

The DAWN

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ARGENTINA: A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P., 1842 Buenos Aires

AUSTRALIA: Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

BRAZIL: A Aurora, Caixa Postal 77204, Nova Iguaçu, Rio de Janeiro, CEP 26210-970

BRITISH ISLES: Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

CANADA: P.O. Box 1565, Vernon, British Columbia, V1T 8C2

FRANCE: L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Postfach 1103, 64368 Ober-Ramstadt

GREECE: He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

INDIA: The Dawn, Blessington, #34, Serpentine Street, Richmond Town, Bangalore 560025

SPAIN/ITALY: El Alba/Aurora, L. Cacioppo, Via Ignazio Paterno N2, 92100 Agrigento, Italy

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The New Testament Corroborates the Old

“All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work.”

—II Timothy 3:16,17
(*Emphatic Diaglott*)

THE AUTHENTICITY OF THE

Bible as the inspired Word of God has been almost endlessly debated for centuries, with many varying opinions expressed. At one extremity are those who believe that every passage found in the Bible is not only true, but must also be taken literally. At the other extremity are those who dismiss the Bible completely as containing nothing more than myths and

stories, most of which contradict each other. Indeed, a recent Internet search of the phrase “Bible contradictions” produced over 3 million results.

One particular web site which, ironically, states that it promotes “the truth,” specifically identifies, using Scripture citations, nearly 150 of what it claims are Bible contradictions. Sadly, it draws the following conclusions, among many others: 1) There is no corroborative written evidence for the Old Testament; 2) Mankind does not have free will; 3) God breaks his promises; 4) Jesus does not love you; 5) God does not have a plan; and, not surprisingly, 6) There is no God.

Space here does not permit an examination of supposed contradictions in the Bible, nor a rebuttal of the conclusions some have drawn as a result. However, many of the books and booklets offered in the pages of *The Dawn* deal with these, and provide reasonable answers to questions about many Bible subjects. We encourage our readers to take time to look over these offerings, and phone or send in for literature on whatever topic you find listed which is of interest to you.

AMERICANS: BIBLE STILL IMPORTANT

Thankfully, despite the fact that there are those who blatantly dismiss the Bible, and who make every attempt possible to discredit it, most Americans still believe the Bible not only matters, but that it is also an important part of their life.

Research commissioned in 2012 by the American Bible Society, conducted by an independent research group, found that 69% of Americans believe the Bible provides answers on how to live a meaningful life, and 79% believe they are knowledgeable about the Bible. Nearly half of Americans, 47%, believe the Bible should have a greater influence in society

than it currently has. Additionally, in the United States, 85% of households own a Bible, and most families own more than one, with a household average of 4.3 Bibles.

While these statistics are encouraging, at least with regard to America, other results from the same research are less so. Of those surveyed, 54% were unable to correctly identify the first five books of the Bible, and approximately half—46%—said they read from the Bible no more than once or twice a year. Such findings raise the question: If a clear majority of Americans (nearly 70%) believe in the value of reading and applying the Bible, why do fewer than half read it no more than once or twice a year?

Interestingly, when survey participants were asked what frustrated them most about reading the Bible, the most oft-cited response was that they “never had enough time to read it.” How true it is, particularly in our western society today, that the fast, busy pace of our lives often makes it difficult to follow through on even what we say we value highly. To combat this tendency, if we truly desire to be sincere students of the Bible, we must make it a priority in our life, and set aside meaningful, regular time for its consideration and study. As the Scriptures themselves state: “Walk in wisdom . . . redeeming [buying back] the time.” (Col. 4:5) The Apostle Paul commended those of Berea because they “searched the scriptures daily.”—Acts 17:11

The Bible as a whole is much too large a subject to consider in the limited pages of this article. Our immediate purpose here is to merely examine and point out some of the many examples of corroboration

between the Old and New Testament. We do this with the twofold hope that it will strengthen the faith of our readers in the Scriptures as the Word of God, and that it will also stimulate each to a further consideration and study of the Bible, for in it we believe is revealed the real truth that God indeed DOES have a plan for all the families of the earth.

NUMEROUS CORROBORATIONS

There are many who, while they feel that the historical records of the Old Testament are largely myths, nevertheless express themselves as having considerable confidence in the narratives of the New Testament. For example, these people like to think of Jesus as having spoken the truth on the various subjects which he discussed. We are glad of this, for we believe we can present evidence that Jesus and the apostles of the New Testament themselves had faith in and confirmed all the most disputed records of the Old Testament.

In Luke 3:23-38, the genealogy of Jesus is traced through a long line of ancients, including a number of the well-known personalities of the Old Testament, along with Seth, who was “the son of Adam, which was the son of God.” Thus clearly does Luke confirm that Adam not only was the first man, but that he was the direct creation of God—the son of God.

In Romans 5:14, the Apostle Paul wrote, “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Here Paul confirms his belief in Adam and of the

manner in which death came into the world through Adam. Adam willfully disobeyed divine law and was condemned. This condemnation, and death itself, were inherited by his progeny. Even though they may not have sinned with the same degree of willfulness as did Adam, they were born into a dying condition.

This continued unabated until Moses, and then God gave the one little nation of Israel an opportunity to live through obedience to his Law. Referring to the Law, the Scriptures state that “the man which doeth those things shall live by them.” (Lev. 18:5; Rom. 10:5) Paul explained that while the Law was designed to give life, it failed to do so because of the imperfection of the people.—Rom. 7:10

The Apostle Paul again referred to Adam in I Corinthians 15:22, when he said that as “all” in Adam die, “all” will have an opportunity for life in Christ. This also confirms the Genesis record that death came into the world through the transgression of Adam. Here, however, the additional thought is given that the opportunity for all to enjoy everlasting life through Christ is in due time to be just as far-reaching as has been the penalty of death which was imposed as a result of Adam’s sin.

We quote again from Paul: “The first man Adam was made a living soul.” (I Cor. 15:45) This is directly from Genesis 2:7, where we are told that God formed man of the dust of the ground, breathed into his nostrils the breath of life, and “man became a living soul.” Then Paul spoke of the last Adam: “The last Adam was made a quickening [or life-giving] spirit.” Here we have set forth God’s great plan of redemption and restoration through Christ.

We also read, “Adam was first formed, then Eve.” (I Tim. 2:13; Gen. 1:27; 2:18; 3:20) Here again we note the full confidence Paul had in the details of the Genesis account of Creation.

Paul also informed us that “Adam was not deceived, but the woman being deceived was in the transgression.” (I Tim. 2:14) The great deception which the Adversary perpetrated upon mother Eve was that she would not die if she partook of the forbidden fruit. (Gen. 3:4) Satan’s lie that death would not result from disobeying God’s law has deceived essentially the whole world ever since it was first told to Eve. It is the basis of all the “no-death” theories that have existed throughout the ages, including the unscriptural teaching that man possesses an immortal soul.

In Jude 14, we are informed that Enoch was the seventh from Adam. Surely Jude had confidence in the genealogical record of Genesis. We find that Adam’s name appears eight times in the New Testament. These references confirm the Old Testament record that he was the first man, that he came under sentence of death because he transgressed God’s law, and that all his progeny share this condemnation.

Jesus also confirmed the Genesis record of Creation, without mentioning Adam by name. In Matthew 19:4,5, *Revised Version*, Jesus referred to the creation of man, saying, “Have ye not read, that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?”—see Gen. 2:24

In his references to Genesis, Jesus mentioned Abel, one of the sons of Adam. In a reminder of the trouble which would come upon the Israelites of his generation, Jesus said, "The blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."—Luke 11:50,51

Abel and the sacrifice which he offered to God is mentioned in Hebrews 11:4. It reads, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Is the story of Cain and Abel a myth? The writer of the Epistle to the Hebrews did not think so!

DAYS OF NOAH, ABRAHAM, AND JOSEPH CONFIRMED

Jesus believed in the Genesis account of the Flood. When describing conditions in the earth at the time of his return or Second Presence, he said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." (Luke 17:26,27) If Jesus was mistaken concerning the Flood, then we could have no confidence in any of his teachings. However, Jesus was not mistaken, as archeologists have since confirmed.

The Genesis record of Abraham, and the promises God made to him, are likewise discounted by many today. Jesus, however, believed in Abraham, and referred to him several times. On one occasion he observed, “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” (John 8:56) Abraham’s vision of Christ’s day was the result of the promise God made to him—the promise that through his seed all the families of the earth would be blessed. (Gen. 12:3) Evidently, Abraham understood that the seed of promise would be the great Messiah, so he looked forward to the coming of the Messiah, which was Christ.

Paul confirmed this viewpoint, also mentioning Abraham. We quote, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Gal. 3:16) Additionally, Hebrews 11:8-10 reads, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.”

