

The Dawn

Volume LII, Number 4
(USPS 149-380), April 1984

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipol T.T. 602, Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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Highlights of Dawn

Hell Gives Up Its Dead

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

—Revelation 1:18

DATELINED Palestine, nearly two thousand years ago, there occurred the most dramatic news event of all time; but it was then hardly known except by a few followers of Jesus of Nazareth. Their Lord and Master, crucified by his enemies less than three days before, had been raised from the dead by divine power. And now, once again, we have reached the time of year when this greatest of all miracles will be commemorated; and for a short time, at least, many will give thought to this manifestation of the mighty power of God.

It was a miracle! This means that one of the great cornerstones of Christian faith and hope rests on a miracle in which the mighty power of the Creator of the universe was exercised to restore life to the one who had voluntarily died for the sins of the people, in order that they might have an opportunity to live. The fact that Jesus was raised from the dead gives us confidence that every promise of God will be fulfilled, and that we can study his Word and plan in faith, believing that nothing he has promised is too difficult for divine power to accomplish.

The world today is filled with chaos and suffering, and the people fear that tomorrow will be even worse. The main reason for this is the inability of human wisdom and power to cope with the problems which have been created by sin and selfishness. Half the world is dreading the aggressive

designs of the other half, and the only means of protection known to man is that very pregnable bulwark of armament. But the success of God's plan for saving the world from the results of its own sin is guaranteed by divine power; that power which the Creator demonstrated by raising Jesus Christ from the dead.

In the Apostle Paul's sermon on Mars' Hill he declares that God has given assurance unto all men by raising Jesus from the dead. (Acts 17:31) It proved that God was well pleased with Jesus' sacrificial ministry, and it also proved that divine power is abundantly able to bestow the blessings of life provided for by the Master's death. In addition, this miracle proved that, supported by divine power, the resurrected Christ is fully capable of establishing divine control in the affairs of men, that the promises of his kingdom are certain of fulfillment. It means that we can confidently believe that in God's due time there will be peace on earth, that nations will beat their swords into plowshares and their spears into pruning hooks; for these are among the blessings which have been promised, and we know that his zeal will accomplish all his good purposes.—Isa. 9:7

Infallible Proofs

Luke informs us that Jesus "showed himself alive after his passion by many infallible proofs." (Acts 1:3) The miracle of the resurrection is therefore well authenticated. Even after the resurrected Jesus ascended up into glory, and appeared no more to his disciples, he spoke to the Apostle John in vision on the Isle of Patmos and thus furnished another proof that he was alive. Indeed, he emphasized this when, in the words of our text, he declared, "I am he that liveth, and was dead; and, behold, I am alive forevermore."

In various ways millions associate their own hope of life with the miracle of Jesus' resurrection. "Because he lives, we also shall live," is a common expression among professing Christians, and it is very true. But just how those redeemed by Jesus shall live, and where, and when, are

questions which usually go unanswered. Certainly, not many are accustomed to associating the words of our text with their own hope of life through Christ, yet it is one of the most meaningful statements of the Bible bearing on the subject.

Jesus not only announced to John that he was now alive, but also that he has the keys of hell and of death. Until Jesus was raised from the dead, no one had these keys. The world continued to suffer and to die, and there was nothing that anyone could do about it. "Sin entered into the world, and death by sin." (Rom. 5:12) It was a just penalty, and could not be set aside, for the unalterable law of God is that "the wages of sin is death."—Rom. 6:23

So there was no solution to the problem of suffering and death. But after Jesus was raised from the dead it was different, for then he had the keys—keys which would unlock the great prison-house of death and hell, and set the captives free. Paul gives us a similar thought to this in Romans 14:9, which reads: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." To be Lord implies having control or power, which is essentially the same thought Jesus symbolized by keys.

Jesus' Soul in Hell

Jesus associates his death and resurrection with the fact that he now has the keys of hell and of death, as though it were by his death that he secured these keys. And it was. During the time Jesus was dead he was, in reality, in the Bible hell. This is brought to our attention in Psalm 16:10. This is a prophetic prayer which represents Jesus as expressing his confidence that he would be raised from the dead, saying, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

To appreciate the full depth of meaning contained in this beautiful expression of faith on the part of the Master, it is essential to take into consideration his use of the word hell,

both in this prayer and in our text, where Jesus tells us that he now has the keys of hell. In the Old Testament, hell is a translation of the Hebrew word **sheol**, and in our text it is translated from the Greek word **hades**, which has the same meaning.

This Hebrew word **sheol** is the only one in the Old Testament which is translated hell, but the same word is also translated grave and pit. It appears, in all, sixty-five times. Thirty-one times it is translated grave, thirty-one times hell, and three times pit. Since this was the only hell of the Old Testament, it was therefore the only hell the ancient servants of God knew about over a period of four thousand years.

In reality, it is simply the condition of death, or the state of the dead. Its meaning is defined in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**], whither thou goest." This shows clearly that **sheol** is a condition of complete unconsciousness, which is one reason both the Old and the New Testaments refer to those who have died as being asleep.

In most instances the translators of our Common Version Bibles, because of their own misunderstanding, have translated **sheol** by the word grave when the reference is to a righteous person; translating the same word hell only when the text in which it appears is concerned with a wicked person. To surface readers of the Bible, this tends to give the impression that the righteous and the wicked go to different places when they die—that the wicked go to hell, which traditionally—though not scripturally—is a place of torment, while the righteous go into the grave.

However, even this is not wholly in keeping with the traditional view, which is that the righteous go to heaven. Probably the translators hoped that the student, when reading a text which revealed a righteous person as going into the grave, would think of it merely as the body finding its

resting place in death, since traditionally, it is the soul which goes to heaven.

However, in Jesus' wonderful expression of confidence that he would be raised from the dead, the translators used the word hell to translate **sheol**, even though they must have known that the text applied to Jesus, God's only begotten Son, who was "holy, harmless, undefiled, separate from sinners," therefore not worthy of being punished in a hell, as they supposed, of fire and brimstone. (Heb. 7:26) Why did they do this? Why did they not follow their usual custom and use the word grave, when the reference was so clearly to a righteous person?

The answer, we think, is quite obvious. In the text, Jesus declares that his soul would not be left in hell. Those who translated our Common Version Bible did not believe that Jesus' soul went into the grave. They did not, in fact, believe that human souls, whether righteous or sinful, go into the grave; so they could not very well translate the text in a manner which would reveal the views of all Christendom to be in error.

Thus they used the word hell, even though they must have known that it would cause some to wonder why Jesus went to hell when he died. They were caught in a dilemma, and chose the best solution they could. After all, traditionally—but not scripturally—those in hell are alive, not dead, so to put Jesus' soul in hell by their translation would mean that at least it was still alive.

We are not particularly objecting to the word hell as a translation of **sheol**, for after all, the original meaning of this English word hell was simply a hidden or covered condition. It was only when the word was given a false meaning by those who did not understand the teaching of the Bible relative to death, that connotations of fire and torment became associated with it. The word grave, if we think of it as a place of burial, is not a good translation of **sheol**, which denotes, rather the **condition** of death.

Jesus' soul went into the condition of death. The Prophet Isaiah declares that "he hath poured out his soul unto death." Also that his soul would be made an "offering for sin." (Isa. 53:12,10) The word soul, as used in the Bible, means the living being. The thought of Jesus pouring out his soul unto death is simply that he laid down his life. He did this, Isaiah explains, as an offering for sin.

It was through one man's disobedience that "sin entered into the world," Paul explains, "and death by sin." (Rom. 5:12,19) Thus the entire human race has, in reality, been going into the Bible hell, the great prison-house of death. They are not suffering torture there, but are dead. The Bible represents them as being asleep; first, because they are unconscious, and also because in God's due time they are to be restored to life by divine, miracle-working power. The reason for this is that Jesus, by pouring out his own soul unto death, redeemed Adam and his race from death. He took the sinner's place in death, in **sheol**, **hades**, the Bible hell.

In our text, Jesus confirms this viewpoint, declaring, "I am he that liveth, and **was dead**." Yes, Jesus was dead, from the time he cried on the cross, "It is finished," until God raised him from the dead. He died, voluntarily, giving up in death his perfect manhood as a ransom, or corresponding price, for the sin-cursed race, and thereby acquired the keys (the right or authority to open the locks) of hell and of death.

In a very wonderful promise to the Apostle Peter, Jesus referred to hell—**hades**—as having gates. Jesus spoke about building his church, and said that the "gates of hell" would not prevail against it. (Matt. 16:18) Paul explains that the church is the "body" of Christ, and that The Christ is not "one member, but many." (Eph. 1:22,23; I Cor. 12:14,12) The word Christ of the New Testament corresponds with Messiah of the Old Testament. What Jesus and Paul meant, therefore, is that the messianic promises of the Old Testament must await fulfillment until the entire church is

complete. And then, as the Master promised, the gates of hell shall not prevail against it.

God's promises were that, through the Messiah—which, as we have seen, is to include the church—the world was to receive life. The church, therefore, will share with Jesus in the promised work of blessing all the families of the earth, as originally promised to father Abraham. (Gen. 12:3) Peter explains that this blessing includes the resurrection of the dead. He describes it as restitution, and asserts that there are to be “times of restitution of all things,” and that this great future time of blessing was promised by the “mouth of all God’s holy prophets since the world began.”—Acts 3:19-21

This promised blessing is sure to come. While each generation of the sin-cursed race has gone down into the great prison-house of death—the Bible hell—the gates of hell will not prevail to keep them there; for Jesus has the keys to those gates, will throw them wide open, and will call forth the prisoners to freedom. The members of his own mystical body, the church, will be the first ones to return from death through those gates. Theirs is referred to as the “first resurrection,” and the explanation given that they “shall live and reign with Christ a thousand years.”—Rev. 20:4, 6

The church, raised from death and exalted to glory and power with Jesus, will be associated with him in the thousand-year work of awakening the remainder of the dead—keeping the gates of hell open until all the prisoners of death are set at liberty. We are assured of this in Revelation 20:13, where we read, “The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.”

