

The Dawn

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HIGHLIGHTS OF DAWN

In a world engulfed by trouble and uncertainty, many inquire as to whether or not God is really interested in the affairs of men, and in their ultimate future. To many it seems that the forces of evil have been too successful, and that the future holds only trouble and disaster. The faith of many has been shaken, both in the Bible and in God, the Author of the Bible.

Our Immutable God

“Known unto God are all his works from the beginning of the world.”—Acts 15:18

GOD'S PLAN, OR PURPOSE, is unchangeable. We read: “The LORD of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” (Isa. 14:24) Again: “So shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:11

What, then, has God been doing since he completed his great creative acts recorded in the Book of Genesis? Some would have us believe that he has been trying to convert the world, and that this is the chief mission of the church. But let us remember that God never ‘tries’ to do things. Everything is subject to his will, and nothing can interfere with the accomplishment of his plans.

The Bible informs us that for a period of time we speak of as the Patriarchal Age, God laid his hand upon certain individuals and dealt with them in his own peculiar manner. Among these were Abraham, Isaac, and Jacob. God dealt with these through the medium of a covenant—that through

the seed, or offspring of Abraham, all the families of the earth were to be blessed.—Gen. 12:3; 22:16-18

Various nations have employed covenants of law and order to bless their subjects. There was the Magna Charta of England, issued in 1215 under King John. In the United States, in 1776, there came the Declaration of Independence, followed by the Bill of Rights—the first ten amendments to the Constitution. These have been a blessing in that they have served to maintain law and order and to preserve the priceless privileges of liberty and freedom.

In 1945 a good part of the world subscribed to the Charter of the United Nations. This was referred to by some as “the world’s last hope for peace.” Now, after forty-five years of faltering efforts, very few believe that the United Nations can bring peace to the earth—the genuine and lasting peace which all people so eagerly and sincerely desire.

Across the street from the United Nations Building in New York City there is inscribed on a stone wall the wonderful prophecy of Isaiah, “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Isa. 2:4) This is what all nations desire, but cannot accomplish by human effort. It can be brought about only by the one who has been given the title, “The Prince of Peace.” —Isa. 9:6

The Prince of Peace will establish peace in fulfillment of that outstanding declaration made to Abraham by God, when he said to him, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—Gen. 12:1-3

After Abraham proved his faith in God by his willingness to offer his son, Isaac, in sacrifice, as commanded by God, the LORD spoke to him again, saying, “Because thou hast done

this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . because thou hast obeyed my voice.”—Gen. 22:16-18

Abraham died without this promise being fulfilled. But it was confirmed to his son, Isaac, to whom the LORD said: “Sojourn in this land, and I will be with thee, and bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice.”—Gen. 26:2-5

Isaac also died, and still the promise was unfulfilled. However, God confirmed the promise to Jacob, saying, “Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”—Gen. 28:14

The promise remained unfulfilled in Jacob’s day. Following his death, God began to deal with his twelve sons, who became the heads of the twelve tribes of Israel. The LORD said to Israel as a nation, “You only have I known of all the families of the earth.”—Amos 3:2

God’s favor toward Israel lasted a period of 1,845 years. Through Moses he gave them his Law. He sent his prophets to this people to counsel them, and to reprimand them when they were unfaithful to their covenant with him. When faithful to him, God blessed the Israelites in basket and in store, and gave them victory over their enemies. Under the terms of the Law Covenant the people of Israel were also blessed with an opportunity to gain life. This called for full obedience to the Law, which, as members of a sin-cursed and dying race, was beyond their ability.

At the close of the Jewish Age, God’s hand was manifest in the greatest event known to man. He sent his own beloved

Son to redeem mankind from the curse of sin and death. The Prophet Isaiah wrote, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9:2) Jesus was that "true light" which eventually will enlighten "every man that cometh into the world."—John 1:9

Since Jesus confined his message to the nation of Israel, the Israelites were the first to receive the invitation to become his disciples. Jesus said to his apostles, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:5,6

Only a small minority of the Israelites accepted Jesus, and therefore, after his resurrection he instructed his disciples to be his witnesses throughout all the earth. (Acts 1:8) The purpose of this worldwide witness has not been to convert all the nations of earth to be followers in Jesus' footsteps, but, as stated by James, to take out from the world a people to be associated with Jesus in his future work of blessing mankind.—Acts 15:14

The 'way' in which these are invited to walk is not an easy one. Jesus said that those who would be his disciples must deny themselves, take up their cross and follow him (Matt. 16:24), which involves suffering and dying with Jesus. Not many in the entire age since Jesus' First Advent have been willing to pursue this course of self-denial and suffering. Jesus refers to these as a "little flock" to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

To the rich young ruler Jesus said that if he would give up all and follow him he would receive "treasure in heaven." (Matt. 19:21; Luke 18:18, 22) This treasure will be the receiving of the divine nature. (I Pet. 1:4) Those who are faithful will receive "glory and honor and immortality." (Rom. 2:7) They are also to reign with Christ.—Rev. 20:4

The Apostle Paul informs us that Jesus and his true followers, Christ's "body" members, are the "seed" God pro-

mised to Abraham, the seed that was to bless all the families of the earth. (Gal. 3:8,16,27-29) The purpose of the thousand-year reign of Christ is to bestow God's promised blessings of life upon the people of all nations who then accept the provision of life made for them through the sacrificial death of Jesus, and who obey the laws of his kingdom.

God's immediate purpose throughout the present Gospel Age has been operating in human affairs to select the true church of Christ. This work has gone on unknown to the world, but gloriously blessed by the LORD. With this work completed, God's hand will be manifested to the whole world through the agencies of Christ's kingdom.

We believe that God's work of selecting from the world this people to be associate rulers in Christ's kingdom is nearly complete, which means that the time for the world's enlightenment and deliverance is near! We are today living in the most important period of the world's history. Little do the people realize as yet that God's hand is being manifested in present world events, even as foretold in the prophecies of the Bible. Darkness still covers the

earth, but soon the people will see the dawn of a new day; a day that will be born, as it were, in clouds of trouble.

This new day dawns as a result of the Second Advent of Jesus. The clear testimony of the Bible is that Jesus returns to earth as a glorious divine being, invisible to human eyes, but with all power to control in the affairs of men in keeping with the divine plan. Jesus said to his disciples, "Yet a little while, and the world seeth me no more; but ye [shall] see me: because I live, ye shall live also."—John 14:19

Jesus' true followers will be able to see him because in the resurrection they are exalted to the same divine nature which

*The work of
the immutable God
goes on,
unknown to
the world!*

he possesses. John wrote, "We know that . . . we shall be like him; for we shall see him as he is," not as he was, "in the days of his flesh."—I John 3:1-3; Heb. 5:7

When Jesus was on earth nineteen centuries ago, his disciples asked him what the sign of his second presence would be. He said that there would then be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27

Much of this is symbolic language. The world will 'see' Jesus in a 'cloud'. A similar thought is expressed in Revelation 1:7. A literal cloud conceals. But here, clouds are used to symbolize the trouble and distress described by Jesus. This tribulation will eventually help the unbelieving world to see him as the one empowered by God to accomplish the passing away of the sinful social order—our 'world'.—Matt. 24:21,22

This is the world over which Satan is "god" and "prince." (II Cor. 4:4; John 16:11) It is an "evil world." (Gal. 1:4) It is the destruction of this world that is foretold in the Bible, not the burning up of the earth. (I John 2:15-17) We can rejoice that such an evil world is coming to an end.

Jesus said that the tribulation which was to come upon Satan's world at the end of the age would be so great that unless the period of distress was shortened all flesh would be destroyed. But he assured us that this great "time of trouble" would be shortened "by" the elect—as indicated by the Greek text—that is, by Jesus and his true followers exercising their divine power to intervene in human affairs through the establishment of the Messianic kingdom.—Dan. 12:1; Matt. 24:22

Another statement of God's purpose concerning this time is foretold by the Prophet Daniel. In a reference to the rulers of the earth at the time of Christ's return, Daniel's prophecy states, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the king-

dom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”—Dan. 2:44

Zephaniah 3:8,9, 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 assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbolic] shall be devoured with the fire of my jealousy. For then I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”

This is powerful language, and plainly indicates that God’s immutable purpose is to bring to an end man’s selfish social order. In our generation we have witnessed the beginning of this foretold gathering of the nations. We rejoice that the fulfillment of the prophecy is so near; that soon, through Christ and his church, God will turn a pure message of truth to the people, causing the knowledge of his glory to fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

Centuries before Jesus came to earth at his First Advent, the Prophet Isaiah foretold: “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, 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 forever. The zeal of the LORD of Hosts *will perform this.*”—Isa. 9:6,7

This prophecy began to be fulfilled with the birth of Jesus, but its preview of the Messianic kingdom in the hands of Jesus has not yet been realized. However, we are now living in “the day of his preparation” for this event. (Nahum 2:3,4) And we know that when the new world government is firmly established on the shoulder of the Prince of Peace, all the present perplexing problems of mankind will be solved. Then the nations will not even learn war any more.

Even the distressing problems of sickness and death will then be solved, for Jesus will also be the world's Everlasting Father, that is, the one who will give eternal life. Paul wrote that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:25,26) It is difficult to imagine a world in which there will be no sickness, no pain, no tears, no death! But Jesus' sacrificial death as the Redeemer of mankind from sin and death, provided for just such blessings, and they will be available to the people through the agencies of his kingdom.

The Apostle Peter explained that during the second presence of Christ there will be "times of restitution of all things," and added that this glorious time of blessing had been foretold by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) Restitution means 'restoration', and among the things to be restored to mankind are perfect health and perfect life.

And this will include those who have died. The Bible uses the word 'ransom' to describe Jesus' work of redemption, and Isaiah wrote that "the ransomed of the LORD shall return . . . with songs and everlasting joy upon their heads," that "they shall obtain joy and gladness," and that "sorrow and sighing shall flee away." (I Tim. 2:3-6; Isa. 35:10) The only ones who will not be thus blessed will be those who willfully oppose the righteous laws of the new government. Peter said that these will be "destroyed from among the people."—Acts 3:23

Then all will know and serve the immutable God. They will have learned that "great and marvelous" are his works. No wonder John asked, "Who shall not fear [reverence] thee, O LORD, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3,4 □

LESSON FOR MARCH 4

When Love Abides

KEY VERSE: *"This is my commandment, that ye love one another, as I have loved you."*—John 15:12

SELECTED SCRIPTURE: John 15:1-17

OUR LOVE FOR one another is to be the same kind of love—and to operate under similar conditions—as Jesus' love for us. When we take this into consideration the whole viewpoint of that new commandment is broadened considerably, for divine love through Christ was exercised on our behalf while we were yet sinners, that is, long before we were in a position to love him.—Rom. 5:8

The divine plan for the followers of Jesus, whereby they would have the privilege of exercising love for one another upon the same basis as Jesus loves them, is outlined by the Master himself in his command to go into all the world and preach the Gospel for the purpose of making disciples. These disciples, who are to be 'made' through the ministry of the truth, are our brethren, brethren for whom we have the privilege of sacrificing while they are still sinners, even as Jesus thus laid down his life for us.

