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SOUTH AMERICA: El Alba, Calle Almirante Brown 674, Monte Grande, Buenos Aires, Argentina

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HIGHLIGHTS OF DAWN

THE SCRIPTURES CLEARLY TEACH SERIES, Part 2

The Temple of the Living God

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"
—1 Corinthians 3:16

IN THE SCRIPTURAL use of the term 'temple' as applied to the church of Christ, we have a very meaningful symbolism which helps us more clearly understand the divine purpose to bless all mankind through the church. The symbolism takes its meaning from God's dealings with typical Israel, first, in connection with the Tabernacle in the wilderness—a temporary arrangement—and later, through the Temple erected by Solomon. Concerning the Tabernacle which Moses was instructed to build, the LORD said, "There I will meet with the children of Israel." (Exod. 29:43) This also was true later in connection with the Temple—it was the meeting place between God and Israel.

In speaking of this typical lesson of the Temple, the Scriptures give us two applications—one to individual members of the church now, and the other to the glorified church beyond the veil. Both of these applications are based upon the type, for there was the preparation of the individual stones of the Temple, as well as the completed Temple which was made from the assembling of these stones.

As is true of all material things when used as symbols or types of spiritual truths, the application is not perfect in every respect. In the case of the antitypical stones, for example, now being prepared to form that glorious antitypical temple of God, the LORD is dealing with each one of

these as a temple, even while being prepared for a part in the great temple of the future. This, of course, was not true of the stones which formed the typical Temple.

It is the individual application of the temple symbolism which Paul used when he wrote, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." (I Cor. 6:19,20) Notice the emphasis the apostle puts on the reason for our being considered the temple of God—"Therefore glorify God." God is not dwelling in his people in order to glorify them, but rather that through them he might be glorified.

Notice also the apostle's words, "Ye are not your own." If we have been brought to God through Christ, and have presented ourselves to him through full consecration, and he has given us his Spirit, we should realize that we belong to God, and should therefore be fully devoted to his service—the service of his temple. Judging from observation and experience, this seems to be one of the most difficult lessons for the LORD's truth-enlightened people to fully grasp.

Just to know the LORD as he reveals himself to us through the divine plan of the ages is so wonderful that there is an inclination to feel that this ecstasy of joy which comes through a knowledge of the truth is the end of our being called by God, but this is not so. We have been called for a purpose, and that purpose is to be used by God as his channel of blessing to others—ultimately to the whole world—and the temple symbolism is one of the LORD's ways of impressing this truth upon our hearts and minds.

Every faithful, consecrated child of God is a temple for him, a royal residence, as it were, where he can meet with and bestow his blessings upon others—a habitation of God through the Spirit. How precious is the thought, how great the condescension of our God in thus honoring his chosen

ones who believe and trust in him and are fully consecrated to his will and service!

While God is pleased to use each fully consecrated follower of the Master as a temple even now, it is well to remember that we are also in process of preparation as stones to be used in the glorious temple of the future. We are being chiseled and polished in God's great stone-yard, and the surroundings are far from glorious. The church in the present life, like her LORD, is disesteemed in the world, and persecuted. But this environment is best suited to accomplish the divine purpose in us.

The cutting and polishing of a stone in preparation for its place in a building suggests the trials—the hard, cutting experiences—of a Christian, which, by God's providence are shaping him for the special place in the temple for which he was called. If we keep this in mind it will help us to “bear whate’er may come of joy or sorrow.” And all of us need much shaping and much polishing.

It is well to remember this in our association with one another. As we look upon other stones which the LORD is shaping for a place in his future temple, it may be difficult to see any beauty in them; and as they look upon us, the same is true of us. But the important thing is that all have been chosen by the LORD, and are being worked upon by him. Let us then endeavor to see in one another something of what the LORD sees. In this way we will be able to work with the LORD in helping one another, rather than against him by accusing and condemning our brethren.

The Chief Cornerstone

As it is with the various members of the body of Christ, so it is with the ‘stones’ in the antitypical temple—God sets each one in whatever position his wisdom decrees to be best. (1 Cor. 12:18) Nor has he revealed what that position will be—at least, not for very many of the ‘stones’. To the overcomers in one of the seven churches of Revelation, the

LORD said, "I will make [you] a pillar in the temple of my God," but we doubt if this promise is meant to identify the exact position of any of the LORD's people in that glorious future temple.—Rev. 3:12

However, the Apostle Paul tells us that Jesus is the "chief corner stone" in this spiritual temple now in process of being built. (Eph. 2:20-22) Jesus is also referred to as the "head stone" which was refused by the builders. (Ps. 118:22) It would be difficult to determine which stone in the foundation of an ordinary building should be considered the 'chief corner stone', and it would be even more difficult to understand how a foundation stone could also be a head stone.

The blending of these two thoughts suggests that probably the symbolism intended is that of a pyramid-shaped building. In such a case we can readily see why the head stone would be rejected by the builders, for it would not fit anywhere else in the structure. Only the master builder would know the place it was to occupy. Jesus was rejected because Israel, those whom the LORD was using to prepare and test him, did not know the plan of the building as designed by the divine architect. But what great rejoicing there will be when he is recognized as the head of the corner!—Matt. 21:42; Mark 12:10; Acts 4:11

The fact that the head stone in this glorious antitypical temple is also referred to as the chief corner stone suggests that this building is being erected in heaven, not on earth, and that we as living stones are being "built up in him." (Phil. 3:20, **RSV**; Col. 2:7) This means, too, that the influences by which we are being shaped to conform to the head stone are of heavenly origin.

While the tools that do the actual shaping of our characters for the place designed for us in the temple of God are the various experiences of life—the bitter and the sweet—they are all being directed by the Master Builder, who is shaping us to be a part of that wonderful temple of which

Jesus is both the chief foundation stone and the head stone. May we cooperate faithfully with the Master Builder by continuing to set our affection on things above.—Col. 3:1,2

Without Sound of Hammer

In connection with the typical temple the record tells us that the stones and timbers were all prepared in advance—some distance, apparently, from where the temple was built—and brought to the building site where they were put together without sound of a hammer. (1 Kings 6:7) The antitype of this is that the chiseling and polishing of the individual ‘stones’ of the temple are all done while the saints are still on this side of the veil. It is also during this preparatory age that the place each one is to occupy in the temple is determined by the Master Builder.

This, as shown in the type, leaves the work of the first resurrection and the glorification of the church with her Lord, a very quiet one—a work that goes on unnoticed and unknown by all except those immediately concerned with it. This is one reason that the world is not aware of what is, even now, going on.

But the LORD’s people themselves are not in darkness. They know the significance of the time in which they are living. They know that already the sleeping saints have been raised and have joined the heavenly ranks. They know, too, that the work of preparing the last of the stones is not yet complete, and are thankful that there is still an opportunity to be one of those stones, and to be placed in that great spiritual temple in the particular niche for which, under divine guidance, the LORD is preparing us.

Surely this is a blessed hope, and while we longingly look forward to occupying such a glorious place in the divine arrangements for blessing all nations, let us remember that in order to attain such a high station we must be submissive to every trial which the LORD permits, and must be faithful to every opportunity afforded us of cooperating with him,

of working together with him "to will and to do of his good pleasure." (Phil 2:13) Let us, then, be on the alert, fearing lest a promise having been left us of entering into his rest, any of us "should seem to come short of it."—Heb. 4:1

The Dedication of the Temple

When the typical Temple was erected, there followed a very impressive ceremony of dedication. (I Kings 8; II Chron. chapters 5-7) There were great demonstrations of joy in connection with this service, for the people of Israel rejoiced in this evidence that Jehovah, their God, had deigned to dwell with them. One feature of the ceremony was the bearing of the Ark from Mt. Zion by the priests, and placing it in the position in the Temple prepared for it. As the Ark was brought forth, the Levites sang, or chanted—probably some of David's psalms, which by inspiration seem to have been written for the occasion.

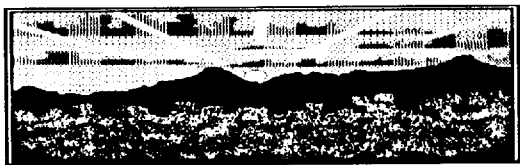
One of these is believed to be Psalm 136—the theme of which is the often-repeated expression, "His mercy endureth for ever." In this remarkable psalm we learn that the slaying of Pharaoh and his hosts in the Red Sea, as well as the destruction of others who opposed God in ancient times, was an expression of divine mercy—that it was better for them to die then, and to be partakers of God's mercy during the time of restitution of all things rather than to continue their downward sinful course.

That this theme song of God's mercy should be used at the dedication of the typical Temple further confirms the fact that the antitypical temple of God is being prepared especially to be a channel of God's mercy to the whole world of mankind—that house of God in which he will meet and bless all the families of the earth. Failure to recognize this divine purpose through the church leaves many churches in almost total darkness concerning the real plan of God.

Let us then rejoice in the blessed truth that the true church is the temple of the living God, peculiarly his workmanship.

Meantime, of course, "the chiseling, shaping, and polishing of 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 Master Workman will bring all together in the first resurrection."—*Quotation from "To Us the Scriptures Clearly Teach"*

Surely this is a glorious hope, a hope that should give us strength to endure all the pain and difficulties which may be necessary to prepare us for its fruition. And this hope is made the more blessed because it not only pertains to our own reward of joint-heirship with Jesus, but also to the privilege which will be ours as parts of that glorious future temple, to "be the meeting place of God and men throughout the Millennium."—"To Us the Scriptures Clearly Teach" ■



WEEKLY PRAYER MEETING TEXTS

- » **FEBRUARY 2**—"If ye live after the flesh, ye shall die."—Romans 8:13 (Z. '95-8 Hymn 192)
- » **FEBRUARY 9**—"Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee."—Psalm 116:7 (Z. '95-250 Hymn 193)
- » **FEBRUARY 16**—"Through honor and dishonor, through evil report and good report: as deceivers, and yet true; . . . giving no offence in anything, that the ministry be not blamed."—II Corinthians 6:8,3 (Z. '01-314 Hymn 106)
- » **FEBRUARY 23**—"I [Jehovah] will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalm 32:8 (Z. '02-251,249 Hymn 242) ■

Man's Beginning

IF MAN IS a creature of haphazard evolution, then we should have evidence of the beginnings of human life in various parts of the earth. It seems incredible that out of all the myriads of the lower forms of animal life, only one pair of humans would be produced. Yet, the population-spread from the dawn of history until now indicates clearly that the human race as we know it did originate with one pair, and in one place.

