

# The Dawn

VOLUME LXII, NUMBER 6  
(USPS 149-380), JUNE 1994

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, Elmwood Postal Outlet, Winnipeg, Man. R2L 1M0

**BRITISH ISLES:** Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

**AUSTRALIA:** Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

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

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

**GREECE:** He Haravgi (The Dawn), Alxediou 81 Ano Ilisia, GR 15771 Athens

**ITALY:** Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

**NEW ZEALAND:** P.O. Box 1358, C.P.O. Auckland

**SOUTH AMERICA:** El Alba, c/o Avel y Milo Lupson, Calle Almirante Brown 674, Monte Grande, Buenos Aires, Argentina

Miguel A. Ramirez, Padre Bruzzone 1166, Espeleta 1882, Buenos Aires, Argentina

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

## TABLE OF CONTENTS

### HIGHLIGHTS OF DAWN

Why Does God Not Intervene? 2

### INTERNATIONAL

#### BIBLE STUDY LESSONS

God Cares 10  
God's Call and Our Response 12  
God Sets People Free 14  
God Gives Us Victory 16

### CHRISTIAN LIFE AND DOCTRINE

Our Hope in Christ 18  
The Church 27  
The "Seed" Series, Part 3—The Sure Mercies of David 50  
Weekly Prayer Meeting Texts 61

### TALKING THINGS OVER

Registration Form 9

### "FRANK & ERNEST"

Radio Schedule 34

### THE BIBLE ANSWERS

TV Schedule 36

### ENCOURAGING LETTERS

62

### OBITUARIES

63

### SPEAKERS' APPOINTMENTS

63

### CONVENTIONS

64

## HIGHLIGHTS OF DAWN

### WHY DOES NOT GOD INTERVENE?

A STATE OF chaos and revolution has existed within various countries of the world ever since the ending of the Second World War and the peace-making mechanism of the United Nations came into being. The semblance of peace which does exist in many parts of the earth is still maintained to a great extent by sheer force of arms on the part of the more powerful nations.

The recent intervention by the United States through the use of NATO air strikes in what was once the country of Yugoslavia, is feared by many as an involvement which may draw the United States into another Vietnam- or Korea-type situation. However, most will admit that something must be done to put an end to the awful carnage which is raging there. The United States seems genuinely interested in promoting peace and security within small nations, and takes the view that when nothing else will accomplish this, not to hesitate to intervene by force of arms.

Only under unusual circumstances do the people of any nation welcome intervention by another nation, especially by means of armed force. Whatever the viewpoints of nations might be, we have seen much in the way of intervention within the last fifty years, some partially successful and some with disastrous results. To those who are taking military action such as air strikes or landing troops on the soil of other nations, the word intervention describes a justifiable act which, in the long run, will be good for the people involved. They regard it as being necessary to prevent the complete breakdown of law and order, and ultimate control by invading or revolutionary forces.

As followers of the Master, and students of the Word of God, it is not within our province to decide who is right in matters of this kind. To us the whole world situation gives evidence that man, with all his technical and scientific knowledge and advancement, is failing to govern himself in a manner to assure peace, security, and happiness for all. Human selfishness has driven man into a situation from which he is unable to extricate himself. Some are trying one method, and some another; but ultimately all will fail, and we will have the climax of what the Prophet Daniel describes as "a time of trouble, such as never was since there was a nation." —Dan. 12:1

There are millions in the world who profess to believe in God and in his ability to help them. However, it has not occurred to most of these that God will ever actually do anything to straighten out the tangled affairs of the nations, and of the world in general. They do not know that God has promised to intercede in human affairs to do for the people what they cannot do for themselves. And even if they were aware of this, their faith in his wisdom and power to accomplish any permanent results would not be strong enough to enable them to believe it. They look at secular history and observe that in the past God has not interfered to establish peace, and they ask why we should expect him to do so now.

## PAST INTERVENTIONS

From Biblical history, however, we learn that in the past God did intervene in human affairs. An outstanding example of this was the case of the Flood in Noah's day. Prior to the Flood, as the Bible explains, the world had become desperately wicked. The imaginations of men's hearts were evil, and "that continually." (Gen. 6:1-5) Divine intervention at that time resulted in the destruction of the entire human race, with the exception of Noah and his family. These, following the instructions of the LORD, were brought safely through the Flood, and formed the nucleus for a new world.

There was divine intervention in the affairs of a nation when God delivered the Hebrew people from their bondage

in Egypt. Pharaoh learned that he could not hold out against the God of the Hebrews, although he tried desperately to do so, finally losing his life in the attempt. The reason for this intervention is apparent. The Hebrews were God's chosen people, the children of Abraham. God had promised Abraham that all the families of the earth would be blessed by his 'seed'. Since Jesus was that true 'seed' of promise, it was necessary that the descendants of Abraham survive on the earth until Jesus, the Messiah, came. The bondage in Egypt might well have ultimately destroyed this people—hence God's intervention to deliver his people.

Many examples of divine intervention on behalf of individuals come down to us from the ancient past. Daniel was saved from the mouths of the lions. (Dan. 6:1-28) The three Hebrews were delivered from the fiery furnace. (Dan. 3:1-30) However, God did not intervene to save Jesus from death, because his plan was for his only begotten Son to give his life as the Redeemer and Savior of the world. (John 1:14; 3:16) During the course of his earthly ministry, Jesus, by the power of God, performed many miracles, and later the apostles also performed miracles—temporarily intervening in the lives of those who were healed.

But since the days of the Early Church, neither the world nor the professed people of God have witnessed much in the way of outward demonstrations to indicate that God is paying any particular attention to what is happening in the world. God's own people, by the eye of faith, recognize his dealings with them along spiritual lines, but they are allowed to suffer and to die even as the rest of the world. So the worldly viewpoint is—and this viewpoint is shared by churchianity in general—that we are not to expect that God will ever actually do anything to help the world out of the tangled mess into which human selfishness has plunged it.

Generally speaking, the people of the churches seem to think that the world will go on indefinitely with mankind struggling as best they can to rule themselves. Their effort is to influence governments to enact better laws, and in other ways to improve the moral tone of society. These have long

since discarded the idea of Christ's return and the establishment of his long-promised kingdom. In other words, the people of the world generally, and those of worldly churches, do not believe that there will ever be divine intervention in the affairs of men.

## A LONG TIME

Those who do not know the plan of God as revealed in the Bible are not to be blamed for their lack of belief in divine intervention as a solution to the world's problems. After all, as we have noted, it has been a long time since humans have seen much visible evidence of the mighty working power of our God in the affairs of men. The LORD takes this into account when, through the Prophet Isaiah, he says, "I have long time holden my peace; I have been still, and refrained myself."—Isa. 42:14

Yes, God has 'refrained' for a long time from interfering in human affairs to any visible extent. This explanation is associated with a prophecy in which we are informed that God does not propose to refrain forever from interfering with the downward course of human selfishness. Verse 13 of the chapter reads, "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies."

God is unlimited in his methods of accomplishing his purposes. His intervention in human affairs in Noah's day was by means of a flood of waters. Now that we have reached the end of another 'world', the time is at hand for the establishment of the long-promised Messianic kingdom. Although different methods are employed than at the time of the Flood, one of these, as indicated in the prophecy just quoted, is for God to allow nations and armies to pit themselves against each other in order that they might destroy themselves—and so also destroy the imperfect social order of which they are an integral part.

Another prophecy, one in which the present social order is symbolically described as "the earth," reads: "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may as-

semble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, zeal].”—Zeph. 3:8

This and other prophecies indicate that in the final phase of this Armageddon struggle, God, in his own way, will reveal his hand in what is taking place, and that then the nations will recognize his intervention. In this final phase of the prophetic destruction of the symbolic earth, we find that the people of Israel will figure very prominently. This is brought to our attention in Ezekiel, chapters 38 and 39.

This prophecy indicates that at the time of its fulfillment the returned Israelites will be well established in the Promised Land, and that aggressor hordes from the north, under the leadership of a symbolic character named “Gog” will attack them. It will be then, when the situation for his ancient people looks hopeless, that God will intervene on their behalf. Concerning this we read:

“It shall come to pass at the same time when Gog shall come against the land of Israel, saith the LORD God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him [Gog] throughout all my mountains, saith the LORD God: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.”—Ezek. 38:18-23

As this prophecy reveals, when the horrendous event which it describes occurs, all nations will have their eyes

opened to discern that this defeat of Israel's enemies was accomplished by the LORD. They will then know that the God of heaven has intervened on behalf of his people. The prophecy speaks of "an overflowing rain, and great hailstones, fire, and brimstone," which the LORD will use to disperse the enemies of Israel. These expressions may well be symbolic of whatever forces the LORD may use at that time. Details of prophecies are seldom understood until they are fulfilled. But the important consideration at the moment is that the LORD will intervene in human affairs, and when he does, all nations will know the significance of what has taken place.

## THE KINGDOM ESTABLISHED

The defeat of Israel's enemies marks the beginning of Messianic kingdom authority throughout all the earth. This will be the climax of that foretold "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this as a time of "great tribulation," a tribulation so great that unless it was halted all flesh would be destroyed. (Matt. 24: 21,22) But Jesus assured us that this time of tribulation would be brought to an end by "the elect"; that is, Jesus and those who will be associated with him in the spiritual phase of his kingdom—those who will live and reign with him a thousand years.—Rev. 20:4,6

Isaiah 2:2-4 is a marvelous description of the establishment of the Messianic kingdom. In this prophecy the kingdom is symbolized by a mountain, and the various governments of the world as mountains. The prophecy reads: "It shall come to pass in the last days, that the mountain of the LORD's house shall be established [*Margin*, 'prepared'] in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-

shares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The LORD's 'mountain', or kingdom, will be a ruling house, made up of the sons of God—Jesus and those who have suffered and died with him that they might live and reign with him. (II Tim. 2:11,12) This ruling house of sons will dominate in all the affairs of men, as denoted by its being established in 'the top of the mountains', and 'exalted above the hills'. Through divine intervention this new government will be firmly established to rule over the peoples of the world, and they will voluntarily flow into it.—Micah 4:1

By that time the peoples of all nations will have learned the futility of their own efforts to establish peace and security. They will know that the world cannot go on indefinitely under the constant threat of destruction by nuclear weapons of war. They will learn that an uneasy peace maintained by the superiority of arms is not really a worthwhile peace, so they will be glad for this new government, the kingdom of Christ, to exercise authority over them.

Many people shall say, "Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (vs. 2) They will then know that their own plans and ways have failed, so they will want to learn the LORD's ways, and they will agree to walk in his paths. The ways of the LORD will then be made plain, for 'the law shall go forth of Zion, and the Word of the LORD from Jerusalem'.—vs. 2

And when the people recognize the authority of Messiah's kingdom over them, and seek to walk in his ways, they will beat their 'swords into plowshares', and 'their spears into pruning hooks'; and they will 'learn war no more'. (vs. 3) This simply means that divine intervention in the earth will result in the end of war and the preparation for war. It will be God's solution to the basic human problem of selfishness, for the people will also be reformed in their hearts, and will delight in the ways of the LORD the ways of love. ■



# TALKING THINGS OVER

## General Convention Registration Form

St. Joseph, Missouri July 16-21, 1994

	Breakf.	Lunch	Dinner	Dorm
Friday, July 15th				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				

OR check here for package: 7 nights, 18 meals

First and last name (and Ecclesia)	Age

Address:

Telephone number [evenings]: area code ( )

Are you able to walk up one flight of steps?

Two flights?