Not only did Jesus lay down his life for us while we were yet sinners, but his love continues after we hear and accept the call to follow in his steps, and this despite the many imperfections which continue with us, imperfections which cause us so many times to transgress the laws of righteousness. Thus, if we love one another as he loved us, it means that we will have a love which will manifest itself for the good of our brethren regardless of the many things about them which may not be pleasing to us—imperfections which may indeed be a real trial to us.

In this connection we are again reminded of the Master's assertion that if we love only those who love us, our love is not of a very high order, being merely on the level of the publicans' love. The expression, 'those who love us', might well be broadened to mean those who are congenial to us, those whose ways of life do not irritate or vex us. These are easy to love, and it is a pleasure to serve them. To love those among the

brethren who are in this category is not, therefore, the final test of loving one another as Jesus loved us.

The quality of love which reached out for our salvation while we were yet sinners is that superlative expression of unselfishness which we will need in order to lay down our lives for the brethren, to love them as Jesus loved us—that is, if we are to love all the brethren and not merely those who take a special interest in us, or those whose company and association we especially enjoy. It is this quality of love that covers a multitude of sins; that helps us to judge our brethren, not according to their outward appearance but according to their hearts; that extends mercy when they fail, and a helping hand in their weakness.

Brotherly love—that great principle of unselfishness which each member of the body of Christ exercises toward every other member of the body—is the motive power back of all true Christian activity. It is a principle which must find expression in service if it is to remain alive. The body of Christ is a cooperative arrangement for active service in the outworking of the divine plan. That this is true is clearly shown by Paul in his lesson, found in I Corinthians 12.

In this remarkable chapter the apostle emphasizes that there is given to each member of the body some special function of service, and that these all combine to accomplish the LORD's

will. One member cannot truthfully say to another, I have no need for you; nor can any true member of the body say to himself, There is no service that I need to render.

Activity, well-organized and ceaseless, is one of the lessons of the 'body' illustration. And it is only in connection with this true Christian activity that brotherly love has an opportunity to function. Let us never think of brotherly love as being manifested *merely* in kindness of manner, or as a lofty platitude to be talked about from the platform. No, brethren, God has set every member in the body as it has pleased him, and his purpose in giving us a place in the body at all is that we may actively function in whatever capacity he indicates his will for us.

Paul follows up his lesson on the active functioning of the body of Christ with the warning that without love as the motive, nothing we might do would have the LORD's approval. In other words, we are not to think that all the LORD is looking for in his people is that they be continually engaged in a frenzy of activity. God wants us to be active, but he wants us to be motivated in what we do by brotherly love.

"Though I speak with the tongues of men and of angels," writes the Apostle Paul, "and have not love, I am become as sounding brass, or a tinkling cymbal."—I Cor. 13:1 □

Guided by the Spirit of Truth

KEY VERSE: "When he [it], the Spirit of truth is come, he [it] will guide you into all truth."—John 16:13

SELECTED SCRIPTURE: John 16:12-14

A STRONG EVIDENCE of our sonship is our knowledge of the "mysteries of God." In the first chapter of Ephesians the Apostle Paul stresses the fact that the members of the church have been special recipients of knowledge. In verses 12 and 13 he states, "We should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: . . . ye were sealed with that Holy Spirit of promise."

The phrase, 'sealed with that Holy Spirit of promise,' refers to the possessing of special knowledge that identifies us as being sons of the King. It appears that Paul took his figure of speech from a practice used by rulers of that day to identify their representatives. It is said that when one representing a ruler went to a far place he had with him a letter of identification which was authoritative because stamped therein was the seal of the potentate. Our text indicates that

the thing which identifies us is that we are "sealed with the Holy Spirit of promise." Note carefully that the text does not read 'sealed by', but 'with' the Holy Spirit of promise. Thus stated, it would mean that the seal itself is the possession of the spirit of promise. Just what does this mean?

The matter is made clear by the same apostle in I Corinthians, chapter 2. In verse 7 we read, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Subsequently it is made clear that this wisdom is yet hidden from the world. Then the apostle makes the point that we know these hidden things only by the Spirit of God: "But God hath revealed them unto us by his Spirit: for the Spirit searches . . . the deep things of God."—vs. 10

Paul then continues to show that one purpose in our receiving the Spirit of God is that we might know what has been freely

given to us. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (vs. 12) This is the Spirit of promise, or the Spirit or influence of God revealing to our minds those deep truths of his plan which outline the inheritance of the New Creation.

Being sealed with the Holy Spirit of promise, then, is the enlightenment which comes to us by the Spirit of God. How emphatically the apostle states that such knowledge cannot be had now by those not Spirit begotten—"the natural man receiveth not the things of the Spirit of God: . . . neither can he know them." (1 Cor. 2:14) If we see the deep things of God which, simply stated, contain his plan of the ages, and if this has prompted our consecration and walk of discipleship, then again his Spirit is bearing witness to ours that we are the children of God.

Truth is important to us as a sanctifying influence in our lives. Sanctification is holiness unto the LORD, a whole-hearted devotion to him and to his service. The truth is God's plan, the blueprint of God's work, hence our guide as to how we should serve him. We are apt to overlook this, and to think of the truth merely as something we are privileged to learn and believe, considering that thereby

we are blessed by having our questions answered and our curiosity satisfied. If the truth means no more than this to us, of course it is but natural to suppose that what we believe is not too important.

If we keep before us the important relationship of the doctrines of the truth to Christian living and service, we will not stumble over the error which claims that it does not make much difference what we believe. The acceptance of this error leads to the same predicament in which modernists now find themselves. Just as they have shrunk their faith and understanding of the Bible as the Word of God almost to the vanishing point due to ecumenical fever, so in the name of being opposed to sectarianism we might find it easy to compromise the truth when witnessing, until there would be so little left that it would no longer be a vital, moving power in our lives.

But Christians who know the truth, and who can prove every item of their faith by a "thus saith the LORD" should not become weary in contending for the faith once delivered to the saints. Let us remember that present truth is a sacred treasure which has been entrusted to us as a guide in our service of God. If we are to be sanctified by it we must keep it pure. Let us not, then permit ourselves to discount the importance of truth. □

Facing Crucial Choices

KEY VERSE: "No man taketh my life from me, but I lay it down of myself."—John 10:18

SELECTED SCRIPTURE: John 18:1-14

JESUS KNEW FROM the start of his ministry that he was to voluntarily give up his life in the end. As that time approached he explained to his disciples that he would give his "flesh," his humanity, for the life of the world.—John 6:51

On his final trip to Jerusalem, Jesus said to his disciples that he expected to be arrested and to be put to death. It was on this occasion that Peter endeavored to dissuade his Master from going to Jerusalem, and thus recklessly expose himself to his enemies. Then Jesus said to Peter, "Get thee behind me, Satan: thou savorest not the things that be of God." (Mark 8:31-33) Jesus recognized that it was the will of God for him to surrender to his enemies and **allow** them to put him to death.

Even when Jesus rode into Jerusalem on an ass, and was enthusiastically acclaimed king by the multitude, he knew that he was not then to receive his kingdom, but was to be put to death. In a parable he had likened himself to a "certain nobleman" who went away to

receive a kingdom and to return, and he knew that he was "going away" in death.—Luke 19:12

In the upper room, prior to going to Gethsemane, he knew that Judas, one of his own disciples, had plotted to betray him to his enemies. Knowing this, Jesus could doubtless have escaped from the city and to safety. But he faced the cross knowingly and willingly. This required courage and strength, inspired by love for his Heavenly Father and for the dying world of mankind.

In Gethsemane, the awful reality of his death was seen more vividly by the Master, yet he was still resigned to the Father's will, and remained steadfast in his determination to carry it out. In prayer he said to the Father, "All things are possible unto thee; take away this cup"; but quickly he added, "Nevertheless not what I will, but what thou wilt."—Mark 14:36

John 12:27 (*RSV*), is another record of these words of Jesus: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' No, for this

purpose I have come to this hour." Obviously this gives the correct thought. Jesus knew that it was his Father's will that he should die, and he had covenanted to lay down his life; so, regardless of the suffering involved, he would not ask to be saved from this hour of trial. What he did request was that in the experience his Father's name would be glorified.

Certainly Jesus would have been glad had there been another way to accomplish the divine plan. The ordeal of mental and physical suffering which faced him was not pleasant to contemplate. But since it was God's will he would not flinch from it. Instead he looked earnestly to his Father for strength and courage to endure, and he received an abundance of both.

A little later Peter demonstrated his love and devotion by drawing his sword and attempting to prevent the Master's arrest. With the assistance of the other disciples who probably would have been willing to help, Jesus might well have been delivered from his enemies, but he did not permit this. As he explained to Peter, if he had wished to ask the Father, he would have sent him more than twelve legions of angels to deliver him. Jesus did not need Peter's sword!—Matt. 26:53

Jesus' refusal to allow Peter to deliver him was a demonstration that his death was volun-

tary. This was further shown when he was on trial before the High Priest, where he acknowledged that he was "the Christ, the Son of God." This, to the priest, was blasphemy, rightly punishable by death. (Matt. 26:63-66; Mark 14:61-64) When asked by Pilate if he was a king, Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (Mark 15:2; John 18:37) He made no attempt to defend himself. His hour had come, and he delighted to have the Father's will accomplished.