Yes, hell will give up its dead! The Creator, who gave life, has promised to restore life; and Jesus ratified these promises by giving himself in death as a ransom for Adam and his condemned and dying offspring. Through the substitutionary death of Jesus, all mankind became the

ransomed of the LORD, and one of the reassuring promises of God is that “the ransomed of the LORD shall return [from death], and come to Zion [the messianic kingdom] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

Three Great Miracles

Thus seen, that greatest of all events in human history, the resurrection of Jesus Christ from the dead, was in reality the first of three outstanding miracles in the divine plan to redeem mankind from the penalty of death and to restore the people to life. The second of these miracles is the resurrection of the footstep followers of Christ, and their exaltation to the divine nature to live and reign with him during the thousand years of his kingdom. The third is the awakening of all who are in their graves, that they also may have an opportunity to participate in the blessings purchased by Jesus' death on Calvary's cross.—John 5:28, 29

Herein, then, is a sure foundation for faith and hope, even though the world today is more afflicted with suffering and death than ever before. In a prophecy concerning our day, Daniel spoke of a “time of trouble, such as never was since there was a nation.” (Dan. 12:1) There is every reason to believe that this prophecy is being fulfilled in the present worldwide fear and distress of the people. The outlook would be dark and gloomy but for the fact that associated with this prophecy is assurance of deliverance, not only from the trouble, but also from death.

“At that time,” Daniel continued, “thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Dan. 12:1, 2) The expression, thy people, is a reference to Daniel's people, who in reality are the LORD'S people, those living in this end of the age—

spiritual Israelites. They are the first to be delivered, and this takes place in the first resurrection.

Then will follow the awakening of those who sleep in the dust of the earth. When awakened from death, these will have an opportunity to accept the provisions of divine grace through Christ. If they do this, and obey the laws of the kingdom then in force, they will receive everlasting life. If not, they will be, as the Apostle Peter states, "destroyed from among the people." Hence they will continue in contempt in the minds of the righteous.—Acts 3:23

It is a glorious prospect, both for the followers of Jesus, and for mankind in general. The fact that we are already passing through the foretold time of trouble means that these promised blessings of life are very close at hand. Realizing this, our commemoration of Jesus' resurrection this year should be more than ever meaningful and hope-inspiring. What if we are presently surrounded with sorrow and death, so long as joy and life are near; and the guarantee of this is that nearly two thousand years ago, God raised Jesus from the dead! □



Weekly Prayer Meeting Texts

APRIL 5—My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.—Psalm 63: 5, 6 (Z. '96-161 Hymn 283)

APRIL 12—The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For we being many are one bread.—I Corinthians 10:16 17 (Z. 01-76 Hymn 337)

APRIL 19—Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.—Matthew 12:34, 35 (Z. '96-30 Hymn 199)

APRIL 26—He that is entered into His rest, he also hath ceased from his own works, as God did from His.—Hebrews 4:10 (Z. '02-205 Hymn 89)

ANYONE can make good things work together for good; but only the Heavenly Father can bring good out of evil; and taking all our mistakes and failings and foolishness, cause them to work out to our most perfect well-being. The more intricate and involved this problem of human existence becomes, the greater the need to take as our clear rule of life, "Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5) Ancient marching orders, and simple, but true, and therefore eternal.



For Your Newspaper:

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International Bible Study Lessons

LESSON FOR APRIL 1

Not to Be Served but to Serve

KEY VERSE: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many."—Mark 10:45

SELECTED SCRIPTURE: Mark 10:32-45

IT IS not possible for us to fully assess the motives of James and John in coming to Jesus and asking for a preferred place in the kingdom. But in view of the lesson Jesus developed as a result of the incident, we must conclude that there was a self-seeking spirit manifested by all the disciples. In their defense, however, we must remember that the Holy Spirit had not yet been given to them.

When Jesus responded to James and John, his purpose seemed to be to impress upon them that a position with him in the kingdom was not his to give, but that God will give it to them for whom it is prepared. (Mark 10:40) Also, in order to be considered for a position in the kingdom, it would be necessary to be faithful and submissive in all of

the experiences the LORD permitted them to have. The words of Jesus were, "Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" (Mark 10:38) The symbolic cup Jesus drank from represented all the experiences the LORD permitted him to have during his ministry. It also included the proper heart-felt response Jesus was to feel and manifest. It is evident that James and John would not have the exact experiences Jesus had, but rather those that the LORD in his wisdom would see best for their individual growth. And these experiences would have to be met with the proper heart attitude of meekness and love.

The baptism Jesus spoke of was not water baptism, which is

but a symbol of true baptism. The real baptism means to be entirely submersed in doing and being submissive to the will of the Heavenly Father. This involves the daily laying down of one's life in the LORD'S service. The Apostle Paul speaks of baptism in this way: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Even though James and John did not really understand the implications of what Jesus was saying, they asserted that they could drink the cup and be baptized with his baptism. Jesus then indicated that, in due time, they would drink of his cup and be baptized with his baptism, and we know that this was the case.

When the other disciples learned what James and John had done, they were very displeased. But Jesus called them all together and said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and

to give his life a ransom for [the] many." (Mark 10:42-45) In these few words Jesus stated the true theme of the Christian life. It is a life of selflessness, which is the spirit of doing for others. This spirit was first manifested by God himself. His whole purpose is to shower his human creation with blessings, and the only thing that he asks of them in return is obedience. Even in disobedience and while yet sinners God commended his love toward us by sending his Son to die that we might live.—Rom. 5:8; John 3:16

The Apostle Paul tells us about the wonderful example of Jesus, in Philippians 2:5-11, which we quote in part, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God ["counted not equality with God a thing to be grasped at," **RSV**]: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The obvious comparison is with Satan who did grasp at equality with God, and said, "I will be like the most High."—Isa. 14: 13, 14 □

Confronting Intrenched Evil

KEY VERSE: "The stone which the builders rejected is become the head of the corner." — Mark 12:10

SELECTED SCRIPTURE: Mark 11:8-10, 15-19, 27-33

THE first part of our lesson today involves Jesus in the fulfilling of a prophecy in a most remarkable way. The prophecy is in Zechariah 9:9 and reads as follows: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass." As Jesus approached Jerusalem, he instructed the disciples to go ahead, and at a place designated they would find an ass tied, and a colt with her. They were to release the ass and colt and bring them to Jesus. The account in Luke 19:36-40 continues: "And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that

cometh in the name of the LORD: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Jesus was making the point that this prophecy concerning his messiahship and its fulfillment and announcement to the nation of Israel was by divine decree, and could not be countermanded. If it were denied proclamation by human voice, the stones themselves would cry out.

The account in Luke continues, "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall

cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (vss. 41-44) Because the Jews did not accept Jesus, this part of the prophecy was literally fulfilled in A.D. 70, when Jerusalem was destroyed and the Jewish people were scattered to the four corners of the earth. Jesus was the chief cornerstone in the LORD'S arrangement for the nation of Israel and eventually for the whole world of mankind, but the Jews did not recognize the day of their visitation and special invitation, and they rejected him.

After this witness concerning his messiahship, Jesus went into the Temple and there he found moneychangers, and dealers selling animals for sacrifice at exorbitant prices, a circumstance that greatly distressed him. "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." (John 2:17) For when Jesus surveyed the scene in the Temple, he made a scourge of small cords, and drove them out of the Temple, and the sheep and the oxen; and poured out the changers' mon-

ey, and overthrew the tables. Then Jesus said to them, "Take these things hence; make not my Father's house an house of merchandise." (John 2:14-16) The sin of the nation of Israel was their obsession with the letter of the Law, and their complete neglect of the spirit of it. The Apostle Paul expresses the thought, "For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) Because of their distorted view of the things of God, they saw nothing wrong with using the Temple as a marketplace. But, as Jesus said, "Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves."—Mark 11:17

The next morning Jesus and his disciples passed by the fig tree Jesus had cursed on the previous evening, and they were astounded that it had withered away. In this demonstration, the fig tree was used to picture the nation of Israel, and Jesus was showing that because the Jews failed to recognize the day of their visitation, their house was left unto them desolate so far as the exclusive hope for Israel as an elect nation was concerned. —Mark 11:19-21; Matt. 23: 37, 38 □

In the Shadow of the Cross

KEY VERSE: "Take away this cup from me: nevertheless not what I will, but what thou wilt."—Mark 14:36

SELECTED SCRIPTURE: Mark 14:22-36

ALL the prophecies in the Old Testament that foretell of the character of Jesus at his first advent, portray him as humble, meek, and obedient to the Heavenly Father's will that he accept the disesteem and rejection of men. (Isa. 53; Ps. 40) But in the prophecies concerning his second advent, especially his reign during the kingdom, he is portrayed as a strong leader, administering the affairs of the kingdom with the power and authority of God. (Isa. 9) The lesson we must learn from this is that it was necessary for Jesus at his first advent to suffer, to be submissive and obedient, in order to prove his loyalty and faithfulness beyond any question of doubt before he was exalted to the divine nature at his resurrection. In Hebrews 5:8,9, we read, "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author [captain] of

eternal salvation unto all them that obey him." And in Philipians 2:7-11, speaking of Jesus, he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth."

The last twenty-four hours of the three-and-one-half years of Jesus' ministry were the culmination of a life completely consecrated to the doing of God's will. Jesus knew that he must die to be a ransom for Adam, in order to free the race from Adamic condemnation. This thought was expressed by Jesus in Mark 10:45. "For even the

Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many." And so we believe that the concern Jesus expressed on the night before his crucifixion was not because of fear of death, but rather the things that he knew would be associated with that death. Jesus, in describing what he knew would take place, said, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."—Mark 10:33,34

These things would be blasphemous to God's name and to his plans and purposes for the salvation of the human race. We believe that it was this that Jesus desired to avoid if possible. Associated with this also was the realization that if in this final trial he should falter it could be possible that he would not be resurrected, and the entire plan of God would not be realized. This plan required that the ransoming merit of his poured-out life, surrendered according to God's will, be made available by his resurrection as

the "blood of the Covenant," to activate the New Covenant under which the world's sins will be forgiven and blessings and life will flow unto them. (Matt. 26:26-29; Heb. 8:12) These vital concerns weighed heavily upon the courageous heart of our Lord.