Your dorm preference [check one]:

Old dorm ☐

New Dorm ☐

Don't care ☐

Staying off-site ☐

If you're alone, would you like to share a room with someone?

Your arrival information in Kansas City if you want to be picked up:

Send to: General Convention Registration  
1425 Lachman Lane Pac. Palisades. CA 90272

# INTERNATIONAL BIBLE STUDIES

## LESSON FOR JUNE 5

### GOD CARES

**KEY VERSE:** "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."—Exodus 2:24

**SELECTED SCRIPTURE:** Exodus 1:8-11

**T**HE PHARAOH WHO exalted Joseph to such a high position in the government of Egypt had died, and, as the record states, "There arose up a new king over Egypt, which knew not Joseph." (Exod. 1:8) This king became apprehensive and said to the Egyptians, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."—Exod. 1:9,10

The Israelites had been made slave laborers and as such were useful to the Egyptian government, but the king did not want them to become too numerous. So he set taskmasters over them with orders to increase their burden of

prevent them from multiplying so rapidly. But it had the opposite effect. Then the midwives were ordered to kill all the male babies as soon as they were born, but they disobeyed this order.—vss.15-20

Then the king gave orders that all male children were to be thrown into the river. This "charge," or command, was given to all the Egyptians and meant that it was legal for any of the Egyptians to seize Hebrew male children at any time and any place, and throw them into the river.—vs. 22

It was under such circumstances that Moses was born. In the New Testament Paul comments on this, saying, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." (Heb. 11:23-25)

they could not continue to do this, they "took for him an ark of bulrushes, . . . and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him."—Exod. 2:3,4

Their faith soon began to be rewarded. Pharaoh's daughter "came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children."—Exod. 2:5,6

The sister who stood by to watch what would happen, then asked Pharaoh's daughter if she should get one of the Hebrew women to nurse the child, "and Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." (vs. 8) The mother accepted the invitation to be her baby's nurse.

By this arrangement Moses was raised under the protection of the Egyptian government and became "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22) But with his own mother caring for him, Moses also

learned that he was not an Egyptian, and he was informed concerning the promises of God as they related to the Israelites, including those of deliverance from Egyptian bondage.

In the New Testament, Stephen informs us that when Moses was "full forty years old, it came into his heart to visit his brethren the children of Israel." (Acts 7:23) Paul states the matter more dramatically, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Heb. 11:24-26

Meanwhile the burdens of the Israelites were being increased, and they "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."—Exod. 2:23-25 ■

## LESSON FOR JUNE 12

# GOD'S CALL AND OUR RESPONSE

**KEY VERSE:** *"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."*—Exodus 3:10

**SELECTED SCRIPTURE:** *Exodus 3:10-15*

**I**N SPEAKING TO Moses from the burning bush, the LORD identified himself, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Exod. 3:1-6) The truthfulness of this narrative is confirmed by Jesus, who used it as a proof of the resurrection of the dead. He explained that Jehovah is not a God of the dead but of the living, and since he declared himself to be the God of Abraham, Isaac, and Jacob, who had died, it means that they are to be raised from the dead, for, as Jesus explained, "All live unto him," that is, unto God.—Luke 20:37,38

In Moses' day, even as now, there were many gods, but only one true and living God. It was he who had spoken to Abraham and promised that through his seed all the families of the earth were to be blessed. Moses knew about these promises and had confidence in the God who had made them; so he did not

hesitate to offer himself for service, saying, "Here am I."—Exod. 3:4

The LORD then explained to Moses that the time had come when he would deliver the Israelites from their slavery in Egypt and "bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." (vss. 7,8) Next followed the words of our Key Verse. To Moses the LORD said: "Come now therefore, and I will send thee unto Pharaoh."

Remembering, no doubt, his first attempt to help his people and how completely it had failed, it was logical for Moses to ask, "Who am I, that I . . . should bring forth the children of Israel out of Egypt?" Replying to this question, the LORD said to Moses, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."—vss. 11,12

But Moses had still another question. Forty years prior to this, when he had attempted to help his people, he was asked, "Who made thee a prince and a judge over us?" (Exod. 2:14) Now he wanted to know how he would answer questions of this sort from his own people. He knew that they would demand by what authority he had come to deliver them. True, he would tell them that the God of their fathers had sent him; but then, as he said, they would want to know more than this. "They shall say to me," Moses continued, "What is his name?" How was he to answer this question?—Exod. 3:13

Replying, the LORD said to Moses, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—Exod. 3:14,15

The Hebrew word here translated "AM" in the name "I AM," means 'exist'. By its use the LORD was identifying himself to Moses and, through him, to the Israelites, as the

ever-existing God, the same God who had directed and blessed their fathers, the God who had promised them the land of Canaan, who through Joseph had given assurance that they would be delivered from Egypt.

Moses then hesitated for another reason. He said to God, "O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (Exod 4:10) Replying to this, the LORD reminded Moses that he was the Creator of the tongue, implying that Moses need have no fear. The LORD then informed him that his brother Aaron would accompany him on his mission and would serve as his mouthpiece: "He shall be to thee instead of a mouth and thou shalt be to him instead of God."—vss. 11-16

Moses and Aaron "gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."—vss. 29-31 ■

## GOD SETS PEOPLE FREE

**KEY VERSE:** "Say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God."—Exodus 6:6,7

**SELECTED SCRIPTURE:** Exodus 6:5-7

**W**ITH THE ELDERS of Israel agreeing to cooperate, Moses and Aaron then contacted Pharaoh, saying to him, "Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." But Pharaoh did not take this kindly. He replied, "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go."—Exod. 5:1,2

No amount of persuasion would change Pharaoh's mind. Instead of allowing the Israelites to go, even temporarily, he increased their burdens. Then the Israelites complained to Moses, and Moses went to the LORD and said, "LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither

hast thou delivered thy people at all."—vss. 22,23

This was not expressing a lack of faith in God's ability to deliver his people but rather a request for a better understanding of God's providences. The LORD assured Moses that in due time Pharaoh would not only let the Israelites go, but would even drive them out of the land.

God brought plagues upon Egypt—ten in all. As each of these plagues fell upon the land, Moses and Aaron went to Pharaoh with God's message, "Let my people go." Each time Pharaoh declared that if the plague were lifted he would let the Israelites go, but each time he broke his word. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared

throughout all the earth." (Rom. 9:17) This suggests that God could have brought another prince to the throne of Egypt but favored this one because of his wickedness, self-will, and obstinacy.

The Scriptures also declare that God hardened Pharaoh's heart. (Exod. 4:21 ) The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to love and obedience, led him to greater obstinacy. He determined, as he passed through one plague after another, that others could not be worse; but ultimately he paid dearly for his defiance.

The tenth plague was the most severe. All the firstborn of Egypt died; but the firstborn of Israel, under the protection of the blood of the Passover lamb, were spared. By this plague Pharaoh was brought to the point, as prophesied, where he expelled the Israelites from the land.

It was in connection with this tenth and final plague upon Egypt that Israel's Passover was instituted. According to the instructions of the LORD through Moses, the Passover lamb was to be slain and its

blood sprinkled upon the lintels and doorposts of the houses. The firstborn in any house where the blood was found that night was passed over, or spared.

The Apostle Paul places a typical significance upon this, saying, "Christ our passover is sacrificed for us." (I Cor. 5:7) Paul also mentions the "church of the firstborn." (Heb. 12:23) Israel's firstborn were delivered from death that first Passover night, and the next day all Israel were brought forth from bondage. This has its counterpart in antitype in that 'the church of the firstborn' are delivered from death during the present Gospel Age, and then, during earth's new day, all mankind will be delivered from their oppressive taskmaster, Satan, and made free from sin and death.

Moses' greatness is attributable to the fact that he gave the LORD the glory for all things. By cooperating with the LORD, he had delivered Israel from Egyptian bondage. But he kept reminding the people that it was, indeed, the LORD who had accomplished this miracle. He said to them: "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand **the LORD** brought you out from this place."—Exodus 13:3 ■

## GOD GIVES US VICTORY

**KEY VERSES:** *"The LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses."*—Exodus 14:30,31

**SELECTED SCRIPTURE:** Exodus 14:21-31

**S**OON AFTER THEY left Egypt, Moses and the Israelites were confronted with another crisis. The LORD directed the route they were to take. He "went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." (Exod. 13:21) By following the 'cloud' and the 'pillar of fire' they were led over a route which necessitated crossing the Red Sea, and when they reached the sea there seemed to be no way of getting safely to the other side.

Meanwhile, after they had left Egypt, Pharaoh repented that he had allowed them to go; so "he took six hundred chosen chariots, and all the chariots of Egypt, . . . and he pursued after the children of Israel." (Exod. 14:7,8) Pharaoh and his army overtook the Israelites just as they reached the Red Sea, and the people

became "sore afraid." (vs. 10) They could not go forward, and it looked as though they would be captured and returned to Egypt, or perhaps killed. So they complained to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Exod. 14:11) Moses, still trusting in the LORD, said unto the people, "Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace."—Exod. 14:13,14

The LORD then instructed Moses to go forward. He was told to stretch out his hand over the sea and divide it, enabling the Israelites to cross



over on dry land. The Egyptian army tried to follow, but the waters closed in upon them, and Pharaoh and his warriors were destroyed.

The 15th chapter of Exodus contains a song of deliverance which was sung by Moses and the Israelites. Some of the opening words are, "The LORD is my strength and song, and he is become my salvation." (Exod. 15:2) This song of Moses is preeminently one of salvation and deliverance. The overcoming church class of the present Gospel Age is shown in the 14th chapter of Revelation as being with the "Lamb" on Mount Zion, singing a new song and, in the 15th chapter, as singing the song "of Moses and the Lamb."—Rev. 14:1-3; 15:3

Thus again, Moses and the mighty works accomplished by the LORD through him are indicated to be typical of Jesus, the 'Lamb' of Revelation, and typical also of the much larger and more important deliverance accomplished by him, even the deliverance from sin and death—first of the church of the 'firstborn', and later, during the thousand years of his reign, of all mankind.

In I Corinthians 10:1-4 Paul refers to the experiences of Israel in passing through the Red Sea. He speaks of the nation

as being baptized into Moses in the sea and in the cloud, just as spiritual Israelites are baptized into Christ.

In the Bible, Moses is second in prominence to Jesus Christ. His name appears in the Word of God a total of eight hundred and ten times, seven hundred and thirty of which are in the Old Testament, and eighty in the New Testament. His name appears more than one hundred times in the Old Testament subsequent to his death. Throughout the more than three thousand years since he lived, reverential esteem has been held for him by the Jewish people as their great deliverer and lawgiver.

We see in Moses not only a great prophet but also a type of the Messiah, the Christ. The Apostle Peter, in a prophecy of the work of Christ subsequent to his Second Advent, said, "Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you."—Acts 3:22; Deut. 18:15,18

In Hebrews 3:5,6, Moses is referred to as being "faithful in all his house," and Christ is presented as a "Son over his own house, whose house are we." ■

# CHRISTIAN LIFE AND DOCTRINE

## OUR HOPE IN CHRIST

*"If in this life only we have hope in Christ,  
we are of all men most miserable."*

*1 Corinthians 15:19*

HOPE PERTAINS TO that which is not now possessed. Paul wrote, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24,25) Our hope in Christ pertains chiefly to our new life in the resurrection. It serves as "an anchor of the soul, both sure and stedfast," and "entereth into that within the veil."—Heb. 6:19

Hope is a combination of desire and expectation. We may desire certain good things, but if we have no expectation of attaining them, we cannot properly hope for them. On the other hand, one may be convinced that certain undesirable experiences will come into his life, but he does not hope for those experiences, because hope partakes of desire and these are undesirable. The world today desires many things which are good and proper, such as lasting peace, health, and life. But the world has no real assurance that conditions throughout the earth will be any better tomorrow than they are today; so the people lack a basis for real hope.