Just prior to this experience of his trial before Pilate, Jesus had told his disciples, "I shall not talk much longer with you, for the prince of this world approaches. He has no rights over me, but the world must be shown that I love the Father, and do exactly as he commands, so up, let us go forward."—John 14:30,31, *New English Bible*

To many—perhaps even to the Devil himself—Jesus' death might appear as a victory for Satan. But Jesus was simply confirming the statement of our Key Verse, that he voluntarily allowed himself to be put to death, because of his great love for his Heavenly Father, and toward the ultimate accomplishment of the outworking of God's great plan of salvation. □

Denying Jesus

KEY VERSE: "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not."—John 18:17

SELECTED SCRIPTURE: John 18:15-27

DURING THE CLOSING days of his earthly ministry, Jesus began to inform his disciples about his impending death. He told "how he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."—Matt. 16:21

This, of course, did not meet the understanding of Peter as to the course marked out in the Scriptures for the Christ. And, never hesitant to express himself, we read that he went to Jesus and began to rebuke him, saying, "Be it far from thee, Lord [*Margin*, 'pity thyself'] this shall not be unto thee."

Jesus' reaction to this well-intentioned effort of the devoted Peter to dissuade him from the course he saw clearly marked out in the Scriptures was instantaneous and emphatic. "He turned, and said unto Peter, Get thee behind me, Satan: thou art an offense [a stumbling-block] unto me: for thou savourest not the things that be of God, but those that be of men."

When, later, Jesus told them of his death, and added that it

would be by crucifixion, we read that they were "exceedingly sorrowful." They were "amazed" as they followed him on the last Passover journey to Jerusalem; that "they understood none of those things"—the whys and wherefores, no doubt, of Jesus' determination to go amongst his enemies.—Mark 10:32; Luke 18:36

We find Peter on the night of the betrayal, remonstrating with the Lord when the latter said they would all desert him, and assuring him that though his life would be in danger for following Jesus, yet he would not deny him. And we read, "Likewise also said they all." (Matt. 26:35; Mark 14:31) They had determined to be faithful and loyal to their Master, even unto death!—Luke 24:49

Two other events on that fateful night were among the more important experiences of Peter: the one in the Garden of Gethsemane; the other in the High Priest's palace to which Jesus was taken after his arrest. After the Gethsemane experience the multitude, led by Judas, approached to appre-

hend Jesus. Peter no doubt had in mind the Lord's earlier instructions regarding the swords. He now asked, "Lord, shall we smite with the sword?" and, not waiting for a reply, the impetuous disciple "smote the servant of the High Priest, and cut off his right ear." This was an attempt to save Jesus' life.

"Jesus [said] unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11) Peter then followed his Lord to the High Priest's palace, there to be pointed out as a member of Jesus' company. In the presence of that Master he loved, he denied that he even knew him. How remarkable a combination of qualities we find in Peter! Love and courage had brought him into imminent danger, and yet he denied with an oath the one whom but a few hours before he had assured that, "though all men shall be offended because of thee, yet will I never be offended. . . . Though I should die with thee, yet will I not deny thee."—Matt. 26:33-35

Peter evidently still had in mind to attempt a rescue of Jesus from this fatal situation, and in his desperation went even to the point of making a denial of knowing the Lord. Just then Jesus came into view under guard of soldiers, and he looked at Peter. How that look cut him

to the heart! He knew, from Jesus' face, that any further attempt on his part to save his Master would fail—that Jesus was determined to give up his life. As the cock crowed, Peter remembered that Jesus had warned him that "before the cock crow, thou shalt deny me thrice," and he went out "and wept bitterly."—Matt. 26:75

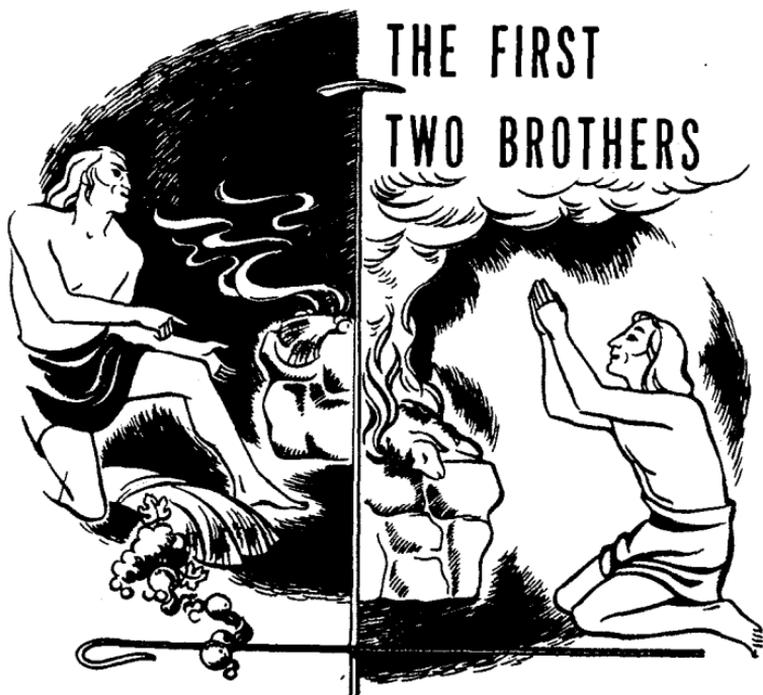
Cephas, or Peter—"a rock"—was the name Jesus gave Simon when he was first brought to him. (John 1:42, *Margin*) How little he seemed to deserve that name in some of the tests the Lord applied. But Jesus saw the true character, the animating principle of reverence for God. He loved Peter, and Peter loved his Master. Jesus could wait for Peter's development with patience and kindly helpfulness.

His was, perhaps, an unusually complex and contradictory set of human impulses and dispositions to begin with. But the LORD led him in such a way, overruling his experiences, instructing him through his Word and his providences, that he entirely overcame those conflicting dispositions as far as his heart was concerned; and the new set of impulses and godlike dispositions were gradually crystallized into a rock-like character—immovable, unchangeable, prepared as a "living stone" for the Temple of God.—1 Pet. 2:4,5

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YOUNG PEOPLE'S BIBLE STUDIES

The Golden Thread Series, Part 3



The First Two Brothers

CAN YOU IMAGINE what it must have been like when there was only one family on the entire globe? Just think what that would mean! There would be no one to have for a pal to share special times with, except your own brothers or sisters. It could be a rather lonely situation in which to live. The surroundings were far different then than anything we are familiar with today. There were no villages or cities, no roads, no farms or factories, and no people anywhere to be seen!

Adam and Eve were the parents of the first family in the world. It was after Adam and Eve were sent out of the Garden of Eden by God, into the unfinished earth, that their children were born to them. Although only two verses in the Bible tell about the birth of Cain and Abel, there is recorded there a note of joy in Eve's words. Of Cain she said, "I have gotten a man from the LORD!" Eve believed that this child had been given to her by God, and this made her very happy. It meant that the LORD was still interested in them and was caring for them, even though they must continue to endure his punishment for disobedience to his command.

The LORD God had promised Eve she would have a "seed," and she no doubt thought that this was a sign that his promise was beginning to be fulfilled. Here also was a strong hint that somehow they could be saved from the curse of death through this seed. What a precious hope this was to her! Here was the first clue to the golden thread that runs throughout the entire Bible—the hope of being saved from the curse of death—the hope of salvation!—Gen. 3:15; John 3:16

When Abel, the second son, was born, this was especially nice for Cain. Now he was no longer the only boy in the world! Adam and Eve had many sons and daughters, and it is possible that some girls were born even before Cain and Abel, or soon after. But at the time of this story, Cain and Abel were the only sons they had.—Gen. 5:4

While they were growing up, Cain and Abel had to learn about their different occupations, as well as how to survive in the unfriendly environment. Since the earth was not entirely prepared for human beings, in contrast to the Garden of Eden which God had especially made ready for Adam and Eve, hard work was necessary to survive.

"Abel was a keeper of sheep, but Cain was a tiller of the ground [a farmer]." (Gen. 4:2) No doubt Adam was their teacher, and by following his example and receiving his help and advice when they were youngsters, each day they became more skilled at their tasks. Since the earth had also received God's curse—thorns and thistles and other weeds

grew easily with no care, while foodcrops needed constant work and attention—Cain had plenty of work to keep him busy. (Gen. 3:17-19) Perhaps Cain thought that Abel's job of shepherding the flocks seemed less difficult than his own as a farmer. However, there were many things for Abel to learn about the care of his animals to keep them healthy and strong, and safe from wild beasts stalking about the pastures.

A time came when both Cain and Abel decided they would show their appreciation to God for everything he had given to them, and to thank him for his goodness. They decided to bring offerings to Jehovah from the products of their labor. "Cain brought of the fruit of the ground [food that he had grown]," while Abel "brought of the firstlings of his flock [a lamb]."—Gen. 4:3,4

God accepted Abel's offering, but he did not accept Cain's. It may seem strange to us that God refused to accept Cain's gift. We realize that this was the very first time an offering was ever made to God, and that he used this important occasion to picture his Son, "the Lamb of God," who much later in time would be the true, acceptable offering. So we begin to understand why it was important that the offering should be a live lamb, and not just vegetables or fruit.

Although the LORD did not accept Cain's offering, there was an easy solution to his problem. As soon as he found that God was pleased with the sacrifice of a lamb, he could have asked his brother for a sheep. Then he would have had a proper gift that **was** pleasing to God! But Cain didn't do that. He felt very angry and envious. He was upset because the fruits of his hard work were rejected, while his brother's gift was accepted. (Gen. 4:5) He allowed this anger and jealousy to burn in his heart; and when an appropriate opportunity came, he actually killed Abel. He became the first murderer. The very first person to die under the sentence of death, died through an act of murder!

Perhaps Cain had an envious heart because he thought he was the 'seed', the one promised by God to come in the future who would destroy Satan. When God accepted Abel's

sacrifice, and did not accept his own offering, Cain may have felt in danger of losing that special position as the 'seed'. It is quite likely that he did not want anyone to take his place in God's favor, even if it meant that he had to murder his brother. Evidently he did not even realize that through this act he would be certain to lose God's favor! God said to Cain, "If you do well, you shall be acceptable. If you do not well, sin lies at the door." (Gen.4:7) This indicates clearly to us that Cain was not thinking nor acting in the right way at all, because he was so jealous of his brother.

