

The DAWN

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The Sure Words of Prophecy

“We have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.”

—II Peter 1:19, New American Standard Bible

THIS MAGAZINE HAS BEEN published continuously under the title, *The Dawn*, since its first issue appeared over eighty-two years ago. From time to time, a question may arise in the mind of the reader as to the meaning of this title, and its relation to the Scriptures and God’s plan for man’s salvation. A subtitle also appears on the cover of each issue—namely, “A Herald of Christ’s Presence.” This designation is, we

believe, important to our understanding of God’s times and seasons, and is closely related to the title, *The Dawn*.

In the following pages, we will discuss these subjects as they are presented in the Word of God, as well as other prophetic testimony contained in the Scriptures which help our understanding of the Creator’s great plan of the ages and where we are

in the outworking of that plan. We trust that the consideration of these things will encourage and strengthen our mutual faith in the promises of God's Word that a new and glorious day soon awaits all the families of the earth. Indeed, even while at present the world reels in perplexity and fear, we see the "dawn" of a new day—a day which lies just beyond the horizon of present clouds and trouble.

JOY IN THE MORNING

The long reign of sin, suffering, and death is likened in the Bible to a nighttime—a time of darkness. However, the Bible assures us that this long period of night will not last forever, that there will come, in God's due time, a glad new day of joy and happiness for mankind. The psalmist uses these descriptive words: "His [God's] anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Not only has the sighing and crying of the world been a part of the nocturnal experiences of the human race, but through all this sorrow there has been little true knowledge of the Creator and of his loving design for the ultimate release of mankind from sin and death. This lack of understanding has also contributed to the "darkness" of present human experience. The various concepts of God which are held by most, both in the Christian and non-Christian world, have tended to instill fear into the hearts of the people, and this has increased the unhappiness of their existence.

God's "anger" spoken of by the psalmist is manifested in the sentence of death which came upon

man because of his transgression of divine law. This anger is contrasted with God's favor which, in his own due time, will bring joy and life to the people. The Scriptures reveal that this "favor" was manifested by the Creator's gift of his beloved Son to be the Redeemer and Savior of the world from sin and death, and that mankind's restoration to life, provided by the ransom, will be ushered in by the long-promised kingdom of Messiah.

One of the beautiful symbols denoting the blessings of the kingdom is found in Malachi 4:2. Here, Jesus, in the life-giving authority and power of his kingdom, is described prophetically as "the Sun of righteousness" which arises with "healing in his wings." It will be this glorious "Sun of Righteousness" which will dispel the noxious vapors of darkness and suffering that have plagued the human race so long. This will take place in that new day of blessings mentioned by David in the assurance that "joy cometh in the morning."

PETER'S TESTIMONY

Our opening text, II Peter 1:19, is found in a very interesting setting. In verse 11 of this chapter, Peter speaks of the faithful followers of the Master as receiving an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the Messianic kingdom of promise, and Peter is reminding us that those consecrated believers who are faithful even "unto death" will, in the "first resurrection," enter into that kingdom to live and reign with Christ.—Rev. 2:10; 20:6

Then, in verses 16 to 18, Peter says, "We have not followed cunningly devised fables, when we

made known unto you the power and coming [Greek, presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”

The reference here is to the transfiguration vision which is recorded in Matthew 17:1-9. Just previous to this miraculous vision Jesus had said to his disciples, “There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” (Matt. 16:28) This promise was evidently fulfilled in the vision that Peter, James, and John experienced. They did not see Jesus in his actual kingdom, but they did see him miraculously transfigured before them in the glory of his Messianic office. Because of what they saw, Peter was prompted to say later, when writing his epistle, “We have not followed cunningly devised fables, when we made known unto you the power and [presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

CONVINCED

It is clear that what Peter saw in the transfiguration vision had assured him that Jesus truly was the Messiah, and that in due time the glory and majesty of his kingdom, which they had seen only in a mental picture, would become a reality. One of the elements of the vision which probably had helped to convince Peter of this was the appearance of Moses and Elias—the Greek name for

Elijah. The Jews had earlier sent priests and Levites to John the Baptist asking him who he claimed to be. He said, "I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."—John 1:19-21

Moses tells us of a promise concerning "that prophet" which God made to him. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18,19) To the devout Jews who knew of the promises of God, this prophecy took on a very important meaning. In addition to the Messiah himself, they looked also for the coming of "that prophet," though they are both titles for the same being—Christ Jesus. Hence, inquiry was made of John the Baptist as to whether or not he was this great one of whom Moses spoke.

Continuing the prophetic thread, we find also a promise concerning the coming of an "Elijah." In Malachi 4:5,6, we read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Because of this prophecy, the Jews also looked for the coming of "Elijah," so John the Baptist was also asked concerning him, "Art thou" Elijah?

Thus it is, that in the great array of Messianic promises and prophecies of the Old Testament,

three important figures stand out—the Messiah, one like Moses as “that prophet,” and “Elijah.” No careful student of the prophecies could be fully assured that Jesus truly was the Messiah if “that prophet” and “Elijah” did not in some way enter into his kingdom plans. Therefore, in the transfiguration scene of the kingdom, Peter, James, and John saw that in addition to the Messiah these other two figures had a part, for they appeared in the vision with Jesus. Indeed, the entire prophetic testimony concerning the Creator’s kingdom plan as it centered in Christ was accounted for in that wondrous vision of the kingdom. They had not followed “cunningly devised fables.”

A LAWGIVER

Moses was Israel’s lawgiver, and this will be one of the functions of the Messiah throughout the age of his kingdom. This is explained in the prophecy concerning “a Prophet, . . . like unto” Moses. In the New Testament, the Apostle Peter quotes the prophecy and shows that its fulfillment will come through Christ following his Second Advent. The quotation is in Peter’s sermon concerning “the times of restitution of all things” which, he declares, had been “spoken by the mouth of all [God’s] holy prophets since the world began.”—Acts 3:20,21

After making this sweeping statement concerning God’s promises of restitution, the first proof text Peter quotes is the prophecy of Moses concerning “that prophet.” It is interesting to note the full implications of that wonderful prophecy: “A prophet shall the Lord your God raise up unto you

of your brethren.” (Acts 3:22) This promise applied to the Israelites of Moses’ day to whom it was addressed, and shows also that the great “Prophet” of promise would be raised up from a later generation, which was true of Jesus.

This denotes that in order for the Israelites of Moses’ day to receive the fulfillment of the promise of a future “Prophet,” it will be necessary for them to be raised from the dead. Peter knew that the prophetic testimony concerning “restitution” included an awakening of the dead, for he surely knew of another wonderful Old Testament promise: “The ransomed of the LORD shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

This is not an assurance of universal salvation for all mankind, not even for the Israelites. After they are awakened from the sleep of death, they will need to obey that Prophet, otherwise they will be “destroyed from among the people.” (Acts 3:23) This point is covered in the original prophecy spoken by Moses, using the expression, “I will require it of him.”—Deut. 18:19

THE ELIJAH TYPE

The Prophet Elijah was used mightily to restore the worship of the true God in Israel. We recall the courageous manner in which he challenged the priests of Baal on Mt. Carmel. (I Kings 18:25-40) This agrees with the prophecy concerning the anti-typical Elijah, of whom it was foretold that he would turn the heart of the fathers to the children, and the heart of the children to the

fathers—in other words, he would do a work of reformation.

To a small degree, John the Baptist conducted a work of reformation in Israel by his ministry of repentance. Throughout the Gospel Age the faithful followers of the Master, in proclaiming the Gospel of the kingdom, have likewise called upon the people to repent. (Acts 17:30) However, both of these efforts have been largely ineffective so far as the vast majority of the people are concerned. The full work of reformation, and of turning the people to the worship of the true God, remains to be accomplished during the Messianic kingdom. While there will be appropriate agencies in that kingdom to carry on this work, it will be actually centered in Christ, for he is that “true Light,” which eventually will enlighten “every man that cometh into the world.”—John 1:9

IMPORTANCE OF PROPHECY

By means of the transfiguration vision, God’s Word of prophecy had been confirmed and, as Peter indicates, the Lord’s people do well to take heed unto it, not for a little while, but until “the day dawns and the morning star arises in your hearts.” Without doubt, the faithful followers of the Master throughout the age have observed this wise counsel. The prophecies had revealed the great falling away from the faith which occurred beginning shortly after the death of the apostles. They foretold the rise and the fall of the great Antichrist system, and many of the details which would be associated therewith.