Paul wrote that God preached beforehand the Gospel unto Abraham—the good news contained in the promise that through the Messiah all the families of the earth would be blessed. (Gal. 3:8) This same Gospel was proclaimed by the angel who announced the birth of Jesus: “Fear not: for, behold, I bring you good tidings of great joy, which shall be

to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”—Luke 2:10,11

If Abraham was merely a legendary character, then no real promise was ever actually made to him. This would mean that the first promise of the Gospel is a fraud. In that case, Jesus was deceived if he supposed that Abraham actually did live and looked forward to the coming of his kingdom. Also, the Apostle Peter would have no foundation at all for saying that it was recorded in the Bible that the Gospel of Christ is “the power of God through faith unto salvation.”—I Pet. 1:5

However, the overwhelming evidence is that Abraham indeed did exist. Jesus and his apostles confirm it by their many references to this friend of God, who is the “father of all them that believe.” (Rom. 4:11) Abraham’s name appears in the New Testament more than fifty times. Two important references to this are in Hebrews 2:16, and Galatians 3:16, where we are informed that Jesus took on, or became, the seed of Abraham.

Genesis records the experience of Abraham offering his son, Isaac in sacrifice. Hebrews 11:17-19 confirms this. We quote: “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

In the seventh chapter of Acts, we find Stephen, the first Christian martyr, confirming the story of Joseph and the jealousy of his brethren which

caused them to sell him into slavery. Stephen said that God was with Joseph, and “delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt.” (Acts 7:10) We can say that every prominent person and incident in Genesis is confirmed in the New Testament.

ACCOUNT OF JONAH

One of the Old Testament accounts which has been classified by critics as a fantasy of the first order is the one which pertains to Jonah and the account that he was swallowed by a “great fish.” Jesus, however, believed this report to be true. We quote Jesus concerning Jonah: “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”—Matt. 12:38-40

Jesus then added, “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” (vs. 41) From this it is clear that Jesus had the complete story of Jonah in mind, and believed it. The sign of Jonah is the fact that as Jonah was saved from the belly of the great fish, so Jesus would be raised from the dead. Few of the Israelites of Jesus’ day believed this sign. They denied that Jesus had been raised from the dead, even as

critics deny that Jonah was swallowed by a great fish, and that after his deliverance he preached to the Ninevites and led them to repentance.

THE MANNA

Jesus, in confirming the fact that he would give his life that the dying race might be restored to life, referred to his flesh, his humanity, as bread which cometh down from heaven, and used the manna which fell in the wilderness to sustain the Israelites as an illustration. We quote: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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." (John 6:47-51) Thus does the Master confirm another of the great miracles recorded in the Old Testament.

MOSES

Moses is another of the outstanding personalities of the Old Testament, and over and over again Jesus either quoted from him or referred to him. He was the great lawgiver of Israel, having written what the Bible refers to as "the Book of the Law." Critics tend to discount the writings of Moses, claiming that in his day the art of writing was unknown. However, now it is realized that writing was known and practiced hundreds of years before the days of Moses. Jesus knew this, and added his testimony to the authenticity of Moses' writings.

Jesus, in fact, believed in the writings of all the Old Testament prophets. Speaking to two of his disciples after his resurrection, and comforting them with the fact that his death had been foretold, and therefore was not a miscarriage of God's plan, he quoted from the prophetic Word. He said to them, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27

After Jesus left the two disciples, and they realized that it had been the resurrected Jesus who had been speaking to them, they said to each other, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (vs. 32) We can well imagine the feelings of these two disciples when they became convinced of Jesus' resurrection, and that his suffering and death were part of God's plan, and had been foretold by "all the prophets"! May our hearts also burn within us more and more as the evidence accumulates that the Word of God is truly a firm foundation for our faith.

DANIEL—AND MANY OTHERS

One of the favorite prophets for attack by critics of the Bible is Daniel. It is charged that he did not even write the Book of Daniel. Here again, however, Jesus disagrees. He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Here

we have Jesus not only referring to Daniel, but calling him a prophet.—Matt. 24:15

Daniel 12:1 speaks of a “time of trouble, such as never was since there was a nation.” Although he does not mention Daniel by name, Jesus refers to this prophecy, speaking of the time of trouble as “tribulation.” We quote, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”—Matt. 24:21,22

The Book of Hebrews also confirms incidents recorded in the Book of Daniel. The account of the three Hebrews in the fiery furnace is well known to Bible readers, as is also the experience of Daniel in the lions’ den. Critics would like us to believe that these are merely fanciful stories with no foundation in fact, but the writer of Hebrews knew that they were real. In this book, the apostle presents a number of the experiences of the faithful ones of the Old Testament, referring to them as those who, through faith, “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire.” It was Daniel who “stopped the mouths of lions,” and it was the three Hebrews in the fiery furnace who “quenched the violence of fire.”—Heb. 11:33,34

In the eleventh chapter of Hebrews, we also find confirmation of many other incidents recorded in the Old Testament. It gives brief statements as to how the heroes of faith demonstrated their faith in God and in his ability to care for them. Paul

mentioned Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses. Of Moses, the apostle says that he forsook Egypt, “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”—vs. 25

By faith, Paul told us, the Israelites “passed through the Red sea as by dry land.” Also, “By faith the walls of Jericho fell down, after they were compassed about seven days.” (vss. 29,30) Then Paul spoke of Gideon, who defeated the hordes of the Midianites with his little band of three hundred. He spoke of “Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets.”—vs. 32

RESURRECTION HOPE CORROBORATED

Paul refers to the hope of the resurrection shared by many faithful ones of the Old Testament with the simple statement, “Women received their dead raised to life again.” (Heb. 11:35) There were many faithful women of the Old Testament who were the wives and mothers of men who had sacrificed much in their devotion to God—some even losing their husband or children in death due to their great faithfulness. These women, Paul says, looked forward, in faith, to the time when their loved ones, and they themselves, would experience resurrection from death.

Paul knew that these hopes of the Old Testament heroes of faith would be fulfilled during the Messianic kingdom and be accompanied by even greater miracles—the resurrection of all the dead. In Acts 24:15, Paul spoke of this, asserting that the faithful of the past who had hope toward God,

believed that there would in due time be a resurrection, “both of the just and unjust.”

Jesus spoke of this as a time when all in their graves shall come forth, some to a resurrection “of life,” and others to a resurrection “of judgment.” (John 5:28,29, *Emphatic Diaglott*) Paul further testified to the resurrection “of judgment,” stating that God “hath appointed a day, in the which he will judge the world in righteousness.” (Acts 17:31) What a great miracle that will be—the resurrection of all mankind for the purpose of righteous judgment. This will not be accomplished in a literal 24-hour day, but will be the work of the entire thousand-year kingdom of the Messiah. (II Pet. 3:8; Rev. 20:6) The just, faithful ones of the Old Testament will be the first to be restored to life, and these will cooperate in the glorious work of that kingdom—the work of blessing, educating, and teaching all the families of the earth in keeping with the promise God made to Abraham. Only then, when mankind has been given a full opportunity to learn of God’s ways and character, will he be in a position to be judged “in righteousness.”

There are many other quotations and references in the New Testament concerning the people and events of the Old Testament. However, we believe we have referred to a sufficient number of these to establish the fact that Jesus and the apostles of the New Testament did believe that the Old Testament was the inspired Word of God. On its promises they built their message of the Gospel—the Gospel of Christ which holds out such a glorious hope for all mankind, and which is especially comforting in this day of increasing chaos and trouble. ■

OBITUARIES

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

Brother Lyle Murray, Los Angeles, CA—July 24.
Age, 92

Sister Chai Darmstadt, Rockland, NY—July 29.
Age, 75

Sister Cecilia Opini Nee Obire, Agbarho, Nigeria—
August 2. Age, 56

Sister Joy Kandel, Chicago, IL—August 8. Age, 93

Sister Wanda Jay, Fairview, OR—August 13. Age,
91

Brother Wayne Curnew, Winnipeg, MB, Canada—
August 19. Age, 61

Sister Margrate Manyala, Nairobi, Kenya—August
20.