After Cain's heinous crime, Jehovah spoke to him and asked, "Where is Abel thy brother?" Cain answered, "I know not: am I my brother's keeper?" Of course, God realized what had happened to Abel, and knew that Cain deserved punishment for his terrible act. So God separated him from his family and sent him to live in the land of Nod, which was to the east of Eden.—Gen. 4:16

The Bible does not say that Cain regretted his act, but instead he was filled with a deep fear that someday someone would follow him to kill him in revenge for Abel's death. He said, "It shall come to pass that everyone that findeth me shall slay me." He pictured his entire future as one where he would have to be continually fleeing to preserve his life. But the LORD did not allow this to happen. God put some sort of mark on Cain to protect him from being killed.—Gen. 4:15

How Adam and Eve's hearts must have filled with sorrow over the dreadful events that had happened to their little family. They could see the curse of death beginning to act, and could feel the sadness that it would bring to the entire human race. But Eve continued to love and trust God. She still believed that he would certainly give her a seed as he had promised. So when still another son was born, they named him Seth, "Appointed," as Eve felt sure he would be the one appointed to replace Cain and to be this promised seed.

If Eve had been able to look far down the stream of time and to see how many centuries would pass before the true seed, Jesus, would come, she might have become dis-

couraged. But God was indeed worthy of her faith—he always keeps his promises. Jesus, the Lamb of God, was offered as an acceptable sacrifice on the cross many centuries after Abel offered his lamb. (John 1:29,36) Because of Jesus' willing sacrifice, the curse of death will be removed, and all people will have an opportunity for life-everlasting here on a perfect, beautiful, bountiful, finished earth!—Rev. 21:1 to Rev. 22:1-3,17

Questions

1. Who were our "first parents"?
2. What were the occupations of Cain and Abel?
3. What were the sacrifices offered by Cain and Abel?
4. Why were they not both equally acceptable to God?
5. What was Cain's reaction to having his gift rejected?
6. What did this cause Cain to do?
7. How was Cain punished?
8. What was the name of Adam and Eve's third son?
9. Was he truly the promised seed, as Eve thought?
10. Who is actually the promised seed?



1990 Memorial Supper Date

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 8.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$2.00, or is available on loan from: **The Dawn**, 199 Railroad Avenue, East Rutherford, NJ 07073

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Propitiation

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

—1 John 4:10

PROPITIATION IS A rather uncommon word. The dictionary gives this definition: ‘to make favorably inclined; appease; conciliate’. This does not seem completely satisfactory as a description of what Jesus did for us. The *Revised Standard Version* of the Bible renders the Greek this way: “In this is love, not that we loved God, but that he loved us and sent his Son to be the expiation for our sins.”

‘Expiation’ is defined as the means by which atonement or reparation is made. ‘Atonement’ is the satisfaction or reparation for a wrong or injury. To Bible Students the word atonement sounds like the best word, and that is the way J. B. Phillips translates the Greek: “We see real love, not in the fact that we loved God, but that he loved us and sent his Son to make personal atonement for our sins.”

It would be almost impossible to discuss the subject of atonement without considering the atonement sacrifices of the Israelites. The word atonement appears 72 times in just the Books of Exodus, Leviticus, and Numbers. One use of the word propitiation in the New Testament actually points us back to the Israelites and their atonement sacrifices. “Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.”—Rom. 3:24,25

This text in Romans actually mistranslates the Greek as propitiation. The *Diaglott* reads: “Whom God has set forth to be a Mercyseat by His own blood.” The *Diaglott* includes this

footnote: "The [Greek] word *hilasteerion* never signifies propitiation, as it is translated in the common version [meaning the *King James Version*]; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed." The same Greek word is translated "mercyseat" in Hebrews 9:5, where the apostle describes the Ark of the Covenant, "and over it the cherubims of glory shadowing the mercyseat."

We therefore conclude that the word propitiation is better rendered "atonement," or in the case of Romans 3:25, "place of atonement."

Sacrifice and the Tabernacle

The Tabernacle and its arrangements provided the Israelites with a place to worship God, a ministry that was responsible for its services, a means for attaining communion with God, and appropriate times for worship. Its architect was God. In addition to the benefits it gave the Israelites, it also provides a teaching tool for Christians. "[The priests] serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the Tabernacle: See to it that you make everything according to the pattern shown you on the mountain."—Heb. 8:5, *New International Version*

Large sections of the Book of Revelation draw on illustrations from the Tabernacle. The entire book of Hebrews explains clearly and concisely what those sacrifices were all about. Without this explanation how incomprehensible it all would be. Animals were slain for the morning and evening sacrifices; and the people brought other animal sacrifices as well. God, through the Tabernacle services, was teaching that (1) forgiveness comes only through the shedding of blood, and (2) salvation is obtained through atonement.

Consider these words of explanation for the Tabernacle ceremonies: "The ceremonies are concerned with food and

drink, various washings and rules for bodily conduct, and were only intended to be valid until the time when Christ should establish the truth. For now Christ has come among us, the High Priest of the good things which were to come, and has passed through a greater and more perfect tent which no human hand had made. It was not with goats' or calves' blood but with his own blood that he entered once and for all into the Holy of Holies, having won for us men eternal reconciliation with God."—Heb. 9:10-12, **Phillips**

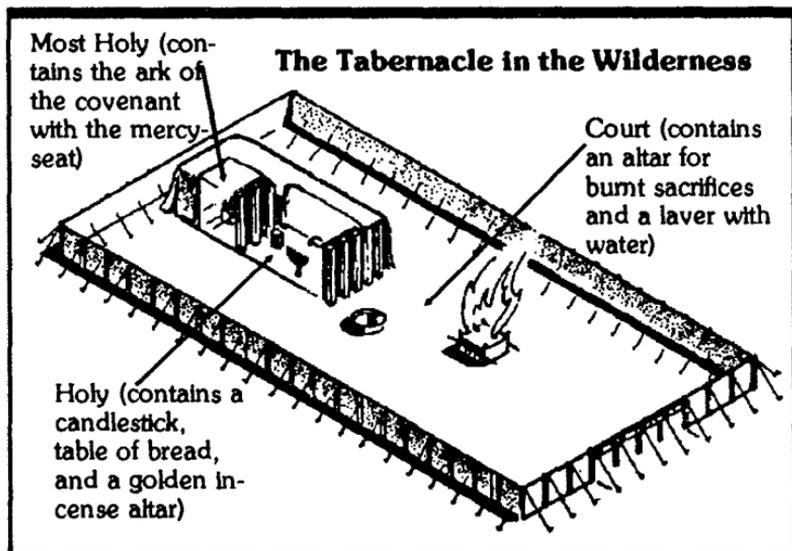
The offerings in the Tabernacle were necessary to show the concept of propitiation—atonement. Much of the symbolism of the Tabernacle illustrated the great sacrifice for sin that was yet future—the sacrifice of Christ.

"You will find that in the Law almost all cleansing is made by means of blood—as the common saying has it: 'No shedding of blood, no remission of sin.' It was necessary for the earthly reproductions of heavenly realities to be purified by such methods, but the actual heavenly things could only be made pure in God's sight by higher sacrifices than these. Christ did not therefore enter into any holy places made by human hand . . . but he entered Heaven itself to make his appearance before God as High Priest on our behalf."—Heb. 9:22-24, **Phillips**

Christ in the Tabernacle

If we were to pass through the curtain that acted as a door to the courtyard of the Tabernacle, we would first see a large altar, approximately 4½ feet high and 7½ feet square. It was made of sheets of copper overlaid on wood. On this altar sacrifices were burned. It was the sacrifice on this altar that pictured the provision of our justification, or the state of being right with God. It is one picture of the sacrifice of Christ. "Much more then, being now **justified** by [Christ's] blood, we shall be saved from wrath through him."—Rom. 5:9

There were so many sacrifices that it is easy to think they were all the same. But they were not. One offering was essential—the sin offering. It was made first, showing that there can



be no access to God without a sacrifice for sin first. After the sin offering was made acceptably, other offerings of various kinds could be given to God.

As we proceed forward from the altar in the courtyard we next find a large bowl of water made from the copper mirrors of the Israelites. It is called the laver. The priests were instructed to use the laver before entering the Tabernacle under penalty of death. "When they go into the Tabernacle of the Congregation, they shall wash with water, that they die not." —Exod. 30:20

The symbolism is clear: the unwashed priest perishes. Likewise those who follow in the footsteps of Jesus, the great antitype of Israel's High Priest, must be washed if they are to be acceptable to God. "But ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." —I Cor. 6:11

Now we are in front of the Tabernacle or tent. Only a priest could go further. Passing under the curtain that was its door, we enter the Holy, the first of two rooms. A candlestick is on

the left, a table holding bread on the right, and a golden incense altar is straight ahead. The candlestick illustrates the light we receive from the burning oil (the Holy Spirit). The bread represents the Word of God upon which we feed. Jesus said, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John 6:57.

The golden incense altar is described in Revelation. "Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Rev. 8:3

Notice that the incense is offered 'with the prayers of all saints'. It is Christ's intercession on our behalf that makes our prayers acceptable. Without his merit, no prayer goes up. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34

The annual Day of Atonement sacrifices are described in Leviticus, chapter 16. Only the High Priest was involved with those sacrifices. Verse 17 specifically states that no man was to be in the Tabernacle when atonement was being made. Thus we see Christ as our High Priest officiating over the sacrifice of himself (shown in the bullock) and the church which is his body (shown in the goat). He is both priest and sacrifice. "He is brought as a lamb to the slaughter . . . he hath poured out his soul unto death . . . and he bore the sin of many."—Isa. 53:7,12

Now we pass through the final curtain into the Most Holy, the second of the two rooms. When our Lord died on the cross, the veil in the Temple between the Holy and the Most Holy was ripped from top to bottom. This illustrates that a new way into the Most Holy was provided by his death. "So, by virtue of the blood of Jesus, you and I, my brothers, may now have confidence to enter the Holy of Holies by a fresh and living way, which he has opened up for us by himself passing through the curtain, that is, his own human nature.

Further, since we have a great High Priest set over the household of God, let us draw near with true hearts and fullest confidence, knowing that our inmost souls have been purified by the sprinkling of his blood just as our bodies are cleansed by the washing of clean water.”—Heb. 10:19-22, *Phillips*

There was only one article of furniture in the Most Holy. That was the Ark of the Covenant, which consisted of a box, a lid for the box (called the mercyseat), and two cherubim attached to the lid. On the Day of Atonement the High Priest brought blood from the sin offerings into the Most Holy and sprinkled it on the mercyseat. Thus God’s throne of justice became transformed by this blood into a throne of grace. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”—Heb. 4:16

Why was the blood necessary? It particularly pictured the giving of a life. God specifically said that the “life of the flesh is in the blood . . . for it is the blood that maketh an atonement for the soul.” (Lev. 17:11) Man could never be reconciled to God by the blood from animal sacrifices. It is only when we realize that God was illustrating a great sacrifice to come that we can understand it at all. “Neither by the blood of goats and calves, but by his own blood [Christ] entered in once into the Holy Place, having obtained eternal redemption for us.”—Heb. 9:12

The *Scofield Reference Bible* has this footnote on Romans 3:25. “The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by his death on the cross. Propitiation satisfies the righteousness of a holy God, thereby making it possible for Him to show mercy righteously.”