Anthropologists have long known that the evidence points to Mesopotamia (now Iraq) as the very 'cradle of civilization'. And it is in this area that the Bible locates the Garden of Eden. It is here that authentic human history begins. From that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China, and elsewhere; while others crossed the Arabian desert into Palestine and Asia Minor; or else traveled around Arabia by water into Egypt.

The chronology of the Bible places the creation of Adam at a little over six thousand years ago. Beginning with one pair at that time, the increase of population throughout the less than sixty-one centuries since creation is easily reconciled with the present population of earth.

But it would be impossible, in view of the natural increase of population, to reconcile the relatively small population of the earth today with the claim that man has been on the earth for fifty thousand years; or, as some have claimed, fifty million years. Besides this claim of the evolutionists we must also take into account the fact that, according to their view, in all probability humans appeared on the scene in many parts of the earth, for they endeavor to discount the fact that the human race originated with only one pair, as taught in the Bible.

The theory of evolution actually gives no satisfactory explanation of the origin of life, particularly of human life. Evolutionists say it all happened 'by chance'. Scientists variously theorize as to how this must have occurred, but to us it seems unscientific to claim that such a thing could come about by chance millions of years ago, and yet at the same time confess that with all the scientific knowledge of these modern times, it cannot now be duplicated. ■

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR FEBRUARY 5

Celebrating the Covenant

KEYVERSE: *"This is my blood of the New Testament [Covenant], which is shed for many for the remission of sins."*

—Matthew 26:28

SELECTED SCRIPTURE: *Matthew 26:20-30*

MATTHEW HERE DEPICTS Jesus gathering with his closest disciples to eat the Passover Supper—that yearly commemoration of Israel's liberation from Egyptian bondage. (Exod. 12th chapter; Deut. 16:5-8) It was customary during many Jewish ceremonial meals, to ask a blessing at the beginning of the meal, then to pass around the bread and other food to be eaten. After the meal, a cup of wine was poured and another prayer of blessing offered. Jesus, however, did something new that, without doubt, none of his disciples had witnessed before: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matt. 26:26,27

Jesus realized that the Passover pointed forward to the time when one would come who would liberate, not only Israel but all mankind, from bondage to sin and death. Jesus also knew that he was that specially chosen one, as John had testified concerning him, "Behold the [Passover] Lamb of God, which taketh away the sin of the world." (John 1:29) Similarly Paul later stated, "Christ our Passover is sacrificed for us." (I Cor. 5:7) Jesus knew that within the next twenty-four hours he would fulfill—in reality—the great work of the ancient symbolic Passover sacrifice through his death on the cross. This would set in motion the eventual liberation of all mankind from bondage.

Jesus used the eating of the bread and drinking of the cup by his apostles as symbols of what was about to take place concerning his death, and also to show his desire that they would partake of, have an understanding of, and a desire to reap

the benefits from, his faithfulness unto death. His invitation to the disciples, "Take, eat; this is my body" (vs. 26), showed that the broken bread represented his broken body, the perfect human life he had sacrificed for three and one-half years since Jordan, and which now was about to come to an end on the cross. Not only did this bread represent his body, but additionally it pictured those things which had proceeded from him—his acts, his words, his doctrine, his example of character and conduct, and his daily work of sacrifice. He asked his disciples to partake of and assimilate in their lives these same elements.

Jesus tells his disciples, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:51,57,63

The second part of Jesus' invitation to the disciples pertained to the cup, representing his shed blood which was soon to be literally poured out in death upon the cross. More importantly, though, the cup—the blood—symbolized the merit, or value of the perfect life about to be given up. This merit, when placed in the hands of God's Justice, had such value as to purchase Adam and all his posterity out from bondage to sin and death in due time. (I Tim. 2:5,6) Jesus further stated the words of our Key Verse. His shed blood was a seal, or surety, of a New Covenant which, when established, would bring blessings to all the families of the earth. (Gen. 22:16-18; Jer. 31:31-34) By drinking from the cup, the disciples acknowledged the efficacy of Jesus' shed blood, and their faith in it as the means of their redemption. This act also showed that their hope embraced the promised New Covenant and its eventual establishment with mankind.

What a sense of responsibility, love, and an earnest desire to be faithful must now have been felt by the Lord's disciples as they viewed their Master from these new perspectives symbolized by the bread and the cup. ■

LESSON FOR FEBRUARY 12

Experiencing Rejection

KEY VERSE: *"The High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."*—Matthew 26:65,66

SELECTED SCRIPTURE: *Matthew 26:57-68*

THE SCRIPTURAL ACCOUNT states that following Jesus' betrayal by Judas Iscariot, he was led before Caiaphas the High Priest, with the elders and scribes of Israel also assembled. (Matt. 26:57) This Jewish 'Supreme Court' was known as the Sanhedrin, which was made up of seventy priests, scribes, and elders. It was presided over by the High Priest and had jurisdiction in all religious and theological disputes, while the Roman occupation forces governed the secular affairs.

In Matthew 26:58, we see that Peter followed Jesus at a distance. While Peter did not identify himself with Jesus, but, in fact, denied him thrice (vss. 69-75), to his credit, he alone of all the disciples followed after those who had arrested his Master. By inserting this comment about Peter, Matthew reminds us that all Jesus' disciples fled, leaving Jesus to face trial alone. He was rejected by the leaders of the Jewish people, and forsaken by his closest followers. Surely the fact is evident that the apostles did not yet possess God's Holy Spirit. Their fleshly minds still controlled their actions, and slavish fear still ruled their hearts.—vs. 56

Verses 59-64 depict the trial of Jesus as a rigged and one-sided affair. The Sanhedrin sought to find testimony against him, and although many people were gathered, no one would speak against Jesus. Finally, two false witnesses came forward. Their only testimony, however, was to take Jesus' own words out of context and use them against him. So feeble an attempt was their perjury that Jesus did not even answer them. He was silent before his accusers.—vss. 61,62; Isa. 53:7

The High Priest further asked, "Tell us whether thou be the Christ, the Son of God." (vs. 63) To this Jesus affirmed, "Thou hast [correctly] said," adding, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (vs. 64) This was more than the High Priest could take! and he spoke the words of our Key Verses. Certainly now the Sanhedrin had the evidence they needed to do away with this One who so threatened their coveted positions.

Then Caiaphas, the High Priest, turned to the throng. So many of them had crowded around Jesus as he performed miracles and taught among them. Now they rejected him. Perhaps they thought their Messiah would be a great military leader, one who would deliver them out of the hands of the Romans, and reestablish their kingdom in glory as it existed in the days of David and Solomon. But, instead, standing before them they saw Jesus, weak and tired, unwilling to even defend himself, deserted by his closest disciples. Surely, they thought, this must be an imposter.

None realized the real purpose for Jesus' ministry on earth, which was to give his life "a ransom for all." (I Tim. 2:6) Jesus *was* to be a great leader—a great king—but first he had to die as a corresponding price for Adam, paying the ransom for Adam and his posterity. Under this arrangement of God's plan, the Jews, as well as all mankind, would be guaranteed the opportunity in his coming kingdom to be restored to peace, happiness, health, and perfection of life. Of all this, however, they were in ignorance and in darkness. Not only did the onlookers reject Jesus, but they now mocked him; they spat upon him, and hit him. (Matt. 26:66-68) Their hearts were, in fact, hardened against him.

Dealing with rejection is difficult to do. However, Jesus knew all this would occur as written prophetically, and accepted it as God's will to which he vowed full obedience. Recalling the words: "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3), gave him encouragement, knowing he would soon be reunited with his Father, whom he loved so much and with whom he desired to be again.—John 17:1,4,5 ■

Suffering for Others

KEY VERSE: *"They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."*

—Matthew 27:39,40

SELECTED SCRIPTURE: *Matthew 27:27-44*

THE TRIAL WHICH Jesus had just experienced was nothing but a sham, but it was only the beginning of his public humiliation. The mocking continued: "The soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him."—Matt. 27:27-31

By 'adorning' Jesus with a royal scarlet robe, a wreath of thorns as a kingly crown, and a reed for his scepter of authority, the soldiers evidenced how little they realized that he was destined to be greater than any earthly king before or after that time. Jesus' faithfulness even unto death resulted in God's rewarding him in a marvelous way: "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."—Phil. 2:9,10

But at the time, those mocking actions signified suffering, mental and physical, for Jesus. Physical suffering was, by and large, something new to him. As a perfect human being, Jesus was not subject to the sicknesses and diseases common to man. But now, with the physical abuse that was being wrought upon him, pain and loss of strength and vitality began to take its toll. We can see how the Adversary was attempting to use any means


to stumble Jesus. If the suffering was intense enough, perhaps Jesus would fall into sin, abandon his commission, and forsake his consecration vow to do the Father's will.

In Roman times, one who was to be crucified must carry his own cross to the place of crucifixion. But Jesus was so physically weakened that he was unable to do this. "They found a man of Cyrene, Simon by name: him they compelled to bear his cross." (Matt: 27:38) In our trials, when the cross is difficult to bear, we often have assistance from others to help us through. We are urged: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2) What a blessing is ours both to receive help from others and to be of help as we have opportunity.

Upon arriving at Golgotha, the place of crucifixion, Jesus was offered vinegar mixed with gall (Matt. 27:34)—a drug used to relieve physical agony. Jesus refused to drink the mixture; under no circumstances would he agree to anything that might impair his mental clarity or result in his failure to keep every "jot" and "tittle" (Matt. 5:18) prophetically spoken of him. Jesus did not yield to this attempt of Satan to stumble him. He "endured the cross, despising the shame" (Heb. 12:2), accepting the full measure of suffering God allowed to come upon him.