*Rejoice and be glad! The Redeemer has come!
Go look on his cradle, his cross, and his tomb.
Sound his praises, tell the story, of him who was slain;
Sound his praises, tell with gladness, He liveth again!*

*Rejoice and be glad! For the Lamb that was slain.
O'er death is triumphant, and liveth again.
Sound his praises, tell the story, of him who was slain;
Sound his praises, tell with gladness, He liveth again!*

*Rejoice and be glad! For our King from on high
Has come for his jewels, his kingdom is nigh.
Sound his praises, tell the story, of him who was slain;
Sound his praises, tell with gladness, He liveth again!*

—Hymns of Dawn

God Creates

Key Verse: “O LORD,
how manifold are
thy works! in
wisdom hast thou
made them all: the
earth is full of thy
riches.”
—Psalm 104:24

Selected Scripture:
Psalm 104:5-9, 24-30

ONE OF THE GREATEST evidences of the grandeur of God is seen in his physical creations. The psalmist earlier spoke of this power in these words: “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.”—Ps. 19:1,2

We cannot comprehend the power and wisdom necessary for such an awesome creation, and God impressed this point on Job in the 38th and 39th chapters, when he asked Job, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.” (Job 38:4) Clearly Job had no answer to this or the many other questions God asked him—nor do we.

In our Key Verse, we are told God’s wisdom is shown in the creation of the earth, saying “the earth is full of thy riches.” Verse 5 adds to this clear assurance of God’s love for his earthly creation when he states that the foundations of the earth should not be removed forever. This is in full agreement with the promise made in Ecclesiastes 1:4, which says, “One generation passeth away, and another generation cometh: but the earth abideth for ever.” Contrary to the teachings of many religions, this is a wonderful assurance from God himself, who has promised that mankind will have a perfect

home for those included in the earthly phase of God's kingdom. This is the promised kingdom preached, when Jesus said in his model prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

The prophet Micah described this earthly home by saying "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." (Mic. 4:4) The prophet Isaiah also speaks of this earthly paradise in the 35th chapter with a beautiful description of the transformation of the earth as we know it today: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."—Isa. 35:1,2

Isaiah also tells us that this earthly home will be for the redeemed and ransomed of the Lord, made possible through the ransom provided on the cross by God's only begotten son, Jesus: "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—vss. 8-10

This is the promised result of God's creation of the earth stated in our Key Verse: "the earth is full of thy riches." How marvelous to ponder the love, power, justice, and wisdom shown in the creation of an earthly home for the ransomed of mankind! His ways are truly higher than our ways, and his thoughts much higher than our thoughts (Isa. 55:9), but through his words and promises we are able to imagine with our limited abilities the majesty that will be the finished product of the creation of God. ■

God's Image: Male and Female

Key Verse: *"The LORD God said, It is not good that the man should be alone; I will make him an help meet for him."*
—Genesis 2:18

Selected Scripture:
Genesis 2:18-25

creation. All subsequent creation was done by his Son under God's direction. (see John 1:3 and Col. 1:16,17) Thus we see that God was once alone and he desired a family of his own. This is important as we read that man was made in God's image, with the ability to reason and make decisions as a free moral agent. He was also given the power to procreate and fill the earth, and to have dominion over it.

We read further of this creation in Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them." The glory of man in this sense was fulfilled by the union of both of the sexes, not male alone. This closeness of male and female would become important for our understanding of the oneness of God and his son, Jesus, as well as the oneness of the body of Christ, head and body members.

OUR LESSON TODAY CON-

cerns the creation of earth's first couple, Adam and Eve. We read in Genesis 1:26, "God said, Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth."

We note here the creation was in "our" image, the image of God and the Logos—his only begotten son—his first and only direct

Just prior to his crucifixion, Jesus prayed to his Heavenly Father concerning his disciples who would become his bride, saying, “I pray for them, . . . that they may be one, as we are.”—John 17:9,11

Our Key Verse says God knew it was not good for Adam to be alone, so he made a helpmate for him by creating a woman from one of Adam’s ribs. Genesis 2:24 says it would become proper in the future for man to leave his parents and be joined to his wife, becoming one flesh. We understand this does not literally mean the two would become one person, but rather they would become one in purpose, harmony, and spirit, striving together as a unit to do God’s will, rather than follow their own wills in life.

This union of oneness between the male and the female beautifully pictures the relationship of Jesus, the head, and his bride, the body, which will compose the Christ which will bless all the families of the earth in the coming kingdom. Speaking of this marriage relationship of the male and the female, the Apostle Paul exhorts husbands and wives to follow this pattern in Ephesians 5:22-32, “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

Paul in no way infers the woman is inferior in this relationship, but rather that in following this pattern, both are giving up their own wills in love for each other, and in doing so are desirous of doing the will of their Heavenly Father. ■

Knowledge of Good and Evil

Key Verse: *“The LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.”*
—Genesis 3:22,23

Selected Scripture:
Genesis 3:8-17

being with an immortal soul living inside the body which would return to God upon death of the physical body. The Scriptures clearly teach, “The soul that sinneth, it shall die.” (Ezek. 18:4) Second, by teaching that the supposed immortal souls of good men return to God, Satan

OUR LESSON TODAY IS

that of obedience. Adam was created perfect, in the image of God, with free will to make choices for himself. He could have lived forever in his perfect Edenic home with one condition. “The LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. 2:16,17

In these words are two principles Satan has twisted to blind mankind from understanding God’s plans to eventually bless all the families of the earth. First, Adam was a living soul created by God (Gen. 2:7), not a

has twisted God's promise to bless all the families of the earth by the false claim that those who disobey will be tormented forever in a burning hell. Such a doctrine is contrary to the love of God, and no such thing is taught in this warning to Adam. The warning was simple: If you obey you will live—if you disobey you will die.

Our Key Verse shows forth the love and wisdom of God's plan for his human creation. Through his love, God knew that gaining a knowledge of good and evil would, in the long term, enrich man's life more than if he had been created with only an instinctive tendency to obey. Such a life would be more robotic than life with a natural curiosity and an earnest desire to worship his Creator. Therefore, in his wisdom, God designed a plan where mankind's acquisition of the knowledge of good and evil could be achieved through the initial experience of one perfect man, Adam, and restored through the ransom price of one perfect man, Jesus.—Rom. 5:14-18; I Cor. 15:21,22

In God's grand plan, all will have to prove their obedience to him. In this plan to create a loving family possessing free will, God has permitted evil to reign while man has had time to fill the earth. During this time, God has been calling out a small number of those who love him the most, those who desire to become like his Son and serve in the heavenly places with God and the glorified Jesus. (Eph. 1:3-6) These are proving their obedience even now during this present evil world, just as Jesus did while on earth during his ministry, to become the ransom price for Adam. "Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5:8

The test of obedience for the rest of mankind will come at the end of Christ's thousand-year kingdom, through which they will have been taught righteousness. (Zeph. 3:9) They will then be able to choose to obey or disobey God with full knowledge of both good and evil. For those who pass this final test of obedience, God has promised to dwell with them and be their God forever.—Rev. 21:3 ■

An Everlasting Covenant

Key Verse: *“I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.”*
—Genesis 9:11

Selected Scripture:
Genesis 9:8-17

The Scriptures say that during this time some angels left their heavenly estate to marry the daughters of men. The result of this unauthorized action was great chaos and evil. “GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”—Gen. 6:5-7

It was critical during this time that God find a righteous man with whom he could carry on his original human

THE ACCOUNT OF NOAH

and the Flood is well known beyond those who believe the Bible. Native global flood stories are documented as history or legend in almost every region on earth. However, for those who view the Bible account as God’s Word on this topic, we find important insights related to God’s plan to bless all the families of the earth in his coming kingdom.

We find the record of Noah beginning in chapter six of Genesis.

creation. That man was Noah, of whom we read in Genesis 6:8,9: “Noah found grace in the eyes of the LORD. . . . Noah was a just man and perfect in his generations, and Noah walked with God.” Under God’s direction, Noah built an ark large enough to carry his family and a sufficient number of all animal creatures to survive the oncoming flood. Noah followed God’s instructions, which assured the continuation of both human and animal life upon the earth.—Gen. 7:1-3; 8:16-19

Following the flood, to show his appreciation for God’s grace upon himself and his family, Noah built an altar unto the Lord and offered burnt offerings in thanksgiving. God was pleased with Noah’s offering, as recorded in Genesis 8:21: “The LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done.”

The earth had been cursed along with the human race when Adam disobeyed God in the Garden of Eden. (Gen. 3:17) The unilateral covenant made by God with Noah assured the eventual return of man’s dominion over the earth as a result of the sacrifice Jesus would make when he died on the cross to take away the sins of Adam and the human race. The eternal existence of the earth, as well as the removal of its curse, would be an essential element of setting up the earthly phase of the kingdom. This assurance was given in God’s words to Noah.