But, as Christians who know the plan of God for human recovery from sin and death, we have a hope for the world. We know that during the thousand years of Christ's kingdom all the willing and obedient of mankind will be restored to human perfection, and that there will be no more sickness, pain, or death. We know, upon the authority of the Word of God, that all who have died are to be awakened from the sleep of death and are to be given an opportunity of sharing the life-giving blessings of Christ's kingdom. We desire these

good things for mankind, and the promises of God assure us that they will be realized; therefore we have a hope for the world, a blessed and glorious hope!

### "ON THINGS ABOVE"

By nature we desire the good things of the earth just as does all mankind; but as followers of Jesus we are admonished to set our "affection on things above," "where Christ sitteth at the right hand of God." (Col. 3:1-4) In order that we might do this, the LORD has given us many precious and revealing promises pertaining to heavenly joys which serve to awaken in us a desire for them. Because we have faith in those promises and are assured of their fulfillment, we have a heavenly hope.—Heb. 3:1; 11:1

The natural fleshly mind has no desire for heavenly things. This was true of the disciples prior to the outpouring of the Holy Spirit at Pentecost. They heard Jesus say to the young ruler that if he would sell all that he had, and give to the poor, and become his follower, he would have "treasure in heaven." Peter suggested to Jesus that insofar as possible they had complied with these conditions, and asked him, "What shall we have therefore?"—Matt. 19:21,27

The disciples expected Jesus to establish a powerful government in which they would have a share, and they did not understand what he meant by 'treasure in heaven'. One of those 'treasures' will be the honor of joint-heirship with Jesus in the heavenly phase of the Messianic kingdom, but as yet the disciples did not understand this; so Jesus' reference to heavenly treasure doubtless seemed vague to them. They were looking for earthly treasures of honor and authority in a powerful government which was to rule from "sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

Jesus realized the inability of his disciples to understand spiritual, or heavenly things, and to set their affection upon them. It was much the same with Nicodemus, to whom the Master said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:12

Nevertheless, Jesus did lay the foundation for a later understanding of spiritual things when the Holy Spirit would come upon his disciples. On the eve of his crucifixion Jesus said to Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter had no idea of Jesus' meaning, as his question indicates: "Lord, why cannot I follow thee now? I will lay down my life for thy sake."—John 13:36,37

Jesus then explained where he was going, and indicated when the disciples would have the privilege of going to the same place and being with him. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3

To this Jesus added, "Whither I go ye know, and the way ye know." But Thomas disagreed, saying, "Lord, we know not whither thou goest; and how can we know the way?" (vss. 4,5) No, the disciples at that time were incapable of understanding the heavenly promises Jesus made to them. But how different it was after they received the Holy Spirit! Then Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [**Margin**, or, 'for us'], who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1:3-5

## WITH HIM

Peter and the other faithful disciples, now knew what Jesus meant by 'treasure in heaven'. They knew that one of those 'treasures' would be the precious privilege of being with Jesus in the heavenly phase of the kingdom. While they could not, nor can we, comprehend what a divine being is like, the many promises of God pertaining to the heavenly

calling reveal sufficient insight into spiritual things to create a desire for them. And, since the Scriptures give us assurance that we can attain to such a glorious position, we have hope, a blessed heavenly hope.—Col. 1:5

The hope of being with our Lord Jesus includes the prospect of being like him. John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." To this John adds, "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:2,3

## TESTED

Paul wrote, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." (Rom. 12:12) Here Paul reminds us that while we do rejoice in the blessed hope that is set before us through the Gospel, the fruition of that hope depends upon our being faithful to all the conditions which are attached to it in the Word of God, and this means the necessity of being proven, or tested. Thus the necessity of being 'patient in tribulation'.

This is set forth in more detail in Romans 5:1-5, where Paul spoke of our rejoicing 'in hope of the glory of God'. We quote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

While Paul asserts in this passage that we rejoice 'in hope of the glory of God', it is not a hope which 'maketh not ashamed' until we have passed through tests of 'tribulation', and by this means have acquired a degree of patience. But if we have passed some of these tests, our hope is bound to be more firm, because we will realize more fully that the LORD

is dealing with us, and that by the Holy Spirit his love is being 'shed abroad in our hearts'.

That we should be honored with a knowledge of the divine plan, and invited to participate in the 'high calling', is an evidence of God's love. If we have responded to the 'call' it means that God's love is working in our hearts. We recognize, even as John did, that to be called the "sons of God" is indeed a marvelous manifestation of divine love, or "what manner of love," as the apostle stated it.—I John 3:1

We also recognize the love of God manifested toward us in the various trying experiences of life. "Whom the LORD loveth he chasteneth," Paul wrote. (Heb. 12:6) The chastenings of the LORD are not necessarily designed for punishment, but rather for discipline. They are necessary as a part of our training, and to test our humility before the LORD, and our loyalty to him. Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6) This is what it means to be 'patient in tribulation'; and if we are thus patient we will rejoice in a hope which 'maketh not ashamed'.

### "ABLE MINISTERS"

In II Corinthians, chapter 3, the Apostle Paul contrasts the glory associated with the inauguration of the Law Covenant—particularly as it was seen on Moses' face—with the still greater glory to be displayed at the inauguration of the New Covenant. (vs. 8) He explains that we are made "able ministers" of that New Covenant, and will share in that future resplendent glory. (vs. 6) That our association with the 'glory' of the New Covenant is still future, is indicated in verse 12, which reads, "Seeing then that we have such hope, we use great plainness of speech."

We do not 'hope' for that which we already possess. So, the fact that we hope to share in the glory of the New Covenant, as its 'able ministers', means that this covenant is still future. Our hope in connection with the New Covenant is one aspect of our "hope of glory." (Col. 1:27) We not only hope to be 'able ministers' of the New Covenant. but we also hope

to be “kings and priests unto God” and to reign with Christ a thousand years.—Rev. 1:6; 5:10; 20:6

## A REASON

Our hope which ‘maketh not ashamed’ is not the outgrowth of emotion, but is based upon the sure promises of God. Peter wrote, “Sanctify the LORD God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [*Margin*, reverence].” (1 Pet. 3:15) We should know the promises upon which our hope is based, for the promises of God are the ‘reason’ for our hope. If the promises of God have assured our own hearts, then we should be able to give a ‘reason’ for our hope to others.

And that ‘reason’ of necessity implies faith in the divine promises. Paul wrote, “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)” (Heb. 10:23) Yes, ‘he is faithful that promised’. We can depend upon him to fulfill abundantly every precious promise he has made; and this includes his promises of grace and strength to help in every time of need. (Heb. 4:16) Truly we do have a firm foundation for our faith and hope!

## TO THE END

Hebrews 3:6 speaks of Christ being a “Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” The hope in which we rejoice will be translated into reality only if it is maintained, or until we have proved our faithfulness even unto death. (Heb. 3:14) To have a rejoicing hope for a few months, or years, is not enough. Will our hope mean as much to us tomorrow, and throughout all the tomorrows, as it does today? Only if it does can we expect to maintain our standing in Christ’s house of sons, and, in the kingdom, to live and reign with him.

Paul enlarges upon this thought, saying, “God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints. and do minister. And we desire that every one of

you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.”—Heb. 6:10-12

In this passage Paul associates diligence in the service of the LORD with a full assurance of hope. This relationship is apparent. As our theme text declares, if in this life only, we have hope, we are ‘of all men most miserable’. As disciples of Christ we have given up those interests in life which in the experiences of natural men and women ordinarily contribute to human happiness. To those who set their affection on things of the earth there is a certain expectation of rewards and successes, which in a measure compensate for the disappointments of life.

But followers of the Master do not strive for these earthly goals. Instead, they set their affections on things above, and their faithfulness to the LORD often places them in positions of disadvantage so far as earthly good things are concerned, especially if they are faithful in bearing witness to the truth. Therefore, their hope of eternal future joys with their Lord in the kingdom is their great consolation. If they maintain this hope confidently and with rejoicing firm unto the very end of the narrow way of sacrifice, they will inherit the promise.

In his letter to the brethren at Thessalonica, Paul speaks of the ‘patience of hope’. We quote: “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.” (I Thess. 1:3) Faith works, and love labors, if supported by a patient and rejoicing hope. If, through impatience, our hope fades we will lose our zeal for the service of the LORD.

### “NEED OF PATIENCE”

To the Hebrew brethren Paul wrote, “Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds. and took



joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.”—Heb. 10:32-37

Probably most of the LORD’s people can recall the ‘former days’ of their early Christian walk and remember the enthusiasm of their ‘first love’ (Rev. 2:4) for the LORD, for his people, and for his service. Paul indicates that if we do not now possess that same zeal it is because we have ‘need of patience’. Through full consecration we were made “partakers of the heavenly calling,” and through the promises of God were given a glorious heavenly hope. (Heb. 3:1) This was the will of God for us, but to enter into our inheritance requires more than to make a consecration to do the will of God. It calls for the carrying out of that consecration regardless of the cost.

Paul reminded the Hebrew brethren that in the beginning of their discipleship they ‘took joyfully’ the spoiling of their goods. Some had been locked in ‘gazingstocks’, while others were the companions of those so used. These were severe experiences, and the reason they could endure them was that they knew that ‘in heaven’ they had ‘a better and enduring substance’.—I Pet. 1:4

The fruition of our hope is directly associated with the return and second presence of Christ. Paul wrote, “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” (Titus 2:13) Throughout the age the patient waiting for the Lord’s return has tested the faith of all the LORD’s true people. Paul wrote, “Yet a little while, and he that shall come will come, and will not tarry.” (Heb. 10:37) Actually that ‘little while’ turned out to be more than eighteen hundred years.


But now he that was to come has come, yet the patience of the consecrated is still being tested. There has been no delay in the outworking of the divine plan, although from the

standpoint of our understanding of the time for the glorious appearance of Christ, and the establishment of his kingdom, the "vision" has seemed to tarry, although not actually so.—Hab. 2:3,4

James also associates the test of our patience with our waiting for the outworking of the divine plan in connection with the return of Christ. We quote: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming [Greek, *parousia*, presence] of the Lord draweth nigh." (James 5:7,8) Even though our Lord is now present, we need patience, and we still need to have our hearts established, else we will become weary in well-doing, and will fail to reap the fruition of our blessed hope.

May we continue to set our affection on things above, and with full faith in God's promises, continue to rejoice in the hope that is held out to us! We know that our loving Heavenly Father has made every necessary provision whereby we may attain the prize of the high calling. He has given us his Word for our comfort, strength, and guidance. We have been provided with "the whole armour of God" (Eph. 6:13) to protect us against our enemies—the world, the flesh, and the Devil—so we know that no evil can befall us as New Creatures in Christ Jesus.

True, we will have trials and tribulations. So did Jesus. They crucified him, but he was not harmed as a New Creature. And Peter wrote of us, "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) Our trials might well make us miserable were it not for our blessed hope. But with that hope of attaining the unseen things above, it matters little what may happen to us in the flesh; for nothing will really harm us as New Creatures. How blessed is our hope, and how it enables us to rejoice in the LORD as we press on toward our inheritance which is eternal in the heavens!