Jesus' suffering increased since he was crucified with common criminals. (Matt. 27:38) Here was the perfect man Jesus, "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), unworthy of death, crucified alongside thieves who legally deserved punishment. "All have sinned, and come short of the glory of God." (Rom. 3:23) All have inherited the penalty of death fairly pronounced upon Adam in the Garden of Eden. Jesus, himself perfect and worthy of life, took the sinner's place in death, paying the ransom price, that man might have the opportunity to live again. "The LORD hath laid on him the iniquity of us all."—Isa. 53:6

And still the cruel mocking continued as Jesus hung upon the cross. This time it was the chief priests, and even the thieves, who mocked, saying: "If he be the king of Israel, let him now come down from the cross, and we will believe him. . . He said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth"! Hallelujah! What a Savior!



LESSON FOR FEBRUARY 26

Follow the Leader

KEY VERSE: *"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 always, even unto the end of the world [age]. Amen."*
—Matthew 28:19,20

SELECTED SCRIPTURE: *Matthew 28:1-10, 16-20*

IT IS NO coincidence that the first ones to witness the fact of Jesus' resurrection from the dead were not his closest apostles. Their desertion of the Master in his hour of trial having taken place just a few days earlier, a lesson of humility was in order. So it was overruled that certain women were the first to recognize Jesus' resurrection. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."—Matt. 28:1-6

The angel realized that Mary Magdalene and the other Mary might fear that someone had vandalized the tomb and taken away Jesus' body. The angel was quick to tell them that he was not there—he was risen from the dead. He further instructed them, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."—vs. 7

With great excitement the women ran to give the news to the disciples. (vs. 8) As they hurried, the resurrected Jesus, appearing in a human form they could look upon, "met them,

saying, All hail." (vs. 9) So taken aback were they with his physical presence—he was a spirit being taking on a fleshly body—that they began to worship him. He, however, repeated the instruction the angel had previously given.—vs. 10

The apostles heeded the risen Lord's words, and went to Galilee "into a mountain where Jesus had appointed them." (vs. 16) Here Jesus spoke to them as he never had before, 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 [age]. Amen." (Matt.28:18-20) Jesus first asserted the fact that his power and authority now went far beyond anything he exhibited as a man. He is now a glorified, divine, spirit being, though appearing to them in a body of flesh. He had received power from his Father necessary to bring to fruition all his plans and purposes relative to both heaven and earth.

Next, Jesus commissioned his disciples to begin the work of spreading the Gospel message. His instructions to 'teach all nations' showed that this was to be a work lasting longer even than their lifetimes. It would continue until his promised kingdom would be set up at his Second Advent. This Gospel call was to gather out footstep followers who would be totally immersed into the will of the Father and the Son, and whose lives would be governed by the influence of the Holy Spirit. He further instructed the disciples that they would have a special responsibility: that of teaching those who would receive the Gospel message.

Nearly 2,000 years later, the invitation to "follow the Lamb, whithersoever he goeth" (Rev. 14:4), still goes forth (vs. 20) to those who have receptive hearts, and those specially used to teach this message continue to fulfill the commission given by the risen Lord. Jesus' final words to his disciples contain the promise of his presence with them, and hence with us, until the complete work of calling and selecting his footstep followers is accomplished. On the Day of Pentecost, the Holy Spirit came to them. And Jesus, through the Holy Spirit, continues to guide his followers of today. ■

Blessed Is He That Waiteth

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

—Daniel 12:12

ONE OF THE means by which the LORD has tested the faith and devotion of his consecrated people is by permitting them to wait patiently for the fulfillment of his promises. There has never been any delay in the outworking of God's plan. Every feature of it has developed exactly "in due time" (1 Tim. 2:6) as planned by the divine Architect. But God has not always revealed the time features of his plan to his servants in advance, with the result that in many instances it has seemed to them that the "vision" has tarried.—Hab. 2:3

There were many long centuries of waiting before the promises of God concerning a Messiah began to have a fulfillment in the First Advent of the Master. And even to the disciples of that time there seemed to be a delay. Following the crucifixion and resurrection of Jesus, when he appeared to his disciples for the last time before the ascension, they inquired, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The very wording of this question seems to breathe their deep yearning for a more speedy fulfillment of God's promises concerning the Messianic Kingdom.

But while the 'due time' had arrived for the coming of Christ as the Redeemer of the world, there were still to be 'days of waiting' for the fruition of all the hopes engendered by the promises of God concerning him. Through the angel, God had said to his servant of old, "Go thy way, Daniel: for

the words are closed up and sealed till the time of the end." (Dan. 12:9) Jesus knew of this sealing of the vision, so he replied to his anxious disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

We are not to understand from this statement that the Lord was displeased with the desire of the disciples to know the times or seasons; nor that his people would never understand more concerning the time features of the divine plan. It was merely that then it was not the divine will for them to comprehend. The time features of the plan pertaining to the establishment of the kingdom were still sealed, "shut up" "till the time of the end," and the time of the end had not yet come.—Dan. 12:9

The Scriptures admonish the LORD's people to watch, with the expectation that when the due time arrives for them to understand more clearly where they are on the stream of time as it relates to the plan of God, this knowledge would be granted to them. That due time was not in the days of Daniel, nor of any of the prophets of the Old Testament. Through Habakkuk the LORD declared, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2:3

'At the end it shall speak'—blessed assurance this, reminding us that though Daniel was told to shut up and seal the vision, it was merely to be until the 'time of the end'. But even so, there is nothing here to indicate that the time features of the plan would be revealed with any degree of clarity in advance. It is largely a matter of the truths pertaining to any particular period becoming understandable when that time arrives. There was promised a great unfolding of the vision of truth at the time of the end, and the fact that this vision is made plain constitutes one of the principal proofs that the 'time is at hand'!

The entire church class, from Pentecost down to the present, has been a waiting class—waiting and watching to discern the meaning of the vision which had been sealed. It was not given to the Early Church to be blessed with the knowledge which later was to be “made plain upon tables.” (Hab. 2:2) Nor were those of the Middle Ages favored with this much-desired understanding. The ‘days of waiting’ embraced also the Reformation period, during which many searched diligently to know the “times and the seasons” which the Father was continuing to keep “shut up” and “sealed.”—I Thess. 5:1

As the due time approached a little nearer, the faithful watchers were permitted a glimpse of some of the time features of the plan, and indistinctly they saw that the end of the age was indeed approaching. Misapplying what they saw, it was erroneously supposed that Jesus was to come in the flesh, and that the earth was to be destroyed. These watchers were permitted to make mistakes, but through them, nevertheless, attention was called to important prophecies, which, in the light of subsequent developments and the providences of God, contributed in a large measure to the unsealing of the vision when God’s due time arrived.

Three time measurements had been recorded by the Prophet Daniel, all having the same starting point—1260; 1290; and 1335 “days,” or ‘years’. The year 539 A.D. was the common starting point for each of these divine measuring rods. From that date, the 1260 years reached to 1799 A.D., which was the end of Papacy’s power to persecute the true church. The 1290 years reached to the beginning of the cleansing of the sanctuary (See Studies in the Scriptures, Volume 3, pages 86-120); and the 1335 years to 1874, the time when, in fulfillment of the promise, the LORD’s faithful watchers began to experience the ‘blessedness’ promised to those who would be watching when that time was reached.

And what was the 'blessedness' which came to the Israel of God at the close of the 1335 'days'? It was the unfolding of the vision which had been sealed. It was then that this vision, long 'shut up' and silent, began to speak. Centuries had passed, and to many of the consecrated it undoubtedly seemed as though the vision had tarried. Particularly was this true of William Miller, and others, who verily believed that the consummation of all things was due in 1844. But now God's great time clock had ticked off the additional symbolic days. The end of the 1335 years had been reached, and the vision opened to the entranced view of the watchers.

THE SEVEN BLESSINGS

And oh! the blessedness that came with the opening of the vision! In the beginning of the Gospel Age Jesus indicated certain blessings which would come upon those who were to represent him in the earth throughout the age. These are commonly referred to as the Beatitudes. (Matt. 5:1-12) All the LORD's people, in every part of the age, who have complied with the conditions upon which these blessings were to be available, have experienced the joys which they have contained. But there is another set of Beatitudes, or blessings, which belong only to those who live at the close of the age following the end of the 1335 days. These are the blessings foretold in our text, "Blessed is he that waiteth, and cometh" to this time.

There are seven of these beatitudes of present truth, all having to do with the unfolding of the vision and the consummation of the divine plan for the church, and the end of the present evil world. They are blessings which come to the LORD's people when the 'days of waiting' are over; when the 'mystery of God is finished'; when the 'time is at hand'. They are recorded in the Book of Revelation, and properly so, for this marvelous book of the Bible is what we might call the sum of all the prophecies. It is the revelation of Jesus Christ—his unfolding of the vision to those who, at

the proper time, would be patiently waiting and earnestly watching for the unfolding of the divine plan.

The first of these dispensational beatitudes is that of Revelation 1:3:—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for *the time is at hand*." In the opening verse of this chapter we are informed that the purpose of the book was to reveal things "which must shortly come to pass." In a general way the book deals with the experiences of both the true and the counterfeit church throughout the entire age. These experiences therefore began to come to pass shortly after the book was written. Indeed, in a limited way, they were already in course of development. The 'mystery of iniquity' already had been working.

But while the history of both the true and the false church is recorded in the Book of Revelation, little was understood of its real meaning until the time of the end. True, it served to reveal and identify the Antichrist to some of the reformers, but its dispensational truths pertaining to the divine plan, and what to expect when the consummation of the age was reached, remained shut up until after the 1335 days had been reached. We cannot say even now that all the symbols of this book are clearly understood; but the plan of God which it reveals has been made plain. Truths which pertain to the saints and the divine will for them in this harvest time at the end of the age, have been unfolded. The great 'blessing' of this knowledge has been experienced 'by him who readeth, and by all who have heard the words of this prophecy'.