The prophecies told of the signs which would accompany the Master’s Second Presence, and that

he would be the chief reaper in a great “harvest” which would occur at the end of the present Gospel Age—starting at the beginning of his presence. Part of the work of this harvest would involve the bringing forth of his faithful followers from the sleep of death in what the Bible describes as the “first resurrection.” The prophecies also foretold that during his presence, following the completion of the harvest, Christ’s long-promised kingdom of peace would be established in the earth, and those who had been raised in the “first resurrection” would reign with him a thousand years.—Rev. 14:14-16; 20:4,6

These are referred to in the Scriptures as “heirs of God, and joint-heirs with Christ.” (Rom. 8:17) They will share with Christ in the work of “that prophet,” and in a worldwide project of filling the earth with the true knowledge of God, and restoring a united worship of the great Creator. (Zeph. 3:9) Thus will the darkness which has enshrouded the human race since Adam’s fall—the ignorance of the true God, and the sorrow and sighing of a dying race—be removed.

THE DAY DAWNS

This will be the glorious new day of the prophecies—the one referred to by David when he said that “joy cometh in the morning.” (Ps. 30:5) This day dawns much as does a literal day. Peter admonishes us that we should give heed to the sure word of prophecy until “the day dawns and the morning star arises” in our hearts. Here the reference is to the period just before the sun rises. It is then that the “morning star” appears, whom Jesus identified

as himself, when he testified, “I am the root and the offspring of David, and the bright and morning star.”—Rev. 22:16

In the natural realm, according to astronomers, the morning star is most often identified as the planet Venus which, when it appears in the morning sky, is the brightest heavenly body in the pre-sunrise hours. At these times, it rises in the east around 4:30 A.M., and is observable until the sun rises. It is the last star-like object visible before the morning light of the sun washes out the nighttime objects. Thus, when the morning star is shining it is still measurably dark, because the sun has not yet risen above the horizon.

These details of the natural heavens coincide with the particulars of the prophetic day mentioned in our text. In this case, the world in general does not even recognize the presence of Christ, the “star” that betokens the approach of a new day. They are not “watching” for the day, but still “sleeping” in the darkness of night. The Lord’s own people do not see him literally, but because they are watching and not asleep as others, by the eye of faith, they discern the prophetic signs which indicate his presence. Peter puts it beautifully when he says that he rises in our hearts.

It should be noted that our text indicates the “dawn” of the new day and the appearance of the “morning star” both occur during the same period—just before sunrise. The Greek word translated “dawn” in this verse means—according to Professor Strong—to “glimmer through.” *Thayer’s Greek Lexicon* further defines the word as “day-light breaking through the darkness of night.” In

astronomical terms, “dawn” is similarly defined as that period of the early morning characterized by the presence of weak sunlight, while the sun itself is still below the horizon. During dawn it is possible to see approximately in which direction the sun lies, though it has not yet risen.

In the prophetic “dawn” of our text, the world in general does not even note the first gray streaks of light, for it is a time fraught with trouble. To those uninstructed by the sure word of prophecy, it seems as though the darkness is more dense than it has ever been before. Indeed, in many respects this is true.

We see in this a further fulfillment of the sure word of prophecy which foretold that Satan’s world order must be destroyed in a “time of trouble, such as never was since there was a nation.” (Dan. 12:1; Matt. 24:21,22) So it is, as foretold by the Prophet Isaiah, that while “the morning cometh,” there is “also the night.” (Isa. 21:12) The word “morning” in this text is translated from a Hebrew word meaning “dawn,” according to Professor Strong. Thus, we have confirmation that the period described prophetically in the Scriptures as “dawn” occurs during the final hours of nighttime darkness. It is our belief that we are now in that dark period of human experience. However, through the sure word of prophecy we are privileged to discern the “morning star” and are assured that the present travail of sorrow upon mankind is the harbinger of that glorious new day of blessing.

The Scriptures are concise in their use of these symbolisms. The “morning star” and “dawn” illustrations used by Peter are most evident in

connection with the present time of human experience, whereas the reality of the full burst of day is pictured by the actual rising of the sun. In a text already quoted, we are told of that glorious time when the “Sun of righteousness” shall “arise with healing in his wings.” (Mal. 4:2) Therefore, it is appropriate to say that now we are in the “morning star” and “dawn” period of the Master’s presence. This “star” has risen in our hearts and is visible to us, as is the “dawn” and its associated light. All of this means that the rising of the “Sun” is near, when the full, glorious rays of healing will begin that period of joy in human experience, and when “all the kindreds of the earth” will be blessed.—Acts 3:25

To some, it may seem unnecessary to make such fine distinctions between terms such as “morning star,” “dawn,” the rising of the “Sun,” and how they each relate to the Second Presence of Christ. However, as we have noted, it is the Scriptures themselves which make these distinctions, and how beautifully they do so! The Word of God weaves together the prophetic testimony of both the Old and New Testaments into a harmonious whole, by which we can discern, through the enlightening power of the Holy Spirit, the many processes involved in connection with the entirety of Christ’s invisible presence in the affairs of earth. Taken together, these distinct processes, and yet their consistent order and harmony one with the other, provide a faith-strengthening assurance that God, through the instrument of his glorified Son, has all things related to his plan for man’s salvation well in hand.

BLESSINGS OF THE NEW DAY

As we have noted, Peter referred to the purpose of the new day as that of bringing about the “restitution,” or restoration, “of all things,” explaining that this great restoration project had been foretold by all of God’s holy prophets. This testimony of the prophets is also part of the sure word of prophecy to which we do well to take heed. Just as the present dark Time of Trouble came upon mankind in fulfillment of what the Lord had foretold in his Word, so likewise the blessings of the new day are sure to come in God’s own due time.

How the world of mankind will then rejoice! There will come global and lasting peace. Blind eyes will be opened, and deaf ears will be unstopped. “Then shall the lame man leap as an hart, and the tongue of the dumb sing.” (Isa. 35:5,6) Death will be destroyed, and tears will be wiped from all faces. (Micah 4:1-4; Isa. 25:8,9) Eventually, as that new day progresses, all the dead will be awakened and given an opportunity, through obedience, to be restored to perfection—that which Adam lost when he transgressed divine law. This “restoration” to perfection and everlasting human life will be the climax of the restitution spoken of by Peter.

The soothing rays of the “Sun of righteousness” will shine upon every continent of earth, and its light and life-giving power will be felt by the whole suffering world of mankind. The enlightening influence of that “Sun” will fill the earth with a knowledge of the glory of God. This means that all “doctrines of devils,” all the “nighttime” traditions and superstitions, all human creeds and dogmas, and all the precepts of men by which people are

taught to fear God rather than love him, are to be swept away. These will all be replaced by a true knowledge of God and of his righteous laws.—Isa. 11:9

With a knowledge of the glory of God filling the earth, there will come also the clearing out of all the myriad citadels of sin, vice, and crime. As the glorious “Sun of righteousness” shines forth its enlightening and healing rays into every corner of the earth, all vestiges of Satanic darkness will give place to the glorious enlightenment of the new day. There will not be a nook or corner of the earth where the light from that glorious “Sun” will not penetrate. Truly God’s prophetic Word reveals a glorious new day for the human race! Let us each be faithful “watchers,” viewing by faith the “morning star,” risen in our hearts, and beholding the dawning light of the new day just beyond these final hours of night. ■

2015 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Thursday, April 2, 2015.

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

The audio cassette tape, CD, or DVD can be purchased for \$6.00. 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 25, if possible.