# CHRISTIAN LIFE AND DOCTRINE

## THE CHURCH

*"Thou art Peter, and upon this rock I will build my church;  
and the gates of hell shall not prevail against it."*

*Matthew 16:18*

THERE ARE MANY churches, bearing a great variety of names, and holding to many shades of belief with respect to the teachings of Jesus and his apostles. When we consider these differences of viewpoint it is not out of order, we think, to inquire as to what the church really is, and what the divine purpose is concerning it. Is there any way of knowing which is the true church, or do all the denominational groups together make up the true church?

The word church does not appear in the Old Testament, and its first use in the New Testament was by Jesus when he told Peter that the 'gates of hell' would not prevail against it. (Matt. 16:18) It is a translation of the Greek word *ekklesia*, which means 'a calling out', or a selection. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) Basically, then, the church is a company of people who, in accepting the invitation of Christ, have become separated from the world.

The church is not a building, although the word church is used to denote the place where a congregation meets. If the expression 'meeting house' were more universally used to describe the gathering place of a congregation, it might help to lessen some of the misunderstanding which prevails concerning the true significance of the word church itself.

In Jesus' ministry he used the word church only three times; once was in his remark to Peter; and twice on another occasion when instructing his disciples in the proper procedure for dealing with misunderstandings which might arise among them. (Matt. 18:17) The next time the word appears

is in Acts 2:47, following the account of the three thousand souls who accepted Christ as a result of Peter's sermon on the Day of Pentecost. It is a simple statement, saying merely that "the LORD added to the church daily such as should be saved."

In this simple statement of fact there is room for reflection. On the Day of Pentecost alone, three thousand became identified with the 'church', and thereafter there were 'daily' additional converts, yet there is no record of any formal initiation services. All of these converts were Jewish people, and when, under the persuasive ministry of the apostle, they recognized that Jesus, whom their leaders had crucified, was indeed the Messiah of promise, they believed on him, and were baptized.

It was as simple as that! Later, as the number of disciples increased, and they assembled in mutual edification, these groups of people were called churches. In Acts 11:22 we read of "the church which was in Jerusalem." In Romans 16:5, Paul extends greetings to "the church that is in their house"—that is, the house of Priscilla and Aquila.

From these texts we get the thought that in those early days of Christianity, each group of believers, regardless of its size and location, was considered a church. And indeed, it was a church, because each such assembly of believers was made up of those who, by the Gospel, had been called to separate themselves from the world and to follow in the footsteps of Jesus.

These individual groups bore no denominational names, but were identified by their location, being spoken of as the church at Jerusalem, the church at Philippi, the church at Rome, or, as in some instances, the church that held its meetings in the home of one or another of the believers.

In Revelation, chapters 2 and 3, seven churches are mentioned and identified by the cities in which they were located, and special messages sent to them. There is reason to believe that these seven churches are, in a general way, representative of all believers throughout the entire age, which is another, broader use of the word church, as descriptive of all

in every place whom the Lord looks upon as being 'called out' from the world to serve him and his cause.

Jesus had in mind this broader, more general meaning of the word when he said to Peter that the 'gates of hell' would not prevail against the church. It is this application also that Paul makes when, in Ephesians 1:22,23, he speaks of Christ as being the "Head over all things to the church, which is his body." It is in this wise that Paul again writes about the "church of the living God, the pillar and ground of the truth."—I Tim. 3:15

In I Corinthians 12:12,13, Paul elaborates on the thought of the church being the 'body' of Christ. He says, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

## HOW TO JOIN

How does one join the church—the church, that is, which was established by Jesus and the apostles? Acts 2:47 reads that "the Lord added to the church daily such as should be saved." This indicates that becoming a member of the Lord's church depends upon him. This, we believe, would be conceded by all Christian people. But just how does the Lord add members to his church, and what qualifications must one possess in order to be recognized by the Lord as belonging to his church?

Briefly, the Scriptures indicate the steps of approach to the church as being, first, a repentant recognition of the fact that we are members of a sin-cursed and dying race, and could, therefore, have no standing before the LORD in our own righteousness. (Mark 2:17; Acts 26:20) Next, the acceptance of Jesus Christ as our personal Redeemer and Savior, realizing that only through the merit of his shed blood can we be acceptable to God.—Acts 13:38,39; 16:31; Rom. 3:22; 5:1

Then, upon the basis of our confidence in the merit of the shed blood of the Redeemer, we are invited to present our-

selves in unreserved devotion to do the will of God. We could speak of this as making a consecration of ourselves to God. And let us emphasize that this consecration is made to God, not to man, nor to an organization of men.—Rom. 12:1,2

The Bible is very explicit as to what this consecration will mean in our lives. Jesus said, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To deny self does not mean merely the giving up of some petty pleasure or satisfaction for a short period of time, or even for all time. It is, rather, just as the expression implies, a complete denial of self. It is the same word that is used concerning Peter's denial of Christ—when he said that he did not know Jesus at all. So to deny self is to deny ourselves the right to recognize our own wills, and accept instead the will of God as expressed through Christ and the Word.

And what is the divine will for those who, responding to Jesus' invitation, deny self? It is expressed in his further invitation, "Take up the cross, and follow me." (Mark 10:21) Jesus used the symbolism of cross-bearing to denote going into death. When Jesus gave this invitation, he was himself laying down his life in sacrifice. His sacrifice was completed at Calvary when he cried, "It is finished."—John 19:30

Those who accept Christ's invitation to take up their cross and follow him, likewise lay down their lives in sacrificial service. They are not all literally crucified, although in the beginning of the age some were. Many suffered martyrdom in other ways. In the case of every follower of the Master, the will to serve and to suffer regardless of the consequences must and will be present.

This following in the footsteps of Jesus is described by Paul as being "planted together in the likeness of his death." (Rom. 6:5) Before we came to Christ we were "dead in trespasses and sin." (Eph. 2:1) But through obedient faith in the merit of his shed blood we are released from Adamic condemnation. Yet we die; not as sinners, however, but as joint-sacrificers with Jesus. Paul expressed the thought when he

wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service."—Rom. 12:1

## BAPTIZED INTO CHRIST

In Romans 6:3, Paul wrote, "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." The baptism here referred to is not in water, but into Christ, and into his death.

The word baptism in the New Testament is translated from a Greek word meaning 'to bury' or 'submerge'. Our baptism into Christ is the burial of our will into his will. It is a death baptism because it is the divine will that we die with him.

In Revelation 20:4 this thought is symbolized by the use of the word 'beheaded'. Here we read of those who are "beheaded for the witness of Jesus, and for the Word of God." This does not refer to a literal beheading, but to the renouncing of our will, as represented by the head, and accepting Christ as our Head.

Paul elaborates further on this point, saying, "By one Spirit are we all baptized into one body." (I Cor. 12:13) It is by the influence of the Holy Spirit, through the Word of truth, that we are drawn to the LORD, and led by his love to present ourselves in full consecration to him. Since this consecration means the renouncing of our own wills and accepting the will of God in Christ, the Lord thus becomes our Head, and we become members of the church which is his body.

Thus we see how it is that God, by the power of his Spirit, adds members to the church of Christ. Our part in it as individuals is merely to yield to the influence of his Spirit, and take the steps which the divine Word indicates; that is, the steps of repentance, acceptance of Christ, and the presenting of ourselves in full consecration to do God's will.

# DAWN PUBLICATIONS . . . .

## TEN-CENT BOOKLETS

### **ARCHEOLOGY**

#### **PROVES THE BIBLE**

Designed to increase faith

### **CHRIST'S THOUSAND-YEAR KINGDOM**

Christ's reign will bless mankind

### **COMING BACK FROM HELL SOON**

A new approach to an old subject

Available in large print

### **GOD AND REASON**

How God will bring peace

### **HOPE BEYOND THE GRAVE**

The Bible's teaching on the soul, spirit, heaven, hell, and paradise

### **GOD'S PLAN**

Illustrated by charts

### **GOD'S PLAN FOR MAN**

A series of twenty-three lessons

### **GOD'S REMEDY FOR A WORLD GONE MAD**

A clear and concise presentation of the doctrine of the kingdom

Available in large print

### **GRACE OF JEHOVAH**

God's appeal is through love

### **CREATION**

Examines the Genesis record

### **ISRAEL IN HISTORY AND PROPHECY**

Significance of the present rebuilding of Israel

### **THE KINGDOM OF GOD**

Evidence that it is near

### **OUR LORD'S RETURN**

Reveals the manner and purpose

### **PARADISE WITHOUT POLLUTION**

God's solution to man's problems

### **A ROYAL NATION**

Deals with British-Israel doctrines

### **SCIENCE AND CREATION**

Harmony of Science and Bible

### **THE TRUTH ABOUT HELL**

What the Bible really says

### **WHEN A MAN DIES**

Solves the riddle of death

### **WHY GOD PERMITS EVIL**

A satisfying message of comfort



**HOPE**—A MESSAGE OF comfort for those who have lost loved ones in death, giving assurance that in the resurrection, they will meet their beloved dead. Excellent for mailing.

FREE BOOKLET



# ... INFORMATIVE & DEVOTIONAL

## FIVE-CENT BOOKLETS

### **ARMAGEDDON, THEN WORLD PEACE**

Discusses prophecies of our day

### **THE BLOOD OF ATONEMENT**

Basis of reconciliation with God

### **BORN OF THE SPIRIT**

When and how?

### **THE CHURCH**

The true church—how to join

### **THE DAY OF JUDGMENT**

Presents hope for the unsaved dead

### **DIVINE HEALING**

When sickness and death will end.

Available in large print

### **THE FUTURE OF ISRAEL AND THE WORLD**

A bright hope for Jew and Gentile

### **HOPE FOR A**

### **FEAR-FILLED WORLD**

Mankind will not be destroyed

### **REINCARNATION**

### **VERSUS RESURRECTION**

Shows that life after death is  
through the resurrection

### **HOW GOD ANSWERS PRAYER**

Comforting and reassuring

### **JESUS, THE WORLD'S SAVIOR**

Portrait of his qualifications

### **LIFE AFTER DEATH**

A bright future for all mankind

### **THE LIGHT OF THE WORLD**

Identifies the true witnesses of  
Jehovah and Jesus

### **PEACE THROUGH CHRIST'S KINGDOM**

The world's only hope

### **SPIRITUALISM—IT'S CLAIMS**

Can the dead communicate?

### **WHAT CAN A MAN BELIEVE?**

The Bible answers

### **YOUR ADVERSARY, THE DEVIL**

Who is he? Who created him?

### **FATHER, SON, AND HOLY SPIRIT**

Understandable and Scriptural



**PHONE:** Dawn Publications, (201) 438-6421  
OR (800) 234-DAWN

## **FREE TRACTS—Available on a wide variety of interesting and informative subjects:**

Has Christianity failed?  
The World of Tomorrow  
Hope for a Fear-filled World  
Hope of Universal Peace  
Why God Permits Evil  
God Has a Plan  
The Homecoming of our Dead

Human Destiny  
God's World of Tomorrow  
Do You Know?  
The Truth about Hell  
Where Are the Dead?  
Prophecies Fulfilled  
Death Itself Will Die

# "FRANK AND ERNEST" . . . .

*Sundays Unless Otherwise Noted*

## ARKANSAS

Little Rock KAAY 1090 6:30 a.m.  
Marshall KCGS 960 4:30 p.m.

## CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.  
Lancaster KVOY 1340 8:15 a.m.  
Los Angeles(Span) KALI 1430 5:45 a.m.  
Monterey KNRY 1240 8:30 a.m.  
San Francisco KEST 1450 3:30 p.m.  
Tehachapi KTPI FM 103.1 8:15 a.m.