And what is this knowledge which was sealed up until the time of the end? When the vision of present truth began to open, the LORD's people were able to understand the mystery of Christ and the church—that the "body is not one member, but many." (I Cor. 12:12,14) The inspiring prom-

ises of the Master, recorded in chapters 2 and 3 of Revelation, took on a new and blessed meaning in the light of this knowledge concerning the true position of the church in the plan of God.

The throne scene of divine glory set forth in Revelation 4 reveals the perfect blending of God's wisdom, justice, love, and power. And oh, how meaningful is the 5th chapter of Revelation, setting forth as it does the great fundamental truth concerning the sacrifice of "the Lamb of God which taketh away the sin of the world." (John 1:29) How we rejoice to know that the time is coming when "every creature" in heaven and on earth will be praising "him who sitteth upon the throne," and also giving glory to the "Lamb"—honoring him even as they honor the Father!—Rev. 5:12,13; John 5:23

THE HOLY AND UNHOLY CITIES

Because the time is at hand for the vision to be unsealed, we are now blessed by knowing that the efforts of fallen man to establish the kingdom of Christ have resulted merely in the building of an unholy city, which the Revelator calls mystic Babylon. (Rev. 17:5) But oh, the joy to realize that with the downfall of Babylon there comes from God out of heaven a holy city, prepared as a bride adorned for her husband. Abraham looked for this city, but was not privileged to see it. Daniel foretold that the God of heaven would establish a kingdom, but the details of that kingdom, and the rich blessings which were to result from its setting up in the earth, Daniel was not privileged to see.

But now the time is at hand! Soon the city of God will be established! The powers of the old heavens are being shaken, and the symbolic earth of Satan's creation is being removed to make way for the "new heavens and the new earth" wherein will dwell righteousness. (II Pet. 3:13) We now see, and are entranced with the vision, that in the new

heavens and new earth there is to be no more death; that tears will be wiped away; that all things will be made new.

Now we see that our wily Adversary, the Devil, who goeth about as a roaring lion seeking whom he may devour, is soon to be bound. We know what it means to be beheaded for the witness of Jesus and the Word of God, and are inspired with the hope of sharing in the joys of the first resurrection, to live and reign with Christ a thousand years. By faith we rejoice to see the Millennial throne, white and pure, set up; and the dead, small and great, granted a standing before God and enlightened by the knowledge revealed through the open books. See Revelation, chapter 20.

And how truly blessed it is to see by faith the river of life flowing from underneath the throne of God and of the Lamb! (Rev. 22:1) And what a glorious incentive to faithfulness is the hope of soon being united with our heavenly Bridegroom, and of having the privilege to say to a dying world, "Come, and partake of the water of life freely."—vss. 17,18

These are some of the glorious features of the truth which have brought blessings to the class which has waited for the culmination of the 1335 days. Blessed indeed are those who read, and those who hear these truths, an understanding of which is now given to the faithful watchers because 'the time is at hand'.

"THEIR WORKS DO FOLLOW"

The second dispensational beatitude is recorded in Revelation 14:13. We quote: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The truth set forth in this beatitude could apply only following the 1335 days. This, together with Paul's statement regarding the last members of the body of Christ, are the only scriptures which indicate that a Christian in dying does not remain unconscious in death. (1 Thess. 4:15-17; 1 Cor.

15:51-53) The Apostle Paul said of himself, "Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:8) Paul did not expect to receive his reward immediately at death, neither did the other apostles.

However, Paul did write that when the trump of God begins to sound, and the Lord descends from heaven, "the dead in Christ shall rise first," and indicated also that those who would be alive at that time and "remain" in the flesh, would be "caught up" to meet their Lord and their brethren in the spiritual phase of the kingdom. (I Thess. 4:16,17) Paul also, in writing concerning the resurrection, explained that those who die after the last trump begins to sound would be changed in a moment, in the twinkling of an eye. (I Cor. 15:51,52) These scriptures harmonize with the second beatitude of Revelation, which, in explaining the matter further, tells us that when the time is at hand, those who die in the Lord, while ceasing from their labors, do not remain inactive in death, but continue their service beyond the veil. What a blessing it is to know that we are now living in the time when this is true.

What are the 'works' which continue beyond the veil, following the cessation of the labors of individual saints this side the veil? To find the answer to this question we need only to go back a few verses in the same chapter, and there we read, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel, saying, Babylon is fallen, is fallen."—Rev. 14:6-8

In addition to the 'work' of preaching the everlasting Gospel and declaring that the hour of God's 'judgment is

come', and that 'Babylon is fallen', the saints of this period also warn against the dangers of worshiping the beast and its image. The Revelator then adds, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In other words, John is telling us that those who preach the everlasting Gospel, who declare that the hour of God's judgment is come, who proclaim that Babylon is fallen, and warn against worshiping the beast, are the ones who exercise the true patience of the saints, and are faithful in keeping the commandments of God and the faith of Jesus.

Laboriously, yet with joy, they patiently continue in the work which the Holy Spirit commissioned them to do, the glorious work of proclaiming "glad tidings unto the meek"; of binding up "the brokenhearted"; of proclaiming "the acceptable year of the LORD"; and now, when the time is at hand, "the day of vengeance of our God"—the time of his judgment having come. (Isa. 61:1,2) It is a blessed privilege, a labor of love indeed, by which the consecrated prove their devotion to God, and demonstrate by their zeal that they are truly inspired by the faith of Jesus and are filled with his Spirit, that they are glad to be beheaded for the witness of Jesus and the Word of God. (Rev. 20:4) And oh, the blessedness to realize that because we are living in the time of the end, when they have finished their sacrificial labors this side the veil, "their works do follow them"!

"I COME AS A THIEF"

The third beatitude, and one which is rich with blessings for those who wait and watch at this time when the vision is no longer sealed, reads: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) Here is a blessing which is dependent upon faithfulness in watching. When the disciples asked Jesus concerning the signs of his second presence and the end of the age, he explained to

them that no man then knew the day nor the hour, but he admonished them to watch, in order that they might know of his presence *when the time did arrive*.

Paul wrote that the day of the Lord would come upon the world as "a thief in the night," but added, "Ye brethren, are not in darkness, that that day should overtake you as a thief." He then adds, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."—I Thess. 5:1-6

It becomes apparent, then, that those who are faithful watchers at the end of the Gospel Age are truly blessed, because to them it is given to know that the Bridegroom is present—as a 'thief' to the world, but to them he is the Chief Reaper of the harvest, the one who has come to reckon with his servants, and to serve meat in due season. Knowing this, they keep their garments of righteousness well girded about them, and unspotted from the world. Failing to watch, they are left in darkness. Instead of being blessed and protected, they become exposed to the errors and blinding influences of Satan which lead still further into outer darkness of the world. Truly, "Blessed is he that watcheth"!

"THE MARRIAGE SUPPER"

Revelation 19:9 reads: "Write, Blessed are they which are called unto the marriage supper of the Lamb." This is the fourth present truth beatitude, and how rich it is in meaning—a meaning that is comprehensible only because 'the time is at hand', and the sealed-up vision of truth has been opened. As a rule, two suppers were customary in connection with the Jewish marriage ceremony. One of these preceded the wedding, and the other, to which a much more general invitation was extended, followed the wedding.

Jesus promised that when he returned he would "gird" himself, and serve his disciples with "meat in due season." (Luke 12:37-44) In this time of the end we have experienced

the fulfillment of this promise. Rich indeed, faith-strengthening and spiritually nourishing has been the 'food' made available by the returned Christ, and dispensed to the household of faith by the "faithful and wise servant." (Matt. 24:45-47) This delectable feast of truth is enjoyed by the saints this side of the veil prior to the marriage of the Lamb. And oh, what rejoicing there has been on the part of those who have gathered around the table of the Lord to partake of these rich viands of "present truth."—II Pet. 1:12

But there is to be another feast—the marriage supper of the Lamb. This will follow the time when the bride and Bridegroom are united—the bride having made herself ready for the glorious occasion. The bride will of course also partake of this feast, but she does not need to be especially invited. The bride of the Lamb will be at the marriage supper of the Lamb because she *IS* the bride. It is her friends, her companions which follow her, who are invited to the marriage supper in order that they may have this wonderful share in the joys of the occasion.—Ps. 45:14

While this beatitude is expressive of a wonderful blessing which will come to the "great multitude" (Rev. 7:9-17) following the marriage of the Lamb, its meaning is clearly understood now by the little flock—the true and faithful followers of the Lamb—and in that meaning they rejoice. One great cause of the joy which has filled the hearts of the watchers as the result of truth's vision being unsealed in this 'time of the end' is the fact that thereby the wideness of God's mercy and love has been revealed.

We know now—and in that knowledge we rejoice—that God's plan provides blessings for others than ourselves. So we are made happy to know that a 'great multitude' who, while not of the "more than conquerors" (Rom. 8:37) and thus qualified to be the bride of Christ, nevertheless, after coming up out of "great tribulation," are to be invited to the marriage supper of the Lamb. How glad we will be to see

them all there, and to rejoice in their great blessing! And how happy they will be, after coming through the great tribulation and having received a spiritual resurrection, to be servants before the throne!

THE FIFTH "BEATITUDE"

The next special blessing, so inspiring and full of meaning to the watchers in this time of the end, is recorded in Revelation 20:6, and reads: "Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here is represented an enhanced glory and an exaltation of nature beyond that referred to in the previous beatitude in which the superlative degree of blessing available to the great multitude is shown to be the spirit nature and the privilege of a seat at the marriage supper of the Lamb.

The blessings of the first resurrection are still quite beyond the ability of our finite minds to comprehend. But the knowledge that there *IS* to be a 'first resurrection', and that those who participate in it are to be exalted to the divine nature, to live and reign with Christ, in contradistinction to the resurrection of the world of mankind as human beings, is a great blessing which has meant so much to the LORD's people in this time of the end.

These are "to live and reign with Christ a thousand years." (Rev. 20:4) Not until the end of the 1335 days did the LORD's people receive a clear understanding concerning the reign of Christ for a thousand years, and that this reign is for the purpose of blessing all the families of the earth. To most Christians previous to that time, the heavenly hope was merely that of escaping eternal torture, and playing a harp forever instead of burning in hell.