The date and time of Jesus' death were well defined in the Scriptures. Jesus was the anti-typical Passover lamb. (I Cor. 5:7) The prophecy in Daniel 9:25-27 indicated that the ministry of Jesus was to be three-and-one-half years long. To fulfill the type it was necessary that his death occur on the Passover that marked the end of his ministry. This occurred, according to scholars, on Friday, April 3, A.D. 33, at 3:00 p.m. The evening before, Jesus completed the type of the Passover by eating it with his disciples. It is no longer proper for believers to celebrate the typical Passover. Jesus instituted in its stead what we refer to as the Memorial Supper, which is principally in memory of his sacrificial death on our behalf, but also shows how his footstep-followers are privileged to participate with him in his suffering, and if faithful, of being associated with him in the grand work of the kingdom.—I Pet. 1:18-21; II Tim. 2:7-12 □

He Is Risen

KEY VERSE: "Ye seek Jesus of Nazareth, which was crucified: he is risen."—Mark 16:6

SELECTED SCRIPTURE: Mark 15:31-39; 16:1-7

THE account of the resurrection of Jesus is well documented in the Scriptures. The circumstances, as related in the Selected Scripture texts and the companion texts in the other Gospels, are wonderful assurances to the Christian's faith, and are the most far-reaching and meaningful demonstrations of God's power given to us in the Bible. Jesus did not raise himself from the dead; he was raised by the mighty power of God. The Apostle Peter, in his sermon on the day of Pentecost, said, speaking of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [Jesus was the offspring of David through the line of Nathan, Luke 3:31], according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up,

whereof we all are witnesses." (Acts 2:30-32) The Apostle Paul in Ephesians 1:19, 20, speaks of "the exceeding greatness of his [God's] power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." When we understand the reason why Jesus, who was a great Spirit Being in his pre-human existence, came to earth, we can discern why it was necessary for him to go to the Bible hell (the grave) where his flesh, figuratively, returned to the dust of the ground and can never be restored. It was obligatory that Jesus, if he were to have life, be resurrected a Spirit Being, or he would have gone out of existence.

The Bible informs us that Adam is the father of the human race. When God created and placed him in the Garden of Eden, he was a perfect man. He

was capable of obeying God's commandments perfectly, and God expected perfect obedience from him. We know that he willfully disobeyed (I Tim. 2:14), and because of this he suffered the penalty previously pronounced for willful sin—death. God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) There was no promise of an after-life; the sentence was to extinction. And because we are Adam's offspring, we all inherited this sentence. But God in his love and foreknowledge planned that in the fullness of time he would send his only begotten Son, who in his pre-human existence was the **Logos**, to become a man and give his perfect human life as a ransom for Adam, who was also perfect before he sinned. (Gal. 4:4,5; I Pet. 1:18-20; John 1:1,2; 17:24; 3:16,17; Mark 10:45; I Tim. 2:4-6) Since the whole race was genetically in Adam when he sinned, by taking Adam's place in death, a perfect man for a perfect man, Jesus provided the means for lifting, in God's due time, the condemnation that rests upon Adam and his posterity, the human race.—Rom. 5:18,19; I Cor. 15:29,21

It was God's purpose that Jesus should live in order to be the mediator of the New Covenant; under its terms Adam and the rest of mankind can be reconciled again to God under much more favorable conditions. (Heb. 8:6-13) To resurrect Jesus to the divine nature, it was necessary that he be begotten to that nature, and this was accomplished at the time of his baptism in the river Jordan. (Matt. 3:16,17; Isa. 61:1-3) For the three-and-one-half years of his ministry he was tested and proven worthy to receive the divine nature, the very level of life enjoyed by God himself.—Heb. 5:7-9; Phil. 2:5-11

The Apostle Paul, in Acts 13:30-34, speaking of Jesus, said, "God raised him from the dead, . . . and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (The correct thought according to the context and the Greek is, "This day have I brought thee to birth.") Jesus was brought to birth as a divine being at his resurrection, capable of accomplishing all that had been prophesied concerning him. □

Be a Doer of the Word

KEY VERSE: "Be ye doers of the Word, and not hearers only."—James 1:22

SELECTED SCRIPTURE: James 1:1-6, 19-27

IN OUR lesson today, the Apostle James addresses his message to all believing Jews, of whatever tribe, who were dispersed. He apparently felt that his brethren in Christian fellowship who had been scattered to all parts of the then-known world, many of whom were isolated or in small groups without sufficient leadership, needed an admonition to faithfulness. These Jews were persecuted because of their race, but their trials were intensified also because they were Christians. The apostle brings to their attention the very basic fundamental Christian principle that the follower of Jesus Christ must suffer and endure persecution as a means of development before entering into glory. The Apostle James states it this way, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the LORD hath promised to them that love him."—James 1:12

Jesus said, "The disciple is not above his master, nor the

servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:24,25) The Apostle Paul tells us that even though Jesus was a son, he was required to learn obedience by the things he suffered. But after he was tried, proven, and his character as a new Spirit-begotten creation was formed and completed, he was resurrected and exalted to the divine nature and placed at the right hand of the throne of God. (Heb. 5:8-10) The message James desired to leave with the footstep-followers of the Master then, and now, is that if they desire to be with Jesus in the kingdom and to sit upon his throne they must also suffer and overcome the world. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

The important part of the apostle's admonition is that we must be doers of the Word, or overcomers. In James 1:21-25, the apostle illustrates his point. "Receive with meekness the engrafted Word which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass [mirror]: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of a man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The lesson is clear that real growth and maturity as a Christian requires more than mere head knowledge and meditation. These are important, but real growth and maturity comes by endeavoring to put into practice the principles learned, and this is very often in the face of difficult circumstances.

The Apostle Paul, in Romans 12:2, states, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect, will of God." The apostle is here saying that when we make a full and unreserved consecration to walk in the footsteps of the Lord, we enter the way with our worldly minds, minds that have been conditioned and shaped by the need of survival in a world dominated by Satan. The LORD opens our minds so that we can discern the character of our pattern, Jesus, and conform our minds to the high spiritual standards he set forth. This transformation is called the renewing of our minds.

In the succeeding verses of the twelfth chapter of Romans, the Apostle Paul tells us how to be doers of the Word and not hearers only. For example, he admonishes, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense no man evil for evil. Provide things honest in the sight of all men. . . . Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the LORD. Therefore if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire [incentives for good] on his head." — vss. 16-20 □

Christian Life and Doctrine

GOD'S PLAN FOR MAN—PART 1

God's Plan for Man—Part I

THE whole universe is governed in keeping with the fixed plans of the Creator. Because this is true, those who sow seed know that in due time they will reap a harvest; and astronomers can forecast the exact movements of the sun, the moon, and the stars. God also has a plan for his human creatures, every detail of which is being worked out exactly according to his design.

God created the earth to be man's eternal home, but he forewarned our first parents that their continued life depended upon their obedience to his law. They disobeyed and were sentenced to death. By heredity this death condemnation was passed on to their progeny, and the human family has experienced more than six thousand years of sin, sickness, and death. Now it is feared that the entire race might be destroyed through the selfish misuse of human inventions and discoveries.

But the Bible assures us that this will not occur, that, instead, the human race is to be restored to life as was originally designed by the Creator. The plan of God whereby this is accomplished has, throughout the centuries, been moving forward to completion, and the Bible reveals that now the time is near for the glorious consummation of that plan. Those who understand God's plan for man are filled with hope instead of fear.

There are many facets to the divine plan, as you will discover. The short articles that will appear under this title will deal with some of the many phases of God's plan for man. You will find the questions and reference materials useful aids to understanding. It is important that you look up all

the Scripture texts which are cited, and read the suggested reference material. We commend these topical Bible studies to you. Should questions arise that are not answered in the studies, do not hesitate to write us concerning them.

The reference materials are the six volumes of the Studies in the Scriptures. These Bible study helps may be purchased from the Dawn.

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THE CREATION OF MAN

The six creative days referred to in the opening chapter of the Book of Genesis do not pertain to the original work of creating the universe, but to the preparation of our earth to sustain life—particularly human life. We are informed that the earth already existed prior to the beginning of these days of creation.—Gen. 1:2 (A)

These days were in reality long eras of time during which the gradual preparation of the earth for human habitation was carried forward. It was toward the close of the sixth day that man was created, in the image of God, and commanded to multiply and fill the earth. (Gen. 1:26-31) The image of God in which man was created does not mean a physical but a moral likeness. Man was endowed with the ability to reason and to understand God's instructions concerning right and wrong, good and evil. (B)

Being created in the image of God does not imply that man was endowed with immortality, nor does it mean that an immortal soul was implanted somewhere in the human organism. The expression 'immortal soul' does not appear anywhere in the Bible. The word soul simply means 'a living being'. The living being, Adam, was made up of an organism animated by "the breath of life."—Gen. 2:7 (C)

God's commission to our first parents to multiply and fill the earth reveals that the divine destiny for man was that he should inhabit the earth, which had been created to be his abiding home. (Isa. 45:18) Man was created an earthly being

and perfectly adapted to the home God had prepared for him in the earth. (I Cor. 15:47) Nothing was said to our first parents about being transferred to another part of the universe.

Man was given dominion over the earth and over the lower animals. (Ps. 8:4-8) He was to subdue the earth, meaning that he was to bring it under his control and make it beautiful, useful, and productive. In the garden home which the Creator provided for our first parents there were both beauty and an abundant supply of life-sustaining food.—Gen. 2:8,9

It may be assumed that this marvelous garden home was designed by God to serve as a sort of working model for man as he endeavored to fulfill the commission given to him to fill the earth with his offspring, and to subdue it. And it is not difficult to imagine what the situation would have been had the divine purpose been carried out in keeping with the Creator's arrangements.