## FLORIDA

Jacksonville WXTL 1010 7:45 p.m.  
Orlando WOTO 540 9:00 a.m.  
St. Augustine WSOS FM 94.5 7:15 a.m.  
St. Petersburg WTIS 1110 5:00 p.m.

## ILLINOIS

LaSalle WLFO 1220 9:45 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

## INDIANA

Hammond WJOB 1230 8:30 a.m.  
Jeffersonville WXVW 1450 10:00 a.m.  
LaPorte WCOE FM 96.7 10:00 a.m.  
North Vernon WKRP 1460 8:00 a.m.

## IOWA

Waterloo KXEL 1540 10:15 p.m.

## KANSAS

Goodland KLOE 730 7:30 a.m.  
Coffeyville KGGF 690 9:05 p.m.

## KENTUCKY

Bowling Green WBGN FM 107.1 8:15 a.m.  
Manchester WWXL 1450 7:45 a.m.  
Winchester WHRS 10:30 a.m.

## LOUISIANA

New Orleans(Sat.) WWL 870 9:00 p.m.

## MICHIGAN

Battle Creek WOLY 1500 1:45 p.m.  
Detroit WLQV 1500 9:30 a.m.  
Fremont WSHN 1500 9:15 a.m.  
WSHN FM 100.1 9:15 a.m.

## MISSOURI

Excelsior Springs KEKS 1090 7:30 a.m.  
Osage Beach KRMS 1150 8:30 a.m.

## NEW JERSEY

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

## NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

## NEW YORK

Buffalo WWKB 1520 11:00 p.m.  
Buffalo WHLD 1270 12:00 noon  
New York WOR 710 9:15 p.m.

## NORTH CAROLINA

Wendell WETC 540 4:45 a.m.

## OHIO

Cincinnati WLWA 550 7:00 a.m.  
Cleveland WRKG 1380 7:45 a.m.  
Fairfield WCNW 1560 6:00 p.m.

## OKLAHOMA

Muskogee KHJM FM 100.3 5:00 p.m.

## OREGON

Portland KKEY 1150 7:00 a.m.

## PENNSYLVANIA

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

## SOUTH CAROLINA

Beaufort (Sat.) WVGB 1490 1:00 p.m.  
Charlestown WOKE 1340 7:06 p.m.  
Lexington WLGO 1170 12:30 p.m.

## TENNESSEE

Nashville WSM 650 7:45 p.m.

## VIRGINIA

Richmond WGGM 820 7:45 a.m.

## WASHINGTON

Bremerton KBRO 1490 7:15 a.m.  
Spokane KAQQ 590 7:00 a.m.  
Tacoma KAMT 1360 10:15 a.m.

## WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

## WISCONSIN

Jackson WYLO 540 5:15 p.m.

# WORLDWIDE RADIO BROADCASTS

## Canada

### **ALBERTA**

Banff	CFHC 1340	11:45 a.m.
Brooks	CBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400	7:45 a.m.

### **BRITISH COLUMBIA**

Duncan	CKAY 1500	9:00 a.m.
	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

### **MANITOBA**

Winnipeg	CKJS 810	9:00 a.m.
----------	----------	-----------

### **ONTARIO**

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

### **SASKATCHEWAN**

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

## Angola and Zambia

Radio Africa #2 (Thurs.)	9:00 a.m.
--------------------------	-----------

## Argentina (Spanish)

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

## British West Indies

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

## Chile (Spanish)

Concepción	Unica FM 105.5	10:15 a.m.
Santiago (Sat.)	Radio Panamericana CB 142	10:00 a.m.

## China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
------------------------------------	-----------

## Costa Rica (Spanish)

San José Radio Sonora 105.9 FM, 700 AM	
--	--

## Kenya and Uganda

Radio East Africa	4:00 p.m.
-------------------	-----------

## Mexico (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
Guadalajara	XEWK 1130	8:30 a.m.
Monterrey	XHSR FM	10:00 a.m.
Torreón	XETB 1350	8:15 a.m.
Tuxtla Gutiérrez	XEON 720	7:30 a.m.

## New Zealand

Whakatane	IXX	8:10 a.m.
-----------	-----	-----------

## Nigeria

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

## Panama (Spanish)

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

## Peru (Spanish)

Tujillo	105.7 FM	9:30 a.m. & 10:00 p.m.
---------	----------	------------------------

## Philippines

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

## Portugal (Portuguese)

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

## Russia (Russian)

Novgorod	FM 71.3	10:00 a.m.
----------	---------	------------

## South Africa

Swaziland SWAZI Commercial Radio	1400 AM	
Shortwave 49m	6155 kHz	8:15 p.m.

## Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
----------------	-----------------	-----------

## Tonga

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

## Uruguay (Spanish)

Montevideo Radio El Espectador 810	
------------------------------------	--

## THE BIBLE ANSWERS TV PROGRAMS

**UNITED STATES:** Nostalgia Network—Programs are shown every Sunday afternoon at 1:30 p.m. E.T.; 12:30 p.m. C.T.; 11:30 a.m. M.T.; 10:30 a.m. P.T.

Cincinnati, OH, TV 25—Programs are shown Sundays at 8:30 a.m. E.T.

Pittsburgh, PA, WNEU TV 63—Programs are shown Sundays at 9:00 a.m. E.T.

**CANADA:** Programs are shown every Sunday morning.

Consult your local newspaper for the station in your area.

Atlantic Time—10:30 a.m. Eastern Time—9:30 a.m.

Central Time—8:30 a.m. Mountain Time—7:30 a.m.

Pacific Time—6:30 a.m.

### **"FRANK AND ERNEST"**

**LISTEN** each Sunday  
to these interesting Bible  
topics discussed on

**WHOL—1600  
10:45 a.m.**

#### **JUNE:**

- 5-Judgment Day Favors for Sinners
- 12-Our Day in Prophecy
- 19-Our Lord's Return
- 26-The True and Living God

**SEND FOR** the **FREE**  
booklet offered after  
each broadcast:

### **"FRANK & ERNEST"**

Box 60, Dept. N  
New York, NY 10116

### **FOR YOUR NEWSPAPER**

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about three inches, in one column.

### **JUNE SPECIAL**

On Sunday, June 19th, "Frank and Ernest" will discuss the topic, "Our Lord's Return." Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

**The Dawn**

Box 60, Dept. N, New York, NY 10116

Can we know, after taking these steps, whether or not the LORD has accepted us, and does actually recognize us as probationary members of the church, the body of Christ? We believe so.

Paul said, in a text already quoted, that having been "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." (Rom. 6:4) Are we joyfully walking in 'newness of life'?

Paul also wrote, "If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (II Cor. 5:17) Have the 'old things' belonging to the 'times past of our lives' passed away, in the sense that they hold no real attraction for us? Do we find our greatest joys in the 'new' things of the LORD—our new vocation of divine service—our new hopes, new aims, new ambitions?

Having taken this step of full consecration to the LORD, our former friends and relatives may fail to understand us; in some cases they may even persecute us. But in any event, they will not find in us the same degree of companionship, for they will not be in harmony with our new way of life. Not that we will love them any less, nor cease to do all we can for them, but simply that the ways of the world and the ways of the consecrated people of God are far apart. Are we having this experience?

Paul again wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then he adds, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9,10

Is the LORD leading us day by day into a deeper appreciation of the marvelous truths contained in his Word? Are the 'deep things' of his Word pertaining to our calling in Christ Jesus more clearly understood as we seek to know and to do his will? If so, we have this additional evidence that he has accepted us and is leading us in the path of righteousness

Jesus himself gives us a very definite assurance of our standing before the LORD. First he declares that no man can come unto him unless drawn by his Heavenly Father. (John 6:44) Then he tells us that those who do come to him he "will in no wise cast out." (vs. 37) What further assurance do we need than this?

Yes, our rejoicing in the spiritual things of the new way of life in which we are walking; our loss of interest in the former things of the flesh and of the world; a measure of misunderstanding, and perhaps even of persecution, from the world; our increasing appreciation of spiritual things, particularly as they pertain to our heavenly calling—all these are evidences that our consecration has been accepted by the LORD, and that we have actually been 'baptized' into the church, the body of Christ.

## WATER BAPTISM

The question of water baptism naturally arises, and properly so, for Jesus himself was baptized—buried—in water, and we are to follow in his steps. What is the purpose of water baptism? John the Baptist baptized for repentance. He could not understand why Jesus requested baptism, for he knew that Jesus was not a sinner, but rather, that he was the holy and just one.

John's baptism applied only to members of the Jewish nation and it symbolized their return to the covenant with the LORD under which God was dealing with the entire nation—the covenant made at Mount Sinai. Even the Jews who accepted Christ needed this baptism in order to be transferred, as it were, from Moses into Christ.

But Jesus was not baptized for the repentance of sin. In asking John to baptize him he simply said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." (Matt. 3:15) It is Jesus' example that we follow in our water baptism. To him it was a symbol of his covenant to die, and of his hope to be raised from the dead.

And how aptly water immersion pictures these two thoughts! When one is lowered into the water by the immer-

ser he becomes helpless in his hands, and would remain buried, as in death, except as raised up out of the water. So, in our consecration we give ourselves up to die with Christ, inspired by the promises of God that we will be raised up in the resurrection, even as Jesus was, to be associated with him in the great future work of his kingdom.

Water baptism, then, is a beautiful symbol of our true baptism into Christ. Is it essential? Not in the sense that it is a saving ordinance. But since those who are properly eligible for water immersion have renounced their own wills, and have covenanted to do the LORD's will, they will recognize that this is part of the LORD's will for them, and will gladly comply. Any other attitude would indicate something less than an all-consuming love for the will of God.

## CHURCH ORGANIZATION

The Scriptures do not indicate that the various local groups of 'called out' ones in those early years of Christianity had any elaborate organizational arrangements, nor does the Bible teach that this was God's design for the church as a whole. However, the disciples at that time were not without some organization. Their meetings were not without order, and various privileges of service were assigned to different ones according to their several abilities.

In the Early Church organization Jesus was universally recognized as the Head. This was in keeping with Jesus' own instructions to his disciples, when he said, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) Paul wrote, "Christ is the Head of the church: and he is the Savior of the body." (Eph. 5:23) In I Corinthians 11:3 he presents the same thought, saying that "the Head of every man is Christ; . . . and the Head of Christ is God."

Jesus is not only the Head of his church—he is also its foundation. "Other foundation can no man lay," wrote Paul, "than that is laid, which is Jesus Christ." (I Cor. 3:11) The church is also referred to as "the household of God" (Eph. 2:19 20) and is declared to be "built upon the foundation of

the apostles and prophets, Jesus Christ himself being the chief corner stone."

The Apostle Peter wrote, "Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (I Pet. 2:6) Peter's affirmation that Jesus is the 'chief corner stone' in Zion, the church, is specially noteworthy in view of the misunderstanding which has been attached to Jesus' statement, "Thou art Peter, and upon this rock I will build my church."—Matt. 16:18

This assertion has been misconstrued to mean that Peter was to be the 'rock' upon which the church of Christ would be built. But this interpretation is at once seen to be in error when we discover that Jesus used two different Greek words in making the statement. When he said, "Thou art Peter," the Greek word translated Peter is **petros**, meaning a 'piece of rock'. But when he said, "Upon this rock I will build my church," he used the Greek word **petra**, meaning a 'mass of rock', a boulder, as it were.