But oh, the blessedness to learn the purpose of the first resurrection, and that there is to be an afterward of blessing for all mankind. How blessed, indeed, it is to know that those

who share in the first resurrection are to be both "kings and priests," and as such to reign over and bless the human race for whom Christ died. (Rev. 5:9,10) Truly, the blessing of this knowledge has filled the hearts of the LORD's people during the harvest time, and has encouraged them to be 'holy', completely set apart to the doing of God's will, in order that they might be found worthy to live and reign with Christ.

"BEHOLD I COME QUICKLY"

The sixth 'beatitude' of Revelation reads, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 22:7) Here is emphasized the importance of obedience to present truth. It is essential for the consecrated to 'keep' every feature of the truth. We are to be "doers of the Word, and not hearers only," James reminds us; and this is just as true of dispensational truth as it is of the other doctrines. (James 1:23) None can hope to be truly blessed by God during this time of Christ's Second Presence who, for whatever reason, is either in darkness concerning the significance of the times in which we are living; or who, knowing of the times, minimizes the importance of such knowledge as a guide to Christian living.

"Behold, I come quickly!" This was recorded at the beginning of the Gospel Age, and in Revelation is portrayed the sequence of events which were to precede and lead up to Christ's actual coming and the period of his Second Presence. To the last stage of the church, Jesus is shown as standing at the door and knocking, ready to come in and sup with those who open to him. It has been important, then, for the LORD's people through the entire Gospel Age to be faithful watchers, to keep the sayings of the Book of Revelation as they could be understood.

And now He who was to 'come quickly' has come, and the knowledge of this, more than anything else, is responsible for the blessedness which has come to the LORD's

people since the end of the 1335 days. But if we are to be truly blessed it is necessary to be loyal to present truth, to keep with true and faithful hearts all the commands of the LORD which belong to this time. We cannot expect to be among those who are blessed by the knowledge of the times in which we live if we merely hear and read, and do nothing more about it.

John the Revelator was so entranced by the vision of truth that he fell down at the feet of the angel who had been used by the LORD to show the vision to him. But the angel said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8,9) God uses human instruments on occasions as his 'angels', and this has been true with respect to the vision of present truth. "That faithful and wise servant" was an angel indeed, used by the LORD to make plain the glorious truths pertaining to the LORD's presence, the work of the harvest, and the many other glorious doctrines by which the consecrated are so richly blessed today.

And how glad we are that this 'fellowservant' was faithful to the 'sayings of this book', particularly the one immediately following the admonition to worship God rather than his servant. It reads, "Seal not the sayings of the prophecy of this book: *for the time is at hand.*" (vs. 10) No true servant of God will keep hope-inspiring knowledge to himself unless directly commanded by the LORD to do so. It was because 'that servant', and his fellowservants throughout the harvest period, sacrificed their lives to tell out the glad message by which we are blessed today, that these dispensational beatitudes mean so much to us.

Contrast this command to "seal not . . . for the time is at hand," with what the angel said to Daniel. We quote: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9) This

(Cont'd on Page 36)

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Osage Bch. KRMS 1150 8:30 a.m.

NEW JERSEY

Camden WTMR 800 2:30 p.m.
Salem WJIC 1510 9:45 a.m.
Salem WNNN 101.7 fm 9:45 a.m.

NEW YORK

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

NORTH CAROLINA

Wendell WETC 540 4:45 p.m.

OHIO

Cleveland WRKG 1380 7:45 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WPLW 1590 8:00 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charlestown WOKE 1340 7:45 a.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAAQ 590 7:00 a.m.

CANADA

ALBERTA

Banff CFHC 1340 11:45 a.m.
Brooks CIBQ 1340 8:00 a.m.
Canmore CFNC 1450 11:45 a.m.
Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 9:00 a.m.
Duncan CKAY 1500 7:30 p.m.
Grand Forks CKGF 1340 9:00 a.m.
Qualic-Parksv. CHPQ 1370 9:30 p.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

St. Thomas CHLO 1570 10:45 a.m.

SASKATCHEWAN

Rosetown CJYM 1330 9:45 a.m.
Weyburn CFSL 1190 8:45 a.m.
Estevan CJSL 1280 8:45 a.m.

WORLDWIDE RADIO BROADCASTS

Argentina (Spanish)

Buenos Aires (Sat.) FM Malvinas
91.5 mHz 10:00 a.m. & 10:00 p.m.

British West Indies

Trinidad Radio Trinidad 610
10:30 p.m.

Chile (Spanish)

Talcahuano Radio Almirante Latorre

Costa Rica (Spanish)

San José Radio Sonorara
105.9 fm & 700 am 6:15 a.m.

Mexico (Spanish)

Culiacán Ranchera XECQ 8:30 a.m.
Guadalajara XEWW 1130 8:30 a.m.
Monterrey XHSR fm 10:00 a.m.
Torreón KETB 1360 8:15 a.m.
Tuxtla Gutiérrez XEON 730 7:30 a.m.

Nigeria

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

Panama (Spanish)

Panama City (Fri.) HOQ 1250 6:15 p.m.

Peru (Spanish)

Trujillo 105.7 fm
9:30 a.m. & 10:00 p.m.

Philippines

Manila (Sat.) DZAM 1026 kHz 7:15 p.m.

Portugal (Portuguese)

Vila Nova de Gaia
Radio Minute 8:45 a.m.

Russia (Russian)

Novgorod fm 71.3 10:00 a.m.

South Africa

Swaziland SWAZI
Commercial Radio 1400 AM
Shortwave 49m 6156 kHz 8:15 p.m.

Tonga

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

Uruguay (Spanish)

Radio CX32 1170 kHz 9:00 a.m.



THE BIBLE ANSWERS TV PROGRAMS

CANADA

Programs are shown every Sunday morning. Consult your local newspaper for the station in your area:

Atlantic Time—10:30 a.m. Eastern Time—9:30 a.m.
Central Time—8:30 a.m. Mountain Time—7:30 a.m.
Pacific Time—6:30 a.m.

(Cont'd from Page 31) leaves no doubt that the due time for the unsealing of the vision was to be in the "time of the end." Now that time is at hand! Daniel was told that while many in the time of the end would be purified and made white, the wicked would do wickedly, and that none of the wicked [unjustified ones, unconsecrated ones] would understand. (vs. 10) This harmonizes with what the Revelator records concerning the time when the vision would be unsealed—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still."—vs. 11

This indicates that while the LORD wants us to uncover the message, to tell it out for the benefit of the consecrated, we are not to expect that a proclamation of the truth at this time will change the course of the world, nor convert those who love unrighteousness. The truth appeals only to those who are either already holy, or those who at heart love righteousness but have lacked the opportunity to learn the truth of God's plan. Concerning these and commenting on this text, Pastor Russell wrote:

"There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts, and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding, commend themselves, and intensify their love for righteousness and appreciation of full consecration to the LORD."—*Reprints page 3572*

"RIGHT TO THE TREE OF LIFE"

The final 'beatitude' recorded by the Revelator reads: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (vs. 14) This 'blessing' seems to apply

primarily to the restitution class, those who enter into the city. The 'little flock', the 'bride' of Christ, are a part of the city—the city which will be God's haven of security and salvation for the redeemed world of mankind during the thousand-year kingdom period.

But to know that this blessing is coming to the world constitutes a great source of joy to the LORD's people even now. Indeed, it was the restoration of the glorious restitution doctrine which helped so materially in illuminating every other phase of the truth. It was this great truth which gave luster to the entire plan of God, for it gave assurance of the Creator's interest in all mankind, and that he had made provision for their blessing.

And so it is, that if the truth of the divine plan has been received into unselfish hearts we will rejoice as much in the blessings coming to the world—those who will enter through the gates into the city—as we do in God's wondrous provisions for ourselves. It is appropriate that in setting forth these beatitudes which cheer our hearts so much in this time of blessedness, the world in general is not overlooked. This is a good guide for us. Let us never become so engrossed in our own spiritual feasting and rejoicing that we lose sight of any of the people whose blessing is provided for in God's plan.

Pastor Russell was guided by this principle. In the later years of his ministry he seldom served at a convention or visited an ecclesia without arrangements being made for a public meeting in addition to his service on behalf of the Bible Students attending the convention. The whole Bible, and the entire plan of God breathes the divine Spirit of interest in, and love for, all men, all nations. It is therefore fitting, especially as a reminder to help prevent us from becoming selfish, that in this final chapter of Revelation and of the Bible, a blessing should be pronounced upon those who enter into the city. The promise of old was that all the

families of the earth are to be blessed, and here we have this final reminder that the promised blessing will be realized when they enter into the city.

Truly, then, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." That blessing is now our daily portion.

We are blessed by reading and hearing the message.

We are blessed in our labor of love in proclaiming the message, and in the happy realization that when that labor is ended, we will continue the same work on the other side of the veil.

We are blessed as watchers on Zion's hill, having discerned the presence of our King and the first gray streaks of approaching dawn.

We rejoice in realizing that the marriage of the Lamb is near, and that if we are faithful in making ourselves ready we will soon be united with him in glory. And we are glad that our 'companions', the 'great multitude', are to be blessed with the privilege of sitting down at the marriage supper of the Lamb.

We are blessed by the glorious hope of a share in the first resurrection; and this joy that is set before us is enhanced by the knowledge that we are to have the privilege of 'blessing all the families of the earth'.

And the richness of our blessing in all these things depends upon our measure of faithfulness in obeying the truth that has been revealed in this 'time of the end'.

Surely we want to be faithful; the more so as we know we are serving the true God of love—the one who loves the whole world as well as the church, and is the divine Architect and Master Workman in building the glorious and holy city into which all may enter if they will, and be blessed! ■

Spiritual Fellowship

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ."