As the human family increased in number, that garden home which God specially prepared eastward in Eden would soon have been too small, so its borders would have been extended as the need required. This would have continued until the entire earth would have become one vast paradise, filled with a perfect and happy human family enjoying continuous perfect health and life, rejoicing in the sunshine of the Creator's smile. This was God's purpose in the creation of man.

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Questions:

In order to understand the plan of God for human salvation from sin and death, it is essential to know the divine purpose in the creation of man. Can you answer these questions?

Is it the original creation of the universe that is described in the first chapter of Genesis?

Were the creative days of Genesis twenty-four hour periods?

In what sense was man created in the image of God?

Was man created immortal or given an 'immortal soul'?
What is a human soul?

What was implied by God's command to fill the earth and to have dominion over it?

Explain what the human race would have experienced had the Creator's will been carried out without interruption.

Reference Material:

- (A) "The New Creation" (Volume VI), page 18, ¶1
- (B) "The New Creation" (Volume VI), page 39
- (C) "The Atonement between God and Man" (Volume V), pages 307, 308

Summary of Important Thoughts

Man was created in the moral image of God, endowed with the ability to know right from wrong. He was commissioned to multiply and fill the earth, which God created to be his eternal home.



DEATH'S REIGN BEGUN

It was God's design that man should enjoy everlasting life on the earth, but it was necessary that he prove his worthiness to enjoy the blessing of life in his earthly home by rendering obedience to divine law. The penalty for disobeying God's law was death.—Gen. 2:15-17; Rom. 6:23

God stated his law very simply and thus made clear what the penalty for disobedience would be. But Satan, speaking through the serpent, said to mother Eve that death would not result from disobeying God's command.—Gen. 3:1-5

Through the ages since then, this falsehood has been expressed in many different ways, with the result that few have believed that death is a reality. Most religionists throughout the heathen and professed Christian worlds insist that "there is no death." Thus they agree with the vicious falsehood perpetrated by the Devil in the Garden of Eden.

Eve herself was deceived by Satan's lie, and partook of the forbidden fruit. Then she offered it to Adam and he partook. But Adam was not deceived. He knew what the result of his disobedience would be.—1 Tim. 2:14

It is quite possible, we think, that Adam lacked faith in the Creator's ability to overrule Eve's transgression in a way that would be to his benefit; so he deliberately disobeyed, feeling that life would not be worthwhile without his helpmate, Eve. Whatever his reasoning, his sin was willful and the divine sentence of death fell upon him. (Gen. 3:17-19) Eve shared in this condemnation.

The transgression and condemnation of our first parents were prior to the birth of their children. This meant that the process of dying had already begun when their children were born. Thus their offspring were imperfect and automatically came under condemnation to death.—Rom. 5:12

The reign of sin and death had begun, and has continued for more than six thousand years. During this time countless millions have suffered and died. Sorrow, sickness, and pain—mental and physical—have been experienced by all, both young and old, in every generation. This long period of human suffering is described in the Bible as a nighttime of weeping which has come upon the human race as a result of God's condemnation resting upon the people because of sin. (Ps. 30:5) However, in God's due time, as we shall see later, there will be a release from suffering and death.

The Apostle Paul said that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness." (Rom. 1:18) It is revealed by everything which reminds us of sickness and death. Truly, man is learning the terrible result of transgressing divine law.

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Questions:

In order to understand God's plan for the rescue of fallen man from death, it is necessary to grasp clearly just what

happened in the Garden of Eden. Can you answer these questions?

What was the condition upon which God's perfect human creatures could enjoy everlasting life on earth?

What is the divine penalty for sin, and what was Satan's deception concerning this?

Was Adam deceived by Satan concerning the penalty for sin?

What may have been the reason that Adam willfully transgressed God's law?

Explain why Adam's offspring shared in the death condemnation which came upon him.

What is one of the ways by which the Bible describes the reign of sin and death?

How is the wrath of God revealed from heaven?

Reference Material:

"The Atonement between God and Man" (Volume V), pages 407-409

Summary of Important Thoughts

Obedience to God's law is the condition upon which any of God's intelligent creatures can enjoy a continuance of his favor and the blessings of everlasting life.

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THE HOPE OF DELIVERANCE

When God pronounced the sentence of death upon our first parents, he did not leave them without hope that at some time and in some manner the penalty might be lifted. A ray of hope is to be noted in the statement God made to the serpent pertaining to a coming seed that would bruise his head. —Gen. 3:15

We cannot suppose that Adam and Eve understood clearly the implications of God's statement concerning the seed of the woman; but they seemed to have been given some hope

by it, for when their first son, Cain, was born, Eve said, "I have gotten a man from the LORD."—Gen. 4:1

In the light of subsequent promises of God, it is now clear that God's statement concerning a seed that would bruise the serpent's head actually did mean that in God's due time Adam and his race would be delivered from Satan's rulership and from sin and death. (Rev. 20:1-3; I Cor. 15:25,26) This means that the original purpose of God in the creation of man will be fulfilled, and the earth will become one vast paradise, populated by the redeemed and restored offspring of Adam and Eve.—Rev. 21:4

About two thousand years after man's fall into sin and death God made a promise to Abram—who was later called Abraham—saying that through him and his seed all the families of the earth would be blessed. (Gen. 12:3) Later, when Abraham proved his worthiness by demonstrating his willingness to obey the LORD in the offering of his son, Isaac, in sacrifice, God confirmed this promise by his oath.—Gen. 22:15-18; Heb. 11:17-19

In the New Testament, the seed promised to Abraham is identified as Christ. (Gal. 3:8,16) The further explanation is given that those who follow in the footsteps of Christ will be associated with him as the promised seed. (Gal. 3:27-29) This means that true Christians will participate with Jesus in the future work of blessing mankind with health and life.

It was because of God's great love for his human creatures that, even though he foreknew they would disobey him, he had, through Christ, made provision for them to be released from the penalty of death. (John 3:16) God's plan for the deliverance of mankind from death through Christ is on the same basis as the condemnation of the entire human race through one man. All lost life through Adam, and all will have an opportunity to regain life through Christ.—I Cor. 15:21,22; Rom. 5:12,19

There are many promises in the Bible to assure us that when the divine plan for the deliverance of mankind from sin

and death is complete there will be no more sickness, pain, or death, that joy will replace sorrow, and that all tears will be wiped away. (Isa. 25:8,9) This deliverance of mankind from sin and death will include the awakening of those who have died. These have all been ransomed by Jesus and will be restored.—Isa. 35:10; Rev. 21:1-5; I Tim. 2:5,6 (A)

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Questions:

To know the answers to these questions implies a priceless knowledge of the revealed purposes of God pertaining to his human creation. How many of them can you answer?

Did God leave our first parents without hope when he pronounced the sentence of death upon them?

What did Eve say which indicates that she may have thought that her son, Cain, was the seed mentioned by God?

Who is the seed of promise that will yet bruise the serpent's head; and what will the complete fulfillment of this promise mean in human experience?

What promise did God make to Abraham concerning a seed?

What explanation does Paul make concerning the seed and who it will be?

Explain how the love of God provided deliverance of mankind from sin and death.

Describe the conditions on earth which will obtain when the results of the fall are set aside.

Reference Material:

- (A) "The Divine Plan of the Ages" (Volume I), pages 191, 192

Summary of Important Thoughts

The vague statement made to the serpent concerning a seed is in reality God's first promise of deliverance of fallen man from sin and death. □

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Christian Life and Doctrine

The Covenants

“For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertain the adoption [sonship], and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, . . . not as though the Word of God hath taken none effect. For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the Word of promise, At this time will I come, and Sarah shall have a son.”—Romans 9:3-9

IT IS evident from the Apostle Paul's statement in the scripture quoted above, that the covenants are a vital part of the structure of the truth, and are valuable in helping to understand the unfolding of God's plan of salvation. God has made covenants in the past as well as promises of some in the future, which are referred to in the text quoted above. Outstanding among these various agreements are the three principal covenants of the Scriptures, the Abrahamic Covenant, the Mosaic Law Covenant, and the New Law Covenant.

The covenant God made with Abraham provides for the seed, through which the reconciliation of mankind to himself will be accomplished. It is recorded in Genesis 22:15-18, “And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and

hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Some have questioned whether this was a covenant or a promise, but the Scriptures confirm that it is a covenant. (Acts 3:25; Luke 1:72,73) It is unusual, however, because it did involve God and it was in due time to affect others, but he made the promises contained in it irrevocable. God's purpose was to make the covenant and its terms understandable to those with whom he was dealing, and leave it to the individual to decide whether or not he would comply in view of the promises made; compliance is therefore voluntary.

We know that the promise was made to Abraham because he demonstrated faith by his willingness to sacrifice his son, the son of promise, in obedience to God's will. He had confidence that, since the LORD had promised that the blessings would come through Isaac's seed, he would raise him from the dead, if necessary, in order to honor his word. (Heb. 11:17-19) The LORD referred to Isaac as Abraham's only son, which from the standpoint of the flesh might not seem correct because Abraham had another son, Ishmael. But from the LORD'S point of view, Abraham had only one wife, Sarah, and one son by that wife, Isaac. This is an important point when we come to consider the meaning and operation of the covenant.

Each of the covenants, as it relates to God's plan of redemption, is designed to accomplish one step, or one phase, of his plan. The promises related to each covenant may have various ramifications, but the work to be done is explicitly specified in the covenant. This is true of the Abrahamic Covenant, which is specifically concerned with the development of the seed of blessing. As a result of the

(Continued on Page 38)

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Pearshall KVVW 1280 8:00 a.m.