Peter had just said to Jesus, "Thou art the Christ, the Son of the living God." (Matt. 16:16) Jesus was pleased with this confession. We might paraphrase his reply to Peter in order to get its meaning a little clearer: "Peter, your name means that you are a small piece of rock—a pebble, as it were—but by comparison with the meaning of your name, the great fact of my Messiahship, and that I am the Son of God, is as a great mass of rock—a great boulder—and the church will be built upon me as its foundation."

## TWELVE APOSTLES

In the divine arrangement the entire church, from Pentecost to the end of the age, was to be served by twelve apostles appointed by God. It was in keeping with this that Jesus chose just twelve men to be associated with him during his ministry in order that they might receive personal training from him. These were Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus Thaddaeus Simon and Judas —Matt 10:2-4



Judas, as we know, proved unfaithful, and the Scriptures indicate that Paul was chosen by the LORD to take his place. Acts 1:23-26 informs us of an effort by the remaining eleven to make a choice of one to take Judas' place. They decided upon Matthias. However, this action was taken before they received the Holy Spirit, and there is no evidence that the LORD honored their choice. Matthias' name does not appear after this.

The word apostle simply means 'one who is sent', or a 'delegate', 'an ambassador' of the Gospel. From this broad standpoint every Christian is an apostle, for we are all ambassadors of Christ. In fact, the word is used in the Bible with reference to others than the Twelve. But this does not mean that they occupied the same high position of authority in the church as that given by divine appointment to those specially chosen by the LORD.

In John 17:12 Jesus refers to these divine appointees as those whom his Heavenly Father had given him. These special apostles did not select each other for the position, so they had no authority to select Matthias to take the place of Judas. Just as the LORD had selected the others, so in his own time and way he selected Paul and gave him authority as one of the Twelve.

The twelve apostles were more than just preachers of the Gospel. They were miraculously inspired by the Holy Spirit which enabled them to speak and write the truths of the Gospel with authority and accuracy. Their word was, and is, law to every Christian. It is because of this authoritative position which they occupy in the organization of the church that the completed church—likened to a 'city'—is shown to have twelve foundation stones and in these stones are written the names of "the twelve apostles of the Lamb."—Rev. 21:14

## OTHER SERVANTS

In Ephesians 4:11, the Apostle Paul informs us that the LORD provided for other servants in the church; that, in addition to apostles, he arranged for prophets, evangelists, pastors, and teachers. Peter speaks of the Old Testament writers

as God's "holy prophets." (II Pet. 3:2) These wrote as they were moved by the Holy Spirit, so the Christian takes their word, even as that of the apostles, as authoritative. (II Pet. 1:21) But when Paul speaks of 'prophets' as servants in the church he uses the term in a much broader sense, applying it to public expounders of the Gospel.

These prophets, evangelists, pastors, and teachers are all essential servants in the church, but not inspired as were the twelve apostles. Nor are they appointed in the same miraculous way as were the apostles. Paul instructed Titus to "ordain" elders in every city.—Titus 1:5

The expression in the New Testament, 'laying on of hands' is, according to the Greek text, more properly the stretching forth of the hand, as in voting. The clear implication is that by apostolic authority, the lesser servants of the church were to be appointed, or elected, by the congregation which they were to serve.

The scriptural term 'elder' applies generally to all who serve the church along spiritual lines. A pastor, a teacher, an evangelist, or a 'prophet', would come under the general designation of 'elder'. The Greek word **presbuteros**, from which it is translated, signifies one who is 'mature'. In the church it would describe one who is recognized as being sound in the faith and spiritually mature in experience.

The word 'bishop' is also used in the New Testament, and applied to servants elected by the church. The Greek word **episkopos**, from which it is translated means 'superintendent' or 'overseer'. All elders are properly, according to opportunity and ability, overseers in the church; for it is their duty to watch over the flock of God and care for their needs, particularly along spiritual lines.

The word 'deacon' appears a few times in connection with the arrangements of the Early Church. It is a translation of a Greek word, **diakonos**, which means to 'run errands', or 'give assistance'. The indications are that deacons were appointed to help with the material arrangements of the church. The first of these to be appointed were in the church at Jerusalem. See Acts 6:2-4

The scriptural qualifications for those who can properly be elected by a congregation to serve as elders, or 'bishops', and deacons, are set forth by Paul in I Timothy 3:1-13. In these qualifications the expression "apt to teach" implies a proper understanding of the truth of the divine plan as taught in the Bible. Any group of consecrated brethren, large or small, which has brethren who meet these qualifications, are authorized by the Scriptures to elect them to these services. When this is done, these appointments are recognized by the LORD.

The Scriptures make it clear that no group of Christians needs to look to a parent church for authority to elect servants, hold meetings, and carry on the work of the LORD in its community. Nor do congregations need to be large in order to exercise their liberty along these lines. The Biblical record is that many of the churches, or groups of Christians, in apostolic times were organized in the homes of believers, and held their regular meetings in these homes. The same thing is being done today. And now, as in the past, the LORD is richly blessing those who find others with whom they can cooperate as a group—or, within the Scriptural meaning, a church. These can elect their own servants by the simple method of stretching forth the hand. No membership roll is needed, nor is such authorized by the Scriptures.

There is not much in the Bible to indicate the nature of the meetings held by the various groups in the Early Church. Certainly the apostles, and others, on occasions, gave discourses. But profitable meetings can be held even though there may be no one qualified to preach a sermon. Meetings for Bible study in which all present have an opportunity to express their thoughts are very helpful. An elder, if one has been elected, should serve to keep the study orderly. Prayer and testimony meetings are also spiritually profitable to those who are seriously endeavoring to know and do God's will.

The Dawn Bible Students Association, East Rutherford, New Jersey, will gladly render any assistance possible to those who may need help in establishing meetings of this

sort. We may even know of others in your area who would rejoice to participate in such an arrangement.

## THE MISSION OF THE CHURCH

The present mission of the church is the perfecting of the saints for a future work of service; to develop in herself the graces of Christian character; and to be God's witness to the world concerning Christ's kingdom of blessing now so near. And there is also a glorious future work for which the church is now being prepared!

Jesus said to Peter, "Upon this rock I will build my church." (Matt. 16:18) That which is 'built' in due time reaches completion. It is not God's design that the 'building' of the church shall go on forever. It is not a case of all who will ever obtain salvation through Christ becoming members of the church. The very meaning of the words 'a calling out' is contrary to this concept of God's purpose through the church. The church is **called out** from the world. It is not God's plan to bring the world into the church.

"Thou art the Christ," Peter testified, "the Son of the living God." This expression identified Jesus with the Messianic promises of the Old Testament, and indicates that Peter properly recognized in Jesus the one whom God had sent to fulfill those promises. In order to see clearly the full divine purpose through the church, it is essential to keep in mind the Old Testament promises concerning Christ: for the church is called out from the world to be associated with him in the fulfillment of those promises. God said to Abraham, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) In Galatians 3:16 Paul informs us that this 'seed' of promise is Christ. But Paul gives us additional information concerning the seed of promise. In verses 27 and 29 we read, "As many of you as have been baptized into Christ have put on Christ. . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here is unmistakable proof that those who, through full consecration to do God's will, become members of the church which is the body of Christ, are part of the promised 'seed' through which all the families of the earth are to be blessed.

This means that instead of the fullness of God's purpose toward the children of men being represented in the establishing of the church, it is only the beginning of his plan to bless mankind. In James 1:18 we are told that the church is a "kind of firstfruits" of God's creatures. This expression is also used in Revelation 14:4, and applied to those who are associated with the "Lamb" on the symbolic Mount Zion.

In the 15th chapter of I Corinthians, Paul pointed out very clearly that the hope of life for both the church and the world depends upon the resurrection of the dead. If there be no resurrection of the dead, he argued, "then they also which are fallen asleep in Christ are perished." (vs. 18) But he gave us assurance of the resurrection, saying, "As in Adam all die, even so in Christ shall all be made alive."—vs. 22

Then Paul shows that there is to be a definite order, or sequence, in the resurrection. "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (I Cor. 15:23) The 'firstfruits' referred to are the church. A more proper translation of the Greek text would be, "Afterward, they [every man not part of the church, in their own order], who **become** Christ's **during his presence**." The faulty translation makes it difficult to know about whom Paul is speaking. This is a reference to the thousand years of his kingdom when Christ and his church will reign for the purpose of destroying sin and death, and giving all an opportunity to accept the gift of life provided by his shed blood. Paul's further statement immediately following is clear:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (vss. 24-26) Yes, this is the great, the ultimate, purpose of God to be accomplished through Christ and the church—the 'afterward' blessing to reach all mankind when the building of the church shall have been completed.

## HEAVENLY AND EARTHLY

In his lesson on the resurrection Paul reveals that some are to receive heavenly bodies, and some human, or earthly bodies—the determining factor in each case being the sort of ‘seed’ or ‘bare grain’ that is sown. (vss. 37,38) The “it” or “bare grain” to which Paul refers is simply the personality, the sum total of a person’s lifetime thoughts, his character.

Those who are fully consecrated to do God’s will, and are buried with Christ in sacrificial death, will be given a celestial, or a heavenly body upon their resurrection. This depends upon their walking in “newness of life” (Rom. 6:4) throughout the remaining years of their natural life. They are prepared to do this. During their earthly pilgrimage they continue to “set their affection on things above” (Col. 3:2); their hopes are heavenly; through faith they are seated together with Christ “in heavenly places” (Eph. 1:3); so, in the flesh, they ‘sow’ spiritual characters. In the resurrection, these receive a heavenly reward.

However, the vast majority of people are not interested in spiritual things. This does not mean that they are necessarily wicked. Most of them are not. They love the good things of the earth because they were created human, earthly beings, and God does not condemn them for not aspiring to heavenly things. It is in the very nature of things that these, in death, ‘sow’ an earthly character, and as a result will be raised from the dead as human beings.

But speaking of ‘the’ resurrection of the church—described in Revelation 20:6 as the “first resurrection”—Paul explained, “It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.”—I Cor. 15:42-44

To this Paul added, “There is a natural body, and there is a spiritual body.” (vs. 44) In other words, he would have us understand that in describing the change of nature to be experienced by those who participate in the first resurrection, he is not implying that these are the only ones to be raised

from the dead, for all mankind are to be resurrected, only they are to receive natural, human bodies.

Paul continues his lesson, saying, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy [those who die with human hopes and desires], such are they also that are earthy [in the resurrection]: and as is the heavenly [those who now set their affection on heavenly things], such are they also that are heavenly [in the resurrection]."—vss. 47,48

Paul concluded this lesson on the resurrection, saying, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—vss. 53-55

Thus, in a few words, Paul presents both the hope of the church and the hope of the world. The resurrection hope of the church is "glory, honor, and immortality." (Rom. 2:7) No human being possesses immortality by nature. It is a reward given to those who faithfully follow in the footsteps of Christ unto death. In Revelation 2:10 we read, "Be thou faithful unto death, and I will give thee a crown of life."

The call and preparation of these for the fruition of this glorious hope in the 'first resurrection' has been the work of God through the Holy Spirit during the present age. But Paul explains that **when** this is accomplished, and the last member of the 'body' of Christ has entered into glory, **then** will be the time for the fulfillment of those glorious promises of the Old Testament concerning the destruction of death: "O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:55; Hos. 13:14; Isa. 25:8

Here Paul, in quoting from Isaiah and Hosea, assures us of the divine purpose to destroy man's great enemy, Death, and the grave—or 'sheol' as the Hebrew word is in the Old Testament—and 'hades' as the Greek word is in the New Testament—the words translated 'hell'. It was this same glorious consummation of the divine purpose toward the human

race to which Jesus referred when he said that the 'gates of hell' would not prevail against the church.—See Theme text.