—I John 1:3

FELLOWSHIP MEANS 'PARTNERSHIP'; 'friendly intercourse'; 'heart-to-heart' communion. To the extent that we are drawn together by the things we have in common with others, we enjoy fellowship, unity, harmony. In Israel at the First Advent of Christ, there were in existence various fellowships. For instance, there existed a fellowship among the Pharisees. They professed to be an especially holy people, and their strict observance of the letter of the Law produced a fellowship among them. Then there was another fellowship among the Sadducees. These were a class much more liberal in their outlook than the Pharisees. They made a boast of their freedom of thought. Accepting only as much of the Old Testament as suited them, they denied the resurrection, and believed in neither angel nor spirit. The Essenes were another sect, or fellowship, among the Jews. They were very strict as to how they treated the body, and were careful as to what they ate and drank. In fact, they were the 'food faddists' of their day. They also claimed to be very holy, and continually giving attention to these things, produced a certain fellowship among themselves.

Similarly, throughout the whole course of human history, men have had their fellowships, their sects, associations, and clubs. Today there is a fellowship among artists, for they can talk to one another in a language they understand. There

also exists a fellowship among scientists, musicians, computer people, and those who follow other callings. Their talk to one another of the things they have in common produces fellowship. Then again, people on various social planes have their fellowships: those on lower social levels usually not being admitted into fellowship with those higher up.

A NEW FELLOWSHIP

At our Lord's First Advent, a new fellowship began—a Christian fellowship—more real, satisfying, exclusive, and at the same time more holy, than any the world has to offer. "Truly our fellowship is with the Father, and with his Son, Jesus Christ."—Theme Text

One of the conditions upon which this fellowship can be enjoyed is that we give up the fellowship of the world. Through justification and the begetting of the Holy Spirit old things have passed away, and all things have become new; and we find that we cannot fellowship with the world as we formerly did. We have so little in common. As we come into contact with those whose affections are set on business, the home, or some personal ambition, we realize that true fellowship is lacking. Indeed, one of the conditions of the Christian calling is that we become crucified to the world.—Gal. 6:14

Then again, when a man of the world comes into an assembly of the LORD's people, and finds that nothing but the Scriptures are studied, and that only spiritual things are discussed, he usually says, "I can't get on with those people," and quickly drops out. Thus, the LORD's people, if faithful, lose the fellowship of the world; for those of the world wish to have little to do with us. As our Lord foretold, "They shall separate you from their company," and "shall put you out of the synagogues." (Luke 6:22; John 16:2) Therefore, as the apostle suggests, by coming into Christ we are not only crucified unto the world, but the world is crucified unto us. (Gal. 6:14) As an offset to these somewhat trying experi-

ences, we can say with the beloved apostle, 'Truly our fellowship is with the Father, and with his Son, Jesus Christ'.

CONDITIONS OF FELLOWSHIP

If we desired to have fellowship with a king, or with one of the other 'great ones' of this world, we would find the way barred. Before one can be admitted to the fellowship of an earthly monarch, certain formalities have to be observed; credentials must be examined; and an express invitation given, with instructions as to time and place of meeting. So our entrance into fellowship with the great King and his dear Son, our Lord Jesus, is conditional.

We must turn away from sin, and accept Jesus as our Redeemer and Advocate. Realizing that our Lord atoned for sin by the sacrifice of himself, that it cost him all he had to secure for us forgiveness and justification, we must be willing to give up the world and its fellowship and all earthly interests, surrendering ourselves fully to do the will of God. Our acceptance, manifested by the begetting of the Holy Spirit, gives us access to the Father, and fellowship with him. When we are 'cold-shouldered' by the world, and cut off from worldly fellowship, how comforting to realize that our fellowship is with the Father, and with his Son, Jesus Christ!

In the first part of this verse (I John 1:3) John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." As we have previously said, fellowship depends upon having certain things in common. The LORD's people are called from various walks of life, and frequently, along natural lines, we have very little in common with one another. But in Christ, old things have passed away, and all things have become new, for we have received into good and honest hearts the precious truths that have been declared unto us, and now, having these in common, and setting our affection upon them and conforming our lives to them, we have a very real basis for fellowship. (II Cor. 5:16,17) Let us notice some of these things of the

Spirit that God's people have in common. We believe:

- 1. That man was created perfect—that he was not a product of evolution.
- 2. That the perfect man, Adam, fell into sin and came under the sentence of death—not eternal torment.
- 3. That death is an absolute unconscious condition. This separates us in belief from all those who accept the devil's lie, "Ye shall not surely die."—Gen. 3:4
- 4. That all mankind have been allowed to suffer on account of one man's disobedience (Rom. 5:12,19), making it possible for all to be redeemed by one sacrifice for sin.
- 5. That the man, Christ Jesus, gave himself a ransom for all, and that when Jesus came to earth to provide this ransom, he "was made flesh"; that up to the age of thirty he was nothing more nor less than a perfect human being.—John 1:14; I John 4:2; Heb. 2:14, ***Wilson's Emphatic Diaglott; RSV***
- 6. That our Lord's ransom sacrifice releases us from Adamic condemnation, and provides a covering for our sins and imperfections. In other words, justification by faith is something all Christians have in common.
- 7. That in order to experience the begetting to the new nature, we must lay down in sacrifice our justified human nature with all its hopes, receiving Jesus not only as our Redeemer, but also as our pattern and example. Indeed, justification to life is only given in this Gospel Age on condition that we are willing to do this. (John 1:12,13) By consecrating our lives to the divine service we become joint-sacrificers with Jesus, participating in the "better sacrifices" of this age.—Heb. 9:23
- 8. That we have a glorious hope of immortality. This is another blessing all Christians have in common. The things of the present time do not seem nearly so im-

portant if we firmly grasp the great promise of life eternal, and this helps to bring us into fellowship and enables us continually to think and speak of things from the standpoint of the eternal future.

- 9. That we are now living in "the days of the Son of man," and are rejoicing in this great truth, while some are described as "ashamed before him" during these days of his presence.—I John 2:28
- 10. That the Day of Vengeance has come, and the dissolution of the present order of things is in progress. Some Christians think we are living in a day of great reform, and that the church is about to Christianize the world. Surely we can have no common interest with these, for we know that the time for the world's conversion is in an age still future, and will be accomplished through the Messianic Kingdom.
- 11. That the consummation of the divine plan will be the resurrection and restitution of all mankind, brought about by Messiah's Kingdom soon to be established in all the earth.

In this harvest time of the Gospel Age, these precious truths have been made plain to the church that we might have a firm basis for fellowship one with another.

PURPOSE OF OUR FELLOWSHIP

The fellowship of kindred minds is not merely intended as a social benefit, but as a vital means to a very important end—our edification and building up as New Creatures in Christ Jesus. It is for sharpening our spiritual perceptions, helping us to be transformed by the renewing of our minds, and for provoking one another unto love and good works, allowing us to have the help and assistance of that which every joint and part of the mystical body of Christ is able to supply.—Rom. 12:2; Heb. 10:24; Prov. 27:17

FELLOWSHIP CONDITIONAL

Finally, after coming into Christ, and in order for our fellowship with the Father, his Son, and with one another, to continue and become more real, we must “walk in the light, as he is in the light.” “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—I John 1:7

By living up to the light of the truth which the LORD has given us, we have “fellowship one with another”—with the fellow members of the body of Christ—and can share with them all the blessed possibilities that such a fellowship is able to bring.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

Our glorious hope revives
Our courage every day
While each in expectation strives
To run the heavenly way. ■



The Close-Girding Sin

IN HEBREWS 12:1 we read of laying aside the "sin which doth so easily beset us" that we may "run with patience the race that is set before us." We notice that the first clause is rendered by *Moffatt*: "Strip off sin with its clinging folds"; by *Weymouth*: "the sin that so readily entangles our feet"; by the *20th Century Bible*: "the sin that clings about us"; and by *Wilson's Emphatic Diaglott*: "the close-girding sin." These renderings are all very good, and express in different words the same thought.

The words 'easily beset' do not occur elsewhere in the New Testament, and properly mean, according to *Professor Strong*, 'well standing around'. *Grotius*, *Crellius*, *Kypke*, and others say that this implies the thought of 'the sin which especially winds about us and hinders our course', with allusion to long Oriental garments. This would seem to mean that the runner would be careful not to be hindered with a garment that would be apt to entangle him in his efforts to win the prize. This evidently was the thought in the mind of the apostle when he wrote, "Laying aside every encumbrance, and the close-girding sin, [we] should run with patience the course marked out for us."—*W.E.D.*

"AN EVIL HEART OF UNBELIEF"

The experiences of fleshly Israel were typical of the experiences of spiritual Israel, as the Apostle Paul noted: "These things occurred to them typically and were written for our admonition, on whom the ends of the ages have come."—I Cor. 10:11, *W.E.D.*

The word 'unbelief' is used to qualify the word heart, a mode of speech that is quite common to the New Testament.

An unbelieving heart was the cause of their apostasy—and the cause of Israel's ruin may well be heeded by the Christian. The root of their evil was a lack of confidence in God, and that is what is meant by a heart of unbelief. How often we lose sight of God and forget that he is omnipotent, that the exercise of his powers is unlimited—infinite. Note the words of the psalmist: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."—Ps. 139:7-11

Even when "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2), the LORD is present with his people to comfort and cheer them. Surely we can rely on these words. And how these words should instill confidence in every heart! But, alas! they do not. We are apt to feel discouraged when trouble visits us. Let us examine some of the experiences of Israel and see if we can draw a lesson from them. We note the attitude of Israel with respect to God's care for them in their experience in crossing the Red Sea:

"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which thou hast

redeemed: thou hast guided them in thy strength unto thy holy habitation. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the sanctuary, O LORD, which thy hands have established.”—Exod. 15:1,2,6,11,13,17

Words could not express the thanks which they felt belonged to the mighty and loving God who had so marvelously delivered them from what they had thought was sure disaster. But now note the change:

“All the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.”—Num. 14:1-4

Why this sudden change? Why had they so soon lost confidence in God? Let us note the forerunner of this state of mind in the following narration: “The LORD spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.”—Num. 13:1,2

For some time they had been discontented and the old longing for the flesh pots of Egypt was very strong. We continue to read: “They took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.”—Exod. 16:1

They had been gone from Egypt one month, and already they were forgetting that God was their Leader.