The Lamb of God

Key Verse: *“I saw,
and bare record
that this is the
Son of God.”*
—John 1:34

Selected Scripture:
John 1:29-34

THE WORD “PROPHET”

refers to one who teaches or proclaims in advance. In some instances, these two characteristics are combined in one person. It was so with John the Baptist. Many prior to John had foretold the coming of the Messiah—his birth by a virgin, his being led as

a lamb to the slaughter, his crucifixion, and his resurrection. To John the Baptist, however, was given the great honor of being the first to plainly announce the arrival of the Son of God, the man Christ Jesus.—John 1:34

Also given to John the Baptist was the privilege of first teaching the people about the now present Messiah. He taught that Jesus had a pre-human existence, which was later confirmed directly by Jesus, and additionally by the Apostle Paul when he declared that the gospel of Christ was “preached before . . . unto Abraham.”—vs. 30; chap. 8:58; Gal. 3:8

John the Baptist was the first to identify Jesus as the one who “taketh away the sin of the world.” (John 1:29) A lamb was a very appropriate symbol to describe the earthly ministry of Jesus and his sacrifice for our sins. His submission to the Father’s will even unto the death of the cross was very lamb-like. The Scriptures had declared that God gave his only begotten Son to be man’s redeemer. (chap. 3:16,17) It was this “lamb” that God provided which would balance the divine scales of perfect justice in accordance with the

character attributes of God. “For as in Adam all die, even so [all] in Christ shall . . . be made alive.”—I Cor. 15:22

John the Baptist declared that he came to baptize with water in order to make Jesus manifest to Israel, but that Jesus would baptize with the Holy Spirit. (John 1:31,33) In Matthew 3:11, we find additional words from John in this regard: “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire.” These words become clear when we recall that Jesus sent his twelve chosen apostles exclusively to the “lost sheep of the house of Israel.” (chap. 10:5,6) It was to individual Jews that the Holy Spirit was first poured out at Pentecost, while the nation of Israel itself was baptized “with fire” when it was destroyed thirty-seven years following their rejection of the Messiah.—Acts 2:1-4; Matt. 23:38; 24:1,2

With regard to the great honor given to John the Baptist in declaring the presence of the Son of God, let us consider carefully the words Jesus declared of his forerunner. He said of John, “Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”—Matt. 11:11

Unlike John’s audience, who could not understand the deeper meaning of his message, we have been begotten of God’s Holy Spirit in accordance with his desire to call out from among men a people for his name. “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself.” (Eph. 1:4,5) To us also is given the privilege to proclaim the invisible presence of our returned Lord, and to continue to declare: “Behold the Lamb of God.” With the help of the Holy Spirit, let us look unto Jesus and transform ourselves as much as possible into his lamb-like character. ■

Jesus Promises an Advocate

Key Verse: *“The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*
—John 14:26

Selected Scripture:
John 14:15-26

In the night hours just prior to his arrest and trial, Jesus tenderly spoke to his disciples about these very events. Paraphrasing a portion of the verses in our lesson, we hear Jesus lovingly telling his followers, “I need to go away, but I will not leave you alone. I will pray to the Father, and he will give you another Comforter, which will abide with you in my absence.” (John 14:16,18) This “Comforter” was the Holy Spirit, the enlightening power of God. (vss. 17,26) This was to be their new means of access to God through prayer, as Jesus had taught them and provided a pattern of during his ministry.—Matt. 6:9-13

JESUS PERFORMED MANY miracles as a preview of the greater blessings to come in God’s promised kingdom on earth. His disciples had recognized him as the long-promised Messiah, and they expected him to set up the kingdom which had been promised by all God’s holy prophets. However, when the Lamb of God was unexpectedly crucified and slain, they were stunned and perplexed. They were alone and confused, not knowing what to do, or where to go.

In the night hours just prior to his arrest and trial, Jesus tenderly spoke to his disciples about these very events.

Here we find the key to having a direct relationship with the Heavenly Father during the Gospel Age. While Jesus has no longer been physically present to speak to God on his followers' behalf, he is with us through the influence of the Holy Spirit. The Apostle John explains this beautiful arrangement: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—I John 2:1

When John speaks here to "my little children," he is clearly talking to the spirit-begotten followers of Christ. He assures us that Jesus is with us today, just as he was with his disciples during his First Advent. Since his resurrection and ascension to heaven, however, Jesus is now with his consecrated people in the role of "advocate." The word "advocate" as used in this scripture means one who stands alongside of another as an intercessor. As Jesus literally stood beside his disciples during his earthly ministry, he has stood beside all his footstep followers throughout the Gospel Age, including those living in the present time of the "harvest."

The words "Comforter" and "advocate" as rendered in the above-referenced scriptures, are actually from the same Greek word—*parakletos*. In view of this, we see complete harmony in the work of the "Comforter," which Jesus said was the Holy Spirit, and the "Advocate," who John said was Jesus Christ. Indeed, it is by these two means, Jesus Christ and the influence of the Holy Spirit, that we have access to God. Without leaving his disciples, Jesus could not have become our Advocate, and the Holy Spirit could not be our Comforter.

When the Master spoke the words of our Key Verse, he knew it would only be a short time after his departure from the disciples before the benefits of the Advocate and Comforter—together, the *parakletos*—would be made available to them. Let us thank God for his loving provisions for the consecrated followers of Christ. ■

The Spirit of Truth

Key Verse:
“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”
—John 16:7

Selected Scripture:
John 16:4-15

the nation of Israel among all the nations of the earth. (Amos 3:2) Through a system of laws, religious services, and other ceremonies, God showed by type, or symbolic illustration, what lay ahead for the followers of Christ. The Apostle Paul describes the purpose of this typical arrangement, saying of Israel, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [age] are come.”—I Cor. 10:11

With the birth, death, and resurrection of Jesus we see that a new phase of God’s plan began which Israel did not understand—being hidden from them due to their hardness of heart. This change is referred to by Paul as centering in the “mystery of Christ.” He says, “By revelation [God] made known unto me the mystery;

IN OUR LAST LESSON, WE discussed the necessity of Jesus leaving his disciples in order that his role as their “Advocate” might be accomplished, and that his promise of another “Comforter” would be fulfilled. In today’s lesson, we turn our attention more directly to this “Comforter”—the Holy Spirit—another important gift promised for those who would follow in Christ’s footsteps.

Prior to the arrival of the “Lamb of God,” the Heavenly Father had dealt exclusively with

(as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.”—Eph. 3:3-5; see also Rom. 16:25

As already noted, this new arrangement was difficult for most Jews to comprehend. They had depended upon the works and ceremonies of the Mosaic Law to know and serve God, and were his favored people through those arrangements. Now, however, they were being asked to give up this position of exclusive favor among the nations of the world and follow the son of a carpenter. As a nation they were unable to make this transition. They rejected Jesus, and he, in return, declared that their house would be “left unto [them] desolate.”—Matt. 23:38

The Law, though, had not been given in vain. It was a “schoolmaster” to prepare the Israelites for the arrival of Christ, and they were given the first opportunity to be “justified by faith” in the very one whom their leaders had crucified. (Gal. 3:24-26) In his letter to the church in Rome, the Apostle Paul clearly set before the early Jewish converts the requirement of being justified by faith in Christ. He pointed out that their veneration of father Abraham was well placed, for his great faith foreshadowed the faith in Christ now required.—Rom. 4:19-25

Here we return to today’s Key Verse, in which Jesus promised a “Comforter”—the Holy Spirit—the means for coming to an understanding of the “mystery of Christ.” The Apostle Paul discussed this gift which Jesus promised to give his followers after his death: “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: . . . As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—I Cor. 2:7-10 ■

Receive the Holy Spirit

Key Verse: “When he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.”
—John 20:22

Selected Scripture:
John 20:19-23

THE TEACHING OF THE

Trinity has confused many by distorting the individual personality of the God of the Bible. To us the Scriptures clearly teach that the *Logos*—Greek for “word” or mouthpiece of God—was the first and only direct creation of God, being his only begotten Son. (John 1:14; Rev. 1:8) The Creator sent his Son to earth in the form of a man for the purpose of redeeming mankind from the curse of death brought about by Adam’s disobedience. (John 3:16,17; I John 4:9; I Cor. 15:22) A perfect man’s life was given—by Jesus—to redeem the first man’s life forfeited because of sin—that being Adam, and all his posterity. (Rom. 5:12,15-19) Teaching that Jesus is part of a “triune” God is to make null the efficacy of the ransom price, and its necessity in order to satisfy God’s perfect justice.

The Greek word “*pneuma*” appears in our Key Verse and is properly translated in most versions as “spirit.” The word *pneuma* literally means a “current of air, or breath,” and has no suggestion of “ghost,” which is how the word has been erroneously translated in the *King James Version* in many instances. The Holy Spirit is also not part of a triune God, but is his invisible power and influence—

well-symbolized by the blowing of wind, air, or breath.

In connection with the verses of our lesson, we find the disciples gathered in a room after hearing of Jesus' resurrection with the doors shut "for fear of the Jews." (John 20:19) Their fear no doubt came as they recalled the Master's earlier words of warning that "they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."—Luke 21:12

Now standing in their midst and sensing their fear, the risen Lord quickly calmed them with words he had spoken before, "Peace be unto you." When he showed them his pierced hands and side, they recognized him and were glad. Jesus repeated the words, "Peace be unto you," and added, "as my Father hath sent me, even so send I you." After speaking the words of our Key Verse, Jesus continued, saying, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John 20:21-23

Prior to his death, Jesus had told the disciples he needed to leave them, but had promised he would provide another "Comforter" in his absence. Now he stood before them to confirm that they would indeed soon "receive . . . the Holy Spirit," the Comforter he had promised, and which would come to them just a short time later, on the day of Pentecost. He also delivered to the disciples the commission, "so send I you" to preach the Gospel message, just as he had.

