albuquerque, NM 29-31

K. Humphreys

Orlando, FL March 2-4

S. Jeuck

Atlanta, GA March 17

E. Kalinski

Orlando, FL March 2-4

E. Kuenzli

Jacksonville, FL March 17

H. Montague

New Orleans, LA March 9,10

Detroit, MI 16,17

P. Mora

Albuquerque, NM March 29-31

D. Rawson

Orlando, FL March 2-4

D. Rice

Fresno, CA March 8-10

T. Ruggirello

Columbus, OH March 9,10

Detroit, MI 16,17

*“Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”
—Hebrews 10:24,25, English Standard Version*

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

FLORIDA CONVENTION, March 2-4—Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. Hotel reservations, phone: (407) 862-4455. Specify “Florida Bible Students” for special rate. Deadline for special rate is February 18. Other information, contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

FRESNO PRE-MEMORIAL CONVENTION, March 8-10—(New Location) Holiday Inn Fresno Airport, 5090 East Clinton Way, Fresno, CA 93727. Contact R. Evans, 3084 Magnolia Avenue, Clovis, CA 93611. Phone: (559) 291-4710

NEW ORLEANS CONVENTION, March 9,10—Holiday Inn Gulfport/Airport, 9515 Highway 49, Gulfport, MS 39503. Contact M. Costelli, Box 6235, Gulfport, MS 39506. Phone: (228) 861-2822

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 10—East Lyme Community Center, 37 Society Road, East Lyme, CT. Contact V. Grillo. Phone: (860) 823-7099 or E-mail: millennialview@sbcglobal.net

DETROIT PRE-MEMORIAL CONVENTION, March 16,17—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. Hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Other information, contact P. Nemesh. Phone: (248) 649-6588

ALBUQUERQUE CONVENTION, March 29-31—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. For hotel reservations, contact S. Thomassen by March 18. Phone: (505) 268-8170 or Email: srbt@juno.com

AGWA CONVENTION, March 30—Obudi Agwa Ow-
erri, Imo State, Nigeria. Contact B. Obiukwu. Email:
abiblestudecc@yahoo.com

NEW YORK CONVENTION, April 14—Doubletree
Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Phone:
(201) 529-5880. Contact A. Williams. Phone: (718) 261-
3053 or Email: austin@osnetinc.com

BOISE CONVENTION, April 26-28—Owyhee Plaza
Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 7558
W. Hathaway Lane, Boise, ID 83714, by April 7. Phone:
(208) 375-6873

JACKSONVILLE CONVENTION, May 5—Holiday
Inn Hotel, 620 Wells Road, Orange Park, FL 32073. Phone:
(904) 562-7400. Contact C. Hires, 2405 Hugh Edwards
Drive, Jacksonville, FL 32210. Phone: (904) 781-0506 or
E-mail: clanky3@comcast.net

WEST NEWTON CONVENTION, May 5—Sewickley
Grange Hall, Route 136, West Newton, PA 15089. Contact
G. Balko. Phone: (724) 771-0139

CHICAGO CONVENTION, May 25-27—Addison Park
District, 120 E. Oak Street, Addison, IL 60101. Contact L.
Manzuk. Phone: (630) 660-1874 or E-mail: leemanzuk@aol.
com

**PRINCE ALBERT/SASKATOON CONVENTION,
June 29-July 1**—Siwak Farm. Contact A. Siwak, RR 1
Stn Mpp, Prince Albert, SK, Canada S6V 5P8

**BIBLE STUDENTS GENERAL CONVENTION, July
20-25**—(see page 59 of this issue) University of Pittsburgh
at Johnstown, Johnstown, PA. Contact E. Kuenzli, 330
Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-
4189 or E-mail: ekuenzli@cfl.rr.com

*“They continued stedfastly in the apostles’ doctrine
and fellowship, and in breaking of bread,
and in prayers.”—Acts 2:42*