What God “said in his heart” he spoke in words to Noah in our Key Verse: “I will establish my covenant with you.” God gave a token of this covenant made to Noah in the form of earth’s first rainbow. (Gen. 9:12-17) This rainbow was a “token” of the unconditional covenant wherein God promised to never again destroy everything upon the earth. This agrees with the testimony that “the earth abideth forever” (Eccles. 1:4), and is another assurance that the earth was created to be mankind’s eternal home. ■

God Scatters the Nations

Key Verse: “So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.”
—Genesis 11:8

Selected Scripture:
Genesis 11:1-9

AFTER THE FLOOD HAD begun to recede, Noah waited for God to tell him it was safe to leave the ark and begin a new life. (Gen. 8:15-19) A world [an age] had come to an end, but not the earth. Now a new world was beginning, and Noah’s sons went in different directions to start new settlements.

One of the great-grandsons of Noah, through his son Ham, was Nimrod (Gen. 10:6-10), of whom it is said, “He began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel.” The phrase “before the LORD” has the meaning of sinning against the LORD, as had been the condition of those alive before the flood: “The earth also was corrupt before God, and the earth was filled with violence.” (Gen. 6:11) It was under Nimrod’s direction that a tower was to be built as the center of his newly emerging kingdom, a kingdom that would eventually become known as the Babylonian Empire.

Based on the evil character of Nimrod, it is apparent that this tower was to be a center of his power. With all the people at that time speaking only one language

(Gen. 11:1), it would be easy for Nimrod to keep his subjects within a small area of his empire and have them wholly given to idolatry in a social order that was full of iniquity. Its wealth and magnificence would bring a corresponding moral degradation, as its people would become worshippers of false gods.

Seeing this emerging new evil on the earth, and how Nimrod intended to keep his subjects from moving to populate new areas, God intervened to disrupt his plans. (vss. 5,6) By confounding their speech (vs. 7), God erected an effective barrier to prevent them from combining for the accomplishment of their own selfish or sinful purposes. God had covenanted with Noah to never again destroy mankind through calamities such as another flood, and he was not about to permit the seed of human rebellion to get out of control again so quickly.

While the people referred to their city as Babel, “the gate of God,” to God and to those searching to understand his plans expressed in the Bible, the extended name “Babylon” has come to symbolically represent “confusion,” specifically that of Christendom, with its many distortions of God’s Word. “Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Rev. 17:5) So great is the evil of this system that we are told it will eventually be utterly destroyed: “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”—Rev. 18:21

Our Key Verse points out that the confounding of their speech resulted in the people being scattered abroad. This scattering of the people into new areas of the earth is in harmony with God’s stated design to have mankind multiply and fill the earth. (Gen. 1:28) No evil is strong enough to change God’s plans! ■

Provoking One Another

***“Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”
—Hebrews 10:24,25***

ORDINARILY, THE WORD

“provoke” is used to denote a stirring up to anger or ill will. Here, however, the apostle’s thought is clearly that of an incitement to good, a stimulation of Christian growth in love and good works. The apostle shows that such a provoking is the true objective of Christian association, and the purpose for which the followers of the Master bring themselves

together. We cannot exhort one another unless we are associated. We all need the help and encouragement that come from fellowship with those of like precious faith. The apostle shows, furthermore, that fellowship with the brethren, in order that we may mutually exhort one another unto love and good works, becomes increasingly essential as we “see the day approaching.”

Jesus set a perfect example for us in this regard, as always in fellowship with his disciples he sought to provoke them, in a positive manner, toward love and good works. If we are to successfully develop the “mind of Christ,” we too must rejoice in the privilege of assembling, and provoking toward love and good works, among the body of Christ. There is a beautiful spiritual balance displayed in this exhortation. Neither love nor zeal for good works, possessed independent of the other, can make the Christian all that God expects him to be. Indeed, true Christian love cannot exist in the life of a Christian unless it is manifested in good works. Likewise, there cannot be works that are “good” in the Lord’s sight except those which are the outgrowth, the manifestation, of true Christian love.

Our imperfect minds need to be constantly on guard along this line. Those whose natural dispositions enjoy activity and who are most happy when their time is used fully in working for the Lord need to watch lest they find themselves overstressing this phase of the Christian life to the detriment of the proper development of love. On the other hand, those who by nature are more quiet and contemplative should exercise care lest they ignore what the Scriptures say concerning the importance of activity in the Lord’s service.

The subject of love is made so very important in the Word of God that some have stressed it to the exclusion of other things that the Lord requires. To do this is just as injurious to true Christian growth in grace as it is to ignore what the Scriptures say about love and to overstress what they say concerning works and activity. How very glad

we are that the apostle, in pointing out the true objective of our association in Christ, stresses the importance of exhorting one another both to love and to good works.

WHAT IS LOVE?

A proper understanding of what constitutes Christian love is probably the best safeguard against a misuse of Scriptures which urge its development and prominence in the Christian life. Fundamentally, the love which should fill and control the Christian life is the love of God, the love possessed and exemplified by our Heavenly Father in his attitude toward the fallen race. John 3:16 declares that God so loved them that he was stirred to action and works—he “gave.” He gave that which cost him more than anything else he could have given. He gave his only begotten and well beloved Son because he loved the fallen race. On account of his love, he was glad to make this sacrifice, and to provide an opportunity for all who would accept it to return to harmony with him and enjoy everlasting life.

Jesus was of the same disposition as his Father, and the love of God which controlled his life urged him on day by day in a self-sacrificing effort that was wholly on behalf of others. An exhortation encouraging the growth of love is quite incomplete unless we consider the example of the Master’s life of self-sacrifice. The love which filled his heart called for the use of every nerve and sinew of his body in the sacrifice of his perfect humanity in the interests of God’s plan of recovery for his fellowmen. He was doubtless many times weary and ready

to faint, but he was never weary of well doing. He was never fainthearted in his determination to continue using all the strength of his being that others might be blessed.

In Jesus, therefore, we have an example of the perfect blending of true divine love and the good works of God. We cannot, of course, perform all the works that he did, but we can have the spirit which will prompt us to do all we possibly can.

WORKS PROMPTED BY LOVE

In I Corinthians 13, Paul reminds us of the true relationship between love and good works. He mentions a number of items which the Scriptures show should be looked upon as good works, such as speaking “with the tongues of men and of angels,” “the gift of prophecy,” bestowing all one’s “goods to feed the poor,” and giving one’s “body to be burned.” (vss. 1-3) Paul also mentions other important considerations in the Christian life, such as the understanding of mysteries and the possession of mountain-moving faith. The apostle is not discounting the importance of work and knowledge and faith. He shows, rather, that these, in order to be good, must be prompted by love. Work, knowledge, and faith—without love—Paul says, are profitless in making one truly acceptable to God.

Paul’s reference to speaking with the tongues of men and of angels could be understood as applying to the gift of speaking with tongues, with which many were blessed in the Early Church, or it might also properly apply to exceptional ability in expounding the Word of God, such as Apollos possessed. Whether the reference

(Continued on page 36)

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(Continued from page 31) is to one or both of these means of serving the Lord, Paul is not condemning the service but is using examples of legitimate Christian work in order to point out its proper relationship to love.

Among the brethren at Corinth there had developed a spirit of sectarianism, which certainly was contrary to the principle of Christian love. In the first chapter of the epistle, the apostle reveals that they were taking sides with respect to leadership. Some were saying, "I am of Paul," while others said, "I [am] of Apollos," and still others stated, "I [am] of Cephas." (I Cor. 1:12) Apollos was noted for his oratory, and it seems quite possible that Paul's reference to speaking with the tongues of men and of angels may have been a timely warning to the brethren at Corinth that oratory alone should not be considered the basis upon which they accept any brother as a leader in their midst.

Paul was faithful in exhorting the brethren at Corinth to be motivated by love in their good works, and thus he warned them not to be overly influenced by a brilliant display of good works in the form of great ability to present the Word. Paul's warning, however, should not be construed as discouraging the use of all the ability one may possess in sounding forth the praises of God. None in our day is able to speak with such eloquence that it can be said he speaks with the "tongues of men and of angels." Nevertheless, there is no question that God would have all of us use our tongues as efficiently as we possibly can to make known the glad tidings of the kingdom and to exhort one another. We will find, of course, that at

best, our efforts, comparatively speaking, will be those of lisping, stammering tongues. Yet, God can bless even such feeble efforts when they are prompted by love.

FEEDING THE POOR

Paul says that though we bestow all our goods to feed the poor and have not love, it profits us nothing. On the other hand, Paul knew that true love should prompt every follower of Christ to bestow his goods to feed the poor, not literally, but in the spiritual sense of sacrifice. The sacrifice of earthly treasures is one of the conditions of the narrow way. Where true love exists, this sacrifice will be kept upon the altar until it is wholly consumed. Jesus explained to the rich young ruler that in order to lay up treasure in heaven it was essential that he bestow his goods to feed the poor and take up his cross and follow the Master. Paul would know of this requirement of the narrow way. Thus, in his lesson on the subject of Christian love, he points out the relationship between love and sacrifice—that one prompts the other, and that any display of interest in the poor that is not prompted by love and directed by the Holy Spirit is not acceptable to God.