As ambassadors for Christ, we too are to be engaged in the same work as our Lord and his disciples. Before the work of blessing all the families of the earth in the kingdom, we, as his "brethren," are to follow in the Master's steps and share his suffering. Paul tells us of this privilege—to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) With joy in our hearts, and having received the begetting of God's Holy Spirit, let us be faithful to our commission of preaching the beautiful message of the Gospel of Christ. ■

The One Who Comes

Key Verse: *“They that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord.”*
—Mark 11:9

Selected Scripture:
Mark 11:1-11

10:6,7) At the close of Jesus’ ministry the “kingdom of heaven” actually came to the Jewish nation in the sense that it was offered to them. Today’s lesson tells of this formal offer of the kingdom by Jesus and the refusal of the Jews as a people to accept it.

For some time the disciples had recognized Jesus as the Messiah, and they desired to share in the glories of his reign as Israel’s new king. Although the multitudes did not generally perceive Jesus’ position to this same extent, they too regarded him highly, saying on one occasion, “When Christ cometh, will he do more miracles than these which this man [Jesus] hath done?” (John 7:31) After recording Jesus’ sermon on the mount, Matthew writes, “It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.”—Matt. 7:28,29

IN ADDITION TO JOHN THE

Baptist’s declaration that Jesus was the “Lamb of God,” he also preached to the Jews, saying, “Repent ye: for the kingdom of heaven is at hand.” (Matt. 3:2) Jesus made use of this same theme of the kingdom as he taught, and also in the parables he spoke. He instructed his disciples to likewise declare in all of Israel that the kingdom of heaven was at hand. (chap.

On one occasion, the multitudes sought to take Jesus by force and make him their king, but he withdrew from them, knowing that the time was not right. (John 6:15) Now, however, in the context of our lesson from Mark 11, instead of drawing back, Jesus took an active role by sending two of his disciples to retrieve a donkey's colt for his entry into Jerusalem. It had long been the custom of kings to ride to their coronation in such a manner. The timing was now right, and the multitudes entered into the spirit of the occasion. The scene they beheld signified nothing less to them than the fact that he now was ready to assume the office of Israel's king.

Surely the hearts of the Apostles must have been filled with excitement as they, too, thought of the nearness of their Master's glory, and of their own share in it. In all the commotion around them they could not possibly comprehend the import of his earlier words to the effect that he must be crucified and depart into a "far country"—heaven itself—to receive authority from his Father, and later return to establish the kingdom which would bless Israel and the entire world.

Jesus was fully aware that the presentation of himself as king was but a symbolic gesture, designed to fulfill prophecy and to leave the nation of Israel without excuse. He knew that other prophecies had declared he would be "despised and rejected" by those of his own nation. (Isa. 53:3) In the days following, this rejection began to play out. In sadness, Jesus wept over the city saying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37,38) The Apostle Paul tells us the blindness of Israel is not permanent. Its lifting awaits only the completion of the bride of Christ and their cry to the great Deliverer. (Rom. 11:25-32) Therefore, let us praise the Prince of Peace and shout "Hosanna; Blessed is he that cometh in the name of the Lord." ■

The Kingdom of Heaven in Preparation

*“These things
spake Jesus . . . in
parables; . . . That
it might be fulfilled
which was spoken
by the prophet,
saying, I will open
my mouth in
parables; I will
utter things which
have been kept
secret from the
foundation of the
world.”*

—Matt. 13:34,35

IN THE FIRST TWO LESSONS of this article series on the Parables of Jesus, we considered “The Parable of the Sower” and “The Wheat and the Tares.” In those lessons, we noted extensive detail given by Jesus as he spoke to the multitudes assembled on the shore of the Sea of Galilee. Additionally, the Master provided the interpretation of these parables to those gathered there so that they might be stirred

to give further thought to his words.

By way of contrast to the foregoing, in this lesson we will consider five short parables, in which very little detail is provided. Only ten verses comprise all five of these parables. Our understanding of

their meaning is also limited to some extent due to the fact that, in the case of the first four, Jesus did not provide any explanation. In the fifth parable, however, he does give a brief description of its meaning. The one common theme we observe is found in the phrase, “The kingdom of heaven is like . . . ,” which appears in the opening words of all five parables. It is this theme that we will look to in order to assess the meaning of Jesus’ words.

PARABLE OF THE MUSTARD SEED

The account of the first of the five parables we will herein consider reads as follows: “Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”—Matt. 13:31,32

Because Jesus did not explain the parable of the mustard seed, in order to understand its lesson we must compare it with certain facts which the Scriptures reveal to us concerning “the kingdom of heaven.” One of these is that many of the Bible’s references to the kingdom pertain, not to the time when Christ is ruling “from sea to sea, and from the river unto the ends of the earth,” but to the time when those who will constitute the rulers in the kingdom are being selected from the world of mankind and being proven worthy of the high position to which they are called.—Ps. 72:8

The Bible indicates that during this preparatory aspect of the kingdom the Lord’s true people, “the

children of the kingdom,” would be a very small company. (Matt. 13:38) On another occasion, Jesus addressed these saying, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) The Scriptures also reveal that this “little flock” of disciples would be unrecognized by the world, and persecuted.—I John 3:1; Matt. 5:10-12

The parable of the mustard seed, on the other hand, suggests a large growth of the kingdom, from a very small beginning. It is likened to a literal mustard seed, which is very tiny, but grows to be a giant herb, or tree, in which the “birds of the air” could find shelter. It is true that when the kingdom of Christ is established in power and great glory, its rulership will be extended throughout all the earth. However, the mustard seed parable hardly fits this situation, so we must seek its explanation along other lines.

We believe the clue is suggested by Jesus in his earlier parable of the wheat and the tares. As we saw in that study, Jesus indicated that the “tares” represented “things that offend, and them which do iniquity,” and that at the end of the age these were to be gathered “out of his kingdom.” (Matt. 13:41) The point is that during the preparatory period of the Gospel Age, prior to the work of the kingdom in power and glory, there have been iniquitous—sinful elements. This, we believe, suggests the proper explanation of the mustard seed parable.

Throughout the present age there has been a counterfeit kingdom class, as well as the true. Indeed, from a very small beginning of evil shortly

after the apostles fell asleep in death, there grew what the world called “Christendom,” or Christ’s kingdom. It embraced all the nations of Europe, and its influence spread to other countries. In the branches of this “tree” all classes of the world and the worldly found shelter. It became their abiding place, their home. (Luke 13:19) John the Revelator, when referring to this system as “Babylon the great,” used the same metaphor as the parable, and spoke of it as the dwelling place of “every unclean and hateful bird.”—Rev. 18:2

So well established and popular became this “tree” that it was an advantage from the standpoint of prestige and social standing to seek shelter in its branches. People were not invited to join its ranks on the grounds that it would offer them an opportunity to suffer and to die with Christ. Instead of persecution, suffering, and sacrifice, they were offered popularity. Instead of being a “little flock,” this kingdom class counted its members by the millions. Indeed, Christendom grew into a very imposing “tree.” The parable refers to it as the “greatest among herbs,” so the comparison is not between the sizes of trees in a forest, but between herbs in a garden. In this sense, the mustard tree’s size would dwarf that of all other herbs. Certainly the leaders of Christendom have long boasted of the great growth of that which they have planted.

PARABLE OF THE LEAVEN

The second lesson for our consideration is the parable of the leaven. Jesus stated: “The kingdom of heaven is like unto leaven, which a woman took,

and hid in three measures of meal, till the whole was leavened.” (Matt. 13:33) The particular wording of this verse, as well as the fact that it immediately follows the mustard seed parable, suggests that it has a similar meaning, and also applies to the false kingdom of Christ rather than to the true.