VIRGINIA			
Richmond	WGGM	7:45 a.m.	
WASHINGTON			
Clarkston	KCLK	10:00 a.m.	
Seattle	KGAA 1460	8:15 a.m.	
Spokane	KICN-FM 99	3:00 a.m.	
Spokane	KUDY 1280	9:45 a.m.	
Tacoma	KAMT 1360	9:45 a.m.	
Yakima	KUTI 980	6:45 a.m.	
WISCONSIN			
Milwaukee	WZUU	7:00 a.m.	
WYOMING			
Cheyenne	KSHY 1370	9:00 a.m.	
Sheridan	KWYO 1410	12:00 noon	
PUERTO RICO			
Aguadilla (Fri.)	WABA	8:00 p.m.	

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## FOREIGN RADIO BROADCASTS

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BRITISH WEST INDIES			
Grand Cayman	Radio Cayman	11:15 a.m.	

CANADA			
Edmonton, Alta.	CJOI	12:45 p.m.	
Lethbridge, Alta.	CJOC	7:15 a.m.	
Vancouver, B.C.	CJJC 800	9:45 a.m.	
Winnipeg, Man.	CKJS	9:00 a.m.	
Fredericton, N.B.	CFNB	10:15 p.m.	
Corner Brook, Nfld.	CFCB 570	12:15 p.m.	
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.	
Pt. au Choix, Nfld.	CFNW	12:15 p.m.	
Pt. aux Basques, Nfld.	CFGN 910	12:15 p.m.	
St. Andrews, Nfld.	CFCV-FM	12:15 p.m.	
St. Anthony, Nfld.	CFNN-FM	12:15 p.m.	
Stephenville, Nfld.	CFSX	12:15 p.m.	
Hamilton, Ont.	CKOC	7:00 a.m.	
St. Thomas, Ont.	CHLO	10:45 a.m.	
Montreal, P. Q.	CFMB	5:15 p.m.	
Prince Albert, Sask.	CKBI 900	7:30 a.m.	
Regina, Sask.	CKRM	7:45 a.m.	

CEYLON			
Radio Sri Lanka (Sat.)		9:45 p.m.	

ITALY (Italian)			
Europa Radio Milano	FM83.300	11:30 a.m.	
Euro Tele Radio Calabria	102MHZ (Fri.)	5:30 p.m.	
Radio Corleone Centrale	FM88-500 FM92	11:00 a.m.	
MEXICO (Spanish)			
Mazatlan	XECQ	8:30 a.m.	

NEW ZEALAND			
Dunedin	4XD	11:45 a.m.	
Whakatane	IXX	6:45 a.m.	

NIGERIA			
Radio Africa	Wed.	8:00 p.m.	

PANAMA			
Panama City	HOQ 1250	10:30 a.m.	

PHILIPPINES			
Manila (Sat.)	DWXX	9:15 p.m.	

SOUTH AFRICA			
Joubert Park (Wed.)			
SWAZI Music Radio		11:30 a.m.	

SPAIN (Spanish)			
Radio Gerona (Mon.)		9:45 p.m.	

TONGA			
Nuku' Alofa (Mon.)		5:30 p.m.	

URUGUAY (Spanish)			
Montevideo (Sat.)			
Radio El Espectador 810		1:30 p.m.	

VIRGIN ISLANDS			
St. Croix	WSTX 970	9:00 a.m.	

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## SPANISH LANGUAGE U.S. RADIO BROADCASTS

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ARIZONA			
Nogales	KFBR 1340	9:00 a.m.	

CALIFORNIA			
Wasco	KWSO 1180	7:45 p.m.	

FLORIDA			
Coral Gables	WRHC	8:45 a.m.	

TEXAS			
San Antonio	KUKA 1250	8:45 a.m.	

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	OHIO	
FLORIDA		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	MISSISSIPPI		Zanesville	WHIZ-Sunday
Jacksonville	17	Jackson	WAPT	TEXAS	
GEORGIA		MISSOURI		Lubbock	KCBD
Albany	WTSG, 31	Springfield	KOLR	WEST VIRGINIA	
	Sunday, 9:30 a.m.	NEW MEXICO		Logan	12-Monday
Atlanta	WATL	Roswell	KSWS	GUAM	
ILLINOIS	Champaign-			KUAM, 9:00 a.m., Sun.	
Decatur-					
Springfield	WBHW				

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	26	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	56
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36			WYOMING-8:00 a.m.	
Omaha	29			Douglas	7
				PUERTO RICO	
				San Juan	24

completion of the seed, the promise was made that God, through the agency of the seed, would bless all the families of the earth. But this is to require another covenant because it is a separate, distinct, and final phase of God's plan of reconciliation. (Gal. 3:7, 8, 16, 26-29; Heb. 8:6-12) Confirming this, the Abrahamic Covenant contains the promise that the seed shall possess the gate of his enemies. This relates to the work of the seed in the further development of God's plan. Historically it was true that those who controlled the gates of the city were in control of the city. In this simile, the LORD is saying that in due time the seed will have control of this present evil world, and that righteousness and justice will prevail.—Matt. 19:28, 29; Rev. 20:1-3; 21:1-5; Matt. 16:17-19

The Law Covenant was not a part of the Abrahamic Covenant but, according to the Apostle Paul, was added. "This I say, that the covenant, that was confirmed [established] before of God, the Law, which was four hundred and thirty years after, cannot disannul [set aside], that it should make the promise of none effect. For, if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one." (Gal. 3:17-20) The Law Covenant was ordained by angels and, because of its terms, required a mediator, but the Abrahamic Covenant was ordained by God and its terms did not require a mediator. As Paul suggests, the Law Covenant was made, using the nation of Israel as an example, to demonstrate how they, because of their fallen condition, could not render perfect obedience to God's law and thereby attain its provision of life. This covenant continued in effect, however, until the promised seed came.

The inauguration of the Law Covenant, as recorded in Exodus 24:4-8, was used by the Apostle Paul in Hebrews 9:19, 20 as a type of the inauguration of the New Covenant. He points

out that in the dedication of the Law Covenant the death of that which had ratified it was necessary to be produced. (Heb. 9: 16, **Diaglott**) And so with the New Covenant, it is necessary that the death of the better sacrifices be produced before the covenant can be ratified. — Heb. 9:22, 23

We probably would not have the clear understanding of the covenants that we do, if it had not been for the error of some brethren in Paul's day who felt that they should be under the Law as well as under the Covenant of Grace, or Abrahamic Covenant. It was by divine inspiration that the apostle was able to show through the allegory prepared many centuries before by God, "that the son of the bondwoman shall not be heir with the son of the freewoman." The account, recorded in Galatians 4:21-31, reads as follows: "Tell me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

To better understand what the apostle is saying, we need to review Abraham's life as recorded in Genesis, beginning

with the twelfth chapter through the twenty-second chapter. There we find when God first called Abram while he was living in the land of the Chaldees, he made this promise: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." Responding to God's call, Abram took Sarah and others of his family, with all their possessions and, leaving Ur of the Chaldees, was led eventually to the land of Canaan.—Gen. 12:1-6

Abram was seventy-five years old when God finally brought him into the Promised Land. As time went by, however, the promise to make of him a great nation seemed less and less probable because of the advancing years of both himself and Sarah. The problem began to weigh so heavily upon them that Sarah "said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go unto my maid; it may be that I may obtain children by her. And Abraham hearkened to the voice of Sarah." (Gen. 16:2) The maid's name was Hagar, and as a result of this union a child was born who was called Ishmael. It should be remembered that this method of bringing forth the promised seed was not authorized by God; it was a matter of the flesh and had nothing to do with the original promise. Ishmael grew to be a young lad, but God did not recognize him as the promised seed. In fact, God appeared to Abraham and renewed his promise that Sarah would have a child by him.

This account is recorded in Genesis 17:15-21: "God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years

old, and shall Sarah that is ninety years old bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

Isaac was born at the set time promised, but his birth required a miracle by God. (Rom. 4:19) Isaac thus became an apt type of Christ and the church, begotten to a new life as the spiritual seed by the Holy Spirit of God and promised a resurrection to the divine nature. After a time, "Sarah saw the son of Hagar . . . mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. . . . And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. . . . And God heard the voice of the lad; and . . . the angel of God . . . said unto her, What aileth thee, Hagar? . . . Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink."—Gen. 21:9-19

Abraham had many experiences that were directed by the LORD, and in all of these God tried and developed his faith. His greatest test came when the LORD asked him to sacrifice Isaac, the son of promise. This is recorded in Genesis 22:1-19. It was because Abraham demonstrated the completeness

of his faith in God, by his obedience to the instruction of the LORD, that the wonderful promise, previously quoted from verses fifteen to nineteen, was made to him. This experience also was a type wherein Abraham represented God sacrificing his only begotten Son, Jesus, that the world might have life.

Returning now to Paul's use of these circumstances to show their allegorical significance, we see immediately the evidence of God's hand in the matter. In the picture, Abraham represents God; Sarah, his only true wife, represented the Abrahamic Covenant; and the seed, Isaac, was the seed of promise that was provided by a miracle. According to the apostle, Isaac represented Christ and his footstep-followers in the Gospel Age. (Gal. 3:16, 26-29) When we consider this, we realize that it was by God's arrangement that Jesus came to earth and became a man, in order that he might take Adam's place in death and thus provide the means for removing Adamic condemnation from mankind. In culmination of his begetting at Jordan, God's mighty power raised Jesus out from the power of the grave and raised him to his own right hand, with authority to function as the head of the church. (Eph. 1: 19, 20; Heb. 2:10, 11, 16-18; Col. 1:17-22) The footstep-followers of Jesus also are begotten of the Holy Spirit, and because of this miracle, God will raise these from death in like fashion as Jesus, to be born to the divine nature in order to be associated with Jesus in the work of the next age. (Rom. 8:14-18) And so Paul could say, "Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:28

Unlike Sarah, Hagar was not a wife, but a bondwoman; and her son (who pictured the nation of Israel) was a matter of the flesh, which was not God's arrangement for providing the promised seed. But, nevertheless, Abraham loved Ishmael. (Gen. 17:18; 21:11, 12) And so, as in the type, God has loved and dealt with the nation of Israel, but they are not to be the seed of blessing. Hagar represented the Law Covenant, which held its children, the nation of Israel, in bondage.