As we look down the corridors of history, we notice a progression in the way God has manifested himself to his people.

1. In the beginning a personal and individual revelation existed with those who worshipped God. These included Enoch, Noah, Abraham, Isaac, and Jacob.

2. His presence became more encompassing in the Tabernacle arrangement. In particular, the Israelites could perceive God's presence in the visible cloud by day, and the pillar of fire by night.

3. The glory of the Father that radiated through his son demonstrated to all the people what perfection really was. John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:14

4. A broader manifestation of God has been shown to a larger number of people since then, by the indwelling of the Holy Spirit in all Christ's followers throughout the world during the past 2,000 years.

5. Soon there will be a worldwide and universal manifestation to come in the kingdom for which we continue to pray.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."—
Rev. 21:3-5 □



It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.

A love that asks no answer; that can live,
Moved by one burning, deathless force—to give!
Love, strength, and courage; courage, strength,
and love—
The heroes of all time are built thereof.

BROTHER R. H. SEKLEMIAN, SAN FRANCISCO, CA

Heirs of God

THE APOSTLE REFERRED to the members of the body of Christ as "heirs of God." (Rom. 8:17) He also wrote to the Galatians, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." (Gal. 4:1-2) This suggests that the manner in which an heir to an earthly throne is reared and prepared for his calling may contain valuable illustrations of the manner in which an heir of God is developed.

The Allegory

To facilitate such a consideration, we will present this allegory: A royal prince is born in a kingdom, and the entire nation rejoices. There is an heir at last—a prince of the blood! There are many joyous days of celebration. While he is in his infancy, the babe is cherished and most carefully tended. Particular care is taken of his diet, so that he may grow up strong and sound. And even before he can walk or talk, the task of molding what is called the 'royal character' has begun. He is firmly though kindly disciplined from the very beginning, so that he may learn obedience. He is set apart for a special purpose and his training in every respect is minutely planned and supervised.

As a young boy he is surrounded by just the right people, including some children of his own age. Great pains are taken to see that he is not spoiled. Even though he is a prince of the blood, he cannot have everything he wants, and, although constantly watched over, he is often treated in a way which might be called 'wholesome neglect', so that he will develop

self-reliance. Every decision is not made for him; but basic principles are laid down, and he is often placed in a position where he must consider the circumstances and decide for himself what he will do. If his decision is wrong, he is allowed to suffer the consequences of his own unwise acts, to a degree. In this way he learns and matures. But he always has access to his father, the king. If he has a problem which seems important to him, even though it may be a childish problem, and he seeks his father's guidance, the king will interrupt even a cabinet meeting of the realm in order to counsel his son.

A normal family life is maintained as much as possible. He eats at his father's table; and woe to him if he complains of the food served to him there! He freely associates with his brothers and sisters, without affecting superiority; and, just as in any family, friction sometimes develops. His reaction to this is considered an important part of his training for rulership. His quickness to forgive and make peace is especially prized by the king because these are royal virtues. As he grows older he is particularly taught courtesy and consideration for others, because these qualities will endear him to the people he will one day be called upon to rule. And, because his high calling in life naturally tends to pride, the importance of humility is constantly impressed upon him to counteract this influence.

Although the vast resources of the kingdom will some day be at his disposal, he is taught simplicity and self-denial, being given only a limited allowance of money. At the same time he is taught generosity to others and is encouraged to give gifts to his companions and to those less fortunate than himself.

For his education, tutors and counsellors are appointed by the king to instruct him. Experts in a great variety of fields are ready to answer his every question and show him the right way of accomplishing tasks. He eagerly avails himself of these helps and grows in knowledge and wisdom, learning to accept any necessary reproof or correction.

He is always obedient and loyal to his father, never speaking against him or disputing his authority. Very young in life

(Continued on Page 37)

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Detroit CKLW 800 7:45 a.m.

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.

NEW MEXICO

Los Alamos KRSH 1490 6:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon

OHIO

Cincinnati WNOP 740 9:00 a.m.

PLEASE TAKE NOTE

of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Jenkintown (Wed.) WIBF-FM 103.9 12:30 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.

TEXAS

Pearsall KVWG 1280 9:15 a.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 7:30 a.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
Jackson WYWO 540 2:15 p.m.

... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	10:15 a.m.
Canmore	CFHC 1450	11:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL 1190	8:45 a.m.

Overseas Broadcasts

BRITISH ISLES

Radio Caroline (Tues.)	KHZ 819-AM	8:45 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
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ECUADOR

Quito	Radio Anoranza 99.7-FM	8:45 a.m.
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HONG KONG

Radio Villa Verde (Fri.)		6:00 p.m.
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ITALY (Italian)

Europa	Radio Milano 83.3-FM	11:30 a.m.
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Euro Tele	Radio Calabria (Fri.)	
	MHz 102	5:30 p.m.

Radio Corleone Centrale		
	FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

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

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

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SPAIN (Spanish)

Radio Gerona (Mon.)		9:45 p.m.
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SRI LANKA

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

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

Montevideo	Radio El Espectador 810	9:15 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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THE BIBLE ANSWERS

CALIFORNIA		MISSOURI	
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Fort Myers	Channel 7	NEW YORK	
Ocala	Channel 7	Buffalo	Channel 67
Orlando	Channel 4	Glens Falls	Channel 8
St. Petersburg	Channel 35	Oneonta	Channel 15
Tampa	Channel 57	Rochester	Channel 40
GEORGIA		Syracuse	Channels 14, 18
Atlanta	Channel 4	NORTH CAROLINA	
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Savannah	Channel 55	Reidsville	Channel 14
IOWA		OHIO	
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New Orleans	Channel 61	PENNSYLVANIA	
MAINE		Harrisburg	Channel 40
Portland	Channel 57	TENNESSEE	
MASSACHUSETTS		Helkskell	Channel 12
Hyannis	Channel 41	VIRGINIA	
MICHIGAN		Norfolk	Channel 68
Detroit	Channel 26	WEST VIRGINIA	
MINNESOTA		Huntington	Channel 55
Minneapolis	Channel 13	*Logan (Mon.)	Channel 12
MISSISSIPPI		PUERTO RICO	
Philadelphia	Channel 20	Arecibo	Channel 28

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he is assigned an equerry; a companion not necessarily of royal blood, but someone older and more experienced than himself, to intimately serve him, watch over him, and protect him. This equerry is directly responsible to the king himself for the safety of the royal child.

As his instruction progresses, the heir learns to think similarly to his father, following the lines of the policies of the kingdom in which he will some day rule. He develops a sound mind, which pleases the king very much.

When he is taught the art of war, the use of armaments of defense and offense is emphasized. It is explained who the enemies of the king are, the nature of the enemies, their wiles and stratagems, and the best ways of resisting and combating them.

The royal son is also instructed in the objectives of the kingdom and how to attain them. At every opportunity he acts as an ambassador for his king, telling all the world about the wonders of the kingdom, and promoting goodwill for it wherever he may be sent. He must remain constantly in the public eye.

The time finally arrives when he has fully matured and found wisdom; he has become completely indoctrinated in the policies of the kingdom, and is now ready to ascend the throne. When his call to the higher service is delayed, he waits without impatience, being entirely willing, with all his might, to serve his kingly father in any capacity for as long as his superior feels is necessary. At last his call comes, when he least expects it! Perhaps he is quietly summoned in the night to quickly rise up and go to the palace to assume his office of power and glory. But he is not surprised when his change comes, because this is what he was born for and what he has prepared for all his royal life. This is his calling; and it is so natural for him to assume this elevated station. He knows that his reign will be long, and peaceful, and prosperous.

Lessons from the Allegory

This is the allegory. To use such an allegory to show our relationship to God and our future prospects is entirely justified by the Scriptures. There are so many texts which clearly identify us as sons of God. "Beloved, now are we the sons of God." (I John 3:2) "Ye are the sons of the living God." (Hos. 1:10) "But as many as received him, to them gave he power to become the sons of God." (John 1:12) "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) "God dealeth with you as sons."—Heb 12:7,

Of course, no allegory is perfect. In the world, only one royal prince, the eldest son, is in line for the throne. But in God's arrangement there is associated with the eldest Son many other sons who are also heirs of the kingdom. We read in Hebrews 2:10, "It became him, for whom are all things and by whom are all things, in bringing **many** sons unto glory." And in Romans 8:16,17, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and **joint-heirs** with Christ."

We are the heirs of no ordinary king. It is the Almighty God, the Creator of heaven and earth, who is our Heavenly Father and king, and to whom we are the sons and heirs! The kings of earth are as nothing compared to him, and each of his heirs is far more important than the crown prince of the greatest empire of this world!

Consider Isaiah 40:15,17,22, 23: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing and vanity." Can you even begin to imagine how small 'less than nothing' is? "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the

princes to nothing." Yes, compared with his heirs, the princes of this world are as nothing, and less than nothing!

Heavenly Heirs

How is it possible that we are really heirs of the Almighty God? We are of the fallen human nature, the lowest order of intelligent creation. We are poor and lowly. The psalmist says that we are "dust." (Ps. 103:14) How can such an honor be ours? Is it just a vain hope that will fade away? No; because we have the wonderful assurance of many scriptures, including I Samuel 2:8, which says, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, **to set them among princes**, and to make them inherit the throne of glory." There are numerous texts that confirm this thought beyond a doubt! For example, we read in I Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to 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, who are kept by the power of God." And so we are assured that although this is a high hope, it will not fade away, as so many human hopes do. This is a hope that will not disappoint us, but will be ours in all its richness.

Now let us draw lessons from the allegory. When an heir is born to a throne of this world, there are great demonstrations of joy in the nation. But human joy has its limitations—for one thing, it is of short duration. The pains and cares of this life soon dampen and quench exuberance of human spirit, even over the birth of a prince. But how different are the heavenly joys! In Job 38:7, after reference is made to the creation of the earth and man upon it, we are told that "the morning stars sang together, and all the sons of God shouted for joy."