In II Corinthians 6:10, Paul speaks of us as Christian workers together, “As poor, yet making many rich; as having nothing, and yet possessing all things.” While few of the Lord’s people are of the wealthy class, the reference here is not so much to one’s temporal poverty as to the fact that they have made themselves “poor” by sacrificing their all in response to the Lord’s invitation to

follow in his footsteps. Jesus, though he was rich, for our sakes he became poor, laying aside the glory and the riches he had with the Father. His course of sacrifice resulted in poverty as a human being. (II Cor. 8:9) He said that while the birds of the air have nests and the foxes have holes, "the Son of man hath not where to lay his head."—Matt. 8:20

"Yet making many rich," adds the apostle, concerning those who through sacrifice have made themselves poor according to the standards of this world. How very true this is concerning Jesus, who became so very poor. He laid aside the heavenly riches in order to take the sinner's place and to lay down his earthly life in sacrifice. Becoming poor, he has made us rich, spiritually speaking. Indeed, the riches of God's grace which have filled the lives of all the Master's followers have reached us because he became poor. Had he not made himself poor on our behalf, we would not be enjoying any of the riches of his grace today.

We do not have the abundance of riches to sacrifice that were possessed by the Master. Indeed, most of us possess very little of time, strength, and substance that can be devoted directly to divine service. Yet, if we are filled with the same spirit of love that prompted Jesus to lay aside his heavenly riches and to sacrifice all that the earth held for him as a perfect man, God will bless our offering of love and use it to the enrichment of others. It is impossible for a Christian, prompted by love and guided in his sacrifice by the truths of God's Word, to lay down his life in the service of God and not have that sacrifice enrich the lives of others.

“POSSESSING ALL THINGS”

If we accept the Master's invitation to bestow all our goods to enrich others, we will be among those described by the apostle as “having nothing.” At the same time, however, it will be our blessed privilege to possess “all things.” The “all things” here referred to are spiritual possessions, which become ours in proportion to our sacrifice of earthly interests. The Lord's favors to us through Christ, such as his promises of grace to help in time of need, the guidance and help of the Holy Spirit, the encouragement of his exceeding great and precious promises, our privileges of association with his people, and the honor of being coworkers with him, all constitute a part of our present riches in Christ. They are some of the “all things” which are ours to enjoy if, by the influence of love, we are sacrificing earthly advantages in order that these spiritual blessings may, indeed, be our blessed portion.

In addition to these present riches, there are also the treasures that are being laid up in heaven by those who are sacrificing the things of this earth. How fully it will be true, when we receive our heavenly inheritance, that we possess all things. According to the exceeding great and precious promises, the faithful followers of the Master will be heirs of God and joint-heirs with Jesus Christ. When we enter into that inheritance, all things indeed will be ours, even to a position in the immediate divine family of our Heavenly Father, the Creator. Words are wholly inadequate to describe, even if our minds could grasp, the grandeur, the riches, and the glory of such an inheritance.—II Pet. 1:4; Rom. 8:16,17; Eph. 1:18

THE ALTAR OF SACRIFICE

In showing further the proper relationship between love and good works, Paul says that though we might give our bodies to be burned in literal sacrifice, and have not love, it profits us nothing. (I Cor. 13:3) It is understandable that one might give his body in sacrifice for some reason other than that of love. Indeed, throughout the Middle Ages millions were burned at the stake and otherwise cruelly put to death. Yet, we can hardly suppose that all of them were prompted thus to forfeit their lives by the true spirit of love. The spirit of martyrdom, the viewpoint which makes one proud that he is persecuted, oftentimes leads even those who do not profess to be Christians into making great sacrifices. In some cases, the impetus to sacrifice one's life has come from the myth of "glorious death" for king and country, or for personal pride or some other reason. It is equally true that not all those of ages past who were martyred "gave" their lives, but were in fact not able to successfully defend their innocence against the powers of the day.

Nevertheless, there is a true Christian sense in which one may give his body to be burned. This viewpoint of Christian sacrifice is beautifully illustrated in the typical sacrifices of the Tabernacle, where the bodies of animals were burned. In Romans 12:1, Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Offering our bodies in sacrificial service is one of the essentials of the narrow way. Having offered

ourselves in consecration to God, having entered into a covenant with him by sacrifice, we are no longer privileged to view these terms of our consecration as incidentals. They are on the “must” list, as it were. If we do not offer up our body as a living sacrifice—that is, if we do not lay down our life in the service of the Lord and his truth, we cannot hope to receive the new divine body and nature promised. This sacrifice of ourselves, in addition to the sacrifice of our possessions, is included in the “good works” to which the apostle says we should provoke one another.

Even so, love must be the motive behind our sacrifice. If we are serving the Lord to be seen and known of men or to be merely viewed as zealous by the brethren, our sacrifice will not be pleasing to God. There is a reward in accomplishment, especially from the viewpoint of the flesh. If the sacrifices we make for the Truth and for the brethren are made in order that we might see outstanding present results of our efforts, certainly our good works are not prompted by the proper motive. The good works of the Lord are owned and blessed of him only when they are actuated by love, the same kind of love that prompted him to give his Son that we might live. Sometimes, of course, we are made to rejoice by seeing the good that results from our labors, but this joy should be considered merely as a bonus of divine grace. If our works are prompted by love, we will continue our labor of love faithfully unto death, even though the Lord may not permit us the great joy of seeing significant present results.

ELEMENTS OF LOVE

Further reminding us of the futility of all Christian effort in the absence of love, the Apostle Paul, in I Corinthians 13, identifies some of the characteristics of love and some of the things it will enable the Christian to do and to keep him from doing.

Love “suffereth long,” says the apostle. (vs. 4) If we should find ourselves becoming fretful under trial, or inclined to rebel against the providences of the Lord which are not pleasing to the flesh, we may well question the degree of love that fills our hearts, for love suffereth long. Remembering the terms of our consecration—that we agreed to give up all that we are and have and hope to be—we will not feel rebellious when our earthly blessings, whether of health, of friends, or of worldly goods, are, in the Lord’s providence, put upon the altar of sacrifice. If our consecration was prompted by love, and if love continues to fill our hearts and lives, we will take joyfully the spoiling of our goods, rejoicing in every evidence that our sacrifice is being consumed to the glory of God.

Love “is kind,” adds the apostle. No matter how extenuating the circumstances of life may be, regardless of how bitterly our enemies may assail us or how maliciously they ridicule us, if love fills our hearts, we will not be unkind. There are no exceptions to this—no circumstances whatever under which a Christian may justifiably be unkind.

A Christian has no right to hide behind the excuse of righteous indignation and thus permit himself to be unkind. If it becomes necessary for us to express admonition against wrongdoers, it should be done

in kindness. To whatever extent we are unkind in our dealings with others, it means that we are just that much lacking in Christian love. How important, then, that love control our lives as workers for the Lord. How much more effective will be our witness for the Truth if our words are kind and manifest a genuine and understanding sympathy for those to whom we minister. How tragic, then, the condition would be of any who may be overstimulated in their zeal to work for the Lord and yet lack the kindness of love. Truly, love and good works must go together.

Love “envieth not,” Paul continues. To envy those who may enjoy advantages which we do not possess would be evidence of a lack of love. The spirit of unselfishness which prompted our consecration—our agreement to give up all in the service of the Lord—is quite incompatible with envy. True love, rather, would prompt one to give what he had to others that they might be enriched, instead of enviously desiring that which does not belong to him. Whether the blessings enjoyed by others are those of material wealth or comfort, special privileges of service for the Lord, or other valued opportunities they may have in connection with the Truth, love will cause us to rejoice with them, rather than to envy their advantages. Any service we might render for the Lord while our hearts are envious of the privileges of others could not possibly be acceptable to him. Thus again, we see that love and good works are, from the divine standpoint, inseparable.

Love “vaunteth not itself, is not puffed up, Doth not behave itself unseemly.” (vss. 4,5) Those who are puffed up with pride are almost certain to attempt

a display of their greatness, to vaunt themselves before the brethren and before their fellowmen. It is not love that causes one to do this, but selfishness—the selfish desire to be seen and honored and praised of men. Love, on the contrary, leads to the opposite course.

Of Jesus, who was wholly motivated by love, it is said that he “made himself of no reputation.” (Phil. 2:7) True love will do this. It will lead in the direction of meekness, humility, self-effacement, taking a back seat, rather than seeking prominence. When one in an unseemly manner vaunts himself through pride of heart, it proves that his service for God is not being rendered because of love, but because of his ambition to shine before men. When such is true, one’s works, no matter how great or imposing, are, nevertheless, not good as viewed by God.