Then, in considering the allegory further, the apostle quotes from Isaiah 54:1-5: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD." Here the prophet, by inspiration from God, is referring to one of the circumstances of the allegory—the barrenness of Sarah, and the seed produced by Hagar. Under the Mosaic Law, a husband could have a wife and concubines; but in this arrangement, the real wife was protected and continued to hold the prominent place in the household. But if, in that household, the wife was barren and a concubine brought forth the first child, she was exalted to a high place in the household. This was true in the case of Sarah and Hagar. We read in Genesis 16:4,5, "When she [Hagar] saw that she had conceived, her mistress was despised in her eyes. And Sarah said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes." As a result of this confrontation, Hagar fled from the face of Sarah, but later by the LORD'S overruling, she came back into Abraham's household. In Isaiah's prophecy, God is telling us that even though Hagar, who pictured the Law Covenant, had the first child, Ishmael, and had claim on the husband, Abraham, eventually Sarah would have more children than Hagar. This foretold the time when Jesus would be resurrected and exalted to the divine nature, and become the firstfruit of the Abrahamic Covenant, opening up a "new and living way," which Jesus would consecrate for us, through the veil, that is to say his flesh.—Heb. 10:20; Ps. 2:8; Rev. 2:26,27

In the fifth verse of the prophecy we read, "For thy Maker is thine husband, the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." This establishes the typical husband and wife relationship of the covenants in the allegory.

In Galatians 4:29,30, the apostle confirms that, just as in the type when Hagar and Ishmael were cast out because Ishmael mocked Isaac, so was it true in the reality; the children of the Law Covenant mocked and persecuted the children of the Abrahamic Covenant. And Paul states that the sequential events in the type were also true in the reality—that the Law Covenant and its children, the Jewish nation, were cast off and they shall not be heir with the children of the Abrahamic Covenant.

In the eleventh chapter of Romans there is an unusual text of scripture that deals with the three covenants we are considering. Paul opens the chapter expressing remorse that, because of unfaithfulness, the nation of Israel failed to receive the promises held out to them under the Abrahamic Covenant. But he is consoled by the fact that there was a remnant who recognized Jesus and accepted the way of salvation offered through him. Then he continues, "If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." (vs. 16) The original branches in this illustration, which represented Israel, were mostly all broken off because of unbelief, and Gentiles were grafted in. The Gentiles were represented by the wild olive branches, and contrary to nature the wild branches brought forth the good fruit of the good olive tree. The olive tree would seem to represent God's divine purpose, which has its roots in the Abrahamic Covenant. The Apostle Paul expressed the thought, in Romans 8:3, 4, "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

We want to especially consider verses twenty-five through thirty-two of Romans eleven. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened

to Israel, until the fullness of the Gentiles be come in.” (vs. 25) The apostle quoted from a prophecy in Isaiah 6:9-13, as did Jesus also, in Matthew 13:13-15. The prophecy states that Israel would be blinded and cast off, and that the land would become desolate. The prophet then asked how long would this condition last, and the LORD answered, “The LORD have removed men far away, and there be a great forsaking in the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. [Rotherham: A holy seed shall be the stock thereof.]” Paul interprets this text as saying that the nation of Israel will be blind and desolate until a holy seed shall give them life. This holy seed is the seed of Abraham—Christ and his church. Returning to Romans eleven, the apostle elaborates: “So all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” (vss. 26,27) The covenant God will make with the nation of Israel in order to take away their sins will be the New Covenant, which is set forth in Jeremiah 31:28-34 and Hebrews 8:6-13.

In the subsequent verses of Romans eleven, the apostle tells us the Jews as a nation had the first opportunity to become the seed of Abraham, but they failed the test and the privilege was given to the Gentiles. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.” (vs. 30) Then Paul indicates that the seed of Abraham, composed of both Jews and Gentiles, will be the instrument God uses to bring blessings to Israel and the world of mankind.

In Micah 5:1-3, we have a supportive prophecy showing that before Israel and the world can receive the blessings of the New Covenant, the seed to be developed under the Abrahamic Covenant must be completed. The prophecy

reads, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he [Jesus] come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he [God] give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." 'She that travaileth' is the Abrahamic Covenant represented in Sarah, who was to bring forth the promised seed of blessing—Christ and his church. And it is not until the travailing is over and the birth (the church completed and glorified) has taken place that Israel will experience a return to full favor under the terms of the New Covenant.

We think it appropriate to quote from an article on the covenants, written by a Bible scholar many years ago: "We thus get the thought that the covenant under which Christ and his church were to be developed was not a new covenant which superseded the Old Law Covenant, but in reality is a much older covenant than that made at Mount Sinai—it was made back in the days of Abraham. However, it remained barren for twenty-two hundred years, and about nineteen hundred years ago that covenant was delivered from its barren condition (when Christ was begotten of the Spirit at Jordan.) It would not be right to say that when Isaac was begotten, Sarah had become Abraham's new wife. She was his true wife much longer, as respects her relationship to Abraham, than was Hagar. The only difference was that there had not been any visible result from Sarah's relationship to Abraham up to that time. The same is true of the covenant under which we are developed. It is not a new covenant any more than Sarah was a new wife, and if it is proper to term the Law Covenant the Old Covenant, then it is proper to designate the covenant under which we are developed as an Older Covenant still."

The New Covenant was designed by God to replace the Law Covenant which was not able, because of the weakness of the

flesh, to bring those under the covenant to perfection, and thereby qualify them to receive life. Its mediator, faithful Moses, was at best an imperfect man who eventually died in that office. The priests, who were also dying men, could not offer any better basis for atonement than the blood of animals, which possessed no ransoming merit. This impotency of administration, no doubt evident to those it served, offered little incentive for the people to cooperate with any instruction and help provided for their uplift. God corrected this deficiency by supplying the New Covenant with better promises and a better mediator, Christ and his church. The mediator was developed through the operation of the Abrahamic Covenant during the Gospel Age. A mediator is a go-between (**Strong's Concordance**, #3316), for two or more parties who are not in agreement. This situation was true under the Law Covenant and it will also be true under the New Covenant, and is opposed to the condition that exists for those under the Abrahamic Covenant, for they are reconciled to God by the blood of Christ, and therefore need no mediator. (Rom. 8:1-4; 5:10,11) Jesus is the church's advocate (I John 2:1, Greek—**paraclete**; John 14:26), who provided the means for their access and relationship to the Heavenly Father.

The Apostle Paul, in Hebrews 8:6-13, makes mention of various aspects of the New Covenant, and we will discuss some of these points without quoting the text. In the ninth verse, the apostle, in quoting from Jeremiah 31:32, states that the New Covenant was not to be like the one he made with the nation of Israel when he led them out of Egypt, which covenant they broke, "and I regarded them not, saith the LORD." The Hebrew word husband, used in the Jeremiah text, is **baal** and has two meanings: one is 'lord or master or husband', and the other is 'to disdain'. Paul used the latter meaning when translating this text, and this is in harmony with the facts; for after Israel rejected Jesus, they, as a nation, were cast off with respect to the hope of

becoming part of the seed. (Matt. 23:37-39) The period of time they have been disregarded is contemporary with the Gospel Age, which is still in progress.

Therefore, in verse ten the apostle states, "For this is the covenant that I will make with the house of Israel after those days." By 'after those days', the apostle is referring to the period of time during which Israel is cast off and the work of the Gospel Age is complete; then the LORD will make the New Covenant with the house of Israel. (Heb. 10:13-17) In the subsequent verses of Hebrews the eighth chapter, the apostle describes the work of the New Covenant, which is to bring Israel, as well as the rest of mankind, up the highway of holiness to the state of perfection. — Isa. 35:8

In Hebrews 7:22, Jesus is spoken of as "a surety of a better covenant." The Greek word for surety is **egguos** which, according to **Strong's Concordance**, means a 'bondsmen', or 'one who assumes the responsibility to see that a transaction is completed'. Thus the apostle is saying that Jesus, in giving himself for a covenant of the people (Isa. 42:6; Matt. 26:28), is a guarantee that the New Covenant will be established and that it will accomplish its work.

We obviously are not able to consider all the texts that concern the New Covenant, but we will examine one final text, Hebrews 9:13, 15. "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance." In the context of this chapter, the apostle is relating the function of the typical Tabernacle principally to the Day of Atonement, showing that the animal

sacrifices were only typical and did not really take away the sins of Israel.

Christ, on the other hand, was the fulfillment of the typical offering for sin, and by offering himself he provided the merit necessary to cleanse them from Adamic sin. In our previous considerations, we have shown that the Mediator of the New Covenant is not just Christ, but is composed of the entire seed of blessing, Christ and his church. We have also shown that this mediator must be complete before the New Covenant can be inaugurated, else they will have nothing to mediate. Because of this, the merit of his death, or the ransom-price, has not yet been applied on behalf of Israel and the world by inaugurating the New Covenant, but was first applied on behalf of his church.

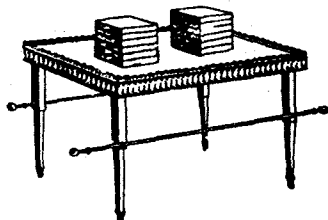
The Apostle Paul, in Hebrews 9:24, states, "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." The purpose, of course, was to provide the means for the justification of the church, and thus make it possible for them to be qualified as the seed of blessing, the mediator, with Christ, of the New Covenant. (Matt. 26:28,29) In demonstrating the church's share in this arrangement, the apostle states, "It was therefore necessary that the patterns of things [that is, the typical arrangements] in the heavens should be purified with these [that is, animal sacrifices]; but the heavenly things themselves [that is, the reality of the types] with better sacrifices than these." (Heb. 9:23) The better sacrifices are Christ and his church.