"The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my Law, or no."—Exod. 16:2-4

The LORD was not doing this to find out if they would walk in his ways, for he already knew they were a hard-hearted and rebellious people; but he was doing it for their sake, that afterwards they might see his kindness in the face of their rebellion. Now note his further kindness to them:

"The LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat." (Exod. 16:11-15) Thus did God hear their murmurings and satisfied their hunger.

TROUBLES TO MAKE THEM SEE

But observe that they had further troubles from which God relieved them:

"All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"—Exod. 17:1-7

Why did they murmur and complain against God so soon after they left Egypt? It was because they lacked confidence in him. Despite his many favors on their behalf and notwithstanding his watch-care in the cloudy pillar by day and the pillar of fire by night, they still asked the question, "Is the LORD among us, or not?" But notice that it was only fifty days from the night in which they ate the Passover in Egypt until the giving of the Law at Sinai.

And just think what took place then! While Moses was up in the mountain getting the details of the Law which God wrote with his own hand, the Israelites fell into idolatry and made a golden calf; and worshiping it, they said, "These be

thy gods, O Israel, which brought thee up out of the land of Egypt.” (Exod. 32:4) They had forgotten the deliverance at the Red Sea. They had forgotten the manna, the quail, the water of Horeb, and now they were worshipping a golden calf.

There is one further lesson to which we would like to call attention before we finish with their sins against God. God destroyed the families of Korah, Dathan, and Abiram because they accused Moses and Aaron of assuming too much authority in their dealings with Israel. They felt that Moses was to be blamed because God had shown his favor in such a marvelous manner. Korah said, “Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?” (Num. 16:3) And when, later, Moses called for Dathan and Abiram they said, “Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?” (Num. 16:13) For their rebellion against God, he caused the earth to open up and swallow them alive, together with their houses, servants, and all that they possessed.

And now, to go back to the sending of the spies. After they had heard the report of these spies they became discouraged and wanted to elect a captain to lead them back to Egypt. (Num. 14:1-4) Do we not find that true also of many who have named the name of the LORD? When their plans fail, when things are going contrary to their wishes, how often they lose courage and confidence in God, and begin to feel sorry for themselves and wonder whether the course they have undertaken to pursue, the way of service and sacrifice, is justifiable, or not.

But what more could we expect of a company who had doubted God's promise to 'give' them the land, and there-

fore had exaggerated the difficulties confronting them in occupying it? They had nothing before their eyes but lofty walls, great cities, and mighty giants. That was all they could see. They gave no consideration to the minority report of Joshua and Caleb, but instead were ready to stone them.

Surrounding themselves, therefore, by the dark and chilling clouds of unbelief, God was shut out. God and his resources and his mighty deeds performed in their interest were forgotten. Can these infidel worshipers at Kadesh be the same ones who sang so triumphantly at the Red Sea? When we lose sight of God, we walk in darkness. And that is just what Israel had done. They saw only lofty walls, great cities, and mighty giants. They had, moreover, made the mighty God they sang about at the Red Sea impotent and insignificant. Where was the God of whom they had sung, "Who is like thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:11) Truly, our God is as large as our faith! If we believe that "with God all things are possible," then we have a God that is omnipotent!—Matt. 19:26

CONFIDENCE IN GOD'S PROMISES

It is not easy to have faith in unseen things, and therefore the things which we have seen have more power over us than the things which we cannot see. Why should any of us fail to enter into that glorious relationship that belongs to us as the sons of God? Why need we stand unclean and full of fear outside the promises of God, when within is righteousness and peace and security? It is because we lack confidence in God—we are blinded by unbelief. Unbelief stands in the way of God working in us and for us and through us. We are ever protected by the living God, and therefore difficulties, while seen, never appear insurmountable to the eyes of faith. When we exercise appropriate faith, our wise and Almighty God is properly esteemed to be far and away more powerful

and able to solve any difficulties we may confront, and thereby the victory is gained.

Faith was what the Israelites lacked. When God's power outwardly was exercised on their behalf so all could see it—such as at the Red Sea—their faith could lay hold on the obvious, that God was truly a magnificent God, powerful, mighty, and invincible. But when their flesh cried out for food, water, comforts they missed, then their eyes became dimmed, and their faith almost nonexistent. This is a powerful lesson which was set down in the record for our admonition. The tests of God are not nearly as conclusive as when he is hidden from our view. When God and his hand in our affairs is obvious, there is little call for the exercise of faith.

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6) God delights in our faith in him and his Word. He desires that we have the utmost confidence in him. When we come to know God and his great plan of salvation and look back upon how he has led his people all the way—all down throughout the many centuries—it is unthinkable to express lack of trust in one so Great. If we are to be happy in the LORD, and to do those things which are pleasing and acceptable to him, we must develop a full assurance of faith.

Faith knows the dangers that surround us daily. But it brings God and his power, love and wisdom into appropriate perspective. It cherishes the conviction that there is never a wall too high; never a city too great; never a giant too large for God to overcome! Think what took place after forty years wandering in the wilderness was behind them—Israel finally did enter the Promised Land! The same formidable cities were there to prevent their egress. The same high walls raised their stones to prevent the entrance of the Israelites. The same mighty giants threatened their entrance into the land!

But at the sound of a trumpet, and the noise of a shout, the mighty walls crumbled; the terrible giants were an easy prey; for the Almighty fought for Israel! Well they might have sung another song of deliverance as they did at the Red Sea, when they conquered Jericho!

Let us take warning from the Apostle Paul, who, after teaching many lessons bourned out by the lives of God's ancient people, admonished us to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12) Faith opens up wide avenues of experience and knowledge and trust in God which are immeasurable. Faith looks upon trouble and trials as means to a glorious end. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while 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. 4:17, 18 ■

1995 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be **after 6:00 p.m., on Thursday, April 13, 1995.**

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassettes. The audio cassette can be purchased for \$3.00 per copy, or is available free of charge on loan from:

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

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

Dawn Video Cassette Service
P.O. Box 4355
North Hollywood, CA 91617

Please Note: Cut-off date for ordering tapes is March 30th.

LETTERS TO THE EDITOR



March 1, 1994

To Whom It May Concern: Sir, I am requesting the Bible questions and answers. I would like for you to send me any study books or material that you have. I would also like a Bible if you can spare it. I have so many questions and no one to answer them. Please help me find the God that I seek. My mother is also seeking answers. Thank you [in advance].—Columbia, SC

QUESTIONS:

1. Did Jesus go to hell when he died? If so, where is it [recorded] in the Bible?
2. Does everything happen for a reason?
3. Was the Devil a person before an angel, or was he made? If made, then who made the mistake?
4. If Adam and Eve were the only people on earth, how did Cain find a wife?

OUR ANSWERS:

April 4, 1994

Dear Friend: Your letter to **The Bible Answers** [TV Program] was referred to me for some short responses to your questions. We have many study books on Biblical subjects. Enclosed is a catalog listing our publications. Many of these booklets could help to answer these questions in more detail. These have a nominal charge, but are free to the LORD's poor.

Question #1. Did Jesus go to hell when he died? The answer is yes. It was first prophesied in Psalms 16:10 that this would happen. The Apostle Peter quotes this psalm in Acts 2:31, when he delivered a powerful sermon on the Day of Pentecost. (See Acts 2:14-16.) In that sermon Peter

explained that David, in writing the words of Psalm 16:10, was not speaking of himself, but of Jesus.

A booklet entitled **"The Truth about Hell"** has been sent to you. The Bible 'hell' translated from the Hebrew word **'sheol'**, and the Greek word, **Hades**, is a condition of non-existence, or death. Jesus died for our sins. He was raised from the dead by God, the Father.

Question #2. Does everything happen for a reason? The answer is yes. At present mankind is learning about the consequences of sin. The booklet, **"Why God Permits Evil"** would be appropriate to your interest in this subject. Please feel free to send for a copy of it. Its price is 10 cents, free if you cannot afford that charge.

Question #3. Was the Devil a person, an angel, or was he made? The Devil was, and still is, an angel—a spirit being, who was a wonderful, perfect creation of God. His fall from perfection is described in Isaiah 14:12-20. Lucifer, his former name, means 'bright-shining'. He was a beautiful, bright-shining angel in the courts of Heaven before, through pride, he rebelled against God, and became the Adversary, or Satan.

God is the Supreme Creator. All angels and mankind are his creatures—beings who are created. The Devil was one of the early creations of God, along with innumerable other angel. Since God did not create beings who were automata, or robots, but were free moral agents, all have the power to obey God's laws, or to disobey them. If God's laws are obeyed, life is the result. If disobedience is chosen, the beings will cease to exist, or will die. The Scriptures tell us that the Devil, Satan, is incorrigible, and therefore will eventually be put to death by God in his due time. We have a booklet entitled, **"Your Adversary, the Devil"** which we recommend to you, for more detailed information.

Question #4. If Adam and Eve were the only people on earth, how did Cain find a wife? We have enclosed a supplement to answer this question. It is called, "*That Wife of Cain's.*" In a very few words let me say that it is suggested in the supplement that because we know from the Scriptures Adam and Eve bore many children, both sons and daughters, that the only reasonable answer to the question is that Adam's sons married their sisters. See Genesis 5:5,6.

Since Adam and Eve and their immediate family were so close to perfection, no birth defects or other negative results were likely to occur by intermarriage. It is only in the last few thousand years of man's history that it has been deemed wiser not to intermarry too closely in the family because inherited negative traits would be likely to be emphasized in the children produced.

God bless your efforts to serve him. Sincerely in Christ,

—*Editorial Committee,*

The Dawn Bible Students Association

[Any of the booklets or the supplement mentioned in this letter can be obtained, free of charge, by writing to Dawn Publications, East Rutherford, NJ 07073.] ■

I SAW A way-worn traveler
In tattered garments clad,
Yet struggling up the mountain,
His face would make you glad.

His back was laden heavy,
His strength was almost gone.
He shouted as he journeyed,
Deliverance will come!