This conclusion is reached from the fact that “leaven” is always used in the Bible as a symbol of sin—of that which is out of harmony with God. The use of leaven—or yeast—was strictly forbidden in all Israel’s offerings made to the Lord by fire. During the Passover feast, the Jews were commanded to remove every particle of leaven from their houses. (Exod. 12:15,19) The idea which the Bible associates with leaven is its corrupting influence. It is to this property of leaven that Jesus refers when he speaks of “the leaven of the Pharisees and of the Sadducees.” (Matt. 16:6) The apostle speaks of the “old leaven . . . of malice and wickedness.”—I Cor. 5:7,8

The parable states that a “woman” hid leaven in three measures of meal. This would seem to picture the false church system to which the names “that woman Jezebel” and “the woman . . . arrayed in purple and scarlet” are given in the Book of Revelation. (Rev. 2:20; 17:1-6) The fact that the woman “hid” the leaven in the meal suggests something which was not done openly. The meal, we believe, represents the spiritual food which the Lord provided for his people—the precious doctrines of God’s plan of redemption and restoration for the sin-cursed and dying race. The three measures of meal could be intended to emphasize three basic truths of God’s Word—namely, death as “the wages of sin,” the “redemption that is in Christ Jesus,”

and the “restitution of all things” during Christ’s kingdom.—Rom. 6:23; 3:24; Acts 3:20,21

Associated with these basic truths are various other doctrines, which together comprise God’s plan of the ages. The “woman” of the parable mingled corrupting elements of false doctrine with these truths until they finally lost their purity in the minds of most believers. Eternal torture was substituted for death as the penalty for sin. The doctrine of the ransom was corrupted by the unscriptural theory of the trinity. The hope of resurrection, or restitution, was also no longer meaningful. Indeed, there could be no resurrection of the dead if no one were really dead, but possessed an immortal soul—another idea not supported by the Bible.

The parable states that as a result of the leaven hidden in the meal “the whole was leavened.” History reveals that this literally came true, for it is almost impossible to find a single doctrine of God’s plan of salvation properly set forth in the dogmas of Christendom. Thus, the parable of the leaven can also be considered a prophecy of the extent to which the counterfeit church system would corrupt the true teachings of the Word of God.

HIDDEN TREASURE AND A PEARL

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of *(Continued on page 36)*

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(Continued from page 31) great price, went and sold all that he had, and bought it.”—Matt. 13:44-46

In these three verses, we have the record of two more parables of the “kingdom of heaven” related by Jesus. The first pertains to a man who found treasure hidden in a field, and who sells all his possessions in order to raise funds to purchase the field, and thus obtain the treasure. The second tells of a merchant seeking valuable pearls, and upon finding one of great worth sold all that he had and purchased the pearl. Here again we find that Jesus offered no explanation of these parables. However, the general lesson taught by them is, we believe, quite obvious.

Both of these parables relate, not to the earthly blessings which will be made available to mankind through the agencies of the kingdom when it is established throughout the earth in power and great glory, but to the priceless opportunity that is offered to some during the present age of securing a position with Jesus in the heavenly rulership of his kingdom. It is somewhat akin to what Paul refers to as the privilege given to a few of running toward “the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:14

The pearl of great price and the hidden treasure are, according to the parables, of such high value that those finding them do not hesitate selling everything they have in order to obtain them. The nature of the “treasure” is not mentioned, but its great value is stressed. The man who finds the treasure “hideth [it], and for joy thereof goeth and selleth all that he hath, and buyeth that field.” The thought seems to be that upon finding the hidden

treasure, the man hides it in a safe place until he can raise the necessary funds to purchase the field.

In the second parable, the pearl is described as one of “great price.” Apparently the great value of the hidden treasure and of the pearl is one of the main points for consideration in both of these parables. The fact that a pearl is used rather than a ruby, diamond, or other precious gemstone would seem to be of no special significance, since they all require diligent searching in order to be found. These two parables are the same from the standpoint that, in both cases, the man who finds the treasure and the merchant who discovers the pearl sell all that they have in order to secure the purchase of them. In seeking the lessons of these parables, this similarity is an important clue to their meaning.

LESSONS SHOWN

Jesus said to the rich young ruler, “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (Matt. 19:21) When the disciples asked further concerning this, Jesus explained, “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—vs. 28

This is one of the Bible’s descriptions of the precious heavenly kingdom treasure to be obtained by the faithful followers of Jesus—those who are willing that it shall cost them all that they have and are. However, it should be remembered that Jesus was the first and chief one to gain this

treasure, and that it is his perfect example of giving all that his dedicated followers must emulate if they are to share the treasure with him.

Jesus did indeed give all in order to obtain this treasure. He gave the glory which he had with the Heavenly Father “before the world was.” (John 17:5) He then gave his perfect humanity, his flesh, for the “life of the world.” (chap. 6:51) In point of fact, Jesus was the one who actually purchased the “field,” and obtained the right to the “treasure” which it contained. In addition to the treasure, he obtained of immortality, and that of attaining the high office of “King of kings, and Lord of lords,” Jesus will also have as a “treasure” his joint-heirs, who will be his “bride” in the heavenly phase of his kingdom.—John 5:26; II Tim. 1:10; Rev. 17:14; 21:9

The footstep followers of Jesus are to share his honor and glory with him on condition that they also give up all that they have. Paul wrote, “What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”—Phil. 3:7-11

ONE IMPORTANT DIFFERENCE

There is one important difference between the parables of the treasure and of the pearl. In the first one, the man seemingly finds the treasure hidden in a field without specially searching for it. In the second one, the pearl merchant was seeking “goodly pearls,” and then found one. Both of these situations could well illustrate that which is true of those whom God calls to joint heirship with Jesus.

It has been the testimony of some who receive a knowledge of God’s plan, and of the High Calling of God in Christ Jesus, that they apparently “just happened” to come across it. They perhaps found a tract or booklet at a restaurant, or some other public place. They happened to tune in to a station on their radio, television, or the Internet, which was broadcasting the Gospel message of truth. Actually, however, we know that it is by the Lord’s overruling providence that anyone is drawn to the Truth and to a knowledge of the heavenly treasures.

On the other hand, there must be an earnest longing to know the Lord and to know his plans and purposes. This could be illustrated by the merchant seeking goodly pearls. “Seek, and ye shall find,” Jesus said. (Matt. 7:7) This is true if the seeking is in sincerity, and the Lord sees in the heart the true spirit of humility and dedication which leads to consecration. The Lord does not call the indifferent, but only those humbly searching after truth and righteousness.

The Psalmist David wrote, “I waited patiently for the LORD; and he inclined unto me, and heard my

cry.” (Ps. 40:1) This is the attitude of the seekers after the Lord and his ways. When the Lord “inclines” unto them, it often seems to have “just happened.” However, this is not really the case, for his providences overrule and direct in the lives of all those whom he calls, and this includes the manner in which the Truth is first brought to their attention. It is the Truth that reveals the heavenly treasures—the “pearl of great price.” Our part, shown in both parables, is our willingness to “sell” all we have in order to participate in the joys of the heavenly kingdom, as joint-heirs with Jesus Christ.

It is not possible in any parable to find an application for every detail, and they are not designed for that purpose. It would be difficult, for example, to make a spiritual application of the fact that the man who found the treasure in the field hid it until he could buy the field. In keeping with the customs of the time, this apparently was a necessary procedure in order ultimately to become the legal possessor of the treasure.

The important thing is the man’s willingness that the treasure cost him all that he had. That is the chief lesson for us in both of these parables. If we have found the “treasure,” and if we have found the “pearl of great price,” are we giving up everything in order to make these our own? Are we, like Paul, counting all things else as loss that we may win Christ, and attain “the mark for the prize of the high calling of God in Christ Jesus?”

NET CAST INTO THE SEA

The last of the five short parables to be considered in this lesson contains these words of Jesus:

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world [age]: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”—Matt. 13:47-50

As in the foregoing parables of our lesson, “the kingdom of heaven” in this parable is not the kingdom established and reigning in the earth in power and glory, but the heavenly phase of that kingdom in preparation. When Jesus called his disciples into the ministry he said to them, “Follow me, and I will make you fishers of men.” (Matt. 4:19) Fishing with nets is the illustration used in the parable, which was the principal method employed in Jesus’ day.

The apostles who had been fishermen would know that when a net is cast into the sea there is no way to control what sort of fish are caught in it, and that after the net is drawn ashore the fish must be sorted. They would therefore readily grasp the idea that as “fishers of men” some undesirables would find their way into the “net,” and that these likewise would need to be separated from the others.

Jesus presented this parable as covering the entire Gospel Age, and indicated that the sorting of the fish would take place at the end of the age. This applies, however, only in a very general way. It is not as though the early disciples cast the net into the sea, and that only at the end of the age the net

is drawn ashore. Actually, each individual disciple of Christ throughout the age has likewise been a “fisher of men,” and has drawn his individual “net” ashore many times.