In our text, Hebrews 9:13-15, the apostle states that Jesus, in order to be the mediator of the New Covenant, had to yield himself in sacrifice, and because of his faithfulness, he was exalted to the divine nature, and was empowered to be the better mediator of the New Covenant, which was to be activated in the future. (Heb. 5:8,9; 9:11) Paul then states that the merit of Christ's sacrifice would cleanse from Adamic condemnation those Jews who were called to be a part of the

church, so that they might receive the promise of eternal inheritance.—John 6:44, 45

No consideration of the covenants would be complete without a discussion of Keturah, whom we believe represented the New Covenant. She became Abraham's wife after the death of Sarah. In Genesis 24:67 we read, "Isaac brought her [Rebekah] into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death." In keeping with the allegory of Abraham's wives representing covenants, this seems to be telling us that the part of the Abrahamic promise, represented in Sarah, came to an end after its work of bringing forth the promised seed, Christ and his church, was complete. In Genesis 25:1-6, we are told that immediately after the death of Sarah, Abraham took another wife and her name was Keturah. It is interesting that Keturah was Abraham's concubine many years before. (1 Chron. 1:32, 33) It was through this previous relationship that the six sons of Keturah were born. These same sons are identified in Genesis 25:2. We think that this is an important facet in that it demonstrates that the covenants God has authorized are represented by real wives, and so in order to authenticate the arrangement, it was necessary for Abraham to make Keturah his real wife. Her six sons could well represent all of mankind other than the Jewish nation, exemplified by Ishmael, the son of Hagar. The fifth verse of Genesis twenty-five reads, "Abraham gave all that he had to Isaac [the seed of promise]. But unto the sons of the concubines [Hagar, and Keturah before she was Abraham's wife] which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." (vs. 6) The six sons of Keturah, plus Ishmael the son of Hagar, make seven—a symbol of completeness. Isaac, on the other hand, received the promises of the Abrahamic Covenant and remained separate from the other sons. □

Purge Out the Old Leaven



"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."—I Corinthians 5:7

AS THE time approaches for observing the annual Memorial Supper (which this year will be observed after sundown on Sunday, April 15th), the thoughts of consecrated believers in the ransom of Jesus begin to dwell on the scriptures associated with this important event. Our text, the words of the Apostle Paul, instructs us how to prepare for this observance: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7, 8

Unleavened bread is a symbol of purity, truth, and righteousness. All of these qualities were characteristic of our Lord Jesus. He was pure: "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He was the truth: "I am the way, the truth, and the life." (John 14:6) He was righteous: "By his knowledge shall my righteous servant justify many." (Isa. 53:11) However, when Jesus used unleavened bread as an emblem, it was to represent his perfect humanity, his perfect body, offered for our redemption. So that very night, as Jesus and his disciples ate the Passover supper, he "took

[unleavened] bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." (Matt. 26:26) Human perfection, which Jesus possessed, had not been seen in the world since Adam was disobedient and lost his standing as a perfect man. Adam's sinful condition was passed down to his progeny and has tainted the entire human race ever since. This permeating aspect of sin has been well symbolized in the Scriptures by the similar qualities of leaven. Leaven has been used to represent sin and was so defined by the Apostle Paul when he likened leaven to malice and wickedness.—I Cor. 5:8

The LORD gave Israel very specific rules concerning leaven at the time of the Passover, as described in Exodus 12:15: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Unleavened bread was to be eaten for seven days. This ordinance became known as the feast of unleavened bread, and because it was linked to the Passover, Israel viewed the two events as inseparable. The LORD'S commandment for keeping this feast is given in Exodus 12:17. "Ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever." A further elaboration is found in Exodus 12:18-20: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Later this ordinance is repeated in Exodus 13:6,7, stressing again the complete elimination of leaven: "Seven days thou shalt eat

unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

Unleavened bread was also offered as a part of the many sacrifices ordered by God for the Tabernacle rituals. The law of the LORD was that no leaven was to be associated with the blood of these sacrifices. "Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning." (Exod. 23:18) This ordinance is also repeated in Exodus 34:25. However, there were exceptions. In the seventh chapter of Leviticus, offerings are described which were to be made subsequent to the Day of Atonement. These typified consecration, vow, trespass, peace, and thank offerings which the world of mankind will make to God in the Millennial Age. In the type, all except one of these were offered with unleavened bread. In each instance the unleavened bread pointed to the purity of Christ. The exception was the peace offering described in Leviticus 7:11-13, which was presented with both unleavened bread, pointing to the perfection of Christ, and leavened bread, to call attention to the imperfection of the offerer. The Millennial Age work will eventually free the people from sin and its effects. But until they reach that condition, their offerings, though imperfect, will be acceptable through recognition of their need of the ransom Jesus provided.

We can have a greater appreciation and a better understanding of the illustration of leaven by taking a closer look at leaven as it was used in Biblical times. The Hebrew word translated leaven means 'fermented', and is equivalent to the yeast of our day. Yeast is a fungus growth, and the term is applied to a number of cell plants and bacteria which cause fermentation to occur if supplied with nutrients. In Biblical times, the method used to grow yeast used for leavening was to take a small lump of highly fermented meal

or dough (very much like the sour dough that is used today) and to place it within a large lump of new, fresh dough. This larger batch or lump of dough would be permitted to ferment over a long period of time until it became a sizable quantity of concentrated yeast. Whenever it was needed for baking bread, a small piece was taken and inserted in the bread dough. The method of producing more yeast was to place these lumps of dough in a convenient spot that was warm and dark. The older the leaven, the more active it would be in its leavening power.

In like fashion, sin can grow and spread as a small bit of "old leaven," when placed in a large new lump. The Apostle Paul was prompted to use leaven as an illustration of certain sinful conditions that were growing in the church at Corinth. However, his lesson is basic to all sin, which, if not controlled can affect all who come in contact with it. Israel was commanded by God to search diligently and cast out any leaven that they found before partaking of the Passover. The penalty for failing to comply, or for eating leavened bread, was severe—they were to be cut off from among the people.

As Israel searched for and purged out the old leaven during the seven days of the feast of unleavened bread, so we as the LORD'S people are to do the same. In the Scriptures, seven represents completeness. Therefore, our search for sin is pictured as continual. The search for sin in our hearts has as its purpose the recognition of existing weaknesses of the flesh. But before anything can be done to remove sin or to control a fleshly weakness, its presence must first be recognized. Some in Israel might have been unaware of the presence of leaven in their homes, if it were stored and forgotten. The search would reveal it. Likewise we need to be thorough in searching our hearts for sins and weaknesses.

Discovering sins and weaknesses is one matter. The elimination of them is another. Although we cannot hope to remove all sins and weaknesses of our flesh, we must daily

put forth an effort to do so. Many homes in Israel may not have succeeded in finding and eliminating leaven, but the penalty was for deliberately eating it, which implied knowledge of sin, and deliberate, willful sinning against God. The punishment for this willfulness was death.

The Passover experience of Israel pictured in a panoramic fashion the full deliverance of mankind. The firstborn who were in jeopardy that Passover night personified the church of the firstborn of the Gospel Age. Israel illustrated the world of mankind in bondage to Satan, pictured by Pharaoh. The Passover lamb represented Jesus. During the nighttime, symbolizing the Gospel Age, the destroying angel passed over or spared the firstborn who resided under the blood of the Passover lamb. This preceding deliverance of the firstborn led to the deliverance of the entire nation of Israel, who finally crossed to safety through the Red Sea, picturing second death, and observed the destruction of Pharaoh and his armies.

The preparatory measures taken by Israel for this great deliverance included the slaying of the Passover lamb and the sprinkling of its blood on the doorposts and lintels of every home. Prior to the slaying of the lamb, they cast out all leaven from their homes. Those who have been called in this Gospel Age fulfill the reality by making great efforts to remove sin. This is not possible in the flesh by reason of imperfection, but can be accomplished in the heart.

However, we must always remember that if it were not for the slaying of our Passover Lamb, there would not be any deliverance. The acceptance of Jesus as our personal Redeemer should stand out as the most dominant event in our lives. It should so inspire us that we daily give thanks to God for this provision of grace. Every opportunity should be used to express our appreciation for and dependence upon the ransom merit of Jesus. The assembling of ourselves for observance of the Memorial is exactly that type of opportunity. It is a

witness to our brethren, acknowledging our need for the merit of our Lord's sacrifice, pictured in the unleavened bread and the fruit of the vine, of which we gladly partake. How can we show our appreciation for so great a sacrifice? By continuing to make every effort against sin, and to rely on the righteousness imparted through his ransom sacrifice, and to lay down our lives with him.

When the Apostle Paul encourages us to purge out the old leaven, he also says that the church should not be contaminated with sin because she is justified by the blood of Christ. This text in the **Revised Standard Version** uses the expression fresh dough (no leaven), "Cleanse out the old leaven that you may be fresh dough, as you **really are unleavened**. For Christ, our Paschal Lamb has been sacrificed." Therefore, the church, too, is pictured by the unleavened bread because of her justification accomplished through the sacrifice of the antitypical Passover Lamb, Jesus our Lord.