What a wonderful assurance! Throughout the reign of sin and death, 'hell', which is the grave or tomb, has continued to claim its victims. But in Revelation 1:18 Jesus tells us that he has the "keys" of hell. He purchased these keys—that is, the right to unlock hell's gates—by his own death as man's Redeemer. When his church is completely 'built', she will be associated with him in bestowing the promised blessings of life upon all mankind.

The fact that meanwhile so many millions continue to go into death, into the Bible hell, will not deprive them of these blessings. The gates of hell did not 'prevail' against Christ, and they will not prevail against his church; for by divine power they will be swung wide open; all Death's prisoners released!

This, then, is to be the future work of the church. And what a glorious work it will be! What an incentive it should be now to prove faithful to the LORD. Perhaps you are just learning of this glorious purpose of God through Christ and the church. If this knowledge has reached you prior to becoming a Christian, we suggest that you consider well the steps of repentance, belief, and consecration as we have Scripturally outlined them; and trusting in the strength of the LORD, and in appreciation of his abundant grace, devote yourself to him and to his cause.

There is no greater peace or joy that anyone can experience than that which results from being at one with the LORD, and in living a life of full devotion to him. There are trials, yes. But as Paul reminds us, these are in reality "light afflictions" lasting but for a "moment" when compared with the eternal "weight" of glory which the LORD has promised.—II Cor. 4:17,18

It is surely a blessed privilege to be among the 'called out' ones, the church, at the present time; for surely the LORD is blessing his people, especially in revealing to them the beauties of his plan of salvation. And how thankful we are that through Christ and his church the whole world is yet to have an opportunity to rejoice in the blessings the LORD has



designed for them—blessings of restitution, as Peter described them, “which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

In view of God's harmonious and loving plan of salvation for both the church and the world, through which some of the beauties have already been revealed to us in his Word, we can well understand and echo the great Apostle Paul's feelings when he wrote: “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out [completely]! For who hath known the mind of the LORD? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen”!—Rom. 11:33-36 ■

---

---

## *“BREAD FROM HEAVEN”*

“BREAD FROM HEAVEN” is a book which contains an inspiring text of Scripture and comment, one especially for each day of the year. Suitable for gift-giving, it has been designed for people of all ages—and from those just beginning to study the Bible to seasoned Bible students. It is an inexpensive, but very attractive little hardbound book, with spaces on the facing pages to record birthdays.—Price \$4.00 ea.

---

### **ORDER FORM**

Please find enclosed \$ \_\_\_\_\_ to cover the cost of \_\_\_\_\_  
copies of “Bread from Heaven,” at \$4.00 per copy. Send to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

If additional copies are to be shipped to other addresses, please

# CHRISTIAN LIFE AND DOCTRINE

THE SEED SERIES, PART 3—II Samuel 7:4-29

## THE SURE MERCIES OF DAVID

THROUGH THE PROPHET Ezekiel, the LORD said to Zedekiah, the last king of Judah, who in B.C. 606 was dethroned by Nebuchadnezzar and taken captive to Babylon, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." —Ezek. 21:26,27

Thus ended a long series of divinely overruled events which had begun many centuries before, specifically with King David of Israel, but in a related sense, many centuries prior even to David's time. These events were related to the fulfillment of God's promises, the first of which was made in the Garden of Eden, when God foretold the coming of a 'seed' that would bruise the 'serpent's head'. This was an assurance that evil, under the leadership of Satan, would ultimately be destroyed by one whom God would authorize and empower for the purpose. It was to this one that God referred in his promise to Abraham that through his "seed" all the families of the earth would be blessed.—Gen. 12:1-3; 22:18

In the second generation from Abraham, the vital aspect of this promise was narrowed down to the descendants of Judah, one of the twelve sons of Jacob, who himself was the grandson of Abraham. In bestowing his parental blessing upon his sons, Jacob prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

At the time this prophecy was uttered, the descendants of Abraham were dwelling in Egypt, and were subject to the Egyptian government. They had no ruler of their own, nor had they ever been an organized nation having their own government. God's promise to Abraham stated that through his seed all the families of the earth would be blessed, and that his seed would possess the gate of his enemies. Just how this promise was to be fulfilled was not revealed.

But as time went on, and promises relating to the seed continued to be made, bits of additional information were given. An example of this is Jacob's prophecy, which refers to the seed under the name, or title, Shiloh, meaning 'peaceful one'. And notice the further language of the prophecy: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet." This is suggestive of some sort of government which would administer law under a divine mandate.

In the preceding verse of this prophecy Judah is referred to as a "couched" lion. In Egypt, at the time, a couched lion was the symbol of the regal right of the pharaohs to rule; so in this also we have the suggestion that in some way, and at some time the promise to bless all the families of the earth would be fulfilled through the agencies of a government over which the 'seed' in this prophecy—Shiloh—would be the head.

Later God appointed Moses to deliver his people from Egypt. He also became their lawgiver. While Moses lived he was the recognized head of the nation, but Moses himself knew that he was not the seed of promise. Through Moses the LORD said of the Israelites, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deut. 18:18

In this we have another promise of the coming seed, referred to as a great prophet. There is an interesting aspect to this promise, which is that the promised Prophet was not to be raised up to the generation of Israelites which Moses served, but from "among their brethren" of a later genera-

tion. This implies that the Israelites whom Moses led out of Egypt will be raised from the dead, that they might be among all the families of the earth then to be blessed by the seed.

Following the death of Moses, Joshua became the leader of Israel. Following him, they crossed over Jordan into the Promised Land. Under his direction the land was divided among the twelve tribes. Following Joshua's death came the period of the judges when the nation had no central government of any kind. Samuel was the last of Israel's judges during this period.

Toward the close of Samuel's tenure of office as a judge, the Israelites petitioned him to appoint a king to rule over them. God instructed Samuel to comply with the people's wishes, and Saul was anointed to be Israel's first king. Saul started well, but became disobedient to the LORD and was rejected, although he was allowed to reign until he died.

## KING DAVID

David, a shepherd boy of Bethlehem, the son of Jesse, was anointed to succeed Saul as king of Israel. In God's dealings with David, and his promises to him, the 'seed' theme of the Scriptures comes to the fore again, and further emphasis is given to the fact that it was to be through a powerful kingdom, or government, that the seed would bless all the families of the earth. Indeed, the LORD used the kingdom of Israel, over which David and his successors ruled, to foreshadow a greater future kingdom over which the promised seed, the Shiloh of Jacob's prophecy, would reign.

David had fleshly weaknesses, but at heart he was loyal to the LORD. Because of this the LORD referred to him as a man after his own heart. (I Sam. 13:14; Acts 13:22) David's reverence for the LORD, and his great desire to honor and please him, gave him motivation to build a house, or temple for the LORD. He told the Prophet Nathan of his intent, and Nathan approved.

But the LORD overruled in this, and instructed Nathan to inform David that he would not be permitted to carry out his project. David, of course, was greatly disappointed, but the

LORD gave him a compensating blessing in the form of a special promise, or covenant, that the kingdom would be continued in his 'house', or lineage, forever. The covenant as outlined by the LORD, reads:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—II Sam. 7:12-16

This is an unusual covenant. David's son, Solomon, is typically referred to in it, and the promise made that he would build a house for the LORD—a temple—which he did. There is also a hint of Solomon's later iniquity, with assurance that the LORD would show mercy and would not wrest the kingdom from him as he had from Saul, but that the ruling heads of the kingdom would continue to be the descendants of David. Paul applies this text to Jesus. See Hebrews 1:5.

It is this that suggests the name of the covenant—"the sure mercies of David." (Isa. 55:3) It was a covenant which would continue upon the basis of mercy being shown to those who, because of their lack of integrity, would not be qualified to sit upon the throne of the LORD, as the throne of Israel was regarded to be.—I Chron. 29:23

## THE KINGDOM DIVIDED

In the beginning of Solomon's reign, he was a true and humble servant of the LORD. But this did not continue. Under the influence of his heathen wives, he permitted the worship of idols to flourish in the land. Following his death, when his son, Rehoboam, became king, there was a rebellion of ten of the tribes of the nation, and these set up a kingdom

of their own under the leadership of a man named Jeroboam.

So far as Solomon and his son were concerned, their conduct did not warrant the saving of any of the kingdom, but the 'sure mercies of David' operated, and the tribes of Judah and Benjamin were saved for the Davidic line of kings. That Judah should be one of the loyal tribes was in keeping with Jacob's prophecy that the sceptre would not depart from Judah until the coming of Shiloh.

Through the centuries that followed, some of the royal line of David reigned in righteousness, but many of them were wicked. Time and again the people were led into idolatry. Nevertheless, the 'sure mercies of David' continued to prevail. Finally, however, a drastic change did occur, being brought about by the overriding power of Babylon under the leadership of Nebuchadnezzar. It was then that the last of Judah's kings was overthrown.

But this did not imply that God's covenant with David had been broken. It was just that a change had taken place. When the covenant was first made, David sensed that there was something about it which went beyond his ability to grasp fully at that time, and he said to the LORD, "Who am I, O LORD God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O LORD God?"—II Sam. 7:18,19

Surely the LORD had spoken of David's house for 'a great while to come'—so great a while that it extended far beyond the dethronement of Zedekiah in B.C. 606. What happened there was merely the downfall of the typical house of David. Through Ezekiel, God said to Zedekiah, "Remove the diadem, and take off the crown: this shall not be the same." No longer was the typical kingdom to function, for the anti-typical was, in due time, to take its place.

## IN CAPTIVITY

With the dethronement of King Zedekiah, the people of Israel were taken captive to Babylon. Among the captives was Daniel, who became one of the LORD's outstanding prophets. Through him the LORD gave a prophecy establishing the date for the coming of "Messiah the Prince." (Dan. 9:24-27) Thus was Daniel assured that although his people had lost their national independence, God's purpose, as centered in the promised seed, Shiloh, the Messiah, was to be carried out exactly on time.

And Daniel was given this assurance in still another prophecy where the Messiah is referred to as "Michael," the "Prince," who would stand for, and deliver, his people. (Dan. 12:1-4) In this prophecy we are assured that the deliverance to be wrought by the mighty Prince whom God would send was to be more than deliverance from the overlordship of heathen nations; it was also to be a deliverance from death.

After this, many long centuries passed before there was any visible evidence that the Messianic promises of God were to be fulfilled. And then it happened. The angel, Gabriel, appeared to Mary and announced that she was to have a son whose name would be called Jesus, and that he would be given "the throne of his father David." Luke 1:30-33 reads:

"The angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Hundreds of years before this, the Prophet Isaiah had written concerning this great one which was to be born in Israel, and the announcement of Gabriel to Mary emphasized that the time had come for this prophecy to begin to be fulfilled. Isaiah wrote:

"Unto us a child is born, unto us a son is given: and the  
parent shall be upon his shoulder; and his name shall

be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

## CHRIST IS BORN

In due time Jesus was born, and the angel announcing his birth said to the shepherds:

"Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10-14

Now the promises of God pertaining to the seed began to have a definite fulfillment. And notice that through the centuries the divine purpose had in no way become restricted. To Abraham God had said that 'all the families of the earth' would be blessed, and now the announcement of the birth of the real seed of promise was declared by God's angel to be good tidings which would be to 'all people'.