The general lesson of the parable, however, is to point out what the Lord would accomplish at the end of the Gospel Age. In this respect, the lesson is similar to the one taught by the parable of the wheat and the tares, considered previously, in which a separation is also pointed out. In that lesson, we saw that “tares” are counterfeit “wheat.” In this parable, however, nothing is said about the rejected fish in the net being counterfeits of the approved fish. We do not need to pass judgment on individuals to recognize that throughout the professed Christian world, and during this entire age, there have been millions of honorable people who have found their way into the “Gospel net.” Yet, in the true sense of the word, most have not been fully consecrated followers of the Master—recipients of the “high calling of God.”

The “angels” who are sent forth at the end of the age to sort the fish are the same servants of the Lord who did the fishing. This does not mean, however, that these “fishers of men” are any more qualified to judge the good, and separate the evil from the good, than were the Lord’s people throughout the age. It is the message they proclaim that does the separating. Those to whom the Lord gives ears to hear, understand, and appreciate the “mysteries of the kingdom of heaven,” by their own choice, will separate themselves from those who have no ear for the Truth. Thus, it is the mighty power of the Gospel that does the separating work.

The reason that the accomplishing of this work is more particularly true in the end of the age than at earlier periods is that the pure Gospel message was largely hidden for many centuries by the false creeds of men. There were a few in every generation who held tenaciously to the main principles of the Bible, but there was almost no opportunity to make a public proclamation of its message. As a result, its influence among the great mass of professing Christians was negligible.

However, in his providence the Lord, in the end of the age, has made a dramatic change in this situation. With his blessing and by his grace, “the children of the kingdom” are able to give a wide witness to the Gospel message of the kingdom. This witness has stirred many to take a stand for it, and separate themselves from those who are believers only in name, who, realizing the unpopularity of the Truth, are quite willing to have it so.

THE FURNACE OF FIRE

In this parable also, as in the parable of the wheat and the tares, those who are not the Lord’s true people, but merely associated with them for a time, are said to be “cast . . . into the furnace of fire.” The further explanation is given by Jesus that “there shall be wailing and gnashing of teeth.”

This is one of the texts seized upon by those who search the Bible for proof of the God-dishonoring doctrine of eternal torture. They reason that here is a mention of fire, and also a statement by Jesus which seemingly suggests that those in the fire are being tormented. What other reason could they have, it is argued, for the “wailing and gnashing of teeth?”

We are confident, however, that this is not the lesson of the parable. Jesus said to those who rejected him in his day, “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.” (Luke 13:28) The ancient faithful servants of the Lord are to be raised from the dead to be the earthly rulers in the Messianic kingdom. This was the position sought by many of Israel’s religious leaders in Jesus’ day. He simply pointed out to them how disappointed they would be, when raised from the dead, to see that those more worthy occupied the position they believed belonged to them.

This, we believe, is a good illustration of what is signified by the expression, “wailing and gnashing of teeth,” in the parable. It does not denote physical torment, nor is it to be taken literally. Rather, it is a symbol of keen disappointment, just as in the case of Jesus’ words to the leaders of his day. Thus it will be with those “fish” in the “net” who are not accepted as the true disciples of Christ to live and reign with him. They will be deeply saddened to have missed such a wonderful opportunity to be part of the heavenly phase of the kingdom.

The “fish” who are cast out are great in number. Through the deceptive teachings fostered by Satan, they have thought that a rule of righteousness could be set up throughout the earth by human efforts. However, the prophecies of the Bible reveal that all of man’s attempts to accomplish this will fail—that the organization of this present world will collapse in “a time of trouble, such as never was since there

was a nation.” (Dan. 12:1) It is this “time of trouble,” we believe, that is symbolized by “the furnace of fire” mentioned in the parable.

The casting of the “fish” into the furnace of fire does not denote the destruction of individuals, but merely the destruction of their identity as supposed followers of Jesus. As individuals, these, even as those who were once tares, will have an opportunity later to receive life-giving blessings on Earth as subjects of the kingdom of Christ. It is said of those who obediently follow the laws of that kingdom from the heart, that they “shall inherit all things; and I will be his God, and he shall be my son.”—Rev. 21:7 ■

WEEKLY PRAYER MEETING TEXTS

MARCH 5—“If there be any virtue, and if there be any praise, think on these things.”—Philippians 4:8 (Z.’03-9 Hymn 208)

MARCH 12—“The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith.”—I Timothy 1:5 (*Wilson’s Emphatic Diaglott*) (Z. ’00-360 Hymn 256)

MARCH 19—“As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation.”—I Peter 1:14,15 (Z. ’03-55 Hymn 344)

MARCH 26—“We are not of the night, nor of darkness. Therefore let us not sleep, as do others.”—I Thessalonians 5:5,6 (Z. ’03-70 Hymn 20)

Our Passover— Sacrificed for Us

“Christ our passover is sacrificed for us.” —*I Corinthians 5:7* **ABOUT FOUR THOUSAND** years ago a man of old age arose early one morning, awakened his son, a robust young man, and together they started on a three-day journey which took them into the “land of Moriah.” Accompanying them were two young servants of the household. They did not go empty-handed, for they took with them the necessary equipment for the offering of sacrifice, such as the wood and fuel for starting fire.—Gen. 22:1-3

As the journey's end drew near, the party halted and the elderly man instructed his servants to remain behind while he and his son continued on to the place where the sacrifice was to be offered. The young man, strong and muscular, carried the wood, and his father carried the fuel and the knife. However, there was something about this scene that was puzzling. They were going to offer sacrifice, which the son knew. Yet, they had no animal to offer. Finally, he boldly spoke to his father about it as they approached the top of the

mount. Observing that they had the wood and the fuel, he inquired, "Where is the lamb for a burnt offering?" His father's simple answer was, "My son, God will provide himself a lamb for a burnt offering."—vss. 4-8

This father and his beloved son were Abraham and Isaac. God had asked Abraham to offer Isaac as a burnt offering, but Isaac had not yet been advised of this. Abraham, perhaps with an ache in his heart, was keeping this information to himself, not wishing to impose a long, drawn-out period of suffering upon his son. His statement that God would provide a lamb was an expression of his implicit faith. Paul explains that Abraham believed God would raise Isaac from the dead. Indeed, God did do this in a figurative sense, for Isaac was restored to his father from the very jaws of death.—Heb. 11:17-19

Abraham demonstrated his faithful obedience, and we find Isaac on the altar, his father with knife poised to slay that miracle child. Just as the muscles tightened to strike that fatal blow, Abraham heard his name called. Turning around to investigate, he found himself face to face with an angel who told him not to harm his son, and also drew his attention to a lamb caught in a nearby thicket. This was the lamb which God provided, and Abraham was instructed to use it as a substitute for Isaac on the altar of sacrifice.—Gen. 22:9-13

To the casual reader who is unacquainted with the plan of God for mankind's redemption, this may seem no more than a strange tale handed down from ancient tradition. To the consecrated

followers of Christ, however, it is an event with vital meaning. God had made a wonderful promise to Abraham which, after the patriarch showed his willingness to give his son as a burnt offering, God confirmed by his oath. The promise was that through Abraham's seed all the families of the earth would be blessed. (Gen. 22:15-18) There was something, though, which stood in the way of that blessing. It was sin and its penalty—death.

Before the people could be blessed there had to be an atonement for sin. The “seed” through which the blessing was to come must die as a sacrifice in order to bring that to pass. In the account of Abraham offering his son Isaac, we have an enlightening illustration of a coming glorious reality when the Heavenly Father himself would give his own Son, Jesus, for the sin of world. The lamb which God provided to be sacrificed in lieu of Isaac foreshadowed “the Lamb of God, which taketh away the sin of the world.”—John 1:29

ANOTHER PICTURE

By an unusual sequence of circumstances, including the selling of Joseph into slavery, all the natural descendants of Abraham through Isaac were eventually held captive in Egypt. They were burdened under their taskmasters and longed for deliverance. Finally, in the Lord's providence, Moses was sent to them, and under his leadership their exodus from Egyptian bondage was effected. This was accomplished, however, only by the direct intervention of God on their behalf—an intervention that was manifested by miracles.

Because Pharaoh refused to grant liberty to the Hebrews, one plague after another was visited upon him and his people, the Egyptians. There were ten plagues in all, and not until the last one did the ruler of Egypt actually grant the Israelites the privilege of leaving the country. It was immediately following the tenth plague that the historical exodus of the Hebrews occurred.