In another instance the Apostle Paul asks, "How shall we, that are dead to sin [dead as a sin-offering], live any longer therein?" (Rom. 6:2) We have been given the privilege of sharing in our Lord's sufferings so that we can share in his glory. This privilege is amplified by the Apostle Paul most eloquently in Romans 6:3-12: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in

that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Consistent with the apostle's reasoning in these texts, we see important significance in the Memorial emblems. The unleavened bread represents the perfect humanity of Jesus, broken for us, and the fruit of the vine represents his blood, or his life, shed for us. In partaking of the ransom merit of Jesus' sacrifice, there opens to us the great privilege of laying down our justified humanity and pouring out our life in joint-sacrifice with our Lord. When Paul tells us, in I Corinthians 5:7, that we too are unleavened, as pictured by the unleavened bread, he later tells of our common participation with Christ in the privilege of being joint-sacrifices, and uses both the bread and the cup to illustrate this. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:16, 17

As the time approaches for the partaking of these emblems, we must not only have in mind their significance, but also must partake of them in sincerity and truth. May our first thought be of deep appreciation for the love of God and of our Lord who provided the ransom for our redemption. May our second thought be one of thankfulness to God and to Jesus for the privilege of being invited to share in the Lord's sufferings. May we show our appreciation for the gifts and favors of our Father and his Son by continually searching for leaven and removing it so that we can be truly unleavened. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:8 □

Talking Things Over

General Convention Bulletin

JULY 28—AUGUST 2, 1984

"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10

AS PROMISED in the March issue of The Dawn, we are providing the following information concerning registration and also a registration form for the General Convention:

The cost this year will be as follows:

Meals: Breakfast-\$3.40; Lunch-\$4.25; Dinner-\$5.25

Rooms: \$9.00; Registration-\$2.50

The total cost for a person having seven nights lodging and eighteen meals, plus \$2.50 registration is \$142.90.

In addition to the above, for those brethren arriving on Friday, July 27th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$5.25. For those leaving the convention on Friday, August 3rd, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.40.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Bellemont Manor.

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 27th**. Boarding will be at the **American Airline baggage**

area at 3:00 p.m., and a few minutes later at the United Airline baggage area. The second pickup will be at 8:00 p.m. at the American baggage area and a few minutes later at the United baggage area. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation, please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is: (517) 629-5511, Extension 324 or 329

The following suggestions will help the university to properly process your registration: (1) Designate on the form all meals desired; (2) **A separate registration form must be returned by individuals not living at the same address.** Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for the young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half-price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 28-AUGUST 2, 1984

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

Dinner will be served Friday, July 27, 1984, between 6:30 and 7:30 p.m., for \$5.25 (cash), and breakfast on Friday, August 3, 1984, between 6:30 and 7:30 a.m., for \$3.40 (cash).

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

.....
.....
.....
.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

Albion, Michigan 49224

Obituaries

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

Sister Flora Davis, Buffalo, NY—Age, 95.

Brother Walter Roe, San Antonio, TX—January 5. Age, 67.

Brother Charles Anderson, Grantsburg, WI—January 18. Age, 85.

Brother Earl Houpt, Pottstown, PA—February 1. Age, 84.

Brother Louis Buczek, Detroit Polish Class—February 9. Age, 94.

Sister Freda Tydeman, England—February 9. Age, 87.

Sister Lenetta Morrison, Indianapolis, IN—February 10. Age, 87.

Sister Nainie Doran, Vancouver, B.C.—February 11. Age, 92.

Sister Eva Anderson, New London, CT—February 15. Age, 83.

Sister Filomena Smietanski, Chicago Polish Class—February 19. Age, 93.

1983 CONVENTION TAPES

The General Convention tapes for 1983 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford NJ 07073. Cassettes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished only on cassettes.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$3.00 each
60-minute cassette	\$2.00 each
Complete Convention	\$52.00

1984 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 15. We have a complete Memorial service for isolated brethren or for any who care to have it. Please request early.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

• • •

G. JEUCK		S. ROSKIEWICZ	
Fresno, CA	April 6-8	Yeovil, England	May 25-29
San Luis Obispo, CA	9	Paignton, England	30
Los Angeles, CA	10	Aldersbrook, England	June 1
San Diego, CA	11, 12	Holwell-Hitchin, England	2
Palm Desert, CA	13	Chesham, England	3
Sacramento, CA	14-22	Kettering, England	4
Upper Lake, CA	16	Mulhouse, France	6, 7
Chico, CA	16	Bad Hersfeld, Germany	9, 10
Palo Alto, CA	23	Mulhouse, France	11, 12
San Francisco, CA	24	Barnsley, England	14
K. NAIL		Bridlington, England	15
Detroit, MI	April 6-8	Dunfirmline, Scotland	16
G. PASSIOS		Glasgow, Scotland	17
Allentown, PA	April 8	Brechin, Scotland	18
Los Angeles, CA	22	Monfeith, Scotland	19
L. POST		Buckle, Scotland	20
Berwick, PA	April 22	Dingwall, Scotland	21
J. TATE		Glasgow, Scotland	22
Middletown, NY	April 22	Holwell-Hitchin, England	24



ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

NEW YORK CONVENTION, April 1

—Woman's Club of Rutherford, Corner Fairview & Montross Avenues, Rutherford, NJ. Secy.: Mrs. Ann-Truth Lange, 76 Longview Avenue, White Plains, NY 10605

Phone: (914) 948-5428

ALBUQUERQUE PRE-MEMORIAL

CONVENTION, April 6-8—Mrs. T. M. Thomassen, 402 Bryn Mawr SE, Albuquerque, NM 87106

Phone: (505) 268-8170

DETROIT PRE-MEMORIAL CONVENTION, April 6-8—Armenian

Cultural Center, 22011 Northwestern Hwy., Southfield, MI. Frank Nemesh, 2183 Babcock, Troy MI 48084

Phone: (313) 357-9862

FRESNO PRE-MEMORIAL CONVENTION, April 6-8—Wonder Valley Ranch. Registrar: Mrs. Shirley B. Evans, 2023 North Laureen Ave., Fresno, CA 93703

Phone: (209) 255-1712

WILMINGTON PRE-MEMORIAL CONVENTION, April 7, 8—Pipe Fitters Local 80, 3320 Old Capitol Tr., Marsha Hauke, 48 Heather Road, Newark, DE 19702

Phone: (302) 368-5525 or Gladys MacDonald, 135 Rutherford Dr., Newark, DE 19711

Phone: (302) 731-1329

GROTON/NEW LONDON PRE-MEMORIAL CONVENTION, April 8—Groton Municipal Bldg., 295 Meridan St., Groton, CT. Bring your own "brown-bag" lunch.

Phone: (302) 368-5525 or Gladys MacDonald, 135 Rutherford Dr., Newark, DE 19711

Phone: (302) 731-1329

GROTON/NEW LONDON PRE-MEMORIAL CONVENTION, April 8—Groton Municipal Bldg., 295 Meridan St., Groton, CT. Bring your own "brown-bag" lunch.

Phone: (302) 368-5525 or Gladys MacDonald, 135 Rutherford Dr., Newark, DE 19711

Phone: (302) 731-1329

OPELOUSAS/LAFAYETTE BIBLE STUDENTS, April 20-22—K.C. Hall #1173, North Main St., Opelousas, LA. Mrs. David Jambor, 713 N. Market, Opelousas, LA 70570

Phone: (318) 942-3058

GARY AREA CONVENTION, April 21, 22—YMCA, 601 West 40 Place, Hobart, IN

Phone: (317) 942-3058

CHICAGO, IL, April 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016

Phone: (312) 824-8916

BOISE, ID, April 27-29—Holiday Inn, Interstate 84 and Vista Avenue. Mrs. John Ruparcic, 2825 Columbus St. 83705

Phone: (208) 343-8255

NEBRASKA BIBLE STUDENTS CONVENTION, April 28, 29—Benson Park Pavilion, 7028 Military Ave., Omaha. Marguerite Rosswick, 1317 W. 6th St., Grand Island 68801

Phone: (308) 384-2175

BUFFALO, NY, April 29—Unity Temple Lodge, 1940 Niagara St., Buffalo. Bruce Clark, 905 Willardshire Rd., East Aurora 14052

Phone: (716) 652-2619

CINCINNATI, OH, April 29—Home of Mrs. Rose Bertsche, 2850 Dunaway Ave., 45211. Secretary: Mrs. Edith Harp, 2809 Merrittview Lane, 45231

Phone: (513) 825-0183

DETROIT, MI, April 29—Redford YWCA, 25940 Grand River, Detroit.

Phone: (313) 825-0183

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Frank Nemesh, 2183 Babcock, Troy 48084 Phone: (313) 649-6588

LOS ANGELES, CA, April 29—Golden State Masonic Temple, 933 S. Hoover St., Los Angeles. Steve Mengos, 8355 Santa Ynez St., San Gabriel 91775
Phone: (213) 286-0766

PATERSON, NJ, April 29—American Legion Hall, Legion Pl., Elmwood Park. Mrs. Celia Mitchka, 56 Fencsak Ave., Elmwood Park 07407

PITTSBURGH, PA, April 29—Seton Center, 1900 Pioneer Ave. Charles Martig, 730 Dunster St. 15226
Phone: (412) 563-6110

COVINA, CA, May 6—Convention Center, 1 Industry Hills Pkwy., City of Industry. Elaine Redeker, Secy., 5554 No. Pal Mal Ave., Temple City 91780

HARTFORD, CT, May 6—Sage Park Jr. H.S., Sage Park Rd., Windsor. Secy.: Mrs. John Cocchia, 10 Light St. Enfield 06082
Phone: (203) 749-8763

WEST NEWTON, PA, May 20—Sewickley Grange Hall. Mike Balko, 501 Pittsburgh St.

SAN FRANCISCO, CA, May 25-28, ASILOMAR CONVENTION—Reservations must be made by April 25.

Mrs. W. G. Blong, 713 Sycamore Ave., San Bruno 94066.
Phone: (415) 588-3982

WATERBURY, CT, June 3—YWCA 80 Prospect St. Mrs. Harriet Tsimonis, P.O. Box 1494. Zip 06721

NEW YORK/ALLENTOWN CONVENTION, June 8-10—Cedar Crest College, Allentown, PA. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

AGAWAM, MA, June 17—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

PORTLAND, OR, June 22-24—Collins Retreat Center, 32867 S.E. Hwy. 211, Eagle Creek. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2—Albion College, Albion, MI

INTERNATIONAL CONVENTION, August 11-17—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Yeovil Home Gathering	May 25-28
Palgnton	31
Chesham Convention	June 9, 10

R. ROBINSON

Yeovil Home Gathering	May 25-28
Scotland	30, 31
Scotland	June 1-5
Chesham	9, 10