Thirty years later Jesus began his ministry, a ministry which pertained to the kingdom of God, or the kingdom of heaven. These expressions did not imply a rulership in heaven, but a rulership on the earth which the God of heaven had promised and would, through Jesus, one day establish. In proclaiming the good news concerning the coming kingdom, Jesus illustrated by his many miracles the manner in which all the families of the earth would be blessed by its rulership.

The common people listened to Jesus' reassuring message with joy. They believed that he was a prophet sent by God. His immediate followers, particularly those whom he chose to be his apostles, believed that he was the promised Messiah. However, the religious rulers in Israel manifested enmity and hatred toward Jesus. They persecuted him, and sought to



turn the people against him. In this they succeeded to a large degree, particularly toward the close of Jesus' ministry.

Jesus told these religious rulers of Israel that they were of their father the Devil, thus identifying in a definite way the seed of the serpent, mentioned by God in the Garden of Eden—that seed which God had said would be at enmity with the seed of the woman. And it was indeed a bitter enmity, a hatred which ultimately led to the death of Jesus on Calvary's cross.

## THE HEIR IS KILLED

Jesus came, as Gabriel announced to Mary, to be the royal heir of the throne of David, the one referred to by the Prophet Ezekiel as having the 'right' to that throne. But now his enemies had killed him. From the standpoint of human wisdom and ability this would mean that the divine purpose centered in the seed of promise had been defeated—that the 'throne of David' had been overthrown.

But as the poet so truthfully wrote, "God moves in a mysterious way his wonders to perform." Actually the death of Jesus was not a tragedy, but part of the divine plan for the redemption and recovery of the world of mankind from sin and death through the seed. In the crucifixion of Jesus, the seed of the serpent had, as it were, inflicted a painful 'heel' wound upon the seed of the woman, but it was not a deadly wound so far as the divine purpose was concerned, for God raised him from the dead!

Nevertheless, the immediate disciples of Jesus, those who had accepted him as the Messiah and believed that he would "restore again the kingdom to Israel" (Acts 1:6), were puzzled and discouraged by their Master's death. They did not as yet understand the full purpose of God as it centered in Jesus, and to them it now seemed impossible that Jesus could ever be a king.

But their sorrow was turned into joy when they became convinced that Jesus actually had been raised from the dead. This comes to light particularly in connection with two disciples whom the resurrected Jesus met, and with whom he

walked as they journeyed on their way to Emmaus. When joining the two, Jesus asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" One of them replied to Jesus, saying:

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus replied, "What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done."—Luke 24:13-21

This gave Jesus an opportunity to explain. So he replied, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25-27

After Jesus had left them, these disciples "said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (vs. 32) No wonder they rejoiced! Jesus had explained that it was necessary for him to suffer and to die in order to redeem mankind from death. Otherwise he would rule as king over a race that was dying.

In this marvelous discourse Jesus cited the prophetic testimony concerning the fact that it was necessary for him to die. Previous to this Jesus' disciples were so carried away with the thought of his being the Messiah and a great king to sit on David's throne, that they had not noticed what the prophets had said concerning his suffering and death.

The Prophet Isaiah had written that Jesus would be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he would not open his mouth in self-defense. This prophecy had been fulfilled in exact detail. (Isa. 53:7; Matt. 27:11, 14) However, the Prophet Isaiah also foretold that

as the "Arm" of Jehovah, and prophesied that this 'Arm' would be made bare "in the eyes of all the nations," and that "all the ends of the earth" would, through him, see "the salvation of our God."—Isa. 52:10; 53:1

But as Jesus explained to the two disciples on the way to Emmaus, before this and the many other promises of kingly glory could be fulfilled, it was necessary that he suffer and die. These prophecies concerning him had now been fulfilled, and God had raised him from the dead! It was after his resurrection that Jesus said to his disciples, "All power is given unto me in heaven and in earth."—Matt. 28:18

During the course of Jesus' last appearance to his disciples, they made bold to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The disciples could not now see any reason why Jesus should not begin to exercise his 'all power' as king, and restore the kingdom of Israel which had been overthrown by Nebuchadnezzar in B.C. 606. They knew that he was the seed of promise—the Messiah—the great king of glory foretold in the prophecies. And now that he had given his humanity for the sins of the world, why should he not proceed with the setting up of his kingdom?

But there were still other aspects of the divine plan which the disciples did not as yet comprehend. Jesus knew this, so he simply replied to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7,8

From this it must have been apparent to the disciples that while the kingdom of promise was not then to be set up, the divine plan had not failed. They would understand, also, that they were to be given an important assignment in the carrying out of that plan—the details of which were to be revealed to them later.

And then—after giving the disciples this partial explanation—Jesus was "taken up; and a cloud received him out of

their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11

While the realization of the disciples' hopes pertaining to the Messianic kingdom were now postponed, they had not failed. After all, Jesus had been raised from the dead, and since the success of the plan of God was guaranteed by power capable of raising the dead, there was no reason why they should not continue to have full assurance of faith.

In the synagogue at Antioch, Paul reviewed the providences of God in connection with David, and the promise which God had made concerning David. Then he added, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." (Acts 13:23) Continuing his sermon, Paul explained that the religious rulers had put Jesus to death, "but God raised him from the dead."—vs. 30

Reaching the climax of his discourse, Paul said, "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. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—vss. 32-34

When God made that wonderful promise to David that his seed would sit upon the throne forever, there was no way for the psalmist to visualize the fact that the real king envisioned by God in this promise would be put to death by his enemies, and that divine power would raise him from the dead in order that the promise might be fulfilled.

But in the light of God's purposes, this is not surprising, for, without the resurrection of the dead, the whole plan would come to nothing! Just as in this plan the promised seed of blessing is put to death, and later raised from the dead to

dispense the blessings, so 'all the families of the earth' to whom the blessings are promised, are, for the most part, in the tomb when the time comes to bless them; and God has promised that these will be awakened from the sleep of death in order to receive the promised blessing. What a blessed hope! ■

---

**B**EHOLD, O GOD our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God is a sun and shield: the LORD will give grace and glory; no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee.

—*Psalm 84:9-12*

---

## WEEKLY PRAYER MEETING TEXTS

**JUNE 2**—"I am determined not to know anything among you, save Jesus Christ, and him crucified."—I Corinthians 2:2 (Z. '95-116 Hymn 116)

**JUNE 9**—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33 (Z. '95-207 Hymn 302)

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

**JUNE 23**—"He that receiveth seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."—Matthew 13:23 (Z. '96-99 Hymn 134)

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

## ENCOURAGING LETTERS

### Alone in the B.W.I.

Dear Friend in Christ: Greetings to you at this time. Thank you so much for the literature you are sending. These truths open the eyes of the blind. I regret that I don't have a video player, or I could view some of the programs, but I thank God and this loving ministry to show me the way to life. I pray that God will help me to go forward. Please remember me in your prayers. I long to know of a group here in Jamaica, but people are drawing away from the truth. Thanks again. Yours in his name. — *B.W.I.*

### Behind Prison Walls

Dear Sir: Just a brief message to let you know that I received all your booklets and I cannot thank you enough. They are so much help for me. Now I share them with my fellow inmates [prison inmates], and they are all impressed with them. Again, I cannot thank you enough. May the good Lord Jesus Christ bless you and your families. and your

fellow-workers. Your friend in Christ. — *TX*

### "Congratulations, and More Power!"

Dear "Frank and Ernest": I am one of the avid listeners of your radio program, "Frank and Ernest," over DZAM. I just want to congratulate you for successfully bringing Christ into the homes of the Filipino people through your program. Congratulations and more power! Yours in Christ. — *Philippines*

### Thanks from Ukraine

Dear Brethren: I have wanted to write this letter for a long time, but was not able to get the postage stamps for it. We are very grateful for all the help we have received from you, with clothing, as well as other help. Many brethren are now able to attend funerals. The elderly brethren among us are able to get to the meetings with your help. Often brethren need help, or visits when they are sick, and now we are able to do this. We have

always been used to many inconveniences in this land, but since you opened your hearts to our situation, it helps in so many ways. May the LORD richly bless you.

In closing we wish to extend our sincere Christian greetings, and blessings, with II Corinthians 13:12, and the hymn, "God be with you till we meet."—Ukraine ■

## SPEAKERS' APPOINTMENTS

### *Ministering the Glorious Gospel of Christ*

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

**F. Binns**  
Rutherford, NJ June 22  
Portland, OR 24-27  
Sacramento, CA 29  
Fresno, CA 30

**E. Blicharz**  
St. Petersburg, FL June 12

**W. Blicharz**  
London, Ont. June 12  
New York, NY 26

**G.M. Jeuck**  
Claymont, DE June 19

**F. Nemes**  
Portland, OR June 25, 26

**L.B. Post**  
Middletown, NY June 5  
Allentown, PA 10-12  
Cincinnati, OH 19

**L. Young**  
Allentown, PA June 10-12

## OBITUARIES

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

Sister Rosalie Roberto, Santarosa, CA—October, 1993. Age, 79.

Sister Laura Martinez, Bosler, WY—Age, 79.

Sister Marjorie Parkinson, Chicago, IL—April 15.

Brother Charles R. Newham, Minneapolis, MN—April 25.

# CONVENTIONS

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

**WATERBURY, CT, June 4,5—**  
**New location:** Litchfield Firehouse. For programs and directions, contact: Mrs. Anthony Tsimonis, Secretary, c/o Associated Bible Students, P.O. Box 1494, Waterbury 06721

**ALLENTOWN, PA, June 10, 11,12—**Moravian College, Bethlehem. Contact: Allentown Bible Students, c/o Mrs. Margaret Young, P.O. Box 1672, Allentown 18105  
 Phone: (610) 867-5418

**LOS ANGELES, CA, July 2,3,4—**  
 Holiday Inn, 7000 Beach Blvd., Buena Park. For information, contact: Los Angeles Convention, 1425 Lachman Lane, Pac. Palisades, CA 90272  
 Phone: (310) 5248

**NAMBOUR, AUSTRALIA, July 8,9,10—**Contact: Mr. Greg Tosh, Payters Creek Road, MS 1536, Nambour, Queensland, Australia 4560

**OKANAGAN BIBLE STUDENTS CONVENTION, July 8,9,10—**  
 Town Hall, Silver Star Mountain Resort, Silver Star Road, Vernon,

B.C. For general and registration information, contact: Mrs. Bernice Blencowe, 5335 Pearson Rd., Site 2, Comp. 11, R.R. 5, Vernon, B.C. V1T6L8  
 Phone: (604) 545-0780

**BIBLE STUDENTS GENERAL CONVENTION, July 16-21—**  
 Western Missouri State College, St. Joseph, MO. See page 9 of this issue for a copy of the Registration form.

**KALISPELL & HAVRE BIBLE STUDENTS CONVENTION, August 5-7—**The Big Mountain Ski and Summer Resort, Whitefish, MT. For information and reservations, please contact: Mrs. Marie Lewis, P.O. Box 7205, Kalispell, MT 59904. **Reservation deadline: May 30th; cancellation deadline: July 10th.**

Phone: (406) 892-4103

**INTERNATIONAL CONVENTION, August 7-12—**Poitiers, France. For information, contact: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272.  
 Phone: (310) 454-5248 ■



**"WHERE WERE YOU** when I laid the earth's foundations: Tell me, if you know and understand. Who settled its dimensions? Surely you should know. Who stretched his measuring-line over it? On what do its supporting pillars rest? Who set its corner-stone in place, when the morning stars sang together and all the sons of God shouted aloud?"