In connection with the tenth plague, we are furnished with another picture of the importance of blood, and the offering of a “lamb,” in God’s plan of salvation. The plague brought the death of Egypt’s firstborn, from the firstborn of Pharaoh down to the firstborn of the poorest laborer. However, an arrangement was made by God whereby the firstborn of Israel could escape death. It was the provision of the blood of the Passover lamb offering.

It is a well-known story in the Bible, but as a rule its full significance is overlooked. Through Moses, God instructed that each family of the Israelites was to take a lamb into the house on the tenth day of the first month, keep it until the fourteenth day, when it was to be slain and the blood sprinkled on the lintels and door posts of the house. The Lord explained that where the blood was sprinkled according to instructions, the firstborn would not be killed.—Exod. 12:1-13; Num. 33:3

The Apostle Paul speaks of the “church of the firstborn, which are written in heaven.” (Heb. 12:23) He also states that “Christ our passover,” as declared in our opening text, “is sacrificed for us.” The word “church” in the New Testament is a translation of the Greek word *ekklesia*, which means

“called out” ones. The “church of the firstborn” is a class called out, or selected, from the world. They are brought under the special protection of the blood of Jesus, the antitypical Passover lamb, prior to the deliverance of the whole world, as represented by the deliverance of all Israel from Egyptian bondage.

The Passover night in Egypt foreshadowed the entire Gospel Age. It has certainly been a night-time, symbolically speaking. “Darkness” has covered the earth, “and gross darkness the people.” (Isa. 60:2) However, the “morning” will come and, with it, a great deliverance. (Ps. 30:5) This deliverance, just as was the case with Israel, depends upon the salvation from death of the firstborn. Just as in the type, so now, this “passing over” of the firstborn is brought about through the blood of the Lamb—“the Lamb of God, which taketh away the sin of the world.”

A PERPETUAL MEMORIAL

The Israelites were commanded to commemorate this great event each year. On the fourteenth day of their first month they were to slay a lamb for the Passover. It was important for them to do this because it served as a reminder of the mighty deliverance God had wrought for them and how his outstretched arm had been over them in that time of their great need.—Exod. 12:14,24-27

When Jesus, the foretold Messiah, came to the Jews nearly two thousand years ago, they were continuing to celebrate the Passover, but they understood practically nothing of its typical significance. John the Baptist, however, seemed to

comprehend what the lamb foreshadowed. It was he, as quoted earlier, who spoke of Jesus as “the Lamb of God.”

The entire period of Jesus’ earthly ministry was characterized by the sacrificial service which he rendered on behalf of the people. The common people heard him gladly and rejoiced in the blessings of health and life extended to many of them. However, their religious rulers were bitterly opposed to him. They “despised and rejected” Jesus, plotted to kill him, and led him to death as a “lamb to the slaughter.”—Isa. 53:3,7

There were time features in God’s plan, and not until three and one half years following the start of the Master’s ministry were his enemies permitted to arrest and kill him. He was to be the antitype of the Passover lamb, and it was essential that his blood be shed on the fourteenth day of Israel’s first religious month, Nisan, which began with the new moon occurring closest to the spring equinox. When this time drew near in that momentous year of God’s plan, Jesus announced his intention of going to Jerusalem where he expected to be arrested and put to death.

From the time Jesus made this announcement, his disciples were more or less bewildered. They expected him to be a great king and to establish a powerful, worldwide kingdom. What could a dead Christ do? Peter rebuked Jesus, saying, “Be it far from thee [to die], Lord.” (Matt. 16:22) Jesus, however, would not be turned aside from what he knew to be the divine will for him. He had come to die for the church of the firstborn and for the whole world, and he intended to

finish the work his Heavenly Father had given him to do.—I John 2:2

THE UPPER ROOM

The Jewish day begins at sundown and lasts until sundown the next evening. Sometime during the thirteenth of Nisan, Jesus gave instructions concerning the necessary preparations for the Passover due to be celebrated that evening. Previously, it appears, he had made arrangements with one of his friends to use an “upper room” in his house, and he told the disciples how they could locate the proper place.—Luke 22:8-12

When evening came, Jesus and the twelve went to this room where the Passover meal was to be eaten. The feeling was tense in the hearts of the disciples that night. It seemed evident to them that tragedy was looming. “One of you shall betray me,” Jesus said to them, and with one accord they asked, “Is it I?” (Matt. 26:21,22) There was only one who knew to whom Jesus referred, and that was Judas, the betrayer.

As they continued to eat the Passover meal, it was evident that the disciples had not as yet grasped the idea of sacrifice and its relationship to themselves as followers of Jesus, because they began wrangling over who would be greatest in his kingdom. Jesus, however, was not disturbed by their lack of understanding. Instead, he used the occasion as an opportunity to give his disciples a much-needed object lesson in humility and the true spirit of sacrifice and service. He washed their feet and explained that the one who would be greatest among them would be their servant.—John 13:1-17

The Passover supper finished, Jesus took some of the unleavened bread which remained and some of the “fruit of the vine” and passed it to his disciples, saying, “Take, eat; this is my body. . . . Drink; . . . this is my blood.” (Matt. 26:26-29) Whether or not they then remembered what Jesus had previously said to them concerning the eating of his flesh and the drinking of his blood we do not know. (see John 6:51-56,63) However, even if they recalled his former remarks, they still did not understand what Jesus meant.

Not until the begetting of the Holy Spirit at Pentecost was it possible for any of Jesus’ disciples to comprehend the meaning of what he said to them that night. They did not then recognize that his body was to be broken in death and his blood poured out. They did not know that this was in order that they might receive the benefits of sanctification and justification through the sacrifice of his life. As they ate the “bread” and drank of the “cup” which Jesus offered to them, they were unable to realize that in doing so they were symbolizing their dependence for life upon his sacrifice as the “Lamb of God.”

JOURNEY TO GETHSEMANE

They sang a hymn and left that upper room, slowly making their way out of the city to the Mount of Olives, across the brook Cedron, and finally to the Garden of Gethsemane. As they made that final journey together, Jesus told them many things. One of the things he said was that they would all be offended that night because of him. To this Peter responded, boasting that even though all

others might forsake Jesus, he would not do so, and was even willing and ready to die for him. (Matt. 26:31-33) Peter meant this, as he later demonstrated when he attempted to rescue Jesus from the mob by the use of a sword.

Reaching the garden, Jesus took three of his most beloved disciples—Peter, James, and John—apart from the others and asked them to watch with him. Then he went a little farther in order to be alone with his Heavenly Father, and there he prayed. (vss. 36-44) The supreme test of his loyalty to God's will had come. His "land of Moriah" had been reached. The circumstances were all in readiness for the consummation of his sacrifice.

The question now was not whether Jesus would willingly die as the "Lamb," but whether he could endure all the "contradiction of sinners" against everything he had done in his life to serve his Heavenly Father. (Heb. 12:3) The greatest of these contradictions was that he would soon be arrested and put to death as a blasphemer of this very one—the Father he loved and served so faithfully. Thus, out of that loving, but now "exceeding sorrowful" heart, came the cry to his God, "If it be possible, let this cup pass from me." "Nevertheless not my will, but thine, be done."—Matt. 26:38,39; Luke 22:42

"Not my will, but thine, be done." These were the words which revealed the Master's final victory. He was indeed the one foretold by the prophet who was to be "brought as a lamb to the slaughter" and who, "as a sheep before her shearers is dumb," would offer no resistance. (Isa. 53:7) "And

there appeared an angel unto him from heaven, strengthening him.” (Luke 22:43) With renewed determination and inner strength, the “Lamb of God” was ready to be offered.

ARREST AND TRIAL

Judas had informed Jesus’ enemies of his movements, and a multitude was now approaching Gethsemane determined to arrest and kill the “Prince of life,” the one whose only crime had been that of doing good. (Acts 3:14,15) The details of the arrest are well-known. Peter used a sword to try and prevent the arrest, and the Master reproved him for such rash action. This was a good lesson for Peter, and it also demonstrated to all concerned that Jesus gave himself up voluntarily.

Then followed the trial before the Jewish high priest, after which Jesus appeared before Pilate, the Roman governor. Jesus was condemned for claiming to be the Son of God and a King. Little did the wicked hearts of his accusers realize how blessedly true were the great facts of his divine sonship and eventual kingship. Few indeed since then, even among his professed followers, have been able to confess with proper understanding that Jesus is truly the Son of God. How few also have comprehended the scope of his kingship—that he is to be the King of kings and ruler over all nations.