Love “seeketh not her own.” (I Cor. 13:5) The only “rights” that really belong to a consecrated Christian are those represented in his privilege of sacrifice. We have the right, by divine authority and through the merit of Christ, to lay down our lives in God’s service. We have the right, if we are faithful in the use of our privileges of sacrifice, to receive the divine promise of glory, honor, and immortality. If, in our daily sacrifices to the Lord, we find our earthly rights being trampled upon, we should view this as an evidence that God is accepting our sacrifice. Having made a full consecration of all that we have to the Lord, it is our privilege to fulfill our consecration vows. (Ps. 50:5) It is the Lord who decides the circumstances that may constitute the altar upon which our sacrifice is consumed. Love prompts to sacrifice that which is our own.

Hence it could not, at the same time, prompt us to hold back from the altar that which we have agreed to place in God's hands.

Love "is not easily provoked." (I Cor. 13:5) The *Emphatic Diaglott* translation of this statement is better. It says that "love is not provoked to anger." The word "easily" is not in the original text. Paul wants us to understand that love cannot be provoked to anger at all. If a Christian becomes angry under provocation, it is an evidence that love is not in full control in his life. It is true, of course, that the Bible speaks of God as being angry with the wicked, and we are admonished not to let the sun go down on our wrath. However, the anger Paul speaks of here, which is not provoked by love, is not the proper indignation which God and all those in harmony with him of necessity feel toward unrighteousness. It is, rather, a display of temper, which gives vent to unkind looks and words and deeds, which do not edify but malign and injure. This type of anger is no part of good works, but wherever manifested by the Christian, it discredits the Truth of which he is an ambassador.

Love "thinketh no evil; Rejoiceth not in iniquity." (vss. 5,6) This means that one whose heart is filled with love does not accredit wrong motives to the actions of others. He, rather, will in every way possible construe what might on the surface appear to be evil as though it were good, attributing at least a good motive to that which seems to be wrong on the part of others. This does not mean that love compromises with evil or condones sin. It does mean, however, that one who is controlled by love, knowing that the Lord covers unwilling imperfections

with the robe of Christ's righteousness, will not expose the faults of the brethren.

Love "rejoiceth in the truth." (vs. 6) If love fills our hearts, we will always rejoice in the Truth and in the knowledge that others are being blessed by the Truth. We will rejoice in truthfulness and will find ourselves out of harmony with all forms of deception, compromise, and unrighteousness.

Love "beareth all things, believeth all things, hopeth all things, endureth all things." (vs. 7) If we are zealous in the good works of the Lord, there will be many hard experiences to bear. If love is not prompting our efforts, we will become discouraged—weary in well doing. However, with love urging us on in the way of sacrifice, we will be able to endure all things which, in the Lord's providence, he sees needful for our development as "new creatures" in Christ Jesus. (II Cor. 5:17) Love will enable us to believe all his precious promises and attribute the best of motives to the efforts of others. Love will enable us always to have a hopeful outlook, not only with respect to our present experiences in the narrow way, but also in the fulfillment of the promises of God concerning our heavenly inheritance.

Love "never faileth." (I Cor. 13:8) It cannot fail. If we fail in any of our Christian efforts, it is because we are lacking in love. God is love. All his blessed designs on behalf of the followers of Christ and the entire world are expressions of his love. If we are wholly under the control of divine love, it means that we are living near to God—that our viewpoint is the same as his. It means that his interest in mankind is our interest, that his interest in the body of Christ is our interest, and that what we do

in his service is done because we want to be like him and want his spirit to be our spirit. Our position in life may be such that we can do very little directly in God's service. Yet, if we have his spirit of love we will do what we can, earnestly praying, meanwhile, for greater opportunities of showing forth his praises, serving the brethren, and doing good unto all men.

How appropriate, in keeping with God's Word, that each of us, as fellow members of the body of Christ, uses every opportunity that is ours to exhort and provoke one another both to love and to good works. No matter how long we may have been in the Christian way—no matter how faithful we may have been—we still need the encouragement and the incentive that come from exhortation by the brethren. May this desire continue to incite us, in harmony with the divine arrangement, to the privileges of association, of assembling, of cooperation, of partnership, with one another and, through Christ, with the Heavenly Father himself. ■

"The LORD will give strength unto his people; the LORD will bless his people with peace."—Psalm 29:11

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgement of divine mercy and help. If your trials seem heavier than you can bear, . . . take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would do you no good, but which would injure you.

—Daily Heavenly Manna, September 16

Unmovable and Abounding

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”
—*I Corinthians 15:58*

STEADFASTNESS IS A PAR-amount requisite to Christian faithfulness. One who is unmovable from his position of loyalty to God and to the Truth will also abound in the work of the Lord, for the Truth calls upon a Christian to sacrifice all that he has in its service. It is evident, therefore, that to be “steadfast and unmovable” does not mean to stand still or to be idle.

A similar thought to the one expressed in our text is set forth in Paul’s letter to the Ephesians, where he admonishes us to “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, . . . and having done all, to stand.” (Eph. 6:11,13) We are to make every possible use of the Truth as a defensive armor against the fiery darts of doubt and unbelief, and against all the subtle attacks of Satan, that we may be able to

stand our ground in the Christian warfare. It is those who are thus steadfast and unmovable in the Truth who are the best fitted for “abounding in the work of the Lord.”

We are admonished in the Scriptures to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (II Pet. 3:18) We are also informed that the “path of the just is as the shining light, that shineth more and more unto the perfect day.” (Prov. 4:18) There are many Scriptures which indicate that the Lord desires our knowledge of the Truth to increase with the passing years. He wants our understanding of his plan to become ever clearer and more comprehensive. We should be guided by these admonitions and search the Scriptures daily that our knowledge of the Truth might, by God’s grace, be increased.

NEW LIGHT?

However, it is also well to note that there is a great danger of not holding fast to what we have learned. The history of the church indicates that many have fallen from their steadfastness in this regard. Scriptures which enjoin upon every Christian the importance of growing in knowledge have been sometimes misused as an excuse for seeking and developing “new light.” Oftentimes, the new light which has been discovered and put forth in the name of making progress has turned out to be not new light, but old error—that is, some doctrine or theory long held by one or more branches of nominal Christendom.

Indeed, our understanding of the Truth is progressive, and “the path of the just” does shine

“more and more unto the perfect day.” All who have been enlightened by the Truth can testify to its increasing clarity, as each day they see in it depths and beauties which they had never before noticed. We all rejoice in this proper growth in knowledge. However, when we find it necessary to discard this or that doctrine of the Truth in order to accept some appealing new theory, we should realize that this is not true progress in grace and knowledge, but a letting slip of truths once learned and proven.

The apostle urges us to take “more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. 2:1) He also admonishes us to “hold fast the profession of our faith without wavering.” (chap. 10:23) There is a great need for all of us to watch ourselves well along this line. One of the weaknesses of the fallen flesh is that of soon becoming weary of anything that is undertaken. Steadfastness is a virtue sadly lacking in most members of the fallen race. True followers of Christ, however, should seek to develop it, and as they grow stronger along this line, to employ their growing strength to a more resolute and enthusiastic stand for the truths which they have learned and which they have proven by the Scriptures.

There has never been a time in the whole history of Christianity when steadfastness in doctrine and practice was more essential, yet severely lacking, than it is now. A looseness of thought is permeating the minds of people everywhere. One of the insecure foundations of modern thinking is the plea of “open-mindedness.” Although sounding reasonable on the surface, it really fosters the confusion of having

one's mind filled with many ideas while not actually believing any consistent thread of doctrine. This modern viewpoint is a sure recipe for eventual faithlessness and instability, and like all other worldly ideas, keeps knocking at the door of the Christian's heart. It is important that through prayer and a constant and earnest study of the Word of truth, we be fortified against it.

The great majority of the teachers in Christianity today hold to this modern philosophy of being established in nothing, or at best, very little, from a doctrinal standpoint. In their own hearts, they may or may not still hold to the traditional creeds of the churches in which they preach. This uncertainty is due to the fact that only occasionally, and then very vaguely, do they preach doctrine to their congregations. By failing to say anything about the doctrines of their respective church creeds, they are allowing them gradually to be forgotten by the people, while from Sunday to Sunday they preach on moral philosophy, social issues, prosperity achievement, politics, and other mostly nonreligious topics of the day.