In this demonstration the angels exhibited a deep interest in mankind, and they have watched over the affairs of earth with a fascinated interest ever since. You may be sure they were saddened by the fall of Adam, and then rejoiced again at

every promise given of future redemption. They did not always understand the prophecies, but were tremendously interested, desiring to understand them. We know this because in I Peter 1:10-12 there is a reference to the prophecies, and then the statement: "Which things the angels desire to look into," or as the *Diaglott* renders it: "Into which things angels **earnestly** desire to look."

For a long time there was not much activity for the heavenly host to rejoice over on this earth, as the race sank deeper into sin and death. Then, one still night, they eagerly gathered near a country place called Bethlehem, where "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them, and they were sore afraid. And the angel said unto them, 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 Savior, 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 2:8-14) Yes; once again they could sing and shout for joy! The great Prince had been born on earth. The only begotten Son, the heir of God, had come. The Savior of man had at last appeared!

Now we, too, poor unworthy humans though we be, are "heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." (Rom. 3:17) This being the case, don't you suppose there is joy in heaven when one of us is drawn by God to be conformed to the image of his Son (Rom. 8:29), when such an one heartily responds to the call, is justified, consecrated, sanctified, and assigned a heavenly crown? Of course there is! The words of Jesus confirm it: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:7,10) Yes, certainly if the arrival of an **earthly** prince brings joy in the nation, how

much more does the begetting of an **heavenly** heir cause rejoicing in heaven!

In the case of the earthly prince, great care is taken with the royal baby's diet, so that he may grow up strong and sound. We read of the babes in Christ: "As newborn babes, desire the sincere milk of the Word that ye may grow thereby." (I Pet. 2:2) Paul said to those immature in the truth: "I have fed you with milk." (I Cor. 3:2) But the babe in Christ grows rapidly in the truth, becoming more and more skillful in the use of the Scriptures; both in correctly applying them to himself, and in using them to hold forth the Word of life to others. Paul describes this process in Hebrews 5:13,14, "Every one that useth milk is unskilled in the Word of righteousness, for he is a babe. But strong meat [or "solid food," *Diaglott*] belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." 'Full age' refers to maturity in Christ, and not necessarily age in years.



With the earthly prince, the molding of the royal character starts very early. The heir of God must also develop a royal character—a Christ-like character. We are told in II Peter 1:5-11 to develop the characteristics of faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love, with the assurance that if we do so we will make our calling and election to the everlasting kingdom sure. Every act is born in the mind—thoughts mold character. And we are told in Philippians 4:8 just what kind of thoughts to harbor in our minds: whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy.

As the earthly princeling is set apart, that he may enjoy the special favors and training of his father, the king, we read in Psalm 4:3, regarding his spiritual counterpart: "Know that the LORD hath set apart him that is godly, for himself."

The heir to an earthly throne is kindly but firmly disciplined, that he may learn obedience. Of us, it is written: "My son, slight not the discipline of the LORD, neither be discouraged when reprov'd by him; for whom the LORD loveth, he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as sons; for is there any son whom a father does not discipline?" (Heb. 12:5-7, *Diaglott*) Yes, this discipline is a very important part of the training of an heir of God, and without submitting to it we can never inherit the throne. This is again clearly stated in Revelation 3:18, 21, "As many as I love, I rebuke and chasten. Be zealous therefore, and repent. To him that overcome will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The young earthly prince is not permitted to mingle indiscriminately with the outside world, but is carefully surrounded by just the right people. He associates with wholesome companions. Likewise, we are told in II Corinthians 6:17,18, "Come out from among them; and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty." The thought is *not* to deliberately isolate ourselves. We are advised *not* to forsake the assembling of ourselves together! (Heb. 10:25) But our association or assembly should be with carefully selected companions—those of like precious faith.

Even though his father, the king, is extremely rich, the earthly prince cannot have everything he wants. But he is supplied with everything he needs, and more. And so are we, as Paul assures us in Philippians 4:19, "My God shall supply all your need, according to his riches in glory by Christ Jesus." Our needs as new creatures are certainly more than earthly food, shelter and clothing. Jesus' words are: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) The bread spoken of here is a knowledge of the truth, and this need is abundantly and constantly supplied to the heavenly heir.

Every decision is not made for a prince of this world. He must often apply for himself the basic principles which have been laid down. Sometimes mistakes are made which his father corrects. It is in this way that he grows and matures in judgment. It is the same with us, the spiritual heirs of the kingdom. The LORD does not tell us in detail exactly what to do in every little experience of life. But, by a continual study of his Word, we absorb the essence of his law, his principles, his wisdom; and when a crisis comes, or a decision has to be made, the LORD expects us to use what we have learned in deciding what to do. Thus, he guides us *indirectly*, "with the eye." "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye. Be not as the horse or as the mule, which have no understanding; whose mouth must be held in with bit or bridle." (Ps. 32:8,9) So we should not desire that the LORD force us to always take the right road, without our using our own minds. How much better to be so sensitive to his will and so familiar with his ways, that just a glance will suffice—that he can guide us with his eye.

The father of the earthly prince is never too busy when his son seeks direction and help in his problems. Similarly, we always have instant access to our Heavenly Father in prayer. Anytime, day or night, his ears are attentive to our cry. "The eyes of the LORD are over the righteous, and his ears are open unto their prayers." (I Pet. 3:12) David put it so beautifully in Psalm 121:2-4, "My help cometh from the LORD, who made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."

Thus we see that there is no affair in all the vast universe important enough to keep God's attention away from the needs of his children, his heirs. "Can a woman forget her suckling child? . . . Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palm of my hands."—Isa. 49:15,16,

The earthly king maintains a normal family life for his royal family, insofar as possible. The prince eats at his father's table, and would not dream of complaining of the food served there. Neither will the child of God complain of the "meat in due season" served in such a flavorsome manner by a "faithful and wise servant whom his lord hath made ruler over his household."—Matt. 24:45

Sometimes there is friction in the king's family, just as in any other family. Even here misunderstandings arise between brothers and sisters. Regretfully, God's family on this side of the veil is no exception. But the LORD especially loves those of his children who quickly forgive and make peace. The Christian's daily prayer should be, "Forgive us our sins, as we forgive those who sin against us." (Matt. 6:12) We are instructed in Ephesians 4:32, "Be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Indeed, by making peace we prove that we are the peacemakers, and they shall be called the children of God.—Matt. 5:9

The exalted position and prospects of an earthly prince naturally make him susceptible to pride. To counteract this, the king impresses upon his son the importance of humility. We, too, have an enormously high calling. If we are not watchful we, too, can be susceptible to pride. Jesus said to the heirs of God, in Matthew 5:3,5, "Blessed are the poor in spirit [humble-minded], for theirs is the kingdom of heaven . . . Blessed are the meek, for they shall inherit the earth." Our great and high king values humility beyond measure: "Thus saith the high and lofty one, who inhabiteth eternity, whose name is Holy; I dwell in the high and lofty place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15) We also read in Isaiah 66:1,2, "Thus saith the LORD, The heaven is my throne, and the earth is my footstool. . . . For all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my

Word." So those who would dwell with God as members of his household must be of a humble spirit.

The heir of an earthly throne is allowed only a limited amount of money; and there are not many wealthy among the heavenly heirs, either. Jesus said, in Matthew 19:23,24, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." In other words, divestment is required. A rich man may indeed be called to this high position, but he will not die rich in this world's goods, by the carrying out of the terms of his consecration, as a faithful steward, he will expend his funds as well as his energies in the LORD's service.

The earthly prince is provided the most expert teachers and tutors available, for his education. What ample provision the heavenly king has made for our instruction: "He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13) Also, we read in II Timothy 3:16,17: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We indeed have received a royal education!

The heir to an earthly throne is loyal, never disputing the authority of his father, the king. We are told in Philippians 2:14,15: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world."

The earthly heir is assigned an equerry by the king, to serve him and insure his safety at all times. As for us, prospective heavenly heirs, Hebrews 1:14 says, "Are they not all minister-

ing spirits, sent forth to minister to them who shall be heirs of salvation?"

Careful education and training of the prince makes him a fearless and sound thinker, which pleases the king. And again the picture fits those called to a heavenly calling. Paul said in II Timothy 1:7, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

The art of war, the use of weapons, who the king's enemies are, and how they may be combatted is an important part of the training of the earthly prince. The spiritual heirs of God, are also taught to fight. Psalm 144:1 says: "Blessed be the LORD, my strength, which teacheth my hands to war, and my fingers to fight." But we do not shed blood. For though we walk in the flesh, we do not war after the flesh, "for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."—II Cor. 10:3-5

As to the enemy of God, and our enemy—Satan, the Devil—"we are not ignorant of his devices." We are skilled in weapons of offense and defense, and we are able to battle mightily. Ephesians 6:10-17, "Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the spirit, which is the word of God." We also read, "The Word of God is quick

and powerful, and sharper than any two-edged sword.”—
Heb. 4:12

The earthly crown prince acts as an ambassador of his father. Wherever he goes, he promotes goodwill for his father's kingdom. II Corinthians 5:19,20 says that God “hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.”

The heir of an earthly throne is very much in the public eye, always diligently seeking to walk circumspectly so as not to bring dishonor upon his father, the king. And of us, who are striving to make our heavenly calling sure, it is written, “We are made a spectacle unto the world, and to angels, and to men.” (I Cor. 4:9) Realizing how much even the angels are concerned about our success, we should be very careful in our daily walk! They have been assigned the care and protection of those called to walk in the steps of their exemplar, Jesus Christ the righteous.—Ps. 91:11

The time comes when the earthly royal heir is strong, and mature, and wise, and qualified to ascend to the throne and wear the crown. The spiritual heir will also reach that objective: “Being strengthened with all strength according to his glorious power, for all patience and endurance, with joy; giving thanks at the same time to that Father who called and qualified us for the portion of the saints' inheritance in the light.” (Col. 1:11,12, *Diaglott*) And again, Paul said, in II Timothy 4:6-8, when he *had* reached this point: “The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.”