TALKING THINGS OVER

General Convention Bulletin

JULY 29-AUGUST 3, 1995

GRAND RAPIDS, MICHIGAN

THE 1995 GENERAL CONVENTION will be held in exceptional college facilities in Grand Rapids, Michigan. The auditorium has a beautiful pipe organ, the cafeteria is newly refurbished, and there is less walking between auditorium, cafeteria, and the sleeping rooms than ever before. Here are the prices:

Ages 18 and up		13-17	6-12
Breakfast	\$ 4.25	\$ 3.40	\$2.10
Lunch	5.75*	4.60*	2.90
Dinner	7.00*	5.60*	3.50
Total, three meals	\$17.00	\$13.60	\$8.50
Lodging (per night)			
double, shared bath	\$18.00	\$14.40	\$ 9.00
double, private bath	20.00	16.00	10.00
single, shared bath	23.00	18.40	11.50
single, private bath#	31.00	-N/A-	-N/A-
PKG: 7 nights, 18 meals			
double, shared bath	\$184	\$147	\$ 92
double, private bath	198	158	99
single, shared bath	219	175	110
single, private bath#	275	-N/A-	-N/A-
* Increase these prices by \$3.50 if not staying at the college (to pay the facility fee included in the lodging prices).			
# Available only to those staying on the third floor.			

The sleeping rooms consist of two bedrooms sharing a single bathroom. There are enough rooms so that those who can walk one or two flights of steps may pay a little more to insure that the bathroom is entirely private and not shared by anyone in the other bedroom. The auditorium and cafeteria are air-conditioned; the sleeping rooms are not. All dorms have three floors; there are no elevators. Special rooms to accommodate wheelchairs are available.

The college has a much lower price for those who take the package of 7 nights lodging, and 18 meals. In addition, the General Convention treasury is subsidizing this package price by \$26, the same subsidy as paid in 1994. The package prices on the previous page are reduced by this amount.

Room and meals are free for those who are 5 years old or younger. Once again half the cost of those who are 6 through 17 years old will be refunded if the person attends at least 75% of the Bible classes while at the convention.

It greatly helps the registration process if you pay in advance. Of course, if your plans change, any monies you paid will be promptly refunded. It is critically important that you register if you expect to be at the convention since the college will prepare the beds only in rooms for which there is an advance reservation.

The college is just a few minutes from the airport. If you want to use our shuttle service, send us the name of your airline, flight number, and arrival date and time. We will be happy to meet your flight.

The convention committee is planning a question meeting. If you have a question you would like considered, please send it to us now. Questions will not be solicited at the convention.

General Convention Registration

1425 Lachman Lane — Pac. Palisades, CA 90272

	Breakfst	Lunch	Dinner	Lodging
Friday, July 28, '95				
Saturday, 29th				
Sunday, 30th				
Monday, 31st				
Tuesday, Aug. 1st				
Wednesday, 2nd				
Thursday, 3rd				

OR check here for package: 7 nights, 18 meals ☐

Select one: ☐ private bath -or- ☐ shared bath

Names (and ages if under 18) (also Ecclesia name)

Address:

Telephone number [evenings]: area code ()

How many flights of steps can you walk (0, 1, or 2):

Check here ☐ if you would like to have a roommate.

Give us your flight information if you want to be picked up:

TALKING THINGS OVER

Statistical Report for the year ended September 30, 1994

FOR THE FISCAL year 1994, reported below, the Dawn had an operating loss of \$814,555. This loss was made up from the Dawn's reserve fund.

Income from contributions and earnings, including bequests, was down 30% from the prior year, while expenses showed an increase of 1%.

Receipts

General Fund plus	
all other earnings	\$260,724
Bequests	<u>82,525</u>
Total Receipts:	<u>\$343,249</u>

Expenditures

Radio & Television	\$590,559
Pilgrim Service	
—Domestic & Foreign	54,542
Operating Expense	
—Plant & Houses	310,530
Print Job Operations	36,888
Shipping & Mailing	
—Domestic & Foreign	93,390
Outside Printing	<u>71,895</u>
Total Expenditures:	<u>\$1,157,804</u>

Loss for year ending September 30, 1994:	<u>\$814,555</u>
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The substantial deficit posted for the year 1994 was largely due to a significant reduction in bequests received, as well as an overall drop-off in contributions, coupled with increases in operating expenses. This trend, which seems to project into the new year, has required the Dawn to make budget adjustment reductions for the year 1995.

These cuts will affect all areas of expenditure, but mostly the radio and television witness. As you will notice on pages 34-35, a number of contracts have already been canceled, with perhaps more to follow later on. We regret having to take this necessary action, but if and when the budget picture brightens, we will again step up these areas of witness work.

During the past year we were able to maintain a continuing high level of activity in the use of various media available for promulgating the Word of truth. Radio, television, printing of books and booklets, distribution of films, audio and video tapes, and direct mail and magazine advertising have all been used.

The many responses received daily indicate that our message is giving hope to people in these days of world despair, helping to inspire a renewed interest and credibility in the Bible, where it is found that the future is as bright as the promises of God.

The monthly Dawn magazine was first published in 1932 at an annual subscription price of \$1.00. This cost has never been increased until this year. Ever-increasing costs of production have necessitated raising the annual subscription rate to \$3.00. It is still a bargain!

The many brethren who have served at the Dawn over the past years, and those of us who are here today, rejoice in sharing with you the privileges of telling the glad tidings in these closing days of the Gospel Age, when prophetic evidence indicates that the fruition of our hope—the kingdom time—is very near.

May the LORD continue to guide and direct us all into his blessed kingdom. And in the meantime let us do with our might what our hands find to do. ■

OBITUARIES

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

- » Brother Bart Parnell, St. Petersburg, FL—September 10.
- » Sister Maria Wedler, Chilliwak, B.C.—December 5. Age, 88.
- » Sister Celia Rosczyk, Portland, OR—December 17. Age, 85. ■

"FRANK AND ERNEST"

Listen each Sunday to these
interesting Bible topics
discussed on:

WXTL - 1010
at 7:45 p.m.

FEBRUARY

- 5-Opening the Gates of Hell
- 12-Paradise without Pollution
- 19-The Church
- 26-The Sheep & Goats Parable

SEND FOR FREE BOOKLET
offered after each broadcast:

"Frank & Ernest"
Box 60, Dept. N
New York, NY 10116

FOR YOUR NEWSPAPER:

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about 3-1/2 inches in one column.

FEBRUARY SPECIAL:

On Sunday, February 19th, "Frank and Ernest" will discuss the topic, "The Church." Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

The Dawn
East Rutherford
New Jersey 07073

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with 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.

M.J. Balko

Louisville, Al February 19

M. Balko, Sr.

Portland, OR February 5
Seattle, WA 12

E. Blicharz

S.W. Florida, FL February 11,12

W. Blicharz

Sacramento, CA February 17-19

D. Bruce

Bremerton/Tacoma February 14
Portland, OR 15
Grants Pass, OR 16
Clear Lake, CA 17

R. Goodman

Detroit, MI February 26

R. Gorecki

S.W. Florida, FL February 11,12
Sacramento, CA 17-19

G.M. Jeuck

Sacramento, CA February 17-19



ARE YOU MOVING?

If you are, we would appreciate notification of your new address at least six weeks before your move so that we can change your records. This will ensure your uninterrupted receipt of *The Dawn* magazine.

Thank You!

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: Convention Listing, Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

SOUTHWEST FLORIDA, February 11,12—Cape Coral Masonic Temple, 244 Santa Barbara Blvd., Cape Coral, FL 33910. For

information, contact: Sister Phyllis Vrooman, 20550 Polynesian Loop, Estero, FL 33928
Phone: (813) 922-4814

SACRAMENTO, CA, February 17-19—The Beverly Garland Hotel, 1780 Tribute Rd., Sacramento. **Cut-off date for reservations: January 31, 1995.** Please send your reservations directly to: Betty Lankford, 6000 19th Avenue, Sacramento, CA 95820
Phone: (916) 457-0569

DETROIT, MI, February 26—Month-End Convention, Redford YWCA, 25940 Grand River, Redford Township. Contact Walter Blicharz, 19146, Bedford Road, Beverly Hills, MI 48025
Phone: (810) 642-1553

ROCKLAND BIBLE STUDENTS' ANNUAL CONVENTION, February 26—Green Meadow Wakdorf School, Spring Valley, NY. For programs write: Mrs. Russell Shallieu, 1041 Johnston Drive, Watchung, NJ 07060-6414
Phone: (908) 756-4954

37th FLORIDA BIBLE STUDENTS CONVENTION, March 4,5,6—*New location:* Holiday Inn, 304 W. Colonial Drive, Orlando, FL 32801. (Route 50 & I-4) For Reservations, request our special convention rate **before February 3.** Phone toll free: (800) 523-3405. For other information contact: Ed. Blicharz, 320 Raven Rock Lane, Longwood, FL 32750
Phone: (407) 260-8083

ALBUQUERQUE PRE-MEMORIAL CONVENTION, April

7,8,9—For information and reservations, contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119
Phone: (506) 877-2866

DETROIT PRE-MEMORIAL CONVENTION, April 7-9—14500 12 Mile Road, Warren, MI. For information and reservations, contact, Walter Blicharz, 19146 Bedford Road, Beverly Hills, MI 48025
Phone: (810) 642-1553

PITTSBURGH, PA, April 23—Parkway Center Inn, 875 Greentree Road, Pittsburgh. Contact: Charles Martig, 94 S. Harrison St., Pittsburgh 15202
Phone: (412) 734-9269

BOISE, ID CONVENTION, April 28,29,30—Owyhee Plaza Hotel, 1109 Main Street. For reservations, please contact Mrs. Donna Allers, 2438 Bruins Circle, Boise 83704, by April 12th.
Phone: (208) 375-6873

GREECE AND THE SEVEN CHURCHES CONVENTION, June 5-19, 1995—Contact: Mrs. Mary Mali, 638 Pequod Avenue, New London, CT 06320
Phone: (203) 447-2872

BIBLE STUDENTS ANNUAL GENERAL CONVENTION, July 29-August 3, 1995—Grand Rapids, MI. More information in this issue of *The Dawn* magazine on pages 57-59, including a Registration Form. ■