NOT OUR PATTERN

We should not expect anything else from the majority of the church systems of our day. These are what the revelator describes by the symbolic term "Babylon"—meaning confusion. Truly, this confusion is great, and on the increase. The growing lack of faith in the inspiration and authority of the Bible's clear teachings has been prophesied in the Scriptures, so we are not surprised. Certainly, therefore, those who are enlightened by the Truth should not

seek to copy the example of being “broad-minded” and “open-minded” regarding what is clearly taught in the Scriptures, realizing that these terms are merely subtle descriptions of unbelief.

We are to be especially concerned with the condition described above if we see any tendency among ourselves to succumb to its subtle influence. On occasion, this tendency may be noted. We may hear the expression among our fellowship, “We should be open-minded, you know.” We must be very wary of such statements, especially if they are made with reference to fundamental doctrine. In some cases, this remark may even be made in such a manner as almost to cause some to feel that they are wrong in definitely believing and holding to a specific item of truth.

Indeed, from the standpoint of the modern unbeliever, who may pose as an outstanding example of one who exercises a noble Christian spirit, it is wrong to believe anything with strong conviction. According to this modern theory of being “broad-minded,” a Christian should stand willing to change his mind on any feature of the Truth, or at least be ready to question it, whenever a suggestion of doubt may be cast upon it. He should thus even be ready to discard his faith, regardless of the fact that over and over again he has proven his “profession of faith” by the inspired Word of God. Brethren, let us not be ensnared by any such alluring “wiles of the devil.”—Eph. 6:11

“THEREFORE”

The admonition of our text to be steadfast and unmovable is prefaced by that very meaningful word “therefore.” This indicates that the thoughts

which follow are related to what has preceded and are in reality the object of the lesson—the conclusion of the facts previously stated. What is the main discussion of this chapter? It is the resurrection of the dead, beginning with the resurrection of Jesus; then the resurrection of his body members; and finally the resurrection of all mankind, when tears will be wiped away and the sting of death removed.

The chapter reveals that in the church at Corinth there were some who were not steadfast in their belief of this basic truth of the Gospel. “How say some among you that there is no resurrection of the dead?” Paul asks. (I Cor. 15:12) False doctrine had come into the church, or we might better say, a lack of belief in the true doctrine was occurring. Paul, with all the logic and persuasion he could command, stood firmly to protect the people of God against this fiery dart of the Adversary.

Paul was not one to take the viewpoint, “What difference does it make what one believes as long as he professes to be consecrated and tries to be Christlike?” Rather, he knew that every fundamental part of God’s plan bears a vital relationship to every other part—hence, one cannot accept what he wishes of the Gospel and doubt or reject the rest, yet be truly pleasing to God. Paul knew that it is the Truth which sanctifies us for the service of God (John 17:17), and that if any key part of the Truth is lacking in our faith structure, we cannot be qualified to serve God acceptably.

The particular question at issue in the church at Corinth was belief in the resurrection. In this chapter of the epistle, Paul reminds us of how futile the whole Christian life would be if there

were to be no resurrection of the dead. We are suffering and dying with Christ so that we may have the blessed privilege of reigning with him for the blessing of the dead world, by raising them from the sleep of death. However, all of this would be in vain, Paul shows, if there is to be no resurrection of the dead.

“Let us eat and drink; for to morrow we die,” wrote Paul in his dramatic approach to this serious error which had crept into the Corinthian church. “Why stand we in jeopardy every hour” if death is to end everything? Why should any of us put ourselves in the position where we are persecuted; or why should we use time and strength and means in the service of the Lord and the brethren, if there be no resurrection of the dead?—I Cor. 15:30,32

Many efforts of the follower of Christ who endeavors to let his light shine in this dark world cost him weariness, misunderstanding, and persecution, because the darkness hateth the light. However, it is all worthwhile, Paul argues, because there is to be a resurrection of the dead. All the promises of God for both these and the world in general are to be fulfilled. The faithful followers of Christ will be raised to celestial glory with Jesus, and the world will be restored to the terrestrial glory originally possessed by “the first man Adam,” upon proving their obedience to God’s righteous laws. (vs. 45) Because this is true, and because there is a real objective in Christian’s sacrifice, our “labor is not in vain in the Lord,” and because our labor is not in vain, we should abound “in the work of the Lord.”

When Paul argued the point of the resurrection, he had to resort to available evidence and to the promises of God in order to support his position.

He could not say to the brethren at Corinth that he would bring Jesus to visit them and then they would know that he had been raised from the dead. For those who wanted to doubt, there was no absolute proof. The best that could be said was that men of integrity had seen Jesus when he manifested himself to them. (vss. 5-7) To this Paul could add that he had seen Jesus as “one born out of [or, before] due time.”—vs. 8

Those upon whom the Holy Spirit came at Pentecost rejoiced in that wonderful experience as further evidence that Jesus had been raised from the dead and, having returned to the heavenly courts, had fulfilled the promise he had made to send the Comforter to them. (John 14:16,17) However, here again it was a living faith which turned things hoped for and unseen into “substance” and “evidence” upon which they could lay hold. (Heb. 11:1) Firmly grasping thereto, they could stand up against every “wind” of false doctrine which sought to take away from them their cherished belief and the source of their inspiration and joy.

That which satisfied the hearts and minds of the apostles concerning the resurrection of Jesus satisfies us today. We, too, believe that he was raised from the dead, not because we can see him or touch him, but because we believe the testimony of the inspired apostles. They believed and bore witness to their belief because they were satisfied with the evidence at hand.

CHRIST'S PRESENCE IMPORTANT

Properly, we think of the ransom as the great central theme of God's plan of salvation. However,

it is well to remember that in order for the human race to be ransomed and later restored to at-onement with God, the divine plan called for the presence of his only begotten son, Jesus, in the affairs of earth, first to die for the people and later to establish a kingdom for their blessing. In a sense, Jesus' First and Second Presence are for the same ultimate purpose, separated by the Gospel Age during which his body members are being selected to share with him in the work of his coming kingdom.

Most of the prophets promised this visit to earth by a royal representative of heaven. When Jesus came at his First Advent, John the Baptist announced to Israel, "There standeth one among you, whom ye know not." (John 1:26) Not many of that day believed in the First Presence of Christ. Later in life even John the Baptist began to wonder about it and sought confirmation from Jesus. The nation of Israel as a whole did not believe that their Messiah had come. Shall we say, however, that belief in a development of God's plan so vital to its accomplishment was unimportant, simply to excuse the unbelief of some? Certainly not.

We should remember, too, that faith in the presence of the Messiah at that time was based upon the evidence contained in the various "signs" which accompanied the Master's ministry. There was little in the Old Testament scriptures to identify the Messiah except the signs, that is, the things which would occur when he came. True, he was there as a man, and could be seen and touched, but so far as his being the Messiah was concerned, this proved nothing.

Suppose someone had come to Jesus while he was here in the flesh and had said to him, "I like

your way of speaking; you are kind and sympathetic. I know that through your miracles you are doing the people much good. I like your philosophy of life, too. It is certainly better to love our enemies than to hate them, but I am not sure that you are the Messiah. My thoughts incline in that direction, but if I were asked about it I would have to say that I could not prove it to myself. Nevertheless, I want to be your disciple.” We cannot think that Jesus would say to such a one that it really did not make much difference whether or not he believed him to be the Messiah.

It was not merely the belief that Jesus was the Messiah which was important. That was indeed a vital truth, but the fact that the Messiah had come meant something of additional great importance—a change of dispensation was close at hand. An age in God’s plan was nearing an end, and a new age was soon to begin. It was necessary to recognize the presence of Christ in order to know of this change and thus be able to cooperate with the Lord intelligently and acceptably in the work of the new Gospel Age.

We now believe the Second Presence of Jesus—the Messiah or Christ—has become a reality. Once again it foretells a change of dispensation, soon to take place. At this time, however, it means not merely the ending of an age, but also the ending of a world order. “The heavens and the earth” which began at the Flood are now passing away, and the “new heavens and a new earth” of Christ’s kingdom are soon to be established. (II Pet. 3:7,10,13) The Second Presence of Christ is the signal for these changes. How unwise it would be,

therefore, to say that belief in his presence is unimportant.

The Scriptures are explicit in associating the Second Presence of the Master with the events of the “last days.” There is no satisfactory explanation of present-day events except as found in the belief that the Master has returned—though invisible—to prepare for the establishment of his righteous kingdom. Everywhere we look the “signs” are visible. It is, of course, as true now as at the First Advent, that the one who is present in this role is not known or recognized by the people in general. Furthermore, it is true now, as then, that even professed Christians, with few exceptions, fail to recognize the true significance of the world-disturbing events of our day. However, the faithful footstep followers of Christ “are not in darkness, that that day should overtake . . . [them] as a thief.”—I Thess. 5:2,4

“UNMOVABLE”

If, then, the “sure word of prophecy” has revealed the presence of Christ to us, let us cherish this blessed vision of truth and rejoice in the opportunities it opens up. Let us not be influenced by the arguments of those who say concerning nearly everything in the Bible, “You cannot prove it!” True, we cannot prove to all that the “wages of sin is death” (Rom. 6:23), but this is no excuse for us to be uncertain about it. There are millions who do not agree with anything believed by the footstep followers of Christ. We believe, nevertheless, so let us hold fast the profession of our faith. Let us be unmovable.