Taking Office

In the allegory it is a sad day when the heir at last achieves the crown, because first his father, the former king, must die. But not so in the reality, because our king, Jehovah, is “the king eternal and immortal.” (I Tim. 1:17) And if there was joy

when man was created, and when Jesus was born, and when the heirs of God are selected, what fullness of joy there will be in heaven when all the 144,000 kings and priests receive their crown! Jude speaks of this happy time, saying, "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our savior, be glory and majesty and power, both now and ever."—Jude 24,25

When earthly kings are enthroned, the cry is: "Long live the king!" Indeed, the kings and priests whom God has enthroned shall live and reign long! Revelation 20:6 says: "They shall be priests of God and of Christ, and shall reign with him a thousand years," will be only the beginning!" "They shall reign forever and ever."—Rev. 22:5 □

"Frank and Ernest"

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PART 1 OF A TWO-PART SERIES

Witnesses for God

During the long and dreary nighttime of man's history, people in general have been without God and without hope. But the LORD has had his witnesses in the earth. These have had God's hand upon them, and their faithful testimony concerning him have made them as lights in a dark place. At no time have these witnesses convinced very many of the truth pertaining to God's plan, but they frequently have served as guides to some who have sought after God in an earnest endeavor to find and serve him.—Acts 17:27

Going back to the time of the Flood, we find that Noah was a witness for Jehovah, the Creator. The Apostle Peter informs us that Noah was a "preacher of righteousness." (II Pet. 2:5) He did not reform the world of his day, but he was a light in that world because he bore witness concerning God and his purpose in allowing the coming Flood. Noah's stand for God and for righteousness was vindicated when the Deluge came.

During all the centuries prior to the First Advent of Jesus, God demonstrated his keeping power in the lives of his witnesses in a miraculous manner, which increased the effectiveness of their testimony. The LORD promised, "No weapon that is formed against thee shall prosper," and this was literally true in connection with all his faithful witnesses during those ancient times.—Isa. 54:17

The enemies of Joseph sold him as a slave into Egypt, but through the wonderful providences of God he became the ruler of Egypt and the savior of his people. How wonderfully this demonstrated the power and the glory of Joseph's God! There is no record that Joseph ever preached a long sermon. His life of faith, and the occasional "word in season" by which

he made known his faith, were more eloquent than any discoursing he could have done, particularly after God openly vindicated his faith and rewarded his faithfulness.

Later, when a pharaoh came to power in Egypt "who knew not Joseph," the Israelites then dwelling there were made his slaves. In the providence of the LORD, Moses was raised up to deliver them. The name and glory of God were at stake as Moses and Aaron appeared before the king to demand the release of the Israelites.

Moses himself was powerless to accomplish the LORD's design for his people, but he stood loyally on the side of the LORD, and in the name of the LORD demanded deliverance

for the Israelites. We know the result. Plague after plague fell upon the Egyptians, and finally the death of their firstborn. Then the king demanded that the Hebrew children leave the country, which they did.

But Pharaoh changed his mind, and sent his army to recapture the Israelites.



Again the LORD intervened, opening up a passageway through the Red Sea for his people, and allowing the waters to close in on Egypt's army as they tried to follow. Then they sang that majestic song of deliverance, "I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation."—Exod. 15:1,2

This brilliant testimony of God's ability to fight for and deliver his people did not impress the Israelites sufficiently to enable them to put their full trust in him to go forward and possess the Promised Land. They rejected the report of the two faithful spies, Caleb and Joshua, and voted against trying to drive the Canaanites out of the land. Because of this God allowed them to wander in the wilderness for forty years.

But even so, he miraculously cared for them. He provided manna from heaven, and water gushed out from a rock to refresh them. He provided them with a priesthood and the Tabernacle as a center of worship. During all that time Moses reminded them, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." (Deut. 8:4) Moses himself knew that it was the LORD who cared for his people during their wilderness journey, but he feared rightly that they would forget, and so reminded them that it was Jehovah "who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint."—Deut. 8:15

It was indeed the LORD who had done these marvelous things for Israel. Through his dealings with them, and despite their own lack of faith, they were being used as his witnesses. And this continued to be true as, under the leadership of Joshua, and by another miracle, he enabled them to cross over the River Jordan and possess the Promised Land.

Crumbling Walls

Immediately upon entering Canaan the Israelites were confronted with the fortified and walled city of Jericho. Possession of the land would be impossible until this city had been conquered. But they were incapable of accomplishing this in their own wisdom or by their own strength. Then "Joshua . . . lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand." Joshua challenged this 'man', asking, "Art thou for us, or for our adversaries?"—Josh. 5:13-15

The man with the drawn sword identified himself as the "captain of the host of the LORD" Joshua followed his instructions, and the walls of the city crumbled before them.—Josh. 6:27

Another outstanding victory which brought glory to the LORD was Gideon's defeat of the Midianites by his little band of three hundred. Again it was the LORD who gained the

victory. When Gideon's three hundred, carrying out the instructions of their leader, broke the earthen vessels letting the light of their torches shine out in the darkness, and blew their trumpets and shouted, "The sword of the LORD, and of Gideon . . . the LORD set every man's sword against his fellow, even throughout all the host [of Midianites]: and the host fled."—Judg. 7:20-22

Jehovah Is God

Through the Prophet Elijah, God also manifested his glory in a very outstanding manner. The influence of Jezebel, King Ahab's wife, had led Israel into the idolatrous worship of Baal. By the LORD's direction Elijah arranged for a test to be made on Mount Carmel to demonstrate whether Jehovah or Baal was the true and living God. The one who would cause fire to come down from heaven and consume a sacrifice would be proven to be the true God.

There was a tremendous gathering at Mount Carmel that day. Elijah insisted that the priests of Baal give their demonstration first, which they did, with no result. All day they agonized and cried unto Baal, but Baal did not respond. Elijah taunted them saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."—I Kings 18:27

The priests of Baal continued their pleas until evening. Then Elijah prepared an altar and placed his sacrifice upon it. In order to demonstrate that no trickery was being practiced, he dug a trench around the altar and filled it with water, drenching the altar and the sacrifice. Then Elijah prayed:

"LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God."—I Kings 18:36,37

In response to this eloquent prayer, fire came down "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God."—I Kings 18:38,39

Assyrian Army Destroyed

During the reign of King Hezekiah, Sennacherib, king of Assyria, in a campaign of aggression, demanded that Jerusalem be surrendered to him. He sent a messenger to Hezekiah asking for his surrender, but the demand was not granted. The messenger was sent again, with the following message:

"Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all the lands, by destroying them utterly: and shalt thou be delivered?"—II Kings 19:10-13

Here was a direct challenge to the ability of Israel's God to thwart the design of Sennacherib to capture and enslave Jerusalem. Upon the advice of the Prophet Isaiah, King Hezekiah prayed earnestly to Jehovah, saying:

"O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth. . . . LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. . . . Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."—II Kings 19:15-19

The LORD replied to this prayer assuring the king that he would indeed defend Jerusalem, "for mine own sake, and for my servant David's sake." And he did.—II Kings 19:34-36

God's Glory in Babylon

Because his chosen people continued to be unfaithful to him, the LORD allowed them to be taken captive to Babylon. Among them, however, were faithful individuals whom he used as his witnesses even during the period of their captivity.

Notable among these were Daniel and his three young friends, Shadrach, Meshach, and Abednego.—Dan. 1:6,7

Daniel first came into prominence before the king when by the LORD'S help he was able to recall Nebuchadnezzar's dream for him and interpret its meaning, after the "magicians, and the astrologers, and the sorcerers, and the Chaldeans" had failed in their attempt to do so. This was a most effective witness for Jehovah, causing the king to acknowledge to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets."—Dan. 2:47

Daniel was then made ruler over the entire province of Babylon, "and chief of the governors over all the wise men of Babylon." Daniel, in turn, remembered his three young friends, and requested that they be appointed his assistants.

But Nebuchadnezzar soon forgot what he had confessed concerning Jehovah being the "God of gods and a Lord of kings." He wanted to be recognized as supreme ruler, and his gods worshiped in the realm. So he had a great image erected symbolizing his authority as civil ruler, and his right to demand that the people worship his gods. He commanded that all officials of the realm, at a given signal, bow down and worship this image. Those who refused to obey were to be cast into a fiery furnace. Apparently Daniel, because he "sat in the gate of the king," was exempt from this command.

But his three friends were not. Enemies, jealous of the position to which these Hebrews had been appointed, reported that they had not obeyed the king's command to fall down before his golden image. In a rage Nebuchadnezzar summoned the three Hebrews before him, demanding to know if the report were true. They assured him that it was. Then he indicated his willingness to give them another chance, but made it plain that if they still defied his edict they would surely be cast into the fiery furnace. Then Shadrach, Meshach, and Abednego answered the king, saying:

"O Nebuchadnezzar, we are not careful [afraid] to answer thee in this matter. If it be so, our God whom we serve is able to deliver us . . . out of thine hand, O king. But if not, be it

known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Dan. 3:16-18

We all remember the outcome. The three Hebrews were cast into the fiery furnace—a furnace in which the fire was burning so furiously that the king’s servants who hurled them into it inhaled the flames and died. But the three Hebrews were protected by divine power.

When the king peered into the roaring furnace, he discovered that not only were the three Hebrews alive, but there was a fourth person with them, “like the Son of God.” (Dan. 3:25) He called them forth from the flames, saying: “Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in. . . . Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.”—Dan. 3:28,29

We might go on recalling these thrilling incidents in which the LORD glorified himself in the eyes, not only of Israel, but frequently of the surrounding nations also, by the wonderful manner in which he fought for his people and delivered his faithful servants. They were witnesses of the great Jehovah, not so much because they explained his glorious characteristics to the people, but because he manifested his favor to them on account of their unwavering faithfulness to him.

The LORD himself sums up this viewpoint for us very clearly and beautifully, saying: “I am the LORD thy God, the Holy One of Israel, thy Savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore, ye are my witnesses, saith the LORD, that I am God.”—Isa. 43:1-3,11,12

General Convention Bulletin

SPECIAL BULLETIN

Due to a generous surplus in the General Convention treasury, this year all registrants five-years old and older will receive a rate subsidy of \$21.00 weekly, or \$3.00 daily. Children four-years old and under, of course, are free. On the registration form this subsidy is indicated as an amount you will not pay. It is to be paid to the college by the convention treasurer.

Another cost-cutter provided by the college: If you bring your own bed linens, towels, and washcloth, your room rate will be reduced by \$3.00 per person per day. This option is also shown on the registration form.