His enemies obtained Pilate’s reluctant consent to kill the Master, and he was crucified—while his enemies and the curious looked on and mocked. “If thou be the Son of God, come down from the cross,” they cried. “He saved others; let

him save himself.” (Matt. 27:39-43; Mark 15:29-32; Luke 23:35-37) What they did not understand was that the Lamb of God was voluntarily dying in order to provide salvation for them. Jesus had saved some temporarily, but he knew this was not all that God had in his plan for man. As his Heavenly Father loved the whole world, so did he. He was dying in order that all, even his enemies, might have an opportunity to obtain eternal salvation when his kingdom would be established upon the earth.

THE LAMB SLAIN

“It is finished,” the Master cried, and committed his life into the hands of his Father, the eternal Life-giver. (John 19:30; Luke 23:46) The Lamb had been slain—the Lamb which God had provided. A loving Father had offered his beloved Son in sacrifice. The blood of the antitypical Passover lamb was now shed. There was no literal lamb now that could be offered as a substitute. Jesus, the Lamb of God, himself bore our sins, for God “laid on him the iniquity of us all.”—Isa. 53:6

The upper room scene, the Gethsemane experiences, the trials before the high priest and other authorities, and finally the crucifixion, all occurred on the fourteenth of Nisan—that is, from sundown to sundown. Thus the typical Passover, so far as God was concerned, was brought to an end. There was no need that it be further commemorated, for the antitypical Passover lamb had been slain. “Jesus, . . . by the grace of God . . . [tasted] death for every man.”—Heb. 2:9

A MEMORIAL OF JESUS' DEATH

Returning our thoughts to the upper room scene, Jesus had instituted something new. It was not a new Passover, but a simple service, to help his disciples in every part of the age to remember his death, the benefits they derive therefrom, and their privilege of sonship as a result. This service consists simply of partaking of a morsel of unleavened bread and a sip of the fruit of the vine—the “bread” representing his broken body, and the “cup” his shed blood.

This year, once again, little companies of Jesus' disciples will come together on the fourteenth of Nisan—April 2, after sundown—to remember his death. Now, more than at any previous time, we should stand as it were, with staff in hand, for the evidences are clear that “the time is short.” (I Cor. 7:29) May the realization of this cause the Memorial season this year to be one in which we will renew our vows unto the Lord and resolve to pay them even more faithfully than ever before.

How grand, as we partake of the emblems, to realize our blessed association with Jesus! How thrilling to know that we are remembering the antitype of that which was foreshadowed by God's dealings with Abraham and Isaac, and with the Israelites at the time of the Exodus! God plagued the Egyptians back at that time, and now the present world order is being plagued in preparation for the great deliverance to be wrought when the reign of Christ and his faithful Bride begins.

Meanwhile, as the “church of the firstborn,” we are under the protection of the blood and are being prepared to serve the people, in cooperation with

the antitypical Moses, in rescuing all mankind from the bondage of sin and death. Brethren, may we appreciate our privileges more fully, and may it be with hearts filled with rejoicing, yet in great solemnity and determination, that once more we symbolically eat the flesh of the Son of man and drink his blood—"our passover . . . sacrificed for us." ■

*Jesus calls us o'er the tumult of our life's wild restless sea; day by day his sweet voice soundeth, saying,
"Christian, follow me."*

*Jesus calls us from the worship of the vain world's golden store; from each idol that would keep us, saying,
"Christian, love me more."*

*In our joys and in our sorrows, days of toil and hours of ease, still he calls, in cares and pleasures,
"Christian, love me more than these."*

Jesus calls us: by thy mercies, Savior, may we hear thy call, give our hearts to thy obedience, serve and love thee best of all.

—*Hymns of Dawn*

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 Richard Suraci, New Haven, CT—January 21. Age, 86

Sister Helen Earl, Washington, D.C.—January 24. Age, 95

Sister Ruth Coccia, Hartford, CT—January 25. Age, 80

Sister Helena Szarkowicz, Przychojec, Poland—February 22. Age, 70

General Convention Bulletin

July 18-23, 2015

THE 2015 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.

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 17. There will also be a shuttle bus leaving the college in the early morning hours for the Pittsburgh

airport on Friday, July 24. There will be a \$10 charge per person each way for this service.

Once again there will be special programs at the convention 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		13.00	12.00
Total, three meals		\$29.00	\$26.00
Lodging (per night)			
**dbl occ (LLC or APTS)		\$37.00	\$32.00
dbl occ (non-LLC or APTS)		\$32.00	\$30.00
**single occ (LLC)		\$68.00	n/a
single occ (non-LLC)		\$37.00	n/a
PKG: 7 nights, 18 meals			
**dbl occ (LLC or APTS)		\$375*	\$340*
dbl occ (non-LLC or APTS)		\$240*	\$205*
**single occ (LLC)		\$546*	n/a
single occ (non-LLC)		\$284*	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 17, 2015				
Saturday, 18th				
Sunday, 19th				
Monday, 20th				
Tuesday, 21st				
Wednesday, 22nd				
Thursday, 23rd				

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 invited by individual classes, or their services have been arranged by their home classes:

D. Christiansen Orlando, FL March 7-9	P. Mora Orlando, FL March 7-9
O. B. Elbert New London, CT March 22	J. Parkinson Orlando, FL March 7-9
L. Griehs Orlando, FL March 7-9	D. Rawson New Orleans, LA March 7,8
S. Jeuck Atlanta, GA March 15	T. Ruggirello New London, CT March 22
E. Kuenzli Jacksonville, FL March 29	J. Trzeciak Orlando, FL March 7-9

“Dawn Devotional Radio” Internet Radio Station

www.live365.com/stations/dawn_radio

*Come ye that know and love the Lord,
and raise your thoughts above;
Let every heart and voice accord
to sing that “God is love.”
This precious truth his Word declares,
and all his mercies prove;
Jesus, the gift of gifts, appears,
to show that “God is love.”
—Hymns of Dawn*

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.

NEW ORLEANS CONVENTION, March 7,8—Holiday Inn Gulfport Airport, 9515 Hwy 49, Gulfport, MS 39503. Contact M. Costelli. Phone: (228) 861-2822 or Email: mrcostelli@gmail.com

FLORIDA CONVENTION, March 7-9—Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. For room reservations, contact the hotel. Phone: (407) 862-4455. Other information, contact J. Wesol. Phone: (407) 921-9248 or Email: JerryWesol@hotmail.com

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 22—VFW, 30 Connecticut Avenue, Norwich, CT 06360. Contact V. Grillo. Phone (860) 823-7099 or Email: millennialview@sbcglobal.net

DETROIT PRE-MEMORIAL CONVENTION, March 28,29—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. For hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Contact P. Nemes. Phone: (248) 649-6588 or Email: nemesfhp@aol.com

ALBUQUERQUE CONVENTION, April 3-5—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. For reservations, contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

AGWA, NIGERIA MEMORIAL SEASON CONVENTION, April 5—At their place of fellowship. Contact B. Obiukwu. Phone: 234-812-225-3748 or Email: abible-studecc@yahoo.com

NEW YORK CONVENTION, April 12—DoubleTree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Contact A. Williams. Phone: (718) 261-3053 or Email: austin@osnetinc.com

WEST NEWTON CONVENTION, May 3—Sewickley Grange Hall, Route 136, West Newton, PA 15089. Contact G. Balko Phone: (724) 771-0139

AGAWAM CONVENTION, May 17—Agawam Senior Center, 954 Main Street, Agawam, MA. For accommodations, contact M. Wardak. Phone: (413) 789-6198 or Email: mtwardack@verizon.net. For other information, contact A. Gonczewski. Email: aga49@yahoo.com

CHICAGO CONVENTION, May 23-25—Prisco Community Center, 150 W. Illinois Avenue, Aurora, IL 60506. Contact A. Schneider. Phone: (847) 533-1874 or Email: secretary@chicagobible.org

LOS ANGELES CONVENTION, May 23,24—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91605. Contact J. Wojcik. Phone:(818) 438-1086 or Email: jrbwojcik@yahoo.com

DELAWARE VALLEY CONVENTION, June 7—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Contact R. Griehs. Phone: (267) 456-8889 or Email: rgriehs@gmail.com

DETROIT JOINT CONVENTION, June 14—Pleasant Ridge Community Center, 4 Ridge Road, Pleasant Ridge, MI. Contact G. Zandler. Phone: (248) 399-8843 or Email: ngzandler@wowway.com

PORTLAND CONVENTION, June 19-21—June 19 at BSRC. Remaining days at Sheraton Portland Airport Hotel, 8235 NE Airport Way, Portland, OR 97220. Contact B Hislop. Phone: (503) 691-2699 or Email: bwhislop@aol.com