Steadfastness in the Truth is essential if we are to experience in large measure the joys of the Truth, for we can get no true satisfaction out of that which we only half-believe. Steadfastness in the Truth is also essential if we are to be acceptable servants of the Lord. The Truth is God's plan, and when he reveals his plan, it means that he wants us to become workers with him in the out-working of that plan. How can we work for him acceptably if we are not sure of what he wants us to do and are uncertain as to where we stand in connection with his plan?

What inspiration there is, however, in knowing and steadfastly adhering to our beliefs. We are standing near the turning point of the ages, at the very threshold of the new kingdom. Our returned Lord is present as the Bridegroom to gather his bride. He has served "meat in due season" (Matt. 24:45), to the household of faith. In the strength of this rich spiritual nourishment, let us steadfastly hold to the truths of which we have been assured. Holding fast to Scriptural doctrine, let us go forward zealously in the work of the Lord, abounding therein with thanksgiving and praise.

Knowing the true significance of the times in which we live and the great privileges which have come to us through this knowledge, nothing should be permitted to lure us away from our steadfastness, nor hold us back from "abounding in the work of the Lord." At the beginning of the age, the Apostle Peter, writing about the melting elements of a world order following Christ's return, said, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation

and godliness?" (II Pet. 3:11) This admonition, given to all the church throughout the entire Gospel Age, is even more timely today, for now we can see before our vision the dissolving of the present order that Peter talked about nearly two thousand years ago.

Thus, we should be on the alert, and quick to detect the encroachment of every worldly viewpoint and philosophy which would rob us of our steadfastness in the Truth. One of the evidences of the time in which we live is the increasing love for ease and pleasure, but we are to be lovers of God, not of pleasure. There is a widespread and increasing lack of stability and responsibility in the world today. Knowing this, we should increasingly endeavor to become more and more unmovable.

The "pledged" word of this evil day has lost much of its former meaning. Yet we should, more faithfully than ever, "pay . . . [our] vows unto the most High." (Ps. 50:14) Hypocrisy is everywhere rife, but we should seek to be simple and sincere toward all and, especially, sincere before God. To be sincere it is essential to have full confidence in, and to act upon, that which we profess to believe.

Think what sobriety and seriousness is called for on the part of those who truly believe that we are nearing the end of this present Gospel Age, and that Satan's world will soon crumble. Surely to such there can be little else of consequence except "holy conversation and godliness." If we think of "conversation" from the standpoint of what we talk about, it means that we will endeavor to speak only those things which will be unctuous and blessed to all. If we think of "holy conversation" as

including our conduct in life—which it properly does—then we should realize the importance of having our every thought, word, and act such as will be in keeping with our belief.

The great consummation of past ages is upon us! Let us, then, not sleep as do others, but let us watch and pray, and be sober. Let us put on the breastplate of truth and righteousness. Let us, in fact, put on “the whole armour of God.” (I Thess. 5:6-8; Eph. 6:13-18) With the armor of truth to help us be steadfast and unmovable, let us abound in the Lord’s work, knowing that our labor will not be in vain. ■

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 5—“Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.”—Canticles 8:6 (Z. ’03-330 Hymn 130)

SEPTEMBER 12—“In your patience possess ye your souls.”—Luke 21:19 (Z. ’03-361 Hymn 279)

SEPTEMBER 19—“Sanctify them through thy truth: thy word is truth.”—John 17:17 (Z. ’03-377 Hymn 238)

SEPTEMBER 26—“Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”—Ephesians 2:20-22 (Z. ’03-443 Hymn 58)

SPEAKERS' APPOINTMENTS

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

T. Alexander

Denver, CO September 27-29

M. Balko

Seattle, WA

August 31-September 2

O. B. Elbert

Seattle, WA

August 31-September 2

J. Freer

Milwaukee, WI

September 28,29

R. Goodman

New York, NY

August 31-September 1

Columbus, IN 21,22

L. Griehs

New York, NY

August 31-September 1

Denver, CO 27-29

E. Kuenzli

Louisville, AL September 8

Milwaukee, WI 28,29

H. Montague

New York, NY

August 31-September 1

Huntsville, AL 6-8

P. Mora

Seattle, WA

August 31-September 2

A. Oystrik

Seattle, WA

August 31-September 2

D. Rice

Los Angeles, CA September 29

T. Ruggirello

Seattle, WA

August 31-September 2

Huntsville, AL 6-8

G. Tabac

Jackson, MI

August 31-September 1

J. Trzeciak

Jackson, MI

August 31-September 1

“Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.”

*—Hebrews 10:23-25,
New American Standard Bible*

CONVENTIONS

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

JACKSON CONVENTION, August 31-September 1—(New Location) Holiday Inn Jackson NW, 2696 Bob McClain Drive, Jackson, MI 49202. Contact V. Lumley, 2531 Ashton Road, Jackson, MI 49203. Phone: (517) 782-7252 or E-mail: lumley@aol.com

NEW YORK CONVENTION, August 31-September 1—Doubletree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Deadline for subsidized room rate is August 15. Phone: (201) 529-5880. Contact A. Williams. Phone: (718) 261-3053 or E-mail: austin@osnetinc.com

SEATTLE CONVENTION, August 31-September 2—Seabeck Conference Center, 13395 Lagoon Drive NW, Seabeck, WA 98380. Contact L. Flinn, 33020 10 Avenue SW, #S-203, Federal Way, WA 98023. Phone: (253) 838-3822 or E-mail: laurie@flinn.us

HUNTSVILLE CONVENTION, September 6,7,8—Radisson Inn Huntsville Airport, 8721 Madison Blvd., Madison, AL 35758. Reservations: (800) 395-7046. Mention Huntsville Bible Students for special rate by August 31. Contact J. Cothren, 1300 Huntsville Hills Drive, Huntsville, AL 35802. Phone: (256) 852-8505 or E-mail: jimmycothren@att.net

COLUMBUS HARVEST CONVENTION, September 21,22—Ledwinka Farm, 10004 E. 550 N., Columbus, IN 47203. Contact D. Ledwinka. E-mail: dwwinka@yahoo.com or dwinka@hughes.net

COLORADO CONVENTION, September 27-29—Quality Inn Central Denver, 200 W 48th Avenue, Denver, CO 80216. Contact L. Turner. Phone: (303) 809-1957 or E-mail: twink94@comcast.net

MILWAUKEE CONVENTION, September 28,29—
Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI
53207. Contact D. Farchione. Phone: (262) 895-4583 or
E-mail: debfarchione@aol.com

LOS ANGELES CONVENTION, September 29—
Burbank Auditorium, 406 Irving Drive, Burbank, CA
91605. Contact: J. Wojcik. Phone: (818) 438-1086 or E-mail:
jrbwojcik@yahoo.com

PITTSBURGH AREA CONVENTION, October 5,6—
Sewickley Grange Hall, Route 136, West Newton, PA
15089. Contact G. Balko. Phone: (724) 771-0139

GRAND RAPIDS CONVENTION, October 12,13—
Kenowa Hills Middle School, 3950 Hendershot Avenue NW,
Grand Rapids, MI 49544. Contact J. Houlmont. Phone:
(231) 972-4259 or E-mail: ljhoulmont@charter.net

ORLANDO CONVENTION, October 26,27—South
Seminole Masonic Lodge, 122 Triplet Lake Drive, Cas-
selberry, FL 32707. Contact J. Kuenzli. Phone: (407)
831-2098 or E-mail: jkuenzli@cfl.rr.com

SAN LUIS OBISPO CONVENTION, October 26,27—
Masonic Hall, 859 Marsh Street, San Luis Obispo, CA. Con-
tact M. Allard, 637 Shamrock Lane, Pismo Beach, CA 93449.
Phone: (805) 773-2962 or E-mail: medlallard@juno.com

NEW HAVEN CONVENTION, November 3—West-
woods Italian-American Club, 85 Chase Lane, West Haven,
CT. Contact A. Suraci, 171 Johnson Road, Hamden, CT
06518. Phone: (203) 248-3793 or E-mail: annasuraci
@comcast.net

*How sweet to leave the world awhile,
And seek the presence of our Lord!
Dear Savior, on thy people smile;
Draw near according to thy Word.
—Hymns of Dawn*