PRICING INFORMATION:

Weekly Rate for Lodging and Meals: *If Houghton provides your linens*, the breakdown is as follows:

Lodging-7 nights Meals-6 days	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 14 and Over	\$139.10	\$21.00	\$118.10
Ages 5-13	\$116.35	\$21.00	\$95.35
Ages 4 and Under			FREE

Weekly Rate for Lodging & Meals; if you bring your own
linens the breakdown is as follows:

Lodging-7 nights Meals-6 days	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 14 and Over	\$118.10	\$21.00	\$97.10
Ages 5-13	\$95.35	\$21.00	\$74.35
Ages 4 and Under			FREE

Daily Rate for Lodging (per night); if Houghton provides
your linens:

	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 5 and Over	\$8.00	\$3.00	\$5.00
Ages 4 and Under			FREE

Daily Rate for Lodging (per night); if you bring your own
linens the breakdown is as follows:

	Houghton Rate	Convention Subsidy Amount	You Pay
Ages 5 and Over	\$5.00	\$3.00	\$2.00
Ages 4 and Under			FREE

Rates for Meals:

	Breakfast	Lunch	Dinner
Ages 14 and Over	\$2.50	\$3.85	\$5.00
Ages 5-13	\$1.70	\$2.55	\$3.35
Ages 4 and Under	FREE	FREE	FREE

CHILDREN'S SUBSIDIES:

In addition to the general subsidy reflected in the above charts, again this year the Convention Committee has made provision for special subsidies to be paid for children seven-teen years of age and under. The subsidy rates will be as follows:

Ages Six To Seventeen will receive a 50% subsidy if they have qualified by attending at least 75% of the Young Peoples' Bible Classes.

Ages Five will receive a 50% subsidy with no qualifying restrictions.

Ages Four And Under are free.

These subsidies are designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.

To obtain the subsidy, parents will pay the full children's rates (according to ages) when making reservations. Subsidy Application forms will be provided at the convention. These should be filled out and given to the Convention Treasurer, Brother Ernest Penrose, near the close of the convention.

DEPOSITS:

Minimum deposit required per person, age 5 and over, is 50% of your total costs. To facilitate processing, balance should be paid by July 14th. Checks should be made payable to Houghton College.

(Continued on Page 61)

Registration Form

Bible Students General Convention Houghton, NY—July 21-26, 1990

Name _____
 Mailing Address _____
 City/State/Zip _____

Please Check Items That Apply To You:

- I must have a first floor room or elevator service for physical reasons.
 There is a child under five years old in our party.

Please fill in all applicable boxes. If you are registering for the **Package Rate** for the entire week, please *do not fill in* any boxes in the **Daily Rate** section. (Please see other side for Daily Rates information and form.)

Note: Take the linen discount **only** if you are planning to bring your own linens.

Weekly Package Rate (per person)

	Number of Persons	Weekly Rate	Convnt. Subsidy @ \$21.00	Linen Discount @ \$21.00	You Pay
	14 & over	@ \$139.10			
	5-13	@ \$116.35			
	4 & under	Free	None	None	\$00.00
Make calculations on scrap paper, and enter amount on form.				Total Due	
				Deposit	

Multiply each rate category by the number of persons. Enter amount in each block. Subtract from Weekly Rate amount, the convention subsidy amount, plus linen discount (if taken). Enter balance in You Pay column. Add You Pay column and enter amount in box marked Total Due. Enter amount of deposit check

Please check all applicable boxes. If you are registering for the entire week, use the Weekly Package Rate on the reverse side of this form. Please **do not check** any boxes in the Daily Rate section below.

Note: Take the linen discount **only** if you are planning to bring your own linens.

Daily Lodging Rates (per person)

Number of Persons	Daily Rate	Convnt. Subsidy	Linen Discount	You Pay
	@ \$8.00	@ \$3.00	@ \$3.00	
14 & over	@ \$8.00			
5-13	@ \$8.00			
4 & under	Free	None	None	\$00.00
			Total:	

Daily Meal Rates (per person)

Number of Persons	# of Breakfasts	# of Lunches	# of Dinners	You Pay
14 & over	@ \$2.50	@ \$3.55	@ \$5.00	
5-13	@ 1.70	@ \$2.25	@ \$3.35	
4 & under	Free	Free	Free	\$00.00
Make calculations on scrap paper, and enter amount on form.			Total Due	
			Deposit	

BUFFALO AIRPORT PICKUP INFORMATION:

AIRLINE NAME: _____

ARRIVAL DATE & TIME: _____

DEPARTURE DATE & TIME: _____

AIRLINE PICKUP INFORMATION:

Please indicate the date and time that will best suit your requirements on the Registration Form in the space provided. Pickups will be made at the Buffalo Airport. There is no charge to you for this service.

In the event of problems, call: (716) 567-2211

MAIL COMPLETED FORMS TO:

Director of Conferences
Houghton College
Houghton, NY 14744

"I will never leave thee, nor forsake thee."

—Hebrews 13:5

WEEKLY PRAYER MEETING TEXTS

MARCH 1—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:7 (Z. '03-8 Hymn 97)

MARCH 8—"God hath set the members every one of them in the body, as it hath pleased him."—I Corinthians 12:18 (Z. '03-59 Hymn 23)

MARCH 15—"The just shall live by faith."—Hebrews 10:38 (Z. '95-92,93 Hymn 12)

MARCH 22—"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world."—I Corinthians 11:31,31 (Z. '03-3,4 Hymn 198)

MARCH 29—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8 (Z. '03-90 Hymn 93)

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 Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

W. Austin		(Cont'd) Detroit, MI	31
San Luis Obispo, CA	March 11		
E. Bilcharz		T. Passios	
Louisville, AL	March 25	Chatham, Ont.	March 18
Indianapolis, IN	28	E.K. Penrose	
Detroit, MI	30-April 1	Orlando, FL	March 3-5
W. Bilcharz		St. Petersburg, FL	7
Orlando, FL	March 3-5	Louisville, AL	11
St. Louis, MO	25	Tuscaloosa, AL	14
R. Gorecki		L.B. Post	
Grand Rapids, MI	March 11	Detroit, MI	March 31-April 1
G.M. Jeuck		Middletown, NY	11
Orlando, FL	March 3-5	G. Tabac	
		New York, NY	March 25



It will save the Dawn Publishers considerable expense in postage if you will notify us of your new address three weeks in advance of your move.

Thank you!

OBITUARIES

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

Sister Edna G. Saalfrank, New York, NY—November 16.
Age, 82.

Sister Clara Malkauskas, Pittsburgh, PA—December 14. Age,
92.

Sister Helen Johnson, Pittsburgh Greek Class, PA—Decem-
ber 19. Age, 87.

Sister Helen Gove, Portland, OR—January 15. Age, 80.

Sister Ella Meyers, Los Angeles, CA—January 15. Age, 92.

Brother Arthur Newell, Chicago, IL—January 15. Age, 89.

Brother James Johnson, Detroit, MI—January 19. Age, 90.

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 months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073

FLORIDA CONVENTION, March 3,4,5—Plaza Inn, 603 Lee Road, Orlando 32810 Contact: Leonard Wesol, 219 Paul McClure Ct., Caselberry 32707
Phone: (407) 695-3309

ROCKLAND BIBLE STUDENTS, NY, March 4—Overlook Lodge, Bear Mountain, NY. Contact Dawn Shallieu, 1041 Johnston Dr., Watchung, NJ 07060

NEW ORLEANS/PASS CHRISTIAN, LA, March 17-18—Holiday Inn, Route 90, Pratt Ave., Gulfport, MS. Contact: Mrs. Ward Buel, 214 Magnolia St., Pass Christian MS 39571

CINCINNATI, OH, March 18—At the Harp's Home, 2609 Merrittview Lane, 45231
Phone: (513) 825-4112

FRESNO PRE-MEMORIAL CONVENTION, March 23-26—Episcopal Conference Center, Oakhurst, CA. For information and reservations, please contact Mrs. Robert Wilson, 2103 N. Price #112, Fresno 93703. *Reservations must be made by March 7.*

Phone: (209) 255-2241

ALBUQUERQUE, NM, PRE-MEMORIAL CONVENTION, March 31-April 1—Contact Mrs. R. Buss by phone: (505) 877-2866

DETROIT PRE-MEMORIAL CONVENTION, March 30, 31, April 1—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact: Mr. Robert Gorecki, 6731 Scotch Lake Road, Union Lake, MI 48085

Phone: (313) 363-6848

GREATER NEW LONDON, March 25—Groton Municipal Bldg., 295 Meridian St. Groton. Bring a brown-bag lunch.

WILMINGTON PRE-MEMORIAL CONVENTION, March 31-April 1—The Pilot School, 100 Garden of Eden Road, Wilmington, DE. Contact: Mrs. Rod MacDonald, 135 W. Rutherford Dr., Newark 19713
Phone: (302) 731-1329

GARY AREA CONVENTION, April 14, 15—Hobart YMCA, 601 West 40th Place, Hobart IN. Contact: John Ulicni, 6703 Tyler St., Merrillville IN 46410
Phone: (219) 769-5647

LOS ANGELES, CA, April 15—Masonic Temple, 248 E. Olive, Ave., Burbank. Contact Mr. J.B. Brown, 12223 Addison St., No. Hollywood, CA 91607

CLEVELAND, OH, April 22—Masonic Temple, 3615 Euclid Ave. Contact: J. Bazilius, 4808 Behrwald Ave. 44144

Phone: (216) 661-8059

BUFFALO, NY, April 29—Unity Temple, 1940 Niagra St. Contact: Gene Buczkowski, 85 Rogers Drive, Cheektowaga 14225

PITTSBURGH, PA, April 29—Parkway Center Inn, Horizon Room, 875 Greentree Rd. Contact: Charles Martig, 730 Dunster Avenue 15226
Phone: (412) 563-6110

HARTFORD, CT, May 6—Sage Park Jr. H.S., Sage Park Rd., Windsor. Contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108

Phone: (203) 289-0116

AGAWAM, MA, May 20—Ramada Inn, 161 Bridge St., East Windsor. Contact: Mrs. Gladys Zielinski, 232 Shoemaker Lane, Agawam 01001
Phone: (413) 786-0256

ASILOMAR CA, May 25, 26, 27, 28—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Dr. #1108, Livermore CA 94554.
Cutoff date is April 24.
Phone: Mon.-Fri., days: (415) 455-0340; Weekends and nights: (415) 443-0567

BIBLE STUDENTS GENERAL CONVENTION, July 21-26—Houghton, NY. Please note new location. Details will be given later.

INTERNATIONAL CONVENTION, August 11-17—Willingen, Germany. Write Int'l. Conv. of Bible Students, 1425 Lachman Lane, Pac. Palisades, CA 90272
Phone: (213) 454-5248