

The background of the entire page is a photograph of a mountain valley at dawn. The sun is rising on the right side, casting a warm glow over the scene. The sky is filled with soft, white clouds, and the mountains are shrouded in a light mist. The overall color palette is dominated by blues, greys, and the warm tones of the rising sun.

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# The DAWN

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## TABLE OF CONTENTS

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### HIGHLIGHTS OF DAWN

- Pope John Paul II —  
A Man of Peace Dies 2

### INTERNATIONAL BIBLE STUDIES

- Preparing for Leadership 14  
Healed to Wholeness 16  
The Prevailing Good 18  
Hope in the Midst of Despair 20

### CHRISTIAN LIFE AND DOCTRINE

- The Holy Spirit—Part 4  
The Anointing of the Spirit 22  
Book of Remembrance 36  
Seeing the Invisible 41  
Sowing and Reaping 55  
Weekly Prayer Meeting Texts 35

### OBITUARIES 62

### SPEAKERS' APPOINTMENTS 62

### CONVENTIONS 63

# Pope John Paul II

## A Man of Peace Dies

***“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”***

***—Isaiah 9:6***

**THIS WONDERFUL PROMISE** was written by the Prophet Isaiah 750 years before our Savior was born into the world as a perfect man. Jesus was to be a special gift from our loving Heavenly Father as a ransom price for the sin-sick and dying human family. (I Tim. 2:6) Among the several titles that would be ascribed to him, as indications of the various roles of his glorious majesty, we especially note his title ‘The Prince of Peace.’ In further testimony of this most blessed event, and the prophetic reference to being called the Prince of Peace, we note the Apostle John’s words concerning him. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16

In fulfillment of Isaiah’s prophecy, our Lord Jesus was born into the world in accordance with God’s

due time. His title—The Prince of Peace—will not be realized until he assumes this future role at the time of his inauguration as earth's king. At that time, he will manifest this particular feature of his reign, and will exercise his authority as supreme ruler of the world by putting down all unrighteousness and disobedience amongst the people. (I Cor. 15:25) All who are in their graves will also come forth to be uplifted and blessed by his righteous rule. (John 5:28,29) Under the administration of Christ's Kingdom, mankind will surely have learned the terrible results of sin and disobedience to the Divine law. His glorious power will then be grandly shown as the Prince of Peace when he offers peace, joy, and everlasting life to all—"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

## **KAROL JOZEF WOJTYLA**

The recent death of Pope John Paul II marks the end of one of the longest reigns of any leader in the history of the Roman Catholic Church. Karol Jozef Wojtyla was born in Wadowice, Poland—a small town in the southwestern part of the country—on May 18, 1920. He died April 2, 2005 at 84 years of age, thus ending his pontificate of twenty-six years. He died peacefully in his private apartment at the Vatican.

Karol Wojtyla was born into a family home with parents that faithfully, and strictly, practiced the Catholic religion. His father was a retired soldier in the Polish army, and his mother was a teacher in the Polish school system. As a child, he was

acquainted with death, as his mother died when he was nine years old, a brother when he was twelve, and his father died in 1941.

## **WOJTYLA'S EARLY LIFE**

As a young man, Wojtyla was robust, and enjoyed a wide range of athletics and rigorous physical activity. His intellectual interests in those early years were directed toward poetry, religion, and the theater. After graduating from secondary school, he enrolled at Jagielloian University in Krakow, where he pursued studies in literature and philosophy. He set his academic interest aside to enter the priesthood. While continuing his studies he eventually earned master's degrees and doctorates in theology and philosophy. As a priest, he continued his studies while being posted as a chaplain at Krakow University. Later he became archbishop of Krakow, and eventually rose to the rank of cardinal.

## **THE POLISH POPE**

Having strong interests in the church, Wojtyla began to fulfill his lifetime desire to assume an active role in serving those of the Catholic faith. He thus became a prime candidate for the office of pope when his predecessor died. He became the first Polish pope in Vatican history, elected to this office on October 16, 1978. Some officials associated with the church were concerned because he was about to assume the most powerful office within the Vatican. There was also the concern that he was chosen to succeed Pope John Paul I who had died after only a month in office.

At 58 years of age, Pope John Paul II was the youngest man to sit on the throne of the Catholic

Church during the twentieth century. His strong and varied educational background had prepared him well for his new position as pope. He spoke eight languages fluently and partly understood some others. This particular skill alone would later be used by him as a means to reach out to the many that he would visit during his many travels abroad.

## **A MAN OF PEACE**

The late pope will be remembered as a man of peace. Through his commitment to ecumenism and interfaith dialogue, he helped to break down many conflicts that have long divided the religious world. He was a voice for peace in a violent age and society. He possessed outstanding personal characteristics that were immediately recognized, and had a certain magnetism that attracted people. This proved to be true, not only among those of Catholic faith, but others also who began to pay attention to his manner and style. John Paul II had the talent to reach out to the people, and they responded in a way that had not happened before. His spontaneous, friendly and outgoing manner earned him the reputation as being one of the most-loved pontiffs of any of his many predecessors, and he made sincere efforts to open up dialogue with others whenever, and wherever, possible. Young people especially appealed to him and he was always ready to address their concerns. As a man of peace he generated warmth and peace wherever he went.

During his long reign, John Paul II became the most widely traveled pope in the history of the ancient church, and visited over one hundred countries throughout the world. He was seen and known by millions of people who flocked to catch a

glimpse of him, and international television networks broadcast his many activities and travels. For twenty-six years he rendered his service to those of the Catholic faith, as well as to countless others, with a message of peace.

## **CHARISMATIC LEADERSHIP**

Since his election to the high office of the Church of Rome, John Paul II expressed his leadership and charisma in many ways. He delivered more speeches, attracted more crowds, met with more world leaders, visited more countries, and was seen by more people than all of his many predecessors put together. His charismatic leadership and free style opened up new channels of dialogue between the Catholic Church and Protestant faiths. He also had a keen interest in opening up communications between Christianity and the Jews, and was the first pope to visit a Jewish synagogue. Turning his attention to those of the Arab world he became the first pope to visit a Muslim mosque.

## **VATICAN II**

During his pontificate, John Paul II strongly supported the proposals that were set forth during the second Vatican Council, called by his predecessor Pope John XXIII in 1962. Church officials had met at predesignated times and places over a period of four years to discuss many recommendations for change. They realized the necessity to come to some meaningful conclusions regarding the need to define the church's new role, scope, and mission in the rapidly changing world of the twentieth century. It was unanimously agreed that much needed reform was necessary to modernize the ancient church, and many issues were discussed and adopted.



During that four-year period the council of Vatican II produced sixteen new documents that expressed Catholic social teachings. This was done to mark a fundamental interest and shift toward modernizing the church. These documents included such things as the use of the vernacular language, increased participation by the laity, and other important social issues. These proposals also led to further postcouncil church documents that were later considered regarding Catholic social teaching.

## **JOHN PAUL'S AGENDA**

John Paul II established his agenda by including the social proposals of Vatican II. His worldwide ministry focused on bringing the church into the modern world, and to expand its influence to a greater audience. He was a driving force behind more than fifty major Catholic Church documents dealing with a wide range of themes in which he brought the teachings of the church to bear on nearly every aspect of modern-day life.

He wrote a series of academically well-received books and papers dealing with relationships between religion and philosophy, and also the Catholic Church's concept of sexuality. His writings include three major encyclicals addressing economic and social justice issues. On the prevailing issues of moral relativism in our modern world, John Paul II wrote *Veritatis Splendor*, which addressed the modern church's moral teachings; *Evangelium Vitae*, which defended human life against what may now be called a culture of death; and *Fides et Ratio*, which shows that human reasoning can never be separated from our continued faith in God. Through all of these issues there is

a common theme that human freedom must never be confused with separating ourselves from God and his love.

## **APOLOGY FOR PAST WRONGS**

While attempting to expand Catholic teachings into new areas of modern life, John Paul II addressed the Vatican's need to acknowledge and apologize for the church's past mistakes. He was the motivating voice, often against strong opposition, that forced this matter to a conclusion. His efforts opened up critical studies relating to the church's role in the Inquisition. Among the earliest apologies given was in October 1992, when he addressed the church's error in condemning Galileo Galilei to life in prison as a heretic because his beliefs differed from those of the church. Galileo's book, which was published in 1632, was banned because he supported the view that the sun was the center around which the various planets rotated. Galileo remained under house arrest for the rest of his life, and died as a condemned heretic.

In August 1993, John Paul II admitted the church's involvement in the evil African slave trade. In May 1995, he apologized for papal financial and political support for the religious wars that followed the Protestant Reformation. In May 1998, he addressed the church's inactivity and silence surrounding the holocaust of World War II. His apologies also included regret to the patriarch of Constantinople for the plundering of Constantinople by Christian forces from the west during the Crusades of the early thirteenth century. The relationship between Christianity and Islam has been permanently altered since that time.

## DISAPPOINTMENT AND SCANDAL

Despite the pope's friendly and open manner of leadership, he has not been without criticism from those who have disagreed with him and some of his policies. This was especially true regarding his enforced rigid adherence to basic church teachings on subjects such as divorce, abortion, gay rights, rights for unmarried couples, and other matters.

A major scandal came to light that created great disappointment and embarrassment to him regarding the large number of priests who were alleged to have molested children. We first learned of this crisis in 2002 when it erupted in Massachusetts. It was then uncovered in many other dioceses in the United States, as well as in Canada, Australia, Latin America, and parts of Europe, including the pope's native country, Poland. In an article appearing in Steve Quale's *News Alert* (April 6, 2005), it was reported that "Aside from the Papal meeting with the U. S. cardinals, the Vatican tended to leave the scandal in the hands of American church leaders, although it did amend a proposed U. S. bishops' discipline policy in 2002 to ensure that accused priests' rights were respected. Since then the Holy See has not intervened."

Another item from *CNN International* (April 4, 2005) reported, "The pedophilia scandal exposed a major breach of human rights in the life of the Church generally. Although John Paul II ultimately recognized it as a scandal, this scandal needed much stronger action at a much earlier time.

"Church reform groups also criticized the way the pope centralized decision making in the Vatican and let its bureaucracy, the Curia, discipline critical theologians. Although he was deeply committed

to reform and dialogue in the world at large, he strengthened the centralized, authoritarian structures within the Church itself. This fostered a climate of fear and rigidity.” (The Curia is the Vatican Bureau that handles daily operations).

Another issue that has been disappointing to the church concerns their inability to encourage young men to join the priesthood. Despite many years of reform and an unprecedented worldwide ministry, it must be acknowledged that today there are fewer priests relative to the number of Catholic parishioners than when John Paul II assumed office in 1978. At that time the worldwide ratio was 1,800 Catholics per priest to shepherd them. Now the number has risen to 2,600.

## **WOMEN’S RIGHTS**

Other matters concerning human rights also remain unresolved—issues that concern gender equality. These include recognition and respect for one’s orientation, the right for priests to marry, and the more contentious issue of women’s ordination. The issue concerning women’s ordination to the Catholic priesthood was addressed in the *Los Angeles Daily News* (April 3, 2005). Kay Raftery said: “Pope John Paul II was a mixed blessing to Catholic feminists. He held an open hand to women on many fronts, such as career equality, human rights, and lay leadership, but he showed the back of his hand on the charged issue of priestly ordination.”

The pope officially closed the church’s door on the issue of women’s ordination in his apostolic letter of 1994 under the heading: “On Reserving Priestly Ordination to Men Alone.” In the letter, he made

his position clear by stating that the church has no authority whatsoever to confer priestly ordination on women, and that judgment is to be definitively held for all the church's faithful.

## **ALL MUST DIE**

Death is the greatest enemy to be endured in all human experience. Its reality generates sorrow and tragedy of unprecedented dimension whenever it occurs. This was true when millions of Catholics throughout the world mourned the loss of their dead church leader. Many from other faiths were also saddened by his death. World leaders attended John Paul II's funeral in Rome to pay their final respects. There are countless numbers of people throughout the world, however, who die every day, and leave family and loved ones to sorrow over them. All must pay the penalty for sin, and all must die. (Ezek.18:4) No one, great or small, has ever been able to save themselves from the terrible sentence of death.

## **EVERLASTING LIFE**

Everlasting life is mankind's most cherished hope and dream. When Adam was created in the Garden of Eden he was endowed with physical capabilities that enabled him to live forever. But, because of his disobedience to God, the entire human race was made subject to the sentence of death that had been imposed upon him. Man lost his earthly dominion, and was sentenced to die.

Restoration to life, however, is assured through the death and resurrection of our Lord Jesus, who died as the world's Redeemer. Jesus took Adam's place in death, and thus brought salvation to all. "As in Adam all die, even so in Christ shall all be

made alive.” (I Cor. 15:22) Jesus paid the price for sin nearly two thousand years ago, but the merit of his shed blood has not yet been applied on behalf of the human family. During the present Gospel Age, our Lord’s merit is being applied to his footstep followers as a means for their justification, and for the purpose of presenting their own lives in sacrifice to God. This class of faithful believers is the church of the Gospel Age that will share with our Lord Jesus in offering everlasting life to all under the terms of Christ’s future 1,000-year kingdom.

## **THE CHURCH**

The word church [Greek: *ecclesia*] means ‘to call out,’ and identifies those Christians who respond to our Lord’s calling—“I have chosen you out of the world.” (John 15:19) They separate themselves from the world, its pleasures, hopes, and pursuits. Paul explains that this is a sacrificial call—“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom.12:1) Each group of believers, regardless of size, thus constitutes an *ecclesia* (church), all of whom have separated themselves to follow Jesus, deny self, and proclaim the teachings of our Lord.

## **‘THE EVERLASTING FATHER’**

Pope John Paul II was a man of peace, and the spiritual father to over a billion people of Catholic faith throughout the world. He was in a unique position to encourage, strengthen, and help his people. Yet, he was unable to give to the people the very thing they need and want the most—that is, true, lasting peace, and everlasting life. Our Lord

Jesus will have the ability, power, and authority to carry out this wonderful program during the time when his kingdom of truth and righteousness will be established over the earth. At that time, all the willing of mankind will be lifted up and brought back to life.

Among the various titles that were enumerated in the feature text of this treatise, and ascribed to our Lord Jesus by the prophet (Isa. 9:6), included not only the Prince of Peace, but also the Everlasting Father. The word father means lifegiver, and it is in this sense that our Lord Jesus is called the Everlasting Father. He has purchased the human family, and will, under the administration of his kingdom, be the only means by which the people may obtain everlasting life. The prophet used this same expression when he wrote, "I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."—Isa. 22:21,22

During the time of Christ's Kingdom our Lord will assume all of the roles that were ascribed to him by Isaiah. Mankind will then rejoice when the king of earth manifests these powerful and enduring features of his righteous rule. The world's new government will be 'upon his shoulders,' and he will then be their Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. May we continue to look forward to that grand time when this scripture in Isaiah is fulfilled. ■

# Preparing for Leadership

**Key Verse:** *“There came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”*  
—Mark 1:11

**Selected Scripture:**  
Mark 1:4-13

## THE FIRST VERSE OF

Mark's Gospel describes Jesus as “Christ” and “Son” of God. He then moves immediately to connect John coming as a messenger of God who would “prepare . . . the way of the Lord.” (Mark 1:3) He points to this messenger as the one of which the prophet spoke in Isaiah 40:3-5. There we read, “The voice of

him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.”

John was baptizing in the wilderness, preaching baptism and repentance unto the “forgiveness of sins.” (Mark 1:4, *Marginal Translation*) “John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.” (vs. 6) He made clear that he was not the Messiah and preached, saying, “There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down



and unloose.” John continues, “I indeed have baptized you with water: but he shall baptize you with the Holy Spirit.” (vss. 7,8) John’s baptism was merely preparatory to the coming of the Lord.

Jesus had been living in Nazareth of Galilee, the northern portion of Israel. It was the town in which Joseph and Mary had lived prior to Jesus’ birth; and they had returned there after their sojourn in Egypt. During the time John was preaching, Jesus came to John to be baptized in the Jordan River. “Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.” (vss. 10,11) Surely, Jesus was fully qualified as “Christ, the Son of God.”—vs. 1

Immediately, the Spirit drove him into the wilderness, where for “forty days, [he was] tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” (vss. 12,13) His response to Satan’s three temptations was swift and clear—“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . It is written again, Thou shalt not tempt the Lord thy God. . . . It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Matt. 4:4,7,10)

Jesus’ time in the wilderness was a time of testing. Unlike the ancient Israelites who had also been tried in the wilderness, and often found wanting during their journey to the promised land, Jesus always proved faithful. How can we likewise be sure that God will say of what we have done, or are planning to do, “With you I am well pleased”? We may think we are doing God’s will, in line with his purposes as we see them. Jesus’ overcoming experiences over Satan’s testing surely provided additional strength for him, and assurance to survive the difficult trials that lay ahead. In our walk in the narrow way, let us always follow Jesus, our example. ■

# Healed to Wholeness

**Key Verse:** *"I say unto thee, Arise, and take up thy bed, and go thy way into thine house."*  
—Mark 2:11

**Selected Scripture:**  
*Mark 2:1-12; 3:1-6;*  
*8:1-10*

**AFTER JESUS' TEMPTA-**  
tion in the wilderness, he had traveled throughout Galilee proclaiming the message of good news and casting out demons. Now he had returned to Capernaum and, when news spread that he was there, so many people came to the house that there wasn't even standing room left

in front of the door. Within the house, Jesus was speaking the good news to those present, and, as he taught, something was happening outside. Four men came up carrying a crippled man on a mat, but because of the crowd, they could not get him to Jesus, so they made a hole in the roof above him and lowered the sick man down in front of our Lord.

When Jesus saw their faith, he said to the sick one, "Son, thy sins be forgiven thee." (Mark 2:5) Some scribes were sitting there reasoning in their hearts, "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone? Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, Why are you reasoning about these things in your hearts? Which is easier, to say to the paralytic, Your sins are forgiven; or to say, Get up, and pick up your pallet and walk? But so that you may know that the Son of Man has authority on earth to forgive sins—He said to the paralytic, I say to you, get up, pick up your pallet and go home." And he rose and

immediately took up the pallet and went out of sight of all, so that they were all amazed and were glorifying God, saying, "We have never seen anything like this."—Mark 2:6-12, *New American Standard Version*

On another occasion the Pharisees questioned Jesus' healing a man with a withered hand on the Sabbath Day. "When he went into the synagogue, there was a man there whose hand was shrivelled, and they were watching Jesus closely to see whether he would heal him on the Sabbath day, so that they might bring a charge against him. Jesus said to the man with the shrivelled hand, 'Stand up and come out here in front!' Then he said to them, 'Is it right to do good on the Sabbath day, or to do harm? Is it right to save life or to kill?' There was a dead silence. Then Jesus, deeply hurt as he sensed their inhumanity, looked round in anger at the faces surrounding him, and said to the man, 'Stretch out your hand!' And he stretched it out and the hand was restored. The Pharisees walked straight out and discussed with Herod's party how they could get rid of Jesus."—Mark 3:1-6, *Phillips Translation*

At another gathering of a multitude in the wilderness no food remained after three days. Jesus questioned the group and they brought forth seven loaves of bread. He took the seven loaves, gave thanks and brake them. Distributing them before about four thousand people, they all ate, were filled, and the remaining seven baskets collected. (Mark 8:1-8) These were just a few of the miracles that Jesus performed. They were pictures of the greater miracles of healing, and feeding, to be done in his coming kingdom. These will be greater because, not only will man's physical diseases be healed and his literal hunger satisfied, but in addition Christ and his Church will bring about the healing of man's mental and moral illnesses, and will provide the spiritual food necessary to satisfy mankind's hunger for Truth and righteousness. Such benefits will be available to all who desire them. ■

# The Prevailing Good

**Key Verse:** *“The chief priests and all the council sought for witness against Jesus to put him to death; and found none.”*  
—Mark 14:55

**Selected Scripture:**  
*Mark 14:53-65,*  
*25:1-5*

## WHEN JUDAS BETRAYED

Jesus into the hands of a great multitude in the Garden of Gethsemane, all accompanying him were armed with swords and staves. “They laid their hands on him and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled.”—Mark 14:46-50

He was led away to the palace of the high priest to be arraigned before the Sanhedrin. (vs. 53) Jesus had told his disciples earlier that he “must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” (chap. 8:31) “Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.”—chap. 14:54

The goal of the Sanhedrin was to put Jesus to death, but the plan was met with confusion. They could not find sufficient testimony against Jesus to warrant putting him to death. Those who testified falsely against

him could not get their stories together. The Law required more than one witness to put a person to death. (Num. 35:30) "Many bare false witness against him, but their witness agreed not together." (Mark 14:56) For example, they asked, "What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." (John 2:18-21) His answers had not met the legal requirements of being from a minimum of two witnesses whose testimony agreed. When the high priest accused Jesus, "Art thou the Christ, the Son of the Blessed?" Jesus confessed, "I am." (vss. 61,62) This statement by Jesus brought immediate condemnation by the high priest. He "rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."—vss. 63,64

We also might be led to greater faithfulness when the times of testing come, if we would decide in advance not to be surprised by such trials, and also to decide that, come what may, we will seek to be faithful. The Apostle Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Pet. 4:12-16 ■

# Hope in the Midst of Despair

**Key Verse:** *“He saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”*  
—Mark 16:6

**Selected Scripture:**  
**Mark 16:1-8, 12-15**

## **TODAY’S LESSON EXAM-**

ines Mark’s account of Jesus’ death on the cross and the reaction of some of Jesus’ followers afterward. Some women were watching from a distance—Mary Magdalene, Mary (the mother of James and of Joses), Salome, and others. They and many other Galilean women, who were his followers, had ministered to him when he was up in Galilee, and had come with him to Jerusalem. This all

happened the day before the Sabbath. Late that afternoon Joseph from Arimathea, an honored member of the Sanhedrin who personally was eagerly expecting the arrival of God’s kingdom, gathered his courage and came in boldly to Pilate and asked for Jesus’ body. Pilate couldn’t believe that Jesus was already dead so he called for the Roman officer in charge and asked him. The officer confirmed the fact, and Pilate told Joseph he could have the body. Joseph brought a long sheet of linen cloth and, taking Jesus’ body down from the cross, wound it in the cloth and laid it in a sepulchre that was hewn out of a rock and rolled a stone in front of the entrance.

Mary Magdalene and Mary the mother of Joses were watching as Jesus was laid away.—Mark 15:40-47

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. On their way to the tomb, the women knew that the stone was very large and asked each other, "Who shall roll us away the stone from the door of the sepulchre?" (chap. 16:3) When they looked, with great surprise, the stone had already been rolled away! Entering into the sepulchre they saw a young man clothed in a long white robe and he said to them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."—vss. 6-8

Scholars agree that Mark's closing words of chapter sixteen, from verse sixteen to the end, are best expressed by Matthew 28:16-20. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Although Jesus' death appeared to his followers to be a time of great despair, his being raised from the dead, and their subsequent understanding of the necessity of both his death and resurrection, turned their despair to great joy. They soon rejoiced in the words, "Now Christ has been raised from the dead."—I Cor. 15:20, *New American Standard Version* ■

# The Anointing of the Spirit

***“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.”***  
—Isaiah 61:1,2

**IN THE EXPRESSION,** ‘anointing of the Spirit,’ we have brought to our attention a very important aspect of the Holy Spirit’s work in the lives of those who compose God’s New Creation. The figure of anointing is based on the ancient custom of pouring oil on the heads of priests and kings to signify their Divine appointment to office. This ceremony was called anointing. The anointing of the Holy Spirit is, therefore, that function by which the Lord’s consecrated people are designated, or authorized, to occupy an official position in the great work



and plan of God for the recovery of mankind from sin and death.

In the synagogue at Nazareth, and near the beginning of his ministry, Jesus read from the prophecy of Isaiah concerning the anointing of the Spirit, and explained, "This day is this scripture fulfilled in your ears." (Luke 4:16-21) The Apostle Peter confirms this, saying, "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."—Acts 10:38

The significance of the anointing symbol is again indicated in Hebrews 1:7-9. The apostle says, "Who [God] maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." From this inspired statement, we learn that Jesus was not only anointed to preach glad tidings, but also to be the highly exalted king in his kingdom, an anointing to such a high position of dignity and authority that "all the angels of God" are commanded to worship him.—vs. 6

From the very beginning of his ministry, Jesus was faithful to the service for which he was anointed. As Peter testified, he 'went about doing good.' Jesus said, "I must work the works of him that sent me." (John 9:4) Jesus knew that he had been authorized to preach glad tidings to the meek and to bind up the brokenhearted. He knew that

he had been anointed 'to proclaim liberty to the captives, and the opening of the prison to them that are bound.' He proclaimed the glad tidings both by precept and example. We read that Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."—Luke 8:1

### **CHURCH ALSO ANOINTED**

In II Corinthians 1:21, we read, "He which stablisheth us with you in Christ, and hath anointed us, is God." The 'us' class here referred to are those who are 'in Christ'—that is, members of his body. All those thus, in Christ, share in the anointing of the Holy Spirit that came upon Jesus, the Head of the body, at Jordan. In I John 2:27, the apostle speaks of the anointing "which ye have received of him"—that is, of the Heavenly Father, through Christ, and because of being in his body. The anointing of the Holy Spirit means the same for the body members as it did for Jesus, the Head.

When Jesus promised his disciples that he would send the Holy Spirit, he said it would "teach" them "all things." (John 14:26) John confirms this. He wrote that the "anointing teacheth you of all things, and is truth, and is no lie." (I John 2:27) In this same verse, John also says, "Ye need not that any man teach you." This seems to be a reference to the human philosophy extant in John's day, and he is emphasizing that the Holy Spirit teaches the anointed ones 'all things' they need to know concerning God's plan in order to serve him properly, and especially that they should abide in Christ.

The Holy Spirit of God miraculously revealed to Jesus an understanding of those truths previously written “in the volume of the book” (Ps. 40:7)—that is, the Old Testament Scriptures. A similar miraculous revealment occurred in the minds of the apostles at Pentecost. Through the ministry of Jesus and the apostles, the New Testament has been provided to supplement the Old, and thus reveal to the remainder of the body members the essential truths of the Divine plan. Thus the anointing of the Holy Spirit, and all that it implies of instruction for the church as a whole, is spelled out for us in the written Word. The Lord, by the direction of the Holy Spirit, has provided pastors, teachers, and evangelists as helpers in the understanding of the Holy Scriptures.—Eph. 4:11

## **A DIPLOMA**

The authority given to the New Creation by the Holy Spirit is in some respects like a doctor’s diploma. When we see a diploma in a doctor’s office we realize that it not only signifies authority to practice medicine but also implies qualifications acquired through years of study and training. So it is with those who are anointed to preach glad tidings, and to reign as kings and priests. It is not merely that they are honored with this authority, but also implies essential study and preparation. This is why both Jesus and John associate being taught ‘all things’ with the anointing.

Paul wrote, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. 2:15) Notice how the matter of ‘rightly dividing the word

of truth' is essential to being a 'workman' for God 'that needeth not to be ashamed.' Truly, many will be ashamed who thought they were working for God by preaching eternal torture for the wicked. This illustration emphasizes that those who are truly anointed to serve God must be qualified because they have learned how rightly to divide the Word of Truth.

## **THE GOSPEL OF THE KINGDOM**

The anointing authority to represent God also reaches us through the written Word. It is not a matter of feeling impressed that we would like to preach the Truth, for definite authority is given us in the Word; and not only authority, but exhortations to be faithful in the exercise of our privileges as the anointed of God. Jesus said, "Ye are the light of the world." And again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14,16) These are 'anointing' texts put in the Bible by the inspiration of the Holy Spirit, to authorize and encourage the body members to proclaim the Truth, and to do it faithfully.

Jesus said of himself, "I am the light of the world." (John 8:12) He said this by the authority of the Old Testament Scriptures—"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings." When he said to his disciples, 'ye are the light of the world,' he indicated that the anointing authority to serve the LORD in this capacity would be passed on to them at Pentecost.

The Apostle Paul explains this clearly. He wrote, "If any man be in Christ, he is a new creature: old

things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.” (II Cor. 5:17-20) The first verse of the next chapter reads, “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”—II Cor. 6:1

This is another anointing passage, another of those revealing statements of the Word, inspired by the Holy Spirit, which gives assurance that all those ‘in Christ’ are ministers ‘of reconciliation,’ ‘ambassadors for Christ,’ and ‘workers together with him.’ While the baptism of the Spirit emphasizes immersion into the Divine will, the figure of speech of anointing emphasizes that one aspect of the Lord’s will is recognition of the honor of serving as his ambassadors, and the manifestation of the same zeal which consumed Jesus as he went about doing good.

Another Old Testament anointing scripture is Psalm 145:10-12. It reads, “All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.” This is undoubtedly one of the Spirit-inspired passages that encouraged Jesus to faithfulness as he went from place to place “preaching and shewing the glad tidings of the kingdom of

God.” (Luke 8:1) It should be of equal power in the lives of the LORD’s saints today.

## **GLAD TIDINGS**

The kingdom message that the saints are commissioned to preach is essentially one of good news. This is shown in our text, Isaiah 61:1,2, which Jesus applied to himself, and which also applies to every member of his mystical body, for the one anointing covers all. It is a commission to preach ‘good tidings unto the meek.’ The authorization is to proclaim the message only to those who are meek—that is, teachable. True, we are to “sow beside all waters” (Isa. 32:20), but we are not to force the Truth upon anyone. The meek, after hearing a little of the message, will seek for more, and these are the ones to whom we should give special attention.

We are to proclaim ‘liberty to the captives, and the opening of the prison to them that are bound.’ The whole world is in bondage to sin and death. The meek who respond to the good tidings should be told that, through faith, demonstrated by a full dedication of themselves to the LORD, they can be free from bondage, and enjoy liberty in Christ. Those who are in the great prison house of death cannot hear the good tidings, but we can assure their living friends and relatives that the prison house of death will, in God’s due time, be opened and all death’s captives set free. What a message this is to bind up the brokenhearted!

We are also commissioned to proclaim the ‘acceptable year of the LORD.’ This is a reference to the Gospel Age call to sacrifice in following in the

footsteps of Jesus. When explaining this feature of the Divine plan we are to assure those interested that in presenting their bodies a “living sacrifice,” they will be “holy and acceptable” to the LORD. (Rom. 12:1) Jesus, our Head and Exemplar, incorporated this aspect of the Gospel in his message in that he invited his disciples to deny themselves and take up their cross and follow him. He knew that beginning with Pentecost their sacrifices would be acceptable.

Another part of the Holy Spirit’s commission is to ‘proclaim . . . the day of vengeance of our God: to comfort all that mourn.’ There is much said in both the Old and New Testaments concerning the day of vengeance. The Apostle Paul describes it as the “day of the Lord” in which, while the nations are saying “Peace and safety; . . . sudden destruction” comes upon them, “as travail upon a woman with child.” (I Thess. 5:1-4) Daniel foretold it to be a “time of trouble, such as never was since there was a nation,” and Jesus, quoting Daniel, described this period as one of “great tribulation.”—Dan. 12:1; Matt. 24:21,22

It is this ‘day’ of God’s vengeance upon Satan’s world that brings the present age to a close. Beyond it will come the manifestation of Messiah’s kingdom through which all the families of the earth will be blessed. We are now living in the midst of this day of vengeance. It is this fact that explains why, since 1914, there has been an almost continuous “distress of nations, with perplexity,” and why the world is filled with fear. (Luke 21:25-28) Jesus said it would be a time when “all the tribes of the earth” would “mourn” because of

this severe trouble which would come upon them.—  
Matt. 24:30

It is noteworthy that when Jesus quoted the Holy Spirit's commission for service, and indicated that it applied to him, he did not include the day of vengeance of our God. He understood that this day of vengeance was still future, and that it would be a misapplication of scripture to announce that it was upon the nations in his day. However, since the anointing which he received reaches down to all his body members, and since the last of these are now living in this 'time of trouble,' they are commissioned to proclaim the facts concerning it.

But this does not imply that the anointed ones should pronounce vengeance upon the world. This is the prerogative of the Lord alone. Our commission is merely to announce the meaning of this period of severe distress of nations, to explain that a world, or social order, is being destroyed because of its sin and selfishness, and that in its place Messiah's kingdom will be established. It is significant, that coupled with the commission to proclaim the day of vengeance is the statement to comfort all that mourn. The whole world is mourning because of this time of 'great tribulation,' and a proper explanation of what is taking place in the world is a great comfort to those who have faith to believe the promises of God.

Jesus said of our day that the hearts of the people would fail them as they looked ahead to the things "coming on the earth." (Luke 21:26) Another anointing text of the Old Testament reads, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance,



even God with a recompence; he will come and save you.” (Isa. 35:4) Here, again, is indicated that proclaiming the day of vengeance is, in effect, explaining to those who have a hearing ear that the present trouble upon the world—the worldwide distress, anxiety, and fear—is because the Lord has come ‘with vengeance,’ but that his objective is not vindictive, for he has come to ‘save you.’ So we can say to those who will listen, you do not need to fear, for the kingdom of Christ is about to be manifested for the blessing of all mankind, and in that kingdom “all the ends of the earth shall see the salvation of our God.”—Isa. 52:10

## **MOURNERS IN ZION**

Isaiah 61:3 mentions another aspect of service commissioned by the Holy Spirit. It is the comforting of those in Zion who mourn, “that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” Zion is one of the symbolic names that the Scriptures give to the spiritual phase of Christ’s kingdom, and it often applies to the Lord’s people who are now being prepared for the kingdom. These are the Zion class. The way of sacrifice in which they walk is a narrow, difficult one.

In Galatians 6:9, we read, “Let us not be weary in well doing: for in due season we shall reap, if we faint not.” Hebrews 12:3 reads, “Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” We have the admonition of the Apostle James, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing

him with oil in the name of the Lord: And the prayer of faith shall save the sick [the weary—same Greek word as translated ‘wearied’ in Hebrews 12:3], and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5:14,15

James says, ‘The Lord shall raise him up.’ Isaiah 61:3 states that those who are given the “oil of joy for mourning, the garment of praise for the spirit of heaviness” shall be called “trees of righteousness, the planting of the LORD.” We are commissioned to do all we can to assist those who mourn, who are weary in well doing or in any way are spiritually sick. Where the heart is right the Lord will give strength, so that the “lame” will not be turned out of the way but will remain ‘the planting of the Lord,’ that he might be glorified.—Heb. 12:13

## **ALL BODY MEMBERS ANOINTED**

The anointing of the Holy Spirit of Truth which came upon Jesus, as it reaches down to the members of his body, includes all who are in the body. Abilities to proclaim the Gospel of the kingdom may vary, but each one is to be faithful and zealous according to the ability possessed. The fact that all are members of the same body suggests cooperation, just as the various parts of a natural body work together harmoniously under the direction of the head.

In I Corinthians chapter twelve, and in Ephesians chapter four, Paul explains that the Lord has arranged special services for some who are in the body. There are apostles, prophets (public expounders), pastors, teachers, and evangelists. Not all are anointed to serve in these capacities. Aside from

the apostles and the servants to the seven churches of Revelation, chapters two and three, these special servants are chosen by the Lord through the vote of his people in their local groups, or ecclesias. But to have the Lord's approval they must meet the qualifications set forth by the Holy Spirit in I Timothy 3:1-13 and Titus 1:7-9.

## **FUTURE SERVICE**

In Hebrews 1:9, we are told that Jesus was anointed with the “oil [symbolic of the Holy Spirit] of gladness above thy fellows”—that is, a position of honor and service above angels, and principalities, and powers. This, as we have noted, indicates that the anointing of the Holy Spirit carries over to the work of Christ and his church in glory, when together they will reign as kings and priests for the blessing of the world with peace, health, life, and joy through the agencies of the kingdom. This means that all the texts of the Bible, which give assurance to the faithful that if they suffer with Christ they will reign with him, are anointing texts whereby the Holy Spirit of Truth makes it plain that we have been invited into a glorious partnership with the Heavenly Father and with his beloved Son, a partnership in his great project of restitution.

One of these anointing texts pertaining to the future work to which all the faithful have been appointed, is Isaiah 49:8,9. In II Corinthians 6:1,2, Paul quotes from the eighth verse and applies it to those who are in Christ. Verses eight and nine together read, “Thus saith the LORD, In an acceptable time have I heard thee [this is the ‘acceptable year of the Lord’ mentioned in our texts], and in a

day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.”

In this wonderful passage which the LORD has put in his Word by his Holy Spirit, we are given the assurance, not only that the LORD will help and preserve his people during this time when they are being prepared for kingdom glory, but also has authorized them to ‘establish the earth, to cause to inherit the desolate heritages.’ Man’s original inheritance was to live on the earth, and to have dominion over it. Through sin he lost both life and his dominion. His ‘inheritance’ became ‘desolate.’ But, to the worthy ones of the next age, the Lord will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34) The anointing of the body members of Christ authorizes them to participate with him in extending this invitation to the sheep class during the “times of restitution of all things.”—Acts 3:21

We are also anointed to say to the prisoners of death, ‘Go forth.’ During the present Gospel Age, all the anointed have the blessed privilege of proclaiming that in the Kingdom Age the great prisonhouse of death will be opened, and that all who are bound therein will be set free. A blessed message! But those who prove worthy to live and reign with Christ when his kingdom is established will help to fulfill what they said would take place. Then,

instead of merely proclaiming that the dead will be raised, they will have the wonderful privilege of actually saying to the prisoners of death, ‘Go forth; to them that are in darkness, Shew yourselves.’

The apostles said the oil which anointed Jesus to his high position in glory and in the kingdom was the ‘oil of gladness.’ Since we share in the same anointing it will be gladness for us also, joy unspeakable, as we participate with our Lord in wiping tears from the faces of all who mourn; by destroying the cause of their mourning; by destroying sin and death, and all the evils which, throughout the ages, have continued to plague a sin-sick and dying race. A glorious prospect! ■

## WEEKLY PRAYER MEETING TEXTS

**JUNE 2**—“I am determined not to know any thing among you, save Jesus Christ, and him crucified.”—I Corinthians 2:2 (Z. ’95-116 Hymn 116)

**JUNE 9**—“In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”—John 16:33 (Z. ’95-207 Hymn 119A)

**JUNE 16**—“No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”—Hebrews 12:11 (Z. ’96-44 Hymn 273)

**JUNE 23**—“He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”—Matthew 13:23 (Z. ’96-99 Hymn 134)

**JUNE 30**—“In the time of harvest, I will say to the reapers, . . . Gather the wheat into my barn.”—Matthew 13:30 (Z. ’00-234 Hymn 232)

# Book of Remembrance

*“They that feared  
the LORD spake  
often one to  
another: and the  
LORD hearkened,  
and heard it, and  
a book of  
remembrance was  
written before him  
for them that  
feared the LORD,  
and that thought  
upon his name.”  
—Malachi 3:16*

## **THIS IS NOT THOUGHT TO**

be a literal book, written on parchment or paper, and bound in cloth or leather, wherein someone writes the names of all those who fear, or reverence, the LORD, and speak often one to another. Nevertheless, we believe that God has a record of all those faithful to him in times past, present, and future, and that this constitutes a ‘book of remembrance’ for

the time when rewards are to be bestowed, and those who are worthy specially remembered.

## **THOSE WHO FEAR GOD**

Reference is made to a ‘book’ in Exodus 32:31-33. “Moses returned unto the LORD, and said, Oh, this people [Israel] have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of

thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." God punished Israel for their sin, but did not consume, or blot them out; Moses interceded on their behalf.—vss. 7-14

Another book is referred to by the Revelator, chapter twenty, verse 12—"the book of life." In the millennial reign, when mankind in general come forth from their graves, they all will be placed on trial. Every opportunity will be theirs to attain life everlasting on the human plane, by obedience to the kingdom requirements. The incorrigibly wicked (during the future reign of Christ and his church), having refused the blessings of the "way of holiness," and not having their names written in the 'book of life,' will be cut off from life. (Isa. 35:8; Acts 3:23; Rev. 20:15; 21:8) God will not permit any such blot in his glorious kingdom.

## **SPIRITUAL ISRAEL**

The foregoing paragraphs refer to three books—a 'book of remembrance,' 'thy book' or 'my book,' and a 'book of life.' Regarding the first mentioned book, recorded in Malachi 3:16, while this had special application to natural Israel, it is also of deep significance to spiritual Israel, the church of the Gospel Age. The nation of Israel was in a state of apostasy; and a somewhat similar condition exists with mankind in general today. Men have very largely forgotten God, or have not the required reverence for him. But, there are some who do revere him, think upon his name, and talk to each other about him. These are the ones to whom he hearkens, and with whom he is pleased. It is our great

joy to reverence our Heavenly Father in literal fulfillment of Malachi's words, speaking 'often one to another' as we meet together, whether our number be only two or three, or in large assemblies. If we continue to be faithful, reverencing our Father from the heart, eventually we shall be with him when he makes up his jewels.

### **A SPECIAL TREASURE**

"They shall be mine, saith the LORD of hosts, in that day when I make up my jewels [special treasure, *Marginal Translation*]; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17) Our Father here promises to 'spare' us, or, according to *Young's Analytical Concordance to the Bible*, 'to have pity.' How wonderfully gracious and patient! "Like as a father pitieth his children, so the LORD pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103:13,14) He knows we cannot speak and act perfectly; but because of our faith and full consecration to him we have a righteousness from him, on account of our faith.—Phil. 3:9

We are now "accepted in the beloved." (Eph. 1:6) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) Now we are to "walk in newness of life," striving to be conformed to our perfect pattern, God's dear Son. (Rom. 6:4; 8:29) Unintentionally, we at times stumble and come short of our heart's desire because of our fallen physical frame; but we very gratefully approach the heavenly throne of grace for cleansing from all unrighteousness.—Heb. 4:16; I John 1:9



## **A FAITHFUL CLASS**

Our Father indeed has a 'book' in which are the names of all his faithful children of the Gospel Age, and Jesus referred to this record, but did not call it a book. Jesus, at one time, sent forth seventy disciples. He gave them power to heal the sick and say unto the people, "The kingdom of God is come nigh unto you." (Luke 10:1,9) Then, in verse twenty, we read, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Here was a privilege and honor in which to indeed rejoice.

## **CHURCH OF THE FIRSTBORN**

The writer to the Hebrews also refers to this record that God has—"To the general assembly and church of the firstborn, which are written in heaven." (Heb. 12:23) This church, when complete and glorified—the heavenly Zion—will be God's dwelling place. "The LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13,14) God, then looking at the names in his book of remembrance, will say of various members of the church, "This and that man was born in her [Zion]."—Ps. 87:5,6

Another reference to this book is recorded in Philippians 4:3. "I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life." The Apostle Paul shows us here that the sisters have exactly the same privilege in this connection as the brothers.

Through the Revelator, the highly exalted Lord Jesus Christ sent messages to the seven churches; and a part of one of these communications reads, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. 3:4,5

### **FAITHFUL UNTO DEATH**

In order that our names shall remain in the book of life—the book of remembrance—we must be faithful unto death. (Rev. 2:10) To all such, the words of the risen Lord Jesus again are very encouraging—“They shall walk with me in white robes because they are worthy. The conqueror shall thus be clothed in white garments; and I will by no means blot out his name from the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels.”—Rev. 3:4,5, *Wilson’s Emphatic Diaglott* ■

*I, the LORD, have called you in righteousness;  
I will take hold of your hand.  
I will keep you and will make you to be a  
covenant for the people and a light for the  
Gentiles, to open eyes that are blind,  
to free captives from prison  
and to release from the dungeon  
those who sit in darkness.  
—Isaiah 42:6,7, New International Version*

# Seeing the Invisible

***“Faith is the substance of things hoped for, the evidence of things not seen.”***

***—Hebrews 11:1***

**PAUL WRITES, “WE LOOK** not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” (II Cor. 4:18) It is through the eye of faith that we are able to see what would otherwise be the unseen things of God. If our faith is weak, we will find ourselves laying hold upon one object or another, as props to our belief; material things, which can be seen by the natural eye.

Everyone who is called of God has to possess a certain degree of faith in order to respond to that call through a full consecration to do his will. But, just as the apostles realized that they did not possess sufficient faith when they requested, “Lord, Increase our faith” (Luke 17:5), so we discover that our faith needs to grow if, through its power, we are to be able to look beyond the temporal things to which we cling, and receive the inspiration which comes from being able to see the invisible and eternal things of God. We think of Abraham as the

‘father of the faithful,’ yet, to begin with, his faith was sufficient only to enable him to respond to God’s call to leave his own country and go to the promised land. (Rom. 4:16) God had promised him a child. There was a long wait for this promised child. Meanwhile, Abraham made two attempts to assist the LORD in fulfilling his promise.

The first was in constituting Eliezer of Damascus his heir. By doing this, Abraham had a real person to look upon as his heir, not merely an invisible promise. But God did not accept this substitute arrangement. We read, “The word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.”—Gen. 15:4

Having thus been informed that the child whom God had promised must be his own son, not an adopted heir, Abraham made another attempt to help the LORD. With the consent of his wife Sarah, he used their bondmaid Hagar, an Egyptian, to mother the seed. Thus Ishmael was Abraham’s own son, and in him he again supposed he had material evidence of the genuineness of God’s promise—something visible to support his lack of perfect faith.

Although Abraham pleaded with God to allow Ishmael to stand before him as the promised seed, he was told that this would not be acceptable. Not only must he be the father of the seed, but Sarah must be the mother. (Gen. 17:17-19) In God’s own due time, Sarah did bear a son. How Abraham’s faith must have been strengthened by this! Later, when God asked him to offer up this miracle child as a sacrifice, his faith was so strong that he could see the invisible power of God raising Isaac from

the dead; and through faith he did receive Isaac “in a figure” from the dead.—Heb. 11:19

The entire history of God’s typical people reveals this development of faith on the part of those who were faithful, and the failure of those who seemed to have little, or no ability, to see the invisible. Two of the spies sent into Canaan reported their belief that, with the help of the God of Israel, they could enter and possess the land. The majority of the spies, on the other hand, impressed with the visible strength of the Canaanites, as represented in their walled cities and their giantlike soldiers, advised against an attempted conquest of the land.

Time and again throughout Israel’s wilderness journey the people lost faith, charging that Moses had brought them out of Egypt to perish. An abundance of quail, water brought miraculously from a rock, and other providences of God’s which produced visible evidences of his care, restored their faith. But withal, it was not a faith sufficiently strong and constant to give them an assured standing in the favor of God.

Jehovah, the true and living God of Israel, was invisible to his people. Few of the nation, without some visible aid to their faith, could lay hold of his promises. When it came time to build the Tabernacle in the wilderness, Moses experienced no difficulty securing the needed material for it; for, when the people realized that there was to be some evidence of God in their midst which they could see, they gladly gave of whatever they possessed that could be used. In fact, Moses had to instruct them to cease their donations.—Exod. 36:6

The Tabernacle did not long satisfy their desire for the visible. Throughout the Jewish Age, the lure

of idol worship as practiced by surrounding nations appealed greatly to Israel's lack of faith. They could not see God, but their heathen neighbors worshipped gods they could see. At times, idols were brought into the sacred Temple of the LORD.

## **JESUS' TEACHINGS**

Throughout the Jewish Age, God had used the material as types to teach lessons pertaining to the present age of the invisible—the age of faith. The Jewish people of Jesus' day, not understanding this, continued to lay great stress upon the visible. Whenever opportunity offered, Jesus presented the higher concept of those typical truths, but there were only a few who understood. To the scribes and Pharisees, he said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23

The exercise of 'judgment, mercy, and faith' was an invisible form of worship and obedience that the scribes and the Pharisees had not comprehended, so they could not appreciate the true spirit of Jesus' teachings. Note the telling points along this line made by Jesus in his sermon on the mount: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are the pure in heart: for they shall see God." (Matt. 5:6,8) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break

through nor steal. For where your treasure is, there will your heart be also.”—Matt. 6:19-21

### **“IN SPIRIT AND IN TRUTH”**

This change of emphasis from the visible to the invisible is highlighted by Jesus in his conversation with the Samaritan woman at the well. The climax of this conversation is in Jesus’ statement that the time would come when those who worship the LORD would “worship him in spirit and in truth.”—John 4:23,24

The historical background of the Samaritan woman throws light on this episode. The Samaritans were more than simply residents of the city of Samaria. They had their origin in a group of people sent into the land of Israel during the time of its desolation caused by the captivity of the ten-tribe kingdom in Assyria. They were dispatched there by an Assyrian king as recorded in II Kings 17:24, being Assyrians, either by birth, or by subjugation.

They were idol worshippers at the time, and as the historian states, “worshipped a strange medley of divinities.” Later, one of the captive priests of the ten-tribe kingdom was sent to teach them “how they should fear the LORD.” (II Kings 17:25-29) Henceforth, in the language of II Kings 17:41, they “feared the LORD, and served their graven images, both their children, and their children’s children: as did their fathers, so do they unto this day.”

These were the people who so bitterly opposed the rebuilding of the Temple and the walls of Jerusalem at the time of Ezra and Nehemiah. Then, under the direction of a man of priestly lineage, who was expelled from Jerusalem by Nehemiah, a temple

was built for the Samaritans on Mount Gerizim. Later, this temple was destroyed, but the Samaritans continued to consider Gerizim their holy mountain, and believed that there they could approach nearer to God than the Jews in Jerusalem.

Jesus met the woman of Samaria at Jacob's well. Her understanding being limited to the visible, her first surprise was when Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This was a tremendous thought to her, and, with her limited faith, she replied, "Sir, give me this water, that I thirst not, neither come hither to draw."—John 4:14,15

She still did not understand the invisible nature of Jesus' statement, for she thought he was speaking of some magic sort of literal water which would render him who drank thereof forever free from thirst. To get a drink of such water, she thought, would save her further trips to Jacob's well. Only those enlightened by the Holy Spirit can discern that Jesus was here using water as a symbol of the life that consecrated believers would receive from him—life which, when perpetuated through the resurrection, will continue forever.

Even fewer through the centuries since have seen the further meaning in Jesus' words concerning the fact that those who, in this age, receive life from him will become channels for this life to flow out to others. Each consecrated recipient of life from Jesus will, if faithful, have the privilege of passing on that life to others. It is these "wells of salvation" that are evidently referred to in Isaiah 12:3.



After the woman of Samaria realized that Jesus was a prophet of God, perhaps even the Messiah, she engaged him in further conversation. She said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:20) This was Jesus' opportunity to set forth that great truth concerning the worship of God, not from the standpoint of things visible and tangible, but invisible. He replied, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what." — vss. 21,22

As expressed in II Kings 17:41, the Samaritans 'feared the LORD, and served their graven images.' It is no wonder that they were confused and did not know what they really did believe. Such is the inevitable result of endeavoring to serve the LORD on the one hand while compromising with error on the other.

But how different it was with Jesus! "We know what we worship," he continued. (John 4:22) What assurance is thus expressed! How did Jesus know? He knew because he accepted, and had full confidence in, his Father's Word that had been provided through the holy prophets of the Old Testament. However, the Samaritan woman did not, nor could not, understand how Jesus could be so sure of his position.

She could grasp and understand only those things that the natural eye could see. How she must have wondered when Jesus said that the time was coming when the people would worship God neither at Mount Gerizim nor at Jerusalem. With her limited understanding she would wonder how a person

could worship God at all apart from some such visible and material center, or monument, of worship.

“God is a Spirit,” Jesus said, “and they that worship him must worship him in spirit and in truth.” (John 4:24) Yes, ‘God is a Spirit’—an invisible being. (Col. 1:15; I Tim. 1:17; Heb. 11:27) Our faith must grasp this, and be able to look up to him in worship and praise at any time, anywhere, under any and all circumstances, without the help of visible assists. Such is the faith that enables us to look at the things which are unseen by the natural eye.

### **GOSPEL AGE WALK OF FAITH**

Beginning with Pentecost, when the enlightening influence of the Holy Spirit came to the church, the LORD has expected his people to walk entirely by faith. Note the great change that took place at the close of the Jewish Age and the beginning of the Gospel Age. In that former, typical age the LORD’s people had, first the Tabernacle, then the Temple. They had their visible sin offerings and burnt offerings. They had their priests with robes of glory and beauty. They also had the promises of the Law Covenant (Rom. 9:4) that God would bless them in “basket” and in “store;” and when they were faithful he did thus bless them.—Deut. 28:5

But our tabernacle and temple are invisible. Our High Priest is invisible. Instead of offering up a visible animal in sacrifice, we deny self and give God our hearts. From then on, we sacrifice time and strength. We offer our substance—whether of money or otherwise—to the LORD, but these sacrifices are made through the urgings of the heart. It is not a matter of one animal, or two animals, that we must

sacrifice; but what the desires of our hearts lead us voluntarily to give. The reward for the faithfulness is also largely in the realm of the invisible.

The LORD has not promised to bless us in ‘basket’ and ‘store.’ He has promised only to give us spiritual strength to endure the trials that his loving providence permits to come upon us; providing a way of escape only when the trials are more than we can bear. (I Cor. 10:13, *Wilson’s Emphatic Diaglott*) It is only a faith that is strong enough to see the unseen things of God that, under these circumstances, enables us to think of our fiery trials as “light” afflictions, which are “but for a moment,” and to be assured that they are working out for us a “far more exceeding and eternal weight of glory.”—II Cor. 4:17

## **NO “ARMS” OF “FLESH”**

We sometimes sing, “The arm of flesh will fail you, ye dare not trust your own.” (*Hymns of Dawn*, #272) This expression was first used by good King Hezekiah, when the king of Assyria was threatening to attack and destroy Jerusalem. He assured the people of Judah by saying, “With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.”—II Chron. 32:8

We are told that “the people rested themselves upon the words of Hezekiah king of Judah.” Hezekiah, and those who shared his faith, could see the invisible power of God operating on their behalf, although for the moment there was nothing that the natural eye could discern; nor has the LORD given us anything visible upon which to lean.

However, down through the age, many have endeavored to provide their own ‘arm of flesh.’ Human

leadership has again and again been established. Those weak in faith have found it very helpful to place their confidence in the teachings and directions of their favorite leaders. Many have thus attained a measure of temporary security, but what rich blessings they have forfeited by not training their eyes of faith more resolutely upon the promises of God. They have looked too much at the things that are seen, and not sufficiently at the things that are not seen.

The one thing most nearly visible that the LORD has given us to lean upon is his inspired Word. It is not the ink and paper that constitutes his Word. It is the thoughts expressed by the words outlined by the ink on the paper that are important; and these thoughts, instructions, warnings, corrections, assurances, and promises are invisible. They can be seen and appreciated only by that strong faith that enables us to see the unseen things.

How wonderfully the LORD has prepared his Word for us! The prophets of the Old Testament contributed their part, and Jesus and the apostles theirs. We properly look up to the invisible, glorified Jesus, as our Head and Master—our Advocate, our Good Shepherd, and our prospective Bridegroom. Indeed, we honor him even as we honor the Father. But not one of the prophets or apostles occupies any such prominent position in our hearts and minds. We do not depend upon any one of them alone for our spiritual guidance and strength.

Together they have expressed the thoughts of God, and it is the sum total of these invisible thoughts that faith's vision beholds, and in which we find our security, and rejoice. When the apostles were personally present in the Early Church, some of the brethren,

in their weakness, chose favorites. Some, in the Church at Corinth, wanted to be “of Paul,” and some of Peter. (I Cor. 3:4) Paul exposed the evil of this viewpoint, and in other ways discouraged the brethren from leaning upon him instead of the Lord.

Paul congratulated the brethren of Berea for being “more noble” than the Thessalonian brethren, because they searched the Scriptures in an effort to discover whether or not he was presenting the Truth to them. (Acts 17:10,11) When one of the inspired apostles takes this position with respect to the ultimate authority of the Word of God, then we too should not hesitate to insist on the apostle’s position of going to the Scriptures for a ‘thus saith the Lord.’

## **HELPERS**

As we have seen, God’s inspired Word has been made available through Jesus, the prophets, and apostles. But, as Paul points out in Ephesians 4:11, he also has provided helpers—pastors, teachers, and evangelists. These are not inspired servants; but, since they are provided by God, they are certainly needed by the brethren—by all of us, that is.

These uninspired servants have been provided for the church throughout the age. Certainly a “faithful and wise” pastor was raised up in this end of the age; and how we rejoice in the manner in which the LORD used him to bring forth “meat in due season” from the great storehouse of Truth, the inspired Word! (Matt. 24:45; Luke 12:42) How this rich, spiritual food has strengthened and built us up in the “most holy faith.”—Jude 20

To suppose that we do not need the help which the LORD has provided would be to assume that we

are self-sufficient—brilliant enough to study the Bible independently and obtain therefrom the glorious truths that it contains. In taking this position, we might reason that we do not wish to accept a man's interpretation, not realizing, perhaps, that we are setting ourselves up as being the only one we can trust. Thus we make an idol of ourselves, which, when we would worship God in Spirit and in Truth, gets in the way of faith's vision of the invisible.

The LORD's people should continue to discern the difference between the inspired Word of God, and the uninspired teachings of the lesser servants of the church. That "servant" (Matt. 24:45), was commissioned to bring forth and serve 'meat' already provided in the storehouse—the Bible. And how marvelously he did this! He brought forth the great fundamental doctrines of the Divine plan with an unsurpassed clarity. He could do this because there was a 'thus saith the LORD' for every precious doctrine of the Truth.

Our responsibility is to acquaint ourselves with the scriptural proof of all the various items of Truth, and thus by the eye of faith to be able to see, and thus know, what we believe and why. The 'why' should not be because some favorite class elder, or pilgrim, said so, but because the LORD has declared it in his inspired Word. Failing in this, we may well be in the position of leaning upon an arm of flesh which we have created by our own weak faith. If such be the case, then we are failing to see clearly those invisible riches of the Truth that we daily need as an encouragement to continued faithfulness.

We recognize the intrinsic worth of Paul's compliment to the brethren at Berea because they insisted

upon examining his teachings in the light of the inspired Word, so we should recognize that the same principle applies with respect to all the servants of the church. The noble Bereans of old did not risk their standing in the Truth by the course they took with respect to the teachings of Paul; nor will we, when we apply the test of the inspired Word to every teaching which may be presented to us, no matter by whom it may be presented.

### **THIS ‘MOUNTAIN’**

We will be able to worship God in Spirit and in Truth, only through faith’s vision of the things unseen. But to have such a vision requires a stronger faith than that possessed by the Samaritan woman at the well. She was concerned over a mountain, or a city, in which God could be worshipped. She needed something to see. Have we actually progressed beyond that point? The history of the church throughout the age is cluttered with ‘mountains’. Some indeed, weak in faith, have made mountains out of God’s arrangements for promulgating the Gospel of the kingdom and serving the brethren.

Let us discern the difference between utilizing a medium, and looking upon it as a center of worship. The true worshipper, and servant of God, is not made holy by the place where he worships and serves. Rather, the place is made holy by the fact that it is used by those who worship God in Spirit and in Truth. If we think literally of a ‘place,’ this would be true of the humblest home in which there are a few uncomfortable chairs, and it would also be true in a more commodious meeting place. The same principle would apply if we think of a ‘place’

from the standpoint of a service medium through which we can cooperate for the furtherance of the Truth.

## **INVISIBLE RESULTS**

As we have seen, during the Jewish Age the rewards for faithfulness were visible and tangible. Not so during this age of faith. We may strain every nerve to please the LORD, and yet severe trials may come upon us. We may zealously labor to promulgate the Truth, and see no results of our efforts. Do we wonder why the LORD permits us to have such disappointing experiences? If we do, it is because our faith is not sufficiently strong to see the eternal, invisible things of God.

In his Word, God has revealed that it is only through “much tribulation” that we can enter the kingdom. (Acts 14:22) Do we really believe this? If so, we will not wonder why the LORD permits us to suffer. He has also made it plain in his Word that only a comparatively few will give heed to the Truth in this age—just one here, and one there. Do we believe this? If so, why should we be discouraged if there are no apparent results from our labors in the vineyard?

By seeing the invisible things of God, we will know that our suffering is preparing us to share in the glory of the kingdom; and that our apparently unrewarded service is laying up for us ‘treasures in heaven.’ So, no matter what the circumstances of our Christian lives may be, let us continue to look at the eternal and unseen things of God that are visible only by the eye of faith. Thus, and thus only, will we be worshipping God in Spirit and in Truth. ■



# Sowing and Reaping

*“Preach the word;  
be instant in  
season, out of  
season; reprove,  
rebuke, exhort with  
all longsuffering  
and doctrine.”  
—II Timothy 4:2*

**IT WILL HAVE BEEN NO-**ticed by careful readers of the New Testament that various illustrations are used to help us understand the work God has been doing during the Gospel Age. For instance, the Apostle Paul indicates that fleshly Israel can be likened to the original cultivated olive tree. Further, the root of the tree pictures the promise of God—the Abrahamic promise, that the seed of Abraham eventually should bless all the families of the earth. (Rom. 11:17,24; Jer. 11:16,17) This promise, that God would raise up from Abraham’s seed a great Deliverer who would bless all nations of the earth, was without doubt a most powerful factor in holding Israel together as a nation.—Acts 26:6,7

Faithful Israelites referred to this Deliverer as the Messiah, the Anointed, the one whom God would anoint and empower to do this great work. In spite of many centuries of checkered experiences,

they were a nation constantly looking forward to the coming of their great Deliverer.

When Jesus presented himself as their Messiah, they, as a nation, were unable to receive him. They not only rejected his message, but even crucified him. In view of this, to use Paul's illustration, many of the natural branches of the olive tree were broken off "because of unbelief." (Rom. 11:20) Only a remnant were allowed to remain—that is, those who received Jesus—and these were given the opportunity to "become the sons of God."—John 1:12

However, in view of the fact that God had arranged to have a foreknown, predestinated number to constitute the church, and as only a remnant of the natural seed were ready for this great favor, the Scriptures tell us that God purposed to find a sufficient number from the Gentiles—wild olive branches—to take the place of those which had been broken off.

Therefore, during the Gospel Age, God has visited "the Gentiles, to take out of them a people for his name." (Acts 15:14) Those who have recognized Jesus as their Messiah and Redeemer, and have consecrated themselves to follow him, have been, on this account, grafted into the Israelites olive tree. Through the anointing of the Holy Spirit, these have been made to partake of the "root and fatness of the olive tree." (Rom. 11:17) But very few have been ready for this High Calling; a calling which is extended through the Truth.

Our Lord, in the parable of the sower of seed, tells us that the seed is "the word of the kingdom"—the great invitation to live with, and share with him in his kingdom. (Matt. 13:3,19) That all

would not be ready for this call, our Lord shows by representing the seed as falling upon various kinds of ground: stony ground, ground infested with thorns, and ground where there is not much earth. Only a small proportion of the people who have heard the message could be represented as “good ground”—that is, as possessing “honest and good heart[s],” ready to receive the seed and bear fruit accordingly.—Matt. 13:23; Luke 8:15

In keeping with the illustration of seed sowing, our Lord tells us that at the end of the age there would come a “harvest”—a gathering in of the results from the labors of the entire age. In view of Satan’s endeavor throughout the Gospel Age to thwart God’s work of gathering the church by bringing in among its members a wrong class whom Jesus calls “tares” and not “wheat,”—“the children of the kingdom”—this harvest period and its work would include a separating of the true from the false, the ‘wheat’ from the ‘tares.’—Matt. 13:30,38

## **JEWISH HARVEST**

At the end of the Jewish Age there came a harvest period and a harvest work—a gathering in of the results of the work done during the Jewish Age. In keeping with this thought, Jesus said to his disciples, “Look on the fields; for they are white already to harvest.” “I sent you to reap that whereon ye bestowed no labour.”—John 4:35,38

The sickle, that produced a separation between the true Israelites and the merely nominal Israelites, was the message preached, ‘the word of the kingdom.’ But this same work, as we have seen, is also pictured as a seed-sowing work—“A sower

went forth to sow”—showing how more than one illustration is used to picture the same work.—Matt. 13:3

## **GOSPEL AGE HARVEST**

In view of the fact that a harvest also comes at the end of the Gospel Age—the time where we are now privileged to live—and the fuller light which is now shining again acting as a sickle, separating the Truth-hungry from others, it has been suggested by some that a general witness for the Truth should not be given at this time. The argument is that it would be quite wrong to attempt to sow and reap at the same time.

It is true that in the literal harvest, the gathering in of the ripe wheat, and not seed sowing, monopolizes the energies of the reapers. But here we are dealing with spiritual things. Actually, sowing and reaping are merely illustrations. To press too literal an interpretation upon scriptural illustrations will often quite spoil their import, and we can confuse ourselves with them, rather than be enlightened.

Throughout our Lord's earthly ministry, the Gospel of the kingdom, including the good tidings that Messiah had come, was preached. This message needed to be sown in the hearts of that people in order to produce the harvest separation between the wheat and the chaff. Similarly at the end of the Gospel Age, the separation of the wheat from the tares by means of the sickle of present Truth is the main work the Lord is accomplishing. This same work may similarly, as at the First Advent, be illustrated by the sowing of the good seed; for the seeds of Truth need to be sown in the heart in order to

produce the separation between the true and the false.

Many who were reached were able to appreciate certain features of the Divine plan that were made clear to them. They learned that the vast majority who die outside of Christ are not eternally lost, but are merely asleep, awaiting the call of the great Deliverer, and that they are to come forth to enjoy the blessings of Messiah's earthly kingdom, and have an opportunity of being restored to that which was lost in Adam. (Acts 3:19-21) Thus, seeds of Truth were sown in the hearts of many, causing them—although not ready to forsake all to follow Jesus—to look forward to the millennial kingdom and the blessings of restitution then to be bestowed upon all the families of the earth.

So it has been throughout the present harvest period, up to this moment. The sickle of Truth has been thrust in to separate the wheat (Rev. 14:14-16); and at the same time, from another angle, a worldwide sowing work has gone forward. An illustration of this may be seen in Psalm 126:5,6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." From this scripture, we see the figures of both reaping and sowing made use of in such a way as to indicate both works being done at the same time, depending upon the angle from which the matter is viewed.

Amos 9:13 also pictures this twofold work accomplished at the end of the Gospel Age. Amos says, "The plowman shall overtake [to come or draw nigh, *Young's Analytical Concordance to the Bible*]

the reaper.” The time of trouble—‘plowman’—came near a worldwide reaping work that had been going forward. This tribulation, incident to the First World War, made it increasingly difficult in many parts of the earth for the reaping work to be continued; but, in spite of these difficulties, a measure of reaping continued to be done.

The harvest continued; but as earlier in the harvest, features of the Divine plan were emphasized in addition to the truths pertaining to the High Calling; so formerly, it was, and still is, a sowing of the Truth, accomplishing a work of harvest.

Amos therefore continues, “The treader of grapes [shall overtake, or come nigh] him that soweth seed.” The work here described as seed sowing has been clearly fulfilled by the worldwide proclamation of the good news of the kingdom “in all the world for a witness.” (Matt. 24:14) This activity, appropriately referred to by the prophet as ‘him that soweth seed,’ is to be followed by the momentous event to overtake Christendom in the climax of Armageddon; namely, the complete dissolution of Satan’s empire—‘the treader of grapes’ symbolizing particularly those experiences which will crush (destroy) the fruits of selfishness produced by the “vine of the earth.” (Rev. 14:19) This will indeed be the dark night wherein “no man can work.” (John 9:4) By this time, the harvest will be over.

We see, therefore, that the argument against public witness, that it is an endeavor to sow and reap at the same time, is an unsound application of the principles of reaping and sowing. It is but an illustration of attempting to press a literal meaning, or make a material illustration fit perfectly a

spiritual work. Our commission is to “Preach the Word” (II Tim. 4:2), and he who is “the head over all things to the church, Which is his body,” will use the message either to gather the wheat, comfort all that mourn, or make known the good news of the coming kingdom ‘in all the world for a witness,’ as he deems best.—Eph. 1:22,23

Ere long the reaping, sowing, and grafting work of the present Gospel Age will be brought to a successful completion, and then a worldwide sowing of the good seed of the kingdom will go forward until all know the LORD from the least unto the greatest. (Jer. 31:34) The harvest of this great future seed-sowing work will be a recovery of the vast majority of the human family into harmony with God, and to that which was lost in Adam. To these, the great King will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34 ■

### *If I Shall Stand*

*If I shall stand within those Jasper walls  
And hear the voice of my Beloved Lord,  
And be like him and see his face so dear;  
Then I must reach the mark of perfect love,  
And fix my heart on things above.  
I must trust him for grace in time of need,  
Upon his written Word my soul must feed,  
And bear my cross tho 'tis with feeble hand;  
Ere I dare hope within those walls to stand.*

—*Poems of the Way*

## 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**

Portland, OR      June 17-19

*The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:*

### **E. Blicharz**

St. Petersburg, FL      June 12

### **P. Robinson**

Louisville, AL      June 12

### **R. Goodman**

Portland, OR      June 17-19

## 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 Charles Martig, Pittsburgh, PA—April 22.  
Age, 67**

**Sister Erna Elias, Jackson, MI—April 24. Age, 77**



## MOVING?



If you are moving, please let us know six weeks before you move so that we can change the address on your Dawn subscription.



# 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.*

**WARRI, NIGERIA CONVENTION, June 4—23** Udu Road, Enerhen, Warri. Contact M. Obire, P. O. Box 1854, Warri, Nigeria. Phone: 23-40-802-454-5509

**WATERBURY CONVENTION, June 4,5—**Saturday held in Morris, CT. Sunday at the Litchfield Firehouse Hall. Contact Mrs. Anthony Tsimonis, P. O. Box 1494, Waterbury, CT 06721-1494. Phone: (860) 567-0109

**ASSOCIATED BIBLE STUDENTS OF PORTLAND CONVENTION, June 17,18,19—**Ramada Inn, 6221 NE 82nd Avenue. Phone: (503) 255-6511. Room reservations should be made with the hotel directly. For other information, contact Jerry Black, 13012 SE Oatfield Road, Milwaukie, OR 97222. Phone: (503) 659-6930

**ALLENTOWN CONVENTION, June 18,19—**East Stroudsburg University, Beers Lecture Hall. Contact Sylvia Yanolko, 820 St. Paul Street, Whitehall, PA 18052. Phone: (610) 264-3550

**DETROIT MONTH-END CONVENTION, June 26—**Redford YWCA, Grand River at Beech Daly, Redford, MI. Contact Norm Zendler. Phone: (248) 399-8843

**PRINCE ALBERT/SASKATOON CONVENTION, July 1,2,3—**Siwak Farm, SK, Canada. Contact Ben Siwak. Phone: (306) 763-3170

**YORKTON CONVENTION, July 8,9,10—**Great Western Parkland Inn, 110 Broadway Street E, Yorkton, SK, Canada. Contact Brad Sweeney, 110 Circlebrook

Drive, Yorkton, SK, Canada S3N 2S4. Phone: (306) 782-0436

**BIBLE STUDENTS GENERAL CONVENTION, July 16-21**—University of Pittsburgh, Johnstown, PA. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

**NIGERIAN GENERAL CONVENTION, August 17-21**—Institute of Church and Society, Samonda Ibadan, Oyo State, Nigeria. Contact Cajetan Egbu, Chairman, No. 2 Darlington Street, Mokola Ibadan, Oyo State, Nigeria. Phone: 234-803-333-9949

**JACKSON LABOR DAY CONVENTION, September 3,4**—FaHaLo Camp & Conference Center, 3000 Mt. Hope Road, Grass Lake, MI 49240. Contact Mrs. Ray Lumley. Phone: (517) 782-7252

**NEW YORK LABOR DAY CONVENTION, September 3,4**—Wellesley Inn (formerly Ramada Inn), Two Bridges Road & Exit 52, Route 80, Fairfield, NJ 07006. Contact Debra Szybinski, 250 West 102 Street, 1 A, New York, NY 10025. Phone: (212) 998-2095

**SEATTLE LABOR DAY CONVENTION, September 3,4,5**—Seabeck Christian Conference Center, 15395 Seabeck Highway NW, Seabeck, WA 98380. Contact Laurie Flinn. Phone: (253) 939-9838

**HUNTSVILLE CONVENTION, September 9,10,11**—Holiday Inn Research Park, 5903 University Drive, Huntsville, AL 35815. Contact Phillip Mosley. Phone: (256) 582-3640

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**THAT MEANTIME THE CHISELING, SHAPING, AND POLISHING** of the consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

**THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD** lies in the fact that Jesus Christ, by the grace of God “tasted death for every man,” “a ransom for all,” and will be “the true Light, which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

**THAT THE HOPE OF THE CHURCH** is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

**THAT THE PRESENT MISSION OF THE CHURCH